

Acts 21

written and compiled by Gary Kukis

Acts 21:1–40

Paul in Tyre, Caesarea, and Jerusalem (Where He is Arrested)

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 21 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 21: Third Trip**

- Concludes trip at Jerusalem
- Paul is arrested



Preface: Paul travels from Asia Minor to Jerusalem, for the feast days, despite being warned many times not to go there. He becomes entangled in some **legalistic** practices. Despite Paul being willing to compromise on **grace**, a riot breaks out in Jerusalem (over Paul) and the Jerusalem military presence is called in to quell the riot.

Bible Summary: Paul was warned not to go to Jerusalem. He said, "I am ready to die." We went there and saw James. Paul was arrested in the temple.¹

The “Key” & Main Points of Chapter 21 (a chart); from **Slide Player**; accessed June 30, 2022.

This should be the most extensive examination of Acts 21 available, where you will be able to examine in depth every word of the original text.

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

Date	Reference	Events	Books Written	Judæa	Rome
57 AD	Acts 20:1–21:14	End of 3 rd Journey	2Corinthians (from Macedonia); Romans (from Corinth)	Felix procurator until 59 AD, Festus replaces him	Nero (54–68 AD)
57–59 AD	Acts 21:15–26:32	Jerusalem and Captivity in Caesarea			

Time and Place as per Modern Literal Version 2020:

{Early 59 AD. Journey to Jerusalem.}

{End of Paul’s Third Missionary Journey.}

{May 23, 59 AD. Paul’s fifth visit to Jerusalem.}

Quotations:

Outline of Chapter 21:

- Preface**
- Introduction**

¹ From <https://biblesummary.info/acts> accessed May 2, 2022.

vv.	1–6	Paul Travels to Tyre
vv.	7–14	Paul in Caesarea Warned Not to Go to Jerusalem
vv.	15–40	Paul in Jerusalem
vv.	15–16	Paul is a guest in the home of Mnason
vv.	17–25	The elders in Jerusalem tell Paul what he needs to do
vv.	26–29	Paul Follows the Suggestions of the Elders
vv.	30–36	A Riot Breaks Out and the Military Is Called in
vv.	37–40	Paul, in speaking with the chiliarch, receives permission to address the crowd

Chapter Summary
Addendum

Charts, Graphics and Short Doctrines:

Preface	Preface
Preface	Brief Overview
Preface	The “Key” & Main Points of Chapter 21 (a chart)
Preface	Quotations

Doctrines Alluded to
Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter
Dictionary of Terms

Introduction	Introduction to Acts 21
Introduction	Titles and/or Brief Descriptions of Acts 21 (by Various Commentators)
Introduction	Brief, but insightful observations of Acts 21 (various commentators)
Introduction	Fundamental Questions About Acts 21
Introduction	The Prequel to Acts 21
Introduction	The Principals of Acts 21
Introduction	The Places of Acts 21
Introduction	By the Numbers
Introduction	A Synopsis of Acts 21
Introduction	Outlines and Summaries of Acts 21 (Various Commentators)
Introduction	A Synopsis of Acts 21 from the Summarized Bible
Introduction	
Introduction	The Big Picture (Acts 18–23)
Introduction	
Introduction	Changes—additions and subtractions

v.		
v.	1	Acts 21:1 (NIV) (a map)
v.	2	Phoenicia and Tyre (map)
v.	3	Paul in Tyre (a map)
v.		
v.		
v.		
v.	7	The Ichthus Symbol (a photograph)
v.	7	The ICHTHUS Acrostic
v.	8	Tyre, Ptolemais, Caesarea (a map)
v.		

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A Complete Translation of Acts 21

Doctrinal Teachers Who Have Taught Acts 21
Word Cloud from the Kukis Paraphrase of Acts 21
Word Cloud from Exegesis of Acts 21

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

Doctrines Covered or Alluded To			

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
Acts 15	Acts 20	Acts 22	Acts 23
Acts 24	Acts 25	The Book of Galatians	Colossians 2

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

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

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

Definition of Terms	
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?).
Ark of God	The Ark of God (also called the Ark of Testimony, Ark of the Covenant) was a box which was made of acacia wood overlaid with gold; and it was placed in the Holy of Holies of the Tabernacle and then in the Temple. This is perhaps the most important religious symbol in the Old Testament, representing the humanity and the deity of the Lord Jesus Christ. The tables of the Law, Aaron's rod that budded, and a pot of manna were placed. See the Ark of God (HTML) (PDF) (WPD).

Definition of Terms	
Bible Doctrine	Bible doctrine is the information found in the Old and New Testaments which God wants all believers to know. We live in the Church Age, where there is no additional Scripture being written; and therefore, there is no direct teaching by God to man. All that we need to know is found within the pages of the Bible. See the Importance of Bible Doctrine (HTML) (PDF) (WPD).
Canon of Scripture, Canonicity	The set of books that, over time, were organically determined to be authoritative and inspired by God, and therefore make up the books of the Bible that we have today. It is more correct to say that each book in the canon was recognized as being a part of God's Word, rather than determined to be God's Word. Further detail on this topic: Canoncity and Ancient Manuscripts (HTML) (PDF) (WPD); Canon of the New Testament (HTML) (PDF) (WPD); Canoncity (Wenstrom) (L.G. Merritt) (Spokane Bible Church) (Bible Hub) (Got Questions) (Got Questions #2) (Dr. Norman Geisler); and the best source for information on the Canon of Scripture I believe is found in Geisler and Nix's <i>Introduction to the Bible</i> . R. B. Thieme, Jr. did a marvelous job on this topic, which can be ordered from R. B. Thieme, Jr. Ministries (Canoncity).
(The) Church ; Local Church	The church has several different meanings today: (1) Most often, today, we understand <i>church</i> to refer to a local church that we attend. (2) At the beginning of the Church Age, this word referred to a gathering or assembly of people; their racial and gender specifics were irrelevant to their position in Christ. (3) The <i>church universal</i> refers to all of the believers (this could be all of the believers alive on earth right now or all of the believers who have lived throughout the Church Age). Grace notes "Church, the Body of Christ" (HTML) (PDF); Doctrine.org (The Church—the Body of Christ); Word of Truth Ministries (Church); Grace Bible Church of Baytown (The Church);
Church Age	The Church Age is the period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD). See the doctrine of Dispensations (HTML) (PDF) (WPD).
Cosmic System	The term "cosmic system" refers to Satan's plan and process for controlling the world, and his attempt, using his organization of fallen angels, to counteract the plan of God in all respects. The Cosmic System (Grace Notes) (Grace Bible Church of Baytown); Cosmic System 1 & 2 (Grace Fellowship Church) (Word of Truth Ministries)
The Cross; the Cross of Christ; the Roman Cross; the Crucifixion	The phrases <i>the cross</i> and <i>the cross of Christ</i> are common phrases used today to represent Jesus dying for our sin on the cross. In that way, these phrases mean essentially the same thing as <i>the blood of Christ</i> . This does not mean that there is some magic or importance in the symbol of the cross, which is ubiquitous today. Jesus did not die on a cross which looked like that. The cross that He died on was a Roman cross, which looked more like a <i>T</i> . The physical pain which Jesus endured, the small amount of blood which He bled, and His actual physical death are real events, but they are typical of what actually saves us from our sins. During three hours of the cross, God the Father poured out on God the Son our sins; and Jesus took upon Himself the penalty for our sins during those three hours. This is not something which was not actually observed by anyone (although the Lord is said to have screamed throughout that process).

Definition of Terms	
The Day of Atonement	Once a year, the High Priest would enter into the Holy of Holies, which is in the Tabernacle, and he will sprinkle blood on the Mercy Seat, which is on top of the Ark of God. What is the Day of Atonement (Yom Kippur)? (Got Questions?) Day of Atonement (Bible Study) Day of Atonement.org 5 Things Christians Should Know about the Day of Atonement (Crosswalk).
Disciple, Disciples	A disciple of Jesus would be simply a follower and/or a student of Jesus. However, this word is also applied specifically to the 12 men that Jesus chose (often called the Twelve, the 12 Disciples, or just the Disciples).
Dispensation, Dispensations	A Dispensation is a period of human history expressed from Divine viewpoint (God's point of view). Dispensations give us the Divine outline of human history (or, God's different game plans for various periods of time in history). See the doctrine of Dispensations (HTML) (PDF) (WPD).
Divine Discipline	Divine discipline is the divinely-ordered corrective action through which God motivates His children to turn away from sin and to return to the post salvation spiritual life. We are disciplined when we are out of fellowship (by means of sin); and we get back into fellowship by naming our sins to God. See the Doctrine of Divine Discipline (Maranatha Church—Jack M. Ballinger) (Cherreguine Bible Doctrine Ministries) (Pastor Doug Laird) (Reasons for Christian Suffering by Dr. Robert D. Luginbill)
Doctrinal Church; Doctrinally Oriented Church	<p>A doctrinal church is a church where the primary thrust of the church is the teaching of the Word of God, verse-by-verse and book by book. A believer attending such a church for a month or two should fully understand the gospel and rebound. It should not take much longer than that, before the believer recognizes the importance of Bible doctrine; and be on his way to having a good grasp of the plan of God. I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). One more thing: a doctrinal church is an independent church, where the pastor-teacher is the authority; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).</p> <p>ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).</p>
Fellowship (with God)	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.) <i>Rebound</i> (Kukis).
Gentile, Gentiles	<i>Gentile</i> is a term applied to anyone who is not Jewish (Hebrew). That is, someone who does <i>not</i> have the genes of Abraham, Isaac, and Jacob. Because Jewish society in general rejected Jesus Christ, He then spoke of turning to the gentiles with His message. Paul during his ministry realized that he was primarily to go to the gentiles with the word of Christ. On occasion, the word <i>gentile</i> is synonymous with <i>unbeliever</i> . (Don Samdahl on The Gentile Exceptions) Gentile Salvation in the Old Testament (HTML) (PDF) (WPD).

Definition of Terms	
Geographic will of God; God's Geographical Will	This is simply stated as, <i>where does God want me to be?</i> The Geographic Will of God (HTML) (PDF) (WPD).
God's Plan, the Plan of God; His plan	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 (HTML—Bolender) (PDF—Bolender); L. G. Merritt (The Plan of God); Joe Griffin (God Exists: Navigating the Web of Truth); Don Samdahl (Summary of the Plan of God); R. B. Thieme, Jr. (The Plan of God).
Grace ; the Grace of God, God's Grace	Grace is all that God has done to bring fallen and sinful man into a just, perfect, and eternal relationship with Himself, without compromising His divine attributes and totally apart from human merit and works. Grace is a free will work of God; something totally undeserved by man (Grace Notes on Grace) (L. S. Chafer on grace) Grace Bible Church: Grace , Understanding Grace , Grace in Prayer , Grace versus Legalism)
High Priest (the Chief Priest)	From the Aaronic tribe of the Levites comes the priests. From among those, there is one man who is in charge, or who has the authority. He is called the High Priest, the chief priest, or simply the priest. Priests represent man to God. The High Priest is a shadow of Jesus to come. See the Priesthoods of God and of Man: (HTML) (PDF) (WPD).
Holy of Holies	The Tabernacle is divided into two compartments: the Holy of Holies and the sanctuary. Only the High Priest can enter into the Holy of Holies; and only once a year (on the Day of Atonement). Between the compartments was an exceptionally thick curtain. The priests were allowed to enter into the sanctuary to perform specific functions and rituals. See the Tabernacle (Redeeming Grace).
Jew, Jews, Jewish	Genetically, Jews are those with the genes of Abraham, Isaac, and Jacob. Religiously, those who follow the faith of Abraham (and today, those who follow a distorted version of the faith of Moses). Hebrew is the term used in the Old Testament; Jew/Jewish is used in the New. See Jews, Gentiles and Christians ; Jewish Civilization ; The Jewish Religious Systems ; The Jews and Hellenism ; Jews and Judaism ; and Jews and Gentiles in Bible Times .
Judaizers	The Judaizers were, for the most part, believing Jews, who attempted to get those who have believed in Jesus to follow the Law of Moses (or some aspect of the Mosaic Law, like circumcision).
Legalism, Legalist, Legalistic	Legalism is the idea or philosophy that you might earn or gain something from God by means of your works or sincere efforts. Legalism is the polar opposite of grace. (Grace Notes on Legalism) (Spokane Bible Church on Legalism) The Doctrine of Legalism (HTML) (PDF) (WPD).

Definition of Terms	
The Law of Moses, The Law	<p>The Mosaic Law (often referred to as <i>the Law</i>) is the Law which God gave orally to Moses, which Moses wrote down. It is found at the beginning of Exodus 20 and continues through the book of Numbers (with some narrative integrated into the text of the Law). The book of Deuteronomy summarizes and reviews much of the Mosaic Law and adds in some additional applications (Deuteronomy is actually a series of sermons given by Moses to the people of Israel—Moses himself wrote these sermons).</p> <p>Often the words <i>the Law</i> refer back to the books specifically written by Moses (Exodus, Leviticus, Numbers and Deuteronomy). See also (the Spokane Bible Church on the Mosaic Law.) (Maranatha Church on the Mosaic Law).</p>
Mental Attitude Sins	<p>These sins would include arrogance, pride, jealousy, implacability, bitterness, vindictiveness, inordinate ambition and inordinate competition, all motivational sins, and sinful thoughts such as fear, guilt, worry, anger, judging, hatred. See the Doctrine of Mental Attitude Sins (HTML) (PDF) (WPD).</p>
Mercy Seat	<p>On top of the Ark of the Covenant was a lid or a covering, which was made of gold and two angels were a part of this configuration—this is the Mercy Seat. On the Day of Atonement, the High Priest would come into the Holy of Holies and sprinkle blood on the Mercy Seat to atone for the sins of the many. This is all representative. The gold represents the pure essence of God; the angels represent the elect and fallen angels who are watching all of these things play out. The blood represents the spiritual death of our Lord on the Roman cross. As on the cross, no one actually saw this take place; they simply knew what happened by the testimony of the Scriptures.</p>
Natural man	<p>The natural man is the unregenerate man. He is born with a soul and body, but his human spirit is closed down (the human spirit allows man to understand God; the human spirit is where information about God is stored). The natural man is dichotomous (with a soul and body) while the born again believer is Trichotomous (with a soul, spirit and body).</p>
Negative Volition	<p>There are three kinds of truth in this world: divine establishment truth; the gospel of Jesus Christ; and Bible doctrine. When you reject any of these, you are exercising negative volition toward what you have rejected. The Laws of Divine Establishment (HTML) (PDF) (WPD). Salvation (HTML) (PDF) (WPD). The Importance of Bible Doctrine (HTML) (PDF) (WPD).</p>
Pastor, Pastor-teacher	<p>The pastor (or pastor-teacher) is the highest spiritual gift with regards to authority. He has the authority over a single church. He is given one level of authority when he is called by the church into service; and then he develops a higher level of authority by teaching the Word of God. This is not, however, the authority to run the lives of individuals at the church. The pastor can teach the Word of God with near complete accuracy, yet members of his congregation might do the exact opposite. Grace Notes' Pastor-Teachers in the Church Age (HTML) (PDF); Jack Ballinger (Pastor-teacher); Roy Cloudt (pastor-teacher).</p>

Definition of Terms	
Pentecost	<p>Pentecost comes from the Greek word Πεντηκοστή (Pentēkostē) meaning <i>fiftieth</i>. Pentecost is celebrated on the 50th day after the Passover (the seventh Sunday). The Feast of Pentecost is found only twice in the noncanonical intertestamental books, Tobit and 2 Maccabees, revered by the Catholics. This is the updated name for the Festival of Weeks, which is found in Leviticus 23:15–16 and Deuteronomy 16:9–10; also known as the feast of Harvest (Exodus 23:16) and the day of first fruits (Numbers 28:26).</p> <p>Because the Holy Spirit was given to the church on that day, this remembrance of Pentecost has overshadowed the purpose of that day as found in the Torah. See Pentecost in Wikipedia; Dr. Robert Dean, Jr. (Doctrine of Israel's Feasts); Grace Notes (HTML) (PDF); Maranatha Church (Feasts); Grace Bible Church of Baytown (Biblical Concept of Feasts); Grace Fellowship Church (7 Feasts).</p>
Pharisee, Pharisees	<p>The pharisees make up the primary religious sect found in the gospels and Acts. Their doctrines are based upon a legalistic interpretation of the Old Testament and heavily dependent upon traditions of earlier teachers. Jesus said that they followed the laws of men rather than teaching of Scripture (Matt. 15:9).</p>
Positive volition	<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>
Rebound (Restoration to fellowship with God)	<p>In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF).</p>
Religion, Religious	<p>Strictly speaking, <i>religion</i> is man attempting to earn God's approbation through man's efforts, works and/or piety. This is the basis of all religions. <i>Christianity</i> is a relationship with God through Jesus Christ. We are saved because we stand upon the merit of Jesus Christ; not because of any good thing in us. See the Doctrine of Religion (Philip. 1:21) (Chart from Middletown Bible Church) (Christian Ministries International).</p>
Reversionism	<p>Reversionism is getting out of fellowship through sinning, and then remaining out of fellowship for a long time. Often, such a believer reverts to his behavior as an unbeliever (like the dog who returns to his vomit). This is called <i>reversionism</i>; or <i>spiritual regression</i>; or <i>spiritual retrogression</i>. This is going further than simple <i>carnality</i>, which is being out of fellowship; this is a person staying out of fellowship for long periods of time, losing his spiritual focus, and beginning to think like an unbeliever. He is a believer who is off course, walking backwards, or has fallen into a ditch (Reversionism—Ken Reed) (Reversionism—Jim Rickard) (Reversionism—divine viewpoint)</p>
Roman Empire	<p>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></p>

Definition of Terms	
The Sabbath	The Sabbath Day is Saturday, and this was a day of rest for the Hebrew people, during which they would not work but contemplate the finished work of God. This became a repository of legalism over the years, where this day became more and more tightly regulated with new laws and regulations not found in Scripture. Believers in the Church Age are not under any Sabbath day restrictions. (Spokane Bible Church Sabbath Summary) (Grace Notes: Jewish Teaching on the Sabbath) Kukis—Doctrine of the Sabbath Day (HTML) (PDF) (WPD).
Scar tissue	Scar tissue is what develops on the soul as a result of negative volition toward God and/or Bible Doctrine. The heart becomes hardened toward God. Tyree uses the term <i>soul cauterization</i> . See (Bible News) (Robert R. McLaughlin) (Makarios) (Grace Notes)
Sin Nature	The sin nature is genetically passed on from father to his children. Every person on earth has a preponderance to sin because of having a sin nature. Grace Notes (from Austin Bible Church) (HTML) (PDF); Merritt (Old Sin Nature); Ballinger (Old Sin Nature/Sinful Trend of Adam)
Sin nature trend, trend (of the sin nature)	The sin nature trend simply describes the direction a person is most likely to go in when committing sins. Some may veer toward asceticism, so they might lean toward self-righteousness and legalism. Others may veer toward a variety of sins related to self-indulgence (such as drunkenness, a desire to use drugs, sexual desires of many types).
Sin unto Death	The phrase "sin unto death" describes the final stage of divine discipline in which God removes from the earth the person who is totally alienated from God. The "sin unto death" is not a particular sin; but it is, rather, a mental attitude of total indifference to and rebellion against the will and purpose of God. This is the point at which harsh discipline is no longer working on the believer, so God takes the believer out of this world in a very painful way. Such a believer often stops using the rebound technique. For more information, see the Doctrine of the Sin unto Death (HTML) (PDF) (WPD).
Soul , Human Soul , Souls	The soul is the immaterial part of man. It has volition, mentality, vocabulary, norms and standards, conscience, consciousness, self-consciousness, and the sin nature. The human soul has a technical meaning, where it is contrasted with the human spirit: the human soul stores up human experience and information about life on earth, while the human spirit specifically contains information related to God and the spiritual life. Grace Bible Church of Baytown (Characteristics , Diagram , Soul and Depravity of the Soul , Battle for Soul Control , Soul Tragedy , Prospering Soul , Soul's Need for Daily Doctrine , Soul's Need #2); Grace Notes (Doctrine of the Soul ; PDF).
Spiritual, Spirituality	Spiritual (or spirituality) is being filled with the Spirit, which is a state of being that can only be achieved by the believer in Jesus Christ. The believer is either carnal (out of fellowship) or spiritual (in fellowship). The believer moves from carnality to spirituality by naming his sins to God (also called <i>rebound</i>). Sometimes the word <i>spiritual</i> is simply used as a designation of that which is related to God or that which cannot be seen. Unbelievers would use this word in a nontechnical sense. See Christian Mechanics (HTML) (PDF) (WPD), and the Spiritual Life (HTML) (PDF) (WPD).
Spiritual Growth	Spiritual growth for the believer is an option. We do not automatically grow spiritually simply because we have believed in Jesus Christ. We grow because we spend time in the Spirit (using rebound) and because we learn Bible doctrine under the ministry of a well-qualified pastor-teacher. See Living the Christian Life (HTML) (PDF) (WPD); Christian Mechanics (HTML) (PDF) (WPD), the Stages of Spiritual Growth (HTML) (PDF) (WPD); and the Spiritual Life (HTML) (PDF) (WPD).

Definition of Terms	
Spiritual Life, Spiritual Lives	The spiritual life is the life that God expects us to lead. Fundamental to the spiritual life is rebound (naming your sins to God and being filled with the Spirit) and spiritual growth (learning and believing Bible doctrine). Even though we are commanded to live the spiritual life, this is not an imposition to our lives, but enlightenment and peace of mind. The unbeliever cannot lead a spiritual life. (HTM) (PDF) (The Spiritual Life via the 10 problem solving devices —R. B. Thieme, Jr.) (Walking in the Spirit —Chafer) (Spiritual Metabolism —Robert R. McLaughlin)
The Tabernacle, Tent of Meeting	The Tabernacle was the original place of worship designed by God. It was constructed in the desert wilderness where the Jews lives before entering the Land of Promise; and it was the focal point of their worship up to the monarchy. The design of the Tabernacle, the furniture, and the way its furniture was arranged, all spoke of the first advent of Jesus Christ and His death on the cross. For instance, the Ark of God was made of wood overlain with gold, speaking of the Lord’s Deity and humanity. The Tabernacle represented the 1 st Advent of the Lord, as it was moveable. The Temple (a permanent structure) represented the Lord in the Millennium as the King of Israel. See the Ark of God (HTML) (PDF) (WPD); and the Model of the Tabernacle (which represents Jesus Christ and the cross) (HTML) (PDF) (WPD); the Tabernacle (Redeeming Grace); Jesus—the Golden Lampstand (Grace Bible Church).
The Temple	The Temple is a permanent structure as the place of worship of the Revealed God, originally built by Solomon. Both Solomon and the Temple represent the Lord Jesus Christ and His reign in the Millennium. See the Temple, Description and Measurements (Grace Notes); Solomon’s Temple (Redeeming Grace); the Temple (Redeeming Grace).
<p>Some of these definitions are taken from</p> <p>https://www.gotquestions.org/</p> <p>http://rickhughesministries.org/content/Biblical-Terms.pdf</p> <p>http://www.gbible.org/index.php?proc=d4d</p> <p>http://www.wordoftruthministries.org/terms-and-definitions/</p> <p>http://www.theopedia.com/</p>	
<div style="display: flex; justify-content: space-around;"> Chapter Outline Charts, Graphics and Short Doctrines </div>	

An Introduction to Acts 21

Introduction: Most of you drive using GPS. You type in the address, and the GPS spits out directions and a time frame as well. Let’s say that you are told to turn right up ahead, in 400 ft., but you disobey the instructions and you keep going to the next street. What happens? Do you have to pull over and reprogram your GPS system? Do you have to plug in the address again and get new directions? No, you don’t. Do you have to make a u-turn and go back the way you came and get back into the path you were in before you disobeyed those critical instructions? Not necessarily. The GPS adjusts itself to where you are right now, and then it gives you directions from there to your destination. In Acts 21, Paul is going to go against God’s GPS instructions. Those instructions were to stay in Ephesus, keep teaching there, and forget about going to Jerusalem. Paul will override those directions and he will go to Jerusalem. Even though he is being told left and right, “Don’t go.” Every time Paul makes a decision to go left when he should have gone right, **God’s geographical will** for Paul readjusts; God’s operational will for Paul readjusts, and wherever Paul is at that moment, God has a new set of directions, already programed into the computer. Paul will simply do what he is supposed to do from that point forward. When he

makes a misstep, or goes off in the wrong direction, then God immediately readjusts everything, instantly; and God's GPS (that is, **God's plan**) is still in effect, even though there may be a whole new set of directions from that point forward.

Our lives are the same way. Every time that we are out of **fellowship**, we have gone off the path, and God guides us back. At first, there is our knowledge that we are out of bounds (that is, we know that we have sinned), then God adds in some **divine discipline**; and then God intensifies our discipline (if we keep going wrong); and, worst case scenario, God places us under the **sin unto death**. The way we adjust each time is **rebound**—we name our sin (or sins) to God, and we are put right back into fellowship, our personal GPS system is reset, and we are off in the right direction again.

Acts 21 begins along the west coast of Asia Minor (today, we call that Turkey). Paul has just spoken to the elders from Ephesus—possibly for the last time (Acts 20:18–35)—and we go with him to Jerusalem. Along the way, Paul is warned several times by the Spirit, through a number of individuals, not to go to Jerusalem—yet he does. Most of this chapter takes place in Jerusalem (vv. 17–40).

At first, everything seems to be copacetic when Paul and his crew arrive in Jerusalem. The brothers were happy to see him, but it becomes clear, as soon as the elders in Jerusalem began to speak, that things were amiss in Jerusalem. Their many converts were also zealous for the **Law of Moses**, which seemed only right to them.

By this time, Paul has penned the book of **Galatians** ([HTML](#)) ([PDF](#)) ([WPD](#)) ([Folder](#)), which is a principled stand against **legalism**. However, this does not appear to be the same Paul. First of all, these elders tell Paul what he needs to do. There are four young men about to take some legalistic vow and then offer some sacrifices in the **Temple**, and Paul is asked both to participate and to sponsor them. The elders reason with Paul, “By doing this, the people will see that the rumors about you rejecting the Law of Moses simply are not true.” All of this is justified by having one set of laws for **gentiles** who have believed in Christ and another set for **Jewish** believers (which, again, contradicts the teaching of Paul in the book of Galatians).

This cleansing process for the vows was to take a week, but before this week is up, Paul is seized in the Temple. He is accused of teaching against the Law of Moses (mostly a true statement) and of bringing gentiles into the Temple (probably a false statement). This riot builds up quickly, and the Jerusalem chiliarch and the military are called to the scene. They break this up and decide to take Paul back to their headquarters (Fort Mark Antony) for questioning (as things were too crazy where they were). As Paul is being carried up the stairs towards their HQ, Paul makes a request to speak to the crowd. The chiliarch grants him this request. Paul then stands, motions for silence, and begins to speak—at which point this chapter suddenly ends. Paul's speech is found in **Acts 22** ([HTML](#)) ([PDF](#)) ([WPD](#)).

A title or one or two sentences which describe Acts 21.

Titles and/or Brief Descriptions of Acts 21 (by Various Commentators)

New Matthew Bible: *Paul's journey by ship. Of Philip the evangelist, and of Agabus the prophet, who warned Paul not to go to Jerusalem. He remains steadfast in his purpose, and is taken in the temple.*²

Kretzmann's Commentary: *Paul continues his voyage from Miletus to Tyre and from there to Caesarea, whence he travels to Jerusalem, where the Jews from Asia raise a tumult against him, and his life is saved only by the prompt interference of the Roman chiliarch.*³

² From <https://www.biblegateway.com/passage/?search=Acts%2021&version=NMB> accessed December 5, 2023.

³ From <https://www.studylight.org/commentaries/eng/kpc/acts-21.html> accessed December 5, 2023 (this summary occurs right after v. 39, not after v. 40).

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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

Brief, but insightful observations of Acts 21 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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

Fundamental Questions About Acts 21

Some of these questions may not make sense unless you have read Acts 21. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

[Chapter Outline](#)

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It is important to understand what has gone before.

The Prequel to Acts 21

[Chapter Outline](#)

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

The Principals of Acts 21

Characters

Biographical Material

Characters	Biographical Material

Chapter Outline

Charts, Graphics and Short Doctrines

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

The Places of Acts 21

Place

Description

Place	Description

Chapter Outline

Charts, Graphics and Short Doctrines

By the Numbers

Item

Date; duration; size; number

Item	Date; duration; size; number

Chapter Outline

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

A Synopsis of Acts 21

Chapter Outline

Charts, Graphics and Short Doctrines

The ESV (capitalized) is used below:

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Outlines and Summaries of Acts 21 (Various Commentators)

Kretzmann's Commentary:⁴

Verses 1-4

The Trip to Jerusalem.

From Miletus to Tyre:

Verses 5-9

From Tyre to Caesarea:

Verses 10-16

The prophecy of Agabus:

Verses 17-19

The Jewish Uprising against Paul.

The reception at Jerusalem:

Verses 20-25

A case of Jewish prejudice:

Verses 26-30

The beginning of the riot:

Verses 31-34

The captain of the Roman band interferes:

Verses 35-39

On the way to the barracks:

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

A Synopsis of Acts 21 from the Summarized Bible

Contents:	Holy Spirit forbids Paul to go to Jerusalem. Paul goes to Jerusalem. Paul takes a Jewish vow. Seized in the temple by the Jews and bound with chains.
Characters:	Paul, Holy Spirit, Philip, his four daughters, Manson, James, Moses, Trophimus, police captain.
Conclusion:	Disregard of any details of the leading of the Holy Spirit leads into a multitude of difficulties that might have been avoided. God often protests the most devoted acts of some of His servants, even acts of self sacrifice, and would save them from bringing their greater usefulness to an abrupt end; nevertheless He is able to overrule their mistakes and bring good out of them to men and glory to Himself.
Key Word:	Warnings disregarded, Acts 21:4, Acts 21:11, Acts 21:14.
Strong Verses:	Acts 21:13.
Striking Facts:	Acts 21:36. As men cried "Crucify Him" and "away with Him" at Christ Himself, though they could not say what evil He had done, so they will often treat His ambassadors and desire to chase them out of the world.

⁴From <https://www.studylight.org/commentaries/eng/kpc/acts-21.html> accessed December 5, 2023 (this summary occurs right after v. 39, not after v. 40).

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Acts 21 (edited).

Chapter Outline

Charts, Graphics and Short Doctrines

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

The Big Picture (Acts 18–23)

Scripture	Text/Commentary
18	<p>Paul completes the 2nd missionary journey, going next to Corinth and then returning to Antioch. Paul meets Priscilla and Aquila, who had come there from Rome, since Claudius expelled the Jews from Rome at that time. Jewish leaders bring Paul before Gallio, but Gallio refused to rule on religious matters. It appears that Paul should have remained longer in Ephesus, but did not. However, he left Priscilla and Aquila there. A Jewish teacher named Apollos also taught the eager Ephesians.</p> <p>At the end of this chapter, Paul begins the 3rd missionary tour.</p>
19	<p>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.</p>
20	<p>Paul continues the 3rd 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.</p>
21	<p>By boat, Paul goes to Tyre, then to Caesarea and finally to Jerusalem. Paul is warned several times along the way not to go to Jerusalem, but he does anyway. His fellow travelers go along with him, even though they also believe that he should not go to Jerusalem. Paul encounters James, the half brother of Jesus, who continues to be swayed by legalism. Paul is arrested in the Temple and there is a large crowd there who would like to kill him. He is rescued by the tribune there and taken to the barracks.</p>
22	<p>Paul convinces the tribune to allow him to speak to the Jewish people. Paul gives his conversion testimony. When he gets to the part where he speaks with Jesus, the Jews object and call for his death. Paul is taken back to the barracks and about to be beaten, he points out that he is a Roman citizen and therefore is not subject to a beating interrogation.</p> <p>In the final verse, Paul is brought before the Jewish council (the Sanhedrin), which is continued in the next chapter.</p>

The Big Picture (Acts 18–23)

Scripture	Text/Commentary
23	<p>Paul, when placed before the Sanhedrin, the High Priest calls for him to be hit. Paul objects and insults the High Priest (not knowing who he is). Paul then, speaks of himself as a die-hard pharisee, which starts an argument (as he expected) between the sadducees and the pharisees.</p> <p>Jesus speaks to Paul that night, telling him that he will give his witness in Rome.</p> <p>While this is taking place, 40+ men vow to kill Paul before they eat again. This plot is discovered by Paul's nephew, who first tells Paul and then the tribune.</p> <p>The tribute sends Paul to Caesarea under heavy guard (to protect Paul). Paul arrives there at the end of the chapter.</p>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions:

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

I added in the *Brief Overview* with chapter 20, and will go back and place that into every chapter.

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 continue to place my nearly literal translation at the end of each verse and at the end of each passage. My paraphrase will also be placed at the end of every passage.

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

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Paul Travels to Tyre

Throughout the Bible, the writers seem to be very interested in people, events and places. So many narratives (particularly those written by Luke) contain information which can be cross-checked with history, biography and

geography. Writing narratives like these does not require much work from a person who is along for the ride (as Luke is); but ferreting out all of this information from afar would have been quite difficult for a sedentary person to do. And to what end? (There are those who make the claims that the Bible is simply the ancient Harry Potter or some similar fantasy). Just like previous chapters, there will be maps provided throughout so that you can see exactly where Paul and his crew traveled.

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 to depart to us, tearing away from them. Sailing, we went to the Cos, now to the [day] next to the Rhodes and from there to Patara. And finding a ship crossing over to Phœnicia, entering [that ship], we set sail. Now sighting the Cyprus and [then] leaving her to the left, we were sailing to Syria. And we came to Tyre, for there the ship was being unloaded [of] the cargo.

Acts
21:1–3

Kukis moderately literal:

Now, it was [time] for us to depart, tearing [ourselves] away from [the elders from Ephesus]. Sailing, we went to Cos, [then] the next [day] to Rhodes, and from there to Patara. Having found a ship crossing over to Phœnicia, [we] got onboard and set sail. We sighted Cyprus, then leaving [Cyprus] to the left, we continued sailing to Syria. We came to Tyre, for there the ship was being unloaded [of its] cargo.

Kukis paraphrase

When it came time for us to depart, we tore ourselves away from the Ephesian elders. We got onto a sailing vessel and went to Cos. On the next day, we sailed to Rhodes, and the day after that, to Patara. At that point, we searched for and found a ship headed to Phœnicia. We boarded that ship and set sail. Off to the port side, we saw Cyprus, and kept on going all the way to Syria. We docked at Tyre, as this is where the ship would unload most of its cargo.

Here is how others have translated this verse:

Ancient texts:

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

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

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

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

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 to depart to us, tearing away from them. Sailing, we went to the Cos, now to the [day] next to the Rhodes and from there to Patara. And finding a ship crossing over to Phœnicia, entering [that ship], we set sail. Now sighting the Cyprus and [then] leaving her to the left, we were sailing to Syria. And we came to Tyre, for there the ship was being unloaded [of] the cargo.
Complete Apostles' Bible	Now when it came to pass that we had put to sea, having withdrawn from them, running a straight course we came to Cos, and on the next day to Rhodes, and from there to Patara. And having found a ship crossing over to Phœnicia, we boarded it and put to sea. When we had sighted Cyprus, and had left it behind on the left, we sailed to Syria, and put in to harbor in Tyre, for the ship was unloading its cargo.
Douay-Rheims 1899 (Amer.)	And when it came to pass that, being parted from them, we set sail, we came with a straight course to Coos, and the day following to Rhodes: and from thence to Patara. And when we had found a ship sailing over to Phenice, we went aboard and set forth. And when we had discovered Cyprus, leaving it on the left hand, we sailed into Syria, and came to Tyre: for there the ship was to unlade her burden.
Holy Aramaic Scriptures ⁶	And we separated from them, and we journeyed straight unto Qaw island, and the next day we came unto Rudus {Rhodes}, and from there, unto Patara. And we found a ship there which was going unto Phuniqui {Phœnicia}, and we went up to it, and we journeyed. And we reached as far as Quprus {Cyprus} island, and we departed it to the left, and we came unto Suria {Syria}, and from there, we came unto Tsur {Tyre}, for, there the ship was to put off its cargo.
James Murdock's Syriac NT	And we separated from them, and proceeded in a straight course to the island of Coos: and the next day, we reached Rhodes, and from there Patara. And we found there a ship going to Phenicia; and we entered it, and proceeded on. And we came up with the island of Cyprus, and leaving it on the left we came to Syria; and from there we went to Tyre, for there the ship was to discharge her cargo.
Original Aramaic NT ⁷	And we departed from them and we traveled straight to the Isle Qo*, and the next day we came to Rhodus, and from there to Patara. And we found a ship there going to Phœnicia and we boarded it and sailed. We came as far as to The Island Cyprus, and we passed it to the left and we came to Syria, and from there we arrived at Tyre, for the ship was to unload its cargo there.

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

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

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	<p>And after parting from them, we put out to sea and came straight to Cos, and the day after to Rhodes, and from there to Patara: And as there was a ship going to Phoenicia, we went in it. And when we had come in view of Cyprus, going past it on our left, we went on to Syria, and came to land at Tyre: for there the goods which were in the ship had to be taken out.</p>
Bible in Worldwide English	<p>When we had said goodbye to them, we left them. We went straight across the water to the island of Cos. The next day we came to the island of Rhodes. Then we went to the city of Patara. There we found a boat going to the country of Phoenicia, so we went there. When we saw the island of Cyprus, we went on the right side of it to Syria. We landed at Tyre because they unloaded the boat there.</p>
Easy English	<p>Paul goes to Jerusalem We said 'goodbye' to the leaders of the believers from Ephesus. Then we went on a ship straight across the sea, and we arrived at Cos. The next day, we continued on our journey to Rhodes. From there we went to the town of Patara. Cos and Rhodes are islands. Patara is a town on the coast. At Patara, we found a ship that was going to Phoenicia. So we got onto the ship and we sailed across the sea. After travelling for some time, we could see the island called Cyprus. We went south of Cyprus, and we continued as far as Syria. We arrived on the coast at the city of Tyre and we got off the ship. The ship would remain in Tyre for some days, because people had to remove the things off the ship.</p>
Easy-to-Read Version–2008	<p>After we said goodbye to the elders, we sailed away straight to Cos island. The next day we went to the island of Rhodes, and from there we went to Patara. There we found a ship that was going to the area of Phoenicia. We got on the ship and sailed away. We sailed near the island of Cyprus. We could see it on the north side, but we did not stop. We sailed to the country of Syria. We stopped at Tyre because the ship needed to unload its cargo there.</p>
God's Word™	<p>When we finally left them, we sailed straight to the island of Cos. The next day we sailed to the island of Rhodes and from there to the city of Patara. In Patara, we found a ship that was going to Phoenicia, so we went aboard and sailed away. We could see the island of Cyprus as we passed it on our left and sailed to Syria. We landed at the city of Tyre, where the ship was to unload its cargo.</p>
Good News Bible (TEV)	<p>We said good-bye to them and left. After sailing straight across, we came to Cos; the next day we reached Rhodes, and from there we went on to Patara. There we found a ship that was going to Phoenicia, so we went aboard and sailed away. We came to where we could see Cyprus, and then sailed south of it on to Syria. We went ashore at Tyre, where the ship was going to unload its cargo.</p>
J. B. Phillips	<p>The brothers at Tyre warn Paul not to go to Jerusalem When we had finally said farewell to them we set sail, running a straight course to Cos, and the next day we went to Rhodes and from there to Patara. Here we found a ship bound for Phoenicia, and we went aboard her and set sail. After sighting Cyprus and leaving it on our left we sailed to Syria and put in at Tyre, since that was where the ship was to discharge her cargo.</p>
The Message	<p>Tyre and Caesarea</p>

And so, with the tearful good-byes behind us, we were on our way. We made a straight run to Cos, the next day reached Rhodes, and then Patara. There we found a ship going direct to Phoenicia, got on board, and set sail. Cyprus came into view on our left, but was soon out of sight as we kept on course for Syria, and eventually docked in the port of Tyre. While the cargo was being unloaded, we looked up the local disciples and stayed with them seven days. Their message to Paul, from insight given by the Spirit, was “Don’t go to Jerusalem.” V. 4 is included for context.

NIRV

Paul Continues His Journey to Jerusalem

After we had torn ourselves away from the Ephesian elders, we headed out to sea. We sailed straight to Kos. The next day we went to Rhodes. From there we continued on to Patara. We found a ship crossing over to Phoenicia. So we went on board and headed out to sea. We came near Cyprus and passed to the south of it. Then we sailed on to Syria. We landed at Tyre. There our ship was supposed to unload.

New Life Version

Paul Goes from Miletus to Tyre

After we left them, we got on a ship and came straight down to the island of Cos. The next day we came to the island of Rhodes and from there to the city of Patara. There we found a ship that was going over to the country of Phoenicia. We got on it and went along. We saw the island of Cyprus to our left but went on to the country of Syria. We came to land at the city of Tyre. The ship was to leave its load of freight there.

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

Casual English Bible⁸

ACTS 21

PAUL UNDER ARREST IN JERUSALEM

LAST LEG OF PAUL’S VOYAGE HOME

After we said goodbye to the Ephesus church leaders, we put out to sea. We set sail on a straight course to the island of Cos. The next day we went to the island of Rhodes. And from there we went on to the coastal city of Patara. [1] There we found a ship headed for Phoenicia. [2] So we went aboard and sailed away once again. As we sailed southeast we came close enough to the island of Cyprus to see it on our port (left) side. Leaving it behind, we sailed on to Syria. We dropped anchor in the harbor at the city of Tyre. That’s where the ship’s cargo got unloaded.

¹21:1The islands of Cos and Rhodes and the city of Patara are all located at the southwest corner of what is now Turkey.

²21:2Phoenicia was a region in what is now the country of Lebanon.

Contemporary English V.

After saying good-by, we sailed straight to Cos. The next day we reached Rhodes and from there sailed on to Patara. We found a ship going to Phoenicia, so we got on board and sailed off. We came within sight of Cyprus and then sailed south of it on to the port of Tyre in Syria, where the ship was going to unload its cargo.

New Berkeley Version

New Living Translation

Paul’s Journey to Jerusalem

After saying farewell to the Ephesian elders, we sailed straight to the island of Cos. The next day we reached Rhodes and then went to Patara. There we boarded a ship sailing for Phoenicia. We sighted the island of Cyprus, passed it on our left, and landed at the harbor of Tyre, in Syria, where the ship was to unload its cargo.

The Passion Translation

After we tore ourselves away from them, we put out to sea and sailed a direct course for the island of Kos, and on the next day to the island of Rhodes, and from there to Patara. There we found a ship that was crossing over to Syria, so we went aboard and sailed away. After we sighted Cyprus and sailed south of it, we docked at Tyre in Syria, where the ship unloaded its cargo.

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

Plain English Version⁹**Luke, the man writing this story, went with Paul to Tyre**

We were very sad, but we had to say goodbye to the Christian leaders of Ephesus. Then Paul and the rest of us got on the ship, and we sailed to the island called Cos. The next day, we sailed to the island called Rhodes. And then, the next day, we sailed to the town called Patara, and we stopped there. That ship wasn't going to Fonisha country, so we got off it and got on another ship. We sailed on that ship until we could see the island called Cyprus, and we went past it, on its south side, and we kept sailing until we got to Syria country. Then the ship stopped at a town called Tyre, and they started to unload it there.

Radiant New Testament

Paul Continues His Journey to Jerusalem

It was painful to say goodbye to the Ephesian elders, but once we had done that, we headed out to sea and sailed straight to Kos. The next day we went to Rhodes, and from there we continued on to Patara. We found a ship crossing over to Phoenicia, so we went on board and headed out to sea. We spotted Cyprus and went south of it, and then we sailed on to Syria. We landed at Tyre, where our ship would unload.

UnfoldingWord Simplified T.

After we said goodbye to the elders from Ephesus, we got on the ship and traveled on the water to the Island of Cos, where the ship stopped for the night. The next day we went in the ship from Cos to the Island of Rhodes, where the ship stopped again. The day after that we went to the town of Patara, where the ship stopped. At Patara we left that ship, and someone told us that there was a ship that would be going to the region of Phoenicia. So we got on that ship, and it left. We traveled over the sea until we could see the Island of Cyprus. We passed to the south of the island and continued sailing until we arrived at the region of Phoenicia, in the province of Syria, at the city of Tyre. The ship was going to stay there several days because its workers had to unload the cargo.

Williams' New Testament¹⁰

When we had torn ourselves away from them, we struck a bee line for Cos, and the next day on to Rhodes, and from there to Pataca. There we found a ship bound for Phoenicia, and so we went aboard and sailed away. After sighting Cyprus and leaving it on our left, we sailed on for Syria, and put in at Tyre, for the ship was to unload her cargo there.

Partially literal and partially paraphrased translations:

American English Bible

Well, when we finally tore ourselves away from them and put out to sea, we ran straight over to Cos, then to Rhodes the next day, and from there to Patara.

And when we found a boat that was going to Phoenicia, we went aboard and sailed off.

From there we came in sight of the Island of Cyprus, passing it on our left, and we sailed on to Syria, landing at Tyre (because that's where the boat was to unload its cargo).

Beck's American Translation
Breakthrough Version

As it happened for us to take off, after we pulled away from them, when we sailed straight, we went to Cos, but on the *day* afterward to Rhodes, and from there to Patara. And when we found a boat sailing across to Phenicia, after climbing up on board, we took off. When we spotted Cyprus and left it to the left, we were sailing to Syria and went down to Tyre. You see, the boat was unloading the cargo there.

Len Gane Paraphrase¹¹

And so it happened that after we had torn ourselves from them, we set sail. We came with a straight run to Cos, the next day to Rhodes, and from there to Patara. Then finding a ship sailing over to Phoenicia, we got abroad and sailed out. Now

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

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

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

after spotting Cyprus, we left on the left side, sailed into Syria, and landed at Tyre, because the ship had to unload her cargo.

- A. Campbell's Living Oracles Now, as soon as we had withdrawn from them, and had set sail, we came with a direct course to Coos, and the next day to Rhodes, and from thence to Patara. And finding a ship passing over Phoenicia, we went aboard, and set sail. And coming within sight of Cyprus, and leaving it on the left hand, we sailed to Syria, and landed at Tyre; for there the ship was to unload its freight.
- New Advent (Knox) Bible When we tore ourselves away from them, and at last put out to sea, we made a straight course, sailing to Cos, and next day to Rhodes, and thence to Patara. There, finding a ship crossing to Phoenice, we went on board and set sail. We sighted Cyprus, but passed it on our left, and held on for Syria, where we landed at Tyre, the port for which the vessel had shipped her cargo.
- NT for Everyone **Disturbing prophecies**
When we had left them behind and had set sail, we made a straight course to Cos, and went on the next day to Rhodes and from there to Patara. There we found a ship heading for Phoenicia, and we got on board and set sail. We came in sight of Cyprus, passed it on our left side, sailed to Syria and arrived in Tyre, which was where the boat was going to unload its cargo.
- 20th Century New Testament When we had torn ourselves away and had set sail, we ran before the wind to Cos; the next day we came to Rhodes, and from there to Patara, Where we found a ship crossing to Phoenicia, and went on board and set sail. After sighting Cyprus and leaving it on the left, we sailed to Syria, and put into Tyre, where the ship was to discharge her cargo.

Mostly literal renderings (with some occasional paraphrasing):

- Conservapedia Translation It came to pass that after we [Luke stays with Paul from this day forward and is never separated from him for more than a few moments.] had gotten away from them, and our ship had put out, we came directly to Coos, and the following day to Rhodes, and from there to Patara. We found a ship sailing over to Phoenicia, went aboard, and embarked. When we had discovered Cyprus, we passed it on our port, and sailed to Syria, and landed at Tyre, which was where the ship was scheduled to unload.
- Ferrar-Fenton Bible **Journey to Caesarea.**
As soon, however, as we had torn ourselves away from them, we set sail, and came with a straight run to Coos; on the following day to Rhodes, and from there to Patara; and finding a vessel bound for Phoenicia, we embarked and departed. Then sighting Cyprus, and leaving it on the left, we sailed to Syria, and landed at Tyre; for there the ship was to discharge her cargo.
- Free Bible Version¹² After we had said goodbye to them, we sailed directly to Cos, and the next day on to Rhodes. From there we went to Patara where we found a ship going to Phoenicia. We went on board and set sail. We passed within sight of Cyprus on the left, and continued on to Syria where we landed at Tyre, where the ship's cargo was to be unloaded.
- International Standard V **Paul in Tyre**
When we had torn ourselves away from those brothers, [Lit. from them] we sailed straight to Cos, and the next day to Rhodes, and from there to Patara. [Other mss. read Patara and Myra] There we found a ship going across to Phoenicia, so we went aboard and sailed on. We came in sight of Cyprus, and leaving it on our left, we sailed on to Syria and landed at Tyre because the ship was to unload its cargo there.

¹² From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

Leicester A. Sawyer's NT	AND when we had torn ourselves from them we set sail, and going in a straight course came to Cos, and on the next day to Rhodes, and thence to Patara. And finding a ship crossing to Phenicia, going on board we set sail. And observing Cyprus, and leaving it on the left, we sailed to Syria, and landed at Tyre; for there the ship was to discharge her cargo.
Urim-Thummim Version	And it came to pass that after sailing, having left them, having run direct, we came to Coos, and the next day to Rhodes, and then to Patara. And finding a ship sailing over to Phenicia, we boarded it and set out. Now when we had sighted Cyprus, passing to the south of it we sailed into Syria, and landed at Tyre: for there the ship was to unload her cargo.
Weymouth New Testament	When, at last, we had torn ourselves away and had set sail, we ran in a straight course to Cos; the next day to Rhodes, and from there to Patara. Finding a ship bound for Phoenicia, we went on board and put to sea. After sighting Cyprus and leaving that island on our left, we continued our voyage to Syria and put in at Tyre; for there the ship was to unload her cargo.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) ¹³	<p>On to Jerusalem</p> <p>When we had finally taken leave of them, we put out to sea and sailed straight to Cos, and the next day to Rhodes, and from there to Patara. There we found a ship that made for Phoenicia; we went aboard and set sail. We caught sight of Cyprus but passed it by on our left, as we continued on towards Syria. We landed at Tyre, where the ship had to unload cargo.</p>
The Heritage Bible	<p>And it was in this manner we sailed away, being dragged from them; having sailed a straight course, we came to Coos, and the following day into Rhodes, and from there into Patara,</p> <p>And having found a ship crossing over to Phenicia, going aboard, we sailed away.</p> <p>And Cyprus appearing, and leaving it behind on the left hand, we sailed into Syria, and came down into Tyre, because there the ship was unloading the cargo.</p>
New American Bible (2011)	<p>Arrival at Tyre.</p> <p>* When we had taken leave of them we set sail, made a straight run for Cos, and on the next day for Rhodes, and from there to Patara. Finding a ship crossing to Phoenicia, we went on board and put out to sea. We caught sight of Cyprus but passed by it on our left and sailed on toward Syria and put in at Tyre where the ship was to unload cargo.</p> <p>* [21:1–18] The third “we-section” of Acts (see note on Acts 16:10–17).</p>
New Catholic Bible	<p>From Jerusalem to Rome^[a]</p> <p>Chapter 21</p> <p>Last Journey to Jerusalem^[b]</p> <p>Arrival at Tyre. When we^[c] had finally torn ourselves away from them and set sail, we traveled directly to Cos, and the next day to Rhodes, and from there to Patara. There, we found a ship bound for Phoenicia, so we went on board and set sail. After sighting Cyprus, we passed by it on our left and sailed to Syria, landing at Tyre where the ship was to unload her cargo.</p> <p>[a] Acts 21:1 The period of missionary journeys is over. The new series of events begins in Jerusalem with an address of the elders of the community to Paul (Acts 21:20-26), followed by an address of Paul to the people (Acts 22:1-21). Then follows a series of four trials, of increasing importance, in Jerusalem and in Caesarea (Acts 23:1ff; 24:1ff; 25:1ff; 26:1ff). In this suffering of Paul, which makes him, like every martyr, a sharer in the suffering of Jesus, the basic theme of the</p>

¹³ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

discourses, almost their very reason for being, is the resurrection. Finally, there is the journey to Rome. In the capital of the Empire, the decisive turning point comes. Paul henceforth addresses himself to the Gentiles without any longer taking account of the privilege of the Jews to be the first to receive the message (Acts 28:28).

[b] Acts 21:1 This is the third “we-section” (see note on Acts 16:9-15).

[c] Acts 21:1 Right from the beginning, the presence of the Spirit is apparent. It is he who urges Paul toward his destiny, and his presence is signified by the prophets who discuss the hour from which all want to save Paul. The assembly takes up the words of our Lord in the Garden of Olives: “The Lord’s will be done” (v. 14).

Revised English Bible—1989 We tore ourselves away from them and, putting to sea, made a straight run and came to Cos; next day to Rhodes, and thence to Patara. There we found a ship bound for Phoenicia, so we went aboard and sailed in her. We came in sight of Cyprus and, leaving it to port, we continued our voyage to Syria and put in at Tyre, where the ship was to unload her cargo.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible After we had torn ourselves away from the Ephesian elders, we set sail and made a straight run to Cos. The next day we went to Rhodes, and from there to Patara. On finding a ship that was crossing over to Phoenicia, we embarked and set sail. After sighting Cyprus, we passed it on the left, sailed to Syria and landed at Tzor, because that was where the ship was unloading its cargo.

Holy New Covenant Trans. After we all said goodbye to the elders, we sailed away, straight for Cos Island. The next day we went to the island of Rhodes. From Rhodes we went to Patara. At Patara we found a ship which was going to Phoenicia. We went aboard the ship and sailed away. We sailed near the island of Cyprus. We could see it on the north side but we did not stop. We sailed to the country of Syria. We stopped at the city of Tyre because the ship needed to unload its cargo there.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament¹⁴ ...as but becomes to be led (up) us being pulled (away) from them Running (Straight) [We] come to the cos [on] the [one] but next {We come} to the rhodes (and) onward {We come} to pataca* and Finding boat crossing to phoenicia Arriving [We] are led (up) Showing but the cyprus and Leaving her left [We] sailed to syria and [We] descend to tyre there for The Boat was Unloading the cargo...

Awful Scroll Bible And it happened, as to we are being drawn-away from them to be led-out of a ship, we come in a well-placing-forth-course to Coos, and the next day to Rhodes, and-from-there to Pataca.

Then finding a ship crossing-through to Phoenicia, we stepping-upon it are being led-out.

Moreover, being exposed-upon Cyprus, even leaving- it -along-down on the left side, were sailing to Syria and were being led-along-down to Tyre, for at that place the ship was ~unloading its cargo.

Concordant Literal Version Now as we came to set out, being pulled away from them, running straight, we came to Coos, yet the next day to Rhodes, and thence to Pataca."

And finding a ship ferrying to Phoenicia, stepping on board, we set out."

Now, Cyprus looming up, and leaving it on the left, we sailed to Syria, and came down to Tyre, for there the ship was unloading the cargo."

exeGesés companion Bible **ON TO SOR**

And so be it,
we withdraw from them and embark;

¹⁴ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

and we come straightly to Coos and next to Rhodes;
 and from there to Patara:
 and finding a sailer, we pass through to Phoinix;
 in embarking, we embark
 and Cyprus appears:
 we leave it on the left and sail into Syria
 and moore at Sor:
 for there the sailer unburdens her burden.

Orthodox Jewish Bible

And when it came about that we set sail, having parted from them, having run a straight course, we came to Cos. And on the next day we got to Rhodes, and from there to Pataca.

And having found an oniyah crossing over to Phoenicia, we went on board and set sail.

And having come within sight of Cyprus, and leaving Cyprus behind on our left, we were sailing to Syria and we arrived in Tzor, for there the oniyah was unloading its cargo.

Rotherham's Emphasized B.

§ 36. Paul sails to Tyre, Ptolemais, and Cæsarea: thence is escorted to Jerusalem.

Chapter 21.

And it came to pass <when we set sail, having torn ourselves from them> |running a straight course| we came unto Cos, and |on the next day| unto Rhodes,—and from thence unto Patara; and <finding a ship crossing over to Phoenicia> |going on board| we set sail. And <sighting Cyprus, and leaving it behind to the left> we held on our voyage to Syria, and landed at Tyre; for |there| the ship was to discharge her cargo.

Expanded/Embellished Bibles:

An Understandable Version

After we had [*reluctantly*] left [*the Ephesian elders*] and set sail, we traveled straight [*south*] to Cos [*i.e., a small island*] and the next day to Rhodes [*i.e., another island*], and from there on to Patara [*i.e., a seaport town on the southern coast of the province of Asia Minor*]. Here we found a ship heading across [*the open sea*] for Phoenicia, boarded it and sailed away. When we sighted Cyprus [*i.e., a large island*], we sailed past it on our port side and arrived at Tyre [*i.e., a major seaport*] in Syria [*i.e., on the west coast of Palestine*], where the ship was to unload its cargo.

The Expanded Bible

Paul Goes to Jerusalem

After we ·all said good-bye to [tore ourselves away from] them, we sailed ·straight [a straight course] to the island of Cos [^cbetween Ephesus and Rhodes]. The next day we reached Rhodes [^can island off the southwest Coast of Asia Minor], and from there we went to Patara [^ca seaport on the southwest coast of Asia Minor]. There we found a ship ·going [crossing over] to Phoenicia [^ca coastal region north of Israel; present-day Lebanon], so we went aboard and sailed away. We sailed near the island of Cyprus [11:19], ·seeing [^lleaving] it to the ·north [^lleft], but we sailed on to Syria. We ·stopped [landed] at Tyre [12:20] because the ship needed to unload its cargo there.

Jonathan Mitchell NT

Now as it happened [for] us finally to be put out to sea – after having been torn away from them – in running a straight course we came into Cos, but then on the succeeding [day] into Rhodes, and from there into Patara [p41 & D add: and Myra]. Later, upon finding a boat in the process of passing through, ferrying into Phoenicia, after climbing on board we were sailed away.

So then, with Cyprus coming up into view, then later leaving it behind on the port side (the left), we continued sailing on into Syria and came down into (= put into port at) Tyre – for it was there [that] the boat was unloading the cargo.

Syndein/Thieme

{Rest of Acts pertains to Paul going to prison starting in Jerusalem}

And it came to pass {Greek narrative to follow - 'change in subject'}, that after we were tenderly departed from them, and had set sail, we came with a straight course unto Coos, and the day following unto Rhodes, and from there unto Patara.

{Note: Coos was a beautifully scenic island with a great castle. Almost like a relaxing time for Paul and his traveling seminary. Rhodes and Patara were also known for beauty and relaxation.}

And changing the ship, sailing over unto Phoenicia, we went aboard, and set forth. Now when we had sighted Cyprus, we left it on the left hand {port side}, and sailed into Syria, and landed at Tyre . . . for there the ship was to unload her burden.

Translation for Translators

Paul, Luke and his other companions traveled from Miletus to Tyre.

Acts 21:1-3

After we said goodbye to the elders from Ephesus, we got on the ship and sailed to Cos Island, where the ship stopped for the night. The next day we sailed from Cos to Rhodes Island, where the ship stopped again. The day after that we sailed to Patara town, where the ship stopped. This was on Patara Island. At Patara we left that ship, and someone told us that there was a ship that would be going to Phoenicia region. So we got on that ship, and it left. We sailed until we could see Cyprus Island. We passed to the south of the island and continued sailing until we arrived at Phoenicia region, in Syria province. We arrived at Tyre city. The ship was going to stay there several days, because its workers had to unload the cargo.

The Voice

Cos was our next stop, and the next day, Rhodes, and the next, Patara. We found another ship in Patara that would take us south and east toward Phoenicia. We saw Cyprus to our left and sailed on to Syria, landing at Tyre where the ship had cargo to unload.

Bible Translations with a Lot of Footnotes:

Lexham Bible

Paul Travels on to Jerusalem

And it happened that after we tore ourselves away [*Here the participle (“tore ourselves away”) has been translated as a finite verb in keeping with English style] from them, we put out to sea, and [*Here “and ” is supplied because the previous infinitive (“put out to sea”) has been translated as a finite verb] running a straight course we came to Cos and on the next day to Rhodes, and from there to Patara. And finding a ship that was crossing over to Phoenicia, we went aboard and [*Here “and ” is supplied because the previous participle (“went aboard”) has been translated as a finite verb] put out to sea. And after we [*Here “after ” is supplied as a component of the participle (“sighted”) which is understood as temporal] sighted Cyprus and left it behind on the port side, [Literally “left”] we sailed to Syria and arrived at Tyre, because the ship was to unload its [*Literally “the”; the Greek article is used here as a possessive pronoun] cargo there.

NET Bible®

Paul's Journey to Jerusalem

After¹ we² tore ourselves away³ from them, we put out to sea,⁴ and sailing a straight course,⁵ we came to Cos,⁶ on the next day to Rhodes,⁷ and from there to Patara.⁸ We found⁹ a ship crossing over to Phoenicia,¹⁰ went aboard,¹¹ and put out to sea.¹² After we sighted Cyprus¹³ and left it behind on our port side,¹⁴ we sailed on to Syria and put in¹⁵ at Tyre,¹⁶ because the ship was to unload its cargo there.

¹ Grk “It happened that when.” 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. Since the action described by the participle ἀποσπασθέντας (apospasqenta, “tearing ourselves away”) is prior to the departure of the ship, it has been translated as antecedent action (“after”).

²sn This marks the beginning of another “we” section in Acts. These have been traditionally understood to mean that Luke was in the company of Paul for this part of the journey.

^{3th} BDAG 120 s.v. ἀποσπᾶω 2.b has “pass. in mid. sense ἄ. ἀπό τιος tear oneself away Ac 21:1”; LSJ 218 gives several illustrations of this verb meaning “to tear or drag away from.”

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

^{5th} BDAG 406 s.v. εὐθυδρομέω has “of a ship run a straight course”; L&N 54.3 has “to sail a straight course, sail straight to.”

^{6sn} Cos was an island in the Aegean Sea.

^{7sn} Rhodes was an island off the southwestern coast of Asia Minor.

^{8sn} Patara was a city in Lycia on the southwestern coast of Asia Minor. The entire journey was about 185 mi (295 km).

^{9th} Grk “and finding.” The participle εὐρόντες (Jeuronte”) has been translated as a finite verb due to requirements of contemporary English style. Because of the length of the Greek sentence, the conjunction καί (kai) has not been translated here. Instead a new English sentence is begun in the translation.

^{10sn} Phoenicia was the name of an area along the Mediterranean coast north of Palestine.

^{11th} Grk “going aboard, we put out to sea.” The participle ἐπιβάντες (epibante”) has been translated as a finite verb due to requirements of contemporary English style.

^{12th} BDAG 62 s.v. ἀνάγω 4, “as a nautical t.t. (ἄ. τὴν ναυ put a ship to sea), mid. or pass. ἀνάγεσθαι to begin to go by boat, put out to sea.”

^{13sn} Cyprus is a large island in the Mediterranean off the south coast of Asia Minor.

^{14sn} The expression left it behind on our port side here means “sailed past to the south of it” since the ship was sailing east.

^{15th} BDAG 531 s.v. κατέρχομαι 2 states, “arrive, put in, nautical t.t. of ships and those who sail in them, who ‘come down’ fr. the ‘high seas’ ... εἰς τι at someth. a harbor 18:22; 21:3; 27:5.”

^{16sn} Tyre was a city and seaport on the coast of Phoenicia. From Patara to Tyre was about 400 mi (640 km). It required a large cargo ship over 100 ft (30 m) long, and was a four to five day voyage.

^{map} For location see Map1-A2; Map2-G2; Map4-A1; JP3-F3; JP4-F3.

The Spoken English NT¹⁵

Paul Travels to Jerusalem

Eventually we set sail, after a very reluctant parting.^a We did a straight run and came to Cos,^b and on the next day we got to Rhodes. From there we sailed to Patara.^c

When we found a ship crossing to Phoenicia^d we got on board and set sail.

After sighting Cyprus and leaving it behind us on the left, we began sailing for Syria, and landed at Tyre—the ship was unloading its cargo there.

a. Lit. “And as it turned out, we set sail, having torn ourselves away from them.”

But the expression means that both parties were reluctant to part.

b. Prn. kose.

c. Prn. pat-tar-ra. Some mss add, “and Myra.”

d. Prn. fee-nee-sha.

Wilbur Pickering’s New T.

Paul is warned—again

So after disengaging ourselves from them we were able to set sail, and running a straight course we came to Cos, and the next day to Rhodes, and from there to Patara. We found a ship crossing over to Phoenicia, went on board and set sail. When we had sighted Cyprus we passed it on the left, sailed on to Syria and landed at Tyre, because it was there that the ship was to unload the cargo.

Literal, almost word-for-word, renderings:

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

Benjamin Brodie's trans. ¹⁶	And it came to pass after we set sail, having withdrawn from them and setting a straight course, we arrived at Cos, and afterwards at Rhodes, and from there to the Pataras, Then, after finding a ship which would cross the sea to Phoenicia and boarding it, we set sail. Then, after coming within sight of Cyprus and leaving it behind on the left, we sailed to Syria and docked at Tyre, for the ship was going to unload cargo there .
Berean Literal Bible Bond Slave Version	. kept sailing And it came to pass, that after we were gotten from them, and had launched, we came with a straight course to Coos, and the day following to Rhodes, and from thence to Patara: And finding a ship sailing over to Phoenicia, we went aboard, and set forth. Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.
Charles Thomson NT	Then they conducted him to the ship; and soon as we were parted from them and clear of the land, keeping a straight course we came to Coos, and the next day to Rhodes, and thence to Patara; where finding a vessel bound to Phoenicia, we went aboard and set sail. And coming in sight of Cyprus, and leaving it on the left, we sailed for Syria and arrived at Tyre; for the ship was to land her cargo there.
Far Above All Translation ¹⁷	And when it came to pass that we set sail, after we had taken our leave of them, we sailed a straight course and went to Cos, and the next day to Rhodes, and from there <i>we went</i> to Pataca, and when we found a ship crossing to Phoenicia, we went on board and set sail. Then we came in sight of Cyprus, and leaving it behind on <i>the port side</i> , we sailed to Syria and landed at Tyre, for that is where the ship was to unload its cargo.
Modern Literal Version 2020	{Early 59 AD. Journey to Jerusalem.} Now it happened <i>for</i> us to set-sail, as they pulled away from them, we made a straight route, and came to Cos, and the next day to Rhodes, and from there to Patara. And having found a ship, ferrying <i>people</i> over into Phoenicia, we stepped onto <i>it</i> and did set-sail. Now <i>after</i> Cyprus appeared, having left it <i>on the</i> left, we were sailing to Syria and brought* <i>the ship</i> into Tyre; for* the ship was unloading her cargo there.
New Matthew Bible	And once we had launched forth and drawn away from them, we went with a straight course to Cos, and the day following to Rhodes, and from there to Patara. And we found a ship ready to sail to Phoenicia, and went aboard and set sail. Then we came in sight of Cyprus, and we passed it on the left hand and sailed to Syria. We put in at Tyre, because the ship was to unload her cargo there.
Niobi Study Bible	Warnings on the Journey to Jerusalem And it came to pass that after we had parted from them and had launched, we came on a straight course unto Coos, and the day following unto Rhodes, and from thence unto Pataca. And finding a ship sailing over unto Phoenicia, we went aboard and set forth. Now when we had sighted Cyprus, we left it on the left hand, and sailed to Syria and landed at Tyre, for there the ship was to unload her burden.
The gist of this passage:	Leaving the leaders of the church of Ephesus behind, Paul goes by ship in the direction of Jerusalem. Vv. 1–3 takes us to Tyre.

1-3

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

¹⁷ Online: <http://www.faraboveall.com/> by Graham Thomason.

Acts 21:1a			
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
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle/passive indicative	Strong's #1096
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>			
anagō (ἀνάγω) [pronounced <i>an-AG-oh</i>]	<i>to lead up, to lead or bring [into a higher place]; to depart; of navigators: launch out, set sail, put to sea</i>	aorist passive infinitive	Strong's #321
hēmas (ἡμᾶς) [pronounced <i>hay-MASS</i>]	<i>us, to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
apospáō (ἀποσπάω) [pronounced <i>ap-oss-PAH-oh</i>]	<i>drawing (out, away, off); dragging forth, (literally) unsheathing (a sword) (with a degree of force implied), retiring (personally or factiously); tearing (away)</i>	masculine plural, aorist passive participle, accusative case	Strong's #645
apó (ἀπό) [pronounced <i>aw-PO</i>]; spelled ἄφ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
autōn (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: Now, it was [time] for us to depart, tearing [ourselves] away from [the elders from Ephesus].

Since there are no chapter breaks in the original text, we go directly from the last few verses in the previous chapter to here. Paul knew that, if he went to Ephesus, he might end up staying there for weeks, if not months, and be unable to go to Jerusalem for the upcoming feast day (I think it is **Pentecost** which is coming up).

However, he did want to meet with the elders of Ephesus and say goodbye to them, and encourage them. That was the latter half of **Acts 20** ([HTML](#)) ([PDF](#)) ([WPD](#)).

However, it came time for them to depart, which meant that they had to tear themselves away from these men, with whom they had become so close.

Someone on Paul's team had likely made arrangements for them to set sail on a particular ship. This will get them off the western coast of Asia minor (modern-day Turkey) and take them around and to Tyre (eventually).

Acts 21:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
euthudroméō (εὐθυδρομέω) [pronounced yoo-thoo-drom-EH-oh]	<i>sailing a strait (direct) course, running (making) a straight course</i>	masculine plural, aorist active participle, nominative case	Strong's #2113
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>	1 st person plural, aorist active indicative	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
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)
Kōs (Κώς) [pronounced korce]	<i>a public prison; Cos, Coos, Kos</i>	feminine singular proper noun; a location; accusative case	Strong's #2972

Thayer: Coos [was] a small island of the Aegean Sea, over against the cities of Cnidus and Halicarnassus, celebrated for its fertility and especially for its abundance of wine and corn.

Translation: *Sailing, we went to Cos,...*

We are treated to a travelogue here which appears very much to be written while Luke was aboard this sailing vessel, which first headed south out of the Aegean Sea. They first go to Cos, a small island in the Aegean Sea (see the provided [map](#)).

Acts 21:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Acts 21:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hexês (ἕξῆς) [pronounced <i>hex-ACE</i>]	<i>successively in order; the next following, the next in succession; taken in the sense of adjoining events; following, next, after</i>	adverb	Strong's #1836
This is a word used exclusively by Luke, suggested more attention was paid to recording his biography of Jesus chronologically.			
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
tên (τὴν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
Rhódos (Ῥόδος) [pronounced <i>HROD-oss</i>]	<i>rosy; transliterated, Rhodes, Rodos</i>	feminine singular proper noun; a location; accusative case	Strong's #4499
Thayer: <i>Rhodes [was] a well known island of the Cyclades opposite Caria and Lycia, with a Rhodes as the capital city.</i>			

Translation: ...[then] the next [day] to Rhodes,...

Next is Rhodes, another island in the Aegean Sea.

The word *day* is not found here, but the feminine singular definite article and the adverb both imply that the missing word is *day*. I don't mean missing, as in being dropped out of the text; but a word that Greek speakers simply understood being there.

Acts 21:1d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kakeîthen (κακεῖθεν) [pronounced <i>kak-Ī-thehn</i>]	<i>likewise from that place (or time), and thereafter, and afterward; and from there, (and) (from) thence also</i>	adverb	Strong's #2547
From καί [Strong's #2532 = <i>and</i>] and ἐκεῖθεν [Strong's #1564 = <i>from there, from that place</i>].			
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
Pátara (Πάταρα) [pronounced <i>PAHT-ar-ah</i>]	<i>scattering, cursing; transliterated, Patara</i>	neuter plural proper noun; a location; accusative case	Strong's #3959

Acts 21:1d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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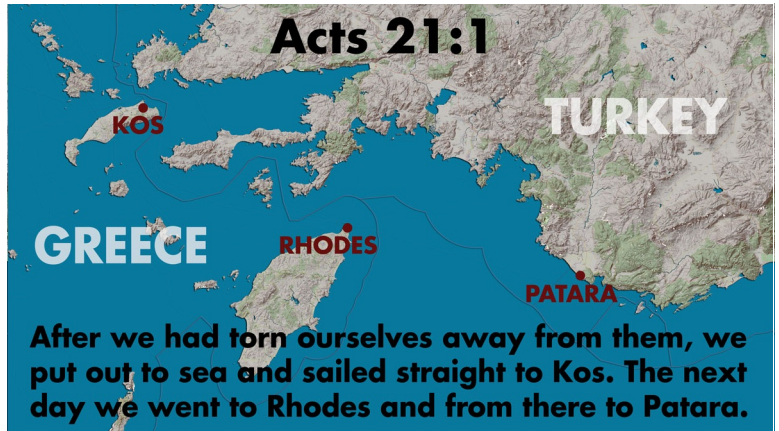
Thayer: *Patara [was] a maritime city of Lycia, celebrated for its oracle of Apollo.*

Translation: ...and from there to Patara.

And, from there, they went to Patara, a city on the coast.

Acts 21:1 Now, it was [time] for us to depart, tearing [ourselves] away from [the elders from Ephesus]. Sailing, we went to Cos, [then] the next day] to Rhodes[, and from there to Patara. (Kukis mostly iteral translation)

Acts 21:1 (NIV) (a map); from Bible Lands News; accessed April 23, 2022.



In that era, the Aegean Sea is off to the left, with Greece and Macedonia both being to the far left (off the map). South of all this is the Mediterranean Sea, which is where they will sail next. The land marked Turkey would be today's designation of that land (it was not known as Turkey back then). Back then, it would have been known as Asia (and we call it Asia Minor).

Acts 21:2a

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
heuriskō (εὕρισκω) [pronounced hyoo-RIHS-ko]	finding (literally or figuratively); discovering; coming across (someone or something); getting, the one obtaining; perceiving, seeing	masculine plural, aorist active participle; nominative case	Strong's #2147
ploion (πλοῖον) [pronounced PLOY-on]	a ship, boat, vessel; a sailor	neuter singular noun, accusative case	Strong's #4143
diaperāō (διαπεράω) [pronounced dee-ap-er-AH-oh]	crossing (over, entirely), passing over; sailing over	neuter singular, present active participle, accusative case	Strong's #1276
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
Phoinikē (Φοινίκη) [pronounced foy-NEE-kay]	land of palm trees; transliterated, Phœnicia, Phenicia, Phenice, Phœnice	feminine singular proper noun location; genitive/ablative case	Strong's #5403

Acts 21:2a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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Thayer: *Phenicia [was] a territory of the province of Syria, situated on the coast of the Mediterranean between the river Eleutherus and the promontory of Carmel, some 30 miles (50 km) long and 3 (5 km) broad.*

Translation: Having found a ship crossing over to Phœnicia,...

This same ship would not necessarily next cross the Mediterranean Sea. Therefore, they had to find another ship heading to Syria, which is the direction Paul wanted to go in, before going down to Jerusalem.

Phœnicia was a strip of land along the seacoast of Syria. This used to be the land of a seafaring people, who are generally described as Semitic in origins, but I have heard them referred to as Greeks as well (perhaps that was after the Greeks invaded them). Their exact origins are unclear. For hundreds of years, this people was thorn in the side of Israel. However, by this point in time, the land retained this name, although it is questionable in any Phœnicians remained in this land, this land first being invaded and populated by Greeks after 198 B.C.; and later under the control of Rome. The land retained the name of its original owners (Acts 11:19 15:3 21:2). This region is also spoken of in terms of Tyre and Sidon in Matthew 15:21 Mark 7:24, 31 Luke 6:17.

Phoenicia and Tyre (map); from [Bible Mapper](#); accessed December 6, 2023.

From Bible Mapper: *The name “Phoenicia” means “the land of purple.” The Phoenicians were also renowned as skilled seafarers and international merchants (Isaiah 23:1-3; Ezekiel 27:1-9), establishing trading colonies in places as far away as Carthage (south of Italy) and even Spain. The island city of Tyre was one of the most prosperous of the Phoenician cities. When King Solomon built the first Temple of the Lord in Jerusalem, he partnered with King Hiram of Tyre to float cedar timber down the Mediterranean Sea to Joppa, where it was brought ashore and hauled to Jerusalem (2 Chronicles 2). Solomon also partnered with Hiram to send out merchant ships to very distant lands to bring back exotic goods (1 Kings 10). Hundreds of years later, Jesus ministered in the region of Tyre and Sidon for a time (Matthew 15:21).¹⁸*



Although I recall a great many battles between the Israelites and the Phœnicians, Bible Mapper suggests that most of the time they were at peace with Israel. They would have provided termite-resistant cedar and a purple dye from murex shells found along their shore, which the Israelites would have found to be valuable.

Acts 21:2b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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epibaínō (ἐπιβαίνω) [pronounced ep-ee-BAH-ee-no]	getting upon, mounting; embarking in; going aboard (a ship); setting foot in, entering	masculine plural, aorist active participle, nominative case	Strong's #1910
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¹⁸ From <https://biblemapper.com/blog/index.php/2020/02/20/phoenicia-and-tyre/> accessed December 6, 2023.

Acts 21:2b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anagō (ἀνάγω) [pronounced an-AG-oh]	<i>to lead up, to lead or bring [into a higher place]; to depart; of navigators: launch out, set sail, put to sea</i>	1 st person plural, aorist passive indicative	Strong's #321

Primarily, I depend upon the morphologies provided by various e-sword modules. The one which I use primarily, with the Westcott Hort text, says that this is a masculine singular (the morphology comes from the *Unbound Bible*). I would have expected a masculine plural, given the context. So I check the Byzantine Greek text (another module), and it is the exact same verb form, except it is called a masculine plural (which is what I expected). So, at this point, I needed to check my Greek texts in order to confirm that this is, in fact, a masculine plural participle. I run into surprisingly few mistakes like this.

Translation: ...[we] got onboard and set sail.

Having found a ship going their way, Paul, Luke and the others got onboard to sail southeast towards Phœnicia.

Acts 21:2 **Having found a ship crossing over to Phœnicia, [we] got onboard and set sail.** (Kukis mostly literal translation)

This ship is going to Syria, essentially.

Acts 21:3a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anaphainō (ἀναφαίνω) [pronounced an-af-AH-ee-no]	<i>appearing, showing, (passively) being made apparent, having pointed out; discovering; bringing to light, holding up to view; sighting</i>	masculine plural, aorist active participle, nominative case	Strong's #398
This is a rare verb, only used by Luke in Luke 19:11 Acts 21:3.			
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
Capros (Κύπρος) [pronounced KOO-pros]	<i>love: a blossom; transliterated, Cyprus</i>	feminine singular proper noun location; genitive/ablative case	Strong's #2954

Thayer: *Cyprus [was] a very fertile and delightful island of the Mediterranean, lying between Cilicia and Syria.*

Translation: We sighted Cyprus,...

The naming of a various cities and islands, along with this sighting of Cyprus really makes this sound like Luke is writing this stuff down onboard the ship.

He would have recorded Paul's words to the elders of Ephesus, and now was simply telling where they were traveling. Since Paul is there, that allows Luke to quiz him and ask, "This is what I remember you saying....do you think I got it right here?" And Paul would read it over and say, "That's just what I said." (Or whatever)

Acts 21:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
kataleipō (καταλείπω) [pronounced <i>kat-al-ī-po</i>]	<i>forsaking, leaving [behind], the one abandoning, reserving; leaving down</i>	masculine plural, aorist active participle; nominative case	Strong's #2641
αὐτὴν (αὐτήν) [pronounced <i>ow-TAYN</i>]	<i>her, to her, towards her; it; same</i>	3 rd person feminine singular pronoun, accusative case	Strong's #846
ευδώνυμος (εὐώνυμος) [pronounced <i>yo-OH-noo-mos</i>]	<i>properly, well-named (good-omened), on (to) the left (which was the lucky side among the pagan Greeks); at the left hand, left; port side</i>	feminine singular adjective, accusative case	Strong's #2176
pleō/pleuō (πλέω/πλεύω) [pronounced <i>PLEH-oh/PLYOO-oh</i>]	<i>to sail, navigate, travel by ship</i>	1 st person plural, imperfect active indicative	Strong's #4126
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
Suria (Συρία) [pronounced <i>soo-REE-ah</i>]	<i>exalted; transliterated, Syria, Tsyria</i>	feminine singular proper noun/location; accusative case	Strong's #4947

Thayer: *Syria [is] a region of Asia bounded on the north by Taurus and Amanus ranges, on the east by the Euphrates and Arabia, on the south by Palestine, and the west by Phoenicia and the Mediterranean.*

Translation: ...then leaving [Cyprus] to the left, we continued sailing to Syria.

They did not necessarily stop at Cyprus; they simply saw it off to the left. This would indicate a very straight course from Patara to Tyre (which is next door to Phoenicia).

Acts 21:3c			
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
katerchomai (κατέρχομαι) [pronounced <i>kat-ER-khom-ahēe</i>]	<i>to come down, to go down, to descend; to depart; of one who goes from a higher to a lower locality; of those who come to a place by a ship</i>	1 st person plural, aorist active indicative	Strong's #2718

Acts 21:3c			
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
Turos (Τύρος) [pronounced TOO-ross]	<i>a rock; transliterated, Tyre, Tyrus, Tsor</i>	proper feminine singular noun; accusative case	Strong's #5184

Translation: We came to Tyre,...

Tyre and Sidon are cities of Phœnicia. These very ancient cities date back to the era when the Philistines controlled this coast (you may recall that the Philistines are featured prominently in the books of the Judges and Samuel).

Acts 21:3d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekeiŕse (ἐκεῖσε) [pronounced ek-Ī-seh]	<i>there, in that place</i>	adverb	Strong's #1566
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
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
plouion (πλοῖον) [pronounced PLOY-on]	<i>a ship, boat, vessel; a sailor</i>	neuter singular noun, nominative case	Strong's #4143
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)

The verb *to be* can also refer to a state of having something, a state of being, a state of continuance (in an activity).

apophortízomai (ἀποφορτίζομαι) [pronounced ap-of-or-TIHD-zom-ahēe]	<i>unloading; of sailors reducing a load during a storm</i>	neuter singular, present (deponent) middle/passive participle, nominative case	Strong's #670
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588

Acts 21:3d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gómos (γόμος) [pronounced GOM- oss]	<i>load; cargo, freight of a ship, merchandise conveyed in a ship</i>	masculine singular noun, accusative case	Strong's #1117

Translation: ...for there the ship was being unloaded [of its] cargo.

Much of the cargo for this ship was taken to Tyre. Then, as now, trade among various cities and countries was an important economic factor in their economies.

Acts 21:3 We sighted Cyprus, then leaving [Cyprus] to the left, we continued sailing to Syria. We came to Tyre, for there the ship was being unloaded [of its] cargo. (Kukis mostly literal translation)

Acts 21:1–3 Now, it was [time] for us to depart, tearing [ourselves] away from [the elders from Ephesus]. Sailing, we went to Cos, [then] the next [day] to Rhodes, and from there to Patara. Having found a ship crossing over to Phœnicia, [we] got onboard and set sail. We sighted Cyprus, then leaving [Cyprus] to the left, we continued sailing to Syria. We came to Tyre, for there the ship was being unloaded [of its] cargo. (Kukis mostly literal translation)



Paul in Tyre (a map); from [Chris Love](#); accessed April 24, 2022.

Acts 21:1–3 When it came time for us to depart, we tore ourselves away from the Ephesian elders. We got onto a sailing vessel and went to Cos. On the next day, we sailed to Rhodes, and the day after that, to Patara. At that point, we searched for and found a ship headed to Phœnicia. We boarded that ship and set sail. Off to the port side, we saw Cyprus, and kept on going all the way to Syria. We docked at Tyre, as this is where the ship would unload most of its cargo. (Kukis paraphrase)

Now, having found (by searching) the disciples, we remained there days seven [of them]. Which [disciples] to Paul were speaking through the Spirit not to enter into Jerusalem.

Acts
21:4

Having found disciples [in Tyre], we remained there for seven days. These [lit., *who* or *which*] [disciples] kept on speaking to Paul through the Spirit [telling him] not to enter into Jerusalem.

We found a number of disciples in Tyre, and we stayed there for seven days. These disciples continued speaking to Paul, through the Spirit, telling him not to go to Jerusalem.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now, having found (by searching) the disciples, we remained there days seven [of them]. Which [disciples] to Paul were speaking through the Spirit not to enter into Jerusalem.
Complete Apostles Bible	And having discovered disciples, we stayed there seven days. They said to Paul through the Spirit not to go up to Jerusalem.
Douay-Rheims 1899 (Amer.)	And finding disciples, we tarried there seven days: who said to Paul, through the Spirit, that he should not go up to Jerusalem.
Holy Aramaic Scriptures	And when we found The Talmiyde {The Disciples/The Students} there, we remained with them seven days. And these were saying everyday unto Paulus {Paul}, by The Rukh {The Spirit}, that he shouldn't go unto Urishlem {Jerusalem}.
James Murdock's Syriac NT	And, as we found disciples there, we tarried with them seven days: and they, by the Spirit, told Paul not to go to Jerusalem.
Original Aramaic NT	And when we found disciples there, we stayed with them seven days, and they were saying to Paulus everyday by The Spirit not to go to Jerusalem.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And meeting the disciples we were there for seven days: and they gave Paul orders through the Spirit not to go up to Jerusalem.
Bible in Worldwide English	We found some Christians and stayed for seven days. The Holy Spirit spoke through them to Paul, Do not go on to Jerusalem.
Easy English	We found some believers in the city. So we stayed with them for a week. The Holy Spirit showed these believers that trouble would come to Paul in Jerusalem. So they said to him, 'Paul, you should not to go to Jerusalem.'
Easy-to-Read Version—2008	We found the Lord's followers there and stayed with them for seven days. They warned Paul not to go to Jerusalem because of what the Spirit had told them.
God's Word™	In Tyre we searched for the disciples. After we found them, we stayed there for seven days. The Spirit had the disciples tell Paul not to go to Jerusalem.
Good News Bible (TEV)	There we found some believers and stayed with them a week. By the power of the Spirit they told Paul not to go to Jerusalem.
J. B. Phillips	We sought out the disciples there and stayed with them for a week. They felt led by the Spirit again and again to warn Paul not to go up to Jerusalem.
NIRV	We looked for the believers there and stayed with them for seven days. The believers tried to keep Paul from going on to Jerusalem. They were led by the Holy Spirit to do this.
New Life Version	We looked for the Christians and stayed with them seven days. The Christians had been told by the Holy Spirit to tell Paul not to go to Jerusalem.
New Simplified Bible	Having found the disciples, we stayed there seven days. Guided by the Spirit the disciples urged Paul not to go to Jerusalem.

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

Casual English Bible	We found some believers in the city and stayed there for seven days. The believers had a message for Paul that they said came from the Spirit. The message was that Paul shouldn't go to Jerusalem.
Contemporary English V.	We looked up the Lord's followers and stayed with them for a week. The Holy Spirit had told them to warn Paul not to go on to Jerusalem.
New Berkeley Version	.
Goodspeed New Testament	So we looked up the disciples there and stayed a week with them. Instructed by the Spirit, they warned Paul not to set foot in Jerusalem.

New Living Translation	We went ashore, found the local believers, [Greek <i>disciples</i> ; also in 21:16.] and stayed with them a week. These believers prophesied through the Holy Spirit that Paul should not go on to Jerusalem.
The Passion Translation	When we went ashore we found a number of believers and stayed with them for a week. <i>They prophesied to Paul repeatedly</i> , warning him by the Holy Spirit not to set foot in Jerusalem.
Plain English Version	Christians told Paul not to go to Jerusalem, but he kept going anyway While the ship was at Tyre for the workers to unload it, we got off it, and we found the Christians there, and we stayed with them for 7 days. God's Holy Spirit told those Christians to tell Paul, "Don't go to Jerusalem." So they told him that, but Paul wanted to keep going to Jerusalem.
UnfoldingWord Simplified T.	Someone told us where the believers in Tyre lived, so we went and stayed with them for seven days. Because God's Spirit revealed to them that people would cause Paul to suffer in Jerusalem, they told Paul that he should not go there.
William's New Testament	So we looked up the disciples there and stayed a week with them. Because of impressions made by the Spirit they kept on warning Paul not to set foot in Jerusalem.

Partially literal and partially paraphrased translations:

American English Bible	And while we were there, we searched for and found the disciples, and we stayed with them for seven days. However, by the Breath [of God], they repeatedly warned Paul not to set foot in JeruSalem.
Beck's American Translation	.
Breakthrough Version	When we looked for and found the students, we stayed over there for seven days, some who were saying to Paul through the Spirit not to be climbing on board to Jerusalem.
Common English Bible	We found the disciples there and stayed with them for a week. Compelled by the Spirit, they kept telling Paul not to go to Jerusalem.
New Advent (Knox) Bible	Here we enquired for the brethren, and made a stay of seven days with them; they, by revelation, warned Paul not to go up to Jerusalem, but when the time came to an end, we left them and continued our journey. All of them, with their wives and children, escorted us until we were out of the city; and so we knelt down on the beach to pray; then, when farewells had been made on either side, we went on board the ship, while they returned home. Vv. 5–6 are included for context.
20 th Century New Testament	There we found the disciples and stayed a week with them. Speaking under the influence of the Spirit, they warned Paul not to set foot in Jerusalem.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	We found some students of Christ, and stayed there for seven days. The students said to Paul, through the Spirit, that he should not go up to Jerusalem.
Revised Ferrar-Fenton Bible	But finding some disciples there, we stayed with them seven days. Some of them advised Paul through the Spirit not to go up to Jerusalem.
Free Bible Version	We found the believers and stayed there for a week. Through the Holy Spirit the believers told Paul not to go to Jerusalem.
Montgomery NT	We looked up the local disciples and remained there seven days; and these disciples kept telling Paul, through the Spirit, that he should not set foot in Jerusalem.
Riverside New Testament	We looked up the disciples and stayed with them seven days. They repeatedly told Paul through the Holy Spirit not to go up to Jerusalem.
The Spoken English NT	We tracked down the followers of Jesus and stayed seven days there. And they were saying to Paul by the Spirit not to set foot in Jerusalem.

UnfoldingWord Literal Text	Then after we found the disciples, we stayed there seven days. Through the Spirit they kept urging Paul not to go to Jerusalem.
Urim-Thummim Version	And finding disciples, we remained there a week: who spoke to Paul through the Spirit, that he should not go up to Jerusalem.
Weymouth New Testament	Having searched for the disciples and found them, we stayed at Tyre for seven days; and, taught by the Spirit, they repeatedly urged Paul not to proceed to Jerusalem.
Worsley's New Testament	And we stayed there seven days; having met with some disciples: who told Paul by the Spirit, not to go up to Jerusalem.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	There we found the disciples and stayed a week. Warned by the Spirit, they told Paul not to go to Jerusalem.
New Catholic Bible	We sought out the disciples there and stayed with them for seven days. Through the Spirit, they advised Paul to abandon his plans to move on to Jerusalem.
Revised English Bible—1989	We sought out the disciples and stayed there a week. Warned by the Spirit, they urged Paul to abandon his visit to Jerusalem.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Having searched out the <i>talmidim</i> there, we remained for a week. Guided by the Spirit, they told Sha'ul not to go up to Yerushalayim; but when the week was over, we left to continue our journey. A portion of v. 5 is included for context.
Holy New Covenant Trans.	In Tyre we found some students of Jesus, and we stayed with them for seven days. They warned Paul not to go to Jerusalem because of what the Holy Spirit had told them.
The Scriptures 2009	And having found taught ones, we remained there seven days. And they told Sha'ul through the Spirit not to go up to Yerushalayim.
Tree of Life Version	We looked up the disciples and stayed there seven days. They kept telling Paul through the Ruach not to set foot in Jerusalem.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Finding but the students [We] stay here days seven Who* [to] the paul said through the spirit not to arrive to jerusalem...
Alpha & Omega Bible	AFTER LOOKING UP THE DISCIPLES, WE STAYED THERE SEVEN DAYS; AND THEY KEPT TELLING PAULOS (<i>Paul</i>) THROUGH THE SPIRIT NOT TO SET FOOT IN JERUSALEM.
Awful Scroll Bible	And coming-upon- disciples -within, we abide-with them there seven days, which-certain were confirming to Paul, through the Breath, to step- not -up to Jerusalem.
Concordant Literal Version	Now, finding the disciples, we stay there seven days, who said to Paul, through the spirit, not to be stepping on board to Jerusalem."
exeGeses companion Bible	<u>DISCIPLES WARN PAULOS</u> We abide there seven days: and find disciples who, through the Spirit, word to Paulos to not ascend to Yeru Shalem.
Orthodox Jewish Bible	And after having searched for Moshiach's talmidim there, we stayed in Tzor shivah yamim. And Moshiach's talmidim were telling Rav Sha'ul by the Ruach Hakodesh not to make any aliyah (ascent) to Yerushalayim.
Rotherham's Emphasized B.	And [finding up the disciples] we remained there seven days, and they [unto Paul] began to say, through the Spirit, that he would gain no footing in Jerusalem.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	After looking up the disciples [in Tyre], we stayed there [with them] seven days; and they kept telling Paul through the [Holy] Spirit ^[a]not to set foot in Jerusalem. [a] Clearly the disciples felt prompted by the Holy Spirit to tell Paul not to go to Jerusalem. But a question remains as to whether the Spirit was actually forbidding Paul to go, or only preparing him for what he would have to suffer in Jerusalem (cf v 11). Either explanation is possible, but many Bible scholars prefer the latter. [Kukis: It seems to me that God is warning Paul not to go. This warning does not appear to be, in some way, preparing him.]
An Understandable Version	When we located the disciples [there] we stayed [with them] for seven days. They advised Paul, through [inspired revelations from] the Holy Spirit, not [even] to set foot in Jerusalem.
The Expanded Bible	We found [sought out] some followers [disciples] in Tyre and stayed with them for seven days. Through the Holy Spirit [^l Spirit] they warned [or kept warning] Paul not to go to Jerusalem.
Jonathan Mitchell NT	Now after searching and having found the disciples who through means of the Breath-effect (or: Spirit) repeatedly told Paul not to continue stepping on [board] (or: embarking) unto Jerusalem we prolonged our stay there seven days.
P. Kretzmann Commentary	And finding disciples, we tarried there seven days; who said to Paul through the Spirit that he should not go up to Jerusalem.
Syndein/Thieme	Kretzmann's commentary for Acts 21:1–4 has been placed in the Addendum. And searching again and again and finding disciples {implies big city and no local contacts when they arrived}, we stayed there seven days. They {each different disciple each at different times} said to Paul through the Spirit that he should not go up to Jerusalem. {Note: The Greek syntax indicates that each believer Paul met warned him and they were told to warn him by the Holy Spirit. Yet Paul is going to ignore the warning because of his personal desire to go back to the place where he had emotional ties.}
Translation for Translators	At Tyre, believers warned Paul not to go to Jerusalem, but he went on anyway.

Acts 21:4-6

Someone told us where the believers in Tyre lived, so we (exc) went and stayed with them for seven days. Because God's Spirit revealed to them that people would cause Paul to suffer/Paul would suffer in Jerusalem, they told Paul that he should not go there.

Bible Translations with Many Footnotes:

Lexham Bible	And we stayed there seven days after we [*Here "after" is supplied as a component of the participle ("found") which is understood as temporal] found the disciples, who kept telling Paul through the Spirit not to set foot in Jerusalem.
NET Bible®	After we located¹⁷ the disciples, we stayed there¹⁸ seven days. They repeatedly told¹⁹ Paul through the Spirit²⁰ not to set foot²¹ in Jerusalem.²² ¹⁷ tn BDAG 78 s.v. ἀνευρίσκω has "look/search for (w. finding presupposed) τινά... τοὺς μαθητάς Ac 21:4." The English verb "locate," when used in reference to persons, has the implication of both looking for and finding someone. The participle ἀνευρόντες (aneurontes) has been taken temporally. ¹⁸ tn BDAG 154 s.v. αὐτο states, "deictic adv. designating a position relatively near or far... there... Ac 21:4." ¹⁹ tn The imperfect verb ἔλεγον (elegon) has been taken iteratively.

^{20sn} Although they told this to Paul through the Spirit, it appears Paul had a choice here (see v. 14). Therefore this amounted to a warning: There was risk in going to Jerusalem, so he was urged not to go.

^{21tn} BDAG 367 s.v. ἐπιβαίνω places Ac 21:4 under 1, “go up/upon, mount, board...πλοίω...Ac 27:2...Abs. go on board, embark...21:1 D, 2. – So perh. also ἐ. εἰς Ἱεροσόλυμα embark for Jerusalem (i.e. to the seaport of Caesarea) vs. 4.” BDAG notes, however, “But this pass. may also belong to 2. to move to an area and be there, set foot in.” Because the message from the disciples to Paul through the Holy Spirit has the character of a warning, the latter meaning has been adopted for this translation.

^{22map} For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

Wilbur Pickering’s New T.

Upon finding disciples we stayed there seven days; these, through the Spirit, told Paul not to go on to Jerusalem.¹

(1) After repeated warnings, God plainly tells Paul not to go! What sort of mental block might Paul have had that would cause him to disobey a plain command?

Literal, almost word-for-word, renderings:

A Faithful Version	Now after finding the disciples, we remained there for seven days; and they said to Paul by the Spirit that he should not go up to Jerusalem.
Benjamin Brodie’s trans.	Then, after searching for and finding student-disciples, we stayed there seven days, who repeatedly said to Paul through the Spirit that he should not embark for Jerusalem.
Bond Slave Version	And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.
Charles Thomson NT	And having by diligent inquiry found out the disciples, we staid there seven days. Some of these told Paul by the spirit not to go up to Jerusalem.
Context Group Version	And having found the apprentices, we remained there seven days: and these said to Paul through the Spirit, that he should not set foot in Jerusalem.
English Standard Version	And having sought out the disciples, we stayed there for seven days. And through the Spirit they were telling Paul not to go on to Jerusalem.
Modern Literal Version 2020	And we remained there* seven days, having found disciples who were saying to Paul, through the Spirit, not go-up into Jerusalem.
NT (Variant Readings)	And having °found the disciples, we tarried there seven days: and these said to Paul through the Spirit, that he should not set foot in Jerusalem. °Byz.- found disciples...

The gist of this passage: When in Tyre, Paul and company located some disciples to stay with. Some of them spoke to Paul in the Spirit warning him not to go to Jerusalem.

Acts 21:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
aneuriskô (ἀνευρίσκω) [pronounced an-yoo-RIHS-koh]	finding (out) [by a search]	masculine plural, aorist active participle; nominative case	Strong’s #429
This verb is only used by Luke in the New Testament (Luke 2:16 Acts 21:4).			
dé (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong’s #1161

Acts 21:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [pronounced <i>tooz</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
mathêtês (μαθηταί) [pronounced <i>math-ay-TIE</i>]	<i>disciples, learners, pupils, students, followers</i>	masculine plural noun; accusative case	Strong's #3101
epiménō (ἐπιμένω) [pronounced <i>ep-ee-MEHN-oh</i>]	<i>to continue; to stay (over), to remain, to abide</i>	1 st person plural, aorist active indicative	Strong's #1961
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>belonging to the same spot, that is, in this (or that) place; here, there</i>	an adverb of location	Strong's #847 (this is the genitive of #846)
hêmerai (ἡμέραι) [pronounced <i>hay-MEH-rai</i>]	<i>days; time; years, age, life</i>	feminine plural noun; accusative case	Strong's #2250
hepta (ἑπτὰ) [pronounced <i>hep-TAH</i>]	<i>seven</i>	indeclinable singular noun	Strong's #2033

Translation: Having found disciples [in Tyre], we remained there for seven days.

In some cities, Paul and his crew would evangelize. However, since evangelization had already taken place in these cities, they found a number of disciples already there. Paul and company stayed there for seven days.

Logically, Paul would have held what we today might call a Bible conference. He would have spoken on a number of occasions, relaying whatever information he believed to be important to these believers. By this time, Paul had developed a great deal of **Church Age** information for believers in this age. Recall that Paul has written Romans by this point in time, one of the greatest epistles of all.

Acts 21:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoitines (οἵτινες) [pronounced <i>HOIT-eeen-ehs</i>]	<i>which, whoever, whatever, who</i>	masculine plural, relative pronoun; nominative case	Strong's #3748
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

Acts 21:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little</i> ; transliterated, <i>Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; dative, locative or instrumental case	Strong's #3972
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person plural, imperfect active indicative	Strong's #3004
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
epibaínō (ἐπιβαίνω) [pronounced ep-ee-BAH-ee-no]	<i>to get upon, mount; to embark in; to go aboard (a ship); to set foot in, to enter</i>	present active infinitive	Strong's #1910
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
Hierosoluma (Ἱεροσόλυμα) [pronounced hee-er-os-OL-oo-mah]	<i>a double peace</i> ; transliterated, <i>Jerusalem, Hierosolyma</i> ; this can refer to the city itself or to its inhabitants	feminine singular proper singular noun/location; accusative case	Strong's #2414

Translation: These [lit., *who* or *which*] [disciples] kept on speaking to Paul through the Spirit [telling him] not to enter into Jerusalem.

These same disciples, however, also had words for Paul. They spoke to him, through the Holy Spirit, telling him not to enter into Jerusalem.

The main verb, *to speak*, is in the Ingressive imperfect. They began speaking in the past and kept on speaking to Paul. So, from the standpoint of Luke the writer, he has been there a few days with Paul and he had to make mention of the fact that, as soon as they got there, a few days in the past, they began to warn Paul not to go to Jerusalem. They kept on doing this the whole time.

Because of the notes of one translation, let me make it clear that these disciples were *not* saying, “Be forewarned, Paul—in Jerusalem, you will face great difficulties when you go there.” What they did tell Paul is, “Don’t go there; do not go to Jerusalem.” And they did not simply tell him once, they told him several times.

Acts 21:4 **Having found disciples [in Tyre], we remained there for seven days. These [lit., who or which] [disciples] kept on speaking to Paul through the Spirit [telling him] not to enter into Jerusalem.** (Kukis mostly literal translation)

Application: One of the reasons that the writer of Hebrews tells believers *do not forsake the gathering of yourselves together*, is, we sometimes, as believers, have important applications to make of **Bible doctrine**. Two important considerations here: (1) we are not prophets in this **dispensation**, so we cannot hang out, and suddenly start speaking about future events by the power of the Holy Spirit. That happened early on in the Church Age, but no longer does that occur, as we have the completed **canon of Scripture**. (2) Do not be a busybody. Do not find people, find out their circumstances, and then tell them what they ought to do. However, from time to time, there will be circumstances where you might receive guidance from other believers (and they may or may not know that they have given you guidance). Or, vice versa, you might be offering guidance or application, but not necessarily knowing that someone nearby needs that application.

There is a problem with believers who are a complete law unto themselves. Perhaps they listen to teaching on the radio or from the internet. Maybe they listen to the same **pastor**; maybe they listen to a number of different pastors; and then they decide for themselves if they want to take the teaching to heart or not. I have known such islands in the past, and these people often have some weird applications or beliefs, because they also are influenced by everything happening around them (the thinking of the **cosmic system**).

The system for believers growing today is Bible doctrine as taught by a **pastor-teacher** in a **local church**. One teacher, many hearers. Now, there are times when your right pastor-teacher is in another city or state; and some groups of believers have gathered as a group and they listen to that same pastor. In my estimation, there is nothing wrong with a **church** like that (several groups in the United States still listen to the teaching of R. B. Thieme, Jr. as a group; many FX groups exist, where we hear Bobby Thieme teach as a group, but we are in a different location).

There are a number of good and excellent teachers out there. And it is always an option to move from point A to point B is be under the teaching of your right pastor-teacher. I mention this final option, with the following explanation: let’s say you are a doctrinal believer, and you cannot find any church or any like-minded believers in your city. Consider this: when Abraham was looking to preserve Sodom, he spoke directly to God about the number of believers in that city. He came down to 10. “If there are 10 believers in Sodom, you won’t destroy it, will You?” And God promised that, with that number, He would not. If you are in a city where there is a **doctrinal church** and believers there are growing, do you realize that offers you protection? At this moment, it is a lot safer for a believer to be in Houston, for instance, as opposed to living in San Francisco. There are at least 3 doctrinal churches which come to mind in the general area of Houston; and none which I am aware of in SF.

The advantages of being in a doctrinal church are (1) increased **spiritual growth** (or accelerated growth), (2) good fellowship, and (3) safety. On top of that, that could be the right place for you to be as a believer. That is, that may be God’s geographical will for you to be.

On the negative side today in the United States, I am not aware of any church having 5 or more sessions a week. This was a unique circumstance which we believers in the Houston area enjoyed for many decades. Few pastors are able to exploit their gift as R. B. Thieme, Jr. did; and few congregations are able to see the importance of taking in Bible doctrine on a daily basis. There are very practical considerations. Bob put in 8–12 hours of studying a day; and who is able to do that? I personally study and write myself for perhaps 4 or 5 hours a day, and that exhausts me. There is a point at which I am unable to do any more. Because of the proliferation of electronic devices today, many doctrinal teachers are able to archive their work, so that a person coming into their ministry can use the *off days* to explore the work that the pastor has done previously. There is also the option of listening to the lessons taught by your pastor-teacher which you have already heard. There are quite a number of Bob’s studies that, sound as fresh today as they did 30–40 years ago.

I realize that I have gone off on a tangent here, but bear in mind that, Jerusalem is no longer on solid ground. Believers from Jerusalem are trying to sell circumcision and the Law of Moses as the **spiritual** walk. This perversion of the truth leads Jerusalem closer and closer to a destruction or a purge.

Acts 21:4 *We found a number of disciples in Tyre, and we stayed there for seven days. These disciples continued speaking to Paul, through the Spirit, telling him not to go to Jerusalem.* (Kukis paraphrase)

Paul, as an **Apostle**, has the highest authority of any person there. However, he remains under God's authority. And, just as Paul spoke of the other spiritual gifts in 1 Corinthians, writing, "The eye cannot say to the hand, 'I do not need you.'" God, Who has authority over Paul, is speaking through other believers through their spiritual gift (s). By ignoring their words and standing upon his own authority, Paul is saying to them, "My gift is superior; I do not need you."

When there are two sets of people (these Christians in Tyre and Paul), and the Christians in Tyre say one thing about Paul going to Jerusalem; but Paul says the opposite, who exactly would be right? The Christians in Tyre have no agenda, no person reason why they think Paul should be in Jerusalem or not. Paul clearly has a personal desire to go to Jerusalem. So, even though Paul spiritually outranks everyone in Tyre, that is not the issue here. Paul is confusing what he wants to do with the moving of the Holy Spirit.

Paul is motivated by emotion and by nostalgia. Sometimes these wonderful memories which we have of the past will never be more than that. With every day that we live, we place more and more things in the past, things that we will not be able to revisit.

Furthermore, how motivated is Paul over being right? Few men are his equal when it comes to debate over the Scriptures. Paul has had a lot of practice. Perhaps he believes that he is truly ready to speak to the Jews in Jerusalem. He has spent years now speaking in synagogues.

The year is approximately A.D. 57. The destruction of Jerusalem is a scant 13 years away. The destruction of Jerusalem is not a random act of God. With each passing year, the people there are rejecting the Man they crucified. There is no revival in Jerusalem. Even at the church there, **negative volition** towards the **plan of God** is being exercised. They are moving towards legalism and away from grace. When Paul meets James in this chapter, that will become apparent. Even James and the leaders of the Jerusalem church are moving away from grace of Christ Jesus and toward the Law of Moses.

And they want one thing from Paul: compromise.

Acts 21:4 *We found a number of disciples in Tyre, and we stayed there for seven days. These disciples continued speaking to Paul, through the Spirit, telling him not to go to Jerusalem.* (Kukis paraphrase)

This will be Paul's first warning of three in this chapter.

Now when it came to pass to complete to us the days, having gone out, we were departing, escorting us. From all [of them], with the women and children, as far as outside the city. And setting the knees to the shore praying. We saluted one another and we stepped to the ship. Now they turned back to the their own [homes].

Acts
21:5–6

Now, when it came to pass [that] our days [there] had come to an end, we exited [the city] to depart [from there]. All [of the disciples], with [their] wives and children, were escorting us to the outskirts of the city. Putting [our] knees down on the shore, [we all] were praying. [Then] we saluted one another as we stepped onto the ship. Then they turned back [to go] to their own [homes].

When these days came to an end, we left the city, planning to depart by sea from there. All of the elders, along with their women and children, walked with us to the outskirts of the city. Before we went our separate ways, we all fell to our knees right there on the shore, praying together to God. As we stepped onto the ship, we saluted one another. The elders and their families stood and watched us sail away; after which, they returned to their homes.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now when it came to pass to complete to us the days, having gone out, we were departing, escorting us. From all [of them], with the women and children, as far as outside the city. And setting the knees to the shore praying. We saluted one another and we stepped to the ship. Now they turned back to the their own [homes].
Complete Apostles Bible	But when it came about that we had completed the days there, having gone out we departed, all of them accompanying us, together with their wives and children, until we were outside the city. And having bowed our knees on the shore, we prayed. And having greeted one another, we went up into the ship, and they returned to their own homes.
Douay-Rheims 1899 (Amer.)	And the days being expired, departing we went forward, they all bringing us on our way, with their wives and children, till we were out of the city. And we kneeled down on the shore: and we prayed. And when we had bid one another farewell, we took ship. And they returned home.
Holy Aramaic Scriptures	And after those days, we went out, so that we should go on the way, and they were accompanying us, all of them, they and their women, and their sons, as far as outside from the city. And they knelt upon their knees on the side of the sea, and they prayed. And we kissed each other, and we ascended unto the ship. And they returned unto their houses.
James Murdock's Syriac NT	And after those days, we departed and went on [our] way; and they all clung to us, they and their wives and their children, until [we were] without the city; and they fell on their knees by the seaside, and prayed. And we kissed one another: and we embarked in the ship, and they returned to their homes.
Original Aramaic NT	And after these days we went out to go by road, and they were all following us with their wives and their children to the outside of the city. And they knelt on their knees by the seaside, and they prayed. And we kissed one another, and we boarded the ship, and they returned to their homes.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when these days came to an end, we went on our journey; and they all, with their wives and children, came with us on our way till we were out of the town: and after going on our knees in prayer by the sea, We said our last words to one another, and got into the ship, and they went back to their houses.
Bible in Worldwide English	When the seven days had passed, we left and went on our way. All of the men, women, and children went with us out of the city. There by the sea we kneeled

	down and talked to God. We said goodbye to each other. Then we got on the boat and they went back to their homes.
Easy English	After a week with the believers in Tyre, it was time for us to leave them. All the believers, together with their wives and their children, went with us out of the city. At the beach, we all went down on our knees and we prayed together. Then we said 'goodbye' to each other and the believers returned to their homes in the city. We went and we got on the ship again, together with Paul.
Easy-to-Read Version—2008	But when our time there was up, we returned to the ship to continue our trip. All the followers, even the women and children, came with us to the seashore. We all knelt down on the beach, prayed, and said goodbye. Then we got on the ship, and the followers went home.
God's Word™	When our time was up, we started on our way. All of them with their wives and children accompanied us out of the city. We knelt on the beach, prayed, and said goodbye to each other. Then we went aboard the ship, and the disciples went back home.
Good News Bible (TEV)	But when our time with them was over, we left and went on our way. All of them, together with their wives and children, went with us out of the city to the beach, where we all knelt and prayed. Then we said good-bye to one another, and we went on board the ship while they went back home.
J. B. Phillips	But when our time was up we left there and continued our journey. They all came out to see us off, bringing their wives and children with them, accompanying us till we were outside the city. Then kneeling down on the beach we prayed and said good-bye to each other. Then we went aboard the ship while the disciples went back home.
The Message	When our time was up, they escorted us out of the city to the docks. Everyone came along—men, women, children. They made a farewell party of the occasion! We all knelt together on the beach and prayed. Then, after another round of saying good-bye, we climbed on board the ship while they drifted back to their homes.
NIRV	When it was time to leave, we continued on our way. All the believers, including their whole families, went with us out of the city. There on the beach we got down on our knees to pray. We said goodbye to each other. Then we went on board the ship. And they returned home.
New Life Version	When our time was up, we left there and went on our way. All of them with their wives and children went with us out of town. They got down on their knees on the shore and prayed. After we said good-bye, we got on the ship and they went back to their houses.

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

Casual English Bible	At the end of the week, we went back to the ship to continue our voyage. We didn't go alone. The believers escorted us to the ship. They brought their wives and children too. They followed us out of the town and all the way to the beach. We knelt there and prayed and said our goodbyes. They stayed with us until we had to board the ship. Then they went home.
Contemporary English V.	But when the week was over, we started on our way again. All the men, together with their wives and children, walked with us from the town to the seashore. We knelt on the beach and prayed. Then after saying good-by to each other, we got into the ship, and they went back home.
New Berkeley Version New Living Translation	. When we returned to the ship at the end of the week, the entire congregation, including women [Or <i>wives</i> .] and children, left the city and came down to the shore with us. There we knelt, prayed, and said our farewells. Then we went aboard, and they returned home.

The Passion Translation	When it was time for us to leave and be on our way, everyone—men, women, and children—accompanied us out of the city down to the beach. After we all knelt <i>in the sand</i> and prayed together, we kissed one another, said our good-byes, and boarded the ship, while the believers went back to their homes.
Plain English Version	The ship workers finished unloading the ship, and then it was time for it to leave, so we went back to the sea shore to get on the ship. All the Christian men, and their wives and kids, they all went with us to the sea shore. We all got down on our knees there on the sand, to show respect to God, and we prayed. After that, we said goodbye to those other Christians, then we got on the ship, and the others went back to their homes.
UnfoldingWord Simplified T.	But when it was time for the ship to leave again, we prepared to continue on our way to Jerusalem. When we left Tyre, all the men and their wives and children went with us to the edge of the sea. We all knelt down there on the sand and prayed. After we all said goodbye, Paul and we his companions got on the ship, and the other believers returned to their own homes.
William's New Testament	But when our time was up, we left there and went on, and all of them with their wives and children accompanied us out of town. There we knelt down on the beach and prayed; there we bade one another goodbye, and we went aboard the ship, while they went back.

Partially literal and partially paraphrased translations:

American English Bible	[Then a week later], we got ready to continue our journey, and everyone (including the women and children) followed us outside of the city. And after kneeling down on the beach, we had a prayer before saying goodbye to each other. Then we boarded the ship, as they returned to their homes.
Beck's American Translation Breakthrough Version	When it happened for us to fully develop the days, after coming out, we were traveling, everyone together with wives and children, escorting us until outside of the city and who prayed after placing the knees on the beach. We said good-bye to each other and climbed up into the boat. Those people returned to their own <i>homes</i> .
Len Gane Paraphrase	After we had finished our time there, we left and went on our journey. All of them with wives and children accompanied us on our journey until we were out of the city, then we kneeled down on the shore and prayed. After we said goodbye to one another, we boarded the ship, and they returned home again.
A. Campbell's Living Oracles	But when we had finished these seven days, we departed, and went our way, and they all attended us out of the city, with their wives and children; and, kneeling down on the seashore, we prayed. And having embraced each other, we went on board the ship; and they returned back to their own houses.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	But when we had completed those days, we departed and proceeded on our journey; all of them, with women and children, accompanying us until outside the town. And bending our knees upon the sand, we prayed, and wished each other good-bye, and embarked in the vessel; but they returned to their homes.
International Standard V	So we located some disciples and stayed there for seven days. Through the Spirit, they kept telling Paul not to go to Jerusalem, but when our time there came to an end, we left and proceeded on our journey. All of them with their wives and children accompanied us out of the city. We knelt on the beach, prayed, and said goodbye to each other. Then we reboarded the ship, and they went back home. V. 4 is included for context.

The Spoken English NT	When our days with them were over, we left and started walking to the ship, and they all escorted us out from the city, with their wives and children. And when we'd knelt down on the beach and prayed, we said goodbye to each other. Then we got on board the ship and they went back home.
Weymouth New Testament	When, however, our time was up, we left and went on our way, all the disciples and their wives and children coming to see us off. Then, after kneeling down on the beach and praying, we took leave of one another; and we went on board, while they returned home.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>• But when it was time, we departed and continued on our journey. All of them, wives and children included, came out of the city with us, and on the beach we knelt down and prayed. After that we said good-bye to one another; we boarded the ship and they returned home.</p> <p>Footnote for v. 5 is placed in the Addendum.</p>
The Heritage Bible	<p>And when those days were completed to us, having departed, we traveled on, they all escorting us, with wives and children, until we were outside of the city, and placing our knees down upon the beach, we prayed.</p> <p>And having said goodbye to one another, we went up into the ship, and they turned back to their own.</p>
New American Bible (2011)	At the end of our stay we left and resumed our journey. All of them, women and children included, escorted us out of the city, and after kneeling on the beach to pray, we bade farewell to one another. Then we boarded the ship, and they returned home.
New Jerusalem Bible	We sought out the disciples and stayed there a week. Speaking in the Spirit, they kept telling Paul not to go on to Jerusalem, but when our time was up we set off. Together with the women and children they all escorted us on our way till we were out of the town. When we reached the beach, we knelt down and prayed; then, after saying good -- bye to each other, we went aboard and they returned home. V. 4 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	All of them, with their wives and children, accompanied us until we were outside the town. Kneeling on the beach and praying, we said good-bye to each other. Then we boarded the ship, and they returned home. A portion of v. 5 was placed with the previous passage for context.
Hebraic Roots Bible	<p>But when it was time for us to complete the days, going out, we traveled. And they, with all the women and children went with us as far as outside the city. And placing the knees on the shore, we prayed.</p> <p>And giving parting greetings to one another, we went up into the ship, and those went back to their own.</p>
Hebrew Names Version	When it happened that we had accomplished the days, we departed and went on our journey. They all, with wives and children, brought us on our way until we were out of the city. Kneeling down on the beach, we prayed. After saying goodbye to each other, we went on board the ship, and they returned home again.
Holy New Covenant Trans.	But when we finished our visit, we left and continued our trip. All the students of Jesus, including the women and children, came outside the city with us to say goodbye. We all kneeled down on the beach and prayed. Then we said goodbye to one another. We went aboard the ship and they went back home.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...when but becomes us to finish the days Proceeding [We] went sending (out) us all [men] with women and [with] children until outside the city and Placing the knees to the shore Praying [We] greet one another and [We] ascend to the boat Those but return to the [things] own...
Awful Scroll Bible	But as-when we come about to complete- the days -out, going-out, we were proceeding all directing- us -ahead, with their wives and children, until we were without the city. And placing our knees down on the shore, we wish-with-regards-to. And saluting one another, we stepped-up into the ship, but they to their own turn-back-by.
Concordant Literal Version	Now, when the days came to fit us out, coming away, we went, all sending us forward, together with the wives and children, till outside of the city. And kneeling on the beach, praying, we pull away from one another, and stepped into the ship. Yet they return to their own."
exeGesés companion Bible	And so be it, we complete/shalam those days, and depart and go our way; and they all, with women and children, forward us until we are out of the city: and we place our knees on the shore and pray: and saluting one another, we embark into a sailer; and they return to their own again.
Orthodox Jewish Bible	But when our yamim there were ended, we departed and everyone, including nashim and yeladim, were accompanying us as far as the outskirts of the city; and falling down on the beach, we all were davening. And having bid them "Shalom," we embarked in the oniyah, and they returned to their own batim.
Rotherham's Emphasized B.	And <when it came to pass that we had completed the days> we went forth, and continued our journey, all of them accompanying us, with wives and children, as far as outside the city; and <kneeling down on the beach in prayer> we tare ourselves from each other, and we went on board the ship, while they returned unto their home.

Expanded/Embellished Bibles:

An Understandable Version	When we had completed preparations for the next day's voyage we left, and headed out [to sea] on our journey. All the disciples, together with their wives and children, escorted us out of the city and knelt down and prayed with us as we said goodbye to each other. Then we went aboard the ship while the disciples returned home again.
The Expanded Bible	When we finished our visit [^L our days there were finished], we left and continued our trip. All the followers [^L of them], even the women and children, came outside the city with us. After we all knelt on the beach and prayed, we said good-bye and got on the ship, and the followers [^L they] went back home.
Jonathan Mitchell NT	So when there came to be the days to furnish us (fit us out [with provisions] and put us in appropriate condition), after going out, we continued on our journey – all of them, together with women and children, progressively sending us forward and accompanying us till outside of the city. Then, kneeling upon the beach (or: seashore), after speaking toward having things go well for us (or: praying) we at once pulled away from one another in saying goodbye and then stepped into (or: boarded) the boat – yet those folks returned into their own [homes and affairs]..
Syndein/Thieme	And when we had completely and entirely equipped this people in those days {means to give them all the doctrine they need to be self sustaining spiritually - all in 7 days}, we departed and went our way. And they all accompanied us, with great honor and respect, on our way, with wives and children, till we were out of the city. And we kneeled down on the shore, and prayed.

{Note: Remember Paul and his group were strangers 7 days ago. Now after Paul and his group's teachings, they gave them an honor guard at their departure.}

And when we had taken our leave one of another, we boarded ship. And they returned to their own homes again.

{Note: Subtle point here. When they returned it was to their OWN homes as fully functional self-sustaining believers.}

Translation for Translators

But when it was time *for the ship to leave again, we prepared to continue going to Jerusalem. When we left Tyre, all the believers, including their wives and children, went with us to the edge of the sea. We all knelt down there on the sand/shore and prayed. After we all said goodbye, Paul and we his companions got on the ship, and the other believers returned to their own homes.*

The Voice

We found the disciples there and stayed with them for seven days. The Spirit moved them to tell Paul not to go on to Jerusalem; but the day came for our departure, and the whole community of disciples, including wives and children, escorted us outside the city. We knelt down together on the beach, prayed together, said farewell, and then parted company—the disciples returning to their homes, we sailing on. V. 4 is included for context.

Bible Translations with Many Footnotes:

Lexham Bible

And it happened that when our days were over, we departed and [*Here “and ” is supplied because the previous participle (“departed”) has been translated as a finite verb] **went on our way, while** [*Here “while ” is supplied as a component of the temporal genitive absolute participle (“accompanied”)] **all of them accompanied us, together with their** [*The word “their ” is not in the Greek text but is implied] **wives and children, as far as outside the city. And after** [*Here “after ” is supplied as a component of the participle (“falling to”) which is understood as temporal] **falling to our knees on the beach and** [*Here “and” is supplied to join this and the previous participle (“falling to”) in keeping with English style] **praying, we said farewell to one another and embarked in the ship, and they returned to their own homes.**

NET Bible®

When²³ our time was over,²⁴ we left and went on our way. All of them, with their wives and children, accompanied²⁵ us outside of the city. After²⁶ kneeling down on the beach and praying,²⁷ we said farewell²⁸ to one another.²⁹ Then³⁰ we went aboard the ship, and they returned to their own homes.³¹

^{23tn} Grk “It happened that when.” 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.

^{24tn} Grk “When our days were over.” L&N 67.71 has “ὅτε δὲ ἐγένετο ἡμᾶς ἐξαρτίσαι τὰς ἡμέρας ‘when we brought that time to an end’ or ‘when our time with them was over’ Ac 21:5.”

^{25tn} Grk “accompanying.” Due to the length and complexity of the Greek sentence, a new sentence was begun in the translation and the participle προπεμπόντων (propempontwn) translated as a finite verb.

^{26tn} Grk “city, and after.” Because of the length of the Greek sentence, the conjunction καί (kai) has not been translated here. Instead a new English sentence is begun.

^{27sn} On praying in Acts, see 1:14, 24; 2:47; 4:23; 6:6; 10:2; 12:5, 12; 13:3; 16:25.

^{28tn} BDAG 98 s.v. ἀπασπάζομαι has “take leave of, say farewell to τινά someone...ἀπησπασάμεθα ἀλλ λους we said farewell to one another Ac 21:6.”

^{29sn} These words are part of v. 5 in the standard critical Greek text.

^{30tn} Grk “and.” Because of the length and complexity of the Greek sentence, a new sentence was begun in the translation, and καί (kai) has been translated as “then” to indicate the logical sequence.

^{31tn} Grk “to their own”; the word “homes” is implied.

Wilbur Pickering’s New T.

But when our time was up, as we left to go on our way, they all, including women and children,² accompanied us out of the city, and kneeling down on the beach, we

prayed. After we had taken our leave of one another, we boarded the ship and they returned to their homes.

(2) Luke makes a point of recording that even the children went along—interesting. Evidently those families actively involved their children in their practice of the Christian Faith.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	But when it came about [for] us to [have] completed the days, having gone out, we were going, all [of them] accompanying us, with [their] wives and children, as far as [the] outside of the city. And having placed the knees [fig., having knelt down] on the shore, we prayed. And having embraced one another, we went on board into the ship, but they returned to their own [homes].
Benjamin Brodie's trans.	But it came to pass that when we had completed the days, we proceeded on our way after departing, accompanied by all of our wives and children until we were outside the city. Then, after bending our knees on the beach and praying, We said farewell to each other and boarded the ship. Then they returned to their own homes.
Charles Thomson NT	But when these days were ended, we set out on our departure, they, with women and children, all attending us out of the city, and kneeling down on the sea shore, we prayed; then having saluted each other, we embarked, and they returned home.
Literal Standard Version	And having found out the disciples, we tarried there seven days, and they said to Paul, through the Spirit, not to go up to Jerusalem; but when it came that we completed the days, having gone forth, we went on, all bringing us on the way, with women and children, to the outside of the city, and having bowed the knees on the shore, we prayed, and having embraced one another, we embarked in the ship, and they returned to their own friends. V. 4 is included for context.
Modern Literal Version 2020	Now when it happened for us to finish the days there, we came forth and were traveling on, and they all, together-with their wives and children, sending us onward until we were outside the city, and having placed the knees down upon the beach, we prayed, and having hugged one another, we stepped onto the ship, but those others returned to their own.
Webster's Translation	And when we had accomplished those days, we departed, and proceeded on our way; and they all conducted us with wives and children, till we were out of the city; and we kneeled down on the shore, and prayed. And when we had taken our leave one of another, we took ship; and they returned home again.

The gist of this passage: After a week, Paul and company departed. Men, their wives and their children came out to see them off. They all knelt in prayer together.

5-6

Acts 21:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hote/hête/tote (ὅτε/ἤτε/τότε) [pronounced HOT-eh, HAY-teh, TOT-eh]	when, whenever, while; that, this [which]; for this reason, because; after (that), as soon as, as long as	adverb; causal particle (masculine, feminine and neuter forms)	Strong's #3753
dé (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong's #1161

Acts 21:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle/passive indicative	Strong's #1096
Sometimes, when there is no specific subject, this can be translated, <i>and it came to pass, and it was, and so it was; now it happened that; and here is what happened next; there came about; there came to be, there arose, there developed.</i>			
exartízō (ἐξαρτίζω) [pronounced ex-ar-TIHD-zoh]	<i>to complete, to finish; to furnish perfectly; to accomplish, (as it were, to render the days complete); to bring to an end; to equip</i>	aorist active infinitive	Strong's #1822
hêmas (ἡμᾶς) [pronounced hay-MASS]	<i>us, to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
tas (τὰς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
hêmerai (ἡμέραι) [pronounced hay-MEH-rai]	<i>days; time; years, age, life</i>	feminine plural noun; accusative case	Strong's #2250

Translation: Now, when it came to pass [that] our days [there] had come to an end,...

Paul and company had stayed there a week. Very likely what took place was akin to a Bible conference. Everyone received Paul's excellent teaching, and given his point in time (again, just having written Romans).

Paul and whomever would go with him, had determined to go to Jerusalem. Paul had a schedule which he wanted very much to keep, so this schedule too priority (in his mind) over everything else. This did not appear to affect this impromptu teaching session, except in terms of length. No doubt, Paul could have taught more than a week.

Acts 21:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exerchomai (ἐξέρχομαι) [pronounced ex-EHR-khoh-mai]	<i>going out, coming out, exiting; going away; retiring; proceeding from, being descended from</i>	masculine plural, aorist active participle; nominative case	Strong's #1831
poreuomai (πορεύομαι) [pronounced po-ROO-oh-my]	<i>to traverse, to travel, to depart, to go (away, forth, one's way, up), to follow an established itinerary, to (make a, take a) journey, to walk, to proceed</i>	1 st person plural, imperfect (deponent) middle/passive indicative	Strong's #4198

Translation: ...we exited [the city] to depart [from there].

Paul and his missionary team were now Tyre, and he had decided to continue going towards Jerusalem. Paul knew how long it would take to get from there to Jerusalem, and planned to make the Pentecost festival.

Acts 21:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
προπεμπῶ (προπέμπω) [pronounced prop-EM-poh]	<i>sending (forward, on one's way), escorting, aiding in travel; those accompanying, bringing (forward) on journey (way), conducting forth</i>	masculine plural, present active participle, genitive/ablative case	Strong's #4311
ἡμᾶς (ἡμᾶς) [pronounced hay-MASS]	<i>us, to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
παντῶν (πάντων) [pronounced PAHN-tone]	<i>from the whole, of all; all things, everything</i>	masculine plural adjective, genitive/ablative case	Strong's #3956
σύν (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
γυναῖκες (γυναίκες) [pronounced goo-NIEK-ehs]	<i>women [of any age, whether a virgin, or married, or a widow]; wives; a group of women</i>	feminine plural noun; dative, locative or instrumental case	Strong's #1135
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
τέκνα (τέκνα) [pronounced TEK-na]	<i>children, daughters, sons; metaphorically, citizens; those produced</i>	neuter plural noun; nominative case	Strong's #5043
ἕως (ἕως) [pronounced HEH-ocē]	<i>to, as far as, till, until; even until; up to; even; while</i>	a conjugation, preposition and adverb of continuance	Strong's #2193
ἐξῶ (ἐξῶ) [pronounced EH-oh]	<i>outside, without, out of doors; outward</i>	adverb	Strong's #1854
τῆς (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
πόλις (πόλις, εως, ἡ) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; genitive/ablative case	Strong's #4172

Translation: All [of the disciples], with [their] wives and children, were escorting us to the outskirts of the city.

It appears that the believers who fellowshipped with Paul and company in Tyre, stayed with Paul as long as they could, going along with him to the outskirts of Tyre.

Interestingly enough, these believers know whatever they know about Paul; and they know what he is about to do, and they know that they have warned him against going to Jerusalem. They still remain with Paul, with the wives and children.

These people did not say, “Listen, Paul, we have already told you what to do. You don’t listen to us, and we wash our hands of you.” And then turn around, allowing Paul to see them leave in protest. They did not do this. They stayed with Paul until the last possible moments.

Furthermore, it appears that Paul’s crew goes with him, despite the personal warnings which he has received.

Acts 21:5d			
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
tithēmi (τίθημι) [pronounced <i>TITH-ā-mee</i>]	<i>setting [putting, placing] [a person or thing; laying [something] down; setting [something in its proper place]; assigning to a place; appointing, making; constituting; decreeing (when by God)</i>	masculine plural, aorist active participle, nominative case	Strong’s #5087
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
gonata (γόνατα) [pronounced <i>GOHN-ah-tah</i>]	<i>the knees, acts of kneeling down</i>	neuter plural noun; accusative case	Strong’s #1119
επί (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
τον (τόν) [pronounced <i>tahn</i>]; also το (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong’s #3588
aigialós (αἰγιαλός) [pronounced <i>ah-ee-ghee-al-OSS</i>]	<i>shore of the sea, the beach</i>	masculine singular noun, accusative case	Strong’s #123
proseúchomai (προσεύχομαι) [pronounced <i>pros-YOU-khoh-mai</i>]	<i>praying face to face with, praying to God; having prayed</i>	masculine plural, aorist (deponent) middle participle; nominative case	Strong’s #4336

Translation: Putting [our] knees down on the shore, [we all] were praying.

Apparently, Paul was going to continue by ship to go south from Tyre.

They all fell to their knees on the shore, praying for Paul and his trip to Jerusalem. Knowing that what Paul faces could be very difficult, the people who are with him pray for him and his trip.

Acts 21:5 Now, when it came to pass [that] our days [there] had come to an end, we exited [the city] to depart [from there]. All [of the disciples], with [their] wives and children, were escorting us to the outskirts of the city. Putting [our] knees down on the shore, [we all] were praying. (Kukis mostly literal translation)

New European Version Commentary: *Women and children were counted as non-persons in 1st century Mediterranean society. But Jesus gave special value to them, and the critics of Christianity mocked it as a religion largely comprised of women and children.*¹⁹

Acts 21:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aspazomai (ἀσπάζομαι) [pronounced as-PAD-zom-ah-ee]	<i>to enfold in the arms, that is, (by implication) to salute, (figuratively) to welcome, to embrace, to greet, to salute; to take leave</i>	1 st person plural, aorist (deponent) middle indicative	Strong's #782
allēlōn (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced al-LAY-lohn]	<i>one another, each other, another; reciprocally, mutually</i>	masculine plural, reciprocal pronoun; accusative case	Strong's #240
kaí (καί) [pronounced kī]	<i>and, also, even, along with, so, then, too, both, but, for, if, indeed, in fact, likewise, moreover, or, that, therefore, when, while, as; yea, yet; and so; so that</i>	conjunction; a primary particle, having a copulative and sometimes also a cumulative force	Strong's #2532
embainō (ἐμβαίνω) [pronounced em-BA-ee-no]	<i>to go into, to step [in, into], to walk [on, into], to enter; to embark [on a vessel], to take ship</i>	1 st person plural, aorist active indicative	Strong's #1684
eis (εἰς) [pronounced ICE]	<i>to, toward; into; at; in the vicinity of, near, on; concerning, on, for [with respect to time]; onto; 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
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
plōion (πλοῖον) [pronounced PLOY-on]	<i>a ship, boat, vessel; a sailor</i>	neuter singular noun, accusative case	Strong's #4143

Translation: [Then] we saluted one another as we stepped onto the ship.

The 1st person plural indicates that Luke stays with Paul. This is also an interesting thing. Luke does not say to Paul, "Listen, these people, powers by God the Holy Spirit, have let you know not to go to Jerusalem. Because

¹⁹ From <https://www.n-e-v.info/acts21.html> accessed December 14, 2023.

of that, I am not going any further with you. My company ends right here.” Luke does not do that. He continues to travel with Paul.

Let me suggest that the men with Paul are great helpers and can conjure up some teaching on this or that topic, but these are not men ready to go out on their own (as Barnabas did). You may remember this when Paul determined to go on his 3rd missionary tour. Acts 15:36ff.

As an aside, even though we do not hear from Barnabas after Acts 15 (in the book of Acts; he does find his way into several epistles); this does not mean that Barnabas is a failure and Paul is the clear winner. They simply went in separate directions and Luke (and God the Holy Spirit) focused primarily on Paul. See **Acts 15** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Acts 21:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekeinoi (ἐκεῖνοι) [pronounced <i>ehk-INE-oy</i>]	<i>they; those</i>	3 rd person masculine plural pronoun or remote demonstrative; nominative case	Strong's #1565
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hupostrephô (ὑποστρέφω) [pronounced <i>hoop-os-TREF-oh</i>]	<i>to turn back; to turn about; to return</i>	3 rd person plural, aorist active indicative	Strong's #5290
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
ta (τά) [pronounced <i>taw</i>]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
ídios (ἴδιος) [pronounced <i>IH-dee-os</i>]	<i>one's own, his own, her own; pertaining to (or belonging to) oneself; possibly as an adverb: privately, personally, separately</i>	neuter plural adjective; accusative case	Strong's #2398

From: A Manual Greek Lexicon of the New Testament by G. Abbott-smith, D.D., D.C.L.:

1. one's own;
 - (a) of that which is private and personal;
 - (b) of property, friends, home, country, etc.: Luke 6:41 John 1:42 5:43 Acts 2:6 20:28 1Corinthians 11:21 Gal. 6:5 2Tim. 1:9 Heb. 7:27 Jude 1:6 1Thess. 4:11 John 1:11 13:1 Acts 4:23 1Tim. 5:8; one's home, Luke 18:28 John 1:11 16:32 19:27.
2. peculiar, distinct, appropriate, proper: 1Corinthians 15:38, 23 Acts 1:25 Matt. 22:5 John 1:42.
3. Adverbially:
 - (a) severally, separately: 1Corinthians 12:11;
 - (b) κατ' ἴδιαν: apart, privately, in private: Matt. 14:13, 23 20:17 Mark 4:34 Mark 7:33 Luke 10:23, Acts 23:19.

Translation: Then they turned back [to go] to their own [homes].

The disciples of Tyre then returned to their own homes.

Acts 21:6 [Then] we saluted one another as we stepped onto the ship. Then they turned back [to go] to their own [homes]. (Kukis mostly literal translation)

The people affected by Paul's ministry go home; Paul and company sail off to Jerusalem.

Acts 21:5–6 Now, when it came to pass [that] our days [there] had come to an end, we exited [the city] to depart [from there]. All [of the disciples], with [their] wives and children, were escorting us to the outskirts of the city. Putting [our] knees down on the shore, [we all] were praying. [Then] we saluted one another as we stepped onto the ship. Then they turned back [to go] to their own [homes]. (Kukis mostly literal translation)

Acts 21:5–6 When these days came to an end, we left the city, planning to depart by sea from there. All of the elders, along with their women and children, walked with us to the outskirts of the city. Before we went our separate ways, we all fell to our knees right there on the shore, praying together to God. As we stepped onto the ship, we saluted one another. The elders and their families stood and watched us sail away; after which, they returned to their homes. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Paul in Caesarea Warned Not to Go to Jerusalem

Now we, the voyage, had completed from Tyre, [and] we came to Ptolemais. And saluting the brothers, we lodged a day—one—with them. Now, in the [day] next, having gone out, we went to Caesarea. And entering to the house of Philip, the evangelist, being from the seven, we remained with him. Now, to [him] were daughters—four [of them], virgins prophesying.

Acts
21:7–9

We completed the voyage from Tyre [and] came to Ptolemais. Having greeted the brothers, we stayed [there] for one day with them. On the next [day], having gone out, we went to Caesarea. Having entered the house of Philip the evangelist—[him] having been of the seven [deacons]—we stayed with him. [He had] four unmarried [virgin] daughters who prophesied.

Having completed the voyage from Tyre, we came to Ptolemais. Having found and interacted with fellow believers there, we stayed a day with them. The next, day, we left, going to Caesarea. We located Philip the evangelist there, one of the seven deacons previously selected. We stayed with him at his home. He had four unmarried daughters there who had the gift of prophecy.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now we, the voyage, had completed from Tyre, [and] we came to Ptolemais. And saluting the brothers, we lodged a day—one—with them. Now, in the [day] next, having gone out, we went to Caesarea. And entering to the house of Philip, the evangelist, being from the seven, we remained with him. Now, to [him] were daughters—four [of them], virgins prophesying.
Complete Apostles Bible	And completing our voyage from Tyre, we arrived in Ptolemais, and having greeted the brothers, we stayed one day with them.

On the next day those accompanying Paul went forth and came to Caesarea, and entering into the house of Philip the evangelist, who was one of the seven, we stayed with him.

Now this man had four virgin daughters who prophesied.

Douay-Rheims 1899 (Amer.) But we, having finished the voyage by sea, from Tyre came down to Ptolemais: and saluting the brethren, we abode one day with them.

And the next day departing, we came to Caesarea. And entering into the house of Philip the evangelist, who was one of the seven, we abode with him.

Holy Aramaic Scriptures

And he had four daughters, virgins, who did prophesy.

Then we journeyed from Tsur {Tyre}, and we came unto Aku {Accho} city, and we gave Shlama {Peace} unto The Brothers who were there, and we lodged with them one day.

And the next day we went out, and we came unto Qasariya {Caesarea}, and we entered, lodging in the house of Philipus {Philip}, The Masabrana {The Evangelist, lit. The Declarer of The Hope}, one who was from The Shaba {The Seven}.

And there was unto him four virgin daughters, who prophesied.

James Murdock's Syriac NT

And we sailed from Tyre, and arrived at the city Acco; and we saluted the brethren there, and stopped with them one day.

And the next day, we departed and came to Cesarea; and we went in and put up in the house of Philip the Evangelist, who was one of the seven.

He had four virgin daughters, who were prophetesses.

Original Aramaic NT

And we journeyed from Tyre and we came to the city Akko*, and we gave greeting to the brethren there and we lodged with them one day.

And the next day we departed and came to Caesarea, and we entered and lodged in the house of Philippus The Evangelist, he who was of the seven.

And he had four virgin daughters who did prophesy.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And journeying by ship from Tyre we came to Ptolemais; and there we had talk with the brothers and were with them for one day.

And on the day after, we went away and came to Caesarea, where we were guests in the house of Philip, the preacher, who was one of the seven.

And he had four daughters, virgins, who were prophets.

Bible in Worldwide English

From Tyre we went to Ptolemais. There we greeted the Christian brothers and stayed with them one day. The next day we left and came to Caesarea. We went into the house of Philip. He was a man who went out telling the good news. He was one of the seven helpers in the church. He had four daughters who spoke words from God. They were not married.

Easy English

We continued our journey across the sea. We sailed from Tyre to Ptolemais. There, we met some believers and we stayed with them for one day. The next day, we left Ptolemais and we sailed to Caesarea. We stayed there with Philip. He was someone who taught people the good news about Jesus. He was one of the seven men that the believers had chosen in Jerusalem. He had four daughters who were not married. They spoke messages from God.

┆ We can read about this in Acts 6:1-6.

Easy-to-Read Version—2008

We continued our trip from Tyre and went to the city of Ptolemais. We greeted the believers there and stayed with them one day. The next day we left Ptolemais and went to the city of Caesarea. We went into the home of Philip and stayed with him. He had the work of telling the Good News. He was one of the seven helpers. He had four unmarried daughters who had the gift of prophesying.

Good News Bible (TEV)	We continued our voyage, sailing from Tyre to Ptolemais, where we greeted the believers and stayed with them for a day. On the following day we left and arrived in Caesarea. There we stayed at the house of Philip the evangelist, one of the seven men who had been chosen as helpers in Jerusalem. He had four unmarried daughters who proclaimed God's message.
J. B. Phillips	We sailed away from Tyre and arrived at Ptolemais. We greeted the brothers there and stayed with them for just one day. On the following day we left and proceeded to Caesarea and there we went to stay at the house of Philip the evangelist, one of the seven deacons. He had four unmarried daughters, all of whom spoke by the Spirit of God.
<i>The Message</i>	A short run from Tyre to Ptolemais completed the voyage. We greeted our Christian friends there and stayed with them a day. In the morning we went on to Caesarea and stayed with Philip the Evangelist, one of "the Seven." Philip had four virgin daughters who prophesied.
NIRV	Continuing on from Tyre, we landed at Ptolemais. There we greeted the brothers and sisters. We stayed with them for a day. The next day we left and arrived at Caesarea. We stayed at the house of Philip the evangelist. He was one of the seven deacons. He had four unmarried daughters who prophesied.
New Life Version	Paul Goes from Tyre to Jerusalem The same ship took us from Tyre to the city of Ptolemais. We stayed with the Christians there one day. The next day we left and came to the city of Caesarea. We went to the house of Philip and stayed with him. He was a preacher who goes from town to town and was one of the seven church leaders. Philip had four daughters who were not married. They spoke the Word of God.

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

Casual English Bible	From Tyre we sailed to the coastal city of Ptolemais. Believers greeted us, and we stayed with them for one day. We left the next day and sailed to Caesarea. [3] There we went to the home of Philip, known as the evangelist. He was one of seven men the apostles chose to distribute food to the hungry people of Jerusalem. [4] Philip had four daughters. None were married, but all prophesied. ³ 21:8Caesarea was a port city that King Herod the Great built on the Mediterranean coast about 70 miles (110 km) northwest of Jerusalem. The walk from one town to the other would take three or four days. Herod built a huge harbor in Caesarea because the nation had no natural harbor. Herod designed Caesarea after Roman cities, and he named it after Caesar because he knew who was really the boss. Romans used Caesarea as their capital in the Middle East for 600 years. ⁴ 21:8See Acts 6:5.
Contemporary English V.	We sailed from Tyre to Ptolemais, where we greeted the followers and stayed with them for a day. The next day we went to Caesarea and stayed with Philip, the preacher. He was one of the seven men who helped the apostles, and he had four unmarried daughters who prophesied.
Goodspeed New Testament	After making the run from Tyre, we landed at Ptolemais, where we greeted the brothers and spent a day with them. The next day we left there and went on to Caesarea, where we went to the house of Philip the missionary, who was one of the Seven, and stayed with him. He had four unmarried daughters who had the gift of prophecy.
The Living Bible	The next stop after leaving Tyre was Ptolemais, where we greeted the believers but stayed only one day. Then we went on to Caesarea and stayed at the home of Philip the Evangelist, one of the first seven deacons. [see 6:5; 8:1-13.] He had four unmarried [literally, "virgin."] daughters who had the gift of prophecy.
New Berkeley Version	.

The Passion Translation	From Tyre we sailed on to the town of Akko and greeted the believers there with peace. We stayed with them for a day. Then we went on to Caesarea and stayed for several days in the home of Philip the evangelist, who was one of the seven deacons and the father of four unmarried daughters who prophesied.
UnfoldingWord Simplified T.	After we left Tyre, we continued on that ship to the city of Ptolemais. There were believers there, and we greeted them and stayed with them that night. The next day we left Ptolemais and sailed to the city of Caesarea, where we stayed in the home of Philip, who spent his time telling others how to become followers of Jesus. He was one of the seven men whom the believers in Jerusalem had chosen to care for the widows. He had four daughters who were not married. Each of them frequently spoke messages that the Holy Spirit had told them.
Plain English Version	Paul left Tyre and went to Caesarea We left Tyre on that ship, and we sailed to a town called Tolemays. There were Christians in that town too, so we went and said hello to them, and we stayed with them that night. The next day, we got back on the ship, and we left Tolemays and sailed to the town called Caesarea. We left the ship there and went to Philip's place, and we stayed with him. He was a man that was always telling other people how to become followers of Jesus. (A few years before this, the Christians in Jerusalem picked 7 men to take care of the Christian widows, and Philip was one of those men. He had 4 daughters that were not married. Each of them had power from the Holy Spirit to tell God's special messages to people.)
William's New Testament	On finishing the sail from Tyre we landed at Ptolemais. Here we greeted the brothers and spent a day with them. The next day we left there and went on to Caesarea, where we went to the house of Philip the evangelist, who was one of the Seven, and stayed with him. He had four unmarried daughters who were prophetesses.

Partially literal and partially paraphrased translations:

American English Bible	Well, after we left Tyre, we finally arrived at Ptolemais, where we greeted the brothers and spent the day with them. Then on the next day, we traveled to Caesarea, where we went to the house of Philip the Evangelizer (one of the seven men), and stayed with him. This man had four virgin daughters who all prophesied .
Beck's American Translation Breakthrough Version	We, after finishing the voyage out of Tyre, made it into Ptolemais, and after greeting the brothers, we stayed for one day beside them. On the next day, after going out, we went to Caesarea, and when we went into the house of Philip (the sharer of good news who was from the seven), we stayed beside him. This <i>Philip</i> had four virgin daughters who preach.
Common English Bible	Continuing our voyage, we sailed from Tyre and arrived in Ptolemais. We greeted the brothers and sisters there and spent a day with them. The next day we left and came to Caesarea. We went to the house of Philip the evangelist, one of the Seven, and stayed with him. He had four unmarried daughters who were involved in the work of prophecy.
A. Campbell's Living Oracles	And finishing our course, we came from Tyre to Ptolemais, and embracing the brethren, we continued with them one day. And on the next day we departed, and came to Caesarea, and entering into the house of Philip, the evangelist, who was one of the seven, we lodged with him. Now he had four virgin daughters, who were prophetesses.
New Advent (Knox) Bible	The end of our voyage brought us from Tyre to Ptolemais, where we greeted the brethren and stayed one day with them; the day after, we left them and arrived at Caesarea, where we went to the house of Philip the evangelist, one of the seven,

and lodged with him.[1] He had four daughters, unwedded maids, who possessed the gift of prophecy.

[1] Cf. 6.5 above.

20th Century New Testament After we had made the run from Tyre, we landed at Ptolemais, and exchanged greetings with the Brethren there, and spent a day with them. The next day we left, and reached Caesarea, where we went to the house of Philip, the Missionary, who was one of 'the Seven,' and stayed with him. He had four unmarried daughters, who had the gift of prophecy.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	When we had finished our voyage from Tyre, we landed at Ptolemais, where we greeted the brothers and stayed with them for a day. Leaving the next day, we reached Caesarea, and we went to stay at the home of Philip the evangelist, who was one of the Seven. He had four unmarried daughters who prophesied.
Conservapedia Translation	When we had finished our course from Tyre, we came to Ptolemais, and said hello to the brothers, and stayed with them for one day. The next day those members of Paul's company left and came to Caesaria, and we entered into the house of Philip the evangelist, who was one of the Seven, and stayed with him. This man had four daughters, all never-married, who used to prophesy.
Revised Ferrar-Fenton Bible	But we, completing the voyage from Tyre, arrived at Ptolemais; and greeting the brethren, we remained with them for one day. On the following morning we took our departure, and came to Caesarea; and entering the house of Philip the evangelist, who was of the seven, we stayed with him.
Free Bible Version	Now this man had four maiden daughters, who preached. Our voyage from Tyre ended at Ptolemais where we greeted the believers and stayed with them for a day. The next day we left and went to Caesarea. We stayed at the house of Philip the evangelist (one of the Seven)*. Philip had four unmarried daughters who prophesied.
International Standard V	<i>Paul in Caesarea</i> When we completed our voyage from Tyre, we arrived at Ptolemais, greeted the brothers there, and stayed with them for one day. The next day, we left and came to Caesarea. We went to the home of Philip the evangelist, one of the Seven, and stayed with him. He had four unmarried daughters who could prophesy.
Urim-Thummim Version	And when we had finished our voyage from Tyre, we came to Ptolemais and greeted the brethren, and stayed with them one day. And the next day we that were of Paul's company left and came to Caesarea: and we entered into the house of Philip (one heralding the Good News), that was one of the 7; and stayed with him. And the same man had 4 daughters, virgins that did prophesy.
Weymouth New Testament	As for us, our voyage was over when having sailed from Tyre we reached Ptolemais. here we inquired after the welfare of the brethren, and remained a day with them. On the morrow we left Ptolemais and went on to Caesarea, where we came to the house of Philip the Evangelist, who was one of the seven, and stayed with him. Now Philip had four unmarried daughters who were prophetesses; and during our somewhat lengthy stay a Prophet of the name of Agabus came down from Judaea. V. 10 is included for context.
Worsley's New Testament	And we finishing our voyage, came down from Tyre to Ptolemais, and saluting the brethren stayed with them one day. On the morrow Paul and those that were with him departed <i>from Ptolemais</i> , and came to Cesarea; and entering into the house of Philip the evangelist, who was <i>one</i> of the seven <i>deacons</i> , we stayed with him. And he had four daughters virgins, <i>that were</i> prophetesses.

Catholic Bibles (those having the imprimatur):

New American Bible (2011)	<p>Arrival at Ptolemais and Caesarea. We continued the voyage and came from Tyre to Ptolemais, where we greeted the brothers and stayed a day with them. On the next day we resumed the trip and came to Caesarea, where we went to the house of Philip the evangelist, who was one of the Seven,* and stayed with him.^a He had four virgin daughters gifted with prophecy.</p> <p>* [21:8] One of the Seven: see note on Acts 6:2–4. * [6:2–4] The essential function of the Twelve is the “service of the word,” including development of the kerygma by formulation of the teachings of Jesus. a. [21:8] 6:5; 8:5–6.</p>
New Catholic Bible	<p>Arrival at Ptolemais and Caesarea. We finished our voyage from Tyre and arrived at Ptolemais, where we greeted the brethren and stayed with them for one day. On the next day, we left and came to Caesarea, where we went to the house of Philip the evangelist, who was one of the Seven, [see Acts 6:2-4.] and stayed with him. He had four unmarried daughters who possessed the gift of prophecy.</p>
New Jerusalem Bible	<p>The end of our voyage from Tyre came when we landed at Ptolemais, where we greeted the brothers and stayed one day with them. The next day we left and came to Caesarea. Here we called on Philip the evangelist, one of the Seven, and stayed with him. He had four unmarried daughters who were prophets.</p>
Revised English Bible–1989	<p>We made the passage from Tyre and reached Ptolemais, where we greeted the brotherhood and spent a day with them. Next day we left and came to Caesarea, where we went to the home of Philip the evangelist, who was one of the Seven, and stayed with him. He had four unmarried daughters, who possessed the gift of prophecy.</p>

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p>When the voyage from Tzor was over, we arrived at Ptolemais. There we greeted the brothers and stayed with them overnight. The following day, we left and came to Caesarea, where we went to the home of Philip the proclaimer of the Good News, one of the Seven, and stayed with him. He had four unmarried daughters with the gift of prophecy.</p>
Hebraic Roots Bible	<p>And completing the voyage from Tyre, we arrived at Ptolemais. And having greeted the brothers, we remained one day with them. And on the next day, those around him going out, Paul came to Caesarea. And going into the house of Philip the evangelist, he being of the seven, we stayed with him. And there were four virgin daughters to this one, who prophesied.</p>
Holy New Covenant Trans.	<p>We continued our trip from Tyre and went to the city of Ptolemais. We greeted the brothers there and stayed with them one day. The next day we left Ptolemais and went to the city of Caesarea. We went into the home of Philip and stayed with him. Philip was a preacher of the Good News. He was one of the seven servants. He had four virgin daughters. These daughters had the gift of prophesying.</p>
The Scriptures 2009	<p>And when we had completed our voyage from Tzor, we came to Ptolemais. And having greeted the brothers we stayed with them one day. And on the next day we left and came to Caesarea, and went into the house of Philip the evangelist, who was one of the seven, and stayed with him. Now this one had four maiden daughters who prophesied.</p>
Tree of Life Version	<p>When we had finished the trip from Tyre, we arrived at Ptolemais. We greeted the brothers and sisters and stayed with them for one day. On the next day, we departed and came to Caesarea. We entered the home of Philip, the proclaimer of</p>

Good News, who was one of the seven, and we stayed with him. Now this man had four virgin daughters who prophesied.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...We but the voyage Completing from tyre come to ptolemais and Greeting the brothers [We] stay day one with them [on] the [one] but next Proceeding [We] come to caesarea and Entering to the house [of] philip the preacher being from the seven [men] [We] stay with him [to] this but were Daughters Four Virgins Forecasting...
Awful Scroll Bible	Furthermore, we being effected-through the voyage from Tyre, become accordingly-opposite to Ptolemais, and greeting the brothers, we abide with them one day. What is more, on-tomorrow they around Paul, going-out, come to Cæsarea, and coming-towards into the house of Philip, he heralding-the-Good-Tidings, being out of the seven, we abide with him. Surely to the same-as-this one were four daughters, virgins, exposing-to-light-beforehand.
exeGesese companion Bible	And when we accomplish our sailing from Sor we arrive at Ptolemais and salute the brothers; and abide with them one day. And on the morrow, we who are around Paulos depart and come to Kaisaria: and we enter the house of Philippos the evangelist - being of the seven; and abide with him. And this one has four daughters - virgins, who prophesy.
Orthodox Jewish Bible	And when we had completed the voyage from Tzor, we arrived in Ptolemais, and, having given a "Shalom" greeting to the Achim b'Moshiach there, we stayed yom echad with them. And on the next day, having left, we came to Caesarea; and entered the bais of Philippos, the maggid of the Besuras HaGeulah who was one of HaShivah [see 6:3]. And we stayed with him. And Philippos was the abba of arbah banot, betulot, who were gifted in giving a dvar nevuah. [Ex 15:20; Judg 4:4; Neh 6:14].
Rotherham's Emphasized B.	And [we] <finishing the voyage from Tyre> reached Ptolemais, and [saluting the brethren] abode one day with them; and [on the morrow departing] we came to Cæsarea, and <entering into the house of Philip the evangelist, who was of the seven> we abode with him. Now—[this man] had four virgin daughters, who used to prophesy.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	When we had completed the voyage from Tyre, we landed [twenty miles to the south] at Ptolemais, and after greeting the believers [Lit <i>brethren.</i>], we stayed with them for one day. On the next day we left and came to Caesarea, and we went to the house of Philip the evangelist, who was one of the seven [deacons], and stayed with him. He had four virgin daughters who had the gift of prophecy.
An Understandable Version	When we completed our voyage from Tyre, we arrived at Ptolemais and greeted the brothers there, then stayed with them for a day. The next day we left and came to Caesarea, where we went to the house of Philip, the evangelist, who had been one of the seven [<i>“deacons” chosen by the Jerusalem church to minister to widows, See Acts 6</i>]. We stayed with him [<i>while there</i>]. This man had four virgin [<i>i.e., unmarried</i>] daughters, who were female prophets [<i>i.e., they spoke by inspiration</i>].

The Expanded Bible	We continued [or finished] our trip from Tyre and arrived at Ptolemais [^c a town on the Mediterranean coast about half way between Tyre and Caesarea, also known as Acco], where we greeted the believers [^l brothers (and sisters)] and stayed with them for a day. The next day we left Ptolemais and went to the city of Caesarea [10:1]. There we went into the home of Philip the preacher [or evangelist], one of the seven helpers [^l Seven; 6:1–6; 8:4–40], and stayed with him. He had four unmarried [^l virgin] daughters who had the gift of prophesying [^l prophesied].
Jonathan Mitchell NT	Now we ourselves, finishing the voyage, descended to arrive from Tyre into Ptolemais and, after greeting the brothers, we remained one day with them. So after setting out on the next day, we came into Caesarea. Then, upon entering into the house of Philip, the one who brings wellness and announces goodness (or: good news) – being [a part] of the seven – we remained (or: stayed) with him. Now by this man there were being four daughters – virgins – [who] were from time to time prophesying (speaking light ahead of time and in front of people).
P. Kretzmann Commentary	And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day. and the next day we that were of Paul's company departed and came unto Caesarea; and we entered into the house of Philip the evangelist, which was one of the seven, and abode with him. And the same man had four daughters, virgins, which did prophesy.
Syndein/Thieme	Kretzmann's commentary for Acts 21:5–9 has been placed in the Addendum . And when we had finished our course from Tyre, we came to Ptolemais, and greeted the brethren, and abode with them one day. And the next day we that were of Paul's company departed, and came unto Caesarea. And we entered into the house of Philip the evangelist, who was one of the seven {seven deacons} and abode with him for some time. And the same man had four daughters, virgins, who did prophesy. {Note: Can assume that these daughters also warned Paul from going to Jerusalem.}
Translation for Translators	Paul and his companions sailed from Tyre to Caesarea. <i>Acts 21:7-9</i> After we (<i>exc</i>) left Tyre, we continued on <i>that ship</i> to Ptolemais city. There were believers there, and we greeted them and stayed with them that night. The next day we left <i>Ptolemais</i> and sailed to <i>Caesarea city</i> , where we stayed in the home of Philip, who <i>spent his days</i> telling others how to become disciples of Jesus. He was one of the seven <i>men whom the believers in Jerusalem had chosen to care for the widows</i> . He had four daughters who were not married. Each of them <i>frequently</i> spoke messages that the Holy Spirit had revealed to them.
The Voice	From Tyre we docked at Ptolemais where we met with the believers and spent a day with them. Then we moved on to Caesarea. In Caesarea we stayed with Philip the evangelist, one of the seven. [Acts 6:1–6; 8:4–40] His four virgin daughters lived with him, each having the gift of prophecy.

Bible Translations with Many Footnotes:

Lexham Bible	And when [[*] Here “when ” is supplied as a component of the participle (“had completed”) which is understood as temporal] we had completed the voyage from Tyre, we arrived at Ptolemais. And after we [[*] Here “after ” is supplied as a component of the participle (“greeted”) which is understood as temporal] greeted the brothers, we stayed one day with them. And on the next day we departed and [[*] Here “and” is supplied to join this and the previous participle (“departed”) in keeping with English style] came to Caesarea, and entered into the house of Philip the evangelist, who was one of the seven, and [[*] Here “and” is supplied to join this and the previous participle (“was”) in keeping with English style] stayed with him. (Now this man had [Literally “now to this man were”] four virgin daughters who prophesied.)
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NET Bible®

We continued the voyage from Tyre³² and arrived at Ptolemais,³³ and when we had greeted the brothers, we stayed with them for one day. On the next day we left³⁴ and came to Caesarea,³⁵ and entered³⁶ the house of Philip the evangelist, who was one of the seven,³⁷ and stayed with him. (He had four unmarried³⁸ daughters who prophesied.)³⁹

^{32sn} Tyre was a city and seaport on the coast of Phœnicia.

^{33sn} Ptolemais was a seaport on the coast of Palestine about 30 mi (48 km) south of Tyre.

^{34tn} Grk “On the next day leaving, we came.” The participle ἐξεληθόντες (exelqontes) has been translated as a finite verb due to requirements of contemporary English style.

^{35sn} Caesarea was a city on the coast of Palestine south of Mount Carmel (not Caesarea Philippi). See the note on Caesarea in Acts 10:1. This was another 40 mi (65 km).

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

^{36tn} Grk “and entering...we stayed.” The participle εἰσεληθόντες (eiselqontes) has been translated as a finite verb due to requirements of contemporary English style.

^{37sn} Philip was one of the seven deacons appointed in the Jerusalem church (Acts 6:1-7).

^{38tn} Grk “virgin.” While the term παρθένος (parqenos) can refer to a woman who has never had sexual relations, the emphasis in this context seems to be on the fact that Philip’s daughters were not married (L&N 9.39).

^{39sn} This is best taken as a parenthetical note by the author. Luke again noted women who were gifted in the early church (see Eusebius, Ecclesiastical History 3.31; 3.39).

The Spoken English NT

When we’d finished the voyage from Tyre and arrived at Ptolemais,^e we said hello to the brothers and sisters and stayed with them for a day.

The next day we left and came to Caesarea.^f There^g we went to Philip the evangelist’s house, and stayed with him. (He was one of the seven.)^h

Philip had four unmarriedⁱ daughters who were prophets.

e. Prn. ptol-a-may-us.

f. Prn. sezz-a-ree-a.

g. Lit. “And.”

h. Acts 6:5.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Now we having completed the voyage from Tyre arrived at Ptolemais, and having embraced the brothers [and sisters], we remained with them one day. Then the next [day] the ones about Paul [fig., Paul's traveling companions], having gone out, came to Caesarea, and having entered into the house of Philip the evangelist, the one being of the seven, we stayed with him. [cp. Acts 6:5] Now to this [man] were daughters, four virgins prophesying.

Benjamin Brodie’s trans. Now, as for us, when we had completed the voyage from Tyre, we arrived at Ptolemais, and after greeting the brethren, we remained one day with them. And on the next day, having departed, we came to Caesarea, and after entering the house of Philip the evangelist, who is out of the seven, we remained with him. Furthermore, this man, he had four unmarried daughters who had the gift of prophecy .

Context Group Version And when we had finished the voyage from Tyre, we arrived at Ptolemais; and we greeted the brothers, and stayed with them one day. And on the next day we departed, and came to Caesarea: and entering into the house of Philip the

Announcer of the Imperial News, who was one of the seven, we stayed with him. Now this man had four virgin daughters, who prophesied.

Modern Literal Version 2020 Now having terminated the voyage from Tyre, we arrived in Ptolemais, and we greeted the brethren and remained with them *for* one day. Now on the next-day, Paul and the ones around *him* went forth, *and* came to Caesarea. And having entered into the house of Philip the evangelist, being one out-of the seven, we remained with him. Now four prophesying virgin daughters were *born* to this one.

New Matthew Bible When we had completed the voyage from Tyre, we went on to Ptolemais and greeted the brethren, and stayed with them one day. The next day, we who were of Paul's company departed and went to Caesarea. And we entered into the house of Philip the evangelist, who was one of the seven deacons, and stayed with him. This man had four daughters, virgins who prophesied.

Niobi Study Bible And when we had finished our course from Tyre, we came to Ptolemais and saluted the brethren, and stayed with them one day. The next day, we who were in Paul's company departed and came unto Caesarea, and we entered into the house of Philip the evangelist, who was one of the seven, and lodged with him. And this man had four daughters, virgins, who prophesied.

World English Bible When we had finished the voyage from Tyre, we arrived at Ptolemais. We greeted the brothers and stayed with them one day. On the next day, we who were Paul's companions departed and came to Caesarea. We entered into the house of Philip the evangelist, who was one of the seven, and stayed with him. Now this man had four virgin daughters who prophesied.

Worrell New Testament And, having finished the voyage from Tyre, we arrived at Ptolemais; and, having saluted the brethren, we abode with them one day. And, on the morrow, going forth, we came to Caesarea; and, entering into the house of Philip the evangelist, who was of the seven, we abode with him. And this man had four daughters, virgins, who prophesied.

The gist of this passage: Paul spent one day with fellow believers in Ptolemais; and then spent a day with Philip the evangelist in Caesarea.

7-9

Acts 21:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêmeis (ἡμεῖς) [pronounced hay-MICE]	us, we [ourselves]; we [as an emphatic]	1 st person plural pronoun; nominative case	Strong's #2249 (nominative plural of #1473)
dé (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong's #1161
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	the, to [or towards] the	masculine singular definite article in the accusative case	Strong's #3588
plóos (πλόος) [pronounced PLO-oss]	voyage, navigation, course, sailing	masculine singular noun, accusative case	Strong's #4144

Acts 21:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dianuō (διανύω) [pronounced <i>dee-an-OO-oh</i>]	<i>completing, accomplishing fully, bringing to an end, finishing</i>	masculine plural, aorist active participle, nominative case	Strong's #1274
apó (ἀπό) [pronounced <i>aw-PO</i>]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
Turos (Τύρος) [pronounced <i>TOO-ross</i>]	<i>a rock; transliterated, Tyre, Tyrus, Tsor</i>	proper feminine singular noun; genitive/ablative case	Strong's #5184

Translation: *We completed the voyage from Tyre...*

Tyre used to be a great Phœnician city; but now it is a Greek sea port.

Paul is going to travel from Tyre eventually to Jerusalem. This appears to be a trip taken by land, although the language used is not conclusive. For instance, here, *completing the voyage* does seem to suggest that Paul and company are done with traveling by sea. However, this was a significant trip, so the language could simply refer to the ship making that significant trip.

Acts 21:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katantáō (καταντάω) [pronounced <i>kat-an-TAH-oh</i>]	<i>to come to; to arrive at; metaphorically, to attain a thing</i>	1 st person plural, aorist active indicative	Strong's #2658
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
Ptolemaís (Πτολεμαῖς) [pronounced <i>ptol-em-ah-IHS</i>]	<i>warlike; transliterated, Ptolemais</i>	feminine singular proper noun; a location, accusative case	Strong's #4424

Thayer: *Ptolemais (or Accho) [was] a maritime city of Phoenicia, which got its name, apparently, from Ptolemy Lathyrus, who captured it 103 BC, and rebuilt it more beautifully.*

Translation: *...[and] came to Ptolemais.*

Paul and company next came to Ptolemais, which was apparently known as Accho in the past. This was originally one of the Phœnician port cities.

We will have a [map](#) of those cities coming up before we complete this passage.

Acts 21:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
aspazomai (ἀσπάζομαι) [pronounced <i>as-PAD-zom-ahēe</i>]	<i>enfolding in the arms, that is, (by implication) saluting, (figuratively) welcoming, embracing, greeting, one who is taking leave</i>	masculine plural, aorist (deponent) middle participle; nominative case	Strong's #782
tous (τοὺς) [pronounced <i>toos</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
adelphoi (ἀδελφοί) [pronounced <i>ad-el-FOY</i>]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, accusative case	Strong's #80

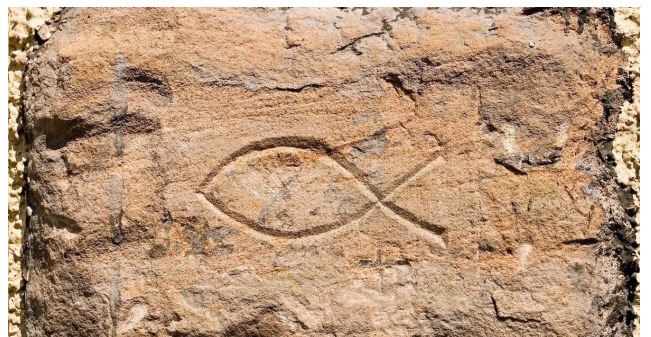
Translation: *Having greeted the brothers,...*

We do not know exactly how Paul kept in touch with the various believers in each city. However, he located some who were living in Ptolemais. It appeared to be the case that everywhere, in every city, there were believers who had established themselves there.

We do not know how they identified one another or what the level of persecution was. In later years, they used the ichthus fish to identify themselves (according to [Wikipedia](#), this was certain known in the 2nd century, particularly at the end). Whether this was known/used earlier than this, we do not know.

When a believer saw this symbol etched here or there, he knew that believers in the Lord Jesus Christ were nearby.

Jesus told His disciples that He would make them *fishers of men*; so this symbol was used on and off even to this day. Whether it dated back to this period of time, we do not know.



The Ichthus Symbol (a photograph); from [Bible Study Tools](#); accessed April 25, 2022.

Bible Study Tools: During the times of persecution by the Romans in the first centuries, the fish symbol was used among Christians in hiding to display meeting places for everyone to meet and worship. They could be spotted on trees or doorways or even tombs and at the same time, the fish symbol was also used by several pagan religions so they wouldn't bring about suspicion from anyone about what it could be.²⁰

We do not know for certain if this symbol was adopted as far back as the 1st century or not.

²⁰ From www.biblestudytools.com accessed April 25, 2022.

The ICHTHUS Acrostic

ΙΧΘΥΣ is an acrostic, which translates into English as 'Jesus Christ, Son of God, Savior'.

- Iota (i), Iēsoûs (ἠσοῦς), "Jesus"
- Chi (ch), Khrīstós (Χρῖστός), "anointed"
- Theta (th), Theoû (Θεοῦ), "of God", the genitive singular of Θεός, Theós, "God"
- Upsilon (y or u), (h)uiós[10] (Υῖός), "Son"
- Sigma (s), sōtēr (Σωτήρ), "Savior"

From [Wikipedia](#) (slightly edited), accessed April 25, 2022.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Today, the word for fish is often spelled out.

The Ichthus (a graphic); from [Eastside Church of Christ](#); accessed December 6, 2023. Let me hasten to add, I do not belong to the denomination *the Church of Christ*.



Ichthus (ἰχθυς) [pronounced *ihkh-thoose*] is the Greek word for fish.

Acts 21:7d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ménô (μένω) [pronounced <i>MEH-noh</i>]	<i>to remain, to abide, to dwell, to live, to lodge</i>	1 st person plural, aorist active indicative	Strong's #3306
hēmera (ἡμέρα) [pronounced <i>hay-MEH-raw</i>]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun, accusative case	Strong's #2250
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, ehn</i>]	<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, accusative case	Strong's #1520
para (παρά) [pronounced <i>paw-RAW</i>]	<i>beside, near, with, at [or by] [the side of], by; among, before [someone, something]; in the sight [or judgment of someone]</i>	preposition of nearness with the dative	Strong's #3844
autois (αὐτοῖς) [pronounced <i>ow-TOIC</i>]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: ...we stayed [there] for one day with them.

Having found some believers in Ptolemais, Paul and company stayed with them for a day.

Paul ought to be spending more time at every stop. He should have spent another 6 months or a year with several of the church in Asia Minor, but his doomed crusade to Jerusalem must happen (so he thinks).

Acts 21:7 **We completed the voyage from Tyre [and] came to Ptolemais. Having greeted the brothers, we stayed [there] for one day with them.** (Kukis mostly literal translation)

Paul is filled with good information. He has recent written Romans and 2Corinthians. He has load of knowledge to impart to these people whom he runs into. But he cannot give this to them in a day.

R. B. Thieme, Jr., when covering the book of Romans, spent two years on it, teaching 7 or 8 hour-long classes a week.

Acts 21:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
epaúrion (ἐπαύριον) [pronounced ep-OW-ree-on]	<i>on the next day, occurring on the succeeding day, the day following, tomorrow, the day after</i>	adverb	Strong's #1887
exerchomai (ἐξέρχομαι) [pronounced ex-EHR-khoh-mai]	<i>going out, coming out, exiting; going away; retiring; proceeding from, being descended from</i>	masculine plural, aorist active participle; nominative case	Strong's #1831
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>	1 st person plural, aorist active indicative	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
Kaisáreia (Καيسάρεια) [pronounced kahee-SAHR-ee-ah]	<i>severed; transliterated, Cæsarea, Caesarea</i>	feminine singular proper noun location, accusative case	Strong's #2542

There are two ancient cities with that name. From Thayer:

Caesarea of Palestine was built near the Mediterranean by Herod the Great on the site of Strabo's Tower, between Joppa and Dora. It was provided with a magnificent harbour and had conferred upon it the name of Caesarea, in honour of Augustus. It was the residence of Roman procurators, and the majority of its inhabitants were Greeks.



Translation: On the next [day], having gone out, we went to Caesarea.

In this passage, Paul and company has traveled from Tyre to Ptolemais to Caesarea.

Tyre, Ptolemais, Caesarea (a map); from [Bible Study.org](https://www.biblestudy.org); accessed April 25, 2022.

It does not appear, by the language being used, that Paul and company are traveling by ship. No specific nautical terms are found in this passage. So, despite the map showing them being at sea, they likely traveled by land after landing in Tyre (on the other hand, the ship was specifically said to unload its cargo in Tyre, suggesting that it might be going further along the coast).

This map perfectly comports with the verses which we have studied, Acts 21:1–8a, 17a.

Paul decided back in when he was coming down the coast of Asia Minor that it was time to focus on traveling to Jerusalem. Every city named on this list represents another lost opportunity for Paul to teach Church Age doctrine. However, where there is **positive volition**, God will provide the teacher. But who would have been better than Paul?

Acts 21:8b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
eiserchomai (εἰσερχομαι) [pronounced <i>ice-ER-khom-ahee</i>]	<i>entering [in]; going in [through]; coming in [through]</i>	masculine plural, aorist active participle; nominative case	Strong's #1525
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
τον (τόν) [pronounced <i>tahn</i>]; also το (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
oikos (οἶκος) [pronounced <i>OY-koss</i>]	<i>house, building, palace; home, abode, dwelling place, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants</i>	masculine singular noun, accusative case	Strong's #3624

Acts 21:8b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Philippos (Φίλιππος) [pronounced FIHL-ip-poss]	<i>lover of horses; transliterated Philip, Philippos</i>	masculine singular proper noun; genitive/ablative case	Strong's #5376
From Thayer: 1) an apostle of Christ; 2) an evangelist and one of the seven deacons of the Jerusalem church; 3) tetrarch of Trachonitis, was brother to Herod Antipas, by the father's, but not by the mother's side. Philip was born of Cleopatra, of Jerusalem, and Herod of Malthace, a Samaritan: he died in the twentieth year of Tiberias, five years after his mention in Luke 3:1. He built Caesarea Philippi. His step brother Herod Antipas, married his wife unlawfully. (Gill); 4) see G2542, Caesarea Philippi.			
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
euangelistês (εὐαγγελιστής) [pronounced yoo-ang- ghel-is-TACE]	<i>evangelist, a bringer of good tidings, the name given to the NT heralds of salvation through Christ who are not apostles</i>	masculine singular noun, genitive/ablative case	Strong's #2099

Translation: Having entered the house of Philip the evangelist...

Philip is mentioned 15 time in the book of Acts. This is not the Apostle Philip, who is mentioned in Acts 1:13. He was one of the original seven deacons selected back in Acts 6:5 (you may recall that Stephen was among that select group). I would suggest that the other five also took a very active role in establishing churches throughout the **Roman Empire**.

Acts 21:8c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὄν/ουσα/ον (ὄν/ούσα/ὄν) [pronounced own/OO- sah/on]	<i>being, be, is, are; coming; having</i>	masculine singular, present participle; genitive/ablative case	Strong's #5607 (present participle of Strong's #1510)
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
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
hepta (ἑπτὰ) [pronounced hep-TAH]	<i>seven</i>	indeclinable singular noun	Strong's #2033

Translation: ...—[him] having been of the seven [deacons]—...

There were seven men chosen by the **Apostles** as deacons (Acts 6:5). Philip was one of those men. Insofar as the Bible is concerned, there are far more references to this Philip than to the Apostle with that name.

Primarily, Philip is spoken of in Acts 8 where he explains Isaiah 53 to the Ethiopian eunuch (his name is found 13x in that chapter). Interestingly enough, I do not find him mentioned in any of the Pauline epistles.

It does not appear as if the seven men actually performed the duties of a church deacon.

Acts 21:8d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ménô (μένω) [pronounced MEH-noh]	<i>to remain, to abide, to dwell, to live, to lodge</i>	1 st person plural, aorist active indicative	Strong's #3306
para (παρά) [pronounced paw-RAW]	<i>beside, near, with, at [or by] [the side of], by; among, before [someone, something]; in the sight [or judgment of someone]</i>	preposition of nearness with the dative	Strong's #3844
autô (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: ...we stayed with him.

We continue to have the 1st person plural used in this verse, indicating that Paul is traveling with Luke and, likely, some other men.

Acts 21:8 *On the next [day], having gone out, we went to Caesarea. Having entered the house of Philip the evangelist—[him] having been of the seven [deacons]—we stayed with him.* (Kukis mostly literal translation)

Remember how in the previous chapter, the teaching and interaction was covered in more detail; and remember that Paul spent more time here and there. But that is not the case in vv. 2–16. At one point, Paul spent a week (and he should have spent longer); but since then, he spends a day here and a day there. That is barely enough time to exchange pleasantries and share a meal. How much teaching took place? Paul did not appear to teach so long anywhere, where young men dropped out of third story windows from mental and physical exhaustion.

Acts 21:9			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
toutô (τούτῳ) [pronounced TOO-toh]	<i>to this, in this one, by this thing; by this ____</i>	intermediate demonstrative pronoun; singular neuter; dative, locative or instrumental case	Strong's #3778 (also known as Strong's #5129)
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)

Acts 21:9

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thugateres (θυγατέρες) [pronounced <i>thoo-gaht-AIR-ehs</i>]	<i>daughters; a female descendants; female children</i>	feminine plural noun, nominative case	Strong's #2364
tessares/tessera (τέσσαρες/τέσσαρα) [pronounced <i>TEHS-sar-es; TEHS-sar-ah</i>]	<i>four</i>	feminine plural adjective; nominative case	Strong's #5064
parthenoi (παρθένοι) [pronounced <i>par-THEN-oy</i>]	<i>virgins, marriageable maidens, unmarried women</i>	feminine plural noun; nominative case	Strong's #3933
prophêteúō (προφητεύω) [pronounced <i>pro-fay-TWO-oh</i>]	<i>prophesying, predicting (something, the future); declaring (information based upon divine revelation); speaking divine truth, being a prophet, acting as a prophet</i>	feminine plural, present active participle, nominative case	Strong's #4395

Translation: [He had] four unmarried [virgin] daughters who prophesied.

This is an interesting fact about Philip; and about women in the early Church Age. I would not have expected to find many examples of women speaking divine truth, but there are some.

Acts 21:9 [He had] four unmarried [virgin] daughters who prophesied. (Kukis mostly literal translation)

Now, do we simply take this as a parenthetical mention or is there something more to this. I would suggest that, because this bit of information is sandwiched between two sets of prophecies warning Paul, that perhaps these four women also warned Paul of a disaster awaiting him in Jerusalem. This is how I would understand it.

New European Version Commentary: To 'prophesy' means to speak forth God's word, not just to predict the future. Women as well as men (v. 10) prophesied in the early church.²¹

Acts 21:7–9 We completed the voyage from Tyre [and] came to Ptolemais. Having greeted the brothers, we stayed [there] for one day with them. On the next [day], having gone out, we went to Caesarea. Having entered the house of Philip the evangelist—[him] having been of the seven [deacons]—we stayed with him. [He had] four unmarried [virgin] daughters who prophesied. (Kukis mostly literal translation)

Paul, Luke and others have their travels recalled stop-by-stop by Luke.

I would suggest that, if Paul did not have his mind set on going to Jerusalem, that he would have stopped and stayed longer at these two stops, and did some real teaching.

Had Paul been at least somewhat objective about Jerusalem, he would have realized that God was telling him not to go. His life is going to be turned upside down due to this decision. However, remember God's GPS system?

²¹ From <https://www.n-e-v.info/acts21.html> accessed December 14, 2023.

Paul does not have to feel sorry for everything that he has done. He does not need to retrace his steps and tell the people he spent a day with that he gave them short-shrift when he should have spent longer with them.

God is going to take Paul right where he is and adjust his guidance from rebound forward. Now, for a time, Paul is going to be driving around in circles, going off onto dirt roads, driving to dead ends. But, when he names his sins to God, then God can start working with him from that point forward.

Acts 21:7–9 Having completed the voyage from Tyre, we came to Ptolemais. Having found and interacted with fellow believers there, we stayed a day with them. The next, day, we left, going to Caesarea. We located Philip the evangelist there, one of the seven deacons previously selected. We stayed with him at his home. He had four unmarried daughters there who had the gift of prophecy. (Kukis paraphrase)

Many translations placed v. 12 with what follows. I preserved the sensibilities of the translator where I could.

Now remaining days—many [ones]—came down one from the Judæa, a prophet with a name Agabus. And coming face to face with us and loosening the belt of the Paulos, he tied up himself the feet and the hands [of Paulos]. He said to them, “Speaking, the Spirit, the Holy [One] to the man who is [having] the belt this [one], ‘Thus will bind [you] in Jerusalem the Jews and they will give [you] over to the hands of the gentiles.’ ” Now when we heard these things, we ourselves exhorted and also the locals to not go up, him, to Jerusalem.

Acts
21:10–12

Now while [we] remained [there] for many days, a certain one came down from Judæa, a prophet with the name Agabus. After having come directly to us, [and then] loosening Paul’s belt, he tied up [Paul’s] hands and feet himself. He said to them, “The Holy Spirit speaks to the one having this belt, [saying], ‘Thus the Jews will bind [you] in Jerusalem and then give you over to the hand of the gentiles.’ ” Now, when we heard these things, we ourselves began to exhort [Paul], along with the locals, to not go up to Jerusalem.

While we were in Caesarea for a number of days, a certain man named Agabus, who was a prophet, came down to us from Judæa. He came directly to us. He first loosened Paul’s belt, and then used that belt to tie up Paul’s hands and feet. He prophetically explained, “The Holy Spirit speaks to the owner of this belt, saying, ‘In this way will the Jews tie you up when you are in Jerusalem, and then they will give you over to the gentiles.’ ” As soon as we heard what the prophet had to say, we began to try to convince Paul not to go to Jerusalem. A number of local believers also tried to persuade Paul of the same thing.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) Now remaining days—many [ones]—came down one from the Judæa, a prophet with a name Agabus. And coming face to face with us and loosening the belt of the Paulos, he tied up himself the feet and the hands [of Paulos]. He said to them, “Speaking, the Spirit, the Holy [One] to the man who is [having] the belt this [one], ‘Thus will bind [you] in Jerusalem the Jews and they will give [you] over to the hands of the gentiles.’ ” Now when we heard these things, we ourselves exhorted and also the locals to not go up, him, to Jerusalem.

Complete Apostles Bible And while we remained there several days, a certain prophet from Judea named Agabus came down. And coming to us and taking Paul’s belt, and binding his feet and hands, he said, “Thus says the Holy Spirit, ‘ The man whose belt this is, the Jews will bind in this way in Jerusalem, and they will deliver him into the hands of the Gentiles.’ ”

Now when we heard these things, both we and the local residents urged him not to go up to Jerusalem.

Douay-Rheims 1899 (Amer.) And as we tarried there for some days, there came from Judea a certain prophet, named Agabus.

Who, when he was come to us, took Paul's girdle: and binding his own feet and hands, he said: Thus saith the Holy Ghost: The man whose girdle this is, the Jews shall bind in this manner in Jerusalem and shall deliver him into the hands of the Gentiles.

Which when we had heard, both we and they that were of that place desired him that he would not go up to Jerusalem.

Holy Aramaic Scriptures

And after we were there many days, there had come down from Yehud {Judea}, a certain Nabiya {Prophet}, whose name was Agabus, and he entered unto us and removed the loins strap of Paulus {Paul}, and bound his own feet and his hands, and said, "Thus says The Rukha d'Qudsha {The Spirit of Holiness}: 'The gabra {man}, the owner of this strap, thus will the Yehudaye {the Judeans/the Jews} bind in Urishlem {Jerusalem}, and will deliver him into the hands of the Gentiles.' "

And after we heard these words, we were begging him; we, and the sons of the region, that he shouldn't go unto Urishlem {Jerusalem}.

James Murdock's Syriac NT

And as we were there many days, a certain prophet came down from Judaea, whose name was Agabus.

And he came in to us, and took the girdle of Paul's loins, and bound his own feet and hands, and said: Thus saith the Holy Spirit, So will the Jews in Jerusalem bind the man, who owns this girdle; and they will deliver him into the hands of the Gentiles.

And when we heard these words, we and the residents of the place begged of him, that he would not go to Jerusalem.

Original Aramaic NT

And when we were there many days, a certain Prophet had come down from Judea, whose name was Agabus.

And he came to us and took off the leather belt on the waist of Paulus and he tied his own feet and his hands and he said, "Thus says The Spirit of Holiness: 'The Jews in Jerusalem will bind and deliver the man who owns this leather belt into the hands of the Gentiles.' "

And when we heard these words we begged of him, we and the people of that place, that he would not go to Jerusalem.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And while we were waiting there for some days, a certain prophet, named Agabus, came down from Judaea.

And he came to us, and took the band of Paul's clothing, and putting it round his feet and hands, said, The Holy Spirit says these words, So will the Jews do to the man who is the owner of this band, and they will give him up into the hands of the Gentiles.

And hearing these things, we and those who were living in that place made request to him not to go to Jerusalem.

Bible in Worldwide English

While we were staying there for some days, a prophet named Agabus came from Judea. When he came to us, he took Paul's belt. He tied his own hands and feet with it. Then he said, The Holy Spirit has told me that in the same way the leaders of the Jews in Jerusalem will tie the man who owns this belt. They will give him over to the people who are not Jews.

When we heard this, both we and the people there talked to Paul and begged him not to go to Jerusalem.

Easy English

We stayed with Philip in Caesarea for a few days. Then a man called Agabus arrived in the city from Judea. He was a prophet and he spoke messages from God. Agabus came to where we were. He took Paul's belt and he tied it around his own feet and hands. He said, 'Listen to this message from the Holy Spirit. "The Jewish leaders in Jerusalem will take hold of the man who has this belt. They will tie his hands and his feet. Then they will give him to the Gentiles to be their prisoner." ' When we heard Agabus's message, we all said many times to Paul, 'Please do not go to Jerusalem.'

Easy-to-Read Version–2008

After we had been there for several days, a prophet named Agabus came from Judea. He came to us and borrowed Paul's belt. He used it to tie his own hands and feet. He said, "The Holy Spirit tells me, 'This is how the Jews in Jerusalem will tie up the man who wears this belt. Then they will hand him over to people who don't know God.'"

When we heard this, we and the other followers there begged Paul not to go to Jerusalem.

Good News Bible (TEV)

We had been there for several days when a prophet named Agabus arrived from Judea. He came to us, took Paul's belt, tied up his own feet and hands with it, and said, "This is what the Holy Spirit says: The owner of this belt will be tied up in this way by the Jews in Jerusalem, and they will hand him over to the Gentiles."

When we heard this, we and the others there begged Paul not to go to Jerusalem. During our stay there of several days a prophet by the name of Agabus came down from Judea. When he came to see us he took Paul's girdle and used it to tie his own hands and feet together, saying, "The Holy Spirit says this: the man to whom this girdle belongs will be bound like this by the Jews in Jerusalem and handed over to the Gentiles!" V. 12 will be placed with the next passage for context.

J. B. Phillips

The Message

After several days of visiting, a prophet from Judea by the name of Agabus came down to see us. He went right up to Paul, took Paul's belt, and, in a dramatic gesture, tied himself up, hands and feet. He said, "This is what the Holy Spirit says: The Jews in Jerusalem are going to tie up the man who owns this belt just like this and hand him over to godless unbelievers." V. 12 will be placed with the next passage for context.

NIRV

We stayed there several days. Then a prophet named Agabus came down from Judea. He came over to us. Then he took Paul's belt and tied his own hands and feet with it. He said, "The Holy Spirit says, 'This is how the Jewish leaders in Jerusalem will tie up the owner of this belt. They will hand him over to the Gentiles.' " V. 12 will be placed with the next passage for context.

New Life Version

While we were there a few days, a man who speaks for God named Agabus came down from the country of Judea. He came to see us. Then he took Paul's belt and used it to tie his own feet and hands. He said, "This is what the Holy Spirit says, 'The Jews at Jerusalem will tie the man who owns this belt. Then they will hand him over to the people who are not Jews.'" V. 12 will be placed with the next passage for context.

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

Casual English Bible

While we were staying with Philip, a prophet named Agabus [5] came down from the Judean hills. He came to see us. He took Paul's belt. He used it to tie up his own hands and feet. He said, "What I just did to myself is what the Holy Spirit says the Jerusalem Jews are going to do to the man who owns this belt. The Jews are going to tie him up and turn him over to people who aren't Jews." V. 12 will be placed with the next passage for context.

⁵21:10Agabus shows up with a prophecy in Acts 11:28 too.

Contemporary English V.	We had been in Caesarea for several days, when the prophet Agabus came to us from Judea. He took Paul's belt, and with it he tied up his own hands and feet. Then he told us, "The Holy Spirit says that some of the Jewish leaders in Jerusalem will tie up the man who owns this belt. They will also hand him over to the Gentiles." After Agabus said this, we and the followers living there begged Paul not to go to Jerusalem.
New Berkeley Version New Living Translation	Several days later a man named Agabus, who also had the gift of prophecy, arrived from Judea. He came over, took Paul's belt, and bound his own feet and hands with it. Then he said, "The Holy Spirit declares, 'So shall the owner of this belt be bound by the Jewish leaders in Jerusalem and turned over to the Gentiles.'" When we heard this, we and the local believers all begged Paul not to go on to Jerusalem.
The Passion Translation	During our stay of several days, Agabus, a prophet from Judea, came to visit us. <i>As a prophetic gesture</i> , he took Paul's belt and tied his own hands and feet with it as he prophesied, "The Holy Spirit says, 'The one who owns this belt will be tied up in this same way by the Jews and they will hand him over to those who are not Jews.'"
Plain English Version	<p>The Christians couldn't stop Paul going to Jerusalem</p> <p>A few days later, a Christian man came there from Judea country. His name was Agabus. He had power from the Holy Spirit to tell God's special messages to people. He came to us, and he took off Paul's belt. Then he tied his own feet and hands together with it and said, "The Holy Spirit says this, 'See the man that owns this belt. The Jewish leaders in Jerusalem will tie him up, just like this, and they will give him as a prisoner to the people that are not Jews.' "</p> <p>The rest of us heard him say that, then we all talked really strongly to Paul. We said, "Please don't go to Jerusalem."</p> <p>When we heard this, both we and the believers of Caesarea begged Paul not to go on to Jerusalem.</p>
UnfoldingWord Simplified T.	<p>After we had been in Philip's house for several days, a believer whose name was Agabus came down from the district of Judea and arrived in Caesarea. He frequently spoke messages that the Holy Spirit had told him.</p> <p>Coming over to where we were, he took off Paul's belt. Then he tied his own feet and hands with it and said, "The Holy Spirit says, 'The Jewish leaders in Jerusalem will tie up the hands and feet of the owner of this belt, like this, and they will put him in the hands of non-Jewish people as a prisoner.'"</p> <p>When the rest of us heard that, we and the other believers there asked Paul, "Please do not go up to Jerusalem!"</p>
William's New Testament	<p>While we were spending some days here, a prophet named Agabus came down from Judea. He came to see us and took Paul's belt and with it bound his own hands and feet, and said, "This is what the Holy Spirit says, 'The Jews at Jerusalem will bind the man who owns this belt like this, and then will turn him over to the heathen.'"</p> <p>When we heard this, we and all the people there begged him not to go up to Jerusalem.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>But after we'd stayed there for several days, a Prophet named Agabus came down from Judea. He walked right up to us and removed Paul's sash, then he used it to tie up his own hands and feet, and said:</p> <p style="padding-left: 40px;">'This is what the Holy Breath has declared:</p> <p style="padding-left: 80px;">'The Judeans will bind the man who owns this sash and then hand him over to the gentiles.'</p>
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Well when we heard this, we all (everyone there) started begging [Paul] not to go to JeruSalem.

Beck's American Translation
Breakthrough Version

As we stayed over more days, a certain preacher came down out of Judea with the name Agabus.

And when he came to us and took Paul's sash off, after tying his own feet and hands, he said, "The Sacred Spirit says the *things* here, 'The man whose sash this is, in this way the Jewish people in Jerusalem will tie up and will turn over to the hands of the non-Jews.'"

As we heard these things, both we and the *people* in that place were encouraging of the "for him not to be walking up to Jerusalem" *kind*.

A. Campbell's Living Oracles

And as we continued there many days, a certain prophet, whose name was Agabus, came down from Judea: and coming to us, he took up Paul's girdle, and binding his own hands and feet, he said, Thus says the Holy Spirit, So shall the Jews at Jerusalem bind the man whose girdle this is, and deliver him into the hands of the Gentiles.

And when we heard these things, both we, and the inhabitants of that place, entreated him, that he would not go up to Jerusalem.

New Advent (Knox) Bible

During our stay of several days there, a prophet named Agabus came down from Judaea.[2] When he visited us, he took up Paul's girdle, and bound his own hands and feet with it; then he said, Thus speaks the Holy Spirit, The man to whom this girdle belongs will be bound, like this, by the Jews at Jerusalem, and given over into the hands of the Gentiles. At hearing this, both we and our hosts implored Paul not to go up to Jerusalem.

[2] Cf. 11.28 above.

NT for Everyone

After we'd been there several days, Agabus the prophet arrived from Jerusalem. He came to us, took Paul's girdle, and tied himself up with it, hand and foot.

"This is what the holy spirit says," he declared. "The Judaeans in Jerusalem will tie up the man to whom this girdle belongs, just like this, and they will hand him over to the Gentiles."

When we heard that, we and the people of that place begged Paul not to go up to Jerusalem.

20th Century New Testament

During our visit, which lasted several days, a Prophet, named Agabus, came down from Judea. He came to see us, and, taking Paul's girdle, and binding his own feet and hands with it, said: "This is what the Holy Spirit says--'The man to whom this girdle belongs will be bound like this at Jerusalem by the Jews, and they will give him up to the Gentiles'."

When we heard that, we and the people of the place began to entreat Paul not to go up to Jerusalem.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation

While we were staying there for several days, a certain prophet named Agabus came down from Judea. When he had come to us, he took Paul's belt and tied his own hands and feet with it. He said, "The Holy Spirit says this: the Jews at Jerusalem will bind the man who owns this belt in just this way, and will hand him over to the Gentiles." When we had heard these things, we and the members of the household both pleaded with him not to go up to Jerusalem.

Revised Ferrar-Fenton Bible

And as we remained several days, there came down from Judea a preacher of the name of Agabus.

And coming to us, he took Paul's belt, fastened his own feet and hands, and said: "Thus says the Holy Spirit, 'In like manner shall the Judeans at Jerusalem bind the man who owns this belt, and shall deliver him over to heathen hands.'"

Free Bible Version	Then when we heard this, both we and the residents of that place pleaded with him not to go up to Jerusalem. After we'd stayed there for several days, a prophet called Agabus arrived from Judea. Approaching us, he took Paul's belt, and bound his own hands and feet. Then he said, "The Holy Spirit says, 'This is how the Jews in Jerusalem will bind the man who owns this belt, and will hand him over to the foreigners.'" When we heard this, we and the believers there pleaded with Paul not to go to Jerusalem.
God's Truth (Tyndale)	And as we tarried there a good many days, there came a certain prophet from Jurie, named Agabus. When he was come unto us, he took Pauls girdle, and bound his hands and feet, and said: Thus says the holy ghost: so shall the Jewes at Jerusalem bind the man that owns this girdle, and shall deliver him into the hands of the Gentiles. When we heard this, both we and other of the same place, besought him that he would not go up to Jerusalem.
International Standard V	After we had been there for a number of days, a prophet named Agabus arrived from Judea. He came to us, took Paul's belt, and tied his own feet and hands with it. Then he said, "The Holy Spirit says, 'This is how the Jewish leaders [i.e. Judean leaders; lit. the Jews] in Jerusalem will tie up the man who owns this belt. Then they will hand him over to the gentiles.'" When we heard this, we and the people who lived there begged Paul [Lit. him] not to go up to Jerusalem.
Weymouth New Testament	Now Philip had four unmarried daughters who were prophetesses; and during our somewhat lengthy stay a Prophet of the name of Agabus came down from Judaea. When he arrived he took Paul's loincloth, and bound his own feet and arms with it, and said, "Thus says the Holy Spirit, 'So will the Jews in Jerusalem bind the owner of this loincloth, and will hand him over to the Gentiles.'" As soon as we heard these words, both we and the brethren at Caesarea entreated Paul not to go up to Jerusalem. V. 9 is included for context.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	We were there some days when a prophet named Agabus came down from Judea. Coming to us, he took Paul's belt and bound his own feet and hands with it, saying, Thus speaks the Holy Spirit: "This is how the Jews in Jerusalem will bind the owner of this belt and hand him over to the foreign power." V. 12 will be place with the next passage for context. 11:28
The Heritage Bible	And we staying over many days, a certain prophet came down from Judaea, named Agabus; And coming to us, and lifting up Paul's belt, binding his own hands and feet, he said, The Holy Spirit says this: The man to whom is this belt, the Jews in Jerusalem will bind in this manner, and will give him over into the hands of the <i>other</i> races. And when we heard these things, both we, and the residents, called on him not to go up to Jerusalem.
New American Bible (2011)	We had been there several days when a prophet named Agabus* came down from Judea. ^b He came up to us, took Paul's belt, bound his own feet and hands with it, and said, "Thus says the holy Spirit: This is the way the Jews will bind the owner of this belt in Jerusalem, and they will hand him over to the Gentiles."* When we heard this, we and the local residents begged him not to go up to Jerusalem. * [21:10] Agabus: mentioned in Acts 11:28 as the prophet who predicted the famine that occurred when Claudius was emperor. * [21:11] The symbolic act of Agabus recalls those of Old Testament prophets. Compare Is 20:2; Ez 4:1; Jer 13:1.

b. [21:11] 11:28; 20:23.

Revised English Bible—1989 When we had been there several days, a prophet named Agabus arrived from Judæa.

He came to us, took Paul's belt, bound his own feet and hands with it, and said, "These are the words of the Holy Spirit: Thus will the Jews in Jerusalem bind the man to whom this belt belongs, and hand him over to the Gentiles."

When we heard this, we and the local people begged and implored Paul to abandon his visit to Jerusalem.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible While we were staying there, a prophet named Agav came down from Y'hudah to visit us. He took Sha'ul's belt, tied up his own hands and feet and said, "Here is what the *Ruach HaKodesh* says: the man who owns this belt — the Judeans in Yerushalayim will tie him up just like this and hand him over to the *Goyim*." V. 12 is placed with the next passage for context.

Holy New Covenant Trans. After we had stayed there for many days, a prophet named Agabus came down from Judea. He came to us and borrowed Paul's belt. Then Agabus used the belt to bind his own hands and feet. Agabus said, "The Holy Spirit tells me. 'This is how the Jewish leaders in Jerusalem will bind the man who wears this belt. Then they will hand him over to non-Jewish people.'"

We all heard these words; so we and the local students of Jesus kept begging Paul not to go up to Jerusalem.

The Scriptures 2009 And as we were staying many days, a certain prophet named Ḥaḡab came down from Yehudah, and having come to us, he took the girdle of Sha'ul, bound his own hands and feet, and said, "Thus says the Set-apart Spirit, 'Thus shall the Yehudim at Yerushalayim bind the man who owns this girdle, and deliver him into the hands of the nations.'"

And when we heard this, both we and those from that place begged him not to go up to Yerushalayim.

Tree of Life Version While we stayed there for a number of days, a prophet named Agabus came down from Judea. He came to us, took Paul's belt, tied his own hands and feet, and said, "The Ruach ha-Kodesh says this: 'In this way shall the Jewish people in Jerusalem bind the man who owns this belt and deliver him into the hands of the Gentiles.'" When we heard these things, both we and the local people urged Paul not to go up to Jerusalem.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...[us] staying but days more descends Someone from the judea Forecaster [by] name Agabus and Coming to us and Taking the belt [of] the paul Binding [of] himself the feet and the hands [He] says these says The Spirit The [Thing] Pure the man [of] whom is The Belt This so will bind in jerusalem The Jews and [They] will give (over) {him} to hands [of] nations as but [We] hear these called (near) {him} We also and The [Men] Local the+ not to ascend him to jerusalem...

Awful Scroll Bible And we abiding-upon more days, there comes-along-down from Judæa, a certain exposor-to-light-beforehand named Agabus.

And coming with regards to us, and taking Paul's belt, so as binding his hands and feet, says, "Moreover-these things instructs the Awful Breath, 'The same-as-this will the Jews from-within Jerusalem, bind the man whose is this-same belt, and they will give- him -over-before to the hands of the nations.'"

But as we hear these-same things, both we and they from-within-the-place, were calling- him -by not to step-up to Jerusalem.

exeGesés companion Bible **HAGAB WARNS PAULOS**

And abiding many days,
 a prophet named Hagab comes down from Yah Hudah
 and comes to us:
 and he takes the girdle of Paulos,
 and binds his own hands and feet, and says,
 Thus words the Holy Spirit:
 Thus the Yah Hudiym at Yeru Shalem
 bind the man who owns this girdle;
 and betray him into the hands of the goyim.
 And when we hear these,
 both we and they of that place
 entreat him to not ascend to Yeru Shalem.

Orthodox Jewish Bible

And remaining there many yamim, a certain one came down from Yehudah, a navi, Agav by name.

And when he came to us, he took Rav Sha'ul's gartel and, having bound his own feet and hands with it, Agav said, "So says the Ruach Hakodesh: this is the way the Yehudim in Yerushalayim will bind the man who owns this gartel, and they will hand him over to the Goyim." [MELACHIM ALEF 22:11; Isa 20:2-4; Jer 13:1-11]

And when we heard these things, we were begging Rav Sha'ul, both we and the locals, not to make any aliyah (ascent) to Yerushalayim.

Rotherham's Emphasized B.

And <as we stayed on many days> there came down a certain man from Judæa, a prophet by name Agabus: and <coming unto us, and taking Paul's girdle> he bound his own feet and hands, and said—

||Thus|| saith the Holy Spirit

||The man whose this girdle is|| shall the Jews [thus' bind in Jerusalem], and deliver up into the hands of Gentiles. V. 12 is placed with the next passage for context.

Expanded/Embellished Bibles:

The Amplified Bible

As we were staying there for some time, a prophet named Agabus came down from Judea. And coming to [see] us, he took Paul's [wide] ^[c]band (belt, sash) and bound his own feet and hands, and said, "This is what the Holy Spirit says: 'In this same way the Jews in Jerusalem will bind the man who owns this band, and they will hand him over to the Gentiles (pagans).'" Now when we had heard this, both we and the local residents began pleading with Paul trying to persuade him not to go up to Jerusalem.

[c] This was not a belt like men wear today, but a band (sash, girdle), about six inches wide, usually made of leather, worn on top of the outer garment. It was fastened around the midsection of the body and served as a kind of pocket or pouch to carry personal items such as a dagger, money or other necessary things.

An Understandable Version

As we waited there for a number of days, a certain prophet named Agabus came down from Judea. When he met with us, he took Paul's belt, tied his own hands and feet [with it], and said, "The Holy Spirit has revealed [to me] that the man who owns this belt will be tied up like this by the Jews in Jerusalem and will be turned over to the Gentiles." When we heard these things, both we and those who lived there [i.e., Philip, his daughters and local disciples] urged Paul not to go up to Jerusalem.

The Expanded Bible

After we had been there for some time [^lmany days], a prophet named Agabus [11:27–28] arrived [^lcame down] from Judea. He came to us and borrowed [took] Paul's belt and used it to tie his own hands and feet. He said, "The Holy Spirit says, 'This is how the Jews in Jerusalem will tie up [or bind (in chains)] the man who wears this belt [^lwhose belt this is]. Then they will give [deliver; hand over; betray] him to the Gentiles.'" V. 12 will be placed with the next passage for context.

Jonathan Mitchell NT

Yet during the prolonging of our stay [several] more days, a certain prophet (one who speaks light ahead of time) from Judea named Agabus came down, and then, after coming to us and picking up Paul's girding attire (sash or leather belt; girdle with which he wraps himself) [and] upon binding his own feet and hands, he said, "Thus is the Set-apart Breath-effect now saying (or: Now the Holy Spirit is progressively laying out these things), 'In this way will the Jews in Jerusalem proceed binding the man who owns this girding attire – and they will continue in turning [him] over into [the] hands of [the] ethnic multitudes (or: nations; people groups that are non-Jewish)!'"

Syndein/Thieme

So as we heard these things, both we ourselves and the folks in the place began entreating him not to continue walking up into Jerusalem.

And as we stayed there many days, there came down from Judaea a certain prophet, named Agabus.

And when he was come unto us, he took Paul's girdle {series of belts}, and bound his own hands and feet, and said, "Thus said the Holy Spirit, so shall the Jews at Jerusalem bind the man who owns this girdle, and shall deliver him into the hands of the Gentiles {Romans}."

{Note: Here is a REAL strong warning to Paul. Agabus ties up his hands and feet demonstrating to Paul what God has told him would happen to Paul if he goes to Jerusalem. From the syntax of the Greek we see over and over that God did not want Paul in Jerusalem but Paul 'from the ultimate source of HIMSELF had decided to go and would not change his mind.}

And when we heard these things . . . both we {Luke and the other members of Paul's traveling seminary} and they of that place {the locals}, kept on imploring him {Paul} not to go up to Jerusalem.

Translation for Translators

The believers could not persuade Paul from going on to Jerusalem.

Acts 21:10-14

After we(*exc*) had been in Philip's house for several days, a believer whose name was Agabus came down from Judea district and arrived in Caesarea. He frequently spoke messages that the Holy Spirit had told him. Coming over to where we were, he took off Paul's belt. Then he tied his own feet and hands with it and said, "The Holy Spirit says, 'The Jewish leaders [SYN] in Jerusalem will tie up *the hands and feet* of the owner of this belt, like this, and they will hand him over to non-Jewish people as a prisoner.'" When *the rest of us* heard that, we and *other* believers there repeatedly pled with Paul, "Please do not go up to Jerusalem!"

The Voice

While we were with them, another gifted prophet named Agabus came *north* from Judea. He took Paul's belt and used it to bind his own feet and hands.

Agabus: This is a message from the Holy Spirit: *unbelieving* Jews in Jerusalem will in this way bind the owner of this belt and will hand him over to the outsiders.

Paul is a man of great mystery. This persecutor-turned-preacher seems more like a character from pages of fiction than the instigator of the spread of Christianity. He becomes what he once despised and willingly suffers on behalf of his new Savior. Paul is accused of many things, but he is no fool. He fully understands what is waiting for him in Jerusalem: persecution, suffering, and ultimately death. His friends beg him not to return to this holy city, but Paul is called to live in the footsteps of the One who was crucified—He who was destined to suffer yet called for no drugs. His suffering served a greater purpose, and Paul never loses sight of this spiritual reality because he is living in the kingdom of God.

The masses hope for a gospel that makes them happy, healthy, and wealthy. Jesus said the way of life is a hard road, with only a few on it. Ironically this hard road ends in life. The easy, broad street—which may be paved with good intentions—always leads to death and destruction.

[Kukis: Despite the opinion expressed above, Paul goes to Jerusalem not to follow in the footsteps of the Lord, but as a believer with negative volition toward the plan of God. Paul was the Apostle to the gentiles, and he is going to Jerusalem despite being told not to be God the Holy Spirit.]

Now we all joined in imploring Paul—we, *his companions, and Philip and his daughters, everyone present*—begging him not to go one step closer to the city.

Bible Translations with Many Footnotes:

Lexham Bible

And while we [*Here “while” is supplied as a component of the temporal genitive absolute participle (“were staying”)] **were staying there** [*Here the direct object is supplied from context in the English translation] **many days, a certain prophet named** [Literally “by name”] **Agabus came down from Judea. And he came to us and took Paul’s belt. Tying up his own feet and hands, he said, “This is what the Holy Spirit says: ‘In this way the Jews in Jerusalem will tie up the man whose belt this is, and will deliver him** [*Here the direct object is supplied from context in the English translation] **into the hands of the Gentiles.’” And when we heard these things, both we and the local residents urged him not to go up to Jerusalem.**

NET Bible®

While we remained there for a number of days,⁴⁰ a prophet named Agabus⁴¹ came down from Judea. He came⁴² to us, took⁴³ Paul’s belt,⁴⁴ tied⁴⁵ his own hands and feet with it,⁴⁶ and said, “The Holy Spirit says this: ‘This is the way the Jews in Jerusalem will tie up the man whose belt this is, and will hand him over⁴⁷ to the Gentiles.’” When we heard this, both we and the local people⁴⁸ begged him not to go up to Jerusalem.

⁴⁰tn BDAG 848 s.v. πολὺς 1.b.α has “ἐπὶ ἡμέρας πλείους for a (large) number of days, for many days...Ac 13:31. – 21:10...24:17; 25:14; 27:20.”

⁴¹sn Agabus also appeared in Acts 11:28. He was from Jerusalem, so the two churches were still in contact with one another.

⁴²tn Grk “And coming.” 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. The participle ἐλθῶν (elqwn) has been translated as a finite verb due to requirements of contemporary English style.

⁴³tn Grk “and taking.” This καί (kai) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more. The participle ἄρας (aras) has been translated as a finite verb due to requirements of contemporary English style.

⁴⁴sn The belt was a band or sash used to keep money as well as to gird up the tunic (BDAG 431 s.v. ζώνη).

⁴⁵tn The participle δῆσας (dhsas) has been translated as a finite verb due to requirements of contemporary English style.

⁴⁶tn The words “with it” are not in the Greek text, but are implied.

⁴⁷tn Grk “and will deliver him over into the hands of” (a Semitic idiom).

^{sn} The Jews...will tie up...and will hand him over. As later events will show, the Jews in Jerusalem did not personally tie Paul up and hand him over to the Gentiles, but their reaction to him was the cause of his arrest (Acts 21:27-36).

⁴⁸tn Or “the people there.”

The Spoken English NT

When we had stayed there quite a few days,^j a prophet named Agabus^k came over^l from Judea.^m

He came up to us and took Paul’s belt, and tied up his own hands and feet. Then he said, “This is what the Holy Spirit says: ‘This is how the Jewish leadersⁿ are going to tie up the man who owns this belt in Jerusalem-and they’re going to betray him to Gentile authorities.’”^o

When we heard that, both we and our hosts^p started begging Paul not to go up to Jerusalem.

j. Lit. “many days.”

k. Prn. ag-a-bus.

l. Lit. “down.”

m. Prn. joo-dee-a.

n. Or “Judeans,” or “Jews.”

o. Lit. “—and they’re going to hand him over/betray him into Gentile hands.”

p. Lit. “the locals.”

Wilbur Pickering’s New T.

Agabus

Now as we stayed there a number of days, a certain prophet named Agabus came down from Judea. Joining us he took Paul’s belt, bound his feet and hands, and said, “Thus says the Holy Spirit: ‘In this way, in Jerusalem, the Jews will bind the man who owns this belt, and will deliver him into the hands of the Gentiles.’”

Well, when we heard these things, both we and the local residents, we pleaded with him not to go up to Jerusalem.

Literal, almost word-for-word, renderings:

Benjamin Brodie’s trans.

Now, while we were staying there for many days, a man came down from Judaea, a prophet named Agabus.

When he appeared before us face-to-face, and picked up Paul’s belt and bound his own feet and hands, he said [yet another warning]: “The Holy Spirit says this, ‘The man who owns this belt, the Jews will bind in this manner in Jerusalem and will deliver him [turn over as an act of betrayal] into the hands of the Gentiles.’”

And when we heard these things, both we [Paul’s traveling team] and the local residents urged him repeatedly not to go up to Jerusalem .

Context Group Version

And as we remained there some days, there came down from Judea a certain prophet, named Agabus. And coming to us, and taking Paul’s sash, he bound his own feet and hands, and said, Thus says the Special Spirit, In the same way shall the Judeans at Jerusalem bind the man that owns this sash, and shall hand him over into the hands of the ethnic groups.

And when we heard these things, both we and they of that place implored him not to go up to Jerusalem.

Far Above All Translation

And as we were staying on for many days, a certain prophet by the name of Agabus came down from Judæa. And he came to us and took Paul’s belt and bound his feet and hands and said, “The holy spirit says this: ‘In this way the Jews will bind in Jerusalem the man whose belt this is, and they will hand him over to the hands of the Gentiles.’”

And when we heard that, both we and the locals exhorted him not to go up to Jerusalem.

Legacy Standard Bible

And as we were staying there for some days, a prophet named Agabus came down from Judea. And coming to us, he took Paul’s belt and bound his own feet and hands, and said, “This is what the Holy Spirit says: ‘In this way the Jews at Jerusalem will bind the man who owns this belt and deliver him into the hands of the Gentiles.’” And when we had heard this, we as well as the local residents *begun* begging him not to go up to Jerusalem

Modern Literal Version 2020

Now *in* our remaining *even* more days *there*, a certain prophet from Judea, Agabus by name, came down.

And he came to us and took Paul’s belt, and having bound his *own* feet and hands, said, The Holy Spirit says these things, The Jews in Jerusalem will be binding the man thus whose belt this is, and will be giving *him* up into the hands of the Gentiles. Now as we heard these things, both we and the ones locally were pleading with him not to go-up into Jerusalem.

A Voice in the Wilderness

And as we stayed many days, a certain prophet named Agabus came down from Judea. And when he had come to us, he took Paul's waistband, binding his own hands and feet, and said, Thus says the Holy Spirit, So shall the Jews at Jerusalem bind the man who owns this waistband, and deliver him into the hands of the Gentiles.

Now when we heard these things, both we and those from that place begged him not to go up to Jerusalem.

The gist of this passage:

While in Caesarea for many days, Agabus, a prophet, comes down from Judæa and prophecies to Paul what is going to happen. The people that Paul is with and others then rose up and begged Paul not to go to Jerusalem.

10-12

Acts 21:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epiménō (ἐπιμένω) [pronounced ep-ee-MEHN-oh]	<i>continuing; staying (over), remaining, continuing to abide</i>	masculine plural, present active participle, genitive/ablative case	Strong's #1961
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hēmerai (ἡμέραι) [pronounced hay-MEH-rai]	<i>days; time; years, age, life</i>	feminine plural noun; accusative case	Strong's #2250
pleiōn/pleione/pleon (πλείων/πλεῖον/πλέον) [pronounced PLI-own, PLI-on, PLEH-on]	<i>greater in quantity; more in number, very many; the major portion; greater in quality, superior, more excellent</i>	feminine plural adjective; comparative; accusative case	Strong's #4119

Translation: Now while [we] remained [there] for many days,...

Paul, Luke and some others were now in Caesarea. Previously, Paul would stay a day here and a day there; but he is now staying many days in Caesarea—why the change in modus operandi? Paul knew the timetable and knew that they had some time to kill. In Caesarea, Paul knew, down to the last hour, how long it is going to take him to get to Jerusalem. So he's got some spare time.

Therefore, having met up with some disciples there, Paul took some time there. I would assume that he spent most of this time teaching. Interestingly enough, someone is going to try to teach Paul—or, at least, guide him as to his next actions.

In Caesarea, Paul is still in **gentile** territory (for the most part). He could turn his life around at this point if he so chose to.

Acts 21:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katerchomai (κατέρχομαι) [pronounced <i>kat-ER-khom-ah-ee</i>]	to come down, to go down, to descend; to depart; of one who goes from a higher to a lower locality; of those who come to a place by a ship	3 rd person singular, aorist active indicative	Strong's #2718
tís (τις) [pronounced <i>tihç</i>] ti (τι) [pronounced <i>tih</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	masculine singular enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
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
tês (τῆς) [pronounced <i>tayç</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
loudaia (Ἰουδαία) [pronounced <i>ee-oo-DAH-yah</i>]	<i>he shall be praised; transliterated, Judæa, Juda</i>	feminine singular proper noun/location; genitive/ablative case	Strong's #2449

Translation: ...a certain one came down from Judæa,...

A certain man suddenly showed up there, tracked Paul and company down. He came from Judæa. Since we are told that he *came down*, he either came from Jerusalem or somewhere near there (from the mountainous region in Judæa).

Acts 21:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
προφήτης (προφήτης) pronounced <i>prohf-AY-tace</i>	<i>prophet, one who foretells events; one who spoke via divine inspiration</i>	masculine singular noun; nominative case	Strong's #4396
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
Ἄγαβος (Ἄγαβος) [pronounced <i>AG-ab-oss</i>]	<i>locust; transliterated, Agabus</i>	masculine singular proper noun, a person; nominative case	Strong's #13

Translation: ...a prophet with the name Agabus.

This is a man named Agabus, and we might even be familiar with him. Previously, he prophesied future famines in the Roman world under Claudius (Acts 11:27–28).

Why is he there in Caesarea? He was clearly guided to go there by God the Holy Spirit.

Acts 21:10 **Now while [we] remained [there] for many days, a certain one came down from Judæa, a prophet with the name Agabus.** (Kukis mostly literal translation)

Why does God send Agabus to Paul? Why not someone there of his own group? Very early on, Saul (not yet called Paul) witnessed the prophetic utterances of Agabus and could confirm with his own understanding that Agabus was right. In fact, this could have been the first prophet that Saul (Paul) really heard and listened to.

Acts 21:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
έρχομαι (έρχομαι) [pronounced <i>AIR-khoh-my</i>]	<i>going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering</i>	masculine singular, aorist active participle, nominative case	Strong's #2064
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
ήμας (ήμας) [pronounced <i>hay-MASS</i>]	<i>us, to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)

Translation: **After having come directly to us,...**

Luke tells us that Agabus came directly to Paul and the others, which would suggest that he was guided by the Holy Spirit to do that.

Acts 21:11b			
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
αιρῶ (αιρῶ) [pronounced <i>I-row</i>]	<i>bearing (up), carrying, the one lifting up, loosening, making to doubt, putting away, removing, taking (away, up)</i>	masculine singular, aorist active participle; nominative case	Strong's #142
τήν (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)
ζώνῃ (ζώνῃ) [pronounced <i>dzo'-nay</i>]	<i>belt, waistband; girdle, purse</i>	feminine singular noun, accusative case	Strong's #2223

Acts 21:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; genitive/ablative case	Strong's #3972

Translation: ...[and then] loosening Paul's belt,...

Rather than prophetically say what is going to happen, Agabus acts it out, as prophets had been known to do. The Hebrew people were often very demonstrative.

Acts 21:11c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
deô (δέω) [pronounced DEH-oh]	<i>tied up, fastened; being bound, fastened with chains, throw into chains; to imprison</i>	masculine singular, aorist active participle, nominative case	Strong's #1210
heautou (ἑαυτοῦ) [pronounced heh-ow-TO]	<i>his, his own; himself, of himself, from himself</i>	3 rd person masculine singular reflexive pronoun; genitive/ablative case	Strong's #1438
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
podes (πόδες) [pronounced POH-dehs]	<i>feet [of men or beast]</i>	masculine plural noun; accusative case	Strong's #4228
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
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: ...he tied up [Paul's] hands and feet himself.

He used Paul's belt to tie Paul's hands and feet. Obviously, this would make much more of an impression upon Paul than simply telling him what was going to happen.

One could read this in such a way as to see Agabus as grabbing Paul's belt and tying up himself. Although that is certainly possible, it is much more difficult to tie yourself up with a belt than someone else. At the same time, Agabus is not tying Paul (or himself) in such a way that they could not escape. This is all being done for illustrative purposes.

Even though this detail may seem important, it really isn't.

Prior to this—and Agabus was probably unaware of this—Paul had been told quite a number of times not to go to Jerusalem.

Acts 21:11d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπε (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
τόδε	<i>to these ones [here]; (to) those ones; them, these, thus</i>	neuter plural near demonstrative; accusative case	Strong's #3592
λέγει (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person singular, present active indicative	Strong's #3004
το (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
πνευμα (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, nominative case	Strong's #4151
το (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
ἅγιος (ἅγιος) [pronounced HA-gee-oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; nominative case	Strong's #40
τον (τόν) [pronounced tahn]; also το (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
ἀνὴρ (ἀνήρ) [pronounced ah-NAIR]	<i>man, male; noble man; adult male; husband, betrothed</i>	masculine singular noun; accusative case	Strong's #435
ἡοῦ (οὗ) [pronounced how]	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739

Acts 21:11d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
hê (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
zônê (ζώνη) [pronounced <i>dzo'-nay</i>]	<i>belt, waistband; girdle, purse</i>	feminine singular noun, nominative case	Strong's #2223
autê (αὐτή) [pronounced <i>OW-tay</i>]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; feminine singular, nominative form	Strong's #3778

Translation: He said to them, “The Holy Spirit speaks to the one having this belt,...

Then Agabus tells Paul directly that this is a warning which comes directly from God the Holy Spirit. “The Holy Spirit is speaking to the owner of this belt,” he said.

So, regardless of who Agabus tied up, the Holy Spirit is speaking to the owner of the belt, who is Paul.

Acts 21:11e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
houtô (οὗτω) [pronounced <i>HOO-toh</i>]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
deô (δέω) [pronounced <i>DEH-oh</i>]	<i>to bind, to tie, to fasten; to bind, to fasten with chains, to throw into chains; to imprison</i>	3 rd person plural, future active indicative	Strong's #1210
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
Hierusalêm (Ἱερουσαλήμ) [pronounced <i>hee-er- oo-sal-AME</i>]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419
hoi (οἱ) [pronounced <i>hoj</i>]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588

Acts 21:11e

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

Translation: ...[saying], 'Thus the Jews will bind [you] in Jerusalem...

"Here is what is going to happen," Agabus warned, "The Jews are going to tie you up when you get to Jerusalem."

The Jews did not literally themselves grab up Paul and tie him up (as far as we know). By their actions and desires, the Roman soldiers will arrest Paul and put him in their jail. This actually preserves Paul's life. While in Roman custody, he was reasonably safe.

Acts 21:11f

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
paradídōmai (παράδιδωμαι) [pronounced pah-rah-DIH-doh-my]	<i>to give up, to deliver over [to the power of someone else], to hand [give, deliver, turn] over, to give up a person [to the police or courts]; to deliver, to deliver oneself [into the hands of others]; to entrust</i>	3 rd person plural, future active indicative	Strong's #3860
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
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
ethnê (ἔθνη) [pronounced EHTH-nay]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, genitive/ablative case	Strong's #1484

Translation: ...and then give you over to the hand of the gentiles.' "

"Once the Jews have you tied up," Agabus continues, "Then they will turn you over to the gentiles for punishment." Even though Agabus might see this as literal, we might understand what takes place will be metaphorically equivalent. Because of the Jews Paul will be given over to the control of the gentiles.

The person of Christ divides people. There were believers from the Jews and believers from the gentiles; but there were also enemies of Christ from both groups as well.

Acts 21:11 After having come directly to us, [and then] loosening Paul's belt, he tied up [Paul's] hands and feet himself. He said to them, "The Holy Spirit speaks to the one having this belt, [saying], 'Thus the Jews will bind [you] in Jerusalem and then give you over to the hand of the gentiles.'" (Kukis mostly literal translation)

Acts 21:12a			
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
akoúō (ἀκούω) [pronounced <i>ah-KOO-oh</i>]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	1 st person plural, aorist active indicative	Strong's #191
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: Now, when we heard these things,...

Paul is traveling with Luke and, apparently, several others. They have all heard these warnings, and what Agabus does here is quite demonstrative.

Acts 21:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
parakaleō (παρακαλέω) [pronounced <i>pahr-ahk-ahl-EH-oh</i>]	<i>to exhort, to console; to call [near, for]; to invite, to invoke; to (be of good) comfort, to desire, to (give) exhort (-ation), to entreat, to pray</i>	1 st person plural, imperfect active indicative	Strong's #3870
hēmeis (ἡμεῖς) [pronounced <i>hay-MICE</i>]	<i>us, we [ourselves]; we [as an emphatic]</i>	1 st person plural pronoun; nominative case	Strong's #2249 (nominative plural of #1473)
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
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588

Acts 21:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐντόπιος (ἐντόπιος) [pronounced en-TOP-ee-oss]	<i>locals, residents in a place, those native to an area, dwellers in a particular area</i>	masculine plural adjective, nominative case	Strong's #1786
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
μη̄ (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
ἀναβαίνω (ἀναβείνω) [pronounced ahn-ahb-EI-noh]	<i>to ascend, to go up; to rise, to mount, to be borne up, to spring up</i>	present active infinitive	Strong's #305
αὐτόν (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
εἰς (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
Ἱερουσαλὴμ (Ἱερουσαλήμ) [pronounced hee-er-oo-sal-AME]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419

Translation: ...we ourselves began to exhort [Paul], along with the locals, to not go up to Jerusalem.

Luke says that he and Paul's other companions started to warn him about going to Jerusalem. Also, there were locals there—people who lived in Caesarea—and they all believed in Christ. They also began to warn Paul.

Acts 21:12 **Now, when we heard these things, we ourselves began to exhort [Paul], along with the locals, to not go up to Jerusalem.** (Kukis mostly literal translation)

There are translations (the Voice) and commentators which cannot seem to allow for the fact that Paul is in the wrong here; and all of the other believers around him are right. No doubt, Paul can be admired here for his fearlessness and bravery, but criticized for doing what the Holy Spirit is telling him not to do.

Acts 21:10–12 **Now while [we] remained [there] for many days, a certain one came down from Judæa, a prophet with the name Agabus. After having come directly to us, [and then] loosening Paul's belt, he tied up [Paul's] hands and feet himself. He said to them, "The Holy Spirit speaks to the one having this belt, [saying], 'Thus the Jews will bind [you] in Jerusalem and then give you over to the hand of the gentiles.' "** Now, when we heard these things, we ourselves began to exhort [Paul], along with the locals, to not go up to Jerusalem. (Kukis mostly literal translation)

It ought to be clear to Paul what he ought to do right now at this point, but it is not. Let me even suggest that Paul has thought about this a few times and keeps on making the same decision to go to Jerusalem, thus building up some **scar tissue** on his **soul** each time he makes this decision.

Acts 21:10–12 While we were in Caesarea for a number of days, a certain man named Agabus, who was a prophet, came down to us from Judæa. He came directly to us. He first loosened Paul's belt, and then used that belt to tie up Paul's hands and feet. He prophetically explained, "The Holy Spirit speaks to the owner of this belt, saying, 'In this way will the Jews tie you up when you are in Jerusalem, and then they will give you over to the gentiles.'" As soon as we heard what the prophet had to say, we began to try to convince Paul not to go to Jerusalem. A number of local believers also tried to persuade Paul of the same thing. (Kukis paraphrase)

Paul's emotions keep on pushing him towards Jerusalem, so much so that Paul confuses this with the guidance of the Holy Spirit. How you feel is not the key as to what you should do. When guidance is important, then we should look outside of ourselves for that guidance. Paul is receiving ample evidence from outside himself not to go to Jerusalem.

God is not giving Paul contradictory guidance. What Paul wants to do is not guidance from the God the Holy Spirit. That is simply what he wants to do. All of Paul's guidance from objective sources (that is, not him) are saying, "Don't go to Jerusalem."

Application: Let's say you face a very big decision and you honestly and truly do not know what to do. First of all, set aside what you want to do. Consider what others are telling you. Consider what circumstances seem to be saying. No one that you know will have the Holy Spirit guiding him in the way that the Holy Spirit is guiding these acquaintances of Paul. However, they are guided by Bible doctrine and by the Spirit. Furthermore, they do not have the same emotions that you have. Other people are generally more dispassionate about your future (and, by dispassionate, I don't mean, they don't care if you live or die; but they generally have no inordinate emotions pushing them one way or the other).

Application: When I moved out to Houston, I had three different destinations before me. I knew that I had to leave Sacramento, where I had been raised. I was spinning my wheels there. I had an emotional desire to go to X, and emotional desire to go to Y; but nothing really pulling me to Houston apart from my church was here (I figured, I can always get that on tape²²). Circumstances essentially forced me to Houston. It was either that or find another possible destination. It is not what I wanted emotionally; but it is where God sent me. One of the doors that God opened for me regarding Houston was a school secretary who told me, *You cannot interview for a job by phone; you must come in person; but I can almost guarantee you a job if you come in person.* I cannot remember exactly who that person was (she would have been a secretary at one of the schools I interviewed at); but I am eternally grateful to her.

When it comes to divine guidance....

1. Set your emotions aside. In fact, do not even consider how you feel.
2. Consider the opinions of others, particularly the opinions of people you trust and the opinions of mature believers.
3. When considering the opinions of others, do not simply make up a chart, *four for and five against*; listen to their reasons. You may talk to five people, and only the opinion of one person is important.
4. Consider circumstances. God often simply closes a door; which means, we don't go through that door.
5. I did not recommend prayer, as many people pray and pray and pray, and finally come up with the solution, *I will do exactly what I really want to do.* Instead, the solution is often found in prayer by asking God to guide you in not-emotional ways (and avoid asking for goofy *signs* like, *if the light turns red before I get to it...*) Better to pray for God to close off the options that He doesn't want for you; or to open doors for you.
6. Obviously, the better you know the Word of God, the easier it is to make choices in life.

Acts 21:10–12 While we were in Caesarea for a number of days, a certain man named Agabus, who was a prophet, came down to us from Judæa. He came directly to us. He first loosened Paul's belt, and then used that belt to tie up Paul's hands and feet. He prophetically explained, "The Holy Spirit speaks to the owner of this belt, saying, 'In this way will the Jews tie you up when you are in Jerusalem, and then they will give you over to the

²² Back in the days of tape recorders.

gentiles.’ ” As soon as we heard what the prophet had to say, we began to try to convince Paul not to go to Jerusalem. A number of local believers also tried to persuade Paul of the same thing. (Kukis paraphrase)

We can see by this series of events that, even in an era where the Holy Spirit seems to be more overtly a guide than He is today, Paul got it completely wrong, confusing his emotions and nostalgia with the guidance of the Holy Spirit. He received enough warnings from others to set him straight, but he arrogantly set them aside.

There are times in life when the guidance and advice of others should override what you want to do. I was a juror in a case where the defendant chose to act as his own lawyer and really had no case. Even though many jury members were sympathetic toward him, it was a quick and easy verdict against him. I could not help but wonder, *how many people told this guy not to do this?*

God the Holy Spirit is clearly speaking to Paul, and Paul is clearly not listening. His mind is made up.

In the end, God the Holy Spirit is going to take Paul to Rome (where he should be in the first place) and he will have a base of operations there for a couple of years. The catch is, Paul will be there without the decision to go there and without the freedom to travel elsewhere (at least, not until he is released).

Then answered the Paul, “What do you [all] keep on doing, weeping and breaking of me the heart? For I not only to be bound but also to die in Jerusalem—readily I keep on having for the sake of the Lord Jesus.”

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Paul then answered, “What do you [all] keep on doing, weeping and breaking my heart? For I [am willing] not only to be bound but also to die in Jerusalem—I keep on having readiness [to endure these things] on behalf of the Lord Jesus.”

Paul then answered them, saying, “What are you trying to do here, weeping and breaking my heart? I am willing to not just be bound in Jerusalem, but even to die there. I am ready to endure anything on behalf of the Lord Jesus.”

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Then answered the Paul, “What do you [all] keep on doing, weeping and breaking of me the heart? For I not only to be bound but also to die in Jerusalem—readily I keep on having for the sake of the Lord Jesus.”
Complete Apostles Bible	Then Paul answered, "What do you mean by weeping and breaking my heart? For I am ready not only to be bound, but also to die at Jerusalem, in behalf of the name of the Lord Jesus."
Douay-Rheims 1899 (Amer.)	Then Paul answered and said: What do you mean, weeping and afflicting my heart? For I am ready not only to be bound, but to die also in Jerusalem, for the name of the Lord Jesus.
Holy Aramaic Scriptures	Then Paulus {Paul} responded, and said, “What are you doing, that you are weeping, and you are breaking my heart? For, I am ready not only to be bound, but also, that I should die in Urishlem {Jerusalem} for The Name of Maran Eshu Meshikha {Our Lord Yeshua, The Anointed One}!”
James Murdock’s Syriac NT	Then Paul answered and said: What do ye, weeping and crushing my heart? For I am prepared, not only to be bound, but also to die at Jerusalem, for the name of our Lord Jesus Messiah.
Original Aramaic NT	Then Paulus answered and said, "What are you doing that you are weeping and breaking my heart? For I am ready not only to be bound, but also to die in Jerusalem for the name of Our Lord Yeshua."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then Paul said, What are you doing, weeping and wounding my heart? for I am ready, not only to be a prisoner, but to be put to death at Jerusalem for the name of the Lord Jesus.
Bible in Worldwide English	Then Paul answered, Why are you crying and making me sad like this? I am ready to be tied and also to die at Jerusalem for the name of the Lord Jesus.
Easy English	But Paul answered, 'Stop crying like this! You are making me very sad! I am ready for men in Jerusalem to take hold of me. They may tie me up, and I may even die there. I am ready for all this because I believe in the Lord Jesus.'
Easy-to-Read Version–2008	But he said, "Why are you crying and making me feel so sad? I am willing to be put in jail in Jerusalem. I am even ready to die for the name of the Lord Jesus!"
Good News Bible (TEV)	But he answered, "What are you doing, crying like this and breaking my heart? I am ready not only to be tied up in Jerusalem but even to die there for the sake of the Lord Jesus."
J. B. Phillips	We all warn Paul, but he is immovable When we heard him say this, we and the people there begged Paul not to go up to Jerusalem. Then Paul answered us, "What do you mean by unnerving me with all your tears? I am perfectly prepared not only to be bound but to die in Jerusalem for the sake of the name of the Lord Jesus." V. 12 is included for context.
<i>The Message</i>	When we heard that, we and everyone there that day begged Paul not to be stubborn and persist in going to Jerusalem. But Paul wouldn't budge: "Why all this hysteria? Why do you insist on making a scene and making it even harder for me? You're looking at this backward. The issue in Jerusalem is not what they do to me, whether arrest or murder, but what the Master Jesus does through my obedience. Can't you see that?" V. 12 is included for context.
NIRV	When we heard this, we all begged Paul not to go up to Jerusalem. He asked, "Why are you crying? Why are you breaking my heart? I'm ready to be put in prison. In fact, I'm ready to die in Jerusalem for the Lord Jesus." V. 12 is included for context.
New Life Version	When we heard this, we and all the people living there begged Paul not to go up to Jerusalem. Then Paul said, "What do you mean by crying and breaking my heart? I am ready to be put in chains in Jerusalem. I am also ready to die for the name of the Lord Jesus." V. 12 is included for context.

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

Casual English Bible	When we heard this, we all pleaded with Paul to stay out of Jerusalem, for heaven's sake. Paul said, "People, what's up with all this crying? You're breaking my heart. I'm ready for what's coming. If they want to tie me up because I've been spreading the name of Jesus around, fine with me. I'll die for Jesus if I have to." V. 12 is included for context.
Contemporary English V.	But Paul answered, "Why are you crying and breaking my heart? I am not only willing to be put in jail for the Lord Jesus. I am even willing to die for him in Jerusalem!"
New Berkeley Version	.
New Living Translation	But he said, "Why all this weeping? You are breaking my heart! I am ready not only to be jailed at Jerusalem but even to die for the sake of the Lord Jesus."
The Passion Translation	But Paul replied, "Why do you cry and break my heart with your tears? Don't you know that I'm prepared not only to be imprisoned but to die in Jerusalem for the sake of the wonder of the name of our Lord Jesus?"

Plain English Version	But Paul said, "Stop crying and trying to make me change my mind. Stop telling me not to go to Jerusalem. I work for our leader Jesus, so I'm ready for people to put me in prison in Jerusalem, and I'm even ready for them to kill me." [Kukis: Although the PEV adds a few phrases not found in the original, I think that this very much carries the spirit of this verse.]
UnfoldingWord Simplified T.	But Paul replied, "Please stop crying and trying to discourage me from going! Why are you crying and trying to discourage me from going? I am willing to go to prison and also to die in Jerusalem because I serve the Lord Jesus."

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	Then Paul responded, "What are you doing, crying and pulverizing my heart? You see, I have myself ready, not only to be tied up, but also to die in Jerusalem on behalf of the name of the Master Jesus."
Len Gane Paraphrase	Then Paul answered, "Why do to cry so and break my heart? For I am read to not only be tied up but even to die at Jerusalem for the name of the Lord Jesus."
New Advent (Knox) Bible	To which he answered, What do you mean by lamenting, and crushing my spirits? I am ready to meet prison and death as well in Jerusalem for the name of the Lord Jesus.
NT for Everyone	Then Paul responded. "What are you doing with all this weeping," he said, "breaking my heart in pieces? I am quite prepared not only to be tied up but to die in Jerusalem for the name of the Lord Jesus."
20 th Century New Testament	It was then that Paul made the reply: "Why are you weeping and breaking my heart like this? For my part, I am ready not only to be bound, but even to suffer death at Jerusalem for the Name of the Lord Jesus."

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	Paul, however, replied, "What do you mean by weeping and breaking my heart? For I am ready not only to be arrested, but also to die at Jerusalem, for the sake of the name of the Lord Jesus!"
Riverside New Testament	Paul answered, "What are you accomplishing by weeping and breaking my heart? For I hold myself ready not only to be bound, but to die in Jerusalem for the name of the Lord Jesus."
Weymouth New Testament	His reply was, "What can you mean by thus breaking my heart with your grief? Why, as for me, I am ready not only to go to Jerusalem and be put in chains, but even to die there for the sake of the Lord Jesus."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	When we heard this, we, together with these people of Caesarea, begged Paul not to go up to Jerusalem. Then he answered, "Why are you weeping and breaking my heart? For I am ready not only to be imprisoned but also to die in Jerusalem for the name of the Lord Jesus." V. 12 is included for context. Lk 18:32 20:24; Lk 21:12
The Heritage Bible	And Paul answered, What are you doing, sobbing aloud and crushing my heart? Because I have absolutely not only readiness to be bound, but also to die at Jerusalem for the name of the Lord Jesus.

Revised English Bible—1989 Then Paul gave his answer: “Why all these tears? Why are you trying to weaken my resolution? I am ready, not merely to be bound, but even to die at Jerusalem for the name of the Lord Jesus.”

Jewish/Hebrew Names Bibles:

Complete Jewish Bible When we heard this, both we and the people there begged him not to go up to Yerushalayim; but Sha’ul answered, “What are you doing, crying and trying to weaken my resolve? I am prepared not only to be tied up, but even to die in Yerushalayim for the name of the Lord Yeshua.”

Hebraic Roots Bible But Paul answered, What are you doing, weeping and breaking my heart? For I not only am ready to be bound, but also to die at Jerusalem for the name of our Master Yahshua.

Holy New Covenant Trans. But Paul asked, "Why are you crying? Why are you making me so sad? I am ready to be bound in Jerusalem. I am even ready to die for the name of the Lord Jesus!"

The Scriptures 2009 And Sha’ul answered, “What do you mean by weeping and breaking my heart? For I am ready not only to be bound, but also to die at Yerushalayim for the Name of the Master עשויה.”

Tree of Life Version Then Paul responded, “What are you doing, weeping and breaking my heart? For I am ready not only to be bound but to die for the name of the Lord Yeshua!”

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...then answers The Paul why? [You*] make Crying and Breaking [of] me the heart I for not only to be bound but and to die to jerusalem readily have for the name [of] the lord jesus...

Awful Scroll Bible And Paul resolves-away, "Why yous make me weeping, and are crumbling-together the sensibility of my heart? For I hold ready not to be bound only, but notwithstanding, to die-away in Jerusalem in behalf of the Name of the Lord Jesus."

Concordant Literal Version Then Paul answered and said, "What are you doing, lamenting and unnerving my heart? For I hold myself in readiness, not only to be bound, but to die also in Jerusalem for the name of the Lord Jesus."

exeGesés companion Bible **ON TO YERU SHALEM**
But Paulos answers,
What do you, weeping and crumbling my heart?
For I am prepared, not only to be bound,
but also to die at Yeru Shalem
for the name of Adonay Yah Shua.

Orthodox Jewish Bible Then Rav Sha'ul answered, "What are you doing weeping and breaking my lev (heart)? For I am prepared not only to be bound but to die al kiddush ha-Shem in Yerushalayim, for haShem of the Rebbe, Melech HaMoshiach Adoneinu Yehoshua."

Rotherham’s Emphasized B. And [when we heard these things] both ||we|| and they of the place began beseeching him, not to go up unto Jerusalem. ||Then|| answered Paul—
What are ye doing, weeping and breaking my heart?
For ||||| [not only to be bound, but to die in Jerusalem] am ready', in behalf of the name of the Lord' Jesus. V. 12 is included for context.

Expanded/Embellished Bibles:

An Understandable Version [But] Paul answered, are you trying to do [by your] crying and breaking my heart [like this]? [Do you not know that] I am ready, not only to be chained up, but also to die at Jerusalem for the name of the Lord Jesus?

The Expanded Bible	When we all heard this, we and the people there ·begged [encouraged; urged; pleaded with] Paul not to go to Jerusalem. But he ·said [^L responded], “Why are you crying and ·making me so sad [^L breaking my heart]? I am not only ready to be ·tied up [or bound; imprisoned] in Jerusalem, I am ready to die for the [^L name of the] Lord Jesus!” V. 12 is included for context.
Jonathan Mitchell NT	At that point Paul made a discerning and decisive reply: “What are you folks proceeding in doing by continuing to weep and to progressively crush my heart to pieces? You see, I myself readily make it a habit to be holding [myself] prepared not only to be bound (or: = imprisoned), but more than that, at once also to die [upon entering] into the midst of Jerusalem for the sake of (or: over [circumstances concerning]) the Name of the Lord Jesus!”
Syndein/Thieme	Then Paul answered from the ultimate source of himself, “What are you doing? To weep and to break my heart? For I keep on having readiness {combat readiness} . . . not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.”
Translation for Translators	But Paul replied, “◀Please stop crying and trying to discourage me [IDM] <i>from going!</i> /Why are you crying and trying to discourage me [IDM] <i>from going?</i> ▶ [RHQ] I am willing to be put {for people to put me} in prison and also to be killed {for them to kill me} in Jerusalem because I <i>serve</i> [MTY] the Lord Jesus.”
The Voice	Paul: Please, you’re breaking my heart with your tears! <i>I know exactly what I’m doing.</i> I’m fully prepared to be bound, and more—to die for the name of Jesus, the King.

Bible Translations with Many Footnotes:

NET Bible®	Then Paul replied, “What are you doing, weeping and breaking ⁴⁹ my heart? For I am ready not only to be tied up, ⁵⁰ but even to die in Jerusalem for the name of the Lord Jesus.” ⁴⁹ tn The term translated “breaking” as used by Josephus (Ant. 10.10.4 [10.207]) means to break something into pieces, but in its only NT use (it is a hapax legomenon) it is used figuratively (BDAG 972 s.v. συθρούπτω). ⁵⁰ tn L&N 18.13 has “to tie objects together – ‘to tie, to tie together, to tie up.’” The verb δέω (dew) is sometimes figurative for imprisonment (L&N 37.114), but it is preferable to translate it literally here in light of v. 11 where Agabus tied himself up with Paul’s belt.
The Spoken English NT	Then Paul said back to us, are you doing, crying and breaking my heart? After all, I’m not just prepared to be imprisoned, ^q but even to die in Jerusalem for the name of the Lord Jesus. ^q Or “tied up.”
Wilbur Pickering’s New T.	But Paul answered: “What are you doing, weeping and breaking my heart? I am ready not only to be bound, but also to die ³ in Jerusalem for the name of the Lord Jesus.” (3) His being willing to suffer and die was totally beside the point—God told him not to go!

Literal, almost word-for-word, renderings:

Benjamin Brodie’s trans.	Then Paul replied with discernment [a smokescreen for his willful disobedience to the repeated warnings from the Holy Spirit]: “What are you doing, crying and breaking my heart? For, as for me, I am not only ready to be bound, but also to die in Jerusalem. I continue to live on behalf of the name of the Lord Jesus.”
Berean Literal Bible	Then Paul answered, “What are you doing, weeping and breaking my heart? For I have readiness not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus.”

English Standard Version Then Paul answered, "What are you doing, weeping and breaking my heart? For I am ready not only to be imprisoned but even to die in Jerusalem for the name of the Lord Jesus."

Far Above All Translation Then Paul answered, are you doing, weeping and breaking my heart? For I am ready not only to be bound, but also to die in Jerusalem for the sake of the name of the Lord Jesus."

Modern English Version When we heard these things, both we and the residents implored him not to go up to Jerusalem. Then Paul answered, "What are you doing, weeping and breaking my heart? For I am ready not only to be imprisoned, but also to die in Jerusalem for the name of the Lord Jesus." V. 12 is included for context.

Modern Literal Version 2020 And Paul answered, What are you doing*, weeping and crushing my heart? For* I am not only ready to be bound, but also to die in Jerusalem on behalf of the name of the Lord Jesus.

The gist of this passage: Paul tells them to stop weeping and lets them know that he is willing even to die for the Lord if necessary.

Acts 21:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tóte (τότε) [pronounced TOH-teh]	<i>then, at that time, when</i>	adverb	Strong's #5119
apokrinomai (ἀποκρίνομαι) [pronounced ahp-oh-KREE-noh-mai]	<i>to answer, to reply, to respond; to speak [after someone else]; to continue [speaking, a discourse]</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #611
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972

Translation: Paul then answered,...

Paul answers these people, but having a very different perspective. He seems to feel challenged by this to go to Jerusalem.

Acts 21:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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

Acts 21:13b

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>	2 nd person plural, present active indicative	Strong's #4160

Translation: ...“What do you [all] keep on doing,...

These things appear to be theatrics to Paul, because he appears to be unable to accept the guidance of the Holy Spirit. Over and over, Paul has been hearing, *do not go to Jerusalem!* But, subjectively, he hears, *do not go to Jerusalem for you will face danger and difficulties there.* His answer to that is, *so what?*

Paul has an emotional blind spot with regards to Jerusalem. He has literally forsaken men with great positive volition towards the teaching of Bible doctrine in order to go to Jerusalem. As we are going to see, the believers of Jerusalem are not clamoring for Paul to come and teach them. The believers of Ephesus want Paul to stay there and to keep on teaching them. But Paul avoided even going to their church, because, had he begun to teach them, he might not be able to pull himself away for a few months.

As we have seen in previous chapters, Jerusalem believers want to export legalism to the gentile churches.

Acts 21:13c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
κλαίω (κλαίω) [pronounced <i>KLAH-yoh</i>]	<i>bewailing, those who weep [aloud], sobbing, wailing aloud</i>	masculine plural, present active participle; nominative case	Strong's #2799
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
συνθρῦπτω (συνθρύπτω) [pronounced <i>soon-TROOP-to</i>]	<i>breaking in pieces, crushing; metaphorically; breaking one's heart; depriving of strength and courage, dispiriting, incapacitating for enduring trials</i>	masculine plural, present active participle, nominative case	Strong's #4919
εμου (ἐμοῦ) [pronounced <i>eh-MOO</i>]; μου (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
τῆν (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)

Acts 21:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kardia (καρδία) [pronounced kahr-DEE-uh]	heart, mind, soul; will, character; center [or middle, or essence] [of something]	feminine singular noun, accusative case	Strong's #2588

Translation: ...weeping and breaking my heart?

There is a great show of emotion on the part of those trying to stop Paul from going to Jerusalem.

Perhaps you live in a place different from where you were raised, and you have a great deal of nostalgia and strong feelings for the place where you were raised.

From Thomas Wolfe was wrong: *There's an old adage, adopted from the title of a 1940 Thomas Wolfe novel, that states, "You can never go home again." The saying is meant to infer how nostalgia causes us to view the past in an overly-positive light, and how humans tend to remember people and places from our upbringing in static terms.*²³

No matter where you were raised, it has changed. I have very fond memories of people and places where I was raised, but those things no longer exist—not in the way that they once did. People change, places change; and we seem to remember things in a much more positive light than they actually were (which, by the way, is something in the nature of man which helps to not go crazy).

There are people who remember virtually every single day of their lives. These are not happy people. They still remember the slight that they received in high school from a former friend, and even now, they cannot let go of it.

I had a recent event—a court case—and, unfortunately as I write, I play it through again and again. However, luckily, that memory and set of incidents will fade from my mind, and I will no longer ponder it. We have all received slights, bad remarks, insults, and sometimes from those we thought were friends. Now, if I remembered every single one of those incidents, I would not be able to form a coherent thought to write, because my mind would be evaluating those incidents again and again. But, memory fades, problems from the past fade, and we move on, rebound or no (memory fading might be seen as the **natural man's** rebound).

Paul has this great nostalgia for Jerusalem; and now Jerusalem is populated with many believers, so this seems like the place that Paul belongs. But, God does not want him there. Furthermore, the believers of Jerusalem do not want him there.

Go where they want to see you; don't go where they don't.

When God picks you up and moves you from point A to point B, there is a reason for that. Wherever you started, it is not the same place anymore; and the people are not the same people.

It is approximately A.D. 57 at this point. 13 more years and God will allow the destruction of Jerusalem and the killing of a million people there. God does not allow destruction like this unless (1) there are a small number of believers there; and (2) there is a much smaller number of believers who are positive towards the Word of God.

Paul sees the vibrant center of Christianity as being Jerusalem, but it is not. There are many pockets of positive volition out there—almost all of them are gentile cities, including Ephesus that Paul intentionally bypassed, knowing that he might be drawn to teach there for another few months or more.

²³ From **Thomas Wolfe was wrong**; accessed April 26, 2022.

God wants Paul proclaiming Jesus in Rome and in Spain, and all over the Roman world. God wants Paul to evangelize and to teach in these regions. Not only is Jerusalem negative, but they are negative to the point of facing extreme historical discipline.

Acts 21:13d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egô (ἐγώ) [pronounced ehg-OH]	I	1 st person singular pronoun, nominative case	Strong's #1473
gár (γάρ) [pronounced gahr]	for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet	postpositive explanatory particle	Strong's #1063
ou (οὐ) [pronounced oo]	no, not, nothing, none, no one	negation	Strong's #3756
monon (μόνον) [pronounced MOHN-on]	alone, but, only; merely	adverb	Strong's #3440
deô (δέω) [pronounced DEH-oh]	to bind, to tie, to fasten; to bind, to fasten with chains, to throw into chains; to imprison	aorist passive infinitive	Strong's #1210

Translation: For I [am willing] not only to be bound...

Paul, having this blind spot, sees these words as a challenge to his courage. "You say I might be found? Well, I am willing to be bound. I am willing to suffer much more than that!"

Paul is not hearing what he is being told.

Interestingly enough, Paul was more rational when it comes to working with the gentiles. When he was in a gentile city and things began to get hairy, Paul would move on. He was not afraid, but he used the animosity as a good reason to keep moving forward, going off to another place. In many cases, Paul would return to those cities, giving them some time to calm down.

Acts 21:13e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ahl-LAH]	but, but rather, but on the contrary	adversative particle	Strong's #235
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with	conjunction	Strong's #2532

In Luke 12:7, these two words are translated: *but even, why even, however even, indeed, yea, yes, moreover*. In Acts 21:13, these words are translated, *but also, but even, but, and also, even, at once also*.

Acts 21:13e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apothnêskô (ἀποθνήσκω) [pronounced <i>op-ohth-NACE-koh</i>]	<i>to die [naturally or violently], to perish;</i> used of <i>temporal death, eternal death</i> and the death of plants and animals	aorist active infinitive	Strong's #599
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to,</i> <i>for, for the purpose of, for the sake of,</i> <i>on account of; against</i>	directional preposition	Strong's #1519
Hierousalêm (Ἱερουσαλήμ) [pronounced <i>hee-er-oo-sal-AME</i>]	<i>double peace; transliterated</i> <i>Jerusalem</i>	indeclinable proper noun/location	Strong's #2419

Translation: ...but also to die in Jerusalem—...

“Look,” Paul says, “I am willing even to die in Jerusalem.”

Even though v. 13f is a cohesive thought tied to v. 13e, I added a few words in order to separate them, simply because it ended up being too long and complex for an English sentence.

Acts 21:13f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hetoímōs (ἑτοίμως) [pronounced <i>HET-oy-moce</i>]	<i>(being) ready, readily</i>	adverb	Strong's #2093
echō (ἔχω) [pronounced <i>ECHKH-oh</i>]	<i>to have [and/or] hold; to own, to</i> <i>possess, to adhere to, to cling to</i>	1 st person singular, present active indicative	Strong's #2192
hypér (ὑπέρ) [pronounced <i>hoop-AIR</i>]	<i>above, beyond, across; for, regarding,</i> <i>on behalf of, for the sake of, instead</i> <i>of; in favor of, because of, on account</i> <i>of; as a substitute for</i>	preposition with the genitive case	Strong's #5228
του (τοῦ) [pronounced <i>tu</i>]	<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 <i>KOO-ree-oss</i>]	<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
lêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated</i> <i>Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424

Translation: ...I keep on having readiness [to endure these things] on behalf of the Lord Jesus.”

"I am ready for any of these things," Paul testifies, "on behalf of the Lord Jesus."

But no one is questioning his courage or his willingness to proclaim Christ. The problem is, no one in Jerusalem is interested anymore.

Acts 21:13 Paul then answered, "What do you [all] keep on doing, weeping and breaking my heart? For I [am willing] not only to be bound but also to die in Jerusalem—I keep on having readiness [to endure these things] on behalf of the Lord Jesus." (Kukis mostly literal translation)

Acts 21:13 Paul then answered them, saying, "What are you trying to do here, weeping and breaking my heart? I am willing to not just be bound in Jerusalem, but even to die there. I am ready to endure anything on behalf of the Lord Jesus." (Kukis paraphrase)

Paul, obviously, cannot be reasoned with on this issue of going to Jerusalem. He has had many clear indications that this is not where God wants him to be, and yet, he is going there.

Let me suggest that Paul is suffering from Nostalgia arrogance and a general arrogance regarding what he is capable of doing. Paul has been debating various people—primarily unbelieving Jews—and he has got this down to an art form, if you will. That is, he can debate circles around them, and he knows that he can, because he has done it. However, being able to out-debate someone does not necessarily mean that you have won the argument with him, as he may not be won over. I believe that Paul thought that he could win over a number of Jews in Jerusalem who had not yet been won over.

Why does he believe that? Let me continue to speculate here (as I cannot look inside of Paul's mind) that Paul does not believe that the leaders in the Jerusalem church are not quite up to snuff. As far as we can tell from this chapter, James, the half brother of our Lord, is the only known person who remains in Jerusalem, and Paul may have questions about him. I think what is in Paul's mind is, *put me in front of an audience of Jews and I will win them over for Jesus Christ*. In support of that notion, at the end of this chapter, Paul will request from the chiliarch (who was arresting him) a chance to speak to the people who were rioting all around him.

Now, I mentioned Nostalgia arrogance, which is simply an emotional position. We all have a past and we all view this past with various degrees of nostalgia.²⁴ Since we cannot relive the past, this is an emotional state; and our ability to go back to our past and work anything out is mostly confined to high school reunions. Paul—and, again I am speculating—had a very strong emotional attachment to Jerusalem. He had great feelings about the many times he had participated in feast days there—the friends and family with whom he interacted many times in the past; and he wanted to both relive that and teach these people about Jesus, Who is the fulfillment of God's promises to Israel. I think that Paul wants both to go back and re-experience many of these old feelings; and give the people the gospel, and, if necessary, engage in a hearty debate. The problem is, it is not going to happen that way; and God knows this. Instead, God wants Paul on the front lines in the Roman empire, as that is where the positive volition is. The positive volition is not in Jerusalem. In fact, they are so negative towards the truth—and this includes the believing converts there—that God will allow the destruction of Jerusalem to take place 13 years hence.

R. B. Thieme, Jr. described this the **emotional revolt of the soul**, which doctrine is placed in the **addendum** for further study.

Now, not being persuaded of him, we kept silent, saying, "Of the Lord, let the will happen."

Acts
21:14

[Since Paul], had not been persuaded, we kept quiet, saying, "Let the will of the Lord be done."

²⁴ I happen to be a very nostalgic person, so I can personally relate to this sort of thing.

Since we could not persuade Paul, we chose not to speak on this matter anymore. We decided amongst ourselves, “Let God’s will be done, despite Paul’s decision to go to Jerusalem.”

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now, not being persuaded of him, we kept silent, saying, “Of the Lord, let the will happen.”
Complete Apostles Bible	And when he remained unpersuaded, we were silent and said, "Let the will of the Lord be done."
Douay-Rheims 1899 (Amer.)	And when we could not persuade him, we ceased, saying: The will of the Lord be done.
Holy Aramaic Scriptures	And when he was not reconciled unto us, we ceased, and we said unto him, “The will of Maran {Our Lord} will happen.”
James Murdock’s Syriac NT	And as he was not to be persuaded by us, we desisted; and we said: Let the pleasure of our Lord take place.
Original Aramaic NT	And when he was not persuaded by us, we ceased, and we said, "The will of Our Lord be done."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And as he might not be moved we did no more, saying, Let the purpose of God be done.
Bible in Worldwide English	So when we saw that he would not change his mind, we stopped begging him. We said, May the Lord do what he wants to be done.
Easy English	We could not cause Paul to think in a different way. So we stopped saying to him, ‘You should not go to Jerusalem.’ Instead we said to him, ‘We want the Lord God to do what he wants.’
Easy-to-Read Version–2008	We could not persuade him to stay away from Jerusalem. So we stopped begging him and said, "We pray that what the Lord wants will be done."
<i>God’s Word</i> ™	When Paul could not be persuaded, we dropped the issue and said, “May the Lord’s will be done.”
J. B. Phillips	Since he could not be dissuaded all we could do was to say, “May the Lord’s will be done,” and hold our tongues.
<i>The Message</i>	We saw that we weren’t making even a dent in his resolve, and gave up. “It’s in God’s hands now,” we said. “Master, you handle it.”
NIRV	We couldn’t change his mind. So we gave up. We said, “May what the Lord wants to happen be done.”

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

Casual English Bible	When Paul made it clear that we couldn’t talk him out of going to Jerusalem, the room fell silent. When we finally spoke, we simply said, “Whatever the Lord wants.”
Contemporary English V.	Since we could not get Paul to change his mind, we gave up and prayed, "Lord, please make us willing to do what you want."
New Berkeley Version	.
The Passion Translation	Because we couldn’t persuade him, we gave up and said nothing more except “May the will of the Lord be done.”

Plain English Version	Then we knew that Paul wouldn't listen to us, so we stopped trying to tell him not to go to Jerusalem. We just said, "All right. We want our leader, Jesus, to do whatever he wants to do."
UnfoldingWord Simplified T.	When we realized that he would go to Jerusalem, we did not try any longer to stop him. We said, "May the Lord's will be done!"
William's New Testament	So, since he would not yield to our appeal, we stopped begging him, and said, "The Lord's will be done!"

Partially literal and partially paraphrased translations:

American English Bible	And when we couldn't change his mind, we gave in, saying: 'May [God's] Will be done.'
Beck's American Translation	.
Breakthrough Version	Since he was not persuaded, we calmed down after saying, "What the Master wants must happen."
New Advent (Knox) Bible	Finding that he would not take our advice, we composed ourselves, and said, The Lord's will be done.
NT for Everyone	When we realized we couldn't dissuade him, we gave up the attempt. "May the Lord's will be done," was all we said.
20 th Century New Testament	So, as he would not be persuaded, we said no more to him, only adding--"The Lord's will be done."

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	When he would not be dissuaded, we fell silent and said, "The Lord's will be done."
Free Bible Version	Since he couldn't be persuaded otherwise we gave up, and said, "May the Lord's will be done."
God's Truth (Tyndale)	When we could not turn his mind, we ceased, saying: the will of the Lord be fulfilled.
Riverside New Testament	When he would not be persuaded, we stopped talking, saying, "The Lord's will be done."
The Spoken English NT	Since he couldn't be persuaded, we gave it up and said, "Let the Lord's will be done."
Weymouth New Testament	So when he was not to be dissuaded, we ceased remonstrating with him and said, "The Lord's will be done!"

Catholic Bibles (those having the imprimatur):

New American Bible (2011)	^c Since he would not be dissuaded we let the matter rest, saying, ^d "The Lord's will be done."* * [21:14] The Christian disciples' attitude reflects that of Jesus (see Lk 22:42). c. [21:14] 19:15–16. d. [21:14] Mt 6:10; 26:39; Mk 14:36; Lk 22:42.
New Jerusalem Bible	And so, as he would not be persuaded, we gave up the attempt, saying, 'The Lord's will be done.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	And when he would not be convinced, we said, "May the Lord's will be done," and kept quiet.
Hebraic Roots Bible	And he not being persuaded, we were silent, saying, The will of YAHWEH be done.
Holy New Covenant Trans.	We could not persuade him to stay away from Jerusalem. So we stopped trying and said, "We pray that what the Lord wants will be done."
The Scriptures 2009	And as he could not be persuaded, we ceased, saying, "Let the desire of the Master be done."

Tree of Life Version Since he would not be persuaded, we fell silent, saying only, "May the Lord's will be done."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...not being convinced but him [We] continue (silently) Saying [of] the lord The Will become!

Alpha & Omega Bible AND SINCE HE WOULD NOT BE PERSUADED, WE FELL SILENT, REMARKING, THE WILL OF THE LORD BE DONE!

Awful Scroll Bible And he not being persuaded, we hold-sitting, saying, "The purpose of the Lord be coming about."

exeGesés companion Bible And he, not being convinced,
we quiet, saying, So be the will of Adonay.

Orthodox Jewish Bible And not persuading him, we remained silent, having said, "Let the ratzon Hashem be done."

Rotherham's Emphasized B. And [as he was not to be persuaded] we ceased, saying—
||The Lord's|| will be done!

Expanded/Embellished Bibles:

An Understandable Version And when he could not be dissuaded [from going to Jerusalem] we stopped [trying to convince him], saying, the Lord's will be done in the matter."

The Expanded Bible We could not persuade him to stay away from Jerusalem [persuade/convince him]. So we stopped begging him [remained silent] and said, "We pray that what the Lord wants will [Let the Lord's will] be done."

Jonathan Mitchell NT So at his not being convinced or persuaded, we grew calm and became silent, [all; or: various ones] saying, "Let the will (or: desire, intent, resolve, design) of the Lord [= Yahweh or Christ] come to be (be birthed; = be [done])."

Syndein/Thieme And when he would not be persuaded, we ceased {verb of privacy - to live in a relaxed manner - gave up the protest}, saying, "The will of the Lord come to pass."

Translation for Translators When we(exc) realized that he was determined to go to Jerusalem, we did not try any longer to persuade him not to go. We said, "May the Lord God do what he wants/the Lord's will be done!"

The Voice We realized our persuasion was fruitless, so we stopped pleading with him and simply said, "The Lord's will be done."

Bible Translations with Many Footnotes:

Lexham Bible And because [*Here "because" is supplied as a component of the causal genitive absolute participle ("be persuaded")] he would not be persuaded, we remained silent, saying, "The will of the Lord be done."

NET Bible® Because he could not be persuaded,⁵¹ we said no more except,⁵² "The Lord's will be done."⁵³

⁵¹tn The participle πειθομένου (peiqomenou) in this genitive absolute construction has been translated as a causal adverbial participle.

⁵²tn Grk "we became silent, saying."

⁵³sn "The Lord's will be done." Since no one knew exactly what would happen, the matter was left in the Lord's hands.

Wilbur Pickering's New T. When he would not be dissuaded, we stopped, saying, "Let the will of the Lord be done".⁴

(4) What else could they do, short of tying Paul up?

Literal, almost word-for-word, renderings:

A Faithful Translation	And when he was not persuaded, we held our peace, saying, "May the Lord's will be done."
Benjamin Brodie's trans.	And since he was not persuaded, we became silent [gave up], concluding: "The will of the Lord will come to pass."
Charles Thomson NT	So, as he could not be prevailed on, we acquiesced, saying, The will of the Lord be done.
Far Above All Translation	And as he was not persuaded, we desisted and said, the will of the Lord come to pass."
Modern Literal Version 2020	But not being persuaded, we were quiet, having said, Let the will of the Lord happen. {End of Paul's Third Missionary Journey.}
New American Standard	And since he would not be persuaded, we became quiet, remarking, "The will of the Lord be done!"
World English Bible	When he would not be persuaded, we ceased, saying, "The Lord's will be done."
The gist of this passage:	Paul's companions and the disciples in Caesarea stopped trying to convince Paul.

Acts 21:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
peithô (πείθω) [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 passive participle, genitive/ablative case	Strong's #3982
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
hêsuchazô (ἡσυχάζω) [pronounced hay-soo-KHAHD-zoh]	<i>to keep quiet, to be silent, to say nothing, to hold one's peace; to rest, to cease from labour; to lead a quiet life</i>	1 st person plural, aorist active indicative	Strong's #2270

Translation: [Since Paul], had not been persuaded, we kept quiet,...

It became clear, after perhaps a dozen people tried to convince Paul, that he was not going to be convinced. So, the believers no longer tried to convince Paul. This is how they were silent.

Application: There are times when the believer in Jesus Christ—even when he is 100% right—to give it a rest. Paul's companions and the people there recognized that Paul was going to do what Paul was going to do, and they could not change that. Therefore, there was no reason for them to keep at it.

Acts 21:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εῶ (ἔπω) [pronounced EHP-oh]	<i>speaking, saying [in word or writing]; answering, bringing word, calling, commanding, granting, telling</i>	masculine plural, aorist active participle, nominative case	Strong's #2036
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
το (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
thelêma (θέλημα) [pronounced THEHL-ay-mah]	<i>will, choice, inclination, desire, pleasure; volition; what one wishes or has determined shall be done; of the purpose of God to bless mankind through Christ; of what God wishes to be done by us; commands, precepts, purpose, decree</i>	neuter singular noun; nominative case	Strong's #2307
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>be, become [something it was not before]; come to be [about], happen; be born; arise; be made, be created</i>	3 rd person singular, present (deponent) middle/passive imperative	Strong's #1096

Translation: ...saying, "Let the will of the Lord be done."

The verb *to speak* is a masculine plural, which means that 2 or more of them said this. I can envision them, looking at one another, recognizing that this was hopeless, and several of them then saying, "The Lord's will be done."

Acts 21:14 [Since Paul], had not been persuaded, we kept quiet, saying, "Let the will of the Lord be done." (Kukis mostly literal translation)

When these two halves are put together, you can see the clever play on words. ...we kept silent, saying,... The various disciples there looked at one another, recognized that Paul was not going to change his mind, and they said, "God's will be done."

Acts 21:14 Since we could not persuade Paul, we chose not to speak on this matter anymore. We decided amongst ourselves, "Let God's will be done, despite Paul's decision to go to Jerusalem." (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Paul in Jerusalem

Paul is a guest in the home of Mnason

At this point, we begin a rather extensive narrative which takes Paul to Jerusalem, then back to Caesarea, and eventually, to Rome. Paul is going to Jerusalem, no matter what, and that is where things begin to fall apart. The **religious** types—and this may even include those who have believed in Jesus—began to get out of control, and their desire was for the blood of Paul. The chiliarch of Jerusalem, later identified as Claudius Lusias, saw as the best solution to a potential riot was to send Paul to Felix, who was the procurator (governor) of Palestine. **Acts 22** ([HTML](#)) ([PDF](#)) ([WPD](#)) **Acts 23** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Although Felix appears to give Paul a fair hearing, he keeps Paul in jail there, but allows him to receive guests (he will place Paul under house arrest). Felix has several things influencing him—he hears the gospel from Paul and considers it. He also thinks that he might be bribed by Paul for his freedom; and he keeps Paul in jail as a favor to the Jews. In other words, Felix is a man of expediency. **Acts 24** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Festus will then come to Caesarea and act as a judge over Paul. When it becomes clear that he is not going to get a fair and impartial trial, Paul appeals to Cæsar. At that point, Agrippa and Bernice travel to Caesarea to hear Paul's case. **Acts 25** ([HTML](#)) ([PDF](#)) ([WPD](#)).

And this narrative continues beyond that.

I must admit, this narrative has been a fascinating study for me. I sometimes find myself reading ahead, to see what happens next (even though I have previously studied the book of Acts under R. B. Thieme, Jr.—twice!). It reminds me a great deal of the end of the book of Genesis, where Joseph is shipped off to Egypt by his jealous brothers, but then God promotes Joseph in Egypt. It is also a long and fascinating historical narrative.

Now, after the days—these (ones)—, having packed and carried off [our possessions], we were going up to Jerusalem. Now came together even of the disciples from Caesarea, with us, going beside [us] to whom we might be received (as guests) Mnason, a certain Cypriot, an old disciple.

Acts
21:15–16

Now, after these days, having packed up [our possessions], we began going up to Jerusalem. [Some] of the disciples from Caesarea came together with us, guiding [us] to Mnason—by (one) whom we might be received as guests. [He was] a certain Cypriot, an older disciple.

When it was time, we packed up our traveling possessions and began our trip to Jerusalem. Some of the disciples from Caesarea went along with us, helping to guide us to the house of Mnason, where we were received as guests. He was an older disciple, originally from Cyprus.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now, after the days—these (ones)—, having packed and carried off [our possessions], we were going up to Jerusalem. Now came together even of the disciples from Caesarea, with us, going beside [us] to whom we might be received (as guests) Mnason, a certain Cypriot, an old disciple.
Complete Apostles Bible	Now after those days, having prepared, we went up to Jerusalem. Also some of the disciples from Caesarea went with us and brought with them a certain Cypriot named Mnason, a long-standing disciple, with whom we would stay as a guest..
Douay-Rheims 1899 (Amer.)	And after those days, being prepared, we went up to Jerusalem. And there went also with us some of the disciples from Caesarea, bringing with them one Mnason a Cyprian, an old disciple, with whom we should lodge.
Holy Aramaic Scriptures	And after those days, we prepared, and we went up unto Urishlem {Jerusalem}.

And there came with us men; The Talmiyde {The Disciples/The Students} from Qasariya {Caesarea}, while leading with them a certain Brother, from the first Talmiyde {Disciples/Students}, whose name was Manasun, and who was from Quprus {Cyprus}, who was to receive us in his house.

James Murdock's Syriac NT

And after those days, we prepared ourselves and went up to Jerusalem.

And some disciples of Caesarea went along with us, taking with them a brother from among the earlier disciples, whose name was Mnason, and who was from Cyprus; that he might entertain us at his house.

Original Aramaic NT

After these days, we prepared and we ourselves went up to Jerusalem.

And men who were disciples from Caesarea came with us as they took with them a brother to receive us into his house, one of the first disciples, whose name was Mnason, and he was from Cyprus.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And after these days we got ready and went up to Jerusalem.

And some of the disciples from Caesarea went with us, taking a certain Mnason of Cyprus, one of the early disciples, in whose house we were to be living.

Bible in Worldwide English

After that, we took our things and went to Jerusalem. Some of the Christians from Caesarea went with us. One of them was Mnason, a man born in Cyprus. He was one of the first Christian believers. We stayed in his house.

Easy English

We stayed in Caesarea for a few days. Then we prepared ourselves to travel across land. We left there to go to Jerusalem. Some of the believers from Caesarea also went with us. They took us to the house of a man called Mnason. We had decided to stay with him. His home town was on the island called Cyprus. He had been a believer for a long time.

Easy-to-Read Version–2008

After this, we got ready and left for Jerusalem. Some of the followers of Jesus from Caesarea went with us. These followers took us to the home of Mnason, a man from Cyprus, who was one of the first people to be a follower of Jesus. They took us to his home so that we could stay with him.

God's Word™

After that, we got ready to go to Jerusalem. Some of the disciples from Caesarea went with us. They took us to Mnason's home, where we would be staying. Mnason was from the island of Cyprus and was one of the first disciples.

Good News Bible (TEV)

After spending some time there, we got our things ready and left for Jerusalem. Some of the disciples from Caesarea also went with us and took us to the house of the man we were going to stay with ---Mnason, from Cyprus, who had been a believer since the early days.

J. B. Phillips

Paul is warmly welcomed at first

After this we made our preparations and went up to Jerusalem.

Some of the disciples from Caesarea accompanied us and they brought us to the house of Mnason, a native of Cyprus and one of the earliest disciples, with whom we were going to stay.

The Message

It wasn't long before we had our luggage together and were on our way to Jerusalem. Some of the disciples from Caesarea went with us and took us to the home of Mnason, who received us warmly as his guests. A native of Cyprus, he had been among the earliest disciples.

NIRV

After this, we started on our way to Jerusalem. Some of the believers from Caesarea went with us. They brought us to Mnason's home. We were supposed to stay there. Mnason was from Cyprus. He was one of the first believers.

New Life Version

Paul Is in Jerusalem

After this, we got ready and started up to Jerusalem. Some of the followers in Caesarea went with us. They took us to Mnason's house. He was one of the first followers from Cyprus. We stayed with him.

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

Casual English Bible	PAUL ARRIVES IN JERUSALEM When Paul was ready, we left for Jerusalem. A group of the Caesarea believers traveled with us. They led us to one of our overnight stops along the way: the home of Mnason, one of the very first converts. He came from the island of Cyprus.
Contemporary English V.	Then we got ready to go to Jerusalem. Some of the followers from Caesarea went with us and took us to stay in the home of Mnason. He was from Cyprus and had been a follower from the beginning.
New Berkeley Version New Living Translation	Paul Arrives at Jerusalem After this we packed our things and left for Jerusalem. Some believers from Caesarea accompanied us, and they took us to the home of Mnason, a man originally from Cyprus and one of the early believers. When we arrived, the brothers and sisters in Jerusalem welcomed us warmly. V. 17 is included for context.
The Passion Translation	Afterward we packed our bags and set off for Jerusalem, with some of the believers from Caesarea accompanying us. They brought us to a village where they introduced us to Mnason, a Cypriot, one of the original disciples, and he offered us hospitality.
Plain English Version	Paul went on to Jerusalem After a few days we got ready and left Caesarea, and we went to Jerusalem. Some of the Christians from Caesarea went with us too. They took us to stay in the house of Mason. He was a man from Cyprus Island. He was a Christian for a long time. He became a Christian when people were first starting to hear the message about Jesus.
UnfoldingWord Simplified T.	After those days in Caesarea, we prepared our possessions and left to go by land up to Jerusalem. Some of the believers from Caesarea also went with us. They took us to stay in the house of a man whose name was Mnason. He was from the Island of Cyprus, and he had believed in Jesus when people were first beginning to hear the message about him.
William's New Testament	After this we got ready and started up to Jerusalem. Some of the disciples from Caesarea went with us and took us to the house of Mnason, a man from Cyprus, one of the early disciples, to spend the night.

Partially literal and partially paraphrased translations:

American English Bible	So after several days, we prepared for the journey and headed towards JeruSalem. Meanwhile, some of the disciples from Caesarea traveled with us and led us to the home of a man who showed us some hospitality... Mnason of Cyprus, an early disciple.
Beck's American Translation Breakthrough Version	After these days, after packing up, we were walking up into Jerusalem. Some of the students out of Caesarea also went together with us, bringing us to the side of whom we would be guests, a certain Mnason, a Cyprian, an original student.
Common English Bible	After this, we got ready and made our way up to Jerusalem. Some of the disciples from Caesarea accompanied us and led us to Mnason's home, where we were guests. He was from Cyprus and had been a disciple a long time. When we arrived in Jerusalem, the brothers and sisters welcomed us warmly. V. 17 is included for context.

Len Gane Paraphrase	Then after the time there, we packed up and went to Jerusalem. Certain disciples of Caesarea went with us, and they brought with them Mnason from Cyprus, an old disciple with whom we were going to stay.
A. Campbell's Living Oracles	And after these days, making up our baggage, we went up to Jerusalem. And some of the disciples also from Caesarea, went along with us, and brought us to one Mnason, a Cyprian, and old disciple, with whom we should lodge.
New Advent (Knox) Bible	When the time came to an end, we made all ready, and went up to Jerusalem. Some of the brethren from Caesarea went with us, to take us to the house of a Cypriot called Mnason, one of the first disciples, with whom we were to lodge.
NT for Everyone	Warding off the inevitable After those days we made preparations to go up to Jerusalem. Some of the disciples from Caesarea went with us, and took us to the house of Mnason, an elderly disciple from Cyprus. That was where we were going to be staying.
20 th Century New Testament	At the end of our visit, we made our preparations, and started on our way up to Jerusalem. Some of the disciples from Caesarea went with us, and brought Mnason with them, a Cypriot disciple of long standing, with whom we were to stay.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	Conflict over the Gentile Mission After this we got ready and went up to Jerusalem. Some of the disciples from Caesarea also went with us and brought us to Mnason of Cyprus, an early disciple, with whom we were to stay.
Conservapedia Translation	After those days we packed up our bundles and went up to Jerusalem. Some of the Christ-students of Caesaria went with us, and brought with them a man named Mnason of Cyprus, a mature student, with whom we intended to stay.
Revised Ferrar-Fenton Bible	Paul at Jerusalem. After these days, having put our baggage in order, we ascended to Jerusalem; and some of the disciples from Caesarea also accompanied us, by whom we were introduced to Mnason of Cyprus, a disciple from the first.
Free Bible Version	After this we packed our bags and headed for Jerusalem. Some of the believers from Caesarea came with us, and they took us to the home of Mnason, where we were going to stay. He came from Cyprus and was one of the early believers.
International Standard V	Paul in Jerusalem When our time there ended, [Lit. After those days] we got ready to go up to Jerusalem. Some of the disciples from Caesarea went with us. They took us to the home of Mnason to be his guests. He was from Cyprus and had been [The Gk. lacks had been] an early disciple.
Riverside New Testament	At the end of these days we packed up and went up to Jerusalem. Some of the disciples from Caesarea went up with us, taking along Mnason, a Cypriote, an old-time disciple, whose guests we were to be.
UnfoldingWord Literal Text	After these days, we picked up our bags and went up to Jerusalem. Some of the disciples from Caesarea also went with us. They brought with them a certain man named Mnason, an early disciple from Cyprus, with whom we would stay.
Urim-Thummim Version	And after those days we took up our packs, and went up to Jerusalem. There went with us also some of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple with whom we should lodge.
Weymouth New Testament	A few days afterwards we loaded our baggage-cattle and continued our journey to Jerusalem. Some of the disciples from Caesarea also joined our party, and brought with them Mnason, a Cyprian, one of the early disciples, at whose house we were to lodge.
Worsley's New Testament	And after these days <i>were expired</i> , we packed up our things, and went to Jerusalem. And there went also with us from Cesarea <i>some</i> of the disciples, who brought us to one Mnason a Cyprian, an old disciple, with whom we were to lodge.

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) *After this we got ready and went up to Jerusalem. With us were some of the disciples of Caesarea who brought us to the house of a Cypriot where we were to stay. He was called Mnason and was one of the early disciples.*
- The Heritage Bible *And after those days packing up our equipment, we went up to Jerusalem. And some of the disciples of Caesarea also went with us, bringing a certain Cypriot, an ancient disciple, Mnason, with whom we might lodge.*
- New American Bible (2011) **Paul and James in Jerusalem.**
After these days we made preparations for our journey, then went up to Jerusalem. Some of the disciples from Caesarea came along to lead us to the house of Mnason, a Cypriot, a disciple of long standing, with whom we were to stay.
- New Catholic Bible **Various Events and Paul's Defenses at Jerusalem**
Paul Is Welcomed by the Elders.^[e] *At the end of our stay, we made preparations and went up to Jerusalem. Some of the disciples from Caesarea accompanied us and brought us to the house of Mnason of Cyprus, one of the early disciples, with whom we were to stay.*
[e] The elders extend a cordial but anxious welcome. Paul gives the community of Jerusalem an account of his mission, and the Church offers thanks. In this Jewish city, in a community presided over by James, a relative of Jesus deeply attached to Judaism, Paul accepts to live in the Jewish manner—in accord with his dictum: "I have become all things to all" (1 Cor 9:22). He must also give proof of his good faith: if he does not impose the practices of Judaism on Gentiles, he does not on the other hand wish to turn away those of Jewish origin from those practices. In fact, Paul does not blame Jewish practices but those who insist on making them the condition of salvation. As a Jew himself, he loyally consents to perform a typically Jewish act of devotion: he joins a group of pilgrims who have taken a Nazirite vow (see Acts 18:18); at the appointed time he will come to be purified in the temple in accord with the prescriptions of the Law (Num 6:1-21) and will even pay the expenses. The Book of Acts does not say anything about Paul bringing the collection of the Churches to this mother community that has fallen in need.
- Revised English Bible—1989 *At the end of our stay we packed our baggage and took the road up to Jerusalem. Some of the disciples from Caesarea came along with us, to direct us to a Cypriot named Mnason, a Christian from the early days, with whom we were to spend the night.*

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible *So at the end of our stay, we packed and went up to Yerushalayim; and with us went some of the *talmidim* from Caesarea. They brought us to the home of the man with whom we were to stay, Mnason from Cyprus, who had been a *talmid* since the early days.*
- Hebraic Roots Bible *And after these days, having made ready, we went up to Jerusalem. And also some of the disciples from Caesarea went with us, bringing Mason, a certain Cypriot, an ancient disciple, with whom we might lodge.*
- Holy New Covenant Trans. *After this, we got ready and started on our way up to Jerusalem. Some of the students of Jesus from Caesarea went with us. These students took us to the home of Mnason, a man from Cyprus. Mnason was one of the first people to become a student of Jesus. They took us to his home so that we could stay with him.*
- The Scriptures 2009 *And after those days, having made ready, we went up to Yerushalayim. And also some of the taught ones from Caesarea went with us and brought with them one, Mnason of Cyprus, an early taught one, with whom we were to lodge.*

Tree of Life Version After these days, we packed and started going up to Jerusalem. Some of the disciples from Caesarea also went with us, bringing us to Mnason of Cyprus—one of the early disciples by whom we might be hosted.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...after but the days these Packing [We] ascended to jerusalem [Men] gather but and [of] the students from caesarea with us Leading with whom [We] may be kept mnason someone cyprian ancient student...

Awful Scroll Bible Moreover, after these days, taking out- our -goods, we were walking-up to Jerusalem.
And coming-together-with us were even the disciples from Cæsarea, leading us before a certain one from Mnason, a Cyprian, an early disciple, with whom we may be lodging.

exeGeses companion Bible And after those days,
we pack and ascend to Yeru Shalem:
and some of the disciples of Kaisaria
also come with us
and bring one Mnason of Cyprus with them
- an ancient disciple, with whom we are to lodge.

Orthodox Jewish Bible And after these yamim, having made preparations, we were making an aliyah to Yerushalayim.
And also some of Moshiach's talmidim from Caesarea traveled with us, bringing us for hachnosas orchim to the bais of the Cyprian Mnason, one of Moshiach's talmidim of long standing [an early disciple].

Rotherham's Emphasized B. And ||after these days|| |making ready what we had| we started to go up unto Jerusalem; and there went certain also of the disciples from Cæsarea, along with us, who were to introduce us unto one with whom we might be entertained, one Mnason of Cyprus, an early' disciple.

Expanded/Embellished Bibles:

An Understandable Version After these days we packed up our belongings and went up to Jerusalem. Some of the disciples from Caesarea went with us also, bringing with them Mnason from Cyprus, an early disciple, with whom we were to live *[while in Jerusalem]*.

The Expanded Bible After ·this [^Lthese days], we ·got ready [made preparations; packed our bags] and ·started on our way [^Lwent up] to Jerusalem. Some of the ·followers [disciples] from Caesarea went with us and took us to the home of Mnason, where we would stay. He was from Cyprus and was one of the ·first [or early; or original] ·followers [disciples].

Jonathan Mitchell NT Later, after these days, upon furnishing, preparing and packing on our baggage, we began walking up into Jerusalem.
Now some of the disciples from Caesarea also came with us, proceeding in leading [us] [D adds: later coming into a certain village] to a certain Mnason [Aleph reads: Jason] of Cyprus, a disciple [from the] beginning with whom we would lodge and be received as guests.

P. Kretzmann Commentary And after those days we took up our carriages and went up to Jerusalem.
There went with us also certain of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.
Kretzmann's **commentary** for Acts 21:10–16 has been placed in the **Addendum**.

Syndein/Thieme And after those days we took up our baggage {including the bags of money}, and went up to Jerusalem.

There went with us also certain of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge {means Paul spent the last night in Caesarea with Mnason}.

Translation for Translators

Paul and other believers went from Caesarea to Jerusalem.

Acts 21:15-16

After those days in Caesarea, we (*exc*) prepared *our things* and left to go by land up to Jerusalem. Some of the believers from Caesarea also went with us. *On the way to Jerusalem*, we stayed *one night* in the house of a man whose name was Mnason. He was from Cyprus Island, and he had believed in Jesus when people were first beginning to hear the message *about him*.

The Voice

So we knew what we were getting into as we prepared to ascend the foothills toward Jerusalem. Some of the disciples from Caesarea accompanied us and led us to the home of Mnason, a Cypriot and one of the first disciples, with whom we stayed.

Bible Translations with Many Footnotes:

Lexham Bible

So after these days we got ready and [*Here “and” is supplied because the previous participle (“got ready”) has been translated as a finite verb] went up to Jerusalem. And some of the disciples from Caesarea also traveled together with us, bringing us [*Here the direct object is supplied from context in the English translation] to a certain Mnason of Cyprus, a disciple of long standing, [Or perhaps “one of the original disciples”] with whom we were to be entertained as guests.

NET Bible®

After these days we got ready⁵⁴ and started up⁵⁵ to Jerusalem. Some of the disciples from Caesarea⁵⁶ came along with us too, and brought us to the house⁵⁷ of Mnason of Cyprus, a disciple from the earliest times,⁵⁸ with whom we were to stay.

^{54tn} Or “we made preparations.”

^{55tn} Grk “were going up”; the imperfect verb ἀνεβαίνομεν (anebainomen) has been translated as an ingressive imperfect.

^{56sn} In colloquial speech Jerusalem was always said to be “up” from any other location in Palestine. The group probably covered the 65 mi (105 km) in two days using horses. Their arrival in Jerusalem marked the end of Paul’s third missionary journey.

^{56sn} Caesarea was a city on the coast of Palestine south of Mount Carmel (not Caesarea Philippi). See the note on Caesarea in Acts 10:1.

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

^{57tn} Grk “to Mnason...”; the words “the house of” are not in the Greek text, but are implied by the verb ξενισθῶμεν (xenisqwmnen).

^{58tn} Or perhaps, “Mnason of Cyprus, one of the original disciples.” BDAG 137 s.v. ἀρχαῖος 1 has “ἄ. μαθητῆς a disciple of long standing (perh. original disc.) Ac 21:16.”

The Spoken English NT

After some^r days there, we got ready and started on our way up to Jerusalem. The followers from Caesarea went with us too, and led us to a man named Mnason’s^s house to stay. He was a long-time follower from Cyprus.

^{r.} Lit. “these.”

^{s.} Prn. **m**nay-son’s.

Wilbur Pickering’s New T.

Jerusalem

So after those days we got ready and went up to Jerusalem.

Some of the disciples from Caesarea also went with us, bringing us to a certain Mnason, of Cyprus, an early disciple, with whom we were to lodge.

Literal, almost word-for-word, renderings:

Benjamin Brodie’s trans.	Subsequently, after these days, having made preparations, we went up to Jerusalem. And student-disciples from Caesarea also traveled together with us, and they brought along a certain man, Mnason, an elderly student-disciple, a Cypriot, with whom we should be entertained as guests .
Bond Slave Version	And after those days we took up our carriages, and went up to Jerusalem. There went with us also certain of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.
Context Group Version	And after these days we took up our baggage and went up to Jerusalem. And there went with us also [certain] of the apprentices from Caesarea, bringing [with them] one Mnason of Cyprus, an early apprentice, with whom we should lodge.
Far Above All Translation	So after those days we made our preparations and went up to Jerusalem. Some of the disciples from Caesarea also went with us, and they brought a certain Mnason, a Cypriot, <i>along with them, who was</i> a disciple of long standing, with whom we were to lodge.
Literal Standard Version	And after these days, having taken [our] vessels, we were going up to Jerusalem, and there went also of the disciples from Caesarea with us, bringing with them him with whom we may lodge, a certain Mnason of Cyprus, an aged disciple.
Modern Literal Version 2020	{End of Paul’s Third Missionary Journey.} Now after these days, we packed up our baggage and were going-up to Jerusalem. But also <i>some</i> of the disciples from Caesarea went together-with us, leading us before someone <i>named</i> Mnason from Cyprus, an old disciple <i>in the faith</i> , with whom <i>they said</i> we should lodge.
NT (Variant Readings)	And after these days we made ready, and went up to Jerusalem. And there went with us also [certain] of the disciples from Caesarea, bringing [with them] one Mnason of Cyprus, an early disciple, with whom we should lodge.
Niobi Study Bible	Paul Urged to Make Peace And after those days we took up our baggage and went up to Jerusalem. There went with us also certain of the disciples of Caesarea, who brought with them one Mnason of Cyprus, an old disciple, with whom we were to lodge.
Webster’s Translation	And after those days we took up our furniture, and went up to Jerusalem. There went with us also certain of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

The gist of this passage: Paul’s associates and a number of disciples from Caesarea went with Saul to Jerusalem, and they found him lodging with a believer name Mnason.

15-16

Acts 21:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
meta (μετά) [pronounced <i>meht-AH</i>]	<i>after, behind</i>	preposition with the accusative	Strong’s #3326
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
tas (τάς) [pronounced <i>tahss</i>]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong’s #3588
hêmerai (ἡμέραι) [pronounced <i>hay-MEH-rai</i>]	<i>days; time; years, age, life</i>	feminine plural noun; accusative case	Strong’s #2250

Acts 21:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tautas (ταύτας) [pronounced TAOW-tahç]	<i>these, these [things]</i>	feminine plural, demonstrative pronoun; accusative case	Strong's #3778
aposkeuázō (ἀποσκευάζω) [pronounced ap-osk-yoo-AD-zo]	<i>carrying off goods and chattels; packing up and carrying off; carrying off one's personal property or providing for its carrying away; getting ready; making preparations</i>	masculine plural, aorist (deponent) middle participle, nominative case`	Strong's #643

Translation: Now, after these days, having packed up [our possessions],...

Paul has a time schedule that he plans to follow. Even though he has been told a number of times not to go to Jerusalem, Paul is going anyway.

Interestingly enough, his companions do not desert him. Luke, and whomever else is with Luke, remains with him.

Acts 21:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anabainō (ἀναβείνω) [pronounced ahn-ahb-EI-noh]	<i>to ascend, to go up; to rise, to mount, to be borne up, to spring up</i>	1 st person plural, imperfect active indicative	Strong's #305
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Hierousalēm (Ἱερουσαλήμ) [pronounced hee-er-oo-sal-AME]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419

Translation: ...we began going up to Jerusalem.

This is an ingressive imperfect; a process which is begun in the past and continues.

Acts 21:15 Now, after these days, having packed up [our possessions], we began going up to Jerusalem. (Kukis mostly literal translation)

Paul and the others have their normal things which they pack and take with them. For Paul, this might be a change of clothes and his tent-making tools.

Acts 21:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sunérchomai (συνέρχομαι) [pronounced soon- EHR-khoh-my]	<i>to come together, to gather together, to convene, to assemble</i>	3 rd person plural, aorist active indicative	Strong's #4905
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
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
mathêtês (μαθηταί) [pronounced math-ay- TIE]	<i>disciples, learners, pupils, students, followers</i>	masculine plural noun; genitive/ablative case	Strong's #3101
Sometimes, a genitive plural can mean, <i>some of the</i> ____.			
ἀπό (ἀπό) [pronounced aw-PO]; spelled ἀφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
Kaisáreia (Καισάρεια) [pronounced kahee- SAHR-ee-ah]	<i>severed; transliterated, Cæsarea, Caesarea</i>	feminine singular proper noun location; genitive/ablative case	Strong's #2542
There are two ancient cities with that name. From Thayer:			
Caesarea of Palestine was built near the Mediterranean by Herod the Great on the site of Strabo's Tower, between Joppa and Dora. It was provided with a magnificent harbour and had conferred upon it the name of Caesarea, in honour of Augustus. It was the residence of Roman procurators, and the majority of its inhabitants were Greeks.			
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
hêmin (ἡμῖν) [pronounced hay- MEEN]	<i>to us, of us, by us; for us</i>	1 st person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)

Translation: [Some] of the disciples from Caesarea came together with us,...

The Greek table will explain why we have the word *some*.

Not only did Paul's companions stick with him, there were additional disciples from Caesarea who chose to go along with them. We are not given any explanation. Perhaps they figured there would be safety in numbers? Perhaps they went there intending to try to protect Paul.

Part of the reason is given below.

Acts 21:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ágō (ἄγω) [pronounced AHG-oh]	<i>going, departing, leading, bringing, guiding, directing, following</i>	masculine plural, present active participle, nominative case	Strong's #71
para (παρά) [pronounced paw-RAW]	<i>beside, near, with, at [or by] [the side of], by; among, before [someone, something]; in the sight [or judgment of someone]</i>	preposition of nearness with the dative	Strong's #3844
hō (ὧ) [pronounced hoh]	<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
xenízō (ξενίζω) [pronounced xen-IHD-zoh]	<i>to receive as a guest, to entertain, hospitably; to be received hospitably; to stay as a guest, to lodge; be lodged</i>	1 st person plural, aorist passive subjunctive	Strong's #3579
Mnásōn (Μνάσων) [pronounced MNAH-sohn]	<i>remembering; transliterated, Mnason</i>	masculine singular proper noun; a person; dative, locative or instrumental case	Strong's #3416

Translation: ...guiding [us] to Mnason—by (one) whom we might be received as guests.

There was a **disciple** in Jerusalem which they trusted, whom they believed would take Paul and them in as guests. Despite all of the warnings, no one knew what was going to take place. Therefore, they did everything humanly possible to make Paul safe. One of the first things was finding him a safe place to stay.

Acts 21:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tini (τινι) [pronounced tih-ee]	<i>to one, in someone, by a certain one; in any, to anyone, in anything; to someone, in something; to some, by some time, awhile; only</i>	masculine singular; enclitic, indefinite pronoun; adjective; dative, locative or instrumental case	Strong's #5100
Kyprios (Κύπριος) [pronounced KOO- pree-oss]	<i>Cypriot, a Cyprian, an inhabitant (citizen, native) of Cyprus</i>	masculine singular proper noun grouping; dative, locative or instrumental case	Strong's #2953

Acts 21:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
archaios (ἀρχαῖος) [pronounced ar-KHAIH-yoss]	<i>that has been from the beginning, original, primal, old ancient; [spoken of men, things, times, conditions; (them of) old (time)]</i>	masculine plural adjective, dative, locative or instrumental case	Strong's #744
mathêtês (μαθητής) [pronounced math-ay-TAYÇ]	<i>disciple, a learner, pupil, student, follower</i>	masculine singular dative, locative or instrumental case	Strong's #3101

Translation: [He was] a certain Cypriot, an older disciple.

Although these phrases actually belong with the previous sentence, I made it into a new sentence.

This man in Jerusalem, Mnason, was an older disciple. This suggests that he was well-known and trusted. He originally came from Cyprus, which suggests that there is less chance than he has legalism bred into him from his youth (as many in Jerusalem had).

Acts 21:16 [Some] of the disciples from Caesarea came together with us, guiding [us] to Mnason—by (one) whom we might be received as guests. [He was] a certain Cypriot, an older disciple. (Kukis mostly literal translation)

Acts 21:15–16 Now, after these days, having packed up [our possessions], we began going up to Jerusalem. [Some] of the disciples from Caesarea came together with us, guiding [us] to Mnason—by (one) whom we might be received as guests. [He was] a certain Cypriot, an older disciple. (Kukis mostly literal translation)

Acts 21:15–16 When it was time, we packed up our traveling possessions and began our trip to Jerusalem. Some of the disciples from Caesarea went along with us, helping to guide us to the house of Mnason, where we were received as guests. He was an older disciple, originally from Cyprus. (Kukis paraphrase)

The elders in Jerusalem tell Paul what he needs to do

Now a coming to be of us in Jerusalem, with pleasure welcomed us the brothers. Now the next (day) goes in the Paul with us face to face with Jacob. Also, all arrived, the elders. And saluting them, was describing one each what had done the God among the gentiles through the ministry of him.

Acts
21:17–19

We had come to Jerusalem, [and] the brothers [there] welcomed us with joy. The next day, Paul, along with us, went in face to face with James. The elders also arrived [at about the same time]. Having greeted them, [Paul] described one by one [the things] which God had done among the gentiles through his ministry.

When we arrived in Jerusalem, the brothers warmly welcomed us. The next day, we all went to meet with James. The elders of the church arrived at about the same time. Having greeted them, Paul began to describe just what God had done among the gentiles with each man through his ministry.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now a coming to be of us in Jerusalem, with pleasure welcomed us the brothers. Now the next (day) goes in the Paul with us face to face with Jacob. Also, all arrived, the elders. And saluting them, was describing one each what had done the God among the gentiles through the ministry of him.
Complete Apostles Bible	And when we arrived in Jerusalem, the brothers gladly received us. On the next day Paul was going in with us to James, and all the elders were present. And having greeted them, he reported one by one those things which God had done among the Gentiles through his ministry.
Douay-Rheims 1899 (Amer.)	And when we were come to Jerusalem, the brethren received us gladly. And the day following, Paul went in with us unto James: and all the ancients were assembled. Whom when he had saluted, he related particularly what things God had wrought among the Gentiles by his ministry.
Holy Aramaic Scriptures	And when we had come unto Urishlem {Jerusalem}, The Brothers received us gladly. And the next day we entered with Paulus {Paul} unto Yaqub {i.e. Jacob/James}, The Shlikhe {The Sent One}, where there were with him all The Qashishe {The Elders}. And we gave Shlama {Peace} unto them, and Paulus {Paul} related unto them successively all that Alaha {God} had done among the Gentiles through his Ministry.
James Murdock's Syriac NT	And when we arrived at Jerusalem, the brethren received us joyfully. And the next day, with Paul, we went unto James, when all the Elders were with him. And we gave them salutation: and Paul narrated to them, with particularity what God had wrought among the Gentiles by his ministry.
Original Aramaic NT	And when we came to Jerusalem, the brethren received us gladly. And the next day we entered with Paulus unto Yaqob, while all the Elders were there with him. And we gave them greeting and Paulus was reporting in order to them everything that God had done among the Gentiles by his ministry,...

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when we came to Jerusalem, the brothers were pleased to see us. And on the day after, Paul went with us to James, and all the rulers of the church were present. And when he had said how glad he was to see them, he gave them a detailed account of the things which God had done through his work among the Gentiles.
Bible in Worldwide English	When we reached Jerusalem, the Christian brothers were glad to see us. The next day Paul went with us to see James. All the church leaders were there. First, Paul greeted them. Then he told them one by one the things God had done as he worked among the people who were not Jews.
Easy English	Paul visits James in Jerusalem When we arrived in Jerusalem, the believers there were very happy to welcome us. The next day, we went with Paul to see James. The leaders of the believers were also there. Paul said, 'hello' to them and then he told them everything about his work. God had helped him to do many good things for the Gentiles.
Easy-to-Read Version—2008	The brothers and sisters in Jerusalem were very happy to see us. The next day Paul went with us to visit James, and all the elders were there. After greeting them, Paul told them point by point all that God had used him to do among the non-Jewish people.

<i>God's Word™</i>	When we arrived in Jerusalem, the believers welcomed us warmly. The next day Paul went with us to visit James. All the spiritual leaders were present. After greeting them, Paul related everything God had done through his work with non-Jewish people.
Good News Bible (TEV)	When we arrived in Jerusalem, the believers welcomed us warmly. The next day Paul went with us to see James; and all the church elders were present. Paul greeted them and gave a complete report of everything that God had done among the Gentiles through his work.
J. B. Phillips	On our arrival at Jerusalem the brothers gave us a very warm welcome. On the following day Paul went with us to visit James, and all the elders were present. When he had greeted them he gave them a detailed account of all that God had done among the Gentiles through his ministry, and they, on hearing this account, glorified God. This includes a portion of v. 20 for context.
<i>The Message</i>	Jerusalem In Jerusalem, our friends, glad to see us, received us with open arms. The first thing next morning, we took Paul to see James. All the church leaders were there. After a time of greeting and small talk, Paul told the story, detail by detail, of what God had done among the non-Jewish people through his ministry. They listened with delight and gave God the glory.
NIRV	Paul Arrives in Jerusalem When we arrived in Jerusalem, the brothers and sisters gave us a warm welcome. The next day Paul and the rest of us went to see James. All the elders were there. Paul greeted them. Then he reported everything God had done among the Gentiles through his work.

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

Casual English Bible	When we finally got to Jerusalem, all the believers there gave us a warm welcome. The next day, Paul went with us to visit James. [6] All the Jerusalem church leaders were there. Paul greeted them. Then he started telling them stories—one story after another. It was his way of reporting what he saw God doing among non-Jews all over the Roman world. ⁶ 21:18This is the first time James, whom many consider the brother of Jesus, shows up in the Bible as a leader of the Christian movement. He apparently pastored the mother church in Jerusalem. He also chaired a Jerusalem Council meeting to settle problems in the church (see Acts 15). Paul called this James, along with apostles Peter and John “pillars of the church” (Galatians 2:9, New Living Translation).
Contemporary English V.	When we arrived in Jerusalem, the Lord's followers gladly welcomed us. Paul went with us to see James the next day, and all the church leaders were present. Paul greeted them and told how God had used him to help the Gentiles.
New Berkeley Version New Living Translation	. The next day Paul went with us to meet with James, and all the elders of the Jerusalem church were present. After greeting them, Paul gave a detailed account of the things God had accomplished among the Gentiles through his ministry. V. 17 was placed with the previous passage for context.
The Passion Translation	When we finally arrived in Jerusalem, the believers welcomed us with delight. The next day Paul and our team had a meeting with Jacob and all the elders of the Jerusalem church. After greeting everyone, Paul explained in detail what God had accomplished through his ministry among the non-Jewish people.
Plain English Version	After we arrived in Jerusalem the Christians there were happy to see us and say hello to us. Paul agreed to do a Jewish ceremony The next day, we went with Paul to talk to James, one of the Christian leaders. All of the other Christian leaders in Jerusalem were there too. Paul said hello to them,

and then he told them about all of the things that God helped him do in the countries of the people that are not Jews.

- UnfoldingWord Simplified T. When we arrived in Jerusalem, a group of the believers greeted us happily. The next day Paul and the rest of us went to speak with James, who was the leader of the church there. All of the other leaders of the church in Jerusalem were also there. Paul greeted them, and then he told them all of the things that God had enabled him to do among the non-Jewish people.
- William's New Testament When we reached Jerusalem, the brothers there gave us a hearty welcome. On the next day we went with Paul to see James, and all the elders of the church came too. Paul first greeted them and then gave them a detailed account of what God had done among the heathen through his service.

Partially literal and partially paraphrased translations:

- American English Bible Well, when we arrived in JeruSalem, the brothers were all happy to see us. And the next [day], we went with Paul to see James and the rest of the elders. So [Paul] greeted them and started giving a detailed account of the things that God had done among the nations through his ministry.
- Beck's American Translation .
Breakthrough Version When we became in Jerusalem, the brothers gladly accepted us with pleasure. On the following *day*, Paul had entered together with us to James, and all the older *men* showed up. And after he said hello to them, he was recounting regarding each one of *the things* that God did among the non-Jews through his serving.
- Common English Bible **Meeting the Jerusalem church leaders**
On the next day Paul and the rest of us went to see James. All of the elders were present. After greeting them, he gave them a detailed report of what God had done among the Gentiles through his ministry. V. 17 is placed with the previous passage for context.
- A. Campbell's Living Oracles And when we were arrived at Jerusalem, the brethren received us with pleasure. And the next day Paul entered in with us to James; and all the elders were present. And having embraced them, he gave them a particular account of those things which God had done among the Gentiles by his ministry.
- New Advent (Knox) Bible When we reached Jerusalem, the brethren received us with joy. The next day Paul took us with him to see James; all the presbyters had gathered; and he greeted them, and told them point by point of all that God had done among the Gentiles through his ministry.
- NT for Everyone When we came to Jerusalem, the brothers and sisters welcomed us gladly. On the next day Paul went in with us to see James, with all the elders present. He greeted them and laid out before them everything which God had done through his ministry among the Gentiles, telling it all step by step. They praised God when they heard it. A portion of v. 20 is included for context.
- 20th Century New Testament On our arrival at Jerusalem, the Brethren there gave us a hearty welcome; And the next day Paul went with us to see James, and all the Officers of the Church were present. After greeting them, Paul related in detail all that God had done among the Gentiles through his efforts; And, when they had heard it, they began praising God, and said to Paul: "You see, Brother, that the Jews who have become believers in Christ may be numbered by tens of thousands, and they are all naturally earnest in upholding the Jewish Law. V. 20 is included for context.

Mostly literal renderings (with some occasional paraphrasing):

- Free Bible Version When we arrived in Jerusalem, the believers there welcomed us warmly. The next day Paul went with us to see James, and all the church leaders were there. After

	greeting them, Paul went through in detail everything God had done for the foreigners through his ministry.
God's Truth (Tyndale)	And when we were come to Jerusalem, the brethren received us gladly. And on the morrow Paul went in with us unto James. And all the elders came together. And when he had saluted them, he told by order all things, that God had wrought among the gentiles by his ministrations.
Montgomery NT	At length we reached Jerusalem, and the brothers there received us gladly. On the following day we went with Paul to call on James, and all the elders were present. After saluting them Paul rehearsed, one by one, the things that God had done among the Gentiles by his ministry.
Riverside New Testament	When we reached Jerusalem, the brethren welcomed us cordially. On the next day, Paul went in with us for an interview with James, and all the elders came. After saluting them, he related in detail all that God had done among the Gentiles through his service.
Urim-Thummim Version	And when we were come to Jerusalem, the brethren received us gladly. And the following day Paul went in with us to James; and all the elders were present. And when he had greeted them, he declared particularly what things Elohims had produced among the Gentiles by his ministry.
Weymouth New Testament	At length we reached Jerusalem, and there the brethren gave us a hearty welcome. On the following day we went with Paul to call on James, and all the Elders of the Church came also. After exchanging friendly greetings, Paul told in detail all that God had done among the Gentiles through his instrumentality.
Worsley's New Testament	And when we were come to Jerusalem, the brethren received us with joy. And the next day Paul went in with us to James: and all the elders were present. And when he had saluted them, he gave a particular narrative of the things which God had done among the Gentiles by his ministry.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>Paul is received by the Church of Jerusalem</p> <ul style="list-style-type: none"> • When we arrived in Jerusalem the brothers welcomed us warmly. The next day Paul went with us to James house where all the elders had gathered. After greeting them, Paul began telling them in detail everything God had done among the non-Jews through his ministry. <p>The notes for this verse are found in the Addendum.</p>
The Heritage Bible	<p>And we being into Jerusalem, the brothers welcomed us gladly. And the following day Paul went in with us to James, and all the elders were present. And having embraced them, he rehearsed to each and everyone of what God had done among the races by his ministry.</p>
New American Bible (2011)	<p>* When we reached Jerusalem the brothers welcomed us warmly. The next day, Paul accompanied us on a visit to James, and all the presbyters were present. He greeted them, then proceeded to tell them in detail what God had accomplished among the Gentiles through his ministry.</p> <p>* [21:17–26] The leaders of the Jewish Christians of Jerusalem inform Paul that the Jews there believe he has encouraged the Jews of the diaspora to abandon the Mosaic law. According to Acts, Paul had no objection to the retention of the law by the Jewish Christians of Jerusalem and left the Jews of the diaspora who accepted Christianity free to follow the same practice.</p>
New Jerusalem Bible	On our arrival in Jerusalem the brothers gave us a very warm welcome. The next day Paul went with us to visit James, and all the elders were present. After greeting them he gave a detailed account of all that God had done among the gentiles through his ministry.
Revised English Bible–1989	On our arrival at Jerusalem, the congregation welcomed us gladly.

Next day Paul paid a visit to James; we accompanied him, and all the elders were present.

After greeting them, he described in detail all that God had done among the Gentiles by means of his ministry.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	In Yerushalayim, the brothers received us warmly. The next day Sha'ul and the rest of us went in to Ya'akov, and all the elders were present. After greeting them, Sha'ul described in detail each of the things God had done among the Gentiles through his efforts.
Hebraic Roots Bible	And we being in Jerusalem, the brothers joyfully received us. And on the next day, Paul went in with us to Jacob. And all the elders came. And having greeted them, he related one by one what things YAHWEH had worked among the nations through his ministry.
Holy New Covenant Trans.	Later we arrived in Jerusalem; the brothers there were very happy to see us. The next day Paul went with us to visit Jacob. All of the elders were there too. Paul greeted all of them. Then he told them exactly how God had used him to do many things among non-Jewish people.
The Scriptures 2009	And when we had arrived in Yerushalayim, the brothers received us gladly. And on the following day Sha'ul went in with us to Ya'aqob, and all the elders came. And having greeted them, he was relating one by one what Elohim had done among the nations through his service.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...becoming but us to jerusalem gladly welcome us The Brothers [on] the [one] but following had entered The Paul with us to james All also come The [Men] Older and Greeting them [He] declared in one each [thing] what* makes The God in the nations through the service [of] him...
Alpha & Omega Bible	AFTER WE ARRIVED IN JERUSALEM, THE BRETHREN RECEIVED US GLADLY. AND THE FOLLOWING DAY PAULOS (<i>Paul</i>) WENT IN WITH US TO JAMES, AND ALL THE ELDERS WERE PRESENT. AFTER HE HAD GREETED THEM, HE BEGAN TO RELATE ONE BY ONE THE THINGS WHICH THEOS (<i>The Alpha & Omega</i>) HAD DONE AMONG THE GENTILES THROUGH HIS MINISTRY.
Awful Scroll Bible	And we coming to be in Jerusalem, the brothers take us up gladly. Furthermore, the coming-up day, Paul had gone-in with us with respects to James, and all the elders come-about-near. And greeting them, he was considering-away accordingly to each one, what God effects from-among the nations through his ministry.
Concordant Literal Version	Now at our coming to be in Jerusalem, the brethren welcome us with gratification." Now by the ensuing day, Paul had been in, together with us, to James. Besides, all the elders came along." And, greeting them, he unfolded, one by one, each of the things which God does among the nations through his dispensation."
exeGesés companion Bible	And being at Yeru Shalem, the brothers receive us with pleasure. <u>THE VOW OF PAULOS</u> And next, Paulos enters with us to Yaaqovos; and all the elders come: and he salutes them,

and declares to each, one by one,
what Elohim did among the goyim
through his ministry.

Orthodox Jewish Bible

And when we arrived in Yerushalayim, the Achim b'Moshiach there gave us a kabbalat panim welcome with lev same'ach.

And on the following day Rav Sha'ul was going in with us to Ya'akov [see p.848], and all the Ziknei HaKehillah came.

And having given them a "Shalom" greeting, Rav Sha'ul was explaining one by one the things Hashem did through his avodas kodesh as Moshiach's Shliach to the Goyim.

Rotherham's Emphasized B.

§ 37. Paul, in Jerusalem, is rescued from the Multitude by the Captain.

Now [when we came to Jerusalem] ||the brethren|| gladly' welcomed us. And [on the next day] Paul went in with us unto James, and [all' the elders] were present. And [saluting them] he went on to narrate' one by one, each of the things which God had wrought among the nations through his ministry.

Expanded/Embellished Bibles:

The Amplified Bible

When we arrived in Jerusalem, the brothers [Lit *brethren*.] and sisters welcomed us gladly. On the next day Paul went with us to [see] James [The half brother of Jesus, author of the Letter of James and leader of the church in Jerusalem, not to be confused with James the Apostle (John's brother).], and all the elders of the church were present. After greeting them, Paul began to give a detailed account of the things that God had done among the Gentiles through his ministry.

An Understandable Version

And when we came to Jerusalem, the brothers [*there*] welcomed us gladly. The next day Paul went with us to visit James [*the Lord's half-brother and a leader in the Jerusalem church*], with all of the elders [*of the Jerusalem church*] being present. And after greeting them Paul reported one by one the things that God had brought about among the Gentiles through his ministry.

The Expanded Bible

Paul Visits James

[^lArriving] In Jerusalem the ·believers [^lbrothers (and sisters)] ·were glad to see us [welcomed us warmly]. The next day Paul went with us to visit James, and all the elders [14:23] were there. Paul greeted them and ·told [recounted for] them ·everything [or in detail what; or one by one the things] God had done among the ·other nations [Gentiles] through ·him [^lhis ministry/service].

Jonathan Mitchell NT

[D reads: Then departing from there], with our coming to be [arrived] into the midst of Jerusalem, the brothers (= community of believers) favorably and gladly welcomed and received us.

So on the following [day], Paul was proceeding to be entering in with us to [meet with] Jacob (or: James). All the older men (or: elders) came to be present, as well. Then, after greeting and embracing them, he began leading out with a detailed account, unfolding one by one each of the things which God had done among the ethnic multitudes (= the non-Jews of the nations) through his attending service.

P. Kretzmann Commentary

Verses 17-19

The Jewish Uprising against Paul.

The reception at Jerusalem:

And when we were come to Jerusalem, the brethren received us gladly.

And the day following Paul went with us unto James; and all the elders were present.

And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

Kretzmann's **commentary** for Acts 21:17–19 has been placed in the **Addendum**.

Syndein/Thieme

And when we were come to Jerusalem, the brethren received us gladly.

{Note: The Church in Jerusalem was antagonistic toward Paul and Grace. They were legalistic to the core. So, the gladness probably had more to do with the money than with seeing Paul.}

And the day following Paul went in with us face to face with James {Jesus' half-brother and the apostle in charge of the Churches in Jerusalem}. And all the elders were present.

{Note: This again is a church leadership meeting. Elders refers to the pastors and teachers of the local churches in Jerusalem.}

And when he {Paul} had greeted them, he narrated in detail what certain functions The God had performed among the Gentiles through his ministry.

Translation for Translators

Paul agreed with church leaders to perform a Jewish purifying ritual.

Acts 21:17-26

When we arrived in Jerusalem, *a group of the believers* greeted us happily. The next day Paul and the rest of us went to speak with James, *who was the leader of the congregation there*. All of the *other leaders/elders of the congregation in Jerusalem* were also there. Paul greeted them, and then he reported all of the things that God had enabled him to do among the non-Jewish people.

The Voice

We continued on to Jerusalem and were welcomed warmly by the brothers there. The next day, we went together to visit James, and all the elders were there with him. Paul greeted them and then reported account after account of what God had done through him among the outsiders.

Bible Translations with Many Footnotes:

Lexham Bible

Paul Visits the Leaders of the Jerusalem Church

And when [*Here “when ” is supplied as a component of the temporal genitive absolute participle (“came”)] we came to Jerusalem, the brothers welcomed us gladly. And on the next day Paul went in with us to James, and all the elders were present. And after [*Here “after ” is supplied as a component of the participle (“greeting”) which is understood as temporal] greeting them, he began to relate [*The imperfect tense has been translated as ingressive here (“began to relate”)] one after the other [Literally “with respect to each one”] the things which God had done among the Gentiles through his ministry.

NET Bible®

When we arrived in Jerusalem, the brothers welcomed us gladly.⁵⁹ The next day Paul went in with us to see James, and all the elders were there.⁶⁰ When Paul⁶¹ had greeted them, he began to explain⁶² in detail⁶³ what God⁶⁴ had done among the Gentiles through his ministry.

^{59tn} Or “warmly” (see BDAG 144 s.v. ἀσμένως).

^{60tn} BDAG 760 s.v. παραγίνομαι 1 has this use under the broad category of meaning “draw near, come, arrive, be present.”

^{sn} All the elders were there. This meeting shows how the Jerusalem church still regarded Paul and his mission with favor, but also with some concerns because of the rumors circulating about his actions.

^{61tn} Grk “he”; the referent (Paul) has been specified in the translation for clarity.

^{62tn} Or “to report,” “to describe.” The imperfect verb ἐξηγήετο (exhgeito) has been translated as an ingressive imperfect.

^{63tn} BDAG 293 s.v. ε ς 5.e has “καθ ἓν one after the other (hence τὸ καθ ἓν ‘a detailed list’: PLille 11, 8 [III bc]; PTebt. 47, 34; 332, 16) J 21:25. Also καθ ἓν ἕκαστον...Ac 21:19.”

^{64sn} Note how Paul credited God with the success of his ministry.

The Spoken English NT

Paul Visits James, the Lord's Brother in Jerusalem

When we got to Jerusalem, the brothers and sisters gave us a warm welcome. The next day Paul went with us to visit James, and all the elders were there. Paul said hello to them all, and spent time giving them a detailed report of everything[†] God had done among the Gentiles through his ministry.

^t Lit. "he related to them each one by each one the things."

Wilbur Pickering's New T. And when we arrived in Jerusalem the brothers received us gladly. The next day Paul, with us, went to see James, and all the elders were present.⁵ After greeting them he reported one by one the things that God had done among the Gentiles through his ministry.

(5) This was obviously a put up job. They were ready and waiting for him.

Literal, almost word-for-word, renderings:

Assemble

Analytical-Literal Translation Now we having come to be [fig., having arrived] in Jerusalem, the brothers [and sisters] received us gladly. Then on the next [day] Paul had gone in with us to James, and all the elders were present. And having embraced them, he began reporting one by one each of [the things] which God did among the Gentiles through his ministry.

Benjamin Brodie's trans. And when we came into Jerusalem, the brethren received us gladly. Then, on the next day, Paul went in with us face-to-face to James, and all the elders [mature members of the local church] were present.

And after greeting them, he explained every single thing [one event after another] which God had performed among the Gentiles through his ministry .

Charles Thomson NT Now when we arrived at Jerusalem, the brethren received us with joy. And on the day following Paul went with us to James. And when all the elders were come, he saluted them and gave them a particular account of all that God had done among the Gentiles by his ministry; which when they heard, they glorified the Lord, and said to him, Thou seest, brother, how many myriads there are of believing Jews, and they are all zealous observers of the law.

Context Group Version And when we had come to Jerusalem, the brothers received us gladly. And the day following Paul went in with us to James; and all the elders were present. And when he had greeted them, he rehearsed one by one the things which God had done among the ethnic groups through his service.

Far Above All Translation And when we arrived in Jerusalem, the brothers received us gladly. Then on the next *day* Paul went with us into James's *house*, and all the elders were present.

And he greeted them and related each *thing* one by one of what God had done among the Gentiles through his ministry.

Modern English Version

Paul Visits James

When we had come to Jerusalem, the brothers received us gladly. On the next day Paul went with us to James, and all the elders were present. He greeted them and recounted one by one what God had done among the Gentiles through his ministry.

Modern Literal Version 2020 Now *after* we came* to Jerusalem, the brethren gladly accepted us.

{May 23, 59 AD. Paul's fifth visit to Jerusalem.}

Now the next *day*, Paul was going-into it, together-with us, to James, and all the elders came*.

And having greeted them, he was describing *to every* one, each of the things God did* among the Gentiles through his service.

Revised Geneva Translation And when we had come to Jerusalem, the brothers received us gladly.

And the next day Paul went in with us to James. And all the elders were assembled there.

And after he had embraced them, he told in order all things that God had worked among the Gentiles through his ministry.

The gist of this passage:

Paul is received warmly by fellows believers in Jerusalem. He tells them about his ministry among the gentiles.

Acts 21:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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, aorist (deponent) middle participle; genitive/ablative case	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
hêmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
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
Hierosoluma (Ἱεροσόλυμα) [pronounced hee-er-os-OL-oo-mah]	<i>a double peace; transliterated, Jerusalem, Hierosolyma; this can refer to the city itself or to its inhabitants</i>	feminine singular proper singular noun/location; accusative case	Strong's #2414

Translation: *We had come to Jerusalem,...*

Paul and Luke and whoever else was on Paul's team, along with some of the disciples from Caesarea, arrived in Jerusalem.

Acts 21:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
asménōs (ἀσμένως) [pronounced as-MEHN-ocē]	<i>gladly, with joy, with pleasure</i>	adverb	Strong's #780
apodechomai (ἀποδέχομαι) [pronounced ap-od-EHKH-om-ahee]	<i>to take fully, to welcome (persons), to approve (things); to accept (from), to receive (gladly); to accept what is offered from without</i>	3 rd person plural, aorist (deponent) middle indicative	Strong's #588
hêmas (ἡμᾶς) [pronounced hay-MASS]	<i>us, to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588

Acts 21:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
adelphoi (ἀδελφοί) [pronounced <i>ad-el-FOY</i>]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, nominative case	Strong's #80

Translation: ...[and] the brothers [there] welcomed us with joy.

We do not know exactly where they went, whether there was a common building which served as their church, or if a number of people knew that Paul was coming and they simply came out to greet him.

Recall that Paul is carrying with him a large financial gift, so let me suggest that, until that gift is in the hands of the church at Jerusalem, Paul is going to be warmly glad-handed everywhere that he goes.

Acts 21:17 *We had come to Jerusalem, [and] the brothers [there] welcomed us with joy.* (Kukis mostly literal translation)

Acts 21:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῆ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
epioûsa (ἐπιούσα) [pronounced <i>ep-ee-OO-sah</i>]	<i>coming upon, approaching; when used of time, coming on, being at hand, next, following, on the following day</i>	feminine singular, present participle; dative, locative or instrumental case	Strong's #1966
eiseimi (εἴσειμι) [pronounced <i>ICE-i-mee</i>]	<i>to go in (to), to enter</i>	3 rd person singular, pluperfect active indicative	Strong's #1524
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
sun (σύν) [pronounced <i>soon</i>]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862

Acts 21:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêmin (ἡμῖν) [pronounced hay-MEEN]	<i>to us, of us, by us; for us</i>	1 st person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)
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
lakôbos (Ἰάκωβος) [pronounced ee-AK-oh-boss]	<i>supplanter; transliterated, Jacob, James</i>	proper singular masculine noun; accusative case	Strong's #2385

Translation: The next day, Paul, along with us, went in face to face with James.

It is likely that plans were made to meet up the next day, and that is what Paul and company did. They went to meet directly with James, the Lord's half brother.

It is somewhat odd that James did not come to meet Paul immediately. It says that Paul *goes in* to meet face to face with James. Perhaps this is his home; perhaps an early church was in existence at this time—likely just a building designed for meetings and not in the least ornate. Maybe donated or lent to the believers to make use of.

In any case, James is in somewhere; and Paul goes to him. Although nothing is said about the large gift that Paul is carrying (or one of his co-workers is carrying, at some point, that gift went from Paul to James. I would suggest that this took place right here, when Paul and James first meet up.

Acts 21:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pantes (πάντες) [pronounced PAHN-tehç]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
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
paraginomai (παραγίνομαι) [pronounced pahr-ahg-EEN-ohm-ai]	<i>to come [arrive, be present]; to appear, to make a public appearance; to come near, to approach; to stand by, to come to the aid of</i>	3 rd person plural, aorist (deponent) middle indicative	Strong's #3854
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588

Acts 21:18b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
presbutêros (πρεσβύτερος) [pronounced <i>pres-BOO-tehr-oss</i>]	<i>elders; Israelite members of the Sanhedrin; seniors, Christian presbyters; old men, aged men, ambassadors</i>	masculine plural noun; nominative case	Strong's #4245

Translation: *The elders also arrived [at about the same time].*

Elders is the masculine plural noun presbutêros (πρεσβύτερος) [pronounced *pres-BOO-tehr-oss*], which means, *elders; Israelite members of the Sanhedrin; seniors, Christian presbyters; old men, aged men, ambassadors*. Strong's #4245. Through much of Acts (and Luke) we find this word used in association with the chief priests, as in, *the chief priests and elders* (Luke 20:1 22:52 Acts 4:23 23:14) or in some other similar combination (Acts 4:5, 8 6:12). However, this was also a term used for certain members of the church (Acts 11:30 14:23 15:2, 4). Therefore, this can be a good or bad or neutral term, depending upon its context.

We would expect the early church, in some ways, to resemble Jewish worship when established in a Jewish community (most churches would be established in majority gentile communities). However, here, in Jerusalem, there does not appear to be much difference between the elders in Judaism and the elders of the church.

It is these elders who are going to speak to Paul (Acts 21:20–25).

There were a number of church elders—likely not the same as the brothers previously mentioned—and they also show up. As we will find out, they will have something to say to Paul.

Acts 21:18 *The next day, Paul, along with us, went in face to face with James. The elders also arrived [at about the same time].* (Kukis mostly literal translation)

I see it this way. The elders hold back until the gift has been received. James receives the gift, and now the elders are here. They have some things to say to Paul.

Acts 21:19a

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
aspazomai (ἀσπάζομαι) [pronounced <i>as-PAD-zom-ahēe</i>]	<i>enfolding in the arms, that is, (by implication) saluting, (figuratively) welcoming, embracing, greeting, one who is taking leave</i>	masculine singular, aorist (deponent) middle participle; nominative case	Strong's #782
autous (αὐτούς) [pronounced <i>ow-toose</i>]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: *Having greeted them,...*

Although it is implied that Paul greets these men, it is likely that everyone in Paul's crew made some sort of contact.

Acts 21:19b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exēgéomai (ἐξηγέομαι) [pronounced ex-ayg- EH-ohm-ah-ee]	<i>to describe; to tell, to declare; to consider (out) (aloud), to rehearse, to unfold</i>	3 rd person singular, imperfect (deponent) middle/passive indicative	Strong's #1834
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
Here spelled kath (καθ) [pronounced kath] because it comes before a vowel with a rough breathing.			
heís, mia, hen (εἷς, μία, ἓν) [pronounced hicc, MEE-ah, ehn]	<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>	neuter singular numeral adjective, accusative case	Strong's #1520
hekastos (ἕκαστος) [pronounced HEHK-as- , which means, toss]	<i>each [one], every [man, one]; both, any [man, one]</i>	masculine singular adjective; accusative case	Strong's #1538
Together, could these words mean, <i>to each one individually?</i>			
In Acts 21:19, these three words are translated variously as, <i>one by one, in detail, to everyone, accordingly to each one, one by each, regarding each one of, one by one each of, point by point, (of) everything, one after the other, with respect to each one</i> . A few translations essentially ignored these words or gave a translation which did not appear to match the words given.			
hôn (ὧν) [pronounced hown]	<i>from whom, from which, from what, of that; of one [another], whose</i>	neuter plural relative pronoun, genitive/ablative case	Strong's #3739
poieô (ποιέω) [pronounced poi-EH- oh]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	3 rd person singular, aorist active indicative	Strong's #4160
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
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588

Acts 21:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ethnê (ἔθνη) [pronounced EHTH-nay]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, dative, locative or instrumental case	Strong's #1484
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
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
diakonia (διακονία) [pronounced dee-ak-on-EE-ah]	<i>attendance (as a servant); aid, (official) service (especially of the Christian teacher, or technically of the diaconate); (ad-) minister (-ing, -tration, -try), office, relief, service (-ing)</i>	feminine singular noun, genitive/ablative case	Strong's #1248
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...[Paul] described one by one [the things] which God had done among the gentiles through his ministry.

The way that I read this, Paul is not simply talking about himself, but about the ministry which involves these men who he is traveling with. He is probably the one doing all of the talking, but he has things to say about each person in his group and about the ministry which they have had to the gentiles.

But is Paul speaking primarily of himself? There is an easy way to say *the service of us* (in a direct quote); but here it does read *his service*. So, perhaps Paul is primarily speaking of himself? And could Paul be speaking of himself simply to exclude the others not of credit but of responsibility?

Acts 21:19 Having greeted them, [Paul] described one by one [the things] which God had done among the gentiles through his ministry. (Kukis mostly literal translation)

Paul's ministry is a group effort. Even though he speaks of his ministry, that ministry includes many of the people who have traveled with him to this point. The importance of secondary personnel is so fundamental as to cause a rift between Paul and Barnabas when it came to bringing Mark aboard for this past missionary tour.

Acts 21:17–19 We had come to Jerusalem, [and] the brothers [there] welcomed us with joy. The next day, Paul, along with us, went in face to face with James. The elders also arrived [at about the same time]. Having greeted them, [Paul] described one by one [the things] which God had done among the gentiles through his ministry. (Kukis mostly literal translation)

Acts 21:17–19 When we arrived in Jerusalem, the brothers warmly welcomed us. The next day, we all went to meet with James. The elders of the church arrived at about the same time. Having greeted them, Paul began to describe just what God had done among the gentiles with each man through his ministry. (Kukis paraphrase)

From reading this passage, it sounds as if everything is fine in Jerusalem. It sounds as if the warnings were overblown, and that everyone is getting along famously. Given all of the stern warnings, one begins to think, *maybe they were simply a bit overblown.*

The next passage, however, is going to indicate that something else entirely is going on.

Now the ones having heard honor the God; and they said to him, “You keep on seeing, brother, how ten thousand are in the Jews of the believing ones and all a zealously of the Torah they are under. Now we were informed about you, that a departure you teach from Moses, according to the gentiles all the Jews [among them], telling them not to circumcise the children nor the customs to keep on walking [in].

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Now the ones having heard [this] honored God and they said to [Paul], “You keep on seeing, brother, how [there] are thousands among the believing Jews [here] and all [of them] keep on being zealous of the Law. Now, we have been informed about you, that you teach a departure from Moses, to all the Jews throughout the gentile [nations], telling them not to circumcise [their] children nor to keep on walking in [accepted Jewish] customs.

Now those hearing this honored God, and then said to Paul, “You have seen how there are thousands of believing Jews here to continue being zealous of the Mosaic Law. At the same time, we have been informed about you, that you teach all Jews living in gentile nations to depart from Moses, telling them not to circumcise their own children and to stop following accepted Jewish customs.

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) Now the ones having heard honor the God; and they said to him, “You keep on seeing, brother, how ten thousand are in the Jews of the believing ones and all a zealously of the Torah they are under. Now we were informed about you, that a departure you teach from Moses, according to the gentiles all the Jews [among them], telling them not to circumcise the children nor the customs to keep on walking [in].
- Complete Apostles Bible And hearing this, they were glorifying the Lord, saying to him, "You see, brother, how many myriads of Jews there are having believed, and they are all zealous for the law; and they have been informed about you, that you are teaching defection from Moses, to all the Jews who are among the Gentiles, saying for them not to circumcise their children nor to walk in our customs.
- Douay-Rheims 1899 (Amer.) But they hearing it, glorified God and said to him: Thou seest, brother, how many thousands there are among the Jews that have believed: and they are all zealous for the law. Now they have heard of thee that thou teachest those Jews, who are among the Gentiles to depart from Moses: saying that they ought not to circumcise their children, nor walk according to the custom.

Holy Aramaic Scriptures	<p>And when they heard, they gave praise unto Alaha {God}. And they said unto him, "You see, our Brother, how many thousands {lit. tens of thousands} there are in Yehud {Judea} who have believed? And all these, they are zealous of The Namusa {The Law}!</p> <p>But, it was said unto them concerning you, that you teach all the Yehudaye {the Judeans/the Jews} who are among the Gentiles, that they should separate from Mushe {Moses}, while you are saying that they shouldn't be circumcising their sons, and not be walking in the customs of The Namusa {The Law}.</p>
James Murdock's Syriac NT	<p>And when they heard [it] they glorified God. And they said to him: Our brother, Thou seest how many myriads there are in Judaea who have believed: and these are all zealous for the law.</p> <p>And it hath been told them, of thee, that thou teachest all the Jews that are among the Gentiles to depart from Moses, by telling them not to circumcise their children, and not to observe the rites of the law.</p>
Original Aramaic NT	<p>And when they had heard, they praised God and said to him: "You see our brother, how many tens of thousands are in Judea who have believed, and they are all zealous of The Law."</p> <p>"But it has been told them that you teach all the Jews who are among the Gentiles to separate from Moses while you say that they should not circumcise their sons and that they should not walk by the custom of The Law."</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And hearing it, they gave praise to God; and they said to him, You see, brother, what thousands there are among the Jews, who have the faith; and they all have a great respect for the law:</p> <p>And they have had news of you, how you have been teaching all the Jews among the Gentiles to give up the law of Moses, and not to give circumcision to their children, and not to keep the old rules.</p>
Bible in Worldwide English	<p>When they heard it, they praised the Lord. They said to Paul, Brother, there are many thousands of Jews who believe. They all say we must obey the law of Moses. They have heard that you teach all the Jews who live in other lands. They heard that you tell them not to obey Moses law: that they need not circumcise their children like the Jews do; and they can leave the Jewish ways of living.</p>
Easy English	<p>After the leaders had listened to Paul, they praised God. Then they said, 'Brother Paul, you can see the problem. There are now many thousands of Jews who have believed in Jesus. But they also really want to obey the Law of Moses. These Jews here have heard about what you teach Jewish people in other countries. They think that you say to them, "You do not need to obey the Law of Moses any longer. You do not need to circumcise your children. You do not need to live in the way that Jewish people usually live."</p> <p style="padding-left: 40px;"> Brother is a name that a Christian may call another Christian.</p>
Easy-to-Read Version–2008	<p>When the leaders heard this, they praised God. Then they said to Paul, "Brother, you can see that thousands of Jews have become believers, but they think it is very important to obey the Law of Moses. They have been told that you teach the Jews who live in non-Jewish regions to stop following the Law of Moses. They have heard that you tell them not to circumcise their sons or follow our other customs.</p>
God's Word™	<p>When the spiritual leaders heard about everything, they praised God. They said to Paul, "You see, brother, how many thousands of Jews are now believers, and all of them are deeply committed to Moses' Teachings. But they have been told that you teach all the Jews living among non-Jewish people to abandon Moses. They claim that you tell them not to circumcise their children or follow Jewish customs.</p>

Good News Bible (TEV)	After hearing him, they all praised God. Then they said, "Brother Paul, you can see how many thousands of Jews have become believers, and how devoted they all are to the Law. They have been told that you have been teaching all the Jews who live in Gentile countries to abandon the Law of Moses, telling them not to circumcise their children or follow the Jewish customs.
J. B. Phillips	Then they said to him, "You know, brother, how many thousands there are among the Jews who have become believers, and that every one of these is a staunch upholder of the Law. They have been told about you—that you teach all Jews who live among the Gentiles to disregard the Law of Moses, and tell them not to circumcise their children nor observe the old customs. A portion of v. 20 was placed with the previous passage for context.
<i>The Message</i>	They had a story to tell, too: "And just look at what's been happening here—thousands upon thousands of God-fearing Jews have become believers in Jesus! But there's also a problem because they are more zealous than ever in observing the laws of Moses. They've been told that you advise believing Jews who live surrounded by unbelieving outsiders to go light on Moses, telling them that they don't need to circumcise their children or keep up the old traditions. This isn't sitting at all well with them.
NIRV New Life Version	. When they heard this, they thanked the Lord. Then they said to him, "You see, brother, how many thousands of Christians there are among the Jews. They all obey the Law of Moses. They have heard about you. They have heard you teach the Jews who live among people who are not Jews. They have heard you teach them to break away from the Law of Moses. They say you are telling them not to do the religious act of becoming a Jew and not to follow old religious ways of worship.

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

Casual English Bible	By the time Paul stopped talking, the leaders were cheering God. Then they spoke to Paul. "Dear brother, you know that thousands of Jews now believe in Jesus. At the same time, though, they devoutly follow the laws of Moses, like other observant Jews do. But some people are telling these local Jewish believers that you're teaching Jewish believers abroad to forget the laws of Moses, skip circumcision, and retire our traditions. They say you're telling the Jews they don't have to be Jews anymore—that they can follow Jesus the same way non-Jews do.
Contemporary English V.	Everyone who heard this praised God and said to Paul: My friend, you can see how many tens of thousands of the Jewish people have become followers! And all of them are eager to obey the Law of Moses. But they have been told that you are teaching those who live among the Gentiles to disobey this Law. They claim that you are telling them not to circumcise their sons or to follow Jewish customs.
Goodspeed New Testament	They praised God when they heard it, and they said to him, "You see, brother, how many thousand believers there are among the Jews, all of them zealous upholders of the Law. They have been told that you teach all Jews who live among the heathen to turn away from Moses, and that you tell them not to circumcise their children nor to observe the old customs.
The Living Bible	They praised God but then said, "You know, dear brother, how many thousands of Jews have also believed, and they are all very insistent that Jewish believers must continue to follow the Jewish traditions and customs. [literally, "they are all zealous for the law."] Our Jewish Christians here at Jerusalem have been told that you are against the laws of Moses, against our Jewish customs, and that you forbid the circumcision of their children.
New Berkeley Version	.

New Living Translation	After hearing this, they praised God. And then they said, "You know, dear brother, how many thousands of Jews have also believed, and they all follow the law of Moses very seriously. But the Jewish believers here in Jerusalem have been told that you are teaching all the Jews who live among the Gentiles to turn their backs on the laws of Moses. They've heard that you teach them not to circumcise their children or follow other Jewish customs.
The Passion Translation	When they heard Paul's report, they praised God. And they said to him, "You should know, brother, that there are many tens of thousands of Jews who have also embraced the faith and are passionately keeping the law of Moses. But they've heard a rumor that you've been instructing the Jews everywhere to abandon Moses by telling them they don't need to circumcise their children or keep our Jewish customs.
Plain English Version	After they heard his story, James and the other leaders said to God, "Thank you God. You are great." Then they said to Paul, "Listen, brother, there are thousands of Jewish people here that believe in Jesus, and they are very careful to do everything in the law that Moses gave us. But we have heard people say that you tell the Jewish Christians in those other countries to stop following our law. Those people reckon you tell Jewish people not to do a young man operation on their sons, and they reckon you tell Jewish people to stop doing other things from our culture. Look, we know their story isn't true, but some of the other Jewish people here believe that story about you. A portion of v. 22 is included for context.
Radiant New Testament	When they heard this, they praised God. But then they said to Paul, "Brother, you see that thousands of Jews have become believers. All of them try very hard to obey the law. They've been told that you teach the Jews who live among the Gentiles to turn away from the Law of Moses. They think that you teach those Jews to give up our Jewish ways and not circumcise their children.
UnfoldingWord Simplified T.	When they heard that, James and the other elders thanked God. Then one of them said to Paul, "Brother, you know that there are very many thousands of us Jewish people here who have believed in the Lord Jesus. Also, you know that we all continue very carefully to obey the laws that Moses gave us. But our fellow Jewish believers have been told that when you are among non-Jews, you tell the Jewish believers who live there that they should stop obeying the laws of Moses. People say that you tell those Jewish believers not to circumcise their sons and not to practice our other customs. We do not believe that they are telling the truth about you.
William's New Testament	They gave the glory to God, when they heard it, and said to him, "You see, brother, how many thousand believers there are among the Jews, all of them zealous champions of the law. They have been repeatedly told about you that you continuously teach the Jews who live among the heathen to turn their backs on Moses, and that you continue to tell them to stop circumcising their children, and to stop observing the cherished customs.

Partially literal and partially paraphrased translations:

American English Bible	And after hearing about it, they glorified God. Then they said to him: 'Our brother, 'You know how many thousands of believers there are among the Jews, and they all zealously obey the Law. But they've heard the rumor that you're teaching Jews who live among the nations an apostasy from Moses, telling them not to circumcise their children or to follow our traditions.
Beck's American Translation .	

Breakthrough Version	The <i>people</i> listening were admitting that God is magnificent. And they said to him, "You are seeing, brother, how many tens of thousands there are among the Jewish <i>people</i> of the <i>ones</i> who have trusted, and they are all people with a strong desire of the law. It was echoed down to them about you that you teach a divorce from Moses to all the Jewish <i>people</i> throughout the nations, saying for them not to be circumcising the children, nor to be traipsing around in the customs.
Len Gane Paraphrase	After hearing this, they praised the Lord and said to him, "Do you see, brother, how many thousands of Jews there are who believe, and all are zealous for the Law. "They have been informed about you, that you teach all the Jews among the Gentiles to forsake Moses telling them that they don't need to circumcise their children not have to live by the customs.
A. Campbell's Living Oracles	And when they heard it, they glorified God, and said to him, Brother, you see how many myriads of believing Jews there are: and they are all zealous for the law. Now, they have been informed of you, that you teach all the Jews, which are among the Gentiles, to apostatize from Moses, saying, that they ought not to circumcise their children, nor to walk according to the customs.
New Advent (Knox) Bible	They praised God for the news he gave, and said, Brother, thou canst see for thyself how many thousands of the Jews have learned to believe, and they are all zealous supporters of the law. And this is what has come to their ears about thee; that thou dost teach the Jews in Gentile parts to break away from the law of Moses, telling them not to circumcise their children, and not to follow the tradition.
NT for Everyone	"You see, brother," they said, "that there are many thousands of Jews who have believed. They are all of them fiercely enthusiastic for the law. But what they have heard about you is that you teach all the Jews who live among the nations to abandon Moses, telling them not to circumcise their children and not to keep the customs. A portion of v. 20 is placed with the previous passage for context.
20 th Century New Testament	And, when they had heard it, they began praising God, and said to Paul: "You see, Brother, that the Jews who have become believers in Christ may be numbered by tens of thousands, and they are all naturally earnest in upholding the Jewish Law. Now they have heard it said about you, that you teach all Jews in foreign countries to forsake Moses, for you tell them not to circumcise their children or even to observe Jewish customs.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	When they heard this, they glorified God. Then they said to Paul, "You see, brother, how many thousands of Jews have believed, and all of them are zealous for the law. But they are under the impression that you teach all the Jews who live among the Gentiles to forsake Moses, telling them not to circumcise their children or observe our customs.
Revised Ferrar-Fenton Bible	When they heard it, they thanked God, and remarked to him: "You see, brother, how many tens of thousands of believers there are among the Judeans; and they are all enthusiastic for the law. They have been sedulously informed respecting you, however, that you instruct all the Jews who are among the heathen to apostatize from Moses; advising them not to circumcise their children, nor pay any attention to the customs.
Free Bible Version	When they heard what had happened they praised God and told Paul, "Brother, you can see how many thousands of Jews have come to trust in the Lord, and they all keep the Law very carefully. They have been told that you teach Jews living among the foreigners to ignore the Law of Moses, telling them not to circumcise their children and not to follow our customs.

- Riverside New Testament After hearing him, they gave glory to God and said to Paul, "You see, brother, how many tens of thousands of believers there are among the Jews, and they are all zealous for the Law. These have heard reports that you are teaching all the Jews who live among the Gentiles to break away from Moses, telling them not to circumcise their children and not to observe the customs.
- Weymouth New Testament And they, when they had heard his statement, gave the glory to God. Then they said, "You see, brother, how many tens of thousands of Jews there are among those who have accepted the faith, and they are all zealous upholders of the Law. Now what they have been repeatedly told about you is that you teach all the Jews among the Gentiles to abandon Moses, and that you forbid them to circumcise their children or observe old-established customs.

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) After hearing this, they all praised God, but they said, "You see, brother, how many thousands of Jews of Judea have come to believe, and all of them are zealous for the Law. Yet they have heard that you teach the Jews who live in pagan nations to depart from Moses, telling them not to have their sons circumcised and to renounce Jewish customs.
11:2; Gal 5:1
Romans 2:15; Gal 3:22
- The Heritage Bible And hearing it, they glorified the Lord and said to him, You, brother, are gazing at how many thousands among the Jews there are who believe, and they are all zealous of the law;
And they are catechized concerning you, that you teach standing away from Moses to all the Jews who are among the races, saying not to circumcise their children, and not to walk after the customs.
- New Jerusalem Bible They gave glory to God when they heard this. Then they said, 'You see, brother, how thousands of Jews have now become believers, all of them staunch upholders of the Law; and what they have heard about you is that you instruct all Jews living among the gentiles to break away from Moses, authorising them not to circumcise their children or to follow the customary practices.
- Revised English Bible—1989 When they heard this, they gave praise to God. Then they said to Paul: "You observe, brother, how many thousands of converts we have among the Jews, all of them staunch upholders of the law. Now they have been given certain information about you: it is said that you teach all the Jews in the gentile world to turn their backs on Moses, and tell them not to circumcise their children or follow our way of life.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible On hearing it, they praised God; but they also said to him, "You see, brother, how many tens of thousands of believers there are among the Judeans, and they are all zealots for the *Torah*. Now what they have been told about you is that you are teaching all the Jews living among the Goyim to apostatize from Moshe, telling them not to have a *b'rit-milah* for their sons and not to follow the traditions.
- Hebraic Roots Bible And hearing, they glorified the Master, and said to him, You see, brother, how many myriads there are of Jews that have believed, and all are zealous ones of the *Torah*. And it hath been told them, of thee, that thou teach all the Jews that are among the gentiles to depart from Moses, by telling them not to circumcise their children, and not to observe the customs of the *Torah*.
- Holy New Covenant Trans. When the leaders heard these things, they gave glory to God. Then they said to Paul, "Brother, you can see that thousands of Jews have become believers, and

they all think it is very important to obey the law of Moses. These Jews have heard that you tell Jews who live in other countries among non-Jews to abandon the law of Moses. They heard that you tell those Jews not to circumcise their children and not to obey Jewish customs.

The Scriptures 2009

And when they heard it, they praised the Master. And they said to him, "You see, brother, how many thousands of Yehu?im there are who have believed, and all are ardent for the Torah,

"But they have been informed about you that you teach all the Yehu?im who are among the nations to forsake Mosheh, saying not to circumcise the children nor to walk according to the practices.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...The [Men] but Hearing {them} recognized the god [They] say also [to] him [You] see Brother (How) Many (Ten) Thousands are in the jews [of] the [men] having believed and All [Men] Enthusiasts [of] the law become [They] are taught but about you for separation [You] teach from moses the in the nations all jews Saying not to circumcise them the children neither [in] the customs {them} to walk...

Awful Scroll Bible

And hearing it, they were giving Splendor to the Lord, and said to him, "You behold-the-experience, brother, how many countless of Jews, that are having confided, and all begin-by being zealous of the Law.

(")What is more, they are being accordingly-reported about you, that you teach all Jews along down the nations to apostatize from Moses, instructing, not to cut-around children, moreover- to walk- -not -about in the customs.

Concordant Literal Version

Now those who hear glorified God. Besides, they said to him, "You are beholding, brother, how many tens of thousands there are among the Jews who have believed, and all are inherently zealous for the law?

Now they were instructed concerning you that you teach all the Jews among the nations apostasy from Moses, telling them not to be circumcising their children, nor yet to be walking in the customs."

exeGesés companion Bible

...- and they hear it and glorify Adonay.

And they say to him, You observe, brother, how many myriads of Yah Hudiym there are who trust;

and they are all zealots of the torah:

and they catechize about you,

that you doctriate

all the Yah Hudiym among the goyim

to apostatize from Mosheh,

wording that they ought

neither to circumcise their children,

nor to walk after the customs.

Orthodox Jewish Bible

And the ones who heard were saying, "Baruch Hashem!" And they said to him, "You see, Ach b'Moshiach, how many thousands there are among the Yehudim who have emunah [in our Moshiach] and they all have kanous (zealousness), are shomer mitzvot for the Torah [Sinai Covenant and its mitzvot].

"And these Orthodox Jewish ma'aminim hameshichiyim have heard a rumor informing them about you, that you teach the Yehudim living among the Goyim in the Golus to be shmad and to commit apostasy from Moshe [Rabbeinu, i.e., Orthodox Judaism], telling them to abandon bris milah for Bnei Yisroel and not to be shomer regarding the darkhei haTorah ["ways of the Torah," i.e. the Sinai Covenant and its mitzvot]. [BAMIDBAR 6:2,5].

Rotherham's Emphasized B. And ||they|| having heard, began glorifying God; and they said to him—

Thou observest, brother, [how many myriads] there are, among the Jews, who have believed, and [all] are [zealous for] the law].
 Now they have heard it rumoured concerning thee, that [an apostasy] art thou teaching [from Moses] unto all' the Jews [who are among the nations], telling them, not to be circumcising their children, nor [by the customs] to be walking.

Expanded/Embellished Bibles:

- An Understandable Version And when they heard [all] this, they gave honor to God, then said to Paul, "Brother, you can see how many thousands of Jewish believers [in Christ] there are [everywhere] and all of them are eager to observe the [requirements of the] Law of Moses. Now these [Jewish Christians] have been informed that you are teaching all the Jews living among the Gentiles to give up [following the teaching of] Moses, [even] telling them not to circumcise their children and not to practice the [other] customs [of the Jewish religion].
- The Expanded Bible When they heard this, they ·praised [gave glory to] God. Then they said to ·Paul [·him], "Brother, you can see that many thousands of ·our people [·the Jews] have become believers [2:41, 47; 4:4]. And they ·think it is very important to obey [·are passionate about; are zealots for] ·the law of Moses [·the Law]. They have ·heard [been informed] about your teaching, that you tell ·our people [·the Jews] who live among the ·nations [Gentiles] to ·leave the law of Moses [·forsake/abandon Moses]. They have heard that you tell them not to circumcise their children and not to ·obey [observe; ·walk in] our ·customs [or traditional way of life].
- Jonathan Mitchell NT Now after hearing [these things] they began giving the glory and ascribing the reputation to God [D and other MSS: the Lord (= Yahweh, or, Christ)]. Besides this, they said to him, "Brother, you are now observing and noticing how many tens of thousands there are among the Jews of those having trusted and are continuing in believing – and they all continue humbly from their beginning being zealots of the Law (or: zealous about the Law).
 "Yet they have been orally instructed concerning you, that you are repeatedly (or: habitually) teaching all the Jews down through the ethnic multitudes (or: nations; non-Jews) an apostasy away (a revolt; a standing away) from Moses, constantly telling them not to be circumcising [their] children, nor even to be living their lives (continually walking about) in (by; with) the customs.
- Syndein/Thieme And having heard it, they began to glorify the Lord, but they said unto him, "You observed a series of facts and concluded {'theoreo' -where we get Theory}, brother, how many thousands {in the numbers game} of Jews there are which have believed with results that continue forever and they keep on subsisting zealous for the law." {Note: 'Began to glorify' is an idiom that is like Madison Ave advertising today. They are saying that is so wonderful to hear about the Gentiles, BUT . . . like today saying "We are happy to hear about grace, but look at the thousands of believing Jews adhering to the Mosaic Law! - That out-numbers your accomplishments!" These Jews ARE saved . . . but are now trying to be spiritual by works, not the Grace of God.}
 And they {the thousands of Jews} are orally taught concerning you {Paul}, that you teach all the Jews which are among the Gentiles to forsake {'apostasia' where we get apostasy - means Paul teaches to defect from the Mosaic Law} Moses, saying that they ought not to circumcise their children . . . neither to walk after the customs {Jewish traditions}.
 {Note: Just as today, if the pastor-teachers are legalistic, they teach the masses legalism. They are saying they have been maligning Paul and his teaching to all the believers in Jerusalem - and Paul is so far out of fellowship that he accepted the 'rebuke'.}

Translation for Translators When they heard that, James and the other elders said, “Praise the Lord!” Then *one of them* said to Paul, “Brother/Friend, you (*sg*) know that there are very many thousands of us (*inc*) Jewish people *here* who have believed *in the Lord Jesus*. Also, you know that *we (inc)* all continue very carefully to obey the laws *that Moses gave us*. *But our fellow Jewish believers* have been told {have heard *people say*} that when you are among non-Jews, you tell the Jewish believers who live there that they should stop obeying *the laws* [MTY] *◀of Moses/that Moses received from God*. *People say that you tell those Jewish believers* not to circumcise their sons and not to practice our other customs. *We(exc)* do not believe *that this is true*.

The Voice When they heard his story, they praised God.

James and the Elders: Brother, *we have a problem*. You can see that we have thousands of Jewish believers here, and all of them are zealous law keepers. 21 They’ve heard all kinds of rumors about you—that you teach all the Jews living among the outside nations to forget about Moses entirely, that you tell believers not to circumcise their sons, that you teach them to abandon all our customs.

Bible Translations with Many Footnotes:

Lexham Bible **And when** [*Here “when” is supplied as a component of the participle (“heard”) which is understood as temporal] **they heard this** , [*Here the direct object is supplied from context in the English translation] **they began to glorify** [*The imperfect tense has been translated as ingressive here (“began to glorify”)] **God**. **And they said to him**, “You see, brother, how many ten thousands there are among the Jews who have believed, and they are all zealous adherents of the law. And they have been informed about you that you are teaching all the Jews who are among the Gentiles the abandonment of Moses, telling them not to circumcise their [*Literally “the”; the Greek article is used here as a possessive pronoun] children or to live according to our [Literally “according to the”; the Greek article is used here as a possessive pronoun] customs.

NET Bible® When they heard this, they praised⁶⁵ God. Then they said to him, “You see, brother, how many thousands of Jews⁶⁶ there are who have believed, and they are all ardent observers⁶⁷ of the law.⁶⁸ They have been informed about you – that you teach all the Jews now living⁶⁹ among the Gentiles to abandon⁷⁰ Moses, telling them not to circumcise their children⁷¹ or live⁷² according to our customs.

⁶⁵tn Or “glorified.”

⁶⁶tn Grk “how many thousands there are among the Jews.”

^{sn} How many thousands of Jews. See Acts 2-5 for the accounts of their conversion, esp. 2:41 and 4:4. Estimates of the total number of Jews living in Jerusalem at the time range from 20,000 to 50,000. [Kukis: If memory serves, nearly a million Jews will be slaughtered by the Romans in A.D. 70.]

⁶⁷tn Or “are all zealous for the law.” BDAG 427 s.v. ζηλωτής 1.a.β has “of thing...to νόμου an ardent observer of the law Ac 21:20.”

⁶⁸sn That is, the law of Moses. These Jewish Christians had remained close to their Jewish practices after becoming believers (1 Cor 7:18-19; Acts 16:3).

⁶⁹tn BDAG 511 s.v. κατά B.1.a has “τοὺς κ. τὰ ἔθνη Ιουδαίους the Judeans (dispersed) throughout the nations 21:21.” The Jews in view are not those in Palestine, but those who are scattered throughout the Gentile world.

⁷⁰tn Or “to forsake,” “to rebel against.” BDAG 120 s.v. ἀποστασία has “ἀποστασίαν διδάσκεις ἀπὸ Μωϋσέως you teach (Judeans) to abandon Moses Ac 21:21.”

^{sn} The charge that Paul was teaching Jews in the Diaspora to abandon Moses was different from the issue faced in Acts 15, where the question was whether Gentiles needed to become like Jews first in order to become Christians. The issue also appears in Acts 24:5-6, 13-21; 25:8.

⁷¹sn That is, not to circumcise their male children. Biblical references to circumcision always refer to male circumcision.

The Spoken English NT	<p>^{72th} Grk “or walk.”</p> <p>When they heard his report, they started praising God. They said to him, “Brother, you can see how many tens of thousands of Jewish believers there are.^u And they’re all passionate about the law. They’ve been told about you that you teach all the Jews living among the Gentiles to turn away from Moses. They say you tell people not to circumcise^v their children or to practice the Jewish customs.</p> <p>^{u.} Some mss have, “...of believers there are in Judea,” or “...of believers there are among the Jews.”</p> <p>^{v.} Prn. sir-kum-size.</p>
Wilbur Pickering’s New T.	<p>Paul submits to a false agenda</p> <p>But after listening they ‘glorified’ the Lord⁶ by saying to him:⁷ “You see, brother, how many tens of thousands are the Jews who have believed, and they are all zealous for the law; but they have been informed about you that you teach all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children nor to walk according to our customs.⁸</p> <p>(6) Instead of ‘the Lord’, some 30% of the Greek manuscripts read ‘God’ (as in NIV, NASB, LB, TEV, etc.).</p> <p>(7) They listened politely, but had a different agenda. What follows is an obvious ‘put down’. There probably were not ‘tens of thousands’ of believing Jews, and if they were genuine followers of Jesus Christ, they should not have been so bound to Jewish customs. Besides ‘putting Paul in his place’ they were imposing a false legalism on him, to which he should not have capitulated. But he was disobeying God anyway, just by being there.</p> <p>(8) I suspect that this was a false charge.</p>
Literal, almost word-for-word, renderings:	
Analytical-Literal Translation	<p>So having heard, they began glorifying the Lord, having said to him, "You see, brother, how many thousands there are of Jews having believed, and all are zealots for the Law.</p> <p>"But they are informed about you, that you are teaching apostasy from Moses to all Jews among the Gentiles, saying [for] them not to be circumcising their children nor to be walking [fig., conducting themselves] [according to] the customs.</p>
Benjamin Brodie’s trans.	<p>Now after hearing about these things, they glorified God and replied to him: “You can clearly see, brother, how many there are among the Jews who have believed. However, all [of the Jewish Christians] are enthusiastic adherents for the law. Furthermore, they have been instructed about you, that you teach abandonment from Moses to all the Jews among the Gentiles, claiming they do not have to circumcise their sons nor conduct their lives according to customs [they are not ready to abandon the Mosaic law .</p>
Charles Thomson NT	<p>And on the day following Paul went with us to James. And when all the elders were come, he saluted them and gave them a particular account of all that God had done among the Gentiles by his ministry; which when they heard, they glorified the Lord, and said to him, Thou seest, brother, how many myriads there are of believing Jews, and they are all zealous observers of the law. Now they have been informed concerning thee, that thou teachest all the Jews who are among the Gentiles to abandon Moses, telling them not to circumcise their children, nor walk in the established rites. Vv. 18–19 are included for context.</p>
Context Group Version	<p>And they, when they heard it, publicly honored God; and they said to him, You see, brother, how many tens of thousands there are among the Judeans of those that have given trust; and they are all zealous for the law: and they have been informed concerning you, that you teach all the Judeans who are among the ethnic groups</p>

to forsake Moses, telling them not to circumcise their children neither to walk after the customs.

Far Above All Translation And those listening glorified the Lord, and said to him, “You see, brother, how many tens of thousands of Jews there are who have believed, and they are all zealous of the law. But they have been instructed concerning you that you teach all the Jews who are among the Gentiles defection from Moses, saying that they should not circumcise their children, or observe the customs.

Legacy Standard Bible And when they heard it they *began* glorifying God; and they said to him, “You see, brother, how many thousands [Lit *ten thousands*] there are among the Jews of those who have believed, and they are all zealous for the Law; and they have been told about you, that you are teaching all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children nor to walk [Observe or live by] according to the customs.

Modern Literal Version 2020 Now having heard it, they were glorifying the Lord, and said to him, You are now viewing brother, how-many tens of thousands there are of the Jews, the ones having believed, and they are* all zealous ones of the law; and they were instructed concerning you, that you are teaching to all the Jews throughout the nations apostasy from Moses, saying not to circumcise themselves, and the children nor to walk according-to the customs.

The gist of this passage: The elders glorify God, based upon what Paul has said, and then they offer their own testimony. However, they emphasize the Mosaic Law more than they emphasize Jesus.

20-21

Acts 21:20a			
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
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
doxazô (δοξάζω) [pronounced dox-AD-zo]	<i>to think someone is glorious; to give glory and honor to someone; to clothe with honor; to impart glory</i>	3 rd person plural, imperfect active indicative	Strong’s #1392
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong’s #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong’s #2316

Translation: Now the ones having heard [this] honored God...

Paul is there with his crew and the elders of the Jerusalem focus upon him specifically. All of the second person references are singular.

Again, things seem to be going alright at this point. They honor God, based upon Paul's testimony.

They start out by saying some fairly nice things about Paul, and they glorified God for his ministry among the gentiles.

Acts 21:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person plural, aorist active indicative	Strong's #3004
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
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
theōreō (θεωρέω) [pronounced theh-oh-REH-oh]	<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 nd person singular, present active indicative	Strong's #2334
adelphos (ἀδελφός) [pronounced ad-el-FOSS]	<i>a brother (literally or figuratively)</i>	masculine singular noun, vocative	Strong's #80
posos (πόσος) [pronounced POHS-oss]	<i>how much (large, long or [plural] many): - how great (long, many), what</i>	feminine plural, interrogative or correlative pronoun of amount; nominative case	Strong's #4214
muriásdes (μυριάδες) [pronounced moo-ree-AH-dehs]	<i>ten thousand, thousands; an innumerable multitude, a myriad, an unlimited number; innumerable hosts</i>	masculine plural adjective, nominative case	Strong's #3461
eisi (εἰσὶ) [pronounced i-SEE] eisin (εἰσίν) [pronounced i-SEEN]	<i>are, be, were</i>	3 rd person plural, present indicative	Strong's #1526 (a form of #1510)
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 21:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tois (τοῖς) [pronounced <i>toïç</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
Ioudaῖοι (Ἰουδαῖοι) [pronounced <i>ee-ou-DYE-oy</i>]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural proper noun; dative, locative or instrumental case	Strong's #2453
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
πιστεύδ (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

Translation: ...and they said to [Paul], “You keep on seeing, brother, how [there] are thousands among the believing Jews [here]...”

We begin with *they said*, which would refer back to the elders. Maybe Paul is surrounded by five or ten elders of the Jerusalem church. There will not be a spokesman, but several of them will do the speaking.

Notice that they call Paul *brother* here, but they are not thinking anything about brotherly love.

“You have told us about your ministry, so let us tell you about ours. Surely you have seen that there are thousands of believing Jews here in Jerusalem? That is what we have been doing.” The implication is, *you have had a ministry outside of Jerusalem, but we have had a vibrant ministry within Jerusalem.*

The elders seem to be saying, “You’ve given your bragamony; so now let us give our bragamony.”

They speak of *believing Jews* here, but believing in who or what? These elders do not mention the name of Jesus (Paul doesn’t either).

Acts 21:20c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
pantes (πάντες) [pronounced <i>PAHN-tehç</i>]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
zêlôtês (ζηλωτής) [pronounced <i>dzay-low-TAYÇ</i>]	<i>zealot, zealous; one burning with zeal</i>	masculine plural noun; nominative case	Strong's #2207

Acts 21:20c			
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
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; genitive/ablative case	Strong's #3551
huparchô (ὑπάρχω) [pronounced hoop-AR-khoh]	<i>to begin under (quietly), to be; to come (forth, into existence), to be present (at hand); expletively, to exist (as copula or subordinate to an adjective, participle, adverb or preposition, or as auxiliary to principal verb); to live</i>	3 rd person plural, present active indicative	Strong's #5225

Translation: ...and all [of them] keep on being zealous of the Law.

The church elders do not mention Jesus, but they will speak of **the Law**, of Moses and of Jewish customs.

Then they add the coup de gras: "Now only do we have thousands upon thousands of converts, but they are also zealous for the Mosaic Law."

In other words, "We have got this whole two-fer thing going on here. They have believed in Jesus *and* they love the Mosaic Law." He seems to be implying that the Christians in Jerusalem were perhaps in a more rarified atmosphere than Paul's converts. There is even the possibility that this denigrates Paul's evangelism, as he apparently cannot get his converts to also follow the Law.

Because there are going to be many references to the Mosaic Law, the **Doctrine of the Mosaic Law** (by R. B. Thieme, Jr.) has been placed in the **Addendum**.

Acts 21:20 Now the ones having heard [this] honored God and they said to [Paul], "You keep on seeing, brother, how [there] are thousands among the believing Jews [here] and all [of them] keep on being zealous of the Law. (Kukis mostly literal translation)

Acts 21:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katêcheô (κατηχέω) [pronounced kat-ay-KHEH-oh]	<i>to have, to hold (fast), to keep (in memory), to possess, to retain, to seize on, to stay, to take, to withhold, to restrain; to instruct, to inform</i>	3 rd person plural, aorist passive indicative	Strong's #2727
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012

Acts 21:21a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: Now, we have been informed about you,...

“By the way,” these elders say to Paul, “We know about you. We know who you are and what you do outside of Jerusalem. We are going to say this publically and we don't think that you are going to deny these things.”

So, despite all the warm welcomes and the brother-this and brother-that, Paul is going to get the 3rd degree here. It is not necessarily a harsh 3rd degree, just an attempt to gather damaging information about him.

Acts 21:21b

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
apostasia (ἀποστασία) [pronounced ahp-os-tahs-EE-ah]	<i>a falling away, defection, departure, forsaking, abandonment; and transliterated apostasy</i>	feminine singular noun, accusative case	Strong's #646
didaskô (διδάσκω) [pronounced did-AS-koh]	<i>to teach, to instruct, to impart knowledge, to instill doctrine</i>	2 nd person singular, present active indicative	Strong's #1321
apó (ἀπό) [pronounced aw-PO]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
Mōseus/Mōsês/ Mōusês (Μωσεύς/ Μωσῆς/Μωϋσῆς) [pronounced moce- YOOÇ, moh-SACE, mao-SACE]	<i>drawing out; transliterated Moses</i>	masculine singular proper noun; genitive/ablative case	Strong's #3475

There is the slightest of variations here (which is related to the different spellings of *Moses*. Almost all manuscripts have *μωυσεως*; a few have *μωυσεος* instead.

Translation: ...that you teach a departure from Moses,...

The elders make this accusation: “Outside of Jerusalem, you teach a departure from Moses.”

The word used here is the feminine singular noun *apostasia* (ἀποστασία) [pronounced ahp-os-tahs-EE-ah], which is obviously the word brought into the English as *apostasy*. However, just because our word is based upon the spelling of this word, that does not mean that is the meaning of this word. It means, *.a falling away, defection, departure, forsaking, abandonment*. It has other meanings as well. Strong's #646.

“You are teaching out among the gentiles to depart from Moses.”

There is a very negative connotation to this word in the English. There is no negative connotation regarding the Greek word before us. Its context can make it a negative word, however, as here.

Acts 21:21c			
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
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
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
ethnê (ἔθνη) [pronounced EHTH-nay]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, accusative case	Strong's #1484
pantas (πάντας) [pronounced PAHN-tas]	<i>the whole, all (of them), everyone; anything</i>	masculine plural adjective, accusative case	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; accusative case	Strong's #2453

Translation: ...to all the Jews throughout the gentile [nations],...

The elders are not that concerned when it comes to gentiles, but Paul is teaching this departure from Moses to the Jews who live among the gentiles.

They are asking, “What about the Jews in the Roman cities that you evangelize? Are you telling them to forsake the Law?”

The implication is, “Why exactly do you think this is necessary?”

Do you see the problem with the Law and with Jewish legalism? You allow just the smallest amount of it in (remember that notice sent out from Jerusalem to all the churches in the Roman empire?), and a little bit leavens the entire lump.

Acts 21:21d			
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
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
peritemnō (περιτέμνω) [pronounced per-ee-TEHM-noh]	<i>to cut around, to circumcise</i>	present active infinitive	Strong's #4059
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
tekna (τέκνα) [pronounced TEK-na]	<i>children, daughters, sons; metaphorically, citizens; those produced</i>	neuter plural noun; accusative case	Strong's #5043

Translation: ...telling them not to circumcise [their] children...

“Here is what you are saying, Paul. You are telling good Jewish parents not to circumcise their children.”

Point in fact, Paul was not teaching that. Paul was teaching that circumcision does not mean anything. It is not a good thing, it is not a bad thing; it is simply something that people do. There is no longer any merit in circumcision.

The basic doctrine **Circumcision** (by R. B. Thieme, Jr.) is in the **Addendum**. The concept is simple. Circumcision is not a negative or a positive. No one is more saved when he is circumcised; or less saved when he is not. It is irrelevant to God, like a person having a tall forehead. It is not good; it is not bad; it just is. Other people may have their own personal opinion about such a thing; but their opinion is unrelated to the Christian life.

They are taking something which Paul may refer to neutrally, but present it as if Paul is against circumcision.

Circumcision is something which is not relevant to a church. It is not evil or wrong for parents to have their children circumcised, regardless of the racial background of the parents. But, there is no spiritual meaning which can be affixed to circumcision anymore.

Nevertheless, Paul is not telling any Jewish parent not to circumcise their children. Whether they do or not is a non-issue.

Acts 21:21e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mêde (μηδέ) [pronounced may-DEH]	<i>and not, but not, nor [yet] (continuing a negation), not</i>	negative conjunctive particle	Strong's #3366
tois (τοίς) [pronounced toyce]	<i>(to, in by) the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
ethê (ἔθη) [pronounced ETH-ay]	<i>customs, manners, usages prescribed by law or habit, institutes, prescriptions, rites</i>	neuter plural noun; dative, locative or instrumental case	Strong's #1485
peripateô (περιπατέω) [pronounced per-ee-paht-EH-oh]	<i>to walk [around, to and fro, all over, about]; metaphorically used to mean to conduct oneself [typically, consistently in life]; to live, to pass through life, to function [in life]</i>	present active infinitive	Strong's #4043

Translation: ...nor to keep on walking in [accepted Jewish] customs.

"We have all of these great Jewish customs, customs followed by Jews all over the world. And you are telling them not to practice any of these customs?" The implication is, "Heavens no!"

They are taking Paul's accurate teaching on circumcision and distorting it.

Acts 21:21 *Now, we have been informed about you, that you teach a departure from Moses, to all the Jews throughout the gentile [nations], telling them not to circumcise [their] children nor to keep on walking in [accepted Jewish] customs.* (Kukis mostly literal translation)

What they believe that Paul is doing is horrendous in their own eyes. These people were brought up under the Law. "Surely you are not telling other Jews to abandon the Law, are you?"

Acts 21:20–21 *Now the ones having heard [this] honored God and they said to [Paul], "You keep on seeing, brother, how [there] are thousands among the believing Jews [here] and all [of them] keep on being zealous of the Law. Now, we have been informed about you, that you teach a departure from Moses, to all the Jews throughout the gentile [nations], telling them not to circumcise [their] children nor to keep on walking in [accepted Jewish] customs.* (Kukis mostly literal translation)

The letter which is closely related to these issues is the book of **Galatians** ([HTML](#)) ([PDF](#)) ([WPD](#)) ([Folder](#)).

Acts 21:20–21 *Now those hearing this honored God, and then said to Paul, "You have seen how there are thousands of believing Jews here to continue being zealous of the Mosaic Law. At the same time, we have been informed about you, that you teach all Jews living in gentile nations to depart from Moses, telling them not to circumcise their own children and to stop following accepted Jewish customs.* (Kukis paraphrase)

The elders continue speaking to Paul. Here, they will offer him a *solution* so that no one at the Jerusalem church thinks badly of him.

What the elders are asking for is money, but this is going to be done very artfully. They might as well be skilled pickpockets at this point.

What then keeps on being? Doubtless they will hear that you have come. This (thing) therefore, do whatever to you we keep on saying. Are to us men, four [of them]—a vow they keep on having from themselves. These having taken, be purified with them and incur [the expense] upon them, that they will shave the head. And will know all that from which they have had about you, no one keeps on being [misinformed]. But rather, you walk judiciously and it keeps on being guarded, the Law.

Acts
21:22–24

What then [should] happen? No doubt, [Jewish believers] will hear that you have come [to Jerusalem]. This thing, therefore, do, whatever [it is] that we say. We have four men [and] they keep on having a vow from themselves. Take these [men] and be purified with them and incur [the expense of the vow which is] upon them—they will shave [their] heads. [By these actions], all [Jewish believers here in Jerusalem] will know [the truth] about you, [so that] no one keeps on being [misinformed]. Instead, [they will know that] you keep on walking judiciously and that [you] keep the Law.

What exactly should you do during your visit here? No doubt that Jewish believers all over Jerusalem will know that you have come here. So, do what we say to head off any problems. We have four men and each of them has taken a self-imposed vow. Take these men and be purified with them, and incur the expense of their vows, which vows begin when they shave their heads. By means of the actions we suggest, all of the Jewish believers here in Jerusalem will know the truth about you, and they will no longer be misinformed. Instead, they know that you walk righteously and judiciously, keeping the Mosaic Law.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	What then keeps on being? Doubtless they will hear that you have come. This (thing) therefore, do whatever to you we keep on saying. Are to us men, four [of them]—a vow they keep on having from themselves. These having taken, be purified with them and incur [the expense] upon them, that they will shave the head. And will know all that from which they have had about you, no one keeps on being [misinformed]. But rather, you walk judiciously and it keeps on being guarded, the Law.
Complete Apostles Bible	What then? It is necessary for an assembly to come together; for they will hear that you have come. Therefore do this, which we say to you: There are four men with us who have taken a vow upon themselves. Take them and purify yourself with them, and pay for them that they may have their head shaved, and that all may know that those things of which they have been informed about you are nothing, but that you are agreeing with and keeping the law yourself.
Douay-Rheims 1899 (Amer.)	What is it therefore? The multitude must needs come together: for they will hear that thou art come. Do therefore this that we say to thee. We have four men, who have a vow on them. Take these and sanctify thyself with them: and bestow on them, that they may shave their heads. And all will know that the things which they have heard of these are false: but that thou thyself also walkest keeping the law.
Holy Aramaic Scriptures	On account, therefore, that it will be announced unto them that you have come here,

perform the thing which we are saying unto you: For us are four men, who have vowed unto themselves that they should be cleansed.

Take them, and go be cleansed with them, and pay their expense, so that they should have their heads shaved, and every man will know that the thing which was said about you, is a lie, and that unto The Namusa {The Law}, you obey it, and you guard it.

James Murdock's Syriac NT	Now, because they have heard that thou hast arrived here, do thou what we tell thee. We have four men, who have vowed to purify themselves. Take them, and go and purify thyself with them, and pay the expenses along with them, as they shall shave their heads; that every one may know, that what is said against thee is false, and that thou fulfillst and observest the law.
Original Aramaic NT	"Therefore, because this has been heard by them, they have come here." "Do what we tell you; we have four men who have vowed to purify themselves." "Take them and go be purified with them and pay the cost with them to shave their heads, and it will be known to everyone that whatever was spoken about you is false, and that you fulfill and keep The Law."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	What then is the position? They will certainly get news that you have come. Do this, then, which we say to you: We have four men who have taken an oath; Go with these, and make yourself clean with them, and make the necessary payments for them, so that they may be free from their oath: and everyone will see that the statements made about you are not true, but that you put yourself under rule, and keep the law.
Bible in Worldwide English	What should we do about it? Many people will gather together because they will surely hear that you have come. Now then, do the thing we tell you. We have four men who have made a promise. Take them with you. Make yourself clean with them, the way the law says to do. Pay the cost for having their hair cut. Then all the people will know that all the things they heard about you are not true. They will know that you live the way the law says you should live.
Easy English	We need to do something about this problem. These Jewish believers will certainly hear that you are in Jerusalem. We will tell you what you must do. There are four Jewish men in our group who have made a promise to God. You must go with these men to the temple. There, they will wash to make themselves clean in front of God. Join with them when they do that. Then pay the priest the money for their sacrifices. After that, the men can cut the hair off their heads. When you do that, everyone will understand about you. They will see what you have done. They will know that you yourself obey the Law of Moses. They will know that what they have heard about you is not true.
Easy-to-Read Version—2008	"What should we do? The Jewish believers here will learn that you have come. So we will tell you what to do: Four of our men have made a vow to God. Take these men with you and share in their cleansing ceremony. Pay their expenses so that they can shave their heads. This will prove to everyone that the things they have heard about you are not true. They will see that you obey the Law of Moses in your own life.
God's Word™	What should we do about this? They will certainly hear that you're in town. So follow our advice. We have four men who have made a vow to God. Take these men, go through the purification ceremony with them, and pay the expenses to shave their heads. Then everyone will know that what they've been told about you isn't true. Instead, they'll see that you carefully follow Moses' Teachings.
Good News Bible (TEV)	They are sure to hear that you have arrived. What should be done, then?

This is what we want you to do. There are four men here who have taken a vow. Go along with them and join them in the ceremony of purification and pay their expenses; then they will be able to shave their heads. In this way everyone will know that there is no truth in any of the things that they have been told about you, but that you yourself live in accordance with the Law of Moses.

J. B. Phillips

What will happen now, for they are simply bound to hear that you have arrived? Now why not follow this suggestion of ours? We have four men here under a vow. Suppose you join them and be purified with them, pay their expenses so that they may have their hair cut short, and then everyone will know there is no truth in the stories about you, but that you yourself observe the Law.

The Message

“We’re worried about what will happen when they discover you’re in town. There’s bound to be trouble. So here is what we want you to do: There are four men from our company who have taken a vow involving ritual purification, but have no money to pay the expenses. Join these men in their vows and pay their expenses. Then it will become obvious to everyone that there is nothing to the rumors going around about you and that you are in fact scrupulous in your reverence for the laws of Moses.

NIRV

What should we do? They will certainly hear that you have come. So do what we tell you. There are four men with us who have made a promise to God. Take them with you. Join them in the Jewish practice that makes people pure and ‘clean.’ Pay their expenses so they can have their heads shaved. Then everyone will know that these reports about you are not true in any way. They will know that you yourself obey the law.

New Life Version

What should we do about it? They will hear that you have come. You must do what we tell you. We have four men with us who have made a promise to God. Take these four men and go through the religious worship of washing with them. You pay to have their hair cut off. Then everybody will know what they have heard about you is not true. They will know you are careful to obey the Law of Moses.

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

Casual English Bible

We have to figure out what to do about this. No doubt they’ll hear about you coming to town. Here’s what we’d like you to do. And we’d ask you to please do it. We have four men who have taken a vow. [7] Go with them. All of you need to purify yourselves for worship. Paul, we want you to pay for yourself and for each of the men to get your heads shaved as part of the ritual. If you do this, Paul, everyone will see that you respect Jewish traditions and obey the laws. Then they’ll know that the rumors they heard about you are nothing but lies.

⁷21:23It’s unclear what vow the four men took. But the Jerusalem church leaders were asking Paul to take it too. Some Bible experts say they wonder if this vow was related to the vow Paul had taken when he got ready to return to Jerusalem (see the note for Acts 18:18). Another popular guess is that Paul and the four men with him would be going through the cleansing rituals to wash away spiritual impurities from their contact with people who were unholy—meaning they weren’t devoted to God. So the men needed to wash away the unholiness. The ritual for that seems to be the one described in Numbers 19:11-13. It’s a week-long process, like Paul’s, as reported in Acts 21:27. Non-Jews aren’t mentioned in the Numbers 19 ritual. What we find there are corpses; it wasn’t kosher to touch a corpse without washing up afterward in a religious ritual. In time, some Jews came to think of non-Jews as equally polluting, spiritually speaking—a bit like dead meat walking.

Contemporary English V.

What should we do now that our people have heard that you are here? Please do what we ask, because four of our men have made special promises to God.

Goodspeed New Testament	<p>Join with them and prepare yourself for the ceremony that goes with the promises. Pay the cost for their heads to be shaved. Then everyone will learn that the reports about you are not true. They will know that you do obey the Law of Moses.</p> <p>What then? They will be sure to hear that you have come. So do what we tell you. We have four men here who are under a vow. Join them, undergo the rites of purification with them, and pay their expenses so that they can have their heads shaved. Then everybody will understand that there is no truth in the stories about you, but that you yourself observe the Law.</p>
The Living Bible	<p>Our Jewish Christians here at Jerusalem have been told that you are against the laws of Moses, against our Jewish customs, and that you forbid the circumcision of their children. Now what can be done? For they will certainly hear that you have come.</p> <p>“We suggest this: We have four men here who are preparing to shave their heads and take some vows. Go with them to the Temple and have your head shaved too—and pay for theirs to be shaved. V. 21 is included for context.</p>
New Berkeley Version New Living Translation	<p>.</p> <p>What should we do? They will certainly hear that you have come.</p> <p>“Here’s what we want you to do. We have four men here who have completed their vow. Go with them to the Temple and join them in the purification ceremony, paying for them to have their heads ritually shaved. Then everyone will know that the rumors are all false and that you yourself observe the Jewish laws.</p>
The Passion Translation	<p>They will certainly hear that you’ve come to Jerusalem. So what is the proper way to proceed? We urge you to follow our suggestion. We have four men here who have taken a vow and are ready to have their heads shaved. Now go with them to the temple and sponsor them in their purification ceremony, and pay all their required expenses. Then everyone will know that the rumors they’ve heard are false. They’ll see that you are one who lives according to the law of Moses.</p>
Plain English Version	<p>And those people will hear that you came here, and they might be angry with you. So you need to do something to show everyone that the story they heard about you is not true.</p> <p>So listen. Do this to show everyone that story is not true. You see, there are 4 men among us that have promised something to God, so they have to buy things to do a ceremony to make themselves clean. So you join those men, and go with them to God’s ceremony house, and do that ceremony with them, and pay for the things they buy. Then they can shave their heads. That’s our culture, to show that they have done everything they promised to do. And the people will see you do all that with those men at God’s ceremony house, and they will know that the things people told them about you are not true, and they will know that you do everything in our Jewish law and culture. A portion of v. 22 was placed with the previous passage for context.</p>
Radiant New Testament	<p>What should we do? They will hear that you’ve come. So please do what we tell you. There are four men with us who’ve made a promise to God. Go with them and join them in the Jewish practice that makes people pure and clean. Pay their expenses so they can have their heads shaved. Then everyone will know that these reports about you aren’t true in any way. They’ll know that you yourself obey the law.</p>
UnfoldingWord Simplified T.	<p>But our fellow Jewish believers will hear that you have come, and they will be angry with you. So you need to do something to show them that what they heard about you is not true. So please do what we suggest to you. There are four men among us who have made a vow to God. Go with these men to the temple and do the ceremonies there necessary for you and them to be able to worship in the temple. Then, when it is time for them to offer the sacrifices, pay for what they offer. After that, they can shave their heads to show that they have done what they said they would do. When people see you in the courts of the temple with those men, they will</p>

William's New Testament know that what they have been told about you is not true. Instead, all of them will know that you obey all our Jewish laws.
 What is your duty, then? They will certainly hear that you have come. Now you must do just what we tell you. We have here four men who are under a vow. Take them along with you, purify yourself with them, and bear the expense for them of having their heads shaved. Then everybody will know that none of those things they have been told about you are so, but that you yourself are living as a constant observer of the law.

Partially literal and partially paraphrased translations:

American English Bible 'So, what do you suppose we can do about this?
 'Since they're going to hear that you've arrived, this is what we're telling you to do: 'We have four men who've taken a sacred vow... Take them with you, and all of you should cleanse yourselves ceremonially, then pay to have your heads shaved. That way, everyone will know that there's no truth to the rumors we've heard about you, and that you're personally following the rules and obeying the Law.

Beck's American Translation .
 Breakthrough Version So what is *to be done*? They, by all means, will hear that you have come. So do this *thing* that we say to you. We have four men having a vow on themselves. After taking these *men* along, be consecrated together with them, and pay on them so that they will shave *their* head and everyone will know that what has been echoed down to them about you is nothing, but you yourself even march in step, observing the law.

Common English Bible What about this? Without a doubt, they will hear that you have arrived. You must therefore do what we tell you. Four men among us have made a solemn promise. Take them with you, go through the purification ritual with them, and pay the cost of having their heads shaved. Everyone will know there is nothing to those reports about you but that you too live a life in keeping with the Law.

Len Gane Paraphrase "Therefore what is to be done, for the multitude will surely hear that you have come.
 "Now do what we tell you. We have four men who are under a vow.
 "Take them, purify yourself with them, and pay their expenses, so that they may shave their heads, then all will know that the things of which they heard about you are nothing, and that you, yourself, also live orderly and obey the Law.

A. Campbell's Living Oracles What is it then? The multitude must, by all means, come together; for they will hear that you are come.
 Therefore, do this that we say to you: there are with us four men who have a vow upon them; take them, and purify yourself with them, and be at charges for them, that they may shave their heads: and all will know that there is nothing in those things which they have heard of you; but that you yourself walk regularly, keeping the law.

New Advent (Knox) Bible What will happen? Why, a multitude of them will assuredly gather round thee, hearing that thou hast come. Follow our advice, then, in this; we have four men here who are under a vow; if thou wilt take these with thee, and join in their purification and defray the cost for the shaving of their heads, then all will see clearly that the report they have heard about thee has no substance, and that thou dost follow the observances of the law like other men.[3]
 [3] Num. 6.9. It was the custom for richer Jews to pay for the sacrifices offered by the poor on such occasions; and St Paul, though he asserted the freedom of the Gentiles, himself conformed to such Jewish usages, cf. I Cor. 9.20.

NT for Everyone Where does this leave us? They will certainly hear that you have come. So do what we tell you: there are four men here who have taken a vow upon themselves. Join in with these men. Purify yourself along with them, and pay the expenses for them as they have their heads shaved. That way everyone will know that there is no truth

in the accusations against you, but rather that you too are behaving as a law-observant Jew should.

20th Century New Testament Well now, as they are certain to hear of your arrival, do what we are going to suggest. We have four men here, who have of their own accord put themselves under a vow. Join these men, share their purification, and bear their expenses, so that they may shave their heads; and then all will see that there is no truth in what they have been told about you, but that, on the contrary, you yourself rule your life in obedience to the Jewish Law.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	<p>What then should we do? They will certainly hear that you have come. Therefore do what we advise you. There are four men with us who have taken a vow.</p> <p>Take these men, purify yourself along with them, and pay their expenses so they can have their heads shaved. Then everyone will know that there is no truth to these rumors about you, but that you also live in obedience to the law.</p>
Conservapedia Translation	<p>"So what should we do? The crowd will have to come together. They will hear that you have come back."</p> <p>"So do as we say: We have four men who have a vow on them."</p> <p>"Take them, purify yourself with them, and pay their expenses, so that they can shave their heads. That way, everyone may know that those rumors that they were told about you are false, and in fact you yourself walk in an orderly fashion, and keep the Law."</p>
Revised Ferrar-Fenton Bible	<p>What is it, then? The crowd will certainly assemble; for they will learn that you have arrived.</p> <p>"Suppose you do what we advise you: there are four men with us who have taken a vow on themselves; joining, be purified with them, and share the expenses with them, when they shave their heads. Then all will know that there is no truth in the reports concerning you; but that, on the contrary, you yourself keep the directions of the law.</p>
Free Bible Version	<p>"So what should we do about it? People will certainly get to hear that you've arrived here. This is what we want you to do: Four men among us have taken a vow. Go with them and perform the purification rituals with them, paying for them to have their heads shaved. That way everyone will know there's no truth to the rumors they've heard about you, but that you yourself observe the Law in the way that you live.</p>
International Standard V	<p>What is to be done? They will certainly hear that you have come. So do what we tell you. We have four men who are under a vow. Take these men, go through the purification ceremony with them, and pay their expenses to shave their heads. Then everyone will know that there is nothing in what they have been told about you, but that you are carefully observing and keeping the Law.</p>
Montgomery NT	<p>"What then ought to be done? They will certainly hear that you are come.</p> <p>"So do this that we tell you.</p> <p>"We have four men here under a vow; associate yourself with them, purify yourself with them, and pay their expenses so that they may have their heads shaved; then every one will know that there is no truth in the rumors that they have heard about you; but that you yourself walk orderly obeying the law.</p>
Riverside New Testament	<p>What then? It will be generally heard that you have come. So do this that we tell you. There are among us four men who are under a vow. Take these men and go through purification with them and pay their expenses, so that they may shave their heads. Then all will know that what they have heard about you amounts to nothing, but that you yourself walk in obedience to the Law.</p>

Leicester A. Sawyer's NT	What then is <i>[to be done]</i> ? They will hear everywhere that you have come. Do this, therefore, which we tell you. We have four men having a vow upon them; take them and be purified with them, and pay their expenses, that they may shave their heads, and all will know that the information which they have of you is not correct, but that you walk also yourself keeping the law.
Weymouth New Testament	What then ought you to do? They are sure to hear that you have come to Jerusalem; so do this which we now tell you. We have four men here who have a vow resting on them. Associate with these men and purify yourself with them, and pay their expenses so that they can shave their heads. Then everybody will know that there is no truth in these stories about you, but that in your own actions you yourself scrupulously obey the Law.
Worsley's New Testament	What then is <i>to be done</i> ? The people must necessarily meet together; for they will hear that thou art come. Do this therefore, which we advise thee. Here are four men with us, that have a vow upon them: take these and be purified with them, and join in their expences, that they may shave their head: and <i>that</i> all may know, that there is nothing in what they have heard of thee; but thou thyself walkest according to the law.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	We shall gather the assembly for, in any case, they will hear that you have arrived. Then do as we tell you. There are four men among us who have made a vow. Take them and purify yourself along with them and pay the sacrifice for them to shave their heads. In that way everyone will know that there is nothing true in what they have been told about you, but that you go on keeping the Law. 18:18; 1Cor 9:20
The Heritage Bible	What therefore is it? At all events a multitude must come together, because they will hear that you have come. Do this therefore what we say to you: There are four men of us having a spoken desire to God upon themselves; Taking them, sanctify yourself with them, and make the necessary expenditures with them, that they may shave their heads, and all will know that what things they were catechized concerning you, are absolutely nothing, but that you also, keep in step, keeping the law.
New American Bible (2011)	What is to be done? They will surely hear that you have arrived. * So do what we tell you. We have four men who have taken a vow. ^e Take these men and purify yourself with them, and pay their expenses* that they may have their heads shaved. In this way everyone will know that there is nothing to the reports they have been given about you but that you yourself live in observance of the law. * [21:23–26] The leaders of the community suggest that Paul, on behalf of four members of the Jerusalem community, make the customary payment for the sacrifices offered at the termination of the Nazirite vow (see Nm 6:1–24) in order to impress favorably the Jewish Christians in Jerusalem with his high regard for the Mosaic law. Since Paul himself had once made this vow (Acts 18:18), his respect for the law would be on public record. * [21:24] Pay their expenses: according to Nm 6:14–15 the Nazirite had to present a yearling lamb for a holocaust, a yearling ewe lamb for a sin offering, and a ram for a peace offering, along with food and drink offerings, upon completion of the period of the vow. e. [21:23–27] 18:18; Nm 6:1–21.
New Jerusalem Bible	What is to be done? A crowd is sure to gather, for they will hear that you have come.

So this is what we suggest that you should do; we have four men here who are under a vow; take these men along and be purified with them and pay all the expenses connected with the shaving of their heads. This will let everyone know there is no truth in the reports they have heard about you, and that you too observe the Law by your way of life.

Revised English Bible–1989 What is to be done, then? They are sure to hear that you have arrived. Our proposal is this: we have four men here who are under a vow; take them with you and go through the ritual of purification together, and pay their expenses, so that they may have their heads shaved; then everyone will know that there is nothing in the reports they have heard about you, but that you are yourself a practising Jew and observe the law.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible “What, then, is to be done? They will certainly hear that you have come. So do what we tell you. We have four men who are under a vow. Take them with you, be purified with them, and pay the expenses connected with having their heads shaved. Then everyone will know that there is nothing to these rumors which they have heard about you; but that, on the contrary, you yourself stay in line and keep the *Torah*.

Hebraic Roots Bible What then is it? At all events, a multitude will come together, for they will hear that you have come here. Then do this, what we say to you: There are four men who have a vow on themselves; Take them, and go and purify thyself with them, and pay the expenses along with them, as they shall shave their heads; that every one may know, that what is said against thee is false, and that thou fulfill and observe the *Torah*. **Informed**

Holy New Covenant Trans. Therefore, what should we do? The Jewish believers here will learn that you have come. We advise you to do this: four of our men have made a vow to God. Take these men with you and share in their washing ceremony. Pay their expenses so that they may shave their heads. Do this and it will prove to everyone that the things they have heard about you are not true. They will see that you yourself respect the law of Moses in your own life.

The Scriptures 2009 “What then is it? They shall certainly hear that you have come. “So do this, what we say to you: We have four men who have taken a vow. “Take them and be cleansed with them, and pay their expenses so that they shave their heads. And all shall know that what they have been informed about you is not so, but that you yourself also walk orderly, keeping the *Torah*.

Tree of Life Version What’s to be done then? No doubt they will hear that you have come. So do what we tell you. We have four men who have a vow on themselves. Take them, and purify yourself along with them and pay their expenses, so that they may shave their heads. That way, all will realize there is nothing to the things they have been told about you, but that you yourself walk in an orderly manner, keeping the *Torah*.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...What? so is certainly [They] will hear for [You] have come this so make! what [to] you [We] say are [with] us Men Four vow Having on themselves these Taking be purified! with them and spend! {some things} at them that [They] will shave the head and will know All [Men] for [of] what* [They] have been taught about you No [Thing] [It] is but conform and You Keeping the law...

Awful Scroll Bible (“)What is it therefore? The populace necessitates by all means to come-together, for they will hear that you have come.

(")Be done therefore, the same-as-this what we instruct to you, there are four men holding a wish over themselves,
 (")these-same taking-near, be purifying with them and be expending for them, in order that they may shave their heads, and all may come to know, that what has been accordingly-reported about you are not-even-one thing, however, you also line up observing the Law.

exeGeses companion Bible

So what is it?
 The multitude must most certainly come together:
 for they hear that you have come.
 So do this, what we word to you:
 We have four men who have a vow on them;
 take them, and hallow yourself with them,
 and be spent by them, to shave the head:
 that all know that those,

Orthodox Jewish Bible

whereof they are catechized about you, are naught;
 but that you yourself also march and guard the torah.

"What then is to be done? Certainly these Orthodox Jewish ma'aminim hameshichiyim [i.e., who have emunah in our Rebbe Melech HaMoshiach Adoneinu Yehoshua, Ac 21:20] will get word that you have come.

"This, therefore, do what we tell you. There are with us arba'ah anashim who are under a neder Nezirim.

"Go! Take these for hitkaddeshut (purification) and purify yourself with them and pay expenses for them, that they may cut their hair; then all shall have da'as that there is no emes to the rumor; then it shall be clear that you yourself are in agreement and frum regarding the darkhei haTorah and that you are charedi and shomer mitzvot, in the ranks of those who practice Orthodox Judaism."
 [BAMIDBAR 6:1-21, Mishnah tractate Nazir]

Rotherham's Emphasized B.

What then is it? ||at all events|| they will hear that thou hast come.
 [This then] do which [unto thee] we say:—We have four men who have [a vow] upon themselves. <Taking these' unto thee> be purified with them, and spend something upon them that they may shave their head; and all will get to know ||that the things which they have heard rumoured concerning thee|| are [nothing],—on the contrary ||thou thyself|| dost keep the ranks guarding the law.

Expanded/Embellished Bibles:

The Amplified Bible

What then should be done? They will certainly hear that you have arrived. Therefore do just what we tell you. We have four men who have taken a vow; take these men and purify yourself along with them, and pay their expenses [for the temple offerings] so that they may shave their heads. Then everyone will know that there is nothing to the things they have been told about you, but that you yourself also follow and keep the Law.

An Understandable Version

What do you think will happen when they hear that you have come [*here to Jerusalem*]? So, here is what we would like you to do: We have four men who have made a vow [*i.e., a special promise to God*]. Take these men and observe the ceremony of purification with them, pay their expenses so they can shave their heads [*i.e., to signify that they are making a vow*] and [*then*] everyone will know that there is no truth in what people have been told about you, but that you, too, are living properly and observing the Law of Moses.

The Expanded Bible

What [^Lthen; therefore] should we do? They will [^Lsurely] ·learn [hear] that you have come. So ·we will tell you what to do [^Ldo what we say]: Four of our men have made a ·promise to God [^Lvow]. Take these men with you and share in their ·cleansing ceremony [ritual purification]. Pay their expenses so they can shave their heads [^Ca ritual that indicates the end of a Nazirite's vows; Num. 6:13–20]. Then ·it

will prove to everyone [¹everyone will know] that what they have heard about you is not true and that you ·follow [¹indeed keep/observe] the law of Moses in your own life.

Jonathan Mitchell NT

"What therefore is it (= What is to be done; What is the solution)? At any rate (or: By all means) it is now compelling for a multitude to come together, for they are going to hear that you have come.

"Therefore, at once do this which we are now saying to you. With us are four men presently having a vow (or: holding a religious commitment on behalf of well-being) [placed] upon them [or, with other MSS: from themselves (= voluntarily taken)].

"Taking these men along, be ritually purified together with them and pay the expenses for them to the end that they will proceed shaving [their] heads – and everyone will proceed in coming to know that what they have been orally instructed concerning you (= that the rumor about you) is nothing, but to the contrary you yourself are also habitually observing the elements and keeping in line, constantly watching, guarding and maintaining the Law!

Syndein/Thieme

What is to be done about it {Paul's teaching to forsake Jewish traditions} therefore? . . . when the multitude have heard that you have come.

{Note: Paul's grace teaching embarrasses James and the other legalistic leaders in Jerusalem and they want Paul to appease the locals. Paul does and this is LEGALISM!}

DO THEREFORE THIS! {An order} what we keep on instructing you {dative of disadvantage}. We have four men, which have a vow on them.

{Note: Luke, the writer of Acts, indicates it was to Paul's disadvantage to follow these orders. And, please note that Paul is an Apostle and is only subject the commands of the Holy Spirit!}

{Note: A vow was sometimes a long process in these days. If a Jew wanted to earn favor with God or to be cleansed of his sins in the Jewish Age, he would make a public vow in the temple that in say 30 days he would contribute \$1,000 to the temple. At that point he would not shave his head or face. A rich man could then get in the act (and share in the favor of God) by funding the vow. In 30 days, the man would go into the temple and give the priest the \$1,000, which would be whisked away to safety. Then the priest would shave the man's face and head and throw the hair into flames to complete the 'gift to God'. The church knows Paul brought all this money so he must be 'flush' and can pay for himself and the four others who have made the public vows but need the cash!}

TAKE THEM {an order}, and receive purification with them, and pick up the tab for them, for the purpose that they may shave their heads {their thirty days is near up}. With the additional purpose that all may know that they were not properly informed concerning you . . . that you yourself also walk orderly, and keep the law.

Translation for Translators

But our fellow *Jewish* believers will certainly hear that you have arrived, *and they will be angry with you*. So you need to do something [RHQ] *to show them that what they heard about you is not true*. So you should do what we suggest to you. There are four men among us who have strongly promised *to God about something*. Go with these men *to the Temple* and *ritually* purify yourself along with them. Then, *when it is time for them to offer the sacrifices for that ritual*, pay for what they offer *as sacrifices*. After that, they can shave their heads *to show that they have done what they promised to do*. *And when people see you in the courts of the Temple with those men*, they will know that what they have been told {what people have told them} about you is not true. Instead, all of them will know that you obey all our Jewish laws *and rituals*.

The Voice

James and the Elders: We need to deal with this situation, since word will spread that you're here in the city. So here's what we would like you to do. We have four men here who are fulfilling a vow. Join them. Go through the rituals of purification

with them. Pay for their heads to be shaved *according to our ritual*. That will show that the rumors are false and that you are still observing and upholding the law.

Bible Translations with Many Footnotes:

Lexham Bible

What then is to be done? [Literally “is it”] Doubtless they will all hear that you have come! Therefore do this that we tell you: we have [Literally “there are to us”] four men who have taken a vow upon themselves. [Some manuscripts have “on themselves”] Take these men and [*Here “and ” is supplied because the previous participle (“take”) has been translated as a finite verb] purify yourself along with them and pay their expenses [Literally “spend on them”] so that they can shave their [*Literally “the”; the Greek article is used here as a possessive pronoun] heads, and everyone will know that the things which they had been informed about you are nothing, but you yourself also agree with observing the law.

NET Bible®

What then should we do? They will no doubt⁷³ hear that you have come. So do what⁷⁴ we tell you: We have four men⁷⁵ who have taken⁷⁶ a vow;⁷⁷ take them and purify⁷⁸ yourself along with them and pay their expenses,⁷⁹ so that they may have their heads shaved.⁸⁰ Then⁸¹ everyone will know there is nothing in what they have been told⁸² about you, but that you yourself live in conformity with⁸³ the law.⁸⁴

^{73tn} L&N 71.16 has “pertaining to being in every respect certain – ‘certainly, really, doubtless, no doubt.’... ‘they will no doubt hear that you have come’ Ac 21:22.”

^{74tn} Grk “do this that.”

^{75tn} Grk “There are four men here.”

^{76tn} L&N 33.469 has “‘there are four men here who have taken a vow’ or ‘we have four men who...’ Ac 21:23.”

^{77tn} On the term for “vow,” see BDAG 416 s.v. εὐχή 2.

^{78sn} That is, undergo ritual cleansing. Paul’s cleansing would be necessary because of his travels in “unclean” Gentile territory. This act would represent a conciliatory gesture. Paul would have supported a “law-free” mission to the Gentiles as an option, but this gesture would represent an attempt to be sensitive to the Jews (1Cor 9:15-22).

^{79tn} L&N 57.146 has “δαπάνησον ἐπ’ αὐτοῖς ‘pay their expenses’ Ac 21:24.”

^{80tn} The future middle indicative has causative force here. BDAG 686 s.v. ξυράω has “mid. have oneself shaved... τὴν κεφαλὴν have one’s head shaved... Ac 21:24.”

^{sn} Having their heads shaved probably involved ending a voluntary Nazirite vow (Num 6:14-15).

^{81tn} Grk “and.” Because of the length and complexity of the Greek sentence, a new sentence was begun in the translation, and καί (kai) has been translated as “then” to indicate the logical sequence.

^{82tn} The verb here describes a report or some type of information (BDAG 534 s.v. κατηχέω 1).

^{83tn} Grk “adhere to the keeping of the law.” L&N 41.12 has “στοιχέω: to live in conformity with some presumed standard or set of customs – ‘to live, to behave in accordance with.’”

^{84sn} The law refers to the law of Moses.

The Spoken English NT

What should we do? They’re certainly going to hear that you’ve come.^w

So here’s what we advise you to do.^x There are four men with us who are keeping a vow.^y

Take them with you and get purified with them. And pay for them so they can get their hair cut. Then^z everybody will know that there’s nothing in what they’ve been told about you. They’ll know that you’re personally committed to keeping the Law.^{aa}

^w Some mss have, “A large crowd is bound to gather when they hear.”

^x Lit. “So do this thing which we say to you.”

^{y.} Some mss have, “who are keeping a vow on their own.” In the next verse, Paul is going to be encouraged to support them as they finish it up—he’s going to pay some of their Temple fees.

^{z.} Lit. “And.”

^{aa.} Lit. “...about you; on the contrary, you yourself also hold to keeping the Law.”

Wilbur Pickering’s New T.

What then? The assembly will certainly gather,⁹ since they will hear that you have come. So do this that we say to you: There are four men with us who have taken a vow. Take them and purify yourself with them, and pay their expenses so that they may shave their heads, and that all may know that there is nothing to the things that they have been informed about you; rather that you yourself are in line, keeping the law.

(9) Perhaps 2% of the Greek manuscripts, of inferior quality, omit ‘the assembly will gather’ (as in NIV, NASB, LB, TEV, etc.).

Literal, almost word-for-word, renderings:

A Faithful Version

What then is going to happen? A multitude is going to assemble, for they will hear that you have come. Therefore, do this that we tell you: there are four men with us who have a vow on themselves; Take these and be purified with them, and pay their expenses, so that they may shave their heads; and everyone will know that what they have been informed about you is nothing, and that you yourself also are walking orderly and keeping the law of rituals.

Analytical-Literal Translation

"What then is [to be done]? It is certainly necessary [for] the congregation to come together, for they will hear that you have come.

"Therefore, do this which we say to you: [there] are four men with us having a vow on themselves;

these having taken, be purified with them and pay their expenses for them, so that they shall shave the head, and all may know that [the things] of which they have been informed about you are nothing, but you are keeping in line with [fig., living in conformity with] and you yourself are keeping the Law.

Benjamin Brodie’s trans.

Which one, therefore, is it going to be [the Kingdom gospel or the gospel of the grace of God]? They will certainly hear that you have arrived.

Accordingly [because these are Jewish Christians who still embrace the Mosaic law], please do this thing which we ask of you. There are four men among us who have taken a [Nazarite] vow upon themselves.

After accepting them as associates, receive ceremonial purification together with them and spend freely on their behalf, in order that they may have their heads shaved. Consequently, everyone will know that the things which they have been taught about you are nothing, since you yourself agree and follow protocol because you observe the law [compromise].

Far Above All Translation

So which way is it? At all events, the community must gather, for they will hear that you have come.

So do this that we are telling you. We have four men *who have* taken a vow on themselves.

Take these with you and be purified with them, and pay expenses on their behalf so that they may shave *their* heads and everyone may know that there is nothing *in the things* about which they have been instructed concerning you, but that you yourself also walk according to regulation and keep the law.

Modern Literal Version 2020

Therefore what is this?

It is essential for the multitude to certainly come together; for* they will be hearing that you have come.

Therefore do* this thing, what we say to you. Four men are with us having a vow upon themselves.

Paul, after you have taken these and purified yourself together-with them, and be spent over them {i.e. probably 'pay their expenses'}, in-order-that they may shave the head and may know that all the things of which they have been instructed concerning you are nothing, but you yourself also march accordingly, observing the law.

NT (Variant Readings)

What is it °therefore? [the multitude must needs come together], for they will hear that thou art come.

°CT-therefore? they will certainly hear...

Do therefore this that we say to thee: We have four men that have a vow on them; these take, and purify thyself with them, and be at charges for them, that they may shave their heads: and all shall know that there is no truth in the things whereof they have been informed concerning thee; but that thou thyself also walkest orderly, keeping the law.

The gist of this passage:

It is suggested to Paul to sponsor four vows in order to prove that he is not rejecting the Mosaic Law.

22-24

Acts 21:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced tee]	who, what [one], which, how; whether, why	neuter singular interrogative pronoun; nominative case	Strong's #5101
oun (οὖν) [pronounced oon]	so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so	adverbial particle	Strong's #3767
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	is, are, to be, keeps on being, continues having	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)

Translation: What then [should] happen?

We continue from the previous two verses, where Paul is accused of forsaking the Law of Moses. “Listen, Paul, you are telling gentile converts not to be circumcised and to ignore following the Jewish customs. People here know about this, and they are not going to give you the time of day.”

These men, who are quite brilliant, have this all figured out. What they will say to Paul will be difficult for him to refute. We’ve got a solution.

They begin by speaking impersonally. They don’t say, *here is what you need to do*; instead they say, *this is what needs to happen*. This is stated in such a way as to back off on offending Paul.

“We are not saying that these rumors are true or false; that is immaterial at this point in time. However, this is what needs to happen.”

Acts 21:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pantōs (πάντως) [pronounced PAN-toce]	<i>doubtless, undoubtedly; entirely; specifically at all events, (with negative following) in no event; by all means, altogether, at all, needs, no doubt, in [no] wise, surely</i>	adverb	Strong's #3843
ακούῃ (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	3 rd person plural, future (deponent) middle indicative	Strong's #191
ὅτι (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
έρχομαι (έρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	2 nd person singular, perfect active indicative	Strong's #2064
The Greek Byzantine text is very different for this section:			
pantōs (πάντως) [pronounced PAN-toce]	<i>doubtless, undoubtedly; entirely; specifically at all events, (with negative following) in no event; by all means, altogether, at all, needs, no doubt, in [no] wise, surely</i>	adverb	Strong's #3843
δεῖ (δεῖ) [pronounced digh]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	3 rd person singular, present active indicative	Strong's #1163
πλήθος (πλήθος) [pronounced PLAY-thoss]	<i>the many; a large number, a multitude of; the throng, populace; congregation; people</i>	neuter singular noun, accusative case	Strong's #4128
συνέρχομαι (συνέρχομαι) [pronounced soon-EHR-khoh-my]	<i>to come together, to gather together, to convene, to assemble</i>	aoist active infinitive	Strong's #4905
ακούῃ (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	3 rd person plural, future (deponent) middle indicative	Strong's #191
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
ὅτι (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754

Acts 21:22b			
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>	2 nd person singular, perfect active indicative	Strong's #2064
Translation from the Greek Byzantine text: Doubtless, it is necessary [for] many to assemble, for they will hear concerning you having gone out [as a missionary]. This is also the reading of the Scrivener Textus Receptus.			
There is quite a different meaning between the texts here. In the Westcott Hort text, they are saying, "Look, everyone surely knows that you are here." In the Byzantine Greek text, it reads, "We ought to assemble to listen to you."			
What exactly happened here, we can only speculate. Perhaps the text was clearly messed up, and one transcriber remembered it saying one thing; another remembers is saying something else (this would have the assumption that they were trying to fix the text).			
As is the case with 99% of textual problems, this is a benign difference, despite the texts saying two very different things. What I mean by <i>benign</i> is, the difference in texts does not appear to reveal a deeper conflict between underlying ideologies. I continue to maintain that, apart from the apocrypha, there is little or no difference between a <i>Catholic Bible</i> and a <i>Protestant Bible</i> .			
The texts appear to align after this verse.			

Translation: No doubt, [Jewish believers] will hear that you have come [to Jerusalem].

"There is no doubt whatever that Jewish believers in Jerusalem will hear that you are here."

A brilliant way to box a person into a course of action is to preface this course of action with true ideas and thoughts. "Jewish believers know that you are here, Paul." And Paul cannot deny this.

Acts 21:22 **What then [should] happen? No doubt, [Jewish believers] will hear that you have come [to Jerusalem].** (Kukis mostly literal translation)

These elders, who have worked all of this out previously, are going to help Paul mitigate the damage from things that he has said or is rumored to have said.

Acts 21:23a			
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)
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

Acts 21:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
poieô (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>do, make, construct, produce; carry out, execute [a plan, an intention]; practice; act</i>	2 nd person singular, aorist active imperative	Strong's #4160
ho (ὁ) [pronounced <i>hoh</i>]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	neuter singular relative pronoun; accusative case	Strong's #3739
soi (σοι) [pronounced <i>soy</i>]	<i>you; to you; in you; by you, with you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
légô (λέγω) [pronounced <i>LEH-goh</i>]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	1 st person plural, present active indicative	Strong's #3004

Translation: This thing, therefore, do, whatever [it is] that we say.

“Since everyone knows that you are here, this is what you need to do, Paul.”

We may not be reading all that they said. But we have enough to know that these are very smart men, and very manipulative. And, as we will find out, very greedy.

Bear in mind that Paul just delivered to them a pretty big financial gift. However, this is for the poor of Jerusalem (due to persecution); and it would not look right if much of this money fell into the church's coffers.

Acts 21:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eisi (εἰσί) [pronounced <i>i-SEE</i>] eisin (εἰσίν) [pronounced <i>i-SEEN</i>]	<i>are, be, were</i>	3 rd person plural, present indicative	Strong's #1526 (a form of #1510)
hêmin (ἡμῖν) [pronounced <i>hay-MEEN</i>]	<i>to us, of us, by us; for us</i>	1 st person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)
andres (ἄνδρες) [pronounced <i>AHN-drehç</i>]	<i>men, males; noble men; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i>	masculine plural noun; nominative case	Strong's #435
tessares/tessera (τέσσαρες/τέσσαρα) [pronounced <i>TEHS-sar-es; TEHS-sar-ah</i>]	<i>four</i>	masculine plural adjective; nominative case	Strong's #5064

Acts 21:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
euchê (εὐχή) [pronounced yoo-KHAY]	<i>a vow, a wish, expressed as a petition to God, or in votive obligation; prayer</i>	feminine singular noun, accusative case	Strong's #2171
echô (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; nominative case	Strong's #2192
apó (ἀπό) [pronounced aw-PO]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
heautôn (ἑαυτῶν) [pronounced hay-ow-TONE]	<i>theirs, of/for them, of/for themselves</i>	3 rd person masculine plural reflexive pronoun; genitive/ablative case	Strong's #1438

Translation: We have four men [and] they keep on having a vow from themselves.

"Here is the current situation, Paul," they tell him. "We have four men who are about to take a vow. This is a self-imposed vow." These men, completely apart from Paul, have decided to take a vow.

Acts 21:23 This thing, therefore, do, whatever [it is] that we say. We have four men [and] they keep on having a vow from themselves. (Kukis mostly literal translation)

They are going to ask Paul to help out these men with their vows. The focus is going to appear to be on these four men, but it is really upon Paul and him coughing up some more money which will go directly to the church.

Acts 21:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
toutous (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)
paralambanô (παραλαμβάνω) [pronounced pahr-am-BAHN-oh]	<i>receiving, taking (unto, with); figuratively, learning; by analogy, assuming [an office]</i>	masculine singular, aorist active participle, nominative case	Strong's #3880

The plural would have applied to the men; the singular applies to Paul.

Translation: Take these [men]...

"What you need to do, Paul, is participate. In fact, you are going to take the men (or receive the men) publically."

The emphasis continues to be on the men taking these vows.

Acts 21:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hagnízō (ἀγνίζω) [pronounced hag- NIHD-zoh]	<i>ceremonially; make pure, purify, cleans, make clean</i>	2 nd person singular, aorist passive imperative	Strong's #48
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: ...and be purified with them...

“They will go through some purification ceremonies; and you need to be purified with them.” They explain to Paul that all of these problems—real or not—can be taken care of by participating in this vow.

So far, this simply seems like the advice is for Paul to get into bed with legalism. That in itself is bad enough. But it gets worse.

Acts 21:24c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
dapanáō (δαπανάω) [pronounced dap-an- AH-oh]	<i>spend, (in a good sense) incur cost (expense), or (in a bad sense) waste, squander, consume</i>	2 nd person singular, aorist active imperative	Strong's #1159
epí (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: ...and incur [the expense of the vow which is] upon them...

“Of course, you need to incur the expense of this vow.”

The religious Jews would see to it that Paul’s sponsorship would be known among the brothers.

Throughout the giving all of this advice, it all seems as if Paul is going to be helping out these young men taking a vow. But, the money does not actually go to them. There are things which must be paid for when someone takes a vow, and that money essentially ends up in the treasury of the Temple (and possibly in the pockets of those running the Temple).

Actually, we do not know where this is taking place. Maybe it is a co-use of the Temple with the **Judaizers**. Or maybe these spiritual leaders are trying to put together a parallel Temple (or a building of some sort) to rival that of the Temple in Jerusalem.

In this request, they are assuming that Paul is quite rich. Or, maybe they are expecting this money to be taken out of the money which he brought to them. So they will get their take off the top.

Next, they explain what these men are going to do as a part of their vow.

Acts 21:24d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
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
χυράω (ξυράω) [pronounced xoo-RAH-oh]	<i>to shave, to be shaved, to shear</i>	3 rd person plural, future (deponent) middle indicative	Strong’s #3587
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)
kephalê (κεφαλή) [pronounced kehf-ah-AY]	<i>head [literal or figurative use]; headship, leadership, authority</i>	feminine singular noun; accusative case	Strong’s #2776

Translation: ...—they will shave [their] heads.

“All that they are doing,” the elders explain, “is shaving their heads. You don’t have a problem with this sort of vow, do you?”

Notice how the focus is kept upon these men, but what this is all about is conning Paul out of some more money.

Acts 21:24e			
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 21:24e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ginōskō (γινώσκω) [pronounced <i>gih-NOH-skoh</i>]	<i>to know, to learn to know, to come to know, to gain knowledge of; to feel; to become known; to understand, to perceive, to have knowledge of; a Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with</i>	3 rd person plural, future (deponent) middle indicative	Strong's #1097
pantes (πάντες) [pronounced <i>PAHN-tehç</i>]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
hōti (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
hōn (ὧν) [pronounced <i>hown</i>]	<i>from whom, from which, from what, of that; of one [another], whose</i>	neuter plural relative pronoun, genitive/ablative case	Strong's #3739
katêcheō (κατηχέω) [pronounced <i>kat-ay-KHEH-oh</i>]	<i>to have, to hold (fast), to keep (in memory), to possess, to retain, to seize on, to stay, to take, to withhold, to restrain; to instruct, to inform</i>	3 rd person plural, perfect passive indicative	Strong's #2727
peri (περί) [pronounced <i>per-EE</i>]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
sou (σου) [pronounced <i>sow</i>]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
oudeis (οὐδεὶς, οὐδεμία, οὐδέν) [pronounced <i>oo-DICE, oo-deh-MEE-ah; oo-DEHN</i>]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	adjective; used as an absolute denial; emphatic negation; designates exclusivity	Strong's #3762
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)

Translation: [By these actions], all [Jewish believers here in Jerusalem] will know [the truth] about you, [so that] no one keeps on being [misinformed].

Obviously I had to insert a whole lot of words here to make this sentence make sense.

“By the things that you do,” they elders say, “the Jewish believers here will know the truth about you, Paul; and that these things which they have heard—those things simply are not true. You still believe in circumcision and you still believe in the Mosaic Law.”

Bear in mind, Paul has already written the letter to the Galatians, which he excoriates those who try to be saved by keeping the Law.

Where is Paul's thinking at this time? What he is being accused of, he has done. There is no reason to think that he has changed his mind about what he has been teaching or is willing to rethink that position. Yet, spoiler alert, Paul is going to go ahead and take this advice and participate in these legalistic vows.

Acts 21:24f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary</i>	adversative particle	Strong's #235
stoicheô (στοιχέω) [pronounced <i>stoy-KHEH-oh</i>]	<i>to march in (military) rank; to keep step; (figuratively) to conform to virtue and piety, to walk (orderly, judiciously, righteously)</i>	2 nd person singular, present active indicative	Strong's #4748

Translation: *Instead, [they will know that] you keep on walking judiciously...*

"The people will know that you walk judiciously and righteously." By this, the Jewish leaders mean, "The people will know of your steadfast adherence to the Law of Moses." Paul is not steadfastly dedicated to the Mosaic Law.

They will see this demonstrated to them publically.

Acts 21:24g			
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
autos (αὐτός) [pronounced <i>ow-TOSS</i>]	<i>he; himself; same; this; it</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
phulassô (φυλάσσω) [pronounced <i>foo-LAHS-soh</i>]	<i>being kept, being guarded; the one watching, observing, not violating [precepts, laws]</i>	masculine singular, present active participle, nominative case	Strong's #5442
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
nomos (νόμος) [pronounced <i>NOHM-oss</i>]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; accusative case	Strong's #3551

Translation: *...and that [you] keep the Law.*

"The people will also know that you keep the Mosaic Law."

Remember the time frame here. Paul has already written 1&2Thessalonians, Galatians and 1Corinthians. The book which is important is Galatians. Paul taught the Galatians that the believer in this era is not subject to the Mosaic Law.

There are some points to be made here. Paul's two simplest books are 1Thessalonians and Galatians; which are also the first books which Paul wrote. Now, he did understand **dispensations**, at least to a limited degree (he mentions them in 1Thessalonians 4:1 or 5:1).

But the most pertinent book is Galatians, which is, to some extent, a one-note book.

Paul, while evangelizing, teaching and moving about, grew spiritually. I believe that he built upon his knowledge, the more than he taught. I do not think that Paul had the complete Church Age set of doctrines put before him, which he then memorized and taught. He figured out a few things, and then kept building upon those things, and he developed himself the principles which guide us today in the Church Age.

This does not mean that 1Thessalonians or Galatians have any incorrect material in them. They do not. They are perfectly accurate, despite being Paul's earliest books.

On the other hand, what we read in the book of Acts is an historical account. These are not the faith and practices of the Church Age. These are things which took place during these earliest of years.

Paul knows from his own writings that he is wrong at this point. What does he do, moving forward?

Acts 21:24 Take these [men] and be purified with them and incur [the expense of the vow which is] upon them—they will shave [their] heads. [By these actions], all [Jewish believers here in Jerusalem] will know [the truth] about you, [so that] no one keeps on being [misinformed]. Instead, [they will know that] you keep on walking judiciously and that [you] keep the Law. (Kukis mostly literal translation)

Acts 21:22–24 What then [should] happen? No doubt, [Jewish believers] will hear that you have come [to Jerusalem]. This thing, therefore, do, whatever [it is] that we say. We have four men [and] they keep on having a vow from themselves. Take these [men] and be purified with them and incur [the expense of the vow which is] upon them—they will shave [their] heads. [By these actions], all [Jewish believers here in Jerusalem] will know [the truth] about you, [so that] no one keeps on being [misinformed]. Instead, [they will know that] you keep on walking judiciously and that [you] keep the Law. (Kukis mostly literal translation)

Acts 21:22–24 What exactly should you do during your visit here? No doubt that Jewish believers all over Jerusalem will know that you have come here. So, do what we say to head off any problems. We have four men and each of them has taken a self-imposed vow. Take these men and be purified with them, and incur the expense of their vows, which vows begin when they shave their heads. By means of the actions we suggest, all of the Jewish believers here in Jerusalem will know the truth about you, and they will no longer be misinformed. Instead, they know that you walk righteously and judiciously, keeping the Mosaic Law. (Kukis paraphrase)

Now, concerning the believing gentiles, we, [even] we sent out decrees to continue keeping them and the food (sacrificed to idols), and blood, and strangled, and sexual immorality."

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Now, concerning the believing gentiles, we, [even] we sent out (a letter) [of decrees] for them to keep; that [they avoid] meat sacrificed to idols, [meat not drained of the animal's] blood, [animals which have been] strangled, and sexual immorality."

Regarding gentile believers, we have already sent out the essential mandates for them to obey. They are to avoid animals offered up to idols, meat not drained of its blood, animals which have been strangled, and sexual immorality."

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now, concerning the believing gentiles, we, [even] we sent out decrees to continue keeping them and the food (sacrificed to idols), and blood, and strangled, and sexual immorality."
Complete Apostles Bible	But concerning the Gentiles having believed, we wrote, having judged that they should keep no such thing, except that they should keep themselves from things offered to idols, from blood, and from anything strangled, and from fornication."
Douay-Rheims 1899 (Amer.)	But, as touching the Gentiles that believe, we have written, decreeing that they should only refrain themselves from that which has been offered to idols and from blood and from things strangled and from fornication.
Holy Aramaic Scriptures	But, concerning those who believe from the Gentiles, we wrote that they should be keeping their souls from what is sacrificed, and from fornication, and from the strangled, and from blood.
James Murdock's Syriac NT	As to those of the Gentiles who have believed, we have written, that they should keep themselves from [an idol's] sacrifice, and from whoredom, and from what is strangled, and from blood.
Original Aramaic NT	"But concerning those who believe among the Gentiles, we have written that they would keep themselves from what is sacrificed, from fornication, from strangled things and from blood."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But as to the Gentiles who have the faith, we sent a letter, giving our decision that they were to keep themselves from offerings made to false gods, and from blood, and from the flesh of animals put to death in ways against the law, and from the evil desires of the body.
Bible in Worldwide English	We sent a letter to those who are not Jews and have believed. Here is what we told them they must not do. They must not touch things that have been given to idols. They must not taste blood. They must not eat the meat of animals that were killed by choking. And they must not take part in any kind of wrong sexual behaviour between men and women.
Easy English	But it is different for the Gentiles who believe in Jesus. We have already sent a letter to them. We wrote, "Do not eat any food that people have given to their idols. Do not eat anything that still has blood in it. If people have strangled an animal to kill it, do not eat its meat. Do not have sex with anyone that you are not married to." '
Easy-to-Read Version–2008	"In regard to the non-Jewish believers, we have already sent a letter to them saying what we think they should do: 'Don't eat food that has been given to idols. Don't eat meat from animals that have been strangled or any meat that still has the blood in it. Don't be involved in sexual sin.'"
God's Word™	"To clarify this matter, we have written non-Jewish believers a letter with our decision. We told them that they should not eat food sacrificed to false gods, bloody meat, or the meat of strangled animals. They also should not commit sexual sins."
Good News Bible (TEV)	But as for the Gentiles who have become believers, we have sent them a letter telling them we decided that they must not eat any food that has been offered to idols, or any blood, or any animal that has been strangled, and that they must keep themselves from sexual immorality."

J. B. Phillips	As for those Gentiles who have believed, we have sent them a letter with our decision that they should abstain from what has been offered to idols, from blood and from what has been strangled, and from sexual immorality”
<i>The Message</i>	“In asking you to do this, we’re not going back on our agreement regarding non-Jews who have become believers. We continue to hold fast to what we wrote in that letter, namely, to be careful not to get involved in activities connected with idols; to avoid serving food offensive to Jewish Christians; to guard the morality of sex and marriage.”
NIRV	We have already given written directions to the believers who are not Jews. They must not eat food that has been offered to statues of gods. They must not drink blood. They must not eat the meat of animals that have been choked to death. And they must not commit sexual sins.”
New Life Version	As for the people who are not Jews, we wrote to them. We said that they must keep away from everything that has been given to gods. They must not eat blood or meat from animals that have been killed in ways against the Law. They must keep away from sex sins.”

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

Casual English Bible	As far as the non-Jewish believers are concerned, we put our position in writing for them. We said they shouldn’t eat meat that has been sacrificed to idols. In addition, they shouldn’t eat or drink blood, or eat the meat of animals that have been strangled. And they should not commit sex sins.”
Contemporary English V.	Some while ago we told the Gentile followers what we think they should do. We instructed them not to eat anything offered to idols. They were told not to eat any meat with blood still in it or the meat of an animal that has been strangled. They were also told not to commit any terrible sexual sins.
Goodspeed New Testament	As for the heathen who have become believers, we have written them our decision that they must avoid anything that has been contaminated by idols, the tasting of blood, the meat of strangled animals, and immorality.”
The Living Bible	“As for the Gentile Christians, we aren’t asking them to follow these Jewish customs at all—except for the ones we wrote to them about: not to eat food offered to idols, not to eat unbled meat from strangled animals, and not to commit fornication.”
New Berkeley Version New Living Translation	. “As for the Gentile believers, they should do what we already told them in a letter: They should abstain from eating food offered to idols, from consuming blood or the meat of strangled animals, and from sexual immorality.”
The Passion Translation	But in reference to the non-Jewish believers, we’ve sent them a letter with our decision, stating that they should avoid eating meat that has been offered to an idol, or eating blood or any animal that has been strangled, and to avoid sexual immorality.”
Plain English Version	We leaders know that the Christians that are not Jews don’t have to do everything in our Jewish law, and we wrote them a letter about it. But we told them, – If somebody reckons that a statue is a god, and if they give food to that statue to show respect to it, don’t eat any of that food. – And don’t eat the blood of animals. – And if somebody holds an animal’s neck really tight to kill it, don’t eat meat from that animal. – And don’t sleep with somebody that you are not married to, as if they are your wife or husband. That’s what we wrote in our letter.”
Radiant New Testament	We’ve already written a letter to the believers who aren’t Jews. We’ve told them not to eat food that has been offered to statues of gods, not to drink blood, not to eat meat that still has blood in it, and not to be sexually immoral.”

UnfoldingWord Simplified T.	As for the non-Jewish believers, we elders here in Jerusalem have talked about which of our laws they should obey, and we wrote them a letter, telling them what we decided. We wrote that they should not eat meat that people have offered as a sacrifice to any idol, that they should not eat blood from animals, and that they should not eat meat from animals that people have killed by strangling them. We also told them that they should not sleep with someone to whom they are not married."
William's New Testament	As for the heathen who have become believers, we have sent them our resolution that they must avoid anything that is contaminated by idols, the tasting of blood, the meat of strangled animals, and sexual immorality."

Partially literal and partially paraphrased translations:

American English Bible	'As for the gentiles who've become believers... We've already sent them our decision to stay free from things that are sacrificed to idols, from blood, from whatever is strangled, and from sexual immorality.'
Beck's American Translation	.
Breakthrough Version	About the non-Jews that have trusted, we wrote a letter after we judged for them to be guarding themselves from the idol sacrifice, blood, choked animal, and sexual sin."
Len Gane Paraphrase	"Concerning the Gentiles who believe, we have written and came to the conclusion that they don't have to observe these things, except that they must keep themselves from [things] offered to idols, from [eating] blood, from [eating] things [killed] by strangling, and from fornication."
A. Campbell's Living Oracles	As for the believing Gentiles, we have written, determining that they should observe none of these things; except it be to keep themselves from what is offered to idols, and from blood, and from that which is strangled, and from fornication.
New Advent (Knox) Bible	As for the Gentile believers, we have already written to them; we laid it down that they must abstain from what is sacrificed to idols, and from blood-meat and meat which has been strangled, and from fornication.
20 th Century New Testament	As to the Gentiles who have become believers in Christ, we have sent our decision that they should avoid food offered to idols, and blood, and the flesh of strangled animals, and impurity."

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	With regard to the Gentiles who have believed, we have written a letter containing our decision that [Other mss add <i>they should observe no such thing, except that</i>] they should keep themselves from food sacrificed to idols, from blood, from what is strangled, and from sexual immorality."
Revised Ferrar-Fenton Bible	But as for the believing heathen, we have published our decision, that they should keep themselves free from idol-offerings, from blood, from strangulation, and from fornication."
Free Bible Version	As to the foreigners who have trusted the Lord, we already wrote a letter regarding our decision that they should refrain from eating food sacrificed to idols, from blood, from any animal that is strangled, and from sexual immorality.
God's Truth (Tyndale)	For as touching the gentiles which believe, we have written and concluded, that they observe no such things: but that they keep themselves from things offered to idols, from blood, from strangled and from fornication.
International Standard V	As for the gentiles who have become believers, we have sent a letter with our decision that they should keep away from food that has been sacrificed to idols, from blood, [i.e. uncooked meat] from anything strangled, [Other mss. lack from anything strangled] and from sexual immorality.

Montgomery NT	As to those of the Gentiles who have believed, we have written, that they should keep themselves from [an idol's] sacrifice, and from whoredom, and from what is strangled, and from blood.
Riverside New Testament	"But as to the Gentiles that have believed, we have, after consideration, sent our decision that they shall guard themselves against what has been sacrificed to idols, and against blood, and against what has been strangled, and against unchastity."
Urim-Thummim Version	As touching the Gentiles that believe, we have written and concluded that they observe no such thing, except only that they keep themselves from things sacrificed to idols, and from blood, and from the strangled, and from illicit sexual intercourse.
Weymouth New Testament	But as for the Gentiles who have accepted the faith, we have communicated to them our decision that they are carefully to abstain from anything sacrificed to an idol, from blood, from what is strangled, and from fornication."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	As for the non-Jews who have become believers, we sent them a letter to tell them that they are only obliged not to eat meat offered to idols, or blood, or flesh of strangled animals; and also to avoid prohibited sexual union." 15:19
The Heritage Bible	Concerning the races who believe, we in writing judged that they do not guard any such things, except to keep themselves from both idol sacrifice, and blood, and things strangled, and from sexual promiscuity.
New American Bible (2011)	^f As for the Gentiles who have come to believe, we sent them our decision that they abstain from meat sacrificed to idols, from blood, from the meat of strangled animals, and from unlawful marriage." [*] [*] [21:25] Paul is informed about the apostolic decree, seemingly for the first time (see note on Acts 15:13–35). The allusion to the decree was probably introduced here by Luke to remind his readers that the Gentile Christians themselves were asked to respect certain Jewish practices deriving from the law. [Kukis: Paul is not hearing about this decision for the first time. It is possible that, through this agreed-upon document and Paul understood that a little leaven (of legalism) leavens the whole lump.] ^f . [21:25] 15:19–20, 28–29.
New Catholic Bible	About the gentiles who have become believers, we have written giving them our decision that they must abstain from things sacrificed to idols, from blood, from the meat of strangled animals and from illicit marriages.'
NRSV (Anglicized Cath. Ed.)	But as for the Gentiles who have become believers, we have sent a letter with our judgement that they should abstain from what has been sacrificed to idols and from blood and from what is strangled [Other ancient authorities lack <i>and from what is strangled</i>] and from fornication.'
Revised English Bible–1989	As for the gentile converts, we sent them our decision that they should abstain from meat that has been offered to idols, from blood, from anything that has been strangled, and from fornication."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"However, in regard to the <i>Goyim</i> who have come to trust in Yeshua, we all joined in writing them a letter with our decision that they should abstain from what had been sacrificed to idols, from blood, from what is strangled and from fornication."
Hebraic Roots Bible	As to those of the gentiles who have believed, we have written, that they should keep themselves from idol sacrifices, and from whoredom, and from what is strangled, and from blood.

Holy New Covenant Trans.	"But as for non-Jewish believers, we have already sent a letter. The letter said: not eat food which has been given to idols. Do not taste blood. Do not eat animals which have been strangled. Do not commit unlawful sexual intercourse."
The Scriptures 2009	"But concerning the nations who believe, we have written and decided that they should keep themselves from what is offered to idols, and blood, and what is strangled, and whoring." ^a ^a See Act_15:20.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...about but the [men] having believed [of] nations We write Judging to keep them the [thing] also offered (idol) and blood and [thing] strangled and prostitution...
Awful Scroll Bible	(")But that concerning the nations, they having confided, we write judging that they are to observe not-one certainly-of-these things, if-not to guard themselves not only that of idol-sacrifices, but of blood and that strangled, also illicit sexual intercourse."
Concordant Literal Version	Now concerning those of the nations who have believed, we write an epistle, deciding they are to guard themselves from idol sacrifice, besides from blood also, and what is strangled, and from prostitution."
exeGesés companion Bible	And concerning the goyim who trust, we epistolize and judge them to not guard such - except to guard themselves from idol sacrifices and from blood and from strangled and from whoredom.
Orthodox Jewish Bible	"And concerning the Goyim coming to [Orthodox Jewish] emunah, we have sent an iggeret with our decision that they avoid what is offered to elilim and dahm and what is strangled and zenut."
Rotherham's Emphasized B.	But <concerning them of the nations who have believed'> we ourselves sent, deciding that they should be guarding themselves, both as to idol sacrifice, and blood, and what is strangled, and fornication. ^c ^c Chap. xv. 20, 29.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But with regard to the Gentiles who have believed [in Christ], we have sent them a letter with our decision that they should abstain from meat sacrificed to idols and from [consuming] blood and from [the meat of] what has been strangled and from sexual immorality."
An Understandable Version	But concerning Gentile believers, we wrote [to them] our decision, that they should avoid [eating] things sacrificed to idols, from [drinking] blood, from [eating] what is strangled and from sexual immorality.
The Expanded Bible	We have already sent a letter [^l with our judgment/decision] to the Gentile believers [^c the decision of the council of Jerusalem; 15:6–21]. The letter said: 'Do not eat food that has been offered to idols, or blood, or animals that have been strangled. Do not take part in sexual sin [15:20].'"
Jonathan Mitchell NT	"Now concerning those of [the] ethnic multitudes (or: nations; non-Jews) [who] have believed and now trust, [D adds: they presently having nothing to say to you, for you see,] we ourselves sent forth a letter which we wrote, deciding and giving our judgment for them to be constantly guarding themselves against (= habitually avoid and abstain from) both idol sacrifices (or: meat sacrificed to idols) and blood, as well as something that was strangled [i.e., so the blood was not drained out], and also sexual impurity (or: unchastity; fornication; prostitution; infidelity)."

- P. Kretzmann Commentary *As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.*
Kretzmann's commentary for Acts 21:20–25 has been placed in the **Addendum**.
- Syndein/Thieme *As concerning the Gentiles who believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication {all these are things connected with the Gentile temples}.*
{Note: They are telling Paul he is a 'Jewish type believer' and must follow Jewish rituals and traditions even after salvation . . . BUT the 'Gentile type believers' do not have to take up Jewish rituals . . . but they MUST GIVE UP THEIR OLD WAYS! On the surface sounded logical, but notice the twist connected with the legalistic thinking. Jews continue with your old ways (in Hebrews called 'Crucifying a fresh the Son of God') BUT you gentiles give up your old ways!}
{Note: But Paul falls for it and commits one of his greatest sins. But Paul's epistles tell us he also was growing in spiritual maturity. He finally came to realize that in the Church Age, once saved, there are no more Jews or Gentiles - only members of the body of Christ.}
- Translation for Translators *As for the non-Jewish believers, we elders here in Jerusalem have talked about which of our laws they should obey, and we (exc) wrote them a letter, telling them what we decided. We wrote that they should not eat meat that people have offered as a sacrifice to any idol, that they should not eat blood from animals, and that they should not eat meat from animals that people have killed by strangling them. We also told them that they should not have sex with someone to whom they are not married."*
- The Voice **James and the Elders:** *For the outside believers, we've already written in a letter our judgment on their situation: they should not eat food that has been sacrificed to idols, they should not eat meat with blood in it or meat from animals killed by strangulation, and they should abstain from all sexual misconduct.*

Bible Translations with Many Footnotes:

- Lexham Bible *But concerning the Gentiles who have believed, we have written a letter after [*Here "after " is supplied as a component of the participle ("deciding") which is understood as temporal] deciding they should avoid food sacrificed to idols and blood and what has been strangled and sexual immorality."*
- NET Bible® *But regarding the Gentiles who have believed, we have written a letter, having decided⁸⁵ that they should avoid⁸⁶ meat that has been sacrificed to idols⁸⁷ and blood and what has been strangled⁸⁸ and sexual immorality."*
^{85tn} L&N 13.154 has "'having decided that they must keep themselves from food offered to idols, from blood, from an animal that has been strangled, and from sexual immorality' Ac 21:25."
sn Having decided refers here to the decision of the Jerusalem council (Acts 15:6-21). Mention of this previous decision reminds the reader that the issue here is somewhat different: It is not whether Gentiles must first become Jews before they can become Christians (as in Acts 15), but whether Jews who become Christians should retain their Jewish practices. Sensitivity to this issue would suggest that Jewish Christians and Gentile Christians might engage in different practices.
^{86tn} This is a different Greek word than the one used in Acts 15:20, 29. BDAG 1068 s.v. φυλάσσω 3 has "to be on one's guard against, look out for, avoid...w. acc. of pers. or thing avoided...Ac 21:25." The Greek word used in Acts 15:20, 29 is ἀπέχω (apew). The difference in meaning, although slight, has been maintained in the translation.

^{87tn} There is no specific semantic component in the Greek word εἰδωλόθυτος that means “meat” (see BDAG 280 s.v. εἰδωλόθυτος; L&N 5.15). The stem –θυτος means “sacrifice” (referring to an animal sacrificially killed) and thereby implies meat.

^{88sn} What has been strangled. That is, to refrain from eating animals that had been killed without having the blood drained from them. According to the Mosaic law (Lev 17:13-14) Jews were forbidden to eat flesh with the blood still in it (note the preceding provision in this verse, and blood).

The Spoken English NT

And as for the Gentiles who have become believers,^{bb} we sent off a letter with our decision that they should keep away from foods sacrificed to idols, from blood, from what's been strangled,^{cc} and from sexual immorality.

^{bb.} Some mss have, “But as for the Gentiles who have become believers, they [i.e. the Jewish believers] have nothing to say to you, because.”

^{cc.} Some mss leave out “and from what's been strangled.” See Acts 15:20 and the nt. there.

Wilbur Pickering's New T.

But concerning the Gentiles who believe we have written, having judged that they need observe no such thing, except¹⁰ that they should keep themselves from that offered to idols, from the blood, from anything strangled, and from fornication.”¹¹

(10) Some 2% of the Greek manuscripts, of inferior quality, omit ‘that they need observe no such thing except’ (as in NIV, NASB, LB, TEV, etc.).

(11) What happened here was exceedingly serious: to James there were two classes of Christian, Jew and non-Jew. He still sees the Jew as superior to the Gentile, which is contrary to the doctrine of the Church as expounded in Paul's letters, that we believe to be inspired. To James it was not enough for a Jew to believe into Jesus; he still had to obey the Law of Moses and the Jewish customs. This was evidently the prevailing view in Jerusalem and environs. Then came judgment: Jerusalem was destroyed and the Aegean area became the heartland of the Church. For centuries Judea was no more than a backwater on the fringes of the Christian river.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation "But concerning the ones having believed of [the] Gentiles, we wrote, having judged [that they need] to be observing no such [thing], except to be keeping themselves both [from] the [meat] sacrificed to idols and [from] blood and [from anything] strangled and [from] sexual sin."

Benjamin Brodie's trans. Now, concerning the Gentiles who have believed, as for us, we have written [in a prior letter of introduction] and expressed our opinion [in order for everyone to get along] that they should keep themselves from both meat offered to idols and blood and a strangled animal and fornication.

Berean Literal Bible Now concerning those of the Gentiles having believed, we wrote, having adjudged them to keep from both the things offered to idols, and blood, and what is strangled, and sexual immorality."

Context Group Version But as concerning the ethnic groups that have given trust, we wrote, giving judgment that they should keep themselves from things offered to images, and from blood, and from what is strangled, and from sexual perversion.

English Standard Version But as for the Gentiles who have believed, we have sent a letter with our judgment that they should abstain from what has been sacrificed to idols, and from blood, and from what has been strangled, and from sexual immorality."

Modern Literal Version 2020 But concerning the ones of the Gentiles who have believed, we decided and informed them by letter to observe no such thing, except to keep themselves from: idol-sacrifice, and blood, and the thing strangled, and fornication.

Modern KJV	And as to the nations who believe, we joined in writing, judging them to observe no such things, except only that they keep themselves from both idol sacrifice, and blood, and a thing strangled, and from fornication.
New American Standard	But regarding the Gentiles who have believed, we sent a letter, having decided that they should abstain from meat [Lit <i>the thing</i>] sacrificed to idols and from blood and what is strangled [I.e., to retain the blood], and from sexual immorality.”
New King James Version	But concerning the Gentiles who believe, we have written and decided that they should observe no such thing, except [NU omits <i>that they should observe no such thing, except</i>] that they should keep themselves from things offered to idols, from blood, from things strangled, and from sexual immorality [<i>fornication</i>].”
A Voice in the Wilderness	But concerning the Gentiles who believe, we have written and concluded that they should observe no such thing, except that they should keep themselves from things offered to idols, from blood, from things strangled, and from sexual perversion.

The gist of this passage: The elders remind Paul that the gentile relation to the Law has already been dealt with. A clearcut decision was reached.

Acts 21:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peri (περί) [pronounced <i>per-EE</i>]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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
pisteúō (πιστεύω) [pronounced <i>pis-TOO-oh</i>]	<i>[the one] believing; thinking [something] to be true, being persuaded of, placing confidence in; putting trust in; committing to</i>	masculine plural, perfect active participle; genitive/ablative case	Strong's #4100
ethnê (ἔθνη) [pronounced <i>EHTH-nay</i>]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, genitive/ablative case	Strong's #1484

Translation: Now, concerning the believing gentiles,...

These elders now remind Paul that executive decisions had already been made regarding gentile believers. “You already have your script for this. This was decided, voted upon and agreed to. There is no reason for you to try to improve on this.”

So, the idea was this: Jewish believers were be super believers, because they followed the Law. Gentile believers, because they simply were not raised with the Law, could set most of the Law aside in their daily lives. However, from the Jerusalem church, a handful of prohibitions were thrown in there, for all gentiles to follow.

You will recall that Paul did not object to that then; and he will not voice any objection now.

Acts 21:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêmeis (ἡμεῖς) [pronounced hay- MICE]	<i>us, we [ourselves]; we [as an emphatic]</i>	1 st person plural pronoun; nominative case	Strong's #2249 (nominative plural of #1473)
apostellō (ἀποστέλλω) [pronounced ap-os- TEHL-low]	<i>to order (one) to go to a place appointed; to send [out, forth, away], to dismiss; to allow one to depart, that he may be in a state of liberty; to order one to depart, to send off; to drive away; to set apart</i>	1 st person plural, aorist active indicative	Strong's #649
Instead of this word, the Byzantine Greek text, Tischendorf's Greek text, and Scrivener Textus Receptus have:			
epistellō (ἐπιστέλλω) [pronounced ep-ee- STEHL-low]	<i>to inform by letter; to send a message (by letter), to communicate (by letter), to enjoin (by writing)</i>	1 st person plural, aorist active indicative	Strong's #1989
As you can see, these words are very similar in the Greek.			
This is a word rarely used, only found in the book of Acts and in Hebrews. Acts 15:20 21:25 Hebrews 13:22			
krinō (κρίνω) [pronounced KREE-no]	<i>judging, deciding (mentally or judicially); by implication trying, condemning, punishing to distinguish, also avenging, damning, decreeing, determining, esteeming, going to (sue at the) law, ordaining, calling into question, sentencing to, thinking</i>	masculine plural, aorist active participle, nominative case	Strong's #2919
phulassō (φυλάσσω) [pronounced foo- LAHS-soh]	<i>to keep, to guard, to watch; to observe, to not violate [precepts, laws]</i>	present middle infinitive	Strong's #5442
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: ...we, [even] we sent out (a letter) [of decrees] for them to keep;...

The elders emphasize the word we here because both they and Paul decided together what would be required of gentile believers. This all took place back in **Acts 15** ([HTML](#)) ([PDF](#)) ([WPD](#)).

In the Jerusalem church, how to deal with the gentiles and the Law is a done deal. "We met, we discussed, we wrote up a resolution, and we all agreed to it. So that's done."

Acts 21:25c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
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
eidōlōthuton (εἰδωλόθυτον) [pronounced i-do-LOTH-oo-ton]	<i>food (meat) sacrificed (offered) to idols, an image-sacrifice</i>	neuter singular adjective, accusative case	Strong's #1494

Translation: ...that [they avoid] meat sacrificed to idols,...

The elders know exactly what they all agreed to. This is a list of things which the gentiles were to be taught needed to be avoided.

This is the first list of prohibitions given to believers in this era. It was a false list, based in part, in the Mosaic Law.

Paul has already written the book of Galatians. He should have been able to recognize that this list plays no part in the Christian life. In fact, we will never hear about this list in the epistles of Paul, although meat offered to idols is going to be the subject of part of 1Corinthians 8 10.

Because idols are nothing, meat offered to idols also means nothing.

There are no dietary laws now for Jewish or gentile believers. There are to be no distinctions between Jews and gentiles. This is a doctrinal fact. The previously agreed-to list of taboos is meaningless.

Let's say the Lutheran and Catholic churches got together and agreed upon a set of rules for all of their believers (long or short list). It would simply be invalid, even if 100% of them agreed on it (unless it defined salvation as faith alone in Christ alone).

Acts 21:25d			
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
haima (αἷμα, ατος, τό) [pronounced HI-mah]	<i>[human, animal] blood [as the basis of life]; blood [of Jesus Christ]; bloodshed</i>	neuter singular noun, accusative case	Strong's #129

Translation: ...[meat not drained of the animal's] blood,...

The Jewish believers were to avoid eating meat where the blood still remained in the animal's body. However, there are no longer dietary laws for any group of believers.

Acts 21:25e			
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
πνικτός (πνικτός) [pronounced pnikh-TOSS]	<i>(something) strangled, throttled, (neuter concretely) an animal choked to death (not bled)</i>	neuter singular adjective, accusative case	Strong's #4156

Translation: ...[animals which have been] strangled,...

The elders in Jerusalem believed that animals that had been strangled should not be eaten. The animal is strangled so that no blood is lost in the process. However, let me repeat, there were no longer any diet restrictions of the Jews (or gentiles).

Apparently, when cooked fresh, the blood adds a salty taste to the meat so that it tastes better.

Paul speaks to some of these same topics in his epistle to the Colossians.

The ESV (capitalized) was used below:

Colossians 2:16–23—a Brief Exegesis	
Scripture	Text/Commentary
Colossians 2:16 Therefore let no one pass judgment on you in questions of food and drink, or with regard to a festival or a new moon or a Sabbath.	That memo out of Jerusalem is of no consequence. The epistles provide the final word. When it comes to food or drink or festivals or some special day, the believer is not to pass judgment on another believer.
Colossians 2:17 These are a shadow of the things to come, but the substance belongs to Christ.	Much of the Old Testament, though real and historic, is typical. That is, it looks forward to things which would take place in the future. These things were shadow images of Jesus the Christ and future events.
Colossians 2:18–19 Let no one disqualify you, insisting on asceticism and worship of angels, going on in detail about visions, puffed up without reason by his sensuous mind, and not holding fast to the Head, from whom the whole body, nourished and knit together through its joints and ligaments, grows with a growth that is from God.	Jerusalem was not the only place sending out suggestions about how believers needed to act or what they needed to do. There was quite a mystical wing of the new Christian movement as well.
Colossians 2:20–22 If with Christ you died to the elemental spirits of the world, why, as if you were still alive in the world, do you submit to regulations— "Do not handle, Do not taste, Do not touch" (referring to things that all perish as they are used)—according to human precepts and teachings?	Because Jesus died and rose again, all these things of the world have no actual meaning to Him. We should be the same way.
Colossians 2:23 These have indeed an appearance of wisdom in promoting self-made religion and asceticism and severity to the body, but they are of no value in stopping the indulgence of the flesh.	Such observations appear to be spiritual, but they are not.

See **Colossians 2** ([HTML](#)) ([PDF](#)) ([WPD](#)) for more details.

Similar dissertations on this topic can be found Romans 14 1Corinthians 10 and Galatians 2.

[Chapter Outline](#)

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Acts 21:25f

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
πορνεία (πορνεία, ας, ῆ) [pronounced por-NĪ-ah]	<i>sexual immorality (including adultery and incest), fornication; figuratively, idolatry</i>	feminine singular noun, accusative case	Strong's #4202

Translation: ...and sexual immorality.”

Finally, gentile believers were to avoid sexual immorality (sex outside of marriage, adultery, etc.). Believers are to avoid such activities *in the Spirit*. Being filled with the Holy Spirit is key to the Christian life. Believers can be as moral as is possible, but if they are out of fellowship, then their morality has no spiritual impact.

Acts 21:25 Now, concerning the believing gentiles, we, [even] we sent out (a letter) [of decrees] for them to keep; that [they avoid] meat sacrificed to idols, [meat not drained of the animal's] blood, [animals which have been] strangled, and sexual immorality.” (Kukis mostly literal translation)

Acts 21:25 Regarding gentile believers, we have already sent out the essential mandates for them to obey. They are to avoid animals offered up to idols, meat not drained of its blood, animals which have been strangled, and sexual immorality.” (Kukis paraphrase)

Paul Follows the Suggestions of the Elders

We examine Paul's actions in this chapter objectively. It is not a matter of picking on Paul or being superior to Paul. This agreement which Paul made, mentioned in the previous verse, was flawed. It was legalistic, it was a set of taboos, and the **grace of God** is not up for negotiation.

All that Paul is doing here is wrong, and he seems to be spinning out of control.

Paul seems to have a blind spot when it comes to Jerusalem; and his **sin nature** appears to have a **trend** toward asceticism (whereas, many other believers—like us in the United States—seem to trend toward lasciviousness). People who trend toward asceticism when they are out of fellowship and retrogressing in the **spiritual life**,²⁵ do not appear to be sinning as big time, as the believer who goes on a bender, who takes drugs, or who chases women. One trend is not superior to the other. It is just the direction that we go in when we move into **reversionism** as believers.

Pointing out the flaws in Paul's life is a matter of being objective. It is not a matter of being/feeling superior. Ideally, it helps us to be objective when we look back on ourselves, whether our **sin nature trend** in life is towards lasciviousness or asceticism.

²⁵ R. B. Thieme, Jr. calls this *reversionism*.

Then the Paul, having received the men, the having day with them was [ceremonially] made clean, he had gone into the Temple, announcing the completion of the days of the purification, until which he brought for one each of them the offering.

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Paul, having received the men, having the day with them, was made (ceremonially) clean. He went into the Temple [courtyard], [thus] proclaiming the completion of the days of purification, until which [time] he offered an offering for each one of them.

Paul, having received the men, spent the day with them, and was made ceremonially clean. He walked into the Temple courtyard to proclaim the completion of the days of their purification, at which time, he offered up an animal sacrifice for each one of them.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Then the Paul, having received the men, the having day with them was [ceremonially] made clean, he had gone into the Temple, announcing the completion of the days of the purification, until which he brought for one each of them the offering.
Complete Apostles Bible	Then Paul, having taken the men, on the next day having been purified with them, entered into the temple, thus giving notice to the completion of the days of the purification, until the time when the offering was offered in behalf of each one of them.
Douay-Rheims 1899 (Amer.)	Then Paul took the men and, the next day being purified with them, entered into the temple, giving notice of the accomplishment of the days of purification, until an oblation should be offered for every one of them.
Holy Aramaic Scriptures	Then, Paulus {Paul} lead them, those men, the next day, and he was cleansed with them, and entered, going unto The Haykla {The Temple}, while he made known unto them the completion of the days of cleansing, until that they had offered the sacrifice of each man from them.
James Murdock's Syriac NT	Then Paul took those men, on the following day, and was purified with them; and he entered and went into the temple, manifesting to them the completion of the days of the purification, up to the presentation of the offering by each of them.
Original Aramaic NT	Then Paulus took those men and the next day was purified with them and they entered and went to The Temple, showing them the fulfillment of the days of purification until an offering was offered by each one of them.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then Paul took the men, and on the day after, making himself clean with them, he went into the Temple, giving out the statement that the days necessary for making them clean were complete, till the offering was made for every one of them.
Bible in Worldwide English	Then Paul took the men with him. The next day he made himself clean with them the way the law says to do. Then he went into the temple. He told the priests which day they would finish making themselves clean. On that day a sacrifice would be made for each one of them.
Easy English	So the next day, Paul went with the four men. He joined with them when they washed to make themselves clean in front of God. Then he went into the yard of the temple. He told the priest there when the four men would finish their promise to God. This would be after seven days. After that, each man would give an animal as a sacrifice to God.

These men had promised something to God. It was time now to cut their hair. This showed that they had finished the time of their promise to God. The men had to wait for seven days, before they went to the temple. The priests there killed the animal that each man brought as a gift to God.

Easy-to-Read Version–2008	So Paul took the four men with him. The next day he shared in their cleansing ceremony. Then he went to the Temple area and announced the time when the days of the cleansing ceremony would be finished. On the last day an offering would be given for each of the men.
<i>God's Word™</i>	The next day, Paul took the men and went through the purification ceremony with them. Then he went into the temple courtyard to announce the time when the purification would be over and the sacrifice would be offered for each of them.
Good News Bible (TEV)	So Paul took the men and the next day performed the ceremony of purification with them. Then he went into the Temple and gave notice of how many days it would be until the end of the period of purification, when a sacrifice would be offered for each one of them.
J. B. Phillips	But his enemies attempt to murder him So Paul joined the four men and on the following day, after being purified with them, went into the Temple to give notice of the time when the period of purification would be finished and an offering would be made on behalf of each one of them.
<i>The Message</i>	So Paul did it—took the men, joined them in their vows, and paid their way. The next day he went to the Temple to make it official and stay there until the proper sacrifices had been offered and completed for each of them.
NIRV	The next day Paul took the men with him. They all made themselves pure and “clean” in the usual way. Then Paul went to the temple. There he reported the date when the days of cleansing would end. At that time the proper offering would be made for each of them.
New Life Version	The next day Paul took the men. He went through the religious worship of washing with them. They went into the house of God to tell when their religious worship of washing would be finished. Then the gift for each one of them would be given as an act of worship.

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

Casual English Bible	The next day, Paul did what the church leaders asked. He purified himself and arranged for the other four men to do the same. They all went into the Temple. Paul alerted the Temple priests about the vows the men had taken and when their commitment would end. At that point, each man would offer a sacrifice.
Contemporary English V.	The next day Paul took the four men with him and got himself ready at the same time they did. Then he went into the temple and told when the final ceremony would take place and when an offering would be made for each of them.
Goodspeed New Testament	Then Paul joined the men and went through the rites of purification with them and the next day went to the Temple to give notice of the time when, upon the offering of the sacrifice for each one of them, their days of purification would be over.
The Living Bible	So Paul agreed to their request and the next day went with the men to the Temple for the ceremony, thus publicizing his vow to offer a sacrifice seven days later with the others.
New Berkeley Version New Living Translation	The seven days were almost ended when some Jews from Turkey saw him in the Temple and roused a mob against him. They grabbed him, yelling, “Men of Israel! Help! Help! This is the man who preaches against our people and tells everybody to disobey the Jewish laws. He even talks against the Temple and defiles it by bringing Gentiles in!” Vv. 27–28 are included for context. Paul Is Arrested

	So Paul went to the Temple the next day with the other men. They had already started the purification ritual, so he publicly announced the date when their vows would end and sacrifices would be offered for each of them.
The Passion Translation	The next day, Paul took the four men to the temple and ceremonially purified himself along with them. He publicly gave notice of the date when their vows would end and when sacrifices would be offered for each of them.
Plain English Version	Paul listened to everything they said, and he agreed to do that ceremony with those 4 men. The next day, he got them together, and they started to do the ceremony to make themselves clean. After that, Paul went to God's ceremony house, and he told the leader of the Jewish ceremonies the date they will finish that ceremony and give animals to God for each of them, the way they do in Jewish culture.
Radiant New Testament	The next day Paul took the men with him. They all made themselves pure and clean in the Jewish way. Then Paul went to the temple and reported the date when the days of cleansing would end. At that time the proper offering would be made for each of them.
UnfoldingWord Simplified T.	So Paul agreed to do what they asked, and the next day he took the four men, and together they purified themselves. After that, Paul went to the temple courts and told the priest what day they would finish purifying themselves and when they would offer the animals as sacrifices for each of them.

Partially literal and partially paraphrased translations:

American English Bible	So the next day, Paul took the [four] men along and they cleansed themselves ceremonially. Then they entered the Temple to give their notice of their ceremonial cleansing (to start counting the days until an offering should be made for each of them).
Beck's American Translation	.
Breakthrough Version	Then when Paul took the men along, after he was consecrated together with them on the day being held <i>after that</i> , he had entered onto the temple grounds announcing to everyone the completion of the days of the consecration until <i>the time</i> that the offering was offered on behalf of each one of them.
Common English Bible	The following day Paul took the men with him and went through the purification ritual with them. He entered the temple and publicly announced the completion of the days of purification, when the offering would be presented for each one of them.
Len Gane Paraphrase	So Paul took the men. The next day after purifying himself with them, he entered the temple to give notice when the days of purification would be completed, that is, the time that an offering needs to be made for each one of them.
New Advent (Knox) Bible	So, next day, Paul took the men with him, and began going to the temple, publicly fulfilling the days of purification, until the time came for each to have sacrifice made on his behalf.
NT for Everyone	So Paul took the men and, the next day, underwent the ritual of purification alongside them. He went into the Temple and made the declaration, stating when the days of purification would be completed and when the time would come for sacrifice to be offered for each of them.
20 th Century New Testament	On this, Paul joined the men, and the next day shared their purification, and went into the Temple, and gave notice of the expiration of the period of purification when the usual offering should have been made on behalf of each of them.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	So the next day Paul took the men and purified himself along with them. Then he entered the temple to give notice of the date their purification would be complete and the offering would be made for each of them.
Christian Standard Bible	The Riot in the Temple

So the next day, Paul took the men, having purified himself along with them, and entered the temple, announcing the completion of the purification days when the offering would be made for each of them.

Conservapedia Translation	Then Paul took the men, and the next day he purified himself with them and entered the Temple, to signal the fulfillment of the days of purification, until an offering should be made for each man among them.
Revised Ferrar-Fenton Bible	Then Paul, taking those men on the following day, having purified himself with them, entered into the temple, to give notice when they would complete the days of their purification; upon which would be offered the sacrifice for each one of them.
Free Bible Version	So Paul took the men with him, and the next day went and purified himself with them. Then he went to the Temple to give notice regarding the end of the time of purification and the offering which would be made for each of them.
International Standard V	<i>Paul is Arrested in the Temple</i> Then Paul took those men and the next day purified himself with them. Then he went into the Temple to announce the time when their days of purification would end and when the sacrifice would be offered for each of them.
Riverside New Testament	Then Paul on the next day took the men, and, after purifying himself, entered the Temple courts, giving notice of the completion of the days of purification — the time until a sacrifice would have been offered for each one of them.
UnfoldingWord Literal Text	Then Paul took the men, and the next day, purifying himself with them, went into the temple, announcing the period of the days of purification, until the offering was offered for every one of them.
Weymouth New Testament	So Paul associated with the men; and the next day, having purified himself with them, he went into the Temple, giving every one to understand that the days of their purification were finished, and there he remained until the sacrifice for each of them was offered.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	So the next day Paul took the men; he purified himself with them and entered the Temple to give notice of what day the sacrifice would be offered for each of them to end his time of purification.
The Heritage Bible	Then Paul taking the men, the next day having sanctified himself with them entered into the temple, to herald thoroughly the completion of the days of purification, until that an offering should be offered up for everyone of them.
New American Bible (2011)	So Paul took the men, and on the next day after purifying himself together with them entered the temple to give notice of the day when the purification would be completed and the offering made for each of them. ⁹ g. [21:26] 1 Cor 9:20.
New Jerusalem Bible	So the next day Paul took the men along and was purified with them, and he visited the Temple to give notice of the time when the period of purification would be over and the offering would have to be presented on behalf of each of them.
NRSV (Anglicized Cath. Ed.)	Then Paul took the men, and the next day, having purified himself, he entered the temple with them, making public the completion of the days of purification when the sacrifice would be made for each of them.
Revised English Bible–1989	So Paul took the men, and next day, after going through the ritual of purification with them, he went into the temple to give notice of the date when the period of purification would end and the offering be made for each of them.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The next day Sha'ul took the men, purified himself along with them and entered the Temple to give notice of when the period of purification would be finished and the offering would have to be made for each of them.
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- Holy New Covenant Trans. Then Paul took the four men with him. The next day Paul shared in the washing ceremony. Then he went to the temple. He announced the time when the days of the cleansing ceremony would be ended. On the last day an offering would be given for each of the men.
- The Scriptures 2009 Then Sha'ul took the men on the next day, and having been cleansed with them, went into the Set-apart Place to announce the completion of the days of separation – until the offering should be presented for each one of them.

Weird English, Old English, Anachronistic English Translations:

- Accurate New Testament ...then The Paul Taking the men [on] the being had day with them Being Purified had entered to the temple Proclaiming the completion [of] the days [of] the purification until whom is presented for one each [man] [of] them The Offering...
- Awful Scroll Bible As-when-at-that time, Paul taking- the men -near the adjoining day, being purified with them, had gone-into the temple for the announcing-throughout, of the fulfilling-out of the days of the purification, until which the bringing-near an offering is being brought-near, in behalf of each one of them.
- Concordant Literal Version Then Paul, taking the men along on the next day, being purified together with them, had been in the sanctuary, publishing the full completion of the days of purification, till the approach present for each one of them was offered."
- exeGesés companion Bible Then Paulos takes the men,
and the day after, hallows himself with them;
and enters the priestal precinct
to evangelize the fulfillment/shalom
of the days of hallowing,
until an offering is offered for each one of them.
- Orthodox Jewish Bible Then Rav Sha'ul took the anashim on the following day, and he went with them for hitkaddeshut (purification) and was entering the Beis Hamikdash, giving notice of the completion of the yamim of the tohorah until was offered for each one of them the korban. [BAMIDBAR 6:13 20].
- Rotherham's Emphasized B. ||Then Paul|| <taking unto him the men> [on the next' day, with them] being purified, began entering into the temple to declare the filling up of the days of the purification^d—until ||the offering|| had been presented for each one of them.
^d Nu. vi. 5.

Expanded/Embellished Bibles:

- The Amplified Bible* Then Paul took the [four] men, and the next day he purified himself along with them [by submitting to the ritual]. He went into the temple to give notice of [the time] when the days of purification [ending each vow] would be fulfilled and the usual offering could be presented on behalf of each one.
- An Understandable Version Then Paul took the men and the next day he observed the ceremony of purification with them. Then he went into the Temple, declaring [to the priest] when he would fulfill the [required] days of the purification [ceremony] and [be ready] for the sacrifices to be offered for each of them.
- The Expanded Bible The next day Paul took the four men and shared in the ·cleansing ceremony [ritual purification] with them. Then he went to the Temple and announced the time when the days of the ·cleansing ceremony [ritual purification] would be finished and an ·offering [sacrifice] would be ·given [offered] for each of the men.
- Jonathan Mitchell NT Thereupon on the next day, after taking the men along then being ceremonially purified together with them, Paul entered into the Temple complex and continued being there while giving thorough notice [to the priests or Levites] of the date when the period of purification would be completed (or: the [number] of days [remaining])

Syndein/Thieme	<p>for the fulfillment of the cleansing period), at which time an offering would be presented (or: a sacrifice would be offered) over (= on behalf of) each one of them. The next day, having agreed to take the responsibility for the men, in the temple, having received purification {rites} himself with them, he {Paul} made public testimony that he would accomplish the days of purification until the time of the offering for each one of them {the four men}.</p> <p>{Note: This was a GREAT sin for the Apostle of Grace. Basically, once a day for 30 days Paul agrees to come to the Temple and recite all the things he has vowed to give up - I have not eaten meat, been with a woman, had any pleasure at all, have not cut my hair etc. Then at the end of the 30 days, he would come in with the cash offering and be shaved. The hair would be burned, and the ritual said now God would forgive all - pure legalism. This is the year circa 58 AD and Jerusalem will go down in 70 AD. They needed to learn Grace but Paul failed and never again will have a ministry recorded in Jerusalem. Hebrews was written to teach Grace to the believers in Jerusalem}</p>
Translation for Translators	<p><i>So Paul agreed to do what they asked, and the next day he took the four men, and together they ritually purified themselves. After that, Paul went to the Temple courts and told the priest what day they would finish purifying themselves ritually and when they would offer the animals as sacrifices for each of them.</i></p>
The Voice	<p>Paul complied with their request. The very next day, he publicly joined the four men, completed the initial purification rites, entered the temple with them, and began the seven-day ritual purification process, after which a sacrifice would be made for each of them.</p>

Bible Translations with Many Footnotes:

Lexham Bible	<p>Then Paul took along the men on the next day, and [*Here “and ” has been supplied in keeping with English style] after he [*Here “after ” is supplied as a component of the participle (“had purified”) which is understood as temporal] had purified himself together with them, he entered into the temple courts , [*Here “courts ” is supplied to distinguish this area from the interior of the temple building itself] announcing the completion of the days of purification until the time [Literally “which time ”] the offering would be presented on behalf of each one of them.</p>
NET Bible®	<p>Then Paul took the men the next day,⁸⁹ and after he had purified himself⁹⁰ along with them, he went to the temple and gave notice⁹¹ of the completion of the days of purification,⁹² when⁹³ the sacrifice would be offered for each⁹⁴ of them.</p> <p>⁸⁹tn BDAG 422 s.v. ἔχω 11.b.β has “temporal, to be next, immediately following... τῆ ἐχομένη...on the next day Lk 13:33...Ac 20:15; w. ἡμέρα added...21:26.”</p> <p>⁹⁰tn That is, after he had undergone ritual cleansing. The aorist passive participle ἄγνισθείς (Jagnisqeis) has been taken temporally of antecedent action.</p> <p>⁹¹tn Grk “entered the temple, giving notice.” The participle διαγγέλλων (diangellwn) has been translated as a finite verb due to requirements of contemporary English style.</p> <p>⁹²sn The days of purification refers to the days of ritual cleansing.</p> <p>⁹³tn Grk “until” (BDAG 423 s.v. ἕως 1.b.β.κ), but since in English it is somewhat awkward to say “the completion of the days of purification, until the sacrifice would be offered,” the temporal clause was translated “when the sacrifice would be offered.” The point is that the sacrifice would be offered when the days were completed. Paul honored the request of the Jewish Christian leadership completely. As the following verse makes clear, the vow was made for seven days.</p> <p>⁹⁴tn Grk “for each one.”</p>
The Spoken English NT	<p>The next day Paul took the men and got purified with them. Then he went into the Temple, and told the priests when the period of purification would be finished.^{dd} (At that time the offering would be made for each them.)</p>

dd. Lit. "Then he took the men. The next day he was purified with them and was going into the Temple, notifying them as to the completion of the days of purification."

Wilbur Pickering's New T.

Paul arrested

Then Paul took the men and purified himself with them; the next day he entered the temple to give notice of the completion of the days of purification, when the offering would be made for each one of them.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Then Paul, having taken the men on the following day, having been purified with them, had gone into the temple announcing the completion of the days of the purification, until which [time] the offering was offered on behalf of each one of them.
Benjamin Brodie's trans.	Then Paul, after accepting the men as associates [in the role of a sponsor] and spending the day with them being ceremonially purified, entered into the temple and gave notice of the completion of the days of purification, until a sacrifice was offered on behalf of each one of them .
Bond Slave Version	Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.
Charles Thomson NT	So Paul took the men, and the next day being purified with them he went into the temple, announcing the full term of the days of the purification, even to the time when the offering for each of them was to be made; but as the seven days were to be completed, the Jews from Asia, having seen him in the temple, threw all the multitude into confusion, and laid hands on him, crying out, Men of Israel help; This is the man who is continually teaching all men every where against the people and the law and this very place; and moreover he hath brought Greeks into the temple and defiled this holy place. Vv. 27–28 are included for context.
Modern Literal Version 2021	Then Paul having taken the men <i>and</i> having been purified together-with <i>the men</i> was going-into the temple in the next day, <i>thus</i> thoroughly proclaiming the fulfillment of the days of purification, until the offering was offered on behalf of each one of them.
New American Standard	Then Paul took along the men, and the next day, after purifying himself [Or <i>took along the men the next day, and after purifying himself</i>] together with them, he went into the temple giving notice of the completion of the days of purification, until the sacrifice was offered for each one of them.
New King James Version	Arrested in the Temple Then Paul took the men, and the next day, having been purified with them, entered the temple to announce the expiration [<i>completion</i>] of the days of purification, at which time an offering should be made for each one of them.
Niobi Study Bible	Paul Is Arrested at The Jerusalem Temple Then Paul took the men, and the next day, purifying himself with them, he entered into the temple to signify the accomplishment of the days of purification, until an offering should be offered for everyone of them.
Revised Geneva Translation	Then the next day Paul took the men, and having been purified with them, entered into the Temple and declared the completion of the days of the purification and that an offering would be offered for each one of them.
Webster's Translation	Then Paul took the men, and the next day purifying himself with them, entered into the temple, to signify the accomplishment of the days of purification, until an offering should be offered for every one of them.

The gist of this passage: The next day, Paul goes into the Temple courtyard and he and the four men purify themselves. A time frame is assigned to the length of this vow and an offering is made for each man.

Acts 21:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tóte (τότε) [pronounced TOH-teh]	<i>then, at that time, when</i>	adverb	Strong's #5119
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972
paralambanô (παραλαμβάνω) [pronounced pahr-al-am-BAHN-oh]	<i>receiving, taking (unto, with); figuratively, learning; by analogy, assuming [an office]</i>	masculine singular, aorist active participle, nominative case	Strong's #3880
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
andres (ἄνδρες) [pronounced AHN-drehç]	<i>men, males; noble men; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i>	masculine plural noun; accusative case	Strong's #435

Translation: Paul, having received the men,...

What Paul is doing in this verse is going through a purification rite with these men, offering up, apparently, animal sacrifices for himself and the men.

Bear in mind that, after the **crucifixion**, resurrection and ascension, there was no need for the offering up of any additional animal sacrifices. This would be akin to sacrificing the Lord afresh after all of our sins had been paid for.

He begins outside of the Temple courtyard and the men come to him. So he is now associated with these four men.

Acts 21:26b			
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
echô (ἔχω) [pronounced EHKH-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine singular, present passive participle; dative, locative or instrumental case	Strong's #2192
hêmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun, dative, locative or instrumental case	Strong's #2250
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
hagnízō (ἀγνίζω) [pronounced hag-NIHD-zoh]	<i>ceremonially; to making pure, purifying, cleansing, making clean</i>	masculine singular, aorist passive participle, nominative case	Strong's #48

Translation: ...having the day with them, was made (ceremonially) clean.

This was the day that they were all having together. Paul was completely associated with these men. Together, they would all be made ceremonially clean.

What is the problem? Paul had been made clean years before. He believed in the Lord Jesus Christ. There was nothing necessary for him to do to make himself any cleaner before God.

These four men, if they had believed in the Lord, were absolutely clean of their sins. No additional ceremony needed to be done.

Acts 21:26c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eiseimi (εἰσεμι) [pronounced ICE-i-mee]	<i>to go in (to), to enter</i>	3 rd person singular, pluperfect active indicative	Strong's #1524
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 21:26c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
hieron (ἱερόν) [pronounced hee-er-ON]	<i>a sacred place; the Temple, a temple</i>	neuter singular noun; accusative case	Strong's #2411

Translation: He went into the Temple [courtyard],...

At this point, we can see that there is some sort of agreement or alliance between the Christians in Jerusalem and the non-Christian Jews. Somehow, Jewish believers could set up times in the Temple courtyard for religious exercises.

Although we many time read about going into the Temple, no one but specific priests entered into the Temple itself. However, Paul and these men entered into the Temple complex (or, into the Temple courtyard).

At this point, in Jerusalem, all animal sacrifices should have been shut down. There is no additional sacrifice that can be offered for our sins beyond what the Lord has already done.

Believers in Jerusalem were not to look forward to salvation, as that was now an accomplished fact. They look backward to the offering of Jesus Christ for our sins, and they put their trust in Him for their salvation.

Acts 21:26d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diaggellō (διαγγέλλω) [pronounced de-ang-GEHL-low]	<i>carrying a message through, announcing everywhere; publishing abroad, declaring, heralding</i>	masculine singular, present active participle, nominative case	Strong's #1229
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)
ekplêrōsis (ἐκπλήρωσις) [pronounced ek-PLAY-ro-sis]	<i>completion, fulfillment, accomplishment</i>	feminine singular noun, accusative case	Strong's #1604
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588
hēmerai (ἡμέραι) [pronounced hay-MEH-rai]	<i>days; time; years, age, life</i>	feminine plural noun; genitive/ablative case	Strong's #2250

Acts 21:26d			
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
hagnismós (ἁγνισμός) [pronounced hag-nis-MOSS]	<i>purification, a cleansing (the act), an expiation, (ceremonial) washing</i>	masculine singular noun, genitive/ablative case	Strong's #49

Translation: ...[thus] proclaiming the completion of the days of purification,...

By these actions, Paul was proclaiming or heralding the completion of the days of the purification for these men (and for himself). I believe that they were establishing up front the length of time they would all be under this vow.

In the Old Testament, salvation was seen as a process, because Jesus had not yet come and paid for our sins. That offering of Himself was the process illustrated by the Old Testament sacrifices.

However, for us today, there is no process because that process has already been completed. We simply accept the fact of the Lord's offering on our behalf (He offered up Himself, as the True Lamb without spot and without blemish).

Acts 21:26e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heōs (ἕως) [pronounced HEH-ocē]	<i>to, as far as, till, until; even until; up to; even; while</i>	a conjugation, preposition and adverb of continuance	Strong's #2193
hou (οὗ) [pronounced how]	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
prospherō (προσφέρω) [pronounced pro- FER-oh]	<i>to lead to, to bring [as an offering] (to, unto), to offer (unto, up), present unto; to bear towards, that is, to be tender (especially to God), to treat; to deal with, to do, put to</i>	3 rd person singular, aorist passive indicative	Strong's #4374
hupér (ὑπέρ) [pronounced hoop-AIR]	<i>above, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228
heís, mia, hen (εἷς, μία, ἓν) [pronounced hicc, 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>	neuter singular numeral adjective, accusative case	Strong's #1520

Acts 21:26e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hekastos (ἕκαστος) [pronounced HEHK-as- , which means, toss]	<i>each [one], every [man, one]; both, any [man, one]</i>	masculine singular adjective; accusative case	Strong's #1538
Together, could these words mean, <i>each one individually</i>			
autōn (αὐτῶν) [pronounced ow- TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/ genitive case	Strong's #846
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)
prospora (προσφορά) [pronounced pros-for- AH]	<i>(the act of) offering, a bringing to; that which is offered, sacrificial offering; a gift, a present</i>	feminine singular noun, nominative case	Strong's #4376

Translation: ...until which [time] he offered an offering for each one of them.

What appears to be the case is, Paul was offering up animal sacrifices for these men and for himself. That is completely and totally out of line.

I have suggested earlier that Paul should have been the man to write the book of Hebrews, and he should have been writing it from a gentile city. However, he instead traveled to Jerusalem, and was entangled in this mess of legalism. He was violating every tenet of the fulfilled promise of salvation found in the book of Hebrews (this book had not yet been written; but much of this information should have been written on Paul's soul already).

Even if Paul had figured that he would stand before them and tell them exactly what the real deal is and what they are confused about, that is not going to happen.

Acts 21:26 Paul, having received the men, having the day with them, was made (ceremonially) clean. He went into the Temple [courtyard], [thus] proclaiming the completion of the days of purification, until which [time] he offered an offering for each one of them. (Kukis mostly literal translation)

Acts 21:26 Paul, having received the men, spent the day with them, and was made ceremonially clean. He walked into the Temple courtyard to proclaim the completion of the days of their purification, at which time, he offered up an animal sacrifice for each one of them. (Kukis paraphrase)

At this point, Paul, one of the greatest teachers and theologians of his time does not appear to have been invited to teach anywhere in Jerusalem. Remember Ephesus? They wanted Paul there teaching them. There were willing to take in whatever he was ready to teach them. He left positive volition and walked to a city on negative signals toward the teaching of the Word of God.

Quick question: how many times have you heard Paul speak so far in this chapter? So far, one verse which is a direct quotation and one verse where what Paul said was summarized. Paul will say one more thing, and that

will be the entirety of what Paul says in 40 verses. Paul wanted to come to Jerusalem to actually speak to the Jews here, and, so far, that has not really happened. In the next chapter, Paul will speak for the first 21 verses, but that people will pretty much start a small-scale riot at that point.

In Ephesus, the disciples there would have been willing to hear Paul teach 2–4 hours a day, every day. As much as he was able to speak, they were willing to hear. In Jerusalem, Paul cannot get any sort of respect. Even though he will speak in the next chapter, how many in the crowd are actually hearing him?

V. 27 runs into v. 28; and v. 29 explains v. 28. Therefore, the next passage will be extensive:

Now as were about to the seven days to be completed, from the Asia (minor) the Jews, seeing him in the Temple, stirred up all the crowd and laid upon him the hands. [They were] crying out, “Men, Israelites, help! This one keeps on being the man, the [one] against the people and the Law and the place, this (one)—all everywhere teaching [these things]. Yet, not only [this] but also Greeks he brought into the Temple and he has made unclean the holy room, this (one).” For they were seeing Trophimus, the Ephesian, in the city with him, whom they were supposing that in the Temple brought in the Paul.

Acts
21:27–29

As the seven days [of the festival] were about to come to an end, the Jews from Asia (minor), having seen him in the Temple, stirred up the entire crowd and laid [their] hands upon him. [They were] crying out, “Men, Israelites, help [us]! This man keeps on being the one [who is] against the people, [against] the [Mosaic] Law and [against] this place—[he] keeps on teaching [these lawless things] to all [people] everywhere. And not only [this], but he has brought Greeks into the Temple and [thus] has defiled this Holy Room.” They had been seeing an Ephesian, Trophimus, in the city with Paul, [so] they assumed that Paul brought him into the Temple [courtyard].

The festival ran for seven days, and, right before it came to an end, many Jews from Asia Minor saw Paul in the Temple courtyard, and they became enraged. They stirred up a large number of people against Paul and put hands on him. They were crying out, “Men, Israelites, help us dispense with this man! He keeps on teaching doctrines which are against the people, against the Mosaic Law, and against this place. And he teaches this crap to people everywhere, not just here. And besides this, he has brought Greeks into the Temple and, as a result, he has defiled the Holy of Holies.” Paul’s accusers had seen Paul walking around Jerusalem with Trophimus, a non-Jew. Therefore, they made the assumption that Paul had taken Trophimus into forbidden sections of the Temple courtyard.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) Now as were about to the seven days to be completed, from the Asia (minor) the Jews, seeing him in the Temple, stirred up all the crowd and laid upon him the hands. [They were] crying out, “Men, Israelites, help! This one keeps on being the man, the [one] against the people and the Law and the place, this (one)—all everywhere teaching [these things]. Yet, not only [this] but also Greeks he brought into the Temple and he has made unclean the holy room, this (one).” For they were seeing Trophimus, the Ephesian, in the city with him, whom they were supposing that in the Temple brought in the Paul.

Complete Apostles Bible Now when the seven days were about to be completed, the Jews from Asia, seeing him in the temple, were stirring up all the crowd and put their hands on him, crying out, “Men, Israelites, help! This is the man who is teaching all people everywhere against the people and the Law and this place; and furthermore he has brought Greeks into the temple and has defiled this holy place.”

For they had seen Trophimus the Ephesian in the city with him, whom they supposed that Paul had brought into the temple.

Douay-Rheims 1899 (Amer.) But when the seven days were drawing to an end, those Jews that were of Asia, when they saw him in the temple, stirred up all the people and laid hands upon him, crying out:

Men of Israel, help: This is the man that teacheth all men every where against the people and the law and this place; and moreover hath brought in Gentiles into the temple and hath violated this holy place.

(For they had seen Trophimus the Ephesian in the city with him, whom they supposed that Paul had brought into the temple.)

Holy Aramaic Scriptures

And when the seventh day arrived, Yehudaye {Judeans/Jews} who were from Asia {i.e. Asia-Minor} saw him in The Haykla {The Temple}, and they incited against him all the Ama {the People}, and they threw their hands upon him, while they were crying out, and they were saying, "Men! Sons of Iysraly {Israel}, help! This is the man who opposes our own Ama {People}, teaching in every place, and opposes The Namusa {The Law}, and opposes this place! And even has brought Armaye {Arameans} unto The Haykla {The Temple}, and defiled this Holy Place!"

For, they had seen him beforehand with Truphimus {Trophimus} the Ephesaya {the Ephesian}, in the city, and they were supposing that he entered with Paulus {Paul} unto The Haykla {The Temple}.

James Murdock's Syriac NT

And when the seventh day arrived, the Jews from Asia saw him in the temple: and they excited all the people against him, and laid hands on him, crying out and saying: Men, sons of Israel; help. This is the man, who teacheth in every place, against our people, and against the law, and against this place; and he hath also brought Gentiles into the temple, and hath polluted this holy place.

For they had previously seen with him in the city Trophimus the Ephesian; and they supposed, that he had entered the temple with Paul.

Original Aramaic NT

And when the seventh day arrived, the Jews of Asia saw him in The Temple, and they incited all the people against him and they laid hands upon him,

As they appealed and they were saying, "Men, sons of Israel, help! This is the man who opposes our people, teaching in every place against the law and against this place, and he also has brought an Aramaean into The Temple and has defiled this holy place." *

For they had seen Trophimaus the Ephesian with him before in the city and they were assuming that he had entered The Temple with Paulus.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And when the seven days were almost ended, the Jews from Asia, seeing him in the Temple, got the people together and put their hands on him, Crying out, Men of Israel, come to our help: this is the man who is teaching all men everywhere against the people and the law and this place: and in addition, he has taken Greeks into the Temple, and made this holy place unclean.

For they had seen him before in the town with Trophimus of Ephesus, and had the idea that Paul had taken him with him into the Temple.

Bible in Worldwide English

The seven days were almost over. The Jewish leaders from Asia Minor saw Paul in the temple. They got all the people there excited. They caught hold of him.

They shouted, All you men of Israel, come and help us! This is the man who teaches everyone everywhere not to respect our people. He says we need not obey the law or respect this temple. And what is more, he has brought Greek people into the temple. He has made this holy place unclean.

They said this because they had seen a man from Ephesus named Trophimus. He was in the city with Paul. And they thought that Paul had brought him into the temple.

Easy English

At the end of those seven days, some Jews from Asia region saw Paul in the temple. They said some bad things against Paul to the crowd. So the people became angry and they took hold of Paul. The Jews from Asia shouted, 'People of Israel, come and help us! This is the man who goes everywhere and he teaches everyone bad things. He speaks against us, the people of Israel. He also speaks against the Law of Moses and against this temple. Now he has even brought some Gentiles into this temple. So now this special place is not clean in front of God any longer.' (These men had earlier seen Paul in the city with a man called Trophimus. Trophimus was a Gentile who came from Ephesus. They thought that Paul had brought Trophimus into the temple. That is why they shouted bad things against Paul.)

Trophimus was a not a Jew so he could not go into the temple.

Easy-to-Read Version–2008

When the seven-day period was almost finished, some Jews from Asia saw Paul in the Temple area. They stirred up everyone into an angry mob. They grabbed Paul and shouted, "Men of Israel, help us! This is the man who is teaching things that are against the Law of Moses, against our people, and against this Temple of ours. This is what he teaches people everywhere. And now he has brought some Greeks into the Temple area and has made this holy place unclean!" (The Jews said this because they had seen Trophimus with Paul in Jerusalem. Trophimus was a man from Ephesus. The Jews thought that Paul had taken him into the holy area of the Temple.)

God's Word™

When the seven days were almost over, the Jews from the province of Asia saw Paul in the temple courtyard. They stirred up the whole crowd and grabbed Paul. Then they began shouting, "Men of Israel, help! This is the man who teaches everyone everywhere to turn against the Jewish people, Moses' Teachings, and this temple. He has even brought Greeks into the temple courtyard and has made this holy place unclean." They had seen Trophimus from Ephesus with him in the city earlier and thought Paul had taken him into the temple courtyard.

Good News Bible (TEV)

But just when the seven days were about to come to an end, some Jews from the province of Asia saw Paul in the Temple. They stirred up the whole crowd and grabbed Paul.

"People of Israel!" they shouted. "Help! This is the man who goes everywhere teaching everyone against the people of Israel, the Law of Moses, and this Temple. And now he has even brought some Gentiles into the Temple and defiled this holy place!" (They said this because they had seen Trophimus from Ephesus with Paul in the city, and they thought that Paul had taken him into the Temple.)

J. B. Phillips

The seven days were almost over when the Jews from Asia caught sight of Paul in the Temple. They stirred up the whole crowd and seized him, shouting, "Men of Israel, help! This is the man who is teaching everybody everywhere to despise our people, our Law and this place. Why, he has even brought Greeks into the Temple and he has defiled this holy place!" For they had previously seen Trophimus the Ephesian with Paul in the city and they had concluded that Paul had brought him into the Temple.

The Message

Paul Under Arrest

When the seven days of their purification were nearly up, some Jews from around Ephesus spotted him in the Temple. At once they turned the place upside-down. They grabbed Paul and started yelling at the top of their lungs, "Help! You Israelites, help! This is the man who is going all over the world telling lies against us and our religion and this place. He's even brought Greeks in here and defiled this holy place." (What had happened was that they had seen Paul and Trophimus, the

Ephesian Greek, walking together in the city and had just assumed that he had also taken him to the Temple and shown him around.)

NIRV

Paul Is Arrested

The seven days of cleansing were almost over. Some Jews from Asia Minor saw Paul at the temple. They stirred up the whole crowd and grabbed Paul. “Fellow Israelites, help us!” they shouted. “This is the man who teaches everyone in all places against our people. He speaks against our law and against this holy place. Besides, he has brought Greeks into the temple. He has made this holy place ‘unclean.’” They said this because they had seen Trophimus the Ephesian in the city with Paul. They thought Paul had brought him into the temple.

New Life Version

The seven days were almost finished. Jews from the countries of Asia saw Paul in the house of God. They made the people turn against him. Then they took hold of him. They cried out, “You who are Jews, help us! This is the man who is teaching against our people and our Law and this house of God. Also he has brought Greek people into the house of God. This has made this holy place unclean.” They had seen him before in the city with Trophimus who was from the city of Ephesus. They thought Paul had brought him into the house of God also.

New Simplified Bible

When the seven days were almost over, the Jews from Asia, when they saw him in the temple stirred up the entire crowd and laid hands on him. They shouted: »Men of Israel, help! This is the man who teaches all men everywhere against the people, and the law, and this place; and moreover he brought Greeks also into the temple, and defiled this holy place.« They had previously been with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the Temple.

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

Casual English Bible

JEWS MOB PAUL IN THE TEMPLE

Paul had almost finished the seven days of purification rituals [8] when Jews from the province of Asia [9] spotted him at the Temple. They worked the crowd into a nasty mob that snatched Paul. 28These Jews from abroad stirred up the crowd by screaming, “Hey, everyone who’s Jewish, help us! This is the man everyone is talking about. He’s the one hurting our people with his teachings. Everywhere he goes he defames us. He defames our sacred law. He even defames this holy place where we worship. And just so you know, he has brought non-Jews into these courts that are reserved for Jews only. [10] By doing that, he has spiritually contaminated our holy Temple.”

Earlier in the city, these Jews from Asia [11] had seen Paul with Trophimus, a man from Ephesus. They assumed Paul had brought him into the Temple. It seemed the whole city erupted into a mob. They grabbed Paul and dragged him out of the Temple courtyard and then shut the Temple gate. [12] V. 30 is included for context. ⁹21:27In 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.

¹⁰21:28It sounds like the man was speaking in an inner courtyard reserved for Jewish men. The massive outer courtyard was open to everyone, even non-Jews. There were four inner courtyards: one for Jewish women, one for Jewish men, one for priests, and one where only the high priest could go on the Day of Atonement. That was the holiest room in the Temple sanctuary, where the Ten Commandments once rested inside a chest called the ark of the covenant. A short wall nearly five feet (1.5 m) high separated the outer courtyard from the inner ones. There were signs chiseled into the wall. Two have been found. They said, “No non-Jew can come past this wall that surrounds the Temple complex and the building. Anyone caught trespassing will have only themselves to blame for their inevitable death.”

¹¹21:29 Ephesus, where Paul ministered for three years, was one of the cities inside the Roman province of Asia. The Jews who condemned Paul may have recognized him from there.

¹²21:30 The crowd may have taken Paul to the outer courtyard, where even non-Jews were allowed. Or they may have taken him completely off the hilltop property.

Contemporary English V.

When the period of seven days for the ceremony was almost over, some of the Jewish people from Asia saw Paul in the temple. They got a large crowd together and started attacking him. They were shouting, "Friends, help us! This man goes around everywhere, saying bad things about our nation and about the Law of Moses and about this temple. He has even brought shame to this holy temple by bringing in Gentiles." Some of them thought that Paul had brought Trophimus from Ephesus into the temple, because they had seen them together in the city.

The Living Bible

The seven days were almost ended when some Jews from Turkey saw him in the Temple and roused a mob against him. They grabbed him, yelling, "Men of Israel! Help! Help! This is the man who preaches against our people and tells everybody to disobey the Jewish laws. He even talks against the Temple and defiles it by bringing Gentiles in!" (For down in the city earlier that day, they had seen him with Trophimus, a Gentile [a *Gentile*, implied.] from Ephesus in Turkey, and assumed that Paul had taken him into the Temple.) A portion of v. 27 was placed with the previous verse for context.

New Berkeley Version
The Passion Translation

When the seven-day period was almost over, a number of Jews from western Turkey who had seen him in the temple courts stirred up the whole crowd against him. Seizing him, they shouted, "Men of Israel, help us! This is the man who teaches everywhere what is contrary to our nation, our law, and this temple. And not only that, but now he brings these non-Jewish men with him into the inner courts of our temple! They have made this sacred place ritually unclean." (For Trophimus, an Ephesian, had been seen previously with him, and they assumed that he entered the inner courts with Paul.)

Plain English Version

Some Jews grabbed Paul

Paul and the other 4 men had to do that ceremony for 7 days to make themselves clean. Just before it finished, Paul walked along the road with a man that was not a Jew. His name was Trofimius. Some Jewish people from Asia country saw them together, and they thought that Paul took Trofimius into God's ceremony house, and that was against their Jewish law. The next day, Paul went back to God's ceremony house, and those Asia Jews saw him there. They called out to the other Jews there. They shouted, "You Jewish men, come and help us punish this man. This is the man that teaches people everywhere to rubbish us Jewish people, and our law, and he tells them not to respect this ceremony house. He even brought a man that is not a Jew into it, so now it is not clean any more." Then all those Jewish people got angry with Paul, and they grabbed him.

UnfoldingWord Simplified T.

When the seven days for purifying themselves were nearly finished, Paul returned to the temple courtyard. Some Jews from Asia saw him there, and they were very angry at him. They called out to many other Jews who were in the temple courtyard to help them take hold of Paul. They shouted, "Fellow Israelites, come and help us to punish this man! This is the one who is teaching people wherever he goes that they should despise the Jewish people. He teaches people that they should no longer obey the laws of Moses nor respect this holy temple. He has even brought non-Jews here into the court of our temple, causing this place to become polluted!" They said these because they had seen Paul walking around in Jerusalem with Trophimus, who was a non-Jew. Their laws did not permit non-Jews to be in the temple, and they thought that Paul had brought Trophimus into the temple courtyard that day.

William's New Testament As the seven days were drawing to a close, the Jews from Asia caught a glimpse of him in the temple and began to stir up all the crowd, and seized him, as they kept shouting, "Men of Israel, help! help! This is the man who teaches everybody everywhere against our people and the law and this place; yea, more than that, he has actually brought Greeks into the temple and desecrated this sacred place." For they had previously seen Trophimus of Ephesus in the city with him, and so they supposed that Paul had brought him into the temple.

Partially literal and partially paraphrased translations:

American English Bible But when the seven days were about up, some Judeans from [the province of] Asia saw him in the Temple and started a riot among the crowd... They grabbed him, shouting:

'Men of IsraE!! Help!'

This is the man who's teaching against our people, against the Law, and this place... To everyone, everywhere!

'He's even defiled this Holy Place by bringing Greeks into the Temple!'

([They said this], because they'd seen him in the city earlier with **Trophimus the Ephesian**, and they [mistakenly] thought that Paul had also brought him into the Temple).

Beck's American Translation .
Breakthrough Version

As the seven days were going to be totally finished, when the Jewish people out of Western Turkey viewed him on the temple grounds, they were stirring up all the crowd and put their hands on him, yelling, "Men, Israelis, help. This is the person teaching everyone everywhere against the ethnic group, the law, and this place. And still he even brought Greeks onto the temple grounds and has made this sacred place shared." You see, there were people who had seen Trophimus the Ephesian in the city together with him before, whom they were assuming that Paul brought onto the temple grounds.

Common English Bible

Paul seized by the people

When the seven days of purification were almost over, the Jews from the province of Asia saw Paul in the temple. Grabbing him, they threw the whole crowd into confusion by shouting, "Fellow Israelites! Help! This is the man who teaches everyone everywhere against our people, the Law, and this place. Not only that, he has even brought Greeks into the temple and defiled this holy place." (They said this because they had seen Trophimus the Ephesian in the city with him earlier, and they assumed Paul had brought him into the temple.)

Len Gane Paraphrase

When the seven days were almost over, the Jews from Asia, after seeing him in the Temple, stirred up all of the people and grabbed him with their hands, shouting, "Men of Israel help [us]. This is the man who teaches everyone everywhere against the people, the Law, and this place, and if that isn't enough, he has brought Greeks into the Temple and has polluted this holy place." Earlier they had seen him in the city with Trophimus, an Ephesian, whom they supposed that Paul had brought into the Temple.

A. Campbell's Living Oracles

But as the seven days were about to be accomplished, the Jews that were from Asia, seeing him in the temple, threw all the populace into confusion, and laid hands upon him, crying out, Israelites, help! This is the man that everywhere teaches all men contrary to the people, and to the law, and to this place; and has even brought Greeks into the temple, and polluted this holy place. (For they had been seen Trophimus, the Ephesian, in the city with him, whom they imagined that Paul had brought into the temple.)

New Advent (Knox) Bible

And when the seven days were all but at an end, the Jews from Asia saw him in the temple. Whereupon they threw the whole multitude into an uproar, and laid hands on him, crying out; Men of Israel, come to the rescue; here is the man who goes

about everywhere, teaching everybody to despise our people, and our law, and this place. He has brought Gentiles into the temple, too, profaning these sacred precincts. They had seen Trophimus, who was from Ephesus, in the city with him, and it was he whom they suspected Paul of introducing into the temple.

NT for Everyone

Riot in the Temple

When the seven days were completed, some Jews from Asia spotted Paul in the Temple. They gathered a crowd and grabbed him.

"Men of Israel," they yelled, "come and help us! This is the man who's been teaching everybody everywhere against our people, our law, and this place! And now, what's more, he's brought some Greeks into the Temple, and he's defiled this holy place!" (They had previously seen Trophimus the Ephesian with Paul in the city, and they thought Paul had taken him into the Temple.)

20th Century New Testament

But, just as the seven days were drawing to a close, the Jews from Roman Asia caught sight of Paul in the Temple, and caused great excitement among all the people present, by seizing Paul and shouting: "Men of Israel! help! This is the man who teaches every one everywhere against our People, our Law, and this Place; and, what is more, he has actually brought Greeks into the Temple and defiled this sacred place." (For they had previously seen Trophimus the Ephesian in Paul's company in the city, and were under the belief that Paul had taken him into the Temple.)

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation

When the seven days were almost ended, the Jews from Asia Province, when they saw him in the Temple, incited all the people, and laid violent hands on him. They cried out, "Men of Israel, help! This is that man who teaches everyone everywhere against the people, and the Law, and this place! And furthermore, he has brought Greeks into the Temple and polluted this holy place!" [Which last was a lie.] (They had previously seen an Ephesian named Trophimus with him, and got a notion into their heads that Paul had brought him into the Temple.)

Revised Ferrar-Fenton Bible

Paul Arrested.

When the seven days were nearly completed, some of the Asiatic Judeans, observing him in the temple, incited the whole of the rabble, and they threw their hands upon him, shouting out, "Men! Israelites! help! This is the man who everywhere teaches against the people, and the law, and this place! and he has actually brought Greeks into the temple, and has polluted this holy spot." (Because they had previously seen in his company in the city Trophimus the Ephesian, whom they concluded Paul had brought into the temple.)

Free Bible Version

The seven days were almost over when some Jews from Asia saw Paul in the Temple and incited the crowd against him and seized him.

"Men of Israel, help!" they shouted. "This is the man who is teaching everyone everywhere to oppose our people, the Law, and the Temple. He's also brought Greeks into the Temple, defiling this holy place." (They said this because they had seen him previously in the city with Trophimus the Ephesian and presumed that Paul had brought him into the Temple).

International Standard V

When the seven days were almost over, the Jews from Asia, seeing Paul [Lit. him] in the Temple, stirred up a large crowd. They grabbed Paul, [Lit. him] yelling, "Men of Israel, help! This is the man who teaches everyone everywhere to turn against our people, the Law, and this place. More than that, he has even brought Greeks into the Temple and desecrated this Holy Place." For they had earlier seen Trophimus the Ephesian in the city with him and assumed that Paul had taken him into the Temple.

Montgomery NT

But when the seven days were almost over, the Asiatic Jews caught sight of him in the temple, and began to stir up all the crowd, and laid hands on him, shouting.

"Men of Israel, help! This is the man who goes everywhere preaching to everybody against the people, and the Law, and this place. And he has actually brought Gentiles even into the temple, and has desecrated the holy place." (For they had formerly seen Trophimus, the Ephesian, with him in the city, and supposed that Paul had brought him into the temple.)

Riverside New Testament

But when the seven days were nearly completed, the Jews from Asia saw him in the Temple courts, and stirred up all the crowd and laid their hands on Paul, shouting, "Men of Israel, help. This is the man who teaches everybody everywhere against our people and the Law and this place, and moreover, he has brought Greeks into the Temple courts and has desecrated this holy place." For they had previously seen Trophimus the Ephesian in the city with Paul, and they thought that he had brought him into the Temple courts.

Weymouth New Testament

But, when the seven days were nearly over, the Jews from the province of Asia, having seen Paul in the Temple, set about rousing the fury of all the people against him. (For they had previously seen Trophimus the Ephesian with him in the city, and imagined that Paul had brought him into the Temple.)

They laid hands on him, crying out, "Men of Israel, help! help! This is the man who goes everywhere preaching to everybody against the Jewish people and the Law and this place. And besides, he has even brought Gentiles into the Temple and has desecrated this holy place."

Worsley's New Testament

But when the seven days were near ended, the Jews that came from Asia seeing him in the temple, raised a tumult among the people, and laid hands on him, crying out, Men of Israel, help: this is the man that teaches all men every where against the people of the Jews, and the law, and this sacred place? and besides, hath brought Greeks too into the temple, and polluted this holy place.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **Paul is arrested in the Temple**

• When the seven days were almost over, some Jews from Asia, who saw Paul in the Temple, began to stir up the whole crowd. They seized him shouting, "Fellow Israelites, help! This is the man who is spreading his teaching everywhere against our people, our law and this Sanctuary. And now he has even brought non-Jews into the Temple area, defiling this Holy Place." For they thought they had seen him in the city with Trophimus, a Greek man from Ephesus and they supposed that Paul had introduced him into the temple.

Footnote for Acts 21:27 has been placed in the **Addendum**.

The Heritage Bible

And when the seven days were entirely finished, the Jews of Asia, gazing at him in the temple, stirred up all the multitude, and threw hands upon him,

Screaming out, Men, Israelites, help; this is the man, who teaches all everywhere against the people, and the law, and this place; and further also brought Greeks into the temple, and has made this holy place common.

(Because they had previously seen Trophimus, an Ephesian, with him in the city, whom they supposed that Paul had brought into the temple.)

New American Bible (2011)

Paul's Arrest.

When the seven days were nearly completed, the Jews from the province of Asia noticed him in the temple, stirred up the whole crowd, and laid hands on him, shouting, "Fellow Israelites, help us. This is the man who is teaching everyone everywhere against the people and the law and this place, and what is more, he has even brought Greeks into the temple and defiled this sacred place."* For they had previously seen Trophimus the Ephesian in the city with him and supposed that Paul had brought him into the temple.

* [21:28] The charges against Paul by the diaspora Jews are identical to the charges brought against Stephen by diaspora Jews in Acts 6:13. Brought Greeks

into the temple: non-Jews were forbidden, under penalty of death, to go beyond the Court of the Gentiles. Inscriptions in Greek and Latin on a stone balustrade marked off the prohibited area.

h. [21:28] Rom 15:31.

New Catholic Bible

Paul's Arrest in the Temple.^[f] When the seven days were nearly over, the Jews from the province of Asia saw him in the temple. Stirring up the whole crowd, they seized him, shouting, "Men of Israel, help us! This is the man who is teaching everyone everywhere against our people, the Law, and this place. What is more, he has brought Greeks into the temple and defiled this holy place." They had previously seen Trophimus the Ephesian with him in the city and assumed that Paul had brought him into the temple.

[f] Now the time for imprisonment and captivity has arrived, sparked by a misunderstanding. The Jews come to believe that Paul is bringing into the temple a non-Jew—someone who is forbidden under penalty of death from entering the inner courts. Hence, a cry of sacrilege rings out. In reality, hatred is about to explode. Judaism has felt the jolt of a nascent Christianity and has reacted defensively to it. This reflexive sentiment has already been at work against Stephen (see Acts 6:11-14), and the same accusations were formulated against Jesus (Mt 26:61; 27:40; Mk 14:58; 15:29).

The defensive reaction is a violent, irrational, and almost visceral one. It has to be such in order that the Christian originality may be manifest and that one may know what to hold on to. The commander of the cohort, who watches the temple from the fortress installed at the north-west corner, intervenes to prevent a riot. The soldiers believe they are arresting a nationalist extremist. Luke stresses once more that neither Paul nor Christians have ever been involved in a subversive plot against the Empire.

New Jerusalem Bible

The seven days were nearly over when some Jews from Asia caught sight of him in the Temple and stirred up the crowd and seized him, shouting, 'Men of Israel, help! This is the man who preaches to everyone everywhere against our people, against the Law and against this place. He has even profaned this Holy Place by bringing Greeks into the Temple.' They had, in fact, previously seen Trophimus the Ephesian in the city with him and thought that Paul had brought him into the Temple.

Revised English Bible—1989

Paul's work in Jerusalem

BUT just before the seven days were up, the Jews from the province of Asia saw him in the temple. They stirred up all the crowd and seized him, shouting, "Help us, men of Israel! This is the fellow who attacks our people, our law, and this sanctuary, and spreads his teaching the whole world over. What is more, he has brought Gentiles into the temple and profaned this holy place."

They had previously seen Trophimus the Ephesian with him in the city, and assumed that Paul had brought him into the temple.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

The next day Sha'ul took the men, purified himself along with them and entered the Temple to give notice of when the period of purification would be finished and the offering would have to be made for each of them. The seven days were almost up when some unbelieving Jews from the province of Asia saw him in the Temple, stirred up all the crowd and grabbed him. "Men of Isra'el, help!" they shouted. "This is the man who goes everywhere teaching everyone things against the people, against the *Torah* and against this place! And now he has even brought some *Goyim* into the Temple and defiled this holy place!" (They had previously seen Trophimus from Ephesus in the city with him and assumed that Sha'ul had brought him into the Temple.) V. 26 is included for context.

Hebraic Roots Bible

But when the seven days were about to be completed, having seen him in the sanctuary, the Jews from Asia stirred up all the crowd, and they laid hands on him, crying out, Men, Israelites, help! This is the man who teaches all everywhere against the people and the Torah and this place. And even more, he also brought Greeks into the sanctuary and has defiled this holy place. For they had before seen Trophimus, the Ephesian in the city with him, whom they supposed that Paul brought into the sanctuary.

Holy New Covenant Trans.

The seven days were almost over but some Jews from Asia saw Paul at the temple. They stirred up the whole crowd. They grabbed Paul and shouted, "Men of Israel, help us! This is the man who is teaching things which are against the law of Moses, against our people, and against this place. This man is teaching these things to all people everywhere. And now he has even brought some non-Jewish men into the temple! He has made this holy place unclean!" (These Jews said this, because they had seen Trophimus with Paul in Jerusalem. Trophimus was a non-Jewish man from the city of Ephesus. They thought that Paul had taken him into the temple.)

The Scriptures 2009

And when the seven days were almost ended, the Yehu?im from Asia, seeing him in the Set-apart Place, were stirring up all the crowd, and they laid hands on him, crying out, "Men of Yisra'ël, help! This is the man who is teaching all men everywhere against the people, and the Torah, and this place. And besides, he also brought Greeks into the Set-apart Place and has profaned this Set-apart Place." Because they had previously seen Trophimos the Ephesian with him in the city, whom they thought that Sha'ul had brought into the Set-apart Place.

Weird English, 𐤀𐤁𐤃𐤄 English, Anachronistic English Translations:

Accurate New Testament

...as but intended The seven Days to be completed The from the asia Jews Seeing him in the temple confused every the crowd and [They] lay to him the hands Shouting Men Israelites help! {us} This is The Man The [Man] against the people and the law and the place this all [men] everywhere Teaching yet also and greeks [He] brings (in) to the temple and [He] has contaminated the pure place this were for [Men] Having Seen (Before) trophimus the [man] ephesian in the city with him whom [They] thought for to the temple brings (in) The Paul...

Alpha & Omega Bible

WHEN THE SEVEN DAYS WERE ALMOST OVER, THE JEWS FROM ASIA, UPON SEEING HIM IN THE TEMPLE, BEGAN TO STIR UP ALL THE CROWD AND LAID HANDS ON HIM, CRYING OUT, "MEN OF ISRAEL, COME TO OUR AID! THIS IS THE MAN WHO PREACHES TO ALL MEN EVERYWHERE AGAINST OUR PEOPLE AND THE LAW AND THIS PLACE; AND BESIDES HE HAS EVEN BROUGHT GREEKS INTO THE TEMPLE AND HAS DEFILED THIS HOLY PLACE." FOR THEY HAD PREVIOUSLY SEEN TROPHIMUS THE EPHESIAN IN THE CITY WITH HIM, AND THEY SUPPOSED THAT PAULOS (*Paul*) HAD BROUGHT HIM INTO THE TEMPLE.

Awful Scroll Bible

But as to the seven days were about to be concluding-together, the Jews from Asia, beholding him from-within the temple, were pouring-together all the multitude, and they cast- their hands -upon him, crying aloud, "Men, Israelites, be cry-running! This- is the -same man teaching everyone everywhere, down along the peoples, even the Law and this-same place! Not only brought- he -in besides Greeks also into the temple, but has made common this-same awful place!" (For he was having been seen- with him -before, from-within the city, Trophimus, the Ephesian, whom they were inclining that Paul brought-into the temple.)

Concordant Literal Version

Now as the seven days were about to be concluding, Jews from the province of Asia, gazing at him in the sanctuary, threw the entire throng into confusion, and laid hands on him,

crying, "Men! Israelites! Help! This is the man who is teaching all men everywhere against the people, and the law, and this holy place. Besides, still more, he led Greeks also into the sanctuary, and has contaminated this holy place." For, before this, Trophimus the Ephesian was seen in the city with him, whom they inferred that Paul led into the sanctuary."

exeGeses companion Bible

YAH HUDIYM SEIZE PAULOS

And as the seven days
are about to be completed/shalamed,
the Yah Hudiym of Asia,
when they observe him in the priestal precinct,
confuse the whole multitude and lay hands on him,
crying out, Men - Yisra Eliym, help!
This is the human
who doctrinates everyone every where
against the people and the torah and this place:
and even brings Hellenes into the priestal precinct
and profanes this holy place.
- for previously
they saw Trophimus an Ephesian
with him in the city
- whom they presumed that Paulos
brought into the priestal precinct.

Orthodox Jewish Bible

Now when the shivat yamim were about to be completed, unbelieving Yehudim from the Province of Asia [Ephesus], having seen Rav Sha'ul in the Beis Hamikdash, were stirring up all the multitude, and they laid their hands on him, [YIRMEYAH 26:8]

Crying out, "Anashim, Bnei Yisroel, help us! This one is the ish who is giving shiurim to everyone everywhere keneged (against, in opposition to) HaAm [Yisroel] and the Torah of Moshe Rabbenu and this Makom HaKadosh, and in addition also he brought Yevanim into the Beis Hamikdash and has defiled Makom HaKadosh HaZeh [the Beis Hamikdash]."

For they had previously seen Trophimus the Ephesian in the city with Rav Sha'ul and they had jumped to the conclusion and made the unwarranted assumption that Rav Sha'ul had brought Trophimus past the Soreg [barrier of the holy precinct] in the Beis Hamikdash.

Rotherham's Emphasized B.

<When, however, the seven' days were on the point of being concluded ||the Jews from Asia' || [observing him in the temple] began to urge-on all' the multitude, and thrust upon them their hands, crying out—

Israelites! be giving help! ||This|| is the man who <against the people, and the law, and this place> is teaching [all men everywhere]; furthermore ||even Greeks|| hath he brought into the temple, and hath profaned this holy' place.

For they had before seen Trophimus, the Ephesian, in the city along with him, whom they were supposing [Paul] had brought ||into the temple||.

Expanded/Embellished Bibles:

The Amplified Bible

Paul Seized in the Temple

When the seven days [required to complete the ritual] were almost over, [some] Jews from [the province of] Asia [Minor], caught sight of him in the temple, and began to stir up the crowd, and they seized him, shouting, "Men of Israel, help us! This is the man who teaches all men everywhere against our people and the Law and this place. And besides, he has brought Greeks into the temple and has defiled this holy place." For they had previously seen Trophimus the Ephesian in the city

- with Paul, and they assumed that he had brought the man into the temple [beyond the court of the Gentiles].
- An Understandable Version When the seven days [required by the vow] were almost completed, the Jews from Asia saw Paul in the Temple. They incited the whole crowd and took hold of him, shouting, “[You] Israelites, help [us]! This man is teaching people everywhere [to be] against our people [i.e., the Jews], the Law of Moses and this place [i.e., the Temple]; and in addition to that he has also brought Greeks [i.e., Gentiles] into the Temple and has [thereby] contaminated this holy place.”
(For the Jews had previously seen him on a city street with Trophimus, the Ephesian, whom they assumed Paul had taken into the Temple [with him])
- The Expanded Bible When the seven days were almost over [the period of time for purification; Num. 19:12], some of his people [the Jews] from [the province of] Asia saw Paul at the Temple. They caused all the people to be upset [stirred up/incited the whole crowd] and grabbed Paul. They shouted, “People of Israel [Men, Israelites], help us! This is the man who goes everywhere teaching against our people [Israel], against the law of Moses [the Law], and against this Temple [place]. Now he has brought some Greeks into the Temple and has made this holy place unclean [defiled this holy place]!” (They said this because they had seen Trophimus [20:4; 2 Tim. 4:20], a man from Ephesus [the Ephesian], with Paul in Jerusalem [the city]. They thought [supposed; assumed] that Paul had brought him into the Temple [God-fearing Gentiles were only allowed in the outer courtyard, known as the “court of the Gentiles”].)
- Jonathan Mitchell NT So as the seven days were being about to be concluding, the [fanatical and extremist religious] Jews from the Asian [district], upon catching a view and gazing upon him [i.e., Paul] in the midst of the Temple complex, began pouring [themselves into the midst], together with [the] whole crowd, to mix and stir up confusion – then they laid [their] hands on him, repeatedly crying out, “Men! Israelites! Come help [us]... now (Run immediately to our cry)! This man is the person who is constantly teaching all people everywhere against the People [= Jews or Israelites] and the Law and this [Concordant text adds: holy] Place! Still more than this, he also brought Greeks into the Temple complex and has thus made this set-apart and sacred Place common (= profane, contaminated and defiled)!”
You see, they were folks who had been previously seeing Trophimus the Ephesian together with him [i.e., Paul] in the city, whom they had been presuming from what is customary that Paul had brought into the Temple complex.
- P. Kretzmann Commentary And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the Temple, stirred up all the people, and laid hands on him, crying out, Men of Israel, help! This is the man that teacheth all men everywhere against the people and the Law and this place; and further brought Greeks also into the Temple, and hath polluted this holy place.
(For they had seen before with him in the city Trophimus, an Ephesian, whom they supposed that Paul had brought into the Temple.)
And all the city was moved, and the people ran together; and they took Paul, and drew him out of the Temple; and forthwith the doors were shut.
Kretzmann’s commentary for Acts 21:26–30 has been placed in the Addendum. {Paul’s discipline begins. After 6 days of the opportunity to rebound.}
And when the seven days were ended {7 days of Paul’s announcing in the Temple he was keeping his vows}, the Jews who were from the ultimate source of Asia {probably from around Ephesus}, when they saw him {Paul} in the temple, stirred up {literally means the beginning of a riot} all the people, and they violently attacked him {means a lot of them struck Paul}.
Shouting, “Men of Israel . . . HERE . . . HERE TO ME! This is the man, that teaches all men every where against the people, and the law, and this place {the Temple}
- Syndein/Thieme

. . . and further brought Greeks also into the temple, and has polluted this holy place."

{Note: This was a mob action. Some shouted Paul teaches against the Jewish People. Others said Paul taught against the Mosaic Law. Others said he taught against the temple. Then they ended up with the statement that he brought Trophimus into the temple - point here is the TRUTH does not matter to a mob! They assumed Trophimus entered the temple. No proof!}

(For they had seen before with him in the city, Trophimus an Ephesian, whom they assumed {no facts} that Paul had brought into the temple.)

Translation for Translators

Some Jews seized Paul in the Temple courts.

Acts 21:27-30

When the seven days for purifying themselves were nearly finished, Paul returned to the Temple courtyard. Some Jews from Asia province saw him there, and they were very angry at him. On another day they had seen Paul walking around in Jerusalem with Trophimus, who was a non-Jew. Their laws did not permit non-Jews to be in the Temple, and they thought that Paul had brought Trophimus into the Temple courtyard that day. So they called out to many other Jews who were in the Temple courtyard to help them seize [MTY] Paul. They shouted, "Fellow Israelites, come and help us punish this man! This is the one who is constantly teaching people wherever he goes that they should despise the Jewish people. He teaches people that they should no longer obey the laws of Moses nor respect this holy Temple. He has even brought non-Jews here into the court of our Temple, causing God to consider it no longer holy!"

The Voice

The seven days of purification were almost completed when some Jews from Asia recognized Paul in the temple. They grabbed him.

Asian Jews (shouting): Help! Fellow Israelites! This man is an enemy of our people, our religion, our law, and this temple! He travels around the world subverting our holiest customs! He is at this moment desecrating this holy temple by bringing outsiders into this sacred place.

In this accusation, they were confused—they had seen Paul elsewhere in the city with Trophimus the Ephesian, and they assumed that one of his current companions was Trophimus.

Bible Translations with Many Footnotes:

Lexham Bible

Paul Arrested in the Temple Courts

But when the seven days were about to be completed, the Jews from Asia [A reference to the Roman province of Asia (modern Asia Minor)] who had seen him in the temple courts [*Here "courts" is supplied to distinguish this area from the interior of the temple building itself] stirred up the whole crowd and laid hands on him, shouting, "Israelite men, help! This is the man who is teaching everyone everywhere against the people and the law and this place! And furthermore he also brought Greeks into the temple, and has defiled this holy place!" (For they had previously seen Trophimus the Ephesian in the city with him, whom they thought that Paul had brought into the temple.)

NET Bible®

When the seven days were almost over,⁹⁵ the Jews from the province of Asia⁹⁶ who had seen him in the temple area⁹⁷ stirred up the whole crowd⁹⁸ and seized⁹⁹ him, shouting, "Men of Israel,¹⁰⁰ help! This is the man who teaches everyone everywhere against our people, our law,¹⁰¹ and this sanctuary!¹⁰² Furthermore¹⁰³ he has brought Greeks into the inner courts of the temple¹⁰⁴ and made this holy place ritually unclean!"¹⁰⁵ (For they had seen Trophimus the Ephesian in the city with him previously, and¹⁰⁶ they assumed Paul had brought him into the inner temple courts.)¹⁰⁷

^{95tn} BDAG 975 s.v. συντελέω 4 has “to come to an end of a duration, come to an end, be over...Ac 21:27.”

^{96tn} 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.

^{sn} Note how there is a sense of Paul being pursued from a distance. These Jews may well have been from Ephesus, since they recognized Trophimus the Ephesian (v. 29).

^{97tn} Grk “in the temple.” See the note on the word “temple” in v. 28.

^{98tn} Or “threw the whole crowd into consternation.” L&N 25.221 has “συνέχεον πάντα τὸν ὄχλον ‘they threw the whole crowd into consternation’ Ac 21:27. It is also possible to render the expression in Ac 21:27 as ‘they stirred up the whole crowd.’”

^{99tn} Grk “and laid hands on.”

^{100tn} Or “Israelite men,” although this is less natural English. The Greek term here is ἀνὴρ (anhr), which only exceptionally is used in a generic sense of both males and females. In this context, it is conceivable that this is a generic usage since “the whole crowd” is mentioned in v. 27, although it can also be argued that these remarks were addressed primarily to the men present, even if women were there.

^{101sn} The law refers to the law of Moses.

^{102tn} Grk “this place.”

^{sn} This sanctuary refers to the temple. The charges were not new, but were similar to those made against Stephen (Acts 6:14) and Jesus (Luke 23:2).

^{103tn} BDAG 400 s.v. ἔτι 2.b has “ἔ. δὲ καὶ furthermore...al. ἔ. τε καί...Lk 14:26; Ac 21:28.” This is a continuation of the same sentence in Greek, but due to the length and complexity of the Greek sentence and the tendency of contemporary English to use shorter sentences, a new sentence was begun here in the translation.

^{104tn} Grk “into the temple.” The specific reference is to the Court of the Sons of Israel (see the note following the term “unclean” at the end of this verse). To avoid giving the modern reader the impression that they entered the temple building itself, the phrase “the inner courts of the temple” has been used in the translation.

^{105tn} Or “and has defiled this holy place.”

^{sn} Has brought Greeks...unclean. Note how the issue is both religious and ethnic, showing a different attitude by the Jews. A Gentile was not permitted to enter the inner temple precincts (contrast Eph 2:11-22). According to Josephus (Ant. 15.11.5 [15.417]; J. W. 5.5.2 [5.193], cf. 5.5.6 [5.227]), the inner temple courts (the Court of the Women, the Court of the Sons of Israel, and the Court of the Priests) were raised slightly above the level of the Court of the Gentiles and were surrounded by a wall about 5 ft (1.5 m) high. Notices in both Greek and Latin (two of which have been discovered) warned that any Gentiles who ventured into the inner courts would be responsible for their own deaths. See also Philo, Embassy 31 (212). In m. Middot 2:3 this wall was called “soreq” and according to m. Sanhedrin 9:6 the stranger who trespassed beyond the soreq would die by the hand of God.

^{106tn} Grk “whom.”

^{107tn} On the phrase “inner temple courts” see the note on the word “temple” in v. 28.

^{sn} This is a parenthetical note by the author. The note explains the cause of the charge and also notes that it was false.

Paul is Arrested in the Temple

But when the seven days were almost finished, the Jews from Asia saw him in the Temple and stirred up the whole crowd. They grabbed aim^{ee} and were shouting, “Brother^{ff} Israelites, help us! This is the man who is teaching everyone everywhere things against this people, the Law, and the Temple!^{gg} He has even brought Gentiles^{hh} into the Temple! He has made this holy place unholy!”

(They said this because they had seen Trophimus the Ephesian with Paul in the city. They were assuming that Paul had brought him into the Temple.)

ee. Lit. "...crowd, and cast their hands upon him."

ff. Lit. "Men."

gg. Lit. "this place."

hh. Lit. "Greeks." It's just a way of talking about the Gentiles.

ii. Prn. **troff-im-us**.

Wilbur Pickering's New T.

Now when the seven days were almost ended, the Jews from Asia, having seen him in the temple, mobilized a whole crowd and seized him, shouting: "Men of Israel, help! This is the man who teaches all men everywhere against the people, and the law, and this place. Not only that, he has even brought Greeks into the temple and defiled this holy place!" (They had seen Trophimus the Ephesian in the city with him, and they supposed that Paul had brought him into the temple.)

Literal, almost word-for-word, renderings:

Benjamin Brodie's trans.

Now, when the seven days were about to come to an end, the Jews from Asia, having seen him in the temple, stirred-up trouble among the entire crowd and laid hands on him,
Screaming: "Men, Israelites, come to our aid! This is the man who is teaching on a repetitive basis all men everywhere against the people and the law and this place. And furthermore, he also brought Greeks into the temple [a lie] and defiled this holy place."

[For they had previously seen Trophimus, the Ephesian, in the city with him, whom they assumed that Paul had brought into the temple].

Context Group Version

And when the seven days were about to be completed, the Judeans from Asia, when they saw him in the temple, stirred up all the multitude and laid hands on him, crying out, Men of Israel, help: This is the man that teaches all men everywhere against the people, and the law, and this place; and moreover he brought Hellenists also into the temple, and has defiled this special place. For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the temple.

Literal Standard Version

And as the seven days were about to be fully ended, the Jews from Asia having beheld him in the temple, were stirring up all the multitude, and they laid hands on him,

crying out, "Men, Israelites, help! This is the man who, against the people, and the Law, and this place, is teaching all everywhere; and further, also, he brought Greeks into the temple, and has defiled this holy place";

for they had seen before Trophimus, the Ephesian, in the city with him, whom they were supposing that Paul brought into the temple. Vv. 27–28 are included for context.

Modern Literal Version 2020

Now as the seven days were about to be completed, the Jews from Asia, *after* they saw him in the temple, were inciting all the crowd and put hands upon *him*, crying out, Men, Israelites, help^o! This one is the man *who is* teaching all *people* everywhere, against the *Jewish* people and the law and this place, and even more, he led Greeks into the temple and he has desecrated this holy place. For* they had seen Trophimus the Ephesian together-with him among the city, whom they were supposing that Paul had led into the temple.

NT (Variant Readings)

And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multitude and laid hands on him, crying out, Men of Israel, help! This is the man that teacheth all men everywhere against the people, and the law, and this place; and moreover he brought Greeks also into the temple, and hath defiled this holy place! For they had ^obefore seen with him in the

city Trophimus the Ephesian, whom they supposed that Paul had brought into the temple.

°MT omits "before"

The gist of this passage: The Jewish people rioted against Paul, falsely accusing him of bringing a Greek into a part of the Temple where gentiles were not allowed.

27-28

Acts 21:27a			
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
mellō (μέλλω) [pronounced <i>MEHL-ow</i>]	<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>	3 rd person plural; imperfect active indicative	Strong's #3195
hai (αἱ) [pronounced <i>high</i>]	<i>the; this, that, these</i>	feminine plural definite article; nominative case	Strong's #3588
hepta (ἑπτὰ) [pronounced <i>hep-TAH</i>]	<i>seven</i>	indeclinable singular noun	Strong's #2033
hēmerai (ἡμέραι) [pronounced <i>hay-MEH-rai</i>]	<i>days; time; years, age, life</i>	feminine plural noun; nominative case	Strong's #2250
sunteleō (συντελέω) [pronounced <i>soon-tel-EH-oh</i>]	<i>to end; to complete entirely; generally to execute (literally or figuratively); to finish, to fulfil, to make</i>	present passive infinitive	Strong's #4931

Translation: As the seven days [of the festival] were about to come to an end,...

Pentecost is a seven day festival (or, it was often referred to as a seven-day festival). People would arrive for the initial Saturday and leave after services on the second Saturday. The *seven-day* festivals often began and ended with a Saturday (the **Sabbath** day).

The Feast Days had not quite closed out yet.

Acts 21:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588

Acts 21:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀπό (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
τῆς (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
Ἀσία (Ἄσία) [pronounced as-EE-ah]	<i>orient; transliterated, Asia</i>	feminine singular proper noun location, genitive/ablative case	Strong's #773
Ἰουδαῖοι (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

Translation: ...the Jews from Asia (minor),...

Interestingly enough, at first, the Jews of Jerusalem are not doing anything against Paul. However, the Jews from Asia Minor (more or less, who came to Jerusalem just as Paul did) are going to get things going.

Acts 21:27c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
θεάομαι (θεάομαι) [pronounced theh-AH- om-ahēe]	<i>seeing, noticing, looking closely at, perceiving; by extension visiting; beholding, looking (upon)</i>	masculine plural, aorist (deponent) middle participle, nominative case	Strong's #2300
αὐτόν (αὐτόν) [pronounced ow- TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
ἐν (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
τῷ (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
ἱερόν (ἱερόν) [pronounced hee-er- ON]	<i>a sacred place; the Temple, a temple</i>	neuter singular noun; dative, locative or instrumental case	Strong's #2411

Translation: ...having seen him in the Temple,...

They see Paul in the Temple (again, he would be in the Temple courtyard).

What appears to be the case is, these four young men completed their vows in the Temple. There seemed to be an alliance of sorts of the very legalistic Christian church and the non-Christian Jews of the Temple (including those who came from other lands).

I am saying this based upon the assumption that I am making. I am making the assumption that Paul and these four young men complete their vows and offer a sacrifice in the Temple courtyard. Logically, where else in Jerusalem would one offer up a sacrifice or a set of sacrifices but in the Temple courtyard? Now, if this is indeed what is taking place, then there had to be some sort of understanding between the Christians of Jerusalem and the Judæans of Jerusalem.

Based upon all that the Jewish Christian in Jerusalem said, it does not appear that their worship was Christ-centered, but it had become more Mosaic Law-centered. Remember earlier, when comparing stats with Paul, they referred to the flock as believers (but without mentioning Jesus) and then they seemed to be bragging that their converts were also faithful to the Law of Moses (vv. 20–21).

Today (I write this in 2023), what takes place at a synagogue is completely and totally separate from what takes place in a church (unless one invites the other to speak). But, in the first century, even though there was this tension between believers and unbelievers, there was not a clear demarcation where Christians could have no association with the Temple or the synagogues. However, whatever sort of truce terms had been agreed to in Jerusalem, this, as we have seen, appears to be a contributing factor in the legalistic turns the church in Jerusalem has made.

Acts 21:27d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sugchéō (συγχέω) [pronounced soog-KHEH-oh]	<i>to confound, to confuse, to stir up, to be in an uproar, to commingle promiscuously, (figuratively) to throw (an assembly) into disorder, to perplex (the mind)</i>	3 rd person plural, imperfect active indicative	Strong's #4797
panta (πάντα) [pronounced PAN-ta]	<i>each, every, any, anything; all, entire; anyone, all things, everything; some [of all types]</i>	masculine singular adjective, accusative case	Strong's #3956
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
ochlos (ὄχλος) [pronounced OKH-loss]	<i>a crowd, company, multitude, number (of people), people, throng (as borne along); by implication the rabble, a mob; by extension a class of people; figuratively a riot; press</i>	masculine singular noun, accusative case	Strong's #3793

Translation: ...stirred up the entire crowd...

The Jews from Asia minor now stir up the crowd there against Paul. These Jews would form a small contingent; but there would be far more non-Christian Jews on the Temple grounds than Christians.

Acts 21:27e			
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
epiballō (ἐπιβάλλω) [pronounced <i>ep-ee-BALL-low</i>]	<i>to throw upon; to cast upon, to lay upon; to fall; used of seizing one to lead him off as a prisoner; to put [one's hand or mind] upon a thing; to reflect; to belong to</i>	3 rd person plural, aorist active indicative	Strong's #1911
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
αὐτόν (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
τάς (τάς) [pronounced <i>tahss</i>]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
χεῖρες (χεῖρες) [pronounced <i>khīr-ehs</i>]	<i>hands; in the figurative sense: by [or from] the powers [might, means, hands] of someone</i>	feminine plural noun; accusative case	Strong's #5495

Translation: ...and laid [their] hands upon him.

Then the Jews from Asia Minor put there hands upon Paul, grabbing him with ill intent. I would assume that other Jews crowded around and joined in.

Acts 21:27 *As the seven days [of the festival] were about to come to an end, the Jews from Asia (minor), having seen him in the Temple, stirred up the entire crowd and laid [their] hands upon him. (Kukis mostly literal translation)*

Acts 21:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
κράζω (κράζω) [pronounced <i>KRAD-zoh</i>]	<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; nominative case	Strong's #2896
ἄνδρες (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

Acts 21:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Israēlítai (Ἰσραηλῖται) [pronounced <i>is-rah-ale-EE-tie</i>]	<i>he shall be a prince of God; transliterated, Israelites</i>	masculine plural proper noun; vocative	Strong's #2475
boēthēō (βοηθέω) [pronounced <i>bo-ay-THEH-oh</i>]	<i>help, bring aid [us]; relieve</i>	2 nd person plural, present active imperative	Strong's #997

Translation: [They were] crying out, “Men, Israelites, help [us]!”

Although v. 28 is a continuation of v. 27, I found it makes better English sense to start a new sentence here.

Having grabbed Paul, they call out to their fellow unbelieving Jews. “We have grabbed up Paul; help us!”

Acts 21:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
anthrōpos (ἄνθρωπος) [pronounced <i>ANTH-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
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
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
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588

Acts 21:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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; genitive/ablative case	Strong's #2992

Translation: This man keeps on being the one [who is] against the people,...

Now they begin to give the charges against Paul. *Paul is against the Jewish people*, is the first charge.

As we know, Paul has slipped into legalism, but he has done nothing against the Jewish people.

Acts 21:28c			
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
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
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; genitive/ablative case	Strong's #3551

Translation: ...[against] the [Mosaic] Law...

The preposition *kata* (*against*) is carried to this phrase. Paul is against the Mosaic Law. That is the second charge against him.

Acts 21:28d			
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
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
topos (τόπος) [pronounced TOP-oss]	<i>room, place, space; an inhabited place; [a city, village]; a location</i>	masculine singular noun; genitive/ablative case	Strong's #5117

Acts 21:28d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
toutou (τούτου) [pronounced TOO-too]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; masculine singular; genitive or ablative case	Strong's #3778 (the genitive masculine or neuter is also known as Strong's #5127)

Translation: ...and [against] this place...

The preposition *against* is carried into this phrase as well.

“In all reality, they add, Paul is against the Temple” (which is called *this place*). *Being against the Temple* is the third charge against Paul. Obviously, these are very general charges which are not legitimate charges and they have no basis in fact.

Acts 21:28e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pantas (πάντας) [pronounced PAHN-tas]	<i>the whole, all (of them), everyone; anything</i>	masculine plural adjective, accusative case	Strong's #3956
pantachou (πανταχοῦ) [pronounced pahh-tahkh-OO]	<i>everywhere, every place, in all places</i>	adverb	Strong's #3837
didaskô (διδάσκω) [pronounced did-AS-koh]	<i>teaching, instructing, imparting knowledge, the one instilling doctrine</i>	masculine singular, present active participle; nominative case	Strong's #1321

Translation: ...—[he] keeps on teaching [these lawless things] to all [people] everywhere.

They know what Paul is against because he is teaching these things everywhere to anyone who will listen. These Jews, coming from Asia Minor, know all about what Paul is doing.

In this regard, this particular group of Jews are witnesses. That is, they have likely heard Paul speak in Asia minor, probably in their own synagogues.

They are clearly aware of Paul's evangelical approach, meaning that he travels about and speaks to groups—often to groups of Jews in local synagogues.

At this point, the three or four charges against Paul are not really enough to get the local Jews to participate in this mob action against Paul.

Acts 21:28f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐτι (ἔτι) [pronounced EH-tee]	<i>yet, still; even; now; any more</i>	adverb	Strong's #2089
τε (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
Ἕλληνες ("Ελληνες) [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
Thayer definitions: 1) a Greek either by nationality, whether a native of the main land or of the Greek islands or colonies; 2) in a wider sense the name embraces all nations not Jews that made the language, customs, and learning of the Greeks their own; the primary reference is to a difference of religion and worship.			
eisagō (εἰσάγω) [pronounced ice-AG-oh]	<i>to lead in, to bring in; to introduce</i>	3 rd person singular, aorist active indicative	Strong's #1521
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
hieron (ἱερόν) [pronounced hee-er-ON]	<i>a sacred place; the Temple, a temple</i>	neuter singular noun; accusative case	Strong's #2411

Translation: *And not only [this], but he has brought Greeks into the Temple...*

There has developed in Jerusalem some sort of truce between the Jewish Christians and the Jewish unbelievers (those who did not believe in Jesus). They have become intermingled to the point where, could one group be easily distinguished from the other? These Christian Jews are coming into the Temple and making vows and offering sacrifices.

For this reason, even though Paul is a Christian in the Temple courtyard, the non-Christian Jews do not have a reason to come forward and join these Jews from Asia Minor (present-day Turkey).

At this point, the Jews of Asia Minor begin to spice up their accusations. "Paul has brought non-Jews into the Temple." We do not know whether Paul was doing this—Paul would have been familiar with the customs so there is no reason to think that he committed this violation of the Temple.

To be more specific, no one but priests ever entered into the Temple proper (what we would consider the Temple). However, the Temple courtyard was a legitimate place for people to gather.

There were different sections of the Temple grounds. There is a court of the gentiles, which was a place where gentiles were allowed. Beyond this was the court of the sons of Israel, and gentiles were not allowed in this section. There were actually posted signs so that, if a gentile was on the Temple grounds and thought he might have a look around, he would see these signs warning him—specifically as a gentile—not to go any further. A few of these signs have been found by archeologists.

For Paul to bring a gentile into this restricted area, that would be a clear violation of the Temple by Paul. This is not something which could be done accidentally.

As we saw in the book of Luke, when people brought charges against Jesus, they just started adding charges and making up things. The accusation made here would have stirred up the non-Christian Jews against Paul.

Acts 21:28g			
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
κοινοῦ (κοινῶν) [pronounced <i>koy-NOH-oh</i>]	<i>to make common; to make (Leviticallly) unclean, to render unhallowed, to defile, to profane; to declare (or count, consider) unclean</i>	3 rd person singular, perfect active indicative	Strong's #2840
τον (τόν) [pronounced <i>tahn</i>]; also το (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
hagios (ἅγιος) [pronounced <i>HA-gee-oss</i>]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	masculine singular adjective; accusative case	Strong's #40
topos (τόπος) [pronounced <i>TOP-oss</i>]	<i>room, place, space; an inhabited place; [a city, village]; a location</i>	masculine singular noun; accusative case	Strong's #5117
touton (τοῦτον) [pronounced <i>TOO-tohn</i>]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; masculine singular; accusative case	Strong's #5126 (also Strong's #3778)

Translation: ...and [thus] has defiled this Holy Room.”

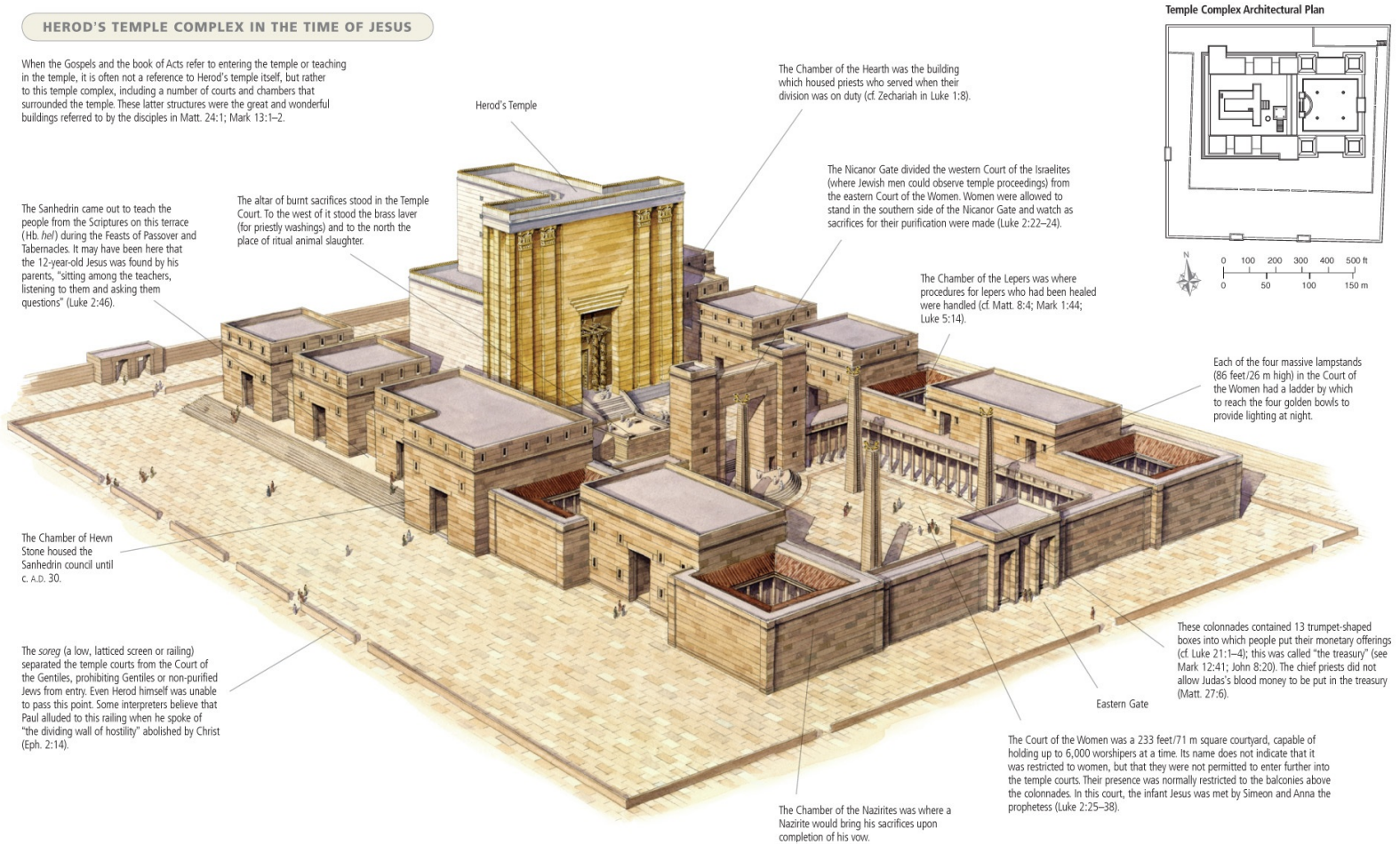
They accuse Paul of thus defiling the **Holy of Holies**. In the Temple (as in the **Tabernacle**), there was the Holy of Holies, a room where the **Ark of God** was kept. No one went into this room ever except the High Priest on the **Day of Atonement**. He would go in, sprinkle some blood on the **Mercy Seat**, and then go out.

The specific accusation made against Paul is not that he has actually gone into the Holy of Holies; nor has he taken a gentile into the Holy of Holies. The area of the sons of Israel was probably a section which was adjacent to the Holy of Holies. That is, there would be the Holy of Holies inside the Temple (inside the very Temple that no one would go into); there would be a wall all around. Apparently when someone came into this section for Jewish people only, the other side from this wall was the Holy of Holies.

Acts 21:28 [They were] crying out, “Men, Israelites, help [us]! This man keeps on being the one [who is] against the people, [against] the [Mosaic] Law and [against] this place—[he] keeps on teaching [these lawless things] to

all [people] everywhere. And not only [this], but he has brought Greeks into the Temple and [thus] has defiled this Holy Room.” (Kukis mostly literal translation)

The Temple Complex in the Time of Jesus (a graphic); from [Precept Austin](#); accessed December 11, 2023.



This is a fantastic graphic, which is why I wanted to use it. However, what this graphic shows and what other graphics show are quite different. This is a much more complex Temple than is found in other graphics. I will show another graphic which is quite different from this one in terms of the complexity of the Temple and the location of the place where the gentiles are allowed. According to this graphic (see the text on the lower left of the graphic), there is a short wall and gentiles can come into this section behind the short wall. They would not be allowed any further onto the complex (they could not go past the high walls).

I will provide another graphic at the end of v. 29, so it will be clear that there is disagreement as to what the Temple looked like and where everything was. Remember, the Roman soldiers in A.D. 70 came into Jerusalem and took this Temple apart stone by stone so that not one stone was left upon another. Therefore, there is certainly some imagination needed to come up with a graphic like this.

Acts 21:27-28 As the seven days [of the festival] were about to come to an end, the Jews from Asia (minor), having seen him in the Temple, stirred up the entire crowd and laid [their] hands upon him. [They were] crying out, "Men, Israelites, help [us]! This man keeps on being the one [who is] against the people, [against] the [Mosaic] Law and [against] this place—[he] keeps on teaching [these lawless things] to all [people] everywhere. And not only [this], but he has brought Greeks into the Temple and [thus] has defiled this Holy Room.” (Kukis mostly literal translation)

Acts 21:27–28 The festival ran for seven days, and, right before it came to an end, many Jews from Asia Minor saw Paul in the Temple courtyard, and they became enraged. They stirred up a large number of people against Paul and put hands on him. They were crying out, “Men, Israelites, help us dispense with this man! He keeps on teaching doctrines which are against the people, against the Mosaic Law, and against this place. And he teaches this crap to people everywhere, not just here. And besides this, he has brought Greeks into the Temple and, as a result, he has defiled the Holy of Holies.” (Kukis paraphrase)

Acts 21:29a			
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 rd person plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
The verb <i>to be</i> can also refer to a state of having something, a state of being, a state of continuance (in an activity).			
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
prooráō (προοράω) [pronounced pro-or-AH-oh]	<i>seeing previously; seeing before (whether as respects place or time); keeping before one's eye's; metaphorically being mindful of one always</i>	masculine plural, perfect active participle, nominative case	Strong's #4308
The Westcott Hort text, the Scrivener Textus Receptus and Tischendorf's Greek text all have the previous word. The Byzantine Greek text has instead:			
horaō (ὁράω) [pronounced hoe-RAW-oh]	<i>seeing with the eyes; seeing with the mind, perceiving, knowing; experiencing; looking to</i>	masculine plural, perfect active participle, nominative case	Strong's #3708
Trophimos (Τρόφιμος) [pronounced TROF-ee-moss]	<i>nutritious; transliterated, Trophimus, Trophimos</i>	masculine singular proper noun; a person; accusative case	Strong's #5161
Thayer: <i>Trophimus [was]...an Ephesian Christian, and friend of the apostle Paul.</i>			
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
Ephésios (Ἐφέσιος) [pronounced ehf-EHS-ee-oss]	<i>permitted; citizen of Ephesus; Ephesian</i>	masculine singular proper adjective; a grouping; accusative case	Strong's #2180
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 21:29a			
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
polis (πόλις, εως, ἡ) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4172
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
autô (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: They had been seeing an Ephesian, Trophimus, in the city with Paul,...

One of the translations suggested that the Jews have been following Paul far and wide and this is an indication of it. Jews came from all over during the religious feasts. Many Jews knew about Paul and what he looked like; and the things which he did. So, it is certainly true that some Jews followed him around (although most seemed to go into a city after Paul left). This is not absolute proof that Jews followed Paul all the way to Ephesus. This could simply be a number of religious Jews who both lived in Ephesus and was aware of Who Paul was.

These Jews also knew who Trophimus was and that he was a gentile. Whether they made the assumption that Trophimus came into an area forbidden to him or whether this is a case of mistaken identity, we don't know. I lean toward this being a lie. In our experience, Jews seemed to be very willing to break the commandment which says, [You will not bear false witness](#). They brought many false charges against the Lord. This has the case regarding pretty much any charge brought against believers in the book of Acts.

The actual basis of this accusation was, these Jews had seen Paul walking around Jerusalem with a man who was clearly a gentile.

In order for these charges to be meaningful against Paul—to where Roman law would actually try a case against him, there was going to be more required against Paul taking a gentile into the Temple courtyard where he did not belong. The general charges, that Paul was against the Law, the Temple and the people of Israel all lack specifics and would not stand up in court.

It is around A.D. 57 or later. Paul has been on three missionary journeys. Similar accusations have been made by the Jews and the Romans have become acutely aware of this clash between these two forms of Judaism (which is how the Romans would have seen it). Furthermore, recall that one judge has publically ruled, "I am not going to make any rulings regarding religious differences between these two groups."

At the same time, if Rome hears the accusations of a large number of Jews, they may be swayed by this. They do not want a riot; but, at the same time, Rome is not going to be pushed around. As we move forward through to the end of the book of Acts, keep this information in the back of your mind (this general narrative of these accusations against Paul is going to take us to the end of Acts).

Acts 21:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hon (ὅν) [pronounced hawn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
In the English, a relative pronoun is generally associated with the nearest noun (or pronoun). In the Greek, that would be Paul. However, we look back to the nearest noun with the same morphology. That takes us to Trophimus.			
nomizô (νομίζω) [pronounced nom-IHD-zoh]	<i>to suppose, to think; to do by law (usage), that is, to accustom (passively be usual); to deem, to regard</i>	3 rd person plural, imperfect active indicative	Strong's #3543
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
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
hieron (ἱερόν) [pronounced hee-er-ON]	<i>a sacred place; the Temple, a temple</i>	neuter singular noun; accusative case	Strong's #2411
eisagô (εἰσάγω) [pronounced ice-AG-oh]	<i>to lead in, to bring in; to introduce</i>	3 rd person singular, aorist active indicative	Strong's #1521
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972

Translation: ...[so] they assumed that Paul brought him into the Temple [courtyard].

As a result, the Jews who made this accusation just made the assumption that, if Paul was seen with a gentile around town, then surely he brought that gentile into the Temple courtyard.

The actual problem for Paul was, he went into the Temple courtyard to offer up an animal sacrifice. Being in Jerusalem got Paul twisted all around. He is out of the geographical will of God (where does God want me to be?) and out of the operational will of God (what does God want me to do?).

For some reason, the author of Galatians could not see how twisted around and how legalistic he had become.

Acts 21:29 They had been seeing an Ephesian, Trophimus, in the city with Paul, [so] they assumed that Paul brought him into the Temple [courtyard]. (Kukis mostly literal translation)

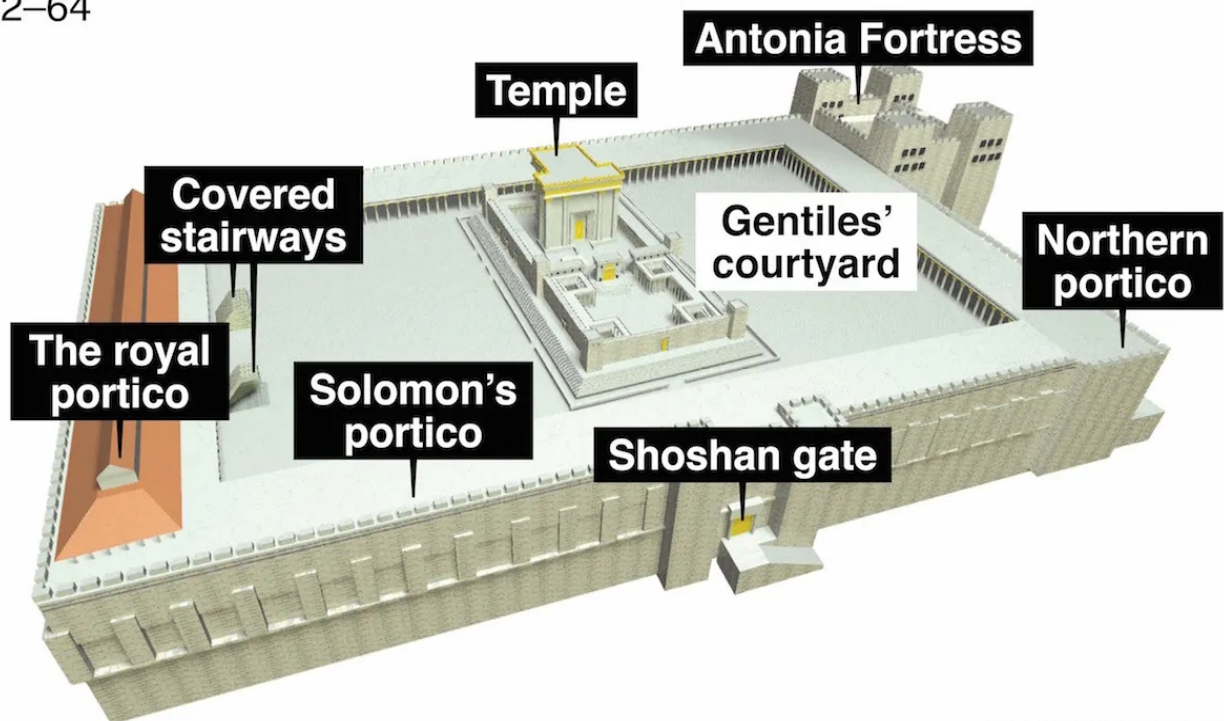
Acts 21:29 Paul's accusers had seen Paul walking around Jerusalem with Trophimus, a non-Jew. Therefore, they made the assumption that Paul had taken Trophimus into forbidden sections of the Temple courtyard. (Kukis paraphrase)

Acts 21:27–29 As the seven days [of the festival] were about to come to an end, the Jews from Asia (minor), having seen him in the Temple, stirred up the entire crowd and laid [their] hands upon him. [They were] crying out, "Men, Israelites, help [us]! This man keeps on being the one [who is] against the people, [against] the [Mosaic] Law and [against] this place—[he] keeps on teaching [these lawless things] to all [people] everywhere. And not only [this], but he has brought Greeks into the Temple and [thus] has defiled this Holy Room." They had been seeing an Ephesian, Trophimus, in the city with Paul, [so] they assumed that Paul brought him into the Temple [courtyard]. (Kukis mostly literal translation)

Herod's Temple on the Temple Mount (a graphic); from [Benjamin the Scribe](#); accessed December 11, 2023. What we see here is closer to what I described and it might for accurately represent the actual Temple grounds. You see the Gentiles' courtyard. Behind that would have been the Sons of Israel Courtyard, which would have been very close to the Holy of Holies (which is at the rear of the Temple). The Jews would not have wanted any gentiles anywhere near the Holy of Holies.

Herod's Temple on the Temple Mount

Circa AD 62–64



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Acts 21:27–29 The festival ran for sevys, and, right before it came to an end, many Jews from Asia Minor saw Paul in the Temple courtyard, and they became enraged. They stirred up a large number of people against Paul and put hands on him. They were crying out, "Men, Israelites, help us dispense with this man! He keeps on

teaching doctrines which are against the people, against the Mosaic Law, and against this place. And he teaches this crap to people everywhere, not just here. And besides this, he has brought Greeks into the Temple and, as a result, he has defiled the Holy of Holies.” Paul’s accusers had seen Paul walking around Jerusalem with Trophimus, a non-Jew. Therefore, they made the assumption that Paul had taken Trophimus into forbidden sections of the Temple courtyard. (Kukis paraphrase)

A Riot Breaks Out and the Military Is Called in

As we move forward in this narrative, I want you to keep in mind the gps illustration. God had a plan for Paul and that was teaching in Ephesus and possibly doing some writing from there. Well, that plan is out the window because Paul is now 600 miles off course. God’s gps for Paul has automatically readjusted for where he is. God’s plan for Paul at this point has also readjusted.²⁶

There was no universal way to group these verses. Many translations placed v. 33 with v. 34. I preserved their paragraphs wherever possible.

And being thrown into confusion the city, all [of it], and it came to pass a running together of the people. And laying hold of the Paul, they were dragging him outside of the Temple; and at once were shut the gates. And they were seeking him to put to death. Ascends a (secret) report to the chiliarch of the speira that keeps on being stirred up all Jerusalem; who at once was taking soldiers and centurions, he hastened down to them. Now the ones seeing the chiliarch and the soldiers stopped beating the Paul. Then approaching the chiliarch, he lays hold of him and he commanded to fasten with chains, two [of them]. And he asked who might [Paul] be and what he keeps on doing.

Acts
21:30–33

All the city was thrown into confusion. It came to be a running together of the people. Having laid a hold of Paul, they began dragging him outside of the Temple [courtyard]. Immediately the gates were shut [behind them]. The [Jews] were seeking to put [Paul] to death. A secret report went up to the chiliarch of the Roman garrison that [informed the chiliarch] that all Jerusalem keeps on being stirred up. [The chiliarch] at once took soldiers and centurions and hastened down to them. Those who saw the chiliarch and the soldiers approaching stopped beating Paul. Having approached, the chiliarch laid hold of him and he commanded [that he] be fastened with two chains. Then he inquired [of Paul and the people] who he might be and what he was doing [to stir things up].

All of the city got out of control. The people of all persuasions ran toward the Temple. The religious Jews grabbed hold of Paul and dragged him outside the Temple courtyard, after which the gates were immediately shut. They intended to kill Paul. A secret report was taken up to the chiliarch of the Roman garrison, informing him that all Jerusalem was in an uproar and that this could break out into a full-scale riot. The chiliarch quickly gathered some soldiers and centurions and he went down to the Temple entrance. When the religious Jews saw the soldiers approaching, they stopped beating Paul. When the chiliarch came near, he ordered that Paul be seized and put into chains. Then he spoke with Paul directly asking him, “Who are you, exactly; and what did you just do?” His soldiers were in the crowd asking similar questions.

²⁶ God knew from eternity past what Paul was going to do, so it is not as if God saw Paul and started yelling from heaven, “Wrong way, Paul!” God did not have an immediate conference with the other Members of the Godhead to try to figure out what they could do now for Paul. All of this was known in eternity past. I make it sound as if this was some big change in order to use the GPS illustration.

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) And being thrown into confusion the city, all [of it], and it came to pass a running together of the people. And laying hold of the Paul, they were dragging him outside of the Temple; and at once were shut the gates. And they were seeking him to put to death. Ascends a (secret) report to the chiliarch of the speira that keeps on being stirred up all Jerusalem; who at once was taking soldiers and centurions, he hastened down to them. Now the ones seeing the chiliarch and the soldiers stopped beating the Paul. Then approaching the chiliarch, he lays hold of him and he commanded to fasten with chains, two [of them]. And he asked who might [Paul] be and what he keeps on doing.
- Complete Apostles Bible And all the city was aroused; and there was a mob forming of the people, and taking hold of Paul they were dragging him outside the temple; and immediately the doors were shut.
And seeking to kill him, a report went up to the commander of the garrison that all Jerusalem had been stirred up, who immediately having taken along soldiers and centurions, ran down among them. And when they saw the commander and the soldiers, they stopped beating Paul.
And the commander, approaching, took hold of him, and ordered him to be bound with two chains; and he was inquiring who he might be and what he had done.
- Douay-Rheims 1899 (Amer.) And he whole city was in an uproar: and the people ran together. And taking Paul, they drew him out of the temple: and immediately the doors were shut.
And as they went about to kill him, it was told the tribune of the band that all Jerusalem was in confusion.
Who, forthwith taking with him soldiers and centurions, ran down to them. And when they saw the tribune and the soldiers, they left off beating Paul.
Then the tribune, coming near, took him and commanded him to be bound with two chains: and demanded who he was and what he had done.
- Holy Aramaic Scriptures And all the city was disturbed, and all the Ama {the People} gathered, and they seized Paulus {Paul}, and they dragged him outside from The Haykla {The Temple}, and at once, {lit. in the son of an hour} they shut the gates.
And while the crowd was seeking to kill him, the Kiliarka {lit. the Captain of a thousand} of the troop heard that all the city was disturbed.
And at once {lit. in the son of an hour} he led a Qentrana {a Captain of a hundred}, and many Soldiers, and they ran upon them, and when they saw the Kiliarka {the Captain of a thousand}, and the Soldiers, they ceased from striking Paulus {Paul}.
And the Kiliarka {the Captain of a thousand} came near unto him, and took hold of him, and commanded that he should be bound with two chains. And he was asking about him; who he was; what he had done.
- James Murdock's Syriac NT And the whole city was in commotion; and all the people assembled together, and laid hold of Paul, and dragged him out of the temple: and instantly the gates were closed.
And while the multitude were seeking to kill him, it was reported to the Chiliarch of the cohort, that the whole city was in uproar.
And immediately he took a centurion and many soldiers, and they ran upon them. And when they saw the Chiliarch and the soldiers, they desisted from beating Paul. And the Chiliarch came up to him, and seized him, and ordered him to be bound with two chains: and he inquired respecting him, who he was, and what he had done.

Original Aramaic NT

And the entire city was stirred up and all the people assembled and they seized Paulus and they dragged him outside of The Temple and immediately the gates were shut.

And while the crowd was seeking to kill him, it was heard by the Chiliarch of the regiment that the whole city had been stirred up.

And immediately he took a Centurion and many Soldiers and ran unto them, and when they had seen the Chiliarch and the Soldiers, they ceased beating Paulus.

And the Chiliarch came and took him and commanded to bind him with two chains, and he was asking about him, who he was and what he had done.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And all the town was moved, and the people came running together and put their hands on Paul, pulling him out of the Temple: and then the doors were shut.

And while they were attempting to put him to death, news came to the chief captain of the band that all Jerusalem was out of control.

And straight away he took some armed men and went quickly down to them: and the Jews, seeing them, gave no more blows to Paul.

Then the chief captain came near and took him, and gave orders for him to be put in chains, questioning them as to who he was and what he had done.

Bible in Worldwide English

So all the people in the city were excited. They came running. They caught Paul and took him out of the temple by force. Then the doors were shut behind them. They were trying to kill him. The officer in charge of the soldiers heard that all the people of Jerusalem were making trouble. Right away he took some soldiers and officers with him and ran down to the people. When the people saw them they stopped beating Paul. Then the officer came up and took Paul. He had him tied with two chains. Then he asked who he was and what he had done.

Easy English

Many other people in the city heard about the trouble and they also became angry. They all ran from their homes to the temple and they took hold of Paul. Then they pulled him out of the temple and they closed the doors immediately.

The crowd wanted to kill Paul, but they could not kill him in the temple. That would have caused the House of God not to be clean in front of God.

The angry crowd was trying to kill Paul. But someone sent a message to the leader of the Roman soldiers. The message was, 'People are fighting everywhere in the city.'

So the soldiers' leader quickly took some other officers and a large group of soldiers and they ran down to the crowd. The angry crowd of people saw the leader with his soldiers. So then they stopped hitting Paul.

The Roman soldiers' leader went to Paul and he took hold of him. He said to his men, 'Tie two chains round the arms of this man.' Then he asked the people in the crowd, 'Who is this man and what has he done?'

Easy-to-Read Version—2008

An angry reaction spread throughout the city, and everyone came running to the Temple. They grabbed Paul and dragged him out of the holy area, and the gates were closed immediately. While they were trying to kill Paul, the commander of the Roman army in Jerusalem got word that the whole city was in a state of riot. Immediately the commander ran to where the crowd had gathered, taking with him some army officers and soldiers. When the people saw the commander and his soldiers, they stopped beating Paul. The commander went over to Paul and arrested him. He told his soldiers to tie him up with two chains. Then he asked, "Who is this man? What has he done wrong?"

God's Word™

The whole city was in chaos, and a mob formed. The mob grabbed Paul and dragged him out of the temple courtyard. The courtyard doors were immediately

shut. As the people were trying to kill Paul, the officer in charge of the Roman soldiers received a report that all Jerusalem was rioting. Immediately, he took some soldiers and officers and charged the crowd. When the crowd saw the officer and the soldiers, they stopped beating Paul. Then the officer went to Paul, grabbed him, and ordered him to be tied up with two chains. The officer asked who Paul was and what he had done.

Good News Bible (TEV)

Confusion spread through the whole city, and the people all ran together, grabbed Paul, and dragged him out of the Temple. At once the Temple doors were closed. The mob was trying to kill Paul, when a report was sent up to the commander of the Roman troops that all of Jerusalem was rioting.

At once the commander took some officers and soldiers and rushed down to the crowd. When the people saw him with the soldiers, they stopped beating Paul. The commander went over to Paul, arrested him, and ordered him to be bound with two chains. Then he asked, "Who is this man, and what has he done?"

J. B. Phillips

The whole city was stirred by this speech and a mob collected who seized Paul and dragged him outside the Temple, and the doors were slammed behind him.

Paul is rescued by Roman soldiers

They were trying to kill him when a report reached the ears of the colonel of the regiment that the whole of Jerusalem was in an uproar. Without a moment's delay he took soldiers and centurions and ran down to them. When they saw the colonel and the soldiers they stopped beating Paul. The colonel came up to Paul and arrested him and ordered him to be bound with two chains. Then he enquired who the man was and what he had been doing.

The Message

Soon the whole city was in an uproar, people running from everywhere to the Temple to get in on the action. They grabbed Paul, dragged him outside, and locked the Temple gates so he couldn't get back in and gain sanctuary.

As they were trying to kill him, word came to the captain of the guard, "A riot! The whole city's boiling over!" He acted swiftly. His soldiers and centurions ran to the scene at once. As soon as the mob saw the captain and his soldiers, they quit beating Paul. V. 33 will be placed with the next passage for context.

NIRV

The whole city was stirred up. People came running from all directions. They grabbed Paul and dragged him out of the temple. Right away the temple gates were shut. The people were trying to kill Paul. But news reached the commander of the Roman troops. He heard that people were making trouble in the whole city of Jerusalem. Right away he took some officers and soldiers with him. They ran down to the crowd. The people causing the trouble saw the commander and his soldiers. So they stopped beating Paul. V. 33 will be placed with the next passage for context.

New Life Version

All the people in the city were crying out with loud voices. The people pushed and moved together. They took Paul and dragged him out of the house of God. Then the doors were shut. They were getting ready to kill him. The captain of the soldiers heard there was trouble over all Jerusalem. At once the captain called his soldiers and they ran down to the people. When the people saw the captain and his soldiers, they stopped beating Paul. V. 33 will be placed with the next passage for context.

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

Casual English Bible

ROMANS RESCUE PAUL AND ARREST HIM

While the mob was setting up to kill Paul, someone rushed to the Roman officer who commanded the soldiers in Jerusalem. The report was that the city had gone wild. Immediately, the commander rushed out to the mob. He took along a unit of soldiers, including some fellow officers. [13] When the mob saw the Roman officer and his soldiers, they stopped beating Paul. Vv. 30 & 33 are placed with other passages for context.

¹³21:32The “fellow officers” were centurions. A centurion commanded a unit of about 100 soldiers.

Contemporary English V.

The whole city was in an uproar, and the people turned into a mob. They grabbed Paul and dragged him out of the temple. Then suddenly the doors were shut. The people were about to kill Paul when the Roman army commander heard that all Jerusalem was starting to riot. So he quickly took some soldiers and officers and ran to where the crowd had gathered. As soon as the mob saw the commander and soldiers, they stopped beating Paul. The army commander went over and arrested him and had him bound with two chains. Then he tried to find out who Paul was and what he had done.

The Living Bible

The whole population of the city was electrified by these accusations and a great riot followed. Paul was dragged out of the Temple, and immediately the gates were closed behind him. As they were killing him, word reached the commander of the Roman garrison that all Jerusalem was in an uproar. He quickly ordered out his soldiers and officers and ran down among the crowd. When the mob saw the troops coming, they quit beating Paul. The commander arrested him and ordered him bound with double chains. Then he asked the crowd who he was and what he had done.

New Berkeley Version
New Living Translation

The whole city was rocked by these accusations, and a great riot followed. Paul was grabbed and dragged out of the Temple, and immediately the gates were closed behind him. As they were trying to kill him, word reached the commander of the Roman regiment that all Jerusalem was in an uproar. He immediately called out his soldiers and officers [*Greek centurions.*] and ran down among the crowd. When the mob saw the commander and the troops coming, they stopped beating Paul. V. 33 is placed with the next passage for context.

The Passion Translation

This ignited a huge riot in the city as all the people came together to seize Paul and drag him out of the temple courts, closing the gates behind him. But as they were about to kill Paul, the news reached the commander of the Roman garrison that the entire city was in an uproar. He immediately ran out to the crowd with a large number of his officers and soldiers. When the crowd saw them coming, they stopped beating Paul. The commander arrested him and ordered that he be bound with two chains. He then asked, “Who is he and what has he done wrong?”

Plain English Version

A lot of people everywhere in that city heard that there was trouble in God’s ceremony house, and they ran there. They all grabbed Paul and dragged him outside. Then straight away, the guards shut the gates of God’s ceremony house.

Roman soldiers stopped the mob from killing Paul

That mob started hitting Paul, trying to kill him. Somebody went to the big Roman boss and said, “The people in Jerusalem are going wild.” So he quickly got a big mob of soldiers, and some boss soldiers, and they all ran to the mob that was hitting Paul. The mob saw the Roman soldiers and their big boss, so they stopped hitting Paul. V. 33 is included for context.

UnfoldingWord Simplified T.

People all over the city heard that there was trouble at the temple courtyard, and they came running there. They caught Paul and dragged him outside of the temple area. The gates to the temple courtyard were shut, so that the people would not riot inside the temple area. While they were trying to kill Paul, someone ran to the fortress near the temple and told the Roman commander that many people in Jerusalem were rioting at the temple. The commander quickly took some officers and a large group of soldiers and ran to the temple area where the crowd was. When the crowd of people who were yelling and beating Paul saw the commander and the soldiers coming, they stopped beating him. The commander came to where Paul was and took hold of him. He commanded soldiers to fasten a chain to each of Paul's arms. Then he asked the people in the crowd, "Who is this man, and what has he done?"

William's New Testament The whole city was stirred with excitement, and all at once the people rushed together, and seized Paul and dragged him out of the temple, and its gates at once were shut. Now while they were trying to kill him, news reached the colonel of the regiment that all Jerusalem was in a ferment. So he at once got together some soldiers and captains and hurried down against them, but as soon as they saw the colonel and his soldiers, they stopped beating Paul. Then the colonel came up and seized Paul and ordered him to be bound with two chains; he then asked who he was and what he had done.

Partially literal and partially paraphrased translations:

American English Bible Well, the whole city was in an uproar, and many people started running there. So they grabbed Paul and dragged him out of the Temple, then they closed the [Temple] doors and tried to kill him! But when the commander of the [Roman] garrison heard the uproar there in JeruSalem, he immediately took a contingent of officers and soldiers, and ran down to them. So when [the mob] saw the commander coming with his soldiers, they stopped beating up Paul. However, the commander then arrested [Paul] and ordered him to be bound with two chains. Thereafter, he asked [the mob] who he was and what he'd done.

Beck's American Translation .
Breakthrough Version And the whole city was moved, and there became a rushing together of the group. And when they latched on to Paul, they were dragging him outside of the temple grounds, and right away the doors were closed. And as they were looking to kill him, news stepped up to the commanding officer of the regiment that all of Jerusalem is stirred up, who immediately, after taking along soldiers and lieutenants, ran down on them. When the people saw the commanding officer and the soldiers, they stopped hitting Paul. At that time, when the commanding officer came near, he latched on to him and gave the order *for him* to be locked up with two chains. And he was inquiring who he may be and what it is that he had done.

Common English Bible The entire city was stirred up. The people came rushing, seized Paul, and dragged him out of the temple. Immediately the gates were closed. While they were trying to kill him, a report reached the commander of a company of soldiers that all Jerusalem was in a state of confusion. Without a moment's hesitation, he took some soldiers and officers and ran down to the mob. When the mob saw the commander and his soldiers, they stopped beating Paul. When the commander arrived, he arrested Paul and ordered him to be bound with two chains. Only then did he begin to ask who Paul was and what he had done.

Len Gane Paraphrase This stirred up the whole city, and all the people ran together. They seized Paul and dragged him out of the Temple and immediately the doors were shut. They were wanting to kill him, but news came to the chief captain that all of Jerusalem was in a confused uproar. He immediately took solders and centurions and ran down to them. When the spotted the chief captain and the soldiers they stopped beating Paul. Then the chief captain came close, took him, and commanded him to be tied up with two chains. Then he demanded who he was, and what he had done.

A. Campbell's Living Oracles And the whole city was moved, and there was a concourse of the people; and laying hold of Paul, they dragged him out of the temple: and immediately the gates were shut. And when they went about to kill him, word was brought to the commander of the cohort, that all Jerusalem was in confusion: who immediately took soldiers, and centurions, and ran in among them. And when they saw the commander and the soldiers, they ceased from beating Paul. Then the commander drew near, and took him; and ordered him to be bound with two chains, and inquired who he was, and what he had done.

New Advent (Knox) Bible	The whole city was in a commotion, and the common folk ran up from all sides. They seized Paul and dragged him out of the temple, upon which the gates were shut; and they were preparing to kill him, when word came to the captain of the garrison that the whole of Jerusalem was in an uproar. He at once summoned his troops, with their officers, and swept down upon them; and at the sight of the captain with his troops they left off beating Paul. V. 33 is placed with the next passage for context.
NT for Everyone	The whole city was stirred up, and people rushed together from all around. They seized Paul and dragged him outside the Temple, and the gates were shut at once. As they were trying to kill him, word reached the tribune of the guard that all Jerusalem was in an uproar. At once he took soldiers and centurions and ran down to them. When the crowd saw the tribune and the soldiers, they stopped beating Paul. Then the tribune came up, arrested him, ordered him to be bound with two chains, and asked who he was and what he had done.
20 th Century New Testament	The whole city was stirred, and the people quickly collected, seized Paul, and dragged him out of the Temple, when the doors were immediately shut. They were bent upon killing him, when it was reported to the Officer commanding the garrison, that all Jerusalem was in commotion. He instantly got together some officers and men, and charged down upon the crowd, who, when they saw the Commanding Officer and his men, stopped beating Paul. Then he went up to Paul, arrested him, ordered him to be doubly chained, and proceeded to inquire who he was, and what he had been doing.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	The whole city was stirred up, and the people rushed together. They seized Paul, dragged him out of the temple, and at once the gates were shut. As they were trying to kill him, word went up to the commander of the regiment that all Jerusalem was in chaos. Taking along soldiers and centurions, he immediately ran down to them. Seeing the commander and the soldiers, they stopped beating Paul. Then the commander approached, took him into custody, and ordered him to be bound with two chains. He asked who he was and what he had done.
Conservapedia Translation	The whole city was moved, and the people were running together. They seized Paul, dragged him out of the temple, and immediately the doors were shut. As they were about to kill him, reports came to the Roman tribune and commander of the garrison [Literally, "chiliarch," or "captain of a thousand." The garrison was cohort-sized, from the text. A cohort held 600 soldiers and auxiliaries and was the tenth part of a legion.] of Jerusalem that all of Jerusalem was running riot. He immediately took some soldiers and centurions, and ran down to them. When they saw the tribune and the soldiers, they stopped beating Paul. Then the tribune came near, and arrested him, and ordered him bound with chains. He then demanded to know who he was and what he had done.
Revised Ferrar-Fenton Bible	The whole city was agitated, and a mob of people collected; and seizing Paul, they dragged him outside the temple, and immediately they shut the gates. Then trying to murder him, information was sent up to the commandant of the garrison that the whole of Jerusalem was in a state of riot. He immediately ordered out soldiers and captains, charging down upon them; and when they saw the General and the troops, they desisted maltreating Paul. The Commandant, then approaching, picked him up, and ordered him to be secured with two chains; inquiring as to who he was, and what he had done.
Free Bible Version	The whole city was shocked by this and people came running. They grabbed hold of Paul and dragged him out of the Temple. Immediately the doors were shut. As they tried to kill him, news came to the Roman troop commander that the whole of Jerusalem was in an uproar.

God's Truth (Tyndale)	<p>Immediately the commander took some centurions and soldiers and ran down to the mob. When the mob saw the commander and the soldiers, they stopped beating Paul. Then the commander came over and arrested Paul, and ordered him to be bound with two chains. He asked who he was, and what he had done.</p> <p>And all the city was moved, and the people swarmed together. And they took Paul and drew him out of the temple, and forth with the doors were shut to.</p> <p>As they went about to kill him, tidings came unto the high captain of the soldiers, that all Jerusalem was moved. Which immediately took soldiers and undercaptains, and ran down unto them. When they saw the uppercaptain and the soldier they left smiting of Paul. Then the captain came near and took him, and commanded him to be bound with two chains, and demanded what he was, and what he had done.</p>
International Standard V	<p>The whole city was in chaos. The people rushed together, grabbed Paul, dragged him out of the Temple, and at once the doors were sealed shut.</p> <p>The crowd [Lit. They] was trying to kill Paul [Lit. him] when a report reached the tribune of the cohort [I.e. perhaps as many as 600 soldiers] that all Jerusalem was in an uproar. Immediately the tribune [Lit. Immediately he] took some soldiers and officers and ran down to the crowd. [Lit. them] When the people [Lit. When they] saw the tribune and the soldiers, they stopped beating Paul. Then the tribune came up, grabbed Paul, [Lit. him] and ordered him to be tied up with two chains. He then asked who Paul [Lit. he] was and what he had done.</p>
Montgomery NT	<p>The whole city was thrown into uproar. The mob surged together, seized Paul, and began to drag him outside the temple. Whereupon the doors were at once shut. While they were attempting to kill him, news came to the tribune commander of the garrison that all Jerusalem was in an uproar.</p> <p>At once he took soldiers and centurions, and rushed down upon them. When they saw the tribune and the troops, they left off beating Paul.</p> <p>Then the tribune came up and seized him, and ordered that he be bound with two chains. "Who is he?" he began asking, "and what has he done?"</p>
Weymouth New Testament	<p>The excitement spread through the whole city, and the people rushed in crowds to the Temple, and there laid hold of Paul and began to drag him out; and the Temple gates were immediately closed.</p> <p>But while they were trying to kill Paul, word was taken up to the Tribune in command of the battalion, that all Jerusalem was in a ferment.</p> <p>He instantly sent for a few soldiers and their officers, and came down among the people with all speed. At the sight of the Tribune and the troops they ceased beating Paul.</p> <p>Then the Tribune, making his way to him, arrested him, and, having ordered him to be secured with two chains, proceeded to ask who he was and what he had been doing.</p>

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>Then turmoil spread through the whole city. People came running from all sides. They seized Paul and dragged him outside the Temple. At once the gates were shut.</p> <p>They would have killed him, had not a report reached the commander of the Roman troops that all of Jerusalem was rioting. At once the commander took some officers and soldiers and rushed down to the crowd. A portion of v. 32 and all of v. 33 is placed with the next passage for context.</p>
The Heritage Bible	<p>And the whole city was stirred, and there was a running together of the people; and having seized Paul, they dragged him outside of the temple; and immediately the doors were shut.</p> <p>And they seeking to kill him, a report went up to the ruler of a thousand of the troops that all Jerusalem was in an uproar,</p>

Who immediately having taken soldiers and centurions, ran down upon them, and seeing the ruler of a thousand and the soldiers, they stopped repeatedly hitting Paul.

Then the ruler of a thousand drawing near, seized him, and called out to bind him with two chains; and asked who he was, and what he was doing.

New American Bible (2011)

The whole city was in turmoil with people rushing together. They seized Paul and dragged him out of the temple, and immediately the gates were closed. While they were trying to kill him, a report reached the cohort commander* that all Jerusalem was rioting. He immediately took soldiers and centurions and charged down on them. When they saw the commander and the soldiers they stopped beating Paul. The cohort commander came forward, arrested him, and ordered him to be secured with two chains; he tried to find out who he might be and what he had done.

* [21:31] Cohort commander: literally, "the leader of a thousand in a cohort." At this period the Roman cohort commander usually led six hundred soldiers, a tenth of a legion; but the number in a cohort varied.

New Jerusalem Bible

This roused the whole city; people came running from all sides; they seized Paul and dragged him out of the Temple, and the gates were closed behind them. While they were setting about killing him, word reached the tribune of the cohort that there was tumult all over Jerusalem. He immediately called out soldiers and centurions and charged down on the crowd, who stopped beating Paul when they saw the tribune and the soldiers. When the tribune came up he took Paul into custody, had him bound with two chains and enquired who he was and what he had done.

Revised English Bible—1989

The whole city was in a turmoil, and people came running from all directions. They seized Paul and dragged him out of the temple, and at once the doors were shut. They were bent on killing him, but word came to the officer commanding the cohort that all Jerusalem was in an uproar. He immediately took a force of soldiers with their centurions and came down at the double to deal with the riot. When the crowd saw the commandant and his troops, they stopped beating Paul. As soon as the commandant could reach Paul, he arrested him and ordered him to be shackled with two chains; he enquired who he was and what he had been doing.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible
Hebraic Roots Bible

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And the whole city was moved, and there was a running together of people. And laying hands on Paul, they brought him outside of the sanctuary, and at once the doors were shut.

But as they were seeking to kill him, a report came up to the chiliarch of the cohort, that all Jerusalem is in a tumult.

He at once ran down to them, taking soldiers and centurions. And seeing the chiliarch and the soldiers, they stopped beating Paul.

Then going near, the chiliarch laid hold of him, and commanded him to be bound with two chains. And he asked who he might be, and what he is doing.

Holy New Covenant Trans.

All of the people in Jerusalem became very upset. They all ran together and grabbed Paul. They dragged him out of the temple courtyard. Immediately the temple gates were closed. The people were trying to kill Paul. Then the commander of the Roman army in Jerusalem learned that there was much confusion in the whole city of Jerusalem. Right away the commander ran down to the place where the people were. He brought some officers and soldiers with him. The people saw the commander and his soldiers. Then they stopped beating Paul. The commander went to Paul and arrested him. He ordered his soldiers to bind Paul with two chains. Then the commander asked, "Who is this man? What has he done wrong?"

The Scriptures 2009

And the entire city was moved, and the people rushed together, seized Sha'ul, and dragged him out of the Set-apart Place. And immediately the doors were shut. And while they were seeking to kill him, a report came to the commander of the company of soldiers that all Yerushalayim was in confusion.

At once he took soldiers and captains, and ran down to them. And they, having seen the commander and the soldiers, stopped beating Sha'ul.

Then the commander came near and took him, and commanded him to be bound with two chains, and was asking who he was and what he had done.

Tree of Life Version

The whole city was stirred up, and the people rushed together. They grabbed Paul and dragged him out of the Temple, and the gates were shut at once. As they were trying to kill him, news came to the commander of the cohort that all Jerusalem was in chaos. Immediately he took soldiers and centurions and rushed down to them. Upon seeing the commander and the soldiers, they stopped beating Paul. Then the commander came up, arrested Paul, ordered him to be bound with two chains, and began investigating what he had done.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...is moved also The City All and becomes Running (Together) [of] the people and Taking the paul [Men] dragged him outside the temple and immediately are shut The Doors [men] seeking also him to kill ascends Report [to] the chiliarch [of] the cohort for All is confused jerusalem Who now Taking soldiers and centurions runs (down) to them The [Men] but Seeing the chiliarch and the soldiers stop Beating the paul then Approaching The Chiliarch takes him and [He] orders {him} to be bound [by] bonds two and [He] asked Who? [He] may be and what? is [He] Having Made... murder

Awful Scroll Bible

So as the whole city is being rampaged, and the people come to be running-together, and taking-hold-of Paul they were dragging him outside the temple, and well-set-forth the doors are being shut.

Furthermore, they seeking to kill- him -away, an exposure-to-light stepped-up to the commander-of-a-thousand, of a detachment of soldiers, that the whole of Jerusalem has been poured-together; who by-himself taking-near soldiers and commanders-of-a-hundred, dashed-down to them. Moreover, perceiving the commander-of-a-thousand and the soldiers, they themselves cease beating Paul.

As-when-at-that time, the commander-of-a-thousand nearing, took-hold-of him and orders him to be bound with two chains, and he was inquiring, who he might would be, and what is he having effected?

Concordant Literal Version

Besides, stirred was the whole city, and there came to be a running together of the people. And getting hold of Paul, they drew him outside of the sanctuary, and immediately the doors are locked."

And while they are seeking to kill him, the allegation came up to the captain of the squadron that the whole of Jerusalem is in confusion, who, taking along soldiers and centurions, forthwith ran down to them. Now they, perceiving the captain and the soldiers, cease beating Paul."

Then the captain, drawing near, got hold of him, and orders him to be bound with two chains. And he ascertained who he may be and what he has done."

exeGesés companion Bible

And all the city stirs and the people rush together:
and they take Paulos

and draw him from the priestal precinct:

and straightway shut the portals.

And as they seek to slaughter him,
reports ascend to the chiliarch of the squad
that all Yeru Shalem is confused:

who immediately takes warriors and centurions

and runs down to them;
 and seeing the chiliarch and the warriors
 they pause from striking Paulos.
 Then the chiliarch approaches and takes him;
 and summons to bind him with two fetters;
 and asks who he is and what he did.

Orthodox Jewish Bible

And the whole city was aroused and the people were rushing together, and they seized Rav Sha'ul, and they were dragging him outside the Beit Hamikdash; and immediately the delatot were shut.

And while they were trying to kill him, a report went up to a tribune of the Roman cohort that all Yerushalayim was in an oifshtand (uprising) uproar.

At once he took his chayalim and centurions and ran down to them, and when the rioters saw the Roman tribune and the chayalim, they stopped beating Rav Sha'ul. Then the Roman tribune came near and took hold of Rav Sha'ul and ordered him to be bound with two sharsherot (chains), and the tribune was inquiring who he might be and what he had done.

Rotherham's Emphasized B.

And the whole city was set in motion, and there took place a running together of the people, and [laying hold of Paul] they proceeded to drag him outside the temple, and [straightway] the doors were made fast. <When, also, they were seeking to slay him> there was carried up information, unto the captain of the band, that all' Jerusalem was in confusion:— [who] <instantly' taking unto him soldiers and centurions> ran down upon them; and [they] [seeing the captain and the soldiers] left off striking Paul. V. 33 is placed with the next passage for context.

Expanded/Embellished Bibles:

The Amplified Bible

Then the whole city was provoked and confused, and the people rushed together. They seized Paul and dragged him out of the temple, and immediately the gates were closed. Now while they were trying to kill him, word came to the commander of the [Roman] garrison that all Jerusalem was in a state of upheaval. So he immediately took soldiers and centurions and ran down among them. When the people saw the commander and the soldiers, they stopped beating Paul. Then the commander came up and arrested Paul, and ordered that he be bound with two chains. Then he asked who he was and what he had done.

An Understandable Version

[So], the entire city was stirred up, and the mob rushed together and attacked Paul, dragging him out of the Temple. Immediately the [Temple] doors were closed [i.e., to secure it from further intrusion]. And as they were attempting to kill Paul, the commander of the military unit was informed that the entire city of Jerusalem was rioting. So, immediately he rushed down on the people with his soldiers and officers, and when the mob saw the commander and his soldiers [coming], they stopped beating Paul. Then the commanding officer approached Paul, took hold of him and ordered him to be secured with two chains. He then questioned him as to who he was and what he had done.

The Expanded Bible

·All the people in Jerusalem [^LThe whole city] became ·upset [aroused]. Together they ·ran [or rushed together; came running], took Paul, and dragged him out of the Temple. The Temple doors were closed immediately. While they were trying to kill ·Paul [^Lhim], the ·commander of the Roman army in Jerusalem [^Ltribune/commander of the regiment; ^Ca tribune (Greek: chiliarch) oversaw about a thousand soldiers] ·learned [received the report] that ·there was trouble in the whole city [^Lall Jerusalem was in confusion/an uproar]. Immediately he took some ·officers and soldiers [^Lsoldiers and centurions; ^Ccenturions oversaw about a hundred soldiers] and ran to the place where the crowd was gathered. When the people saw ·them [^Lthe tribune and the soldiers], they stopped beating Paul. The ·commander [tribune] went to Paul and arrested him. He told his soldiers to ·bind

- [shackle] Paul with two chains. Then he asked [inquired about] who he was and what he had done wrong.
- Jonathan Mitchell NT And so with this, the whole city was set in violent motion and there came to be a running together of the people. Then, with getting a hold on (or: grabbing) Paul, they began dragging him outside of the Temple complex – and at once the doors were closed and bolted (or: locked) [by the Levites]. And then, while [they were] seeking to kill him, a report that [the] whole of Jerusalem was being progressively poured together in turmoil reached the commander (or: tribune) of the battalion (or: squadron – normally 600 Roman soldiers), who from that same moment ran (or: rushed) down upon them, taking along soldiers and centurions (officers in charge of 100 men). Now upon seeing the commander and the soldiers, they at once stopped beating Paul. At that point the commander (or: tribune), drawing near, took hold of him (= arrested him). Then he gave orders [for him] to be bound with two chains, and began inquiring who he might be and what it is he had done.
- P. Kretzmann Commentary *Verses 31-34*
The captain of the Roman band interferes:
And as they went about to kill him, tidings came unto the chief captain of the band that all Jerusalem was in an uproar.
Who immediately took soldiers and centurions, and ran down unto them; and when they saw the chief captain and the soldiers, they left beating of Paul.
Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was and what he had done.
And some cried one thing, some another, among the multitude; and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. V. 34 is included for context.
- Syndein/Thieme Kretzmann's **commentary** for Acts 21:31–34 has been placed in the **Addendum**.
And all the city was stirred into violent emotion, and it came to pass the running together of the people {the people formed a mob into a riot}. And they took Paul, and dragged him by his heels out of the temple. And immediately the doors were shut.
{Note: The legalists were hypocritical. It is Ok to beat Paul to death, just don't do IT in their 'house of worship'!}
And as they kept on having a strong singular desire to kill him, tidings came unto the Chiliarch of the cohort {1000 men}, that all Jerusalem was in an uproar.
(Note: The Chiliarch (kill -ee - ark) was literally the leader of 1000 men and therefore 10 Centurions. This would be approximately equivalent to a Brigadier General in the US army. This man was the Roman commander of Fort Mark Anthony in Jerusalem. The Romans did NOT tolerate lawlessness of any kind in its provinces. FYI . . . a Chiliarch reported to a Tribune.)
Who {Chiliarch} immediately grabbed soldiers and centurions who were handy, and ran down unto them. And when they {the people} saw the Chiliarch and the soldiers, they ceased and desisted from constantly beating of Paul.
{Note: This career soldier, as far as we know, was an unbeliever. Yet because of the strong Nationalism of SPQR (Roman Empire) Paul's life will be spared. This means though Paul will be under divine discipline from God, he is not under the Sin unto Death. And, being this close to death, this may be where Paul re-thought his actions and rebounded. We do know during the prison years God turned cursing into blessing and Paul wrote Ephesians, Colossians, Philemon, and Philippians - all wonderful epistles (blessings for us!) for all believers!}
Then the Chiliarch approached and seized him {Paul} himself and commanded him to be bound with two chains; and kept on himself inquiring to ascertain the facts about who he was and what he had done.

{Note: We later find out that the Chiliarch was hoping he had found the Egyptian who was the head of the local crime syndicate.}

Translation for Translators

People throughout [MTY] the city heard that there was trouble at the Temple courtyard, and they came running there. They grabbed Paul and dragged him outside of the Temple area. The gates to the Temple courtyard were shut {The Temple guards shut the doors to the Temple courts} immediately, so that the people would not riot inside the Temple area.

Roman soldiers ran to where those Jews were trying to kill Paul.

Acts 21:31-32

While they were trying to kill Paul, someone *ran to the fort near the Temple* and told the Roman commander that many [HYP] people [MTY] in Jerusalem were rioting *at the Temple*. The commander quickly took some officers and *a large group of soldiers* and ran to *the Temple area where the crowd was*. When the crowd of people *who were yelling and beating Paul* saw the commander and the soldiers *coming*, they stopped beating him. V. 33 is placed with the next passage for context.

The Voice

It was too late to clarify, though, because word spread and soon a huge crowd rushed to the temple. They held Paul and dragged him from the temple and shut the doors behind them. They beat Paul, and it was clear they intended to kill him. By this time, word of the uproar reached the commandant of the Roman guard assigned to Jerusalem.

He led a group of soldiers and officers to the scene. When the mob looked up and saw the soldiers running toward them, they stopped beating Paul. The commandant took him into custody and ordered him to be bound with two chains. He conducted a preliminary interrogation—asking Paul’s name, what he had done.

Bible Translations with Many Footnotes:

Lexham Bible

And the whole city was stirred up, and the people came running together, and they seized Paul and [*Here “and ” is supplied because the previous participle (“seized”) has been translated as a finite verb] dragged him outside of the temple courts , [*Here “courts ” is supplied to distinguish this area from the interior of the temple building itself] and immediately the doors were shut. And as they [*Here “as ” is supplied as a component of the temporal genitive absolute participle (“were seeking”)] were seeking to kill him, a report came up to the military tribune of the cohort that all Jerusalem was in confusion. He [Literally “who”] immediately took along soldiers and centurions and [*Here “and ” is supplied because the previous participle (“took along”) has been translated as a finite verb] ran down to them. And when [*Here “when ” is supplied as a component of the participle (“saw”) which is understood as temporal] they saw the military tribune and the soldiers, they stopped beating Paul. Then the military tribune came up and [*Here “and ” is supplied because the previous participle (“came up”) has been translated as a finite verb] arrested him and ordered him [*Here the direct object is supplied from context in the English translation] to be bound with two chains, and inquired who he was and what it was that he had done.

NET Bible®

The whole city was stirred up,¹⁰⁸ and the people rushed together.¹⁰⁹ They seized¹¹⁰ Paul and dragged him out of the temple courts,¹¹¹ and immediately the doors were shut. While they were trying¹¹² to kill him, a report¹¹³ was sent up¹¹⁴ to the commanding officer¹¹⁵ of the cohort¹¹⁶ that all Jerusalem was in confusion.¹¹⁷ He¹¹⁸ immediately took¹¹⁹ soldiers and centurions¹²⁰ and ran down to the crowd.¹²¹ When they saw¹²² the commanding officer¹²³ and the soldiers, they stopped beating¹²⁴ Paul. Then the commanding officer¹²⁵ came up and arrested¹²⁶ him and ordered him to be tied up with two chains,¹²⁷ he¹²⁸ then asked who he was and what¹²⁹ he had done.

^{108tn} On this term see BDAG 545 s.v. κινέω 2.b.

¹⁰⁹tn Or “the people formed a mob.” BDAG 967 s.v. συνδρομή has “formation of a mob by pers. running together, running together...ἐγένετο σ. τοῦ λαοῦ the people rushed together Ac 21:30.”

¹¹⁰tn Grk “and seizing.” The participle ἐπιλαβόμενοι (epilabomenoi) has been translated as a finite verb due to requirements of contemporary English style. Because of the length and complexity of the Greek sentence, a new sentence was begun in the translation, and καί (kai) has not been translated here.

¹¹¹tn Grk “out of the temple.” See the note on the word “temple” in v. 28.

¹¹²tn Grk “seeking.”

¹¹³tn Or “information” (originally concerning a crime; BDAG 1050 s.v. φάσις).

¹¹⁴tn Grk “went up”; this verb is used because the report went up to the Antonia Fortress where the Roman garrison was stationed.

¹¹⁵tn Grk “the chiliarch” (an officer in command of a thousand soldiers). In Greek the term χιλιάρχος (ciliarcos) literally described the “commander of a thousand,” but it was used as the standard translation for the Latin tribunus militum or tribunus militare, the military tribune who commanded a cohort of 600 men.

¹¹⁶sn A cohort was a Roman military unit of about 600 soldiers, one-tenth of a legion.

¹¹⁷tn BDAG 953 s.v. συγχέω has “Pass. w. act.force be in confusion...ὅλη συγχύννεται Ιερουσαλήμ 21:31.”

¹¹⁸tn Grk “who.” Because of the length and complexity of the Greek sentence and the tendency of contemporary English to use shorter sentences, the relative pronoun (“who”) was translated as a pronoun (“he”) and a new sentence was begun here in the translation.

¹¹⁹tn Grk “taking...ran down.” The participle κατέδραμεν (katedramen) has been translated as a finite verb due to requirements of contemporary English style.

¹²⁰sn See the note on the word centurion in 10:1.

¹²¹tn Grk “to them”; the referent (the crowd) has been specified in the translation for clarity.

¹²²tn Grk “seeing.” The participle ἰδόντες (idontes) has been taken temporally.

¹²³tn Grk “the chiliarch” (an officer in command of a thousand soldiers). See note on the term “commanding officer” in v. 31.

¹²⁴sn The mob stopped beating Paul because they feared the Romans would arrest them for disturbing the peace and for mob violence. They would let the Roman officials take care of the matter from this point on.

¹²⁵tn Grk “the chiliarch” (an officer in command of a thousand soldiers). See note on the term “commanding officer” in v. 31.

¹²⁶tn Grk “seized.”

¹²⁷tn The two chains would be something like handcuffs (BDAG 48 s.v. ἄλυσις and compare Acts 28:20).

¹²⁸tn Grk “and he.” Because of the length and complexity of the Greek sentence, a new sentence was begun in the translation, and καί (kai) has been replaced with a semicolon. “Then” has been supplied after “he” to clarify the logical sequence.

¹²⁹tn Grk “and what it is”; this has been simplified to “what.”

The Spoken English NT

The whole city was upset, and the people all rushed together and grabbed Paul. They started dragging him out of the Temple, and immediately the doors were shut behind them.

And they were demanding Paul’s death. But word got to the Roman military commander^j that Jerusalem was rioting.

Right away he took a band of soldiers and officers with him and ran down to where they were. When the people saw the commander and the soldiers, they stopped beating Paul.

Then the commander came up and took hold of Paul, and ordered him shackled with two chains. And he started asking, “Who is this, and what has he done?”

ii. Lit. "And as they were seeking to kill him, word went up to the commander of the cohort."

Wilbur Pickering's New T.

The whole city was aroused and a mob of people formed. So having seized Paul they dragged him out of the temple, and immediately the doors were shut.

As they were trying to kill him,¹² news came to the commander of the garrison that all Jerusalem was in an uproar.

He immediately took soldiers and centurions and ran down among them, and when they saw the commander and the soldiers they stopped beating Paul.

Then the commander came up and took hold of him,¹³ commanded that he be bound with two chains, and started inquiring who he was and what he had done.

(12) Why didn't they succeed?

(13) I like this commander; he didn't hide behind his men.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation And all the city was moved [fig., aroused], and [there] was a rushing together of the people, and having taken hold of Paul, they began dragging him outside of the temple, and immediately the doors were shut.

Now as they [were] seeking to kill him, a report came up to the commanding officer [or, Chiliarch] of the garrison [of soldiers] that all Jerusalem had been stirred up, who at once, having taken along soldiers and centurions, ran down to them. Then [the people] having seen the commanding officer and the soldiers, they stopped beating Paul.

Then the commanding officer, having come near, took hold of him and ordered [him] to be bound with two chains, and he began inquiring who he might be and what it is he had been doing.

Benjamin Brodie's trans.

Consequently, the entire city was shaken and became a running mob of people, and having seized Paul, they dragged him out of the temple and immediately the doors were shut.

And as they were seeking to kill him, a report went up to the military tribune over a cohort, that all Jerusalem was in an uproar,

Who immediately, while taking along soldiers and centurions, ran down towards them. And when they saw the military tribune and soldiers, they stopped beating Paul.

Then, after the military tribune drew near, he took hold of him [as you would a criminal who needs to be restrained] and ordered him to be bound with two chains. Then he began inquiring who he might be and what he was doing in the past and was currently doing.

Bond Slave Version

And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut. And as they went about to kill him, tidings came to the chief captain of the band, that all Jerusalem was in an uproar. Who immediately took soldiers and centurions, and ran down to them: and when they saw the chief captain and the soldiers, they left beating of Paul. Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done.

Context Group Version

And all the city was moved, and the people ran together; and they laid hold on Paul, and dragged him out of the temple: and immediately the doors were shut. And as they were seeking to kill him, tidings came up to the Legion Commander of the Regiment, All Jerusalem is in confusion. And immediately he took soldiers and captains, and ran down on them: and they, when they saw the Legion Commander and the soldiers, left off beating Paul. Then the Legion Commander came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he had done.

Modern Literal Version 2020 And the whole city was moved and a running of the people together happened, and *after* they grabbed Paul, they were dragging him outside the temple and immediately the doors were locked. But *while* seeking to kill him, information came-up to the commander of the cohort {600 soldiers}, that the whole Jerusalem has been incited to *riot*. Who promptly, having taken soldiers and centurions, ran down upon them. And the ones who saw the commander and the soldiers, ceased beating Paul. Now having drawn near, the commander grabbed him, and commanded *him* to be bound with two chains, and inquired *as to* whoever he might be, and what *has* he practiced *wrongly*?

New American Standard Then the whole city was provoked and the people rushed together [Lit a running together of the people occurred], and taking hold of Paul they dragged him out of the temple, and immediately the doors were shut. While they were intent on killing him, a report came up to the commander of the Roman cohort [Normally 600 men (the number varied)] that all Jerusalem was in confusion. He immediately took along some soldiers and centurions and ran down to the crowd [Lit them]; and when they saw the commander and the soldiers, they stopped beating Paul. Then the commander came up and took hold of him, and ordered that he be bound with two chains; and he *began* asking who he was and what he had done.

New King James Version And all the city was disturbed; and the people ran together, seized Paul, and dragged him out of the temple; and immediately the doors were shut. Now as they were seeking to kill him, news came to the commander of the garrison [*cohort*] that all Jerusalem was in an uproar. He immediately took soldiers and centurions, and ran down to them. And when they saw the commander and the soldiers, they stopped beating Paul. Then the commander came near and took him, and commanded him to be bound with two chains; and he asked who he was and what he had done. And some among the multitude cried one thing and some another. A portion of v. 34 is included for context.

New Matthew Bible And all the city was moved, and the people swarmed together. And they took Paul and drew him out of the temple, and immediately the doors were shut to. As they went about to kill him, a report came to the high captain of the soldiers that all Jerusalem was in an uproar. He immediately took soldiers and centurions and ran down to them. When they saw the high captain and the soldiers, the people stopped beating Paul. Then the captain came near and took him, and commanded him to be bound with two chains, and demanded who he was and what he had done.

The gist of this passage: Paul is grabbed up by the mob and hauled out of the Temple. The military shows up to put things right.

30-33

Acts 21:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kinéō (κινέω) [pronounced <i>kih-n-EH-oh</i>]	<i>to move (about, from a place); to cause to go, set in motion: of that motion which is evident in life; to remove; metaphorically; to excite; a riot, disturbance; to throw into commotion</i>	3 rd person singular, aorist passive indicative	Strong's #2795
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 21:30a			
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)
polis (πόλις, εως, ἡ) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; nominative case	Strong's #4172
holos (ὅλος, η, ον) [pronounced HOH-loss]	<i>whole, entire, complete; altogether, wholly, all</i>	feminine singular adjective; nominative case	Strong's #3650

Translation: All the city was thrown into confusion.

All of the city of Jerusalem began to descend into chaos.

Large crowds of people, when gathered together without any sort of clear authority, tend to get out of control. This can even be a friendly crowd of people. People have been trampled during or prior to rock concerts.

Religious Jerusalem—that would be most of Jerusalem—had a variety of opinions about Paul. Most of them, including some believing Jews, had negative thoughts about Paul. They were filled with **mental attitude sins** against Paul. Given a riot, and anything could happen.

Now, recall that Paul wanted to be here. However, he could not view Jerusalem dispassionately. He had a strong emotional bond to Jerusalem, going back to when he was a pharisee. Who knows, perhaps Paul even had some guilt that invaded his thinking, remembering back to the persecutions of Christians.

Illustration: In my past, I have done some terrible things. Now and again, I feel guilty about things which I have done. However, I also recognize that Christ Jesus died for my sins, so that they have been forgiven, no matter how heinous they were. The feelings of guilt is also a mental attitude sin; and that needs to be **rebounced** as well. If you are a normal person, there are things from your past that you are ashamed of. Nevertheless, even if there continues to be flak from that wrongdoing, God has still forgiven you. Therefore, whatever is not of faith is sin. If you occasionally lack the faith that this or that sin has been forgiven and is in your past, then you confess that sin and move on. By the way, you will not always feel badly for sinning. Sometimes, a full on regret session over sins that you have committed may feel cathartic. You may think that your regrets are important to God. They are not. Just name that sin and more on.

I am only speculating about Paul. We know that he has some deep, emotional feelings about Jerusalem and the people who are there. Perhaps some of this is guilt; perhaps not.

Paul's great mistake here was not his courage and willingness to take the consequences of his actions; his failure was to drop everything and go to a bastion of negative volition; and to leave the places where people wanted to hear him teach.

Application: A decision which many pastors struggle with is, when do they leave church A for church B? With Paul, in this context, things are quite cut and dried. There is no question that he should not have gone to Jerusalem, and he should have known this. But, what if you are the pastor over a small congregation of ten, and you are being called to a congregation of 50? I recall when Berachah was calling different men to speak there

as potential pastors. If memory serves, Joe Griffin expressed some reticence directly to the congregation of Berachah (forgive me if I remember this incorrectly). He had a church; there was positive volition there, and he believed that was where he belonged (even though I would assume that the congregation at Berachah was larger). The pastor has many factors to consider, and the size of the congregation is only one of those factors. For Paul, it was not a matter of preaching to a larger congregation; it was a choice between clear, positive volition and a great deal of legalism and negative volition.

I believe that Paul was the person that God would have allowed to write the book of Hebrews. However, Paul was not objective about Jerusalem or about the people of Jerusalem. Therefore, God gave this task to another person.

Similarly, Paul has deserted the positive volition where he was (in Ephesus) but God has not deserted these people. Just as God sent Apollos to take up the slack for Paul leaving before, God has certainly made provision for the people who are hungry for the Word of God there.

Back to the narrative.

Acts 21:30b			
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
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle/passive indicative	Strong's #1096
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>			
sundromê (συνδρομή) [pronounced <i>soon-drom-AY</i>]	<i>running together, concourse, especially hostile or riotous</i>	feminine singular noun, nominative case	Strong's #4890
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
laos (λαός) [pronounced <i>lah-OSS</i>]	<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; genitive/ablative case	Strong's #2992

Translation: *It came to be a running together of the people.*

People from all over Jerusalem heard the uproar and they ran to see what was happening. No doubt, some of them had an idea what was taking place.

Acts 21:30c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
epilambanomai (ἐπιλαμβάνομαι) [pronounced <i>ehp-ee-lahm-BAHN-ohm-ah-ee</i>]	<i>taking in addition, laying (taking) hold of, taking possession of, overtaking, attaining [to]; seizing upon anything with the hands; metaphorically rescuing one from peril, helping</i>	masculine plural, aorist (deponent) middle participle, nominative case	Strong's #1949
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Paûlos (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
helkuō/hélkō (ἔλκω/ἔλκω) [pronounced <i>hel-KOO-o/HEHL-ko</i>]	<i>to drag off; metaphorically, to draw by inward power, to lead, to impel</i>	3 rd person plural, imperfect active indicative	Strong's #1670
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
exō (ἔξω) [pronounced <i>EHX-oh</i>]	<i>outside, without, out of doors; outward</i>	adverb	Strong's #1854
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
hieron (ἱερόν) [pronounced <i>hee-er-ON</i>]	<i>a sacred place; the Temple, a temple</i>	neuter singular noun; genitive/ablative case	Strong's #2411

Translation: Having laid a hold of Paul, they began dragging him outside of the Temple [courtyard].

The religious Jews wanted to harm Paul, but it seemed wrong for them to beat him inside the Temple courtyard. Therefore, they grabbed him and dragged him out of the Temple complex.

Acts 21:30d			
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 21:30d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eutheôs (εὐθέως) [pronounced yoo- THEH-ocē]	<i>at once, straightway, immediately, forthwith; shortly, as soon as, soon</i>	adverb	Strong's #2112
kleiō (κλείω) [pronounced KLIE-oh]	<i>to shut [up], to close; metaphorically; to cause the heavens to withhold rain; to shut up compassion so that it is like a thing inaccessible to one, to be devoid of pity towards one; to obstruct the entrance into the kingdom of heaven</i>	3 rd person plural, aorist passive indicative	Strong's #2808
hai (αἱ) [pronounced high]	<i>the; this, that, these</i>	feminine plural definite article; nominative case	Strong's #3588
thurai (θύραι) [pronounced THOO-rye]	<i>doors, gates, portals, entrances (the opening or the closure, literally or figuratively)</i>	feminine plural noun; nominative case	Strong's #2374

Translation: Immediately the gates were shut [behind them].

As soon as Paul was hauled out of the Temple complex, the gates were slammed shut. There was no reentry. Paul had to be taken out of the Temple in order to kill him.

As long as Paul was within the Temple, he could not be harmed. He was being hauled outside of the temple by this mob who wanted to kill him.

The Temple guard, who should have protected Paul until the Roman authorities arrived, probably closed the gate with themselves inside.

Again, this is the horrible negative volition and hypocrisy of the Jews in Jerusalem. It is because of this negative volition and embracing of legalism that God would destroy Jerusalem.

Acts 21:30 All the city was thrown into confusion. It came to be a running together of the people. Having laid a hold of Paul, they began dragging him outside of the Temple [courtyard]. Immediately the gates were shut [behind them]. (Kukis mostly literal translation)

Acts 21:31a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
zêteō (ζητέω) [pronounced zay-TEH-oh]	<i>seeking after [finding], looking for; seeking by thinking [reasoning, inquiring]; seeking for, aiming at, striving after; requiring [demanding]; craving, desiring from someone</i>	masculine plural, present active participle, genitive/ablative case	Strong's #2212

Acts 21:31a			
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
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
apokteinô (ἀποκτείνω) [pronounced <i>ap-ok-TEE-no</i>]	<i>to put to death, to kill, to slay;</i> figuratively <i>to destroy</i>	aorist active infinitive	Strong's #615

Translation: The [Jews] were seeking to put [Paul] to death.

What this mob wanted to do was to kill Paul. Now, remember, these are men who are dedicated to the Mosaic Law and, by extension, the Ten Commandments. They were able to set all of that aside, in their own minds, and let their killer lust take over.

Acts 21:31b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anabainô (ἀναβείνω) [pronounced <i>ahn-ahb-El-noh</i>]	<i>to ascend, to go up; to rise, to mount,</i> <i>to be borne up, to spring up</i>	3 rd person singular, aorist active indicative	Strong's #305
phâsis (φάσις) [pronounced <i>FAS-ihs</i>]	<i>a (secret) report, the disclosure of</i> <i>secret crime</i>	feminine singular noun, nominative case	Strong's #5334
Thayer: <i>In the Attic orators, the exposure of (informing against) those who have embezzled the property of the state, or violated the laws respecting the importation or exporting of merchandise, or defrauded their wards.</i>			
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the;</i> <i>for the benefit [advantage] of; for the</i> <i>disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
chiliarchos (χιλιάρχος) [pronounced <i>khil-EE-ar-khoss</i>]	<i>a chiliarch, the commander of a</i> <i>thousand soldiers; the commander of</i> <i>a Roman cohort (a military tribunal);</i> <i>any military commander, chief (high)</i> <i>captain; a military tribune</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5506

Although this is the first occurrence of this word in Acts, it will occur many times in this and the next four chapters.

Acts 21:31b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
speîra (σπεῖρα) [pronounced SPY-rah]	<i>military cohort, a regiment, a band; literally, a coil (spira, "spire"), (figuratively) a mass of men; a Roman garrison, a squad; also (by analogy) a squad of Levitical janitors; transliterated, speira, spira, spire</i>	feminine singular noun, genitive/ablative case	Strong's #4686

Translation: A secret report went up to the chiliarch of the Roman garrison...

For the most part, the religious Jews wanted to be left alone to riot and to kill Paul.

Someone (or some men)—and not necessarily an ally of Paul's—sent a message to the chiliarch, who was in charge of keeping the peace in Jerusalem.

This secret message could have been sent by Luke or one of the others; but this could have come from a religious Jew who recognized that they did not need to have a riot; and that the reverberations of a riot would be harmful to all.

In any case, the message went up to the chiliarch. This suggests that the Roman garrison was in a tower of some sort, or at a higher elevation—perhaps with the intention of seeing things like this from a distance. Why did they not see this? Leaders of a mob can be savvy. They can recognize that in one sector that can be seen, but by moving over a bit, they are hid from observation. It would not surprise me if this were the case.

Acts 21:31c			
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
holos (ὅλος, η, ον) [pronounced HOH-loss]	<i>whole, entire, complete; altogether, wholly, all</i>	feminine singular adjective; nominative case	Strong's #3650
sugchédō (συγχέω) [pronounced soog-KHEH-oh]	<i>to confound, to confuse, to stir up, to be in an uproar, to commingle promiscuously, (figuratively) to throw (an assembly) into disorder, to perplex (the mind)</i>	3 rd person singular, present passive indicative	Strong's #4797
Hierousalēm (Ἱερουσαλήμ) [pronounced hee-er-oo-sal-AME]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419

Translation: ...that [informed the chiliarch] that all Jerusalem keeps on being stirred up.

This surreptitious note told the chiliarch what he needed to know. The note could have been very short. "A riot is taking place outside the Temple."

Acts 21:31 The [Jews] were seeking to put [Paul] to death. A secret report went up to the chiliarch of the Roman garrison that [informed the chiliarch] that all Jerusalem keeps on being stirred up. (Kukis mostly literal translation)

Acts 21:32a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὅς) [pronounced hohç]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
exautēs (ἐξαυτῆς) [pronounced ex-OW-tace]	<i>at once, from that hour, instantly, immediately, presently, straightway</i>	adverb	Strong's #1824
paralambanō (παραλαμβάνω) [pronounced pah-r-al-am-BAHN-oh]	<i>receiving, taking (unto, with); figuratively, learning; by analogy, assuming [an office]</i>	masculine singular, aorist active participle, nominative case	Strong's #3880
stratiôtēs (στρατιῶται) [pronounced strat-ee-OH-tie]	<i>(common) soldiers, warriors; metaphorically champions of the cause of Christ</i>	masculine plural noun; accusative case	Strong's #4757
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hekatontarchoi (ἑκατοντάρχοι) [pronounced hek-at-on-TAR-khoy]	<i>centurions, captains of one hundred men, officers in the Roman army</i>	masculine plural noun; accusative case	Strong's #1543

Translation: [The chiliarch] at once took soldiers and centurions...

This phrase continues was came before (which would suggest a fast unfolding of consecutive events). However, instead of translating the relative pronoun, I began a new sentence here, taking into consideration that the sentence was already too long.

The chiliarch acted immediately. He grabbed up a number of soldiers and centurions (leaders), so that he could take swift action.

Acts 21:32b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katatréchō (κατατρέχω) [pronounced kat-at-REKH-oh]	<i>to run down, to hasten down (from a tower)</i>	3 rd person singular, aorist active indicative	Strong's #2701

Acts 21:32b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
αὐτοῦς (αὐτούς) [pronounced <i>ow-toose</i>]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: ...and hastened down to them.

The chiliarch quickly led his men down to the Temple area.

Again, the verb suggests that he is at a higher elevation and that he comes down to where the action is.

Acts 21:32c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
δέ (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
εἶδω (εἶδω) [pronounced <i>ī-doh</i>]	<i>seeing, having seen, perceiving, observing, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	masculine plural, aorist active participle; nominative case	Strong's #1492
τον (τόν) [pronounced <i>tahn</i>]; also το (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
chiliarchos (χιλίαρχος) [pronounced <i>khil-EE-ar-khoss</i>]	<i>a chiliarch, the commander of a thousand soldiers; the commander of a Roman cohort (a military tribunal); any military commander, chief (high) captain; a military tribune</i>	masculine singular noun; accusative case	Strong's #5506
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 21:32c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [pronounced <i>toos</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
stratiôtês (στρατιῶται) [pronounced <i>strat-ee-OH-tie</i>]	<i>(common) soldiers, warriors; metaphorically champions of the cause of Christ</i>	masculine plural noun; accusative case	Strong's #4757
παύω (παύω) [pronounced <i>POW-oh</i>]	<i>to stop, to pause; in the middle voice, it means to come to an end, to take one's rest, to willingly cease; it has an absolute sense where it means to cease, to come to an end (Luke 8:24 Acts 20:1)</i>	3 rd person plural, aorist middle indicative	Strong's #3973
τυπῶ (τύπτω) [pronounced <i>TOOP-toe</i>]	<i>beating, striking, wounding, thumping, pummeling [with repeated blows]; by implication punishing; figuratively offending (the conscience)</i>	masculine plural, present active participle; nominative case	Strong's #5180
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
Παῦλος (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

Translation: Those who saw the chiliarch and the soldiers approaching stopped beating Paul.

Here is a lesson in law and order: as soon as these religious Jews see the police approaching, they stop engaging in illegal activity. They stop beating Paul.

Acts 21:32 [The chiliarch] at once took soldiers and centurions and hastened down to them. Those who saw the chiliarch and the soldiers approaching stopped beating Paul. (Kukis mostly literal translation)

The rioting Jews knew that what they were doing was wrong.

Acts 21:33a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tóte (τότε) [pronounced <i>TOH-teh</i>]	<i>then, at that time, when</i>	adverb	Strong's #5119

Acts 21:33a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eggizō (ἐγγίζω) [pronounced eng-ID-zoh]	<i>making near, approaching; being at hand, coming (drawing) near, (coming, drawing) close</i>	masculine plural, aorist active participle, nominative case	Strong's #1448
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
chiliarchos (χιλιάρχος) [pronounced khil-EE-ar-khoss]	<i>a chiliarch, the commander of a thousand soldiers; the commander of a Roman cohort (a military tribunal); any military commander, chief (high) captain; a military tribune</i>	masculine singular noun; nominative case	Strong's #5506
epilambanomai (ἐπιλαμβάνομαι) [pronounced eh-p-ee-lahm-BAHN-ohm-ah-ee]	<i>to take in addition, to lay (take) hold of, to take possession of, to overtake, to attain [to]; to seize upon anything with the hands; metaphorically to rescue one from peril, to help</i>	3 rd person singular, aorist (deponent) middle/passive indicative	Strong's #1949
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: Having approached, the chiliarch laid hold of him...

Although it says that the chiliarch laid hold of Paul, he likely assessed the situation, could see that Paul was the odd-man-out, and ordered that he be seized.

The Chiliarch takes swift action, based upon his initial read of the situation. Grabbing up Paul is as much protection for Paul as it is an assumption that he is the bad guy.

Acts 21:33b			
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
keleúō (κελεύω) [pronounced kel-YOO-oh]	<i>to command, to incite by word, to order</i>	3 rd person singular, aorist active indicative	Strong's #2753
deō (δέω) [pronounced DEH-oh]	<i>to bind, to tie, to fasten; to bind, to fasten with chains, to throw into chains; to imprison</i>	aorist passive infinitive	Strong's #1210

This word is found four times in this chapter.

Acts 21:33b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
haluseis (ἀλύσεις) [pronounced <i>hahl-OO-sice</i>]	<i>chains, bonds by which the body or any part of it (hands, feet) is bound, fetters</i>	feminine plural noun; dative, locative, instrumental case	Strong's #254
duo (δύο) [pronounced <i>DOO-oh</i>]	<i>two, both</i>	Indeclinable adjective; primary numeral	Strong's #1417

Translation: ...and he commanded [that he] be fastened with two chains.

He also commands that Paul be chained. Now, does he fear Paul? Is he worried that Paul cannot be controlled by a half dozen soldiers? I would suggest that some of this is standard procedure; and possibly even some theater for the religious Jews who are there. They see this *trouble-maker* put into chains, and they back off.

This action isolates and protects Paul.

Everything that I am reading so far suggests that this chiliarch is a very competent man who knows his job and knows his environment. The #1 thing to do is to calm down this situation. Putting Paul into chains does that.

Since we have not heard of this man before, there is no reason to assume that he was closely familiar with God freeing Peter before.

Acts 21:33c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
punthánomai (πυνθάνομαι) [pronounced <i>poon-THAHN-om-ahee</i>]	<i>to ask, to question, to ascertain by inquiry (as a matter of information)</i>	3 rd person singular, imperfect (deponent) middle/passive indicative	Strong's #4441
tís (τίς) [pronounced <i>tihç</i>]	<i>who, what [one], which, how; whether, why</i>	masculine singular interrogative pronoun; nominative case	Strong's #5101
eiên (εἶην) [pronounced <i>Ī-ane</i>]	<i>might (could, would or should) be, was, were; to be, to exist, to happen, to be present</i>	3 rd person singular, present optative	Strong's #1498 (optative present of #1510)

Translation: Then he inquired [of Paul and the people] who he might be...

This chiliarch is not aware of the various leaders of the various religious factions if these leaders come from out of town. He probably knew personally many of the Jews and Jewish Christians (at least the leaders). He does not know who Paul is. Paul has been in Jerusalem a few times previously, but these men have never crossed paths before. Obviously, something is happening, as Paul appears to be right in the middle of this.

"Who exactly are you?" the chiliarch inquires. Notice that this is a fairly open question, one which does not imply guilt.

These people are going to question Paul and those of the crowd in order to come to some idea of what is happening. I believe that this question was put to Paul by the chiliarch and to members of the crowd by some of the soldiers (his most trusted men).

Acts 21:33d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kāi</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
τί (τί) [pronounced <i>tee</i>]	<i>who, what [one], which, how; whether, why</i>	neuter singular interrogative pronoun; nominative case	Strong's #5101
ἐστί (ἐστί) [pronounced <i>ehs-TEE</i>] or ἐστίν (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
ποιεῖ (ποιεῖ) [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, perfect active participle; nominative case	Strong's #4160

Translation: ...and what he was doing [to stir things up].

Now, it is obviously that it is Paul v. The crowd. So the chiliarch asks him, "What exactly were you doing? Why do all these people hold disdain for you?"

There would be military types out in the crowd, asking the people who are rioting, "What has this man done?" The perfect tense is used, as there had to be something that Paul did that set this off. The perfect tense refers to an action in the past which has a current effect or result.

The chiliarch is doing exactly what he ought to be doing. He has taken Paul into custody; but he is also trying to ascertain exactly what took place.

Acts 21:33 **Having approached, the chiliarch laid hold of him and he commanded [that he] be fastened with two chains. Then he inquired [of Paul and the people] who he might be and what he was doing [to stir things up].** (Kukis mostly literal translation)

Acts 21:30–33 **All the city was thrown into confusion. It came to be a running together of the people. Having laid a hold of Paul, they began dragging him outside of the Temple [courtyard]. Immediately the gates were shut [behind them]. The [Jews] were seeking to put [Paul] to death. A secret report went up to the chiliarch of the Roman garrison that [informed the chiliarch] that all Jerusalem keeps on being stirred up. [The chiliarch] at once took soldiers and centurions and hastened down to them. Those who saw the chiliarch and the soldiers approaching stopped beating Paul. Having approached, the chiliarch laid hold of him and he commanded [that he] be fastened with two chains. Then he inquired [of Paul and the people] who he might be and what he was doing [to stir things up].** (Kukis mostly literal translation)

Acts 21:30–33 **All of the city got out of control. The people of all persuasions ran toward the Temple. The religious Jews grabbed hold of Paul and dragged him outside the Temple courtyard, after which the gates were immediately shut. They intended to kill Paul. A secret report was taken up to the chiliarch of the Roman garrison, informing him that all Jerusalem was in an uproar and that this could break out into a full-scale riot. The chiliarch quickly gathered some soldiers and centurions and he went down to the Temple entrance. When the religious**

Jews saw the soldiers approaching, they stopped beating Paul. When the chiliarch came near, he ordered that Paul be seized and put into chains. Then he spoke with Paul directly asking him, "Who are you, exactly; and what did you just do?" His soldiers were in the crowd asking similar questions. (Kukis paraphrase)

Now others, another a certain thing they are calling out in the crowd, now not being able of him to know the certainty through the turmoil. He commanded to bring him into the encampment. Now when it comes about to the stairs, he happens to carry him by the soldiers because of the violence of the crowd. For follows the many of the people, crying out, "Lift him up!"

Acts
21:34–36

Now others are calling out in the crowd, [and] another [is saying something else], so [the chiliarch] was unable to know the truth of him because of the tumult. He commanded [his men] to bring [Paul] into the barracks. Now when he comes to the stairs, [the chiliarch] happens [to have Paul] carried by [his] soldiers because of the violence [exhibited] by the crowd. Many people followed them [and they] were crying out, "Lift him up!"

Some in the crowd were saying one thing, and others seemed to be saying something else, so the chiliarch found it impossible to determine exactly what the problem was with Paul. There was simply too much noise and chaos taking place. Therefore, the chiliarch commanded that Paul be brought to the barracks, where he could be questioned in peace. When they came to the stairs leading up to the military complex for Jerusalem, the chiliarch had Paul lifted up and carried by his soldiers, being concerned about sudden violence from this crowd. Many people followed them all the way up the stairs and they kept calling out, "Lift him up; let him be crucified!"

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now others, another a certain thing they are calling out in the crowd, now not being able of him to know the certainty through the turmoil. He commanded to bring him into the encampment. Now when it comes about to the stairs, he happens to carry him by the soldiers because of the violence of the crowd. For follows the many of the people, crying out, "Lift him up!"
Complete Apostles Bible	But others among the crowd were crying out one thing and some another; and because he was unable to ascertain the truth because of the noise, he commanded him to be brought into the barracks. But when he arrived at the stairs, he had to be carried by the soldiers because of the violence of the crowd. For the multitude of the people was following, calling out, "take him away!"
Douay-Rheims 1899 (Amer.)	And some cried one thing, some another, among the multitude. And when he could not know the certainty for the tumult, he commanded him to be carried into the castle. And when he was come to the stairs, it fell out that he was carried by the soldiers, because of the violence of the people. For the multitude of the people followed after, crying: Away with him!
Holy Aramaic Scriptures	And Persons from the crowd were crying out certain things against him, and on account of their clamor he wasn't able to know what was true, and he commanded that he should be brought unto The Shritha {The Fortress}. And when Paulus {Paul} reached the stairway, the Soldiers carried him, on account of the violence of the Ama {the People}, for, there came after him many Ama {People}, and they were crying out, and were saying, "take him away!"

James Murdock's Syriac NT	And persons from the throng vociferated against him this thing and that. And, because he could not, on account of their clamor, learn what the truth was, he commanded to conduct him to the castle. And when Paul came to the stairs, the soldiers bore him along, because of the violence of the people.
Original Aramaic NT	For a great many people followed after him, and cried out, saying: Away with him. And men from the mob were shouting this and that about him, and because of their shouting, he was unable to know what the truth was, and commanded to bring him to the encampment. And when Paulus came to the stairs, the Soldiers carried him because of the violence of the people; For many people were coming after him and shouting, and they were saying, "Hang him!" *

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And some said one thing and some another, among the people: and as he was not able to get a knowledge of the facts because of the noise, he gave orders for Paul to be taken into the army building. And when he came on to the steps, he was lifted up by the armed men, because of the force of the people; For a great mass of people came after them, crying out, Away with him!
Bible in Worldwide English	Some of the crowd shouted one thing and some of them shouted something else. The captain could not find out what was true. The people were shouting too much. So he told his soldiers to take Paul into their army house. When Paul came to the steps, the soldiers carried him because the people were fighting to get him. They were all following, shouting, Kill him!
Easy English	Some people in the crowd shouted one thing and other people shouted something different. There was so much noise that the leader of the soldiers was not sure about the true facts. He did not know what had really happened. So he said to his soldiers, 'Take this man up into our strong building!' The soldiers then led Paul as far as the steps of their building. Then they had to carry him because the crowd was so angry. The crowd followed behind Paul and the soldiers. They were shouting, 'Kill him!'
Easy-to-Read Version–2008	Some people there were shouting one thing, and others were shouting something else. Because of all this confusion and shouting, the commander could not learn the truth about what had happened. So he told the soldiers to take Paul to the army building. The whole crowd was following them. When the soldiers came to the steps, they had to carry Paul. They did this to protect him, because the people were ready to hurt him. The people were shouting, "Kill him!"
<i>God's Word™</i>	Some of the crowd shouted one thing, while others shouted something else. The officer couldn't get any facts because of the noise and confusion, so he ordered Paul to be taken into the barracks. When Paul came to the stairs of the barracks, the crowd was so violent that the soldiers had to carry him. The mob was behind them shouting, "Kill him!"
Good News Bible (TEV)	Some in the crowd shouted one thing, others something else. There was such confusion that the commander could not find out exactly what had happened, so he ordered his men to take Paul up into the fort. They got as far as the steps with him, and then the soldiers had to carry him because the mob was so wild. They were all coming after him and screaming, "Kill him!"
J. B. Phillips	Some of the crowd shouted one thing and some another, and since he could not be certain of the facts because of the shouting that was going on, the colonel ordered

him to be brought to the barracks. When Paul got to the steps he was actually carried by the soldiers because of the violence of the mob. For the mass of the people followed, shouting, "Kill him!"

The Message

The captain came up and put Paul under arrest. He first ordered him handcuffed, and then asked who he was and what he had done. All he got from the crowd were shouts, one yelling this, another that. It was impossible to tell one word from another in the mob hysteria, so the captain ordered Paul taken to the military barracks. But when they got to the Temple steps, the mob became so violent that the soldiers had to carry Paul. As they carried him away, the crowd followed, shouting, "Kill him! Kill him!" V. 33 is included for context.

NIRV

The commander came up and arrested Paul. He ordered him to be held with two chains. Then he asked who Paul was and what he had done. Some in the crowd shouted one thing, some another. But the commander couldn't get the facts because of all the noise. So he ordered that Paul be taken into the fort. Paul reached the steps. But then the mob became so wild that he had to be carried by the soldiers. The crowd that followed kept shouting, "Get rid of him!" V. 33 is included for context.

New Life Version

Paul Is Tied with Chains

The captain came and took hold of Paul. He told his soldiers to tie Paul with two chains. Then he asked who he was and what he had done. Some of the people called out one thing and some another. The captain was not able to find out what had happened. He told his men to take Paul into the soldiers' building. The people cried out so loud and pushed so hard that Paul had to be carried up the steps by the soldiers. All the people kept pushing and calling out, "Kill him!" V. 33 is included for context.

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

Casual English Bible

The commander arrested Paul and ordered him constrained with two chains. [14] Then he asked who Paul was and what he had done. The crowd shouted a bunch of different things, but it wasn't any help to the officer. Since he couldn't figure out what was going on, he ordered his soldiers to take Paul back to the barracks. When Paul got to the stairs, soldiers had to carry him because the crowd was trying to tear him apart.

The mob started chanting, "Death! Get rid of him!" V. 33 is included for context.

¹⁴21:33 Two soldiers may have held one chain each. A chain for Paul's left arm and another for his right.

Contemporary English V.

Part of the crowd shouted one thing, and part of them shouted something else. But they were making so much noise that the commander could not find out a thing. Then he ordered Paul to be taken into the fortress. As they reached the steps, the crowd became so wild that the soldiers had to lift Paul up and carry him. The crowd followed and kept shouting, "Kill him! Kill him!"

Goodspeed New Testament

Some of the crowd shouted one thing and some another, and as he could not find out the facts on account of the confusion, he ordered him to be taken into the barracks. When Paul got to the steps, he was actually carried by the soldiers, on account of the violence of the mob, for the mass of people followed them shouting, "Kill him!"

The Living Bible

Some shouted one thing and some another. When he couldn't find out anything in all the uproar and confusion, he ordered Paul to be taken to the armory. [literally, "castle," or "fort."] As they reached the stairs, the mob grew so violent that the soldiers lifted Paul to their shoulders to protect him, and the crowd surged behind shouting, "Away with him, away with him!"

New Berkeley Version

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New Living Translation	Then the commander arrested him and ordered him bound with two chains. He asked the crowd who he was and what he had done. Some shouted one thing and some another. Since he couldn't find out the truth in all the uproar and confusion, he ordered that Paul be taken to the fortress. As Paul reached the stairs, the mob grew so violent the soldiers had to lift him to their shoulders to protect him. And the crowd followed behind, shouting, "Kill him, kill him!" V. 33 is included for context.
The Passion Translation	Some in the crowd shouted one thing and others something else, just adding to the confusion. Since the commander was unable to get to the truth because of the disturbance, he ordered that Paul be brought back to their headquarters. When they reached the steps leading up to the fortress, they had to protect Paul and carry him up because of the violent mob following them, and everyone was screaming out, "Away with this man! Kill him!"
Plain English Version	<p>The soldiers took Paul to their big house</p> <p>Then the big boss told his soldiers to grab Paul and tie him up with 2 chains. Then he asked that mob, "Who is this man, and what did he do?"</p> <p>Some of the people there started shouting one thing, and some of them started shouting something else, and they kept on shouting really loud. There was too much noise, and the big boss soldier couldn't understand them. So he told the soldiers, "Take him into your big house."</p> <p>Then the soldiers took Paul away, and a lot of people followed them. Those people were trying to hit Paul all the time. The soldiers got to the steps of their big house, and the boss told them to carry Paul up the steps into their house. The mob kept on shouting, "Kill him. Kill him." V. 33 is included for context.</p>
Radiant New Testament	The commander came up and arrested Paul. He ordered him to be held with two chains. Then he asked who Paul was and what he had done. Some in the crowd shouted one thing, while others shouted something else. The commander couldn't get the facts because of all the noise, so he ordered Paul to be taken into the fort. When they got as far as the steps, the mob became so wild that the soldiers had to lift Paul up and carry him overhead. The crowd around them kept shouting, "Kill him, kill him!" V. 33 is included for context.
UnfoldingWord Simplified T.	Some of the many people there were shouting one thing, and some were shouting something else. Because they continued shouting so loudly, the commander could not understand what they were saying. So he commanded that Paul be taken into the fortress so that he could question him there. The soldiers led Paul to the steps of the fortress, but many people continued to follow them, trying to kill Paul. So the commander told the soldiers to carry Paul up the steps into the fortress. The crowd that followed kept shouting, "Kill him! Kill him!"
William's New Testament	But they kept shouting in the crowd, some one thing, some another. As he could not with certainty find out about it, because of the tumult, he ordered him to be brought into the barracks. When Paul got to the steps, he was actually borne by the soldiers because of the violence of the mob, for a tremendous crowd of people kept following them and shouting, "Away with him!"

Partially literal and partially paraphrased translations:

American English Bible	<p>However, some in the crowd started shouting one thing, and others were shouting something else. So because he couldn't be sure of anything (due to all the confusion), he commanded [that Paul] should be taken back to their garrison. Well, when they reached the [garrison] stairs, the situation got even worse. For the mob became so violent that the soldiers had to literally carry [Paul] along while the people followed them shouting:</p> <p style="padding-left: 40px;">'Take him away!'</p>
Beck's American Translation .	

Breakthrough Version	Others in the crowd were hollering something different. Since he was not able to know for certain because of the disruption, he gave the order for him to be brought into the barracks. When he became on the stairs, it transpired for him to be hauled by the soldiers because of the force of the crowd. You see, the large number of the group was following, yelling, "Take him away."
Len Gane Paraphrase	Some of the crowd were shouting one thing, some another. When he couldn't know for sure what the commotion was about, he commanded for him to be carried into the barracks. After he had come to the stairs, he had to be carried by the soldiers because of the violence of the crowd, for the crowd of people followed shouting, "Away with him."
A. Campbell's Living Oracles	And some among the multitude cried out one thing, and some another: and as he could not know the certainty, by reason of the tumult, he commanded him to be carried into the castle. But when he was upon the stairs, it came to pass that he was borne by the soldiers, because of the violence of the crowd. For the multitude of the people followed, crying out, Away with him!
New Advent (Knox) Bible	The captain came up and arrested him, giving orders that he should be bound with a double chain; then he asked who he was, and what he had done. But some of the crowd were shouting this and some that, and it was impossible to find out the truth amidst the clamour; so he gave orders that Paul should be taken to the soldiers' quarters. When he reached the steps, he had to be carried by the soldiers because of the crowd's violence; a rabble of the common people kept following behind, with cries of, Put him to death. V. 33 is included for context.
NT for Everyone	Some in the crowd said one thing, some said another. Since he couldn't find out what was really going on because of the uproar, he gave orders for Paul to be brought into the barracks. When they got to the steps, the pressure of the crowd was so strong that the soldiers had to carry Paul. The great mob of people was following, and shouting, "Kill him! Kill him!"
20 th Century New Testament	Some of the crowd said one thing, and some another; and, as he could get no definite reply on account of the uproar, he ordered Paul to be taken into the barracks. When Paul reached the steps, he was actually being carried by the soldiers, owing to the violence of the mob; For the people were following in a mass, shouting out: "Kill him!"

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Some in the crowd were shouting one thing, and some another. And since the commander could not confirm the facts because of the uproar, he ordered that Paul be brought into the barracks. When Paul reached the steps, he had to be carried by the soldiers because of the violence of the mob. For the crowd that followed him kept shouting, "Away with him!"
Conservapedia Translation	Some men cried out one thing, and some another, among the crowd. When he could not learn the truth for all the commotion, he ordered him brought into the Fortress of Antonia. When he reached the stairs, the people were so violent that he was being carried by the soldiers. The crowd of people were following after him, crying, "Away with him!" This fortress, directly adjoining the Temple in that era, served as the barracks of the garrison of Jerusalem and was the symbol and seat of Roman authority in that city.
Revised Ferrar-Fenton Bible	Some among the crowd yelled out one thing, some another; and failing to ascertain the cause of the uproar, he ordered him to be conveyed to the fortress. But when he reached the stairs, it was necessary for him to be protected by the soldiers, owing to the violence of the mob; because the mass of the people followed yelling out, "Kill him!"
Free Bible Version	Some in the mob were shouting one thing and some another. Since the commander couldn't find out the truth due to all the noise and confusion, he ordered Paul

	brought into the fortress. When Paul got to the stairs, he had to be carried by the soldiers because the mob was so violent. People in the crowd that was following were shouting, "Get rid of him!"
International Standard V	Some of the crowd shouted this and some that. Since the tribune [Lit. Since he] couldn't learn the facts due to the confusion, he ordered Paul [Lit. him] to be taken into the barracks. When Paul [Lit. he] got to the steps, he had to be carried by the soldiers because the mob had become so violent. The crowd of people kept following him and shouting, "Kill him!"
The Spoken English NT	And various people in the crowd were shouting one thing and another. And he couldn't get a definite answer because of the commotion. So he ordered for Paul to be brought to the fortress. And when Paul was on the steps, he had to be carried by the soldiers due to the violence of the crowd.
Weymouth New Testament	Because the mob of people was following them and shouting, "Execute him!" Some of the crowd shouted one accusation against Paul and some another, until, as the uproar made it impossible for the truth to be ascertained with certainty, the Tribune ordered him to be brought into the barracks. When Paul was going up the steps, he had to be carried by the soldiers because of the violence of the mob; for the whole mass of the people pressed on in the rear, shouting, "Away with him!"

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	On seeing him with the soldiers, the crowd stopped beating Paul. The commander went over to Paul, arrested him and ordered him to be bound with two chains; then he inquired who he was and what he had done. But some in the crowd shouted one thing and others another. As the commander was unable to find out the facts because of the uproar, he ordered Paul to be brought to the fortress. When Paul reached the steps, he actually had to be carried up by the soldiers because of the violence of the mob, for a multitude of people followed shouting, Kill him! Vv. 32b–33 are included for context.
The Heritage Bible	And some shouted one thing, some another, among the multitude, and not having power to know securely the cause of the disturbance, he called out for him to be led into the fortress. And when he was upon the stairs, it happened that he was lifted by the soldiers because of the force of the multitude, Because the multitude of the people followed after, screaming, Take him away.
New American Bible (2011)	Some in the mob shouted one thing, others something else; so, since he was unable to ascertain the truth because of the uproar, he ordered Paul to be brought into the compound. When he reached the steps, he was carried by the soldiers because of the violence of the mob, * ⁱ for a crowd of people followed and shouted, "Away with him!" * [21:36] Away with him: at the trial of Jesus before Pilate in Lk 23:18, the people similarly shout, "Away with this man." i. [21:36] 22:22; Lk 23:18; Jn 19:15.
New Jerusalem Bible	People in the crowd called out different things, and since the noise made it impossible for him to get any positive information, the tribune ordered Paul to be taken into the fortress. When Paul reached the steps, the crowd became so violent that he had to be carried by the soldiers; and indeed the whole mob was after them, shouting, 'Do away with him!'
Revised English Bible–1989	Some in the crowd shouted one thing, some another, and as the commandant could not get at the truth because of the hubbub, he ordered him to be taken to the barracks. When Paul reached the steps, he found himself carried up by the soldiers

because of the violence of the mob; for the whole crowd was at their heels yelling, "Kill him!"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Hebraic Roots Bible

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But others cried something else in the crowd, and not being able to know the certainty because of the uproar, he commanded him brought into the fortress. But when he came on the stairs, it happened he was carried by the soldiers because of the violence of the crowd.

Hebrew Names Version

For the multitude of the people followed, crying out, "Take him away!" Some shouted one thing, and some another, among the crowd. When he couldn't find out the truth because of the noise, he commanded him to be brought into the barracks.

Holy New Covenant Trans.

When he came to the stairs, it happened that he was carried by the soldiers because of the violence of the crowd; for the multitude of the people followed after, crying out, "Away with him!"

Some people there were yelling one thing and other people were yelling something else. Because of all this confusion and shouting, the commander could not learn the truth about what had happened. So the commander ordered the soldiers to take Paul to the fortress. All of the people were following them. When the soldiers came to the steps, they had to carry Paul. They did this to protect him because the people were so wild. The people shouted, "Kill him!"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...Other [Men] but another something shouted in the crowd not having (ability) but him to know the [thing] sure because of the riot [He] orders to be led him to the camp when but [He] becomes to the stairs happens to be carried him by the soldiers because of the force [of] the crowd followed for {them} The Crowd [of] the people Shouting take! him...

Awful Scroll Bible

Yet others were shouting something else from-within the multitude, and not being able to come to know the surety because of the uproar, he orders him to be brought into the ~barracks.

And as-when he comes to be at the steps, it ~concurred he is to be carried by the soldiers, because of the force of the multitude.

Concordant Literal Version

For a great number of people were following, crying aloud, "Be taking him away!" Now they retorted in the throng, some this, others some other thing. Now, at his not being able to know for certain because of the tumult, he orders him to be led into the citadel."

Now when he came on the stairs, it befell that he was borne by the soldiers because of the violence of the throng,

for the multitude of the people followed, crying "Away with him!"

exeGesés companion Bible

And some among the multitude cry one, and some another:

and as he cannot know the certainty because of the tumult, he summons to bring him into the encampment.

And being on the stairs, it so happens,

he is borne by the warriors

because of the violence of the multitude

- for the multitude of the people follow after,

crying, Away with him!

Orthodox Jewish Bible	Some in the crowd were shouting one thing, some another, and the tribune was not able to have da'as of anything definite because of the noise, so he ordered him to be brought into the barracks. And when Rav Sha'ul was on the steps, it came about that he was carried by the chaiyalim, because of the violence of the multitude, For the crowd kept following and shouting, "Away with him!"
Rotherham's Emphasized B.	Then the captain [drawing near] laid hold of him, and ordered him to be bound with two chains,—and began to enquire, who he might be, and what he had done; but others were calling out [something else], in the multitude; and so <as he could not get to know the certainty, because of the tumult> he ordered him to be brought into the castle. And when he came unto the stairs so it was that he was borne along by the soldiers, because of the force of the multitude; for the throng of the people was following, crying out— Away with him! V. 33 is included for context.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But some in the crowd were shouting one thing and others something else; and since he could not determine the facts because of the uproar, he ordered that Paul be taken to the barracks [in the tower of Antonia]. When Paul got to the steps, he was carried by the soldiers because of the violence of the mob; for the majority of the people kept following them, shouting, "Away with him! [Kill him!]"
An Understandable Version	From the crowd, some shouted one thing and some another. When the commander could not hear what was being said because of the noise, he ordered Paul to be taken into the battalion headquarters. When they got to the stairway [of the headquarters building] the soldiers had to carry Paul because of the [unrestrained] violence of the mob, for the crowds that followed were [pressing in on them] shouting, "Kill him."
The Expanded Bible	Some in the crowd were yelling one thing, and some were yelling another. Because of all this ·confusion and shouting [uproar; noise; tumult], the commander could not learn ·what had happened [the truth/facts]. So he ordered the soldiers to take Paul to the ·army building [barracks; ^c probably the Roman garrison known as the Antonia fortress, overlooking the temple from the north]. When ·Paul [^l he] came to the steps [^c leading up to the Antonia fortress], the soldiers had to carry him because ·the people were ready to hurt him [^l of the violence of the mob/crowd]. [^l For] The whole mob was following them, shouting, “·Kill [or Away with] him!”
Jonathan Mitchell NT	Now some within the mob began shouting out one thing, other folks something else. So with his not being able to know the certainty [of the matter] because of the uproar and tumult, he gave orders for him to be led into the barracks (or: fortress). But when he came to be upon the stairs, the situation presented the need for him to proceed by being picked up and carried by the soldiers – because of the violence of the crowd, for you see, the great mass of the people kept following, repeatedly crying out, "Take him up and be doing away with (= killing) him!"
Syndein/Thieme	And some cried one thing, some another, among the multitude. And when he {the Chiliarch} could not know with accuracy from the mob, he commanded him {Paul} to be carried into the castle. And when he {Paul} came upon the stairs and so it was, for the soldiers were carrying him because of the violence of the people. For the multitude of the people charged after, constantly screaming, "Away with him". {Note: The crowd was repeating what they were saying when Christ was crucified! They really wanted Paul dead and if it were not for Roman Law and Order, Paul would have been killed.}

Translation for Translators **After the commander arrested Paul, soldiers carried him towards the fort.**
Acts 21:33-40

The commander came to *where Paul was and seized him. He commanded soldiers to fasten a chain to each of Paul's arms. Then he asked the people in the crowd, "Who is this man, and what has he done?" Some of the many people there were shouting one thing, and some were shouting something else. Because they continued shouting so loudly, the commander could not understand what they were shouting. So he commanded that Paul be taken {the soldiers to take Paul} into the barracks so that he could question him there. The soldiers led Paul to the steps of the barracks, but many people continued to follow them, trying to kill Paul. So the commander told the soldiers to carry Paul up the steps into the barracks. The crowd that followed kept shouting, "Kill him! Kill him!" V. 33 is included for context. Members of the crowd were shouting over each other, and the tribune couldn't hear a thing, so he ordered Paul to be taken back to the barracks. When they came to the steps leading down from the temple, the crowd was seething with such violence toward Paul that the soldiers had to pick him up and carry him. Then the crowd followed.*

The Voice

Crowd: *Away with him! Away with him!*

Bible Translations with Many Footnotes:

Lexham Bible

But some in the crowd were shouting one thing and others another , and because [*Here "because " is supplied as a component of the causal genitive absolute participle ("able")] he was not able to find out the truth on account of the commotion, he gave orders to bring him into the barracks. [Or "headquarters"] And when he came to the steps, it happened that he had to be carried by the soldiers on account of the violence of the crowd, for the crowd of people was following them , [*Here the direct object is supplied from context in the English translation] shouting, "Away with him!"

NET Bible®

But some in the crowd shouted one thing, and others something else,¹³⁰ and when the commanding officer¹³¹ was unable¹³² to find out the truth¹³³ because of the disturbance,¹³⁴ he ordered Paul¹³⁵ to be brought into the barracks.¹³⁶ When he came to the steps, Paul¹³⁷ had to be carried¹³⁸ by the soldiers because of the violence¹³⁹ of the mob, for a crowd of people¹⁴⁰ followed them,¹⁴¹ screaming, "Away with him!"

¹³⁰tn L&N 33.77 has "ἄλλοι δὲ ἄλλο τι ἐπεφώνουν ἐν τῷ ὄχλῳ 'some in the crowd shouted one thing; others, something else' Ac 21:34."

¹³¹tn Grk "he"; the referent (the commanding officer) has been specified in the translation for clarity.

¹³²tn This genitive absolute construction has been translated temporally; it could also be taken causally: "and since the commanding officer was unable to find out the truth."

¹³³tn Or "find out what had happened"; Grk "the certainty" (BDAG 147 s.v. ἀσφαλής 2).

¹³⁴tn Or "clamor," "uproar" (BDAG 458 s.v. θόρυβος).

¹³⁵tn Grk "him"; the referent (Paul) has been specified in the translation for clarity.

¹³⁶tn Or "the headquarters." BDAG 775 s.v. παρεμβολή 2 has "barracks/headquarters of the Roman troops in Jerusalem Ac 21:34, 37; 22:24; 23:10, 16, 32."

¹³⁷tn Grk "he"; the referent (Paul) has been specified in the translation for clarity.

¹³⁸sn Paul had to be carried. Note how the arrest really ended up protecting Paul. The crowd is portrayed as irrational at this point.

¹³⁹tn This refers to mob violence (BDAG 175 s.v. βία b).

¹⁴⁰tn Grk "the multitude of people." While πλήθος (plhthos) is articular, it has been translated "a crowd" since it was probably a subset of the larger mob that gathered in v. 30.

¹⁴tn The word “them” is not in the Greek text but is implied. Direct objects were often omitted in Greek when clear from the context, but must be supplied for the modern English reader.

Wilbur Pickering’s New T.

Well some in the crowd shouted one thing and some another; so when he could not ascertain the truth, because of the uproar, he commanded him to be taken into the barracks. When he reached the stairs, he had to be carried by the soldiers, because of the violence of the mob.¹⁴

Because the crowd kept following and shouting, “Away with him!”¹⁵

(14) But since they had really been trying to kill him, he was doubtless wounded and weak.

(15) But really, why should they be so stirred up?

Literal, almost word-for-word, renderings:

A Faithful Version

But some in the multitude were crying one thing, and some another. When he was not able to determine the facts because of the uproar, he commanded him to be brought into the fortress. Now when he came upon the stairs, it happened that he was being carried by the soldiers because of the violence of the multitude, For the multitude of people followed, shouting, "Away with him!"

Analytical-Literal Translation

But among the crowd some were shouting [one thing and] some another [thing], but not being able to know the certainty [or, to learn the facts] because of the commotion, he ordered him to be brought into the barracks. But when he [i.e. Paul] came to be at the stairs, it happened [that] he [was] being carried by the soldiers because of the violence of the crowd. For the crowd of people kept following [them], crying out, "Take him away!"

Benjamin Brodie’s trans.

However, some were shouting one thing, others among the crowd another thing, and when he was not able to come to know the reason for the uproar with certainty [complete and total chaos], he ordered him to be led to the barracks.

Furthermore, when he came to the stairs [of the Antonia barracks], it so happened that he had to be carried by soldiers because of the violence of the crowd, For a large number of people was following, shouting repeatedly: “Do away with him!”

Far Above All Translation

Now various *people* in the crowd were shouting various *things*, and since he could not find out exactly *what was going on* because of the disturbance, he ordered him to be brought to the camp. And when he came to the steps, it was necessary for him to be carried by the soldiers because of the violence of the crowd. For the mob of the people was following, shouting, “Away with him!”

Modern Literal Version 2020

But some in the crowd were crying *one thing*, others another thing, and not being able to know the certainty *of who he was* because of *the* uproar, he commanded him to be led into the encampment. But when he came* upon the steps, it befell *him* to be bore by the soldiers because of the violence of the crowd; for* the multitude of the people was following, crying out, Take him away.

New King James Version

So when he could not ascertain the truth because of the tumult, he commanded him to be taken into the barracks. When he reached the stairs, he had to be carried by the soldiers because of the violence of the mob. For the multitude of the people followed after, crying out, “Away with him!” A portion of v. 34 was placed with the previous passage for context.

Revised Geneva Translation

And one cried this, and another that, among the people. So, when he could not discern the veracity because of the uproar, he commanded him to be led into the castle.

And when he came to the stairs, it happened that he was carried by the soldiers because of the violence of the people.

For the multitude of the people followed them, crying, “Away with him!”

The gist of this passage: Unable to get a sensible consistent response from the crowd, the military takes Paul away as the people yell at him.

34-36

Acts 21:34a			
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
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
allos (ἄλλος) [pronounced AL-lohs]	<i>another [of the same kind], other; an additional person</i>	neuter singular adjective; accusative case	Strong's #243
tina (τινα) [pronounced tihn-ah]; ti (τι) [pronounced tih]	<i>one, someone, a certain one; any, anyone, anything; thing; someone, something; some, some time, awhile; only</i>	neuter singular enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
epiphōnéō (ἐπιφωνέω) [pronounced ep-ee-fo-NEH-oh]	<i>to call out, to cry out, to exclaim, to shout</i>	3 rd person plural, imperfect active indicative	Strong's #2019
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
ochlos (ὄχλος) [pronounced OKH-loss]	<i>a crowd, company, multitude, number (of people), people, throng (as borne along); by implication the rabble, a mob; by extension a class of people; figuratively a riot; press</i>	masculine singular noun, dative, locative or instrumental case	Strong's #3793

Translation: Now others are calling out in the crowd, [and] another [is saying something else],...

There seems to be an agreement among many translators that one group of people are saying one thing, and others are saying something else. The idea is, there does not appear to be a cohesive, understandable charge brought against Paul.

The military is asking the people to tell them what the problem is, but no one appears to be able to agree on anything.

Nevertheless, the people are very worked up about him.

Acts 21:34b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
dunamai (δύναμαι) [pronounced DOO-nam-ahēe]	<i>being able, having power to; being able to do something; being capable, being strong and powerful</i>	masculine singular, present (deponent) middle or passive participle; genitive/ablative case	Strong's #1410
Dumamai + the negative means <i>unable to do [something]</i> .			
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
ginōskō (γινώσκω) [pronounced gih-NOH-skoh]	<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>	aurist active infinitive	Strong's #1097
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
asphalēs (ἀσφαλής) [pronounced as-fal-ACE]	<i>firm (that which can be relied on); certain, certainty, true, a fact, factual; suited to confirm</i>	neuter singular noun, accusative case	Strong's #804
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
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
thórubos (θόρυβος) [pronounced THOR-oo-boss]	<i>turmoil; a noise, tumult, uproar (of persons wailing; of a clamorous and excited multitude; of riotous persons); a tumult, as a breach of public order</i>	masculine singular noun, accusative case	Strong's #2351

Translation: ...so [the chiliarch] was unable to know the truth of him because of the tumult.

The chiliarch appears to be a fair man, interested in finding the truth about what was going on, but he heard so many things from the crowd, that he could not ascertain the facts of this case. He did not even know, at this point, what charges were being leveled against Paul.

Quite obviously, it was too loud for him to hear Paul's defense.

Acts 21:34c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
keleúō (κελεύω) [pronounced <i>kel-YOO-oh</i>]	<i>to command, to incite by word, to order</i>	3 rd person singular, aorist active indicative	Strong's #2753
ágō (ἄγω) [pronounced <i>AHG-oh</i>]	<i>to go, to depart, to lead, to bring, to guide, to direct, to follow</i>	present passive infinitive	Strong's #71
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
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)
parembolê (παρεμβολή) [pronounced <i>pare-em-boh-LAY</i>]	<i>a camp, encampment; barracks; army in line of battle; a throwing in beside (literal translation)</i>	feminine singular noun, accusative case	Strong's #3925

Translation: He commanded [his men] to bring [Paul] into the barracks.

The chiliarch could limit the number of people who are around simply by going to his barracks, so that seemed to be the only logical choice at this point. That way, he could control the environment for questioning both Paul and his accusers.

Acts 21:34 **Now others are calling out in the crowd, [and] another [is saying something else], so [the chiliarch] was unable to know the truth of him because of the tumult. He commanded [his men] to bring [Paul] into the barracks.** (Kukis mostly literal translation)

Acts 21:35a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hote/hête/tote (ὅτε/ἥτε/τότε) [pronounced <i>HOT-eh, HAY-teh, TOT-eh</i>]	<i>when, whenever, while; that, this [which]; for this reason, because; after (that), as soon as, as long as</i>	adverb; causal particle (masculine, feminine and neuter forms)	Strong's #3753

Acts 21:35a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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 rd person singular, aorist (deponent) middle/passive indicative	Strong's #1096
Sometimes, when there is no specific subject, this can be translated, <i>and it came to pass, and it was, and so it was; now it happened that; and here is what happened next; there came about; there came to be, there arose, there developed.</i>			
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
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
anabathmóí (ἀναβαθμοί) [pronounced an-ab-ath-MOY]	<i>steps, stairs, stairway, a flight of stairs</i>	masculine plural noun, accusative case	Strong's #304
sumbaínō (συμβαίνω) [pronounced soom-bah'-ee-no]	<i>to happen (to), to walk, figuratively, to transpire together, to take place together, to concur, to be (-fall)</i>	3 rd person singular, aorist active indicative	Strong's #4819
bastazō (βαστάζω) [pronounced bas-TAD-zoh]	<i>to bear, to carry, to take up, to lift [up], also: to endure, to declare, to sustain, to receive</i>	present passive infinitive	Strong's #941
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
hupó (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
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

Acts 21:35a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
stratiôtês (στρατιῶται) [pronounced strat-ee-OH-tie]	<i>(common) soldiers, warriors; metaphorically champions of the cause of Christ</i>	masculine plural noun; genitive/ablative case	Strong's #4757

Translation: Now when he comes to the stairs, [the chiliarch] happens [to have Paul] carried by [his] soldiers...

You may recall that the chiliarch *came down* to the Temple; and that a message *was brought up* to him. These steps confirm that he is in a higher location; and there is probably a lookout tower from which men could see much of the city and the activity taking place.

When the message was brought to his military HQ, no doubt he quickly queried those on lookout, and they confirmed that something that taking place at the Temple, and it looked big.

By orders, the soldiers carry Paul up the stairs.

Acts 21:35b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
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)
bía (βία) [pronounced BEE-ah]	<i>force, violence, strength</i>	feminine singular noun, accusative case	Strong's #970
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
ochlos (ὄχλος) [pronounced OKH-loss]	<i>a crowd, company, multitude, number (of people), people, throng (as borne along); by implication the rabble, a mob; by extension a class of people; figuratively a riot; press</i>	masculine singular noun, genitive/ablative case	Strong's #3793

Translation: ...because of the violence [exhibited] by the crowd.

The reason that Paul is being carried up the stairs is because there is violence and threats of violence taking place all around them.

This was not a normal event that takes place. The Jews were quite excitable, but they rarely seemed to get so worked up over one man.

Paul was carried by the soldiers to protect him from being the victim of further violence. This suggests that the chiliarch was a fair man.

Acts 21:35 **Now when he comes to the stairs, [the chiliarch] happens [to have Paul] carried by [his] soldiers because of the violence [exhibited] by the crowd.** (Kukis mostly literal translation)

Acts 21:36a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
akoloutheō (ἀκολουθέω) [pronounced <i>ak-ol-oo-THEH-oh</i>]	<i>to follow [one who precedes], to join [one as his attendant, as a disciple], to accompany [one]; to become or to be his disciple; to side with his party</i>	3 rd person singular, imperfect active indicative	Strong's #190
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
to (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
plēthos (πλήθος) [pronounced <i>PLAY-thoss</i>]	<i>the many; a large number, a multitude of; the throng, populace; congregation; people</i>	neuter singular noun, nominative case	Strong's #4128
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
laos (λαός) [pronounced <i>lah-OSS</i>]	<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; genitive/ablative case	Strong's #2992

Translation: **Many people followed them...**

There were not simply some Temple representatives going along with the soldiers, to explain what happened. There was a very large crowd of people traveling along with them. Many of them wanted to come up the thing which would put Paul away.

Acts 21:36b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
krazō (κράζω) [pronounced <i>KRAD-zoh</i>]	<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; nominative case	Strong's #2896

Acts 21:36b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
airō (αἶρω) [pronounced Ī-row]	<i>bear (up), carry, lift up, loose, make to doubt, put away, remove, take (away, up)</i>	2 nd person plural, aorist active imperative	Strong's #142
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: ...[and they] were crying out, "Lift him up!"

I do believe that there is a play on words occurring here. Perhaps the chiliarch commanded, "Lift him up"; and the people began to chant that same thing: "Lift him up!" The idea here was, the crowd was calling upon the Roman authorities to lift Paul up on a **Roman cross**. This crowd wanted blood.

This could have been done in the reverse order. The people could be crying out, "Lift him up!" The chiliarch hears this and has his soldiers lift Paul up above the crowd, revealing a sense of humor in the chiliarch. He has his soldiers lift Paul up to carry him to the barracks.

Acts 21:36 Many people followed them [and they] were crying out, "Lift him up!" (Kukis mostly literal translation)

Acts 21:34–36 Now others are calling out in the crowd, [and] another [is saying something else], so [the chiliarch] was unable to know the truth of him because of the tumult. He commanded [his men] to bring [Paul] into the barracks. Now when he comes to the stairs, [the chiliarch] happens [to have Paul] carried by [his] soldiers because of the violence [exhibited] by the crowd. Many people followed them [and they] were crying out, "Lift him up!" (Kukis mostly literal translation)

Acts 21:34–36 Some in the crowd were saying one thing, and others seemed to be saying something else, so the chiliarch found it impossible to determine exactly what the problem was with Paul. There was simply too much noise and chaos taking place. Therefore, the chiliarch commanded that Paul be brought to the barracks, where he could be questioned in peace. When they came to the stairs leading up to the military complex for Jerusalem, the chiliarch had Paul lifted up and carried by his soldiers, being concerned about sudden violence from this crowd. Many people followed them all the way up the stairs and they kept calling out, "Lift him up; let him be crucified!" (Kukis paraphrase)

Paul, in speaking with the chiliarch, receives permission to address the crowd

And being about to be led into the encampment, the Paul kept on speaking to the chiliarch, "If it is lawful for me to say something face to face with you?"

Acts
21:37a-b

As [Paul] is about to be led into the barracks, [he] kept on saying to the chiliarch, "It is permissible for me to say something directly to you?"

As Paul was being led into the military complex, he tried to get the attention of the chiliarch, saying to him, "Is it permissible for me to speak directly to you?"

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	And being about to be led into the encampment, the Paul kept on speaking to the chiliarch, "If it is lawful for me to say something face to face with you?"
Complete Apostles Bible	Then as Paul was about to be led into the barracks, he said to the commander, "Is it permitted from me to speak to you?"
Douay-Rheims 1899 (Amer.)	And as Paul was about to be brought into the castle, he saith to the tribune: May I speak something to thee?
Holy Aramaic Scriptures	And when they arrived to enter unto The Shritha {The Fortress}, he, Paulus {Paul} said unto the Kiliarka {the Captain of a thousand}, "If you allow me, I will speak with you."
James Murdock's Syriac NT	And when he came near to entering the castle, Paul said to the Chiliarch: Wilt thou permit me to speak with thee?
Original Aramaic NT	And when he approached to enter the encampment, Paulus said to the Chiliarch, "If you allow me, I shall speak with you",...

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when Paul was about to be taken into the building, he said to the chief captain, May I say something to you?
Bible in Worldwide English	Just as the soldiers were going to take Paul into their army house, he said to the officer, May I tell you something?
Easy English	While the soldiers were leading Paul into their building, he asked their leader, 'Please may I say something to you?'
Easy-to-Read Version–2008	When the soldiers were ready to take Paul into the army building, he asked the commander, "Can I say something to you?"
Good News Bible (TEV)	As the soldiers were about to take Paul into the fort, he spoke to the commander: "May I say something to you?"
J. B. Phillips	Just as they were going to take him into the barracks Paul asked the colonel, "May I say something to you?"
NIRV	Paul Speaks to the Crowd The soldiers were about to take Paul into the fort. Then he asked the commander, "May I say something to you?"
New Life Version	Paul was brought into the soldiers' building. He said to the captain, "May I say something to you?"
New Simplified Bible	And as Paul was about to be brought into the barracks, he said to the commander, »Might I say something to you?«

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

Casual English Bible	Soldiers were just about to lead Paul into the barracks when he asked the commanding officer, "May I have a word with you?"
Contemporary English V.	When Paul was about to be taken into the fortress, he asked the commander, "Can I say something to you?"
The Living Bible	As Paul was about to be taken inside, he said to the commander, "May I have a word with you?"
New Berkeley Version	.
The Passion Translation	As Paul was being led to the entrance of the compound, he said to the commander in Greek, "May I have a word with you?"
Plain English Version	The soldiers started to take him into their house, but Paul talked to the boss in the Greek language. He said, "Can I talk to you?"
UnfoldingWord Simplified T.	As Paul was about to be taken into the fortress, he said in Greek to the commander, "May I speak to you?"

William's New Testament As he was about to be taken into the barracks, Paul said to the colonel, "May I say something to you?"

Partially literal and partially paraphrased translations:

American English Bible Then, as he was being carried into the garrison, Paul asked the commander: 'Am I allowed to say something to you?'

Beck's American Translation .

Breakthrough Version And as he is going to be brought into the barracks, Paul says to the commanding officer, "Tell me if it is permitted for me to say something to you."

Common English Bible As Paul was about to be taken into the military headquarters, he asked the commander, "May I speak with you?"

A. Campbell's Living Oracles But as Paul was going to be brought into the castle, he said to the commander, May I be allowed to speak to you?

New Advent (Knox) Bible And just as he was being taken into the soldiers' quarters, Paul asked the captain, May I have a word with thee?

NT for Everyone **Why not hear my story?**
As they were about to go into the barracks, Paul turned to the tribune. "Am I allowed to say something to you?" he asked.

20th Century New Testament Just as he was about to be taken into the Fort, Paul said to the Commanding Officer: "May I speak to you?"

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version As Paul was being brought into the headquarters building, he said to the commander, I speak with you?"

Berean Study Bible As they were about to take Paul into the barracks, he asked the commander, "May I say something to you?"

Christian Standard Bible **Paul's Defense before the Jerusalem Mob**
As he was about to be brought into the barracks, Paul said to the commander, "Am I allowed to say something to you?"

Revised Ferrar-Fenton Bible Then as they were about to enter the fortress, Paul asked the Commandant, "May I be allowed to say something to you?"

Free Bible Version Just as he was about to be taken inside the fortress, Paul asked the commander, "Can I tell you something?"

God's Truth (Tyndale) And as Paul should have been carried into the castle, he said unto the high Captain: may I speak unto you?

International Standard V **Paul Speaks in His Own Defense**
Just as Paul was about to be taken into the barracks, he asked the tribune, May I say something to you?

Montgomery NT Just as he was about to be taken into the barracks, Paul said to the tribune, "May I speak to you?"

Leicester A. Sawyer's NT And being about to be carried into the fortress, Paul said to the chiliarch, May I have permission to speak to you?

The Spoken English NT As they were about to go into the fortress, Paul said to the commander, "May I say something to you?"

Weymouth New Testament .

Catholic Bibles (those having the imprimatur):

The Heritage Bible And as he was about to be led into the fortress, Paul said to the ruler of a thousand, If it is right, let me speak to you?

New American Bible (2011) Just as Paul was about to be taken into the compound, he said to the cohort commander, "May I say something to you?"

New Jerusalem Bible	Just as Paul was being taken into the fortress, he asked the tribune if he could have a word with him.
NRSV (Anglicized Cath. Ed.)	Paul Defends Himself Just as Paul was about to be brought into the barracks, he said to the tribune, 'May I say something to you?'
Revised English Bible—1989	Just before he was taken into the barracks Paul said to the commandant, "May I have a word with you?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	As Sha'ul was about to be brought into the barracks, he said to the commander, "Is it all right if I say something to you?"
Hebraic Roots Bible	But being about to be brought into the fortress, Paul said to the chiliarch, Is it lawful for me to say a thing to you?
Hebrew Names Version	As Paul was about to be brought into the barracks, he asked the commanding officer, May I speak to you?
Holy New Covenant Trans.	The soldiers were ready to take Paul into the fortress, but Paul spoke to the commander. Paul asked, "Do I have the right to say something to you?"
The Scriptures 2009	And as Sha'ul was about to be led into the barracks, he said to the commander, "Am I allowed to say somewhat to you?"

Weird English, 𐤀𐤃𐤁𐤀 English, Anachronistic English Translations:

Accurate New Testament	...Intending also to be brought (in) to the camp The Paul says [to] the chiliarch if is (permissible) [for] me to say something to you...
Awful Scroll Bible	So Paul, being at the point to be brought-into the barracks, speaks out to the commander-of-a-thousand, "Whether is it by- my -existence, for me to say something with respects to you?"
Concordant Literal Version	Besides, being about to be led into the citadel, Paul is saying to the captain, "Is it allowed me to say anything to you?"
exeGesés companion Bible	PAULOS PLEADS TO SPEAK And as they are about to bring Paulos into the encampment, he words to the chiliarch, Am I allowed to speak somewhat to you?
Orthodox Jewish Bible	And just when he was about to be brought into the barracks, Rav Sha'ul says to the Roman tribune, "Is it permissible for me to say something to you?"
Rotherham's Emphasized B.	But <when he was on the point of being taken into the castle> Paul saith unto the captain— Is it allowed me_ to say somewhat unto thee?

Expanded/Embellished Bibles:

The Expanded Bible	As ·the soldiers [¹ they] were about to take Paul into the ·army building [barracks], he spoke to the ·commander [tribune], "May I say something to you?"
Jonathan Mitchell NT	But just as he is about to be led into the barracks, Paul proceeds in saying to the commander, "Is it alright (or: allowable) for me to say something to you?"
Syndein/Thieme	And as Paul was about to be led into the fort, he said to the Chiliarch, "May I speak unto you?"
Translation for Translators	As Paul was about to be taken {the soldiers were about to take Paul} into the barracks, he said <i>in Greek</i> to the commander, "May I speak to you?"
The Voice	They were just leaving the temple area when Paul asked the commandant, Paul: May I say something to you?

Bible Translations with Many Footnotes:

Lexham Bible

Paul Permitted to Address the Crowd

And as he [*Here “as ” is supplied as a component of the participle (“was about to”) which is understood as temporal] was about to be brought into the barracks, [Or “headquarters”] Paul said to the military tribune, “Is it permitted for me to say something to you?”

NET Bible®

As Paul was about to be brought into the barracks,¹⁴² he said¹⁴³ to the commanding officer,¹⁴⁴ “May I say¹⁴⁵ something to you?”

¹⁴²tn Or “the headquarters.” BDAG 775 s.v. παρεμβολή 2 has “barracks/headquarters of the Roman troops in Jerusalem Ac 21:34, 37; 22:24; 23:10, 16, 32.”

¹⁴³tn Grk “says” (a historical present).

¹⁴⁴tn Grk “the chiliarch” (an officer in command of a thousand soldiers) See note on the term “commanding officer” in v. 31.

¹⁴⁵tn Grk “Is it permitted for me to say” (an idiom).

Literal, almost word-for-word, renderings:

A Faithful Version

And when he was about to be brought into the fortress, Paul said to the chief captain, "Is it permissible for me to say something to you?"

Analytical-Literal Translation

And Paul being about to be brought into the barracks says to the commanding officer, "Is it permitted for me to speak to you?"

Benjamin Brodie's trans.

And as Paul was about to be brought into the barracks, he asked: "Will you permit me to say something face-to-face to you?"

Bond Slave Version

And as Paul was to be led into the castle, he said to the chief captain, May I speak to you?

Charles Thomson NT

So, when Paul was just about to enter the castle, he said to the commander, May I be favoured with a word to thee?

Context Group Version

And as Paul was about to be brought into the fortress, he says to the Legion Commander, May I say something to you?

Far Above All Translation

And as Paul was about to be led into the camp, he said to the cohort commander, it permitted for me to speak to you?"

Green's Literal Translation

But being about to be brought into the fortress, Paul said to the chiliarch, Is it lawful for me to say a thing to you?

Legacy Standard Bible

Paul's Defense Before the Jews

As Paul was about to be brought into the barracks, he said to the commander, "May I say something to you?"

Literal Standard Version

And Paul being about to be led into the stronghold, says to the chief captain, "Is it permitted to me to say anything to you?"

Modern English Version

Paul Defends Himself

As Paul was about to be brought into the barracks, he said to the commander, "May I speak to you?"

Modern Literal Version 2020

But while Paul is about to be led into the encampment, he says to the commander, If it is not legal for me to speak to you, then?

New King James Version

Addressing the Jerusalem Mob

Then as Paul was about to be led into the barracks, he said to the commander, "May I speak to you?"

New Matthew Bible

And as Paul began to be led into the castle, he said to the high captain, May I speak to you? He said, Can you speak Greek?

Niobi Study Bible

Addressing the Jerusalem Mob

And as Paul was about to be led into the castle, he said unto the chief captain, "May I speak unto you?"

Numeric New Testament

And as: Paul was about to be brought into the castle, he saith to the colonel, Whether I may say something to thee?

The gist of this passage: Paul asks to speak directly to the chiliarch.

Acts 21:37a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mellô (μέλλω) [pronounced MEHL-low]	<i>being about to, doing, intending [to do something], coming, suffering something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), willing, would</i>	masculine singular, present active participle; nominative case	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 kai	Strong's #5037
eisagô (εισάγω) [pronounced ice-AG-oh]	<i>to lead in, to bring in; to introduce</i>	present passive infinitive	Strong's #1521
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
parembolê (παρεμβολή) [pronounced pare-em-boh-LAY]	<i>a camp, encampment; barracks; army in line of battle; a throwing in beside (literal translation)</i>	feminine singular noun, accusative case	Strong's #3925

Translation: As [Paul] is about to be led into the barracks,...

In this overall translation, I switched *Paul* with *he*; this is how we would do this in the English.

Paul wants to address the people who are there, so he wants to get the attention of the man in charge before they go into the military complex there.

The barracks here is Fort Mark Antony, also known as the Antonia Fortress, was built by Herod in approximately 31–30 B.C. (before Antony's defeat by Octavia and his suicide). The fort was 375 ft long. There were four towers, one in each corner. This was approximately a square. Each tower was 75' high; and the one overlooking the Temple was made 100' high to see what is happening at the Temple. This fortress would be one of the last Jewish strongholds in A.D. 70.²⁷

²⁷ This information from R. B. Thieme, Jr.'s 1965 Study of Acts, Lesson #112 (11/10/1968); and from [Wikipedia](#), accessed December 12, 2023

Acts 21:37b			
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
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person singular, present active indicative	Strong's #3004
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
chiliarchos (χιλιάρχος) [pronounced khil-EE-ar-khoss]	<i>a chiliarch, the commander of a thousand soldiers; the commander of a Roman cohort (a military tribunal); any military commander, chief (high) captain; a military tribune</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5506
ei (εἰ) [pronounced I]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
With the indicative mood, this expresses a 1 st class condition, which is <i>if [and it is true].. or if [and we are assuming that this is true]..</i>			
exesti (ἔξεται) [pronounced EX-es-tee]	<i>to be lawful, to be right; to be permitted</i>	3 rd person singular, present impersonal active indicative	Strong's #1832
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
epō (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	aoist active infinitive	Strong's #2036
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
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

Acts 21:37b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
se (σεῖ) [pronounced seh]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)

Translation: ...[he] kept on saying to the chiliarch, "It is permissible for me to say something directly to you?"

The present tense means that Paul *keeps on saying*, indicating that he tried several times, successively, to speak to the chiliarch, the man who is in charge. He keeps asking him, "Is it permissible for me to speak directly to you about this situation?"

This does not mean that he was being ignored. He may have asked this question several times when Paul was being moved to the police headquarters and there was a crowd which followed them, yelling the whole time. At some point, the commander will hear Paul's question.

Acts 21:37a-b **As [Paul] is about to be led into the barracks, [he] kept on saying to the chiliarch, "It is permissible for me to say something directly to you?"** (Kukis mostly literal translation)

Acts 21:37a-b **As Paul was being led into the military complex, he tried to get the attention of the chiliarch, saying to him, "Is it permissible for me to speak directly to you?"** (Kukis paraphrase)

As we will see, this will surprise the chiliarch somewhat.

Normally, I do not split up a verse. However, here, the chiliarch begins speaking at the end of v. 37 and continues into v. 38. A couple of translations simply place his words with v. 38, as the division of chapter and verses is *not* inspired.

Now the [chiliarch] declared, "Greek you keep on knowing. You are not the Egyptian, the (one) before from these the days, stirring up [rebellion]; and leading to the desert the four thousand men of the assassins?"

Acts
21:37c-38

The [chiliarch] then declared, "You keep on knowing Greek—[so] you are not the Egyptian, the (one) from before these days, who was stirring up [unrest]; and who led four thousand men from the assassins out into the desert?"

The chiliarch then remarked, "So you know Greek. This means that you cannot be the Egyptian, the man who in previous days had stirred up unrest in this region. Also the man who led his 4000 assassins out into the desert to escape the authorities."

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) **Now the [chiliarch] declared, "Greek you keep on knowing. You are not the Egyptian, the (one) before from these the days, stirring up [rebellion]; and leading to the desert the four thousand men of the assassins?"**

Complete Apostles Bible **And he said, "Do you know Greek? Are you not then the Egyptian who rose up before these days, and led forth the four thousand men of the assassins into the wilderness?"**

Douay-Rheims 1899 (Amer.)	Who said: Canst thou speak Greek? Art not thou that Egyptian who before these days didst raise a tumult and didst lead forth into the desert four thousand men that were murderers?
Holy Aramaic Scriptures	He then said unto him, "Do you know Yawnayith {Greek}? Are you not the Mitsraya {the Egyptian}, who before these days stirred up and led out unto the wilderness, four thousand men; evildoers?"
James Murdock's Syriac NT	And he said to him: Dost thou know Greek? Art not thou that Egyptian who, before these days, madest insurrection, and leadest out into the desert four thousand men, doers of evil?
Original Aramaic NT	...but he said to him, "Do you know Greek?" * "Are you not that Egyptian* who before these days made a disturbance and led four thousand criminal men to the wilderness?"

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he said, Have you a knowledge of Greek? Are you by chance the Egyptian who, before this, got the people worked up against the government and took four thousand men of the Assassins out into the waste land?
Bible in Worldwide English	So, you speak the Greek language! said the officer. I thought you were the man from the country of Egypt who made trouble a while ago. I thought you were the one who led four thousand bad men into the desert
Easy English	I thought that you must be that bad man who came from Egypt. He was the one who fought against our Roman government. Some time ago, he led 4,000 of his own men out into the wilderness, with their weapons.'
Easy-to-Read Version—2008	The commander said, "Oh, you speak Greek? Then you are not the man I thought you were. I thought you were the Egyptian who started some trouble against the government not long ago and led four thousand terrorists out to the desert."
God's Word™	The officer replied to Paul, "Can you speak Greek? Aren't you the Egyptian who started a revolution not long ago and led four thousand terrorists into the desert?"
Good News Bible (TEV)	"You speak Greek, do you?" the commander asked. "Then you are not that Egyptian fellow who some time ago started a revolution and led four thousand armed terrorists out into the desert?"
J. B. Phillips	"So you know Greek, do you?" the colonel replied. "Aren't you that Egyptian who not long ago raised a riot and led those four thousand assassins into the desert?"
The Message	He answered, "Oh, I didn't know you spoke Greek. I thought you were the Egyptian who not long ago started a riot here, and then hid out in the desert with his four thousand thugs."
NIRV	"Do you speak Greek?" he replied. "Aren't you the Egyptian who turned some of our people against their leaders? Didn't you lead 4,000 terrorists out into the desert some time ago?"
New Life Version	The captain said, "Can you speak the Greek language? Are you not the man from the country of Egypt who made trouble against our country? That man led 4,000 fighting men into the desert."

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

Casual English Bible	The commander answered, "You speak Greek? What's up with that? Aren't you the Egyptian terrorist who started a revolt—the insurgent who formed that desert army of 4,000 men known as Assassins?" [15] 1521:38First-century Jewish history writer Josephus talked about an Egyptian insurrectionist who led an army of assassins called <i>sicarii</i> , a word that means "dagger men." They got their name by killing people with daggers. The Egyptian
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threatened to bring down the walls of Jerusalem like Joshua brought down the walls of Jericho. In the late AD 50s, this Egyptian and his men attacked Jerusalem. Josephus said the Romans drove them off, killing 400 of them and taking 200 captive. Some Bible scholars estimate that Paul's arrest in Jerusalem took place in about AD 57, when he was about 52 years old.

Contemporary English V.	"How do you know Greek?" the commander asked. "Aren't you that Egyptian who started a riot not long ago and led four thousand terrorists into the desert?"
The Living Bible	"Do you know Greek?" the commander asked, surprised. "Aren't you that Egyptian who led a rebellion a few years ago [literally, "before these days."] and took 4,000 members of the Assassins with him into the desert?"
New Berkeley Version	.
The Passion Translation	The commander replied, "So you know Greek, do you? Aren't you that Egyptian fanatic who started a rebellion some time ago and led four thousand assassins out into the wilderness?"
Plain English Version	The boss said, "Can you talk Greek? I reckon you are that man from Egypt country, that fights against us Romans. You got lots of other men to join you, and you took 4,000 of those men to the desert to get ready to fight us. We call you mob the Murderers, because you are always killing people. Am I right? You are that man from Egypt, right?"
UnfoldingWord Simplified T.	The commander said, "I am surprised that you can speak Greek! I thought that you were that fellow from Egypt who wanted to rebel against the government not long ago, and who took four thousand violent men with him out into the desert, so that we could not catch him."
William's New Testament	The colonel asked, "Do you know Greek? Are you not the Egyptian who sometime ago raised a mob of four thousand cut-throats and led them out into the desert?"

Partially literal and partially paraphrased translations:

American English Bible	And he replied: 'Can you speak Greek? 'Aren't you the Egyptian who started a rebellion and led 4,000 dagger men into the desert some time ago?'
Beck's American Translation	.
Breakthrough Version	He was declaring, "Do you know Greek? Aren't you the Egyptian before these days who upset and led the four thousand men of the Assassins into the backcountry?"
Len Gane Paraphrase	[The chief captain] said, "Can you speak Greek? "Aren't you the Egyptian who recently stirred up a rebellion and led four thousand assassins into the wilderness?"
A. Campbell's Living Oracles	And he said, Can you speak Greek? Are you not that Egyptian, who did, before these days, stir up a sedition, and led out into the wilderness four thousand murderers?
New Advent (Knox) Bible	At which he said, What, canst thou talk Greek? Thou art not, then, that Egyptian, who raised a band of four thousand cut-throats, some time back, and led them out into the wilderness?
NT for Everyone	"Well!" replied the tribune. "So you know some Greek, do you? Aren't you the Egyptian who raised a revolt some while back and led those four thousand 'assassins' into the desert?"
20 th Century New Testament	"Do you know Greek?" asked the Commanding Officer. "Are not you, then, the Egyptian who some time ago raised an insurrection and led the four thousand Bandits out into the Wilderness?"

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	He replied, "You know how to speak Greek? Aren't you the Egyptian who started a revolt some time ago and led four thousand men of the Assassins into the wilderness?"
Conservapedia Translation	As Paul was about to be led into the fortress, he said to the tribune, "May I speak to you?" The tribune said, "Can you speak Greek?" "Aren't you that Egyptian who earlier incited a riot and led four thousand cutthroats out into the desert?" The tribune refers here to an act of terrorism contemporary to these events. But this Egyptian, whoever he was, was not the first. Consider Barabbas, for example.
Revised Ferrar-Fenton Bible	"Can you speak Greek?" he asked in reply. "You are not then the Egyptian, who some time ago revolted, and led those four thousand assassins out into the desert?"
Free Bible Version	"Do you know Greek?" asked the commander. "Aren't you the Egyptian who recently incited a rebellion and led four thousand Assassins into the desert?"
International Standard V	The tribune [Lit. He] asked, "Oh, do you speak Greek? You're not the Egyptian who started a revolt some time ago and led 4,000 assassins into the desert, are you?"
Montgomery NT	"Do you know Greek?" said the tribune; "Are you not, then, the Egyptian who in days gone by stirred up to sedition, and let into the wilderness the four thousand cutthroats?" This is v. 38 in the MNT.
Leicester A. Sawyer's NT	And he said, Do you understand Greek? Are you not the Egyptian who before these days excited a sedition, and led out into the wilderness the four thousand men who were murderers?
The Spoken English NT	And the commander said, "Do you know Greek? So I guess you're not that Egyptian-the one who started a riot recently, and led those four thousand assassins off into the wilderness?"
Weymouth New Testament	"Do you know Greek?" the Tribune asked. "Are you not the Egyptian who some years ago excited the riot of the 4,000 cutthroats, and led them out into the Desert?"

Catholic Bibles (those having the imprimatur):

The Heritage Bible	Who said, Do you know Greek? Are you absolutely not that Egyptian, who before these days made an uproar, and led out into the wasteland four thousand men, dedicated assassins?
New American Bible (2011)	He replied, "Do you speak Greek? So then you are not the Egyptian* who started a revolt some time ago and led the four thousand assassins into the desert?" ^j * [21:38] The Egyptian: according to the Jewish historian Josephus, an Egyptian gathered a large crowd on the Mount of Olives to witness the destruction of the walls of Jerusalem that would fall at the Egyptian "prophet's" word. The commotion was put down by the Roman authorities and the Egyptian escaped, but only after thousands had been killed. Four thousand assassins: literally, sicarii. According to Josephus, these were political nationalists who removed their opponents by assassination with a short dagger, called in Latin a sica. j. [21:38] 5:36–37.
New Catholic Bible	The commander replied, "So you speak Greek? Then you are not the Egyptian ^[g] who recently started a revolt and led the four thousand assassins into the desert." [g] The Egyptian: in A.D. 54, an Egyptian agitator, Ben Stada, had stirred up the Jewish nationalists to whom reference is made here, as we know from the historian Flavius Josephus. The Roman authorities were forced to put down the riot, and thousands were killed. Assassins: literally, sicarii, violent nationalists who carried a short dagger, called sica in Latin, and did not hesitate to use it.
Revised English Bible–1989	The commandant said, "So you speak Greek? Then you are not the Egyptian who started a revolt some time ago and led a force of four thousand terrorists out into the desert?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The commander said, "You know Greek! Say, aren't you that Egyptian who tried to start a revolution a while back, and led four thousand armed terrorists out into the desert?"
Hebraic Roots Bible	And he said, Do you know to speak in Greek? Then are you not the Egyptian who before these days caused a riot, and led four thousand men of the assassins out into the desert?
Holy New Covenant Trans.	The commander said, "Oh! Do you speak Greek? Then you are not the man I thought you were. I thought you were the Egyptian man who started some trouble against the government not long ago. He led 4,000 murderers out to the desert."
The Scriptures 2009	And he said, "Do you know Greek? "Are you not the Mitsrian who some time ago stirred up a revolt and led the four thousand assassins out into the wilderness?"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	The [Man] but said hellenically [You] know {something} not? then You are The Egyptian The [Man] before these the days Upsetting {some ones} and Leading to the [one] deserted the four thousand men [of] the murderers...
Awful Scroll Bible	But this-same one was exposing-to-light, "Know you Greek? (")Is you not therefore the Egyptian, before these days upsetting, and leading-out into the wilderness four thousand men being assassins?"
Concordant Literal Version	Yet he averred, "Greek you know, " consequently you are not the Egyptian who, before these days, raises an insurrection and leads out into the wilderness the four thousand men of the Assassins."
exeGesés companion Bible	Am I allowed to speak somewhat to you? Who say, Know you Hellenic? Act 21:38 So are you not that Misrayim who ere these days roused and led out four thousand men - assassins into the wilderness?
Orthodox Jewish Bible	...but he said to him, "Do you know Greek?" * "Are you not that Egyptian* who before these days made a disturbance and led four thousand criminal men to the wilderness?"
Rotherham's Emphasized B.	And [he] said— [With Greek] art thou acquainted? Not then art [thou] the Egyptian who [before these' days] stirred up to sedition and led out into the wilderness the four-thousand' men of the Assassins?

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And the man replied, "Do you know Greek? Then you are not [as I assumed] the Egyptian who some time ago [Lit <i>before these days</i>] stirred up a rebellion and led those 4,000 men of the Assassins out into the wilderness?"
An Understandable Version	The commander replied [<i>with surprise</i>], "You know the Greek language? Are you not the Egyptian who, awhile back, stirred up a revolt and led four thousand of the 'Dagger Men' out into the wilderness?"
The Expanded Bible	·The commander [^L He] said, "Do you speak Greek? ·I thought you were [^L Are you not...?] the Egyptian who started ·some trouble against the government [a revolt; an insurrection] ·not long ago [or some time ago; ^C according to the Jewish historian Josephus, the event occurred about three years prior to this] and led four thousand

Jonathan Mitchell NT	<p>·killers [terrorists; cut-throats; ^L of the sicarii; ^C Josephus identifies sicarii (“dagger-men”) as assassins who mingled with crowds and used daggers to murder Romans and their collaborators] out to the desert.”</p> <p>So he affirmed, “You know Greek!</p> <p>“Consequently, you are certainly not the Egyptian – the one who was stirring up a revolt and then leading the four thousand ‘men of the dagger’ (= assassins or terrorists) into the desert some time ago (or: before these days).”</p>
Syndein/Thieme	<p>Who {the Chiliarch} said, “Can you speak Greek?”</p> <p>{Note: And the Chiliarch would have noticed Paul’s Greek of the aristocracy. His first clue to the status Paul really held as a Roman citizen.}</p> <p>Are you not that Egyptian, who before these days {3 years ago - 54 AD} caused a revolt and, and led out into the wilderness four thousand men that were murderers {the sikarios}?</p> <p>{Note: 3 years earlier a false profit led a revolt against Rome in Jerusalem. The revolt was put down and all but 4000 of his followers were killed. They were the Mafia of the day. They carried a curved knife called a ‘sikari’ and were therefore called the sikarios. This Chiliarch incorrectly thought he finally had captured this infamous Egyptian.}</p>
Translation for Translators	<p>The commander said, “◀I am surprised that you can speak the Greek language!//Can you (sg) speak the Greek language?▶” [RHQ] “◀I thought that you (sg) were that fellow/Are you not that fellow▶ from Egypt [RHQ] who wanted to rebel against the government not long ago, and who took 4,000 violent terrorists with him out into the desert, so that we could not catch him?”</p>
The Voice	<p>Commandant: Do you speak Greek? We thought you were that Egyptian who recently stirred a rebellion and led 4,000 assassins out into the desert. But if you speak Greek, then obviously you’re not the person we supposed.</p>

Bible Translations with Many Footnotes:

Lexham Bible	<p>And he said, “Do you know Greek? Then you are not the Egyptian who before these days raised a revolt and led out into the wilderness the four thousand men of the Assassins?” [Also known as the “Sicarii” from the Latin word “sicarius” = dagger, after the short dagger used to assassinate political opponents]</p>
NET Bible®	<p>The officer¹⁴⁶ replied,¹⁴⁷ “Do you know Greek?¹⁴⁸ Then you’re not that Egyptian who started a rebellion¹⁴⁹ and led the four thousand men of the ‘Assassins’¹⁵⁰ into the wilderness¹⁵¹ some time ago?”¹⁵²</p> <p>^{146tn} Grk “He”; the referent (the officer) has been specified in the translation for clarity.</p> <p>^{147tn} Grk “said.”</p> <p>^{148sn} “Do you know Greek?” Paul as an educated rabbi was bilingual. Paul’s request in Greek allowed the officer to recognize that Paul was not the violent insurrectionist he thought he had arrested (see following verse). The confusion of identities reveals the degree of confusion dominating these events.</p> <p>^{149tn} L&N 39.41 has “οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν ἀναστατώσας ‘then you are not that Egyptian who some time ago started a rebellion’ Ac 21:38.”</p> <p>^{150tn} Grk “of the Sicarii.”</p> <p>^{sn} The term ‘Assassins’ is found several times in the writings of Josephus (J. W. 2.13.3 [2.254-257]; Ant. 20.8.10 [20.186]). It was the name of the most fanatical group among the Jewish nationalists, very hostile to Rome, who did not hesitate to assassinate their political opponents. They were named Sicarii in Latin after their weapon of choice, the short dagger or sicarius which could be easily hidden under one’s clothing. In effect, the officer who arrested Paul had thought he was dealing with a terrorist.</p>

¹⁵¹tn Or “desert.”
¹⁵²tn Grk “before these days.”

Literal, almost word-for-word, renderings:

A Faithful Version	And he said, "Do you know Greek? Are not you the Egyptian who previously caused confusion and led into the desert four thousand men who were murderers?"
Benjamin Brodie’s trans.	And he replied: “Do you understand the Greek language? So, are you not the Egyptian, the one who before these days, caused political trouble and led four-thousand men of the Assassins [Sicarii] into the desert [case of mistaken identity]?”
Berean Literal Bible	Then he was saying, “Do you know Greek? Are you not, then, the Egyptian, the one before these days having led a revolt and having led out into the wilderness the four thousand men of the ‘Assassins?’”
Bond Slave Version	Who said, Can you speak Greek? Are not you that Egyptian, which before these days made an uproar, and led out into the wilderness four thousand men that were murderers?
Charles Thomson NT	Upon which he said, Canst thou speak Greek? Art thou not the Egyptian who some time ago raised an insurrection, and led out into the wilderness four thousand of the assassins?
Context Group Version	And he said, Do you know Greek? Are you not then the Egyptian, who before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins?
Modern Literal Version 2020	And he said, Do you know Greek? Are you not then the Egyptian who unsettled <i>the city</i> before these days, and led the four thousand men of the assassins out into the wilderness?
Niobi Study Bible	And he said, "Canst you speak Greek? Are not you that Egyptian who prior to these days made an uproar and leddest out into the wilderness four thousand (4,000) men who were murderers?"

The gist of this passage: The chiliarch is surprised that Paul speaks Greek and is not the Egyptian leader of the sicarii.

Acts 21:37c			
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
Sometimes, a definite article is used to take the place of a noun which is understood.			
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
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 rd person singular, imperfect indicative	Strong’s #5346
Hellēnistí (Ἑλληνιστί) [pronounced <i>hel-lay-nis-TEE</i>]	<i>in Greek, Hellenistically, in the Grecian language</i>	proper adverb; a grouping	Strong’s #1676

Acts 21:37c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ginōskō (γινώσκω) [pronounced <i>gih-NOH-skoh</i>]	<i>to know, to learn to know, to come to know, to gain knowledge of; to feel; to become known; to understand, to perceive, to have knowledge of; a Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with</i>	2 nd person singular, present active indicative	Strong's #1097

Translation: The [chiliarch] then declared, “You keep on knowing Greek...”

Properly, this appears to be a statement, rather than a question. However, it is not wrong to translate this as a rhetorical question, as that is how we might say this. The chiliarch knows that Paul speaks Greek, because he just heard him.

Paul would know Greek, Hebrew and Aramaic, given his scholarly background.

Acts 21:37c The [chiliarch] then declared, “You keep on knowing Greek...” (Kukis mostly literal translation)

Acts 21:38a			
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
ara (ἀρα) [pronounced <i>AHR-ah</i>]	an article denoting an interrogation where a negative answer is expected; a Greek interrogative particle that implies anxiety or impatience on the part of the questioner	interrogative particle	Strong's #687
su (σύ) [pronounced <i>soo</i>]	<i>you, your</i>	2 nd person singular personal pronoun; nominative case	Strong's #4771
ei (εἶ) [pronounced <i>ī</i>]	<i>you are, thou art</i>	2 nd person singular, present indicative	Strong's #1488 (second person singular present of #1510)
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Aigýptios (Αἰγύπτιος) [pronounced <i>ahee-GOOP-tee-oss</i>]	<i>Egyptian, inhabitant of Egypt</i>	masculine singular proper adjective grouping; nominative case	Strong's #124

Translation: ...—[so] you are not the Egyptian,...

The chiliarch then goes to a question, which might also be understood to be rhetorical. If Paul speaks Greek, than he is unlikely to be an Egyptian criminal who was, at this point in time, quite notorious.

Given all of the commotion, the chiliarch believed that this was the man he had just captured.

It never occurred to the chiliarch that he had simply stumbled upon a religious difference. Remember that the Christian Jews and the non-Christian Jews had come to an agreement in Jerusalem. So the vows being made by Christian Jews in the Temple were not a problem in any way to either party. The chiliarch is aware—I would assume—of previous differences and under the impression that those differences and problems were behind them.

Acts 21:38b			
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
Sometimes, a definite article is used to take the place of a noun which is understood.			
pro (πρό) [pronounced <i>proh</i>]	<i>before, prior to; in front of; before [in time]; of precedence, rank, or advantage</i>	preposition, used with the genitive	Strong's #4253
toutōn (τούτων) [pronounced <i>TOU-tone</i>]	<i>of these, from these [things], those</i>	intermediate demonstrative pronoun; plural feminine form, genitive/ablative case	Strong's #3778 (also known as Strong's #5130)
tōn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588
hēmerai (ἡμέραι) [pronounced <i>hay-MEH-rai</i>]	<i>days; time; years, age, life</i>	feminine plural noun; genitive/ablative case	Strong's #2250
anastatóō (ἀναστατώ) [pronounced <i>an-as-tat-OH-oh</i>]	<i>disturbing, stirring up, exciting, those who are unsettling; those who cause tumults and seditions in the state; upsetting, unsettling (minds by disseminating religious error)</i>	masculine singular, aorist active participle, nominative case	Strong's #387

Translation: ...the (one) from before these days, who was stirring up [unrest];...

The chiliarch further describes what he knows about the notorious Egyptian, as he sizes Paul up.

I suspect that he is watching Paul's face, to make sure that Paul understands what he is saying (which would further indicate that Paul speaks Greek, and is, therefore, not the Egyptian).

Acts 21:38c			
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
exagô (ἐξάγω) [pronounced <i>ex-AG-oh</i>]	<i>leading (out, forth), bringing (forth, out), fetching</i>	masculine singular, aorist active participle, nominative case	Strong's #1806
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
tên (τὴν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
erêmos (ἔρημος) [pronounced <i>EHR-ay-moss</i>]	<i>desert-wilderness, a solitude, an uninhabited region [land, area], a waste</i>	feminine singular adjective used as a substantive; accusative case	Strong's #2048
tous (τοὺς) [pronounced <i>tooc</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
tetrakischílioi (τετρακισχίλιοι) [pronounced <i>Tet-rak-is-KHIL-ee-oy</i>]	<i>four thousand</i>	masculine plural adjective/noun; accusative case	Strong's #5070
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; accusative case	Strong's #435
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
sikáριοι (σικάριοι) [pronounced <i>sik-AHR-ee-oy</i>]	<i>assassins; killers, murderers; transliterated from the Latin as, <i>sicarii</i></i>	masculine plural noun	Strong's #4607

Thayer: [This was] one who carries a dagger or short sword under his clothing, that he may kill secretly and treacherously any one he wishes to.

Translation: ...and who led four thousand men from the assassins out into the desert?"

Apparently, this Egyptian traveled with a group of men who were known as the assassins or the sicarii. They were a very notorious group.

The plural term *sicarii* actually comes from the Latin, although there are clearly similarities to the Greek word *sikáριοι* (σικάριοι) [pronounced *sik-AHR-ee-oy*]. They used small curved knives in order to assassinate their enemies and they engaged in kidnaping to use in order to have certain demands met (such as the release of fellow sicarii from prison).

This Egyptian led some sort of a revolt in A.D. 54. Based upon what I have read, I would assume that these are violent, revolutionary Jews who revolted against Rome. Several accounts suggest that this leader is Black (given that he is an Egyptian), which obviously does not square with Paul's race.

This Egyptian leader of the sicarii claimed to be a prophet. At one time, his organization of 4000 men managed to stage a revolt of Israel against Rome which involved 30,000 Israelites. At some point, many of these gathered at the Mount of Olives where they prayed for the fall of the walls of Jerusalem but were attacked by the Romans here. 400 sicarii were killed and 200 taken into custody.

Apparently, this movement continued for 40 years. They avoided capture by taking up residence in the Negev (this would be in the desert-wilderness south of Judæa). In other words, they continue as a organization even past the Roman destruction of Jerusalem. However, they apparently stayed out of the reach of the Roman military.²⁸

Acts 21:38 ...—[so] you are not the Egyptian, the (one) from before these days, who was stirring up [unrest]; and who led four thousand men from the assassins out into the desert?" (Kukis mostly literal translation)

Acts 21:37c–38 The [chiliarch] then declared, "You keep on knowing Greek—[so] you are not the Egyptian, the (one) from before these days, who was stirring up [unrest]; and who led four thousand men from the assassins out into the desert?" (Kukis mostly literal translation)

The chiliarch is no doubt somewhat taken aback, based upon this short interaction with Paul. Who exactly is this man, if he is not the famous Egyptian, the head of the famous sicarii?

Acts 21:37c–38 The chiliarch then remarked, "So you know Greek. This means that you cannot be the Egyptian, the man who in previous days had stirred up unrest in this region. Also the man who led his 4000 assassins out into the desert to escape the authorities." (Kukis paraphrase)

Given the near riot taking place, this chiliarch believed that he had stumbled upon one of the great criminals of his era. Did he have a physical description of this Egyptian leader? Perhaps he said this things to Paul, watching his face to see how much Greek he understood (a person who simply learned to speak Greek would not have known some of the words used by the chiliarch).

Paul apparently understood exactly what this man was saying, given his on-point response.

In this passage, it is difficult to figure out, what things do I combine. When Paul describes who he is, should we understand this as being a set of 5 things, or can some of those things be combined (for instance, is he a citizen of *Cilicia*?).

²⁸ Most of this information comes from R. B. Thieme, Jr.'s 1965 study of Acts, lesson #113 (11/17/1968). A few things are taken from <https://en.wikipedia.org/wiki/Sicarii> (accessed December 12, 2023). Josephus apparently wrote extensively of this group in *Antiquities of the Jews* and *The Jewish War*.

Now said the Paul, “I, a man, indeed I keep on being a Jew, a Tarsian, of the Cilicia, not an insignificant city, a citizen. Now I ask of you, permit me to speak face to face with the people.”

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Paul then said, “I [am] a man indeed; I keep on being a Jew, a [man of] Tarsus, not an insignificant city of Cilicia, a citizen. Now I ask [this] from you: permit me to speak directly to the people [who are gathered here].”

Paul then said, “I am a man, a Jew, in fact. I am a citizen of Tarsus, an important city in Cilicia. I ask this from you: please permit me to speak directly to the people who are gathered here.”

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now said the Paul, “I, a man, indeed I keep on being a Jew, a Tarsian, of the Cilicia, not an insignificant city, a citizen. Now I ask of you, permit me to speak face to face with the people.”
Complete Apostles Bible	But Paul said, "I am a Jew from Tarsus of Cilicia, a citizen of no obscure city; and I request of you, permit me to speak to the people."
Douay-Rheims 1899 (Amer.)	But Paul said to him: I am a Jew of Tarsus in Cilicia, a citizen of no mean city. And I beseech thee, suffer me to speak to the people.
Holy Aramaic Scriptures	Paulus {Paul} said unto him, “I am a Yehudaya {a Judean/Jewish man} from Tarsus of Qiliqia {Cilicia}, a notable city in which I was born. I am seeking from you, allow me to speak to the Ama {the People}.”
James Murdock’s Syriac NT	Paul said to him: I am a Jew, a man of Tarsus, a noted city in Cilicia, in which I was born: I pray thee, suffer me to speak to the people.
Original Aramaic NT	Paulus said to him, "I am a man, a Jew from Tarsus, the notable city of Qiliqia in which I was born. I beg of you, let me speak to the people."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But Paul said, I am a Jew of Tarsus in Cilicia, which is not an unimportant town: I make a request to you to let me say a word to the people.
Bible in Worldwide English	Paul said, I am a Jew. I was born in the city of Tarsus in Cilicia. I belong to a great city. Please let me talk to these people.
Easy English	Paul answered, ‘I am a Jew and I was born in Tarsus in the region called Cilicia. So you see, I am a man from an important city. Please, let me speak to this crowd.’
Easy-to-Read Version–2008	Paul said, "No, I am a Jew from Tarsus in the country of Cilicia. I am a citizen of that important city. Please, let me speak to the people."
God’s Word™	Paul answered, "I'm a Jew, a citizen from the well-known city of Tarsus in Cilicia. I'm asking you to let me talk to the people."
Good News Bible (TEV)	Paul answered, "I am a Jew, born in Tarsus in Cilicia, a citizen of an important city. Please let me speak to the people."
J. B. Phillips	“I am a Jew,” replied Paul. “I am a man of Tarsus, a citizen of that not insignificant city. I ask you to let me speak to the people.”
The Message	Paul said, “No, I’m a Jew, born in Tarsus. And I’m a citizen still of that influential city. I have a simple request: Let me speak to the crowd.”
NIRV	Paul answered, “I am a Jew from Tarsus in Cilicia. I am a citizen of an important city. Please let me speak to the people.”

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

Casual English Bible	Paul said, "I'm a Jew. I'm from the city of Tarsus in the territory of Cilicia. I'm a Roman citizen of no Podunk of a town. So would you please let me say something to these people?"
Contemporary English V.	"No!" Paul replied. "I am a Jew from Tarsus, an important city in Cilicia. Please let me speak to the crowd."
The Living Bible	"No," Paul replied, "I am a Jew from Tarsus in Cilicia which is no small town. I request permission to talk to these people."
New Berkeley Version	.
The Passion Translation	Paul answered, "I am, in fact, a Jew from Tarsus, in Cilicia, a well-known city of southern Turkey where I was born. I beg you, sir, please give me a moment to speak to these people."
Plain English Version	Paul said, "I'm not that man. I am a Jew from Tarsus, and Tarsus is an important town in Cilicia country. Please, can I talk to these people?"
UnfoldingWord Simplified T.	Paul answered, "No, I am not! I am a Jew. I was born in Tarsus, which is an important city in the province of Cilicia. I request that you let me speak to the people."

Partially literal and partially paraphrased translations:

American English Bible	But Paul said: 'No... I'm really a Jew from Tarsus in Kilikia – I'm a citizen of a well-known city. So I beg you, allow me to speak to the people!'
Beck's American Translation	.
Breakthrough Version	Paul said, "I certainly am a Jewish man from Tarsus of Cilicia, a citizen of a city that is not insignificant. I plead of you, give me permission to speak to the group."
Len Gane Paraphrase	Paul replied, "I am a Jewish man from Tarsus in Cilicia, a citizen from no unknown city, and I plead with you to allow me to speak to the people."
NT for Everyone	"Actually," replied Paul, "I'm a Jew! I'm from Tarsus in Cilicia. That's not such a bad place to be a citizen. Please, please, let me speak to the people."
20 th Century New Testament	"No," said Paul, "I am a Jew of Tarsus in Cilicia, a citizen of a city of some note; and I beg you to give me permission to speak to the people."

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	But Paul answered, "I am a Jew from Tarsus in Cilicia, a citizen of no ordinary city. Now I beg you to allow me to speak to the people."
Conservapedia Translation	But Paul said, "I am a Jew of Tarsus in Cilicia, a citizen of no undistinguished city. I am asking you as a favor: let me speak to the people."
Revised Ferrar-Fenton Bible	Paul replied, "I am indeed a Judean, a man of Tarsus of Cilicia; a citizen of no inglorious city; and I beg of you to grant me permission to address the people."
God's Truth (Tyndale)	But Paul said: I am a man which am a Jewe of Tharsus a city in Cicill a Citizen of no vile city, I beseech you suffer (allow) me to speak unto the people.
Montgomery NT	"I am a Jew," answered Paul, "a native of Tarsus in Cilicia, a citizen of no mean city. And I pray you, give me permission to speak to the people."
Leicester A. Sawyer's NT	And Paul said, I am a Jew, of Tarsus of Cilicia, a citizen of a not undistinguished city, I beg of you, permit me to speak to the people.
Urim-Thummim Version	But Paul replied, I am a man that is a Jew of Tarsus, a city in Cilicia, a citizen of no average city: and I request of you, let me to speak to the people.
Weymouth New Testament	"I am a Jew," replied Paul, "belonging to Tarsus in Cilicia, and am a citizen of no unimportant city. Give me leave, I pray you, to speak to the people."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	"I am a Jew, a citizen of Tarsus, a well-known city in Cilicia. I beg you, let me address these people."
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The Heritage Bible	And Paul said, I indeed am a man, a Jew, a Tarsian, of Cilicia, a citizen of absolutely no ignoble city, and I petition you, allow me to speak to the people.
New Catholic Bible	Paul asserted, "I am a Jew from Tarsus in Cilicia, a citizen of no mean city. May I have your permission to speak to the people?"
New Jerusalem Bible	'I?' said Paul, 'I am a Jew and a citizen of the well-known city of Tarsus in Cilicia. Please give me permission to speak to the people.'
Revised English Bible–1989	Paul replied, "I am a Jew from Tarsus in Cilicia, a citizen of no mean city. May I have your permission to speak to the people?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Hebrew Names Version	. Paul said, "No, I am a Jew from Tarsus, in the country of Cilicia. I am a citizen of that important city. Please, let me speak to the people."
Holy New Covenant Trans. The Scriptures 2009	. But Sha'ul replied, "I am a Yehudi from Tarsos, in Kilikia, a citizen of no mean city. And I beg you, allow me to speak to the people."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...says but The Paul I Man certainly am Jewish Tarsean [of] the cilicia not [of] insignificant city Citizen [I] request but you allow! me to speak to the people...
Awful Scroll Bible	And Paul says, "I am surely a man, a Jew of Tarsus, of Cilicia, a citizen of no ig-noble city. And I implore you, be giving turn-upon me to speak with regards to the people."
exeGesés companion Bible	But Paulos says, I indeed am a human - a Yah Hudy - a Tarsiy of Cilicia - a citizen of no ignoble city: and, I petition you, allow me to speak to the people.
Orthodox Jewish Bible	And Rav Sha'ul said, "I gufa (myself) am an ish Yehudi from Tarsus of Cilicia, a citizen of no insignificant city. And I ask you to allow me to speak to the people."
Rotherham's Emphasized B.	And Paul said— [I] indeed am a Jew, of Tarsus in Cilicia,—[a citizen] of no obscure' city; but I beseech thee, give me leave to speak unto the people!

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Paul said, "I am a Jew from ^[g] Tarsus in Cilicia (Mersin Province, Turkey), a citizen of no insignificant city; and I beg you, allow me to speak to the people." [g] A major city located at the crossing of several ancient trade routes, Tarsus (Tarsos, Tarsisi) was also known for its literary schools which rivaled those located in Athens and Alexandria.
An Understandable Version	Paul answered, [No], I am a Jew from Tarsus, in Cilicia, a citizen of an important city, and I beg you to allow me to speak to these people.
The Expanded Bible	Paul said, "No, I am a Jew from Tarsus [9:11] in the ·country [province] of Cilicia [6:9]. I am a citizen of that ·important [^L not insignificant] city. ·Please [^L I beg/urge you], let me speak to the people."
Jonathan Mitchell NT	So Paul said, "I myself am in fact a Jew, a man from (= a native of; [D adds: having been born in]) Tarsus in Cilicia, a citizen of a distinguished and illustrious (or: no insignificant) city. So please, will you permit me to speak to the people?"
P. Kretzmann Commentary	But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city; and I beseech thee, suffer me to speak unto the people. Kretzmann's commentary for Acts 21:35–39 has been placed in the Addendum .

Syndein/Thieme	But Paul said, "I am a man with the absolute status quo of a Jew of Tarsus, a city in Cilicia, a citizen of no insignificant city. And, I politely request of you to permit me to speak to the people."
Translation for Translators	Paul answered, "No, I am <i>not!</i> I am a Jew. I was born in Tarsus, which is an important [LIT] city in Cilicia province. I ask that you (sg) let me speak to the people."
The Voice	Paul: No, I'm a Jew, originally from Tarsus in Cilicia. I'm a citizen from an important city. Please, I beg you, let me speak to the people.

Bible Translations with Many Footnotes:

NET Bible®	Paul answered, ¹⁵³ "I am a Jew ¹⁵⁴ from Tarsus in Cilicia, a citizen of an important city. ¹⁵⁵ Please ¹⁵⁶ allow me to speak to the people." ^{153tn} Grk "said." ^{154tn} Grk "a Jewish man." ^{155tn} Grk "of a not insignificant city." The double negative, common in Greek, is awkward in English and has been replaced by a corresponding positive expression (BDAG 142 s.v. ἄσημος 1). ^{156tn} Grk "I beg you."
The Spoken English NT	And Paul said, "I'm a Jew from Tarsus in Cilicia ^{kk} .-I'm a citizen of quite a major city. ^{ll} And I'm asking you, please give me permission to speak to the people." ^{kk.} Prn. sil-liss-ee-a. ^{ll.} Lit. "a citizen of no insignificant city."

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	But Paul said, "I indeed am a man, a Jew of Tarsus of Cilicia, a citizen of no insignificant [fig., an important] city. Now I implore you, permit me to speak to the people."
Benjamin Brodie's trans.	Then Paul replied: "As for me, on the one hand, I am a Jewish man, a Tarsusian from Cilicia, a citizen from no insignificant city. On the other hand [contrary to your assumption that I was an Egyptian], I beg of you, please permit me to speak face-to-face to my people."
Berean Literal Bible	But Paul said, "I am indeed a Jew, a man of Tarsus of Cilicia, a citizen of no insignificant city. Now I implore you, allow me to speak to the people."
Bond Slave Version	But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech you, suffer me to speak to the people.
Charles Thomson NT	Thereupon Paul said, I am indeed a Jew of Tarsus, in Cilicia, a citizen of no inconsiderable city, I intreat thee therefore, permit me to speak to the people.
Context Group Version	But Paul said, I am a Judean man, of Tarsus in Cilicia, a citizen of no average city: and I implore you, give me leave to speak to the people.
English Standard Version	Paul replied, "I am a Jew, from Tarsus in Cilicia, a citizen of no obscure city. I beg you, permit me to speak to the people." I ask
Modern English Version	Paul said, "I am a Jew, from Tarsus of Cilicia, a citizen of no common city. I beg of you, permit me to speak to the people."
Modern Literal Version 2020	But Paul said, I am a Jew, indeed a man from Tarsus in Cilicia, a citizen of no insignificant city, and I beseech of you, permit* me to speak to the people.
Revised Geneva Translation	Then Paul said, "Doubtless, I am a Jew, and a citizen of Tarsus, (a famous city of Cilicia). And I beg you, allow me to speak to the people."

The gist of this passage: Paul answers the chiliarch, saying that he is a Jew and a citizen of Tarsus. Furthermore, he wants to speak to the people.

I mentioned dividing up this next sentence or two into all of its component parts. I did not combine any of them in my translation.

Acts 21:39a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epô (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972
egô (ἐγώ) [pronounced ehg-OH]	<i>I</i>	1 st person singular pronoun, nominative case	Strong's #1473
anthrôpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; nominative case	Strong's #444
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

Translation: Paul then said, "I [am] a man indeed;..."

Usually, when there are two nominatives together like this, they are connected by the verb *to be*; sometimes that verb being understood. Therefore, I inserted the verb *to be* between *I* and *man*. It is as if Paul is confirming, Yes, *I am a man*. This would have been somewhat of a humorous response, as the chiliarch's question, *aren't you the man who is an Egyptian*, is implied. "Clearly," Paul answers, "I am a man." So, *part of what you are saying is true*.

Acts 21:39b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eimi (εἰμί) [pronounced eye-ME]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	1 st person singular, present active indicative	Strong's #1510

Acts 21:39b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
Tarseús (Ταρσεύς) [pronounced tar-SHOOS]	<i>a flat basket; transliterated, of Tarsus, a Tarsian, belong to Tarsus, a native of Tarsus</i>	masculine singular proper noun grouping, accusative case	Strong's #5018

Translation: ...I keep on being a Jew, a [man of] Tarsus,...

Paul says, "I am also a Jew." What is implied here is, "I am a Jew, just like these people who are gathered here complaining to you." The idea is, *I should have an equal say with these other Jews.*

Paul is also a man from Tarsus.

Acts 21:39c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
Kilikía (Κιλικία) [pronounced kil-ik-EE-ah]	<i>the land of Celix; transliterated, Cilicia</i>	feminine singular proper noun location; genitive/ablative case	Strong's #2791
Thayer: <i>[Cilicia is] a maritime province in the southeast of Asia Minor, boarding on Pamphylia in the west, Lycaonia and Cappadocia in the north and Syria in the east. Its capital, Tarsus, was the birth place of Paul.</i> ²⁹			
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
ásēmos (ἄσημος) [pronounced AS-ay-moss]	<i>insignificant; unmarked or unstamped (of money); unknown, of no mark, ignoble</i>	feminine singular adjective; genitive/ablative case	Strong's #767
polis (πόλις, εως, ή) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; genitive/ablative case	Strong's #4172

Translation: ...not an insignificant city of Cilicia,...

Tarsus is, in Paul's words, *not an insignificant city in Cilicia.* By this, Paul makes it clear that he is not an Egyptian; he is from Targusus of Cilicia.

Tarsus is a well-known city in Cilicia.

²⁹ Thayer's Greek English Lexicon of the Old Testament (©1889), edited version for e-sword, Strong's. #2791.

Wikipedia: *With a history going back over 6,000 years, Tarsus has long been an important stop for traders and a focal point of many civilisations. During the Roman Empire, it was the capital of the province of Cilicia. It was the scene of the first meeting between Mark Antony and Cleopatra, and the birthplace of Paul the Apostle...Because most of the ruins lie under the modern city, archaeology has barely touched the ancient city...In the Roman period, the city was an important intellectual centre, boasting its own academy.*³⁰

Acts 21:39d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
polítēs (πολίτης) [pronounced <i>pohl-EE-tace</i>]	<i>citizen; the inhabitant of any city or country; the association of another in citizenship; a fellow citizen, fellow countryman</i>	masculine singular noun, genitive/ablative case	Strong's #4177

Translation: ...a (fellow) citizen.

This word *polítēs* (πολίτης) [pronounced *pohl-EE-tace*] means, *citizen; the inhabitant of any city or country; the association of another in citizenship; a fellow citizen*. Strong's #4177. Is Paul implying here, "I am a citizen, just like you"? That would be a pretty strong statement. With all that is going on, it would be easy for the chiliarch to miss the importance of this one word (as he is still trying to figure out just who Paul is and what he is dealing with right here).

The chiliarch will apparently understand Paul saying, "I am a citizen of Tarsus." Later, Paul will specifically tell him that he is a Roman citizen (Acts 22:25–29).

Acts 21:39e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
deomai (δέομαι) [pronounced <i>DEH-om-ah-ee</i>]	<i>to want, to lack; to desire, to long for; to ask, to make a request, to petition, to beg; the thing asked for; to pray, to make supplication (for)</i>	1 st person singular, present (deponent) middle/passive indicative	Strong's #1189
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
sou (σου) [pronounced <i>sow</i>]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: Now I ask [this] from you:...

Paul tells the chiliarch, "I have answered your questions; now I have a request to make of you."

³⁰ From https://en.wikipedia.org/wiki/Tarsus,_Mersin accessed December 12, 2023.

Acts 21:39f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epitrépō (ἐπιτρέπω) [pronounced ep-ee-TREP-oh]	<i>permit, allow, give leave to; entrust to</i>	2 nd person singular, aorist active imperative	Strong's #2010
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
laléō (λαλέω) [pronounced lah-LEH-oh]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	aorist active infinitive	Strong's #2980
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
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; accusative case	Strong's #2992

Translation: ...permit me to speak directly to the people [who are gathered here].”

“Please allow me to address the Jews who have gathered here.”

Acts 21:39 Paul then said, “I [am] a man indeed; I keep on being a Jew, a [man of] Tarsus, not an insignificant city of Cilicia, a citizen. Now I ask [this] from you: permit me to speak directly to the people [who are gathered here].” (Kukis mostly literal translation)

Paul is saying, “You have asked me if I am this particular notorious Egyptian, and I am not. :This is my official status—my race, my city and my national origin.” Then what seems to be implied, “Given that I have provided you with the information that you seek about me, I now have a request to make of you. I would like to speak to my people.”

Acts 21:39 Paul then said, “I am a man, a Jew, in fact. I am a citizen of Tarsus, an important city in Cilicia. I ask this from you: please permit me to speak directly to the people who are gathered here.” (Kukis paraphrase)

Perhaps the chiliarch will grant this request, simply because it will allow him to get a better understanding of just what is occurring right here. *Who is this man and why are all of these Jews so upset?* Paul addressing this crowd may help to better explain this.

Paul's address to the people picks up in Acts 22. These chapters ought not be separated. Twenty-nine verses of Acts 22 should be a part of Acts 21. At the very least, this should be the first verse of Acts 22.

Now permitting him, the Paul, having stood up on the steps, motioned with the hand to the people. Now a large silence came to be [and] he addressed [them] in the Hebrew language, saying...

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[The chiliarch] having permitted him, Paul, having stood up on the steps, motioned the people with [his] hand. A great silence happened [and] he addressed [the people] in the Aramaic language, saying...

Paul, having been given permission from the chiliarch to speak to the people, stood up on the steps, which led into the military complex. He motioned the people with one hand, and they became quiet. He addressed the people in the Aramaic language, saying...

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now permitting him, the Paul, having stood up on the steps, motioned with the hand to the people. Now a large silence came to be [and] he addressed [them] in the Hebrew language, saying...
Complete Apostles Bible	And permitting him, Paul stood on the stairs and motioned with his hand to the people. And when there was a great silence, he addressed them in the Hebrew language, saying,...
Douay-Rheims 1899 (Amer.)	And when he had given him leave, Paul standing on the stairs, beckoned with his hand to the people. And a great silence being made, he spoke unto them in the Hebrew tongue, saying:...
Holy Aramaic Scriptures	And when he allowed him, Paulus {Paul} stood on the stairs and waved his hand unto them. And after they were quiet, he spoke Ebraith {the Hebrew, or rather, the Aramaic language} with them, and said unto them,...
James Murdock's Syriac NT	And when he permitted him, Paul stood upon the stairs, and waved to them his hand; and when they were quiet, he addressed them in Hebrew, and said to them:...
Original Aramaic NT	And when he allowed him, Paulus stood on the stairs and was motioning to them with his hand, and when they were quiet he spoke with them in Judean Aramaic*, and said to them:...

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when he let him do so, Paul, from the steps, made a sign with his hand to the people, and when they were all quiet, he said to them in the Hebrew language,...
Bible in Worldwide English	So the officer let him talk. Paul stood on the steps and put up his hand. Then all the people were very quiet. He talked to them in the Jews language.
Easy English	The leader of the soldiers said to Paul, 'Yes, you may speak to the people.' So Paul stood still on the steps of the soldiers' building. He raised his hands towards them so that the people became quiet. Then he spoke to them in Aramaic, the Jewish people's own language.
Easy-to-Read Version—2008	The commander told Paul he could speak. So he stood on the steps and waved his hand so that the people would be quiet. The people became quiet and Paul spoke to them in Aramaic.
God's Word™	The officer gave Paul permission to speak. So Paul stood on the stairs of the barracks and motioned with his hand for the people to be quiet. When the mob was silent, Paul spoke to them in the Hebrew language.

Good News Bible (TEV)	The commander gave him permission, so Paul stood on the steps and motioned with his hand for the people to be silent. When they were quiet, Paul spoke to them in Hebrew:...
J. B. Phillips	Paul attempts to defend himself On being given permission Paul stood on the steps and made a gesture with his hand to the people. There was a deep hush as he began to speak to them in Hebrew.
<i>The Message</i>	Paul Tells His Story Standing on the barracks steps, Paul turned and held his arms up. A hush fell over the crowd as Paul began to speak. He spoke in Hebrew.
NIRV	.
New Life Version	The captain told Paul to speak. So Paul stood on the steps and held up his hand. When there was no more noise, he spoke to them in the language of the Jews.
New Simplified Bible	The commander gave permission so Paul stood on the stairs, motioned to the people. When there was silence he spoke to them in the Hebrew language, saying:...

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

Casual English Bible	The commander gave him permission. Paul stood on the steps above the crowd. He raised his hands to quiet them. There was a great hush. Then Paul began to speak. He addressed the people in their native Jewish language: Hebrew.
Contemporary English V.	The commander told him he could speak, so Paul stood on the steps and motioned to the people. When they were quiet, he spoke to them in Aramaic:...
The Living Bible	The commander agreed, so Paul stood on the stairs and motioned to the people to be quiet; soon a deep silence enveloped the crowd, and he addressed them in Hebrew as follows:...
New Berkeley Version	.
The Passion Translation	When the commander gave his permission, Paul stood on the steps and gestured with his hands for the people to listen. When the crowd quieted down, Paul addressed them in Aramaic and said:...
Plain English Version	The boss said, "All right. You can talk to them." So Paul stood on the steps and held up his hand to get everyone to be quiet, and after they all stopped shouting, Paul talked to them in their own language, called Hebrew.
UnfoldingWord Simplified T.	Then the commander permitted Paul to speak. So Paul stood on the steps and motioned with his hand for the crowd to be quiet. And after the people in the crowd became quiet, Paul spoke to them in their own Hebrew language.
William's New Testament	He granted the request, and Paul, as he was standing on the steps, made a gesture to the people, and after everybody had quieted down, he spoke to them in Hebrew as follows:...

Partially literal and partially paraphrased translations:

American English Bible	Well at that, he gave Paul permission. So [Paul] stood on the stairs and waved his arms [to quiet] the crowd. And when everything quieted down, he spoke to them in Hebrew, saying:...
Beck's American Translation	.
Breakthrough Version	When he gave permission, Paul, having stood on the stairs, motioned with his hand to the group. When there became a great hush, he hollered out in the Hebrew dialect, saying,...
New Advent (Knox) Bible	And so, having obtained his leave, Paul stood there on the steps, and made a gesture with his hand to the people. There was deep silence, and he began addressing himself to them in Hebrew.[4]

NT for Everyone	[4] 'Hebrew'; that is, probably, the Aramaic spoken by the Jews of that time. So he gave him permission. Paul stood on the steps and motioned with his hand to the people. When, eventually, there was silence, he spoke to them in Aramaic.
20 th Century New Testament	The Commanding Officer gave his permission, and Paul, standing on the steps, made signs with his hand to the people, and, when comparative silence had been obtained, he spoke to them in Hebrew, as follows:...

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Having received permission, Paul stood on the steps and motioned to the crowd. A great hush came over the crowd, and he addressed them in Aramaic:...
Conservapedia Translation	When the tribune had given him permission, Paul stood on the steps, and motioned with his hand to the people. When a great silence fell, he said these words to them in Aramaic:...
Revised Ferrar-Fenton Bible	Having accordingly given him permission, Paul taking his stand upon the stairs, waved his hand to the people; when a great silence ensuing, he addressed them as follows in the Hebrew dialect;...
God's Truth (Tyndale)	When he had given him licence, Paul stood on the steps and beckoned with the hand unto the people, and there was made a great silence. And he spoke unto them in the Hebrew tongue saying:...
International Standard V	The tribune [Lit. He] gave him permission, and Paul, standing on the steps, motioned for the people to be silent. When everyone had quieted down, he spoke to them in the Hebrew language:...
Riverside New Testament	He gave him leave, and Paul standing on the stairs motioned with his hand to the people. There was a great silence, and, speaking loudly in Hebrew, Paul said:...
UnfoldingWord Literal Text	When the captain had given him permission, Paul stood on the steps and motioned with the hand to the people. When there was a deep silence, he spoke to them in the Hebrew language. He said,...
Weymouth New Testament	So with his permission Paul stood on the steps and motioned with his hand to the people to be quiet; and when there was perfect silence he addressed them in Hebrew.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The commander agreed. So Paul standing on the steps, motioned to the people with his hand and, when they were silent, he began to speak to them in Hebrew.
New American Bible (2011)	When he had given his permission, Paul stood on the steps and motioned with his hand to the people; and when all was quiet he addressed them in Hebrew.* * [21:40] In Hebrew: meaning, perhaps, in Aramaic, which at this time was the Semitic tongue in common use.
New Catholic Bible	When the permission was granted, Paul stood on the steps and raised his hand to the people for silence. As soon as quiet was restored, he started speaking to them in Aramaic. [<i>Aramaic</i> : the language spoken by Jews at this time; Hebrew was no longer spoken or understood by the people after the Babylonian exile (587 B.C.).]
New Jerusalem Bible	The man gave his consent and Paul, standing at the top of the steps, raised his hand to the people for silence. A profound silence followed, and he started speaking to them in Hebrew.
Revised English Bible–1989	When this was given, Paul stood on the steps and raised his hand to call for the attention of the people. As soon as quiet was restored, he addressed them in the Jewish language:...

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Having received permission, Sha'ul stood on the steps and motioned with his hand to the people. When they finally became still, he addressed them in Hebrew:...
Hebraic Roots Bible	And he allowing him, standing on the stairs, Paul signaled with his hand to the people. And much silence taking place, he spoke in the Hebrew dialect, saying,...
Holy New Covenant Trans.	The commander allowed Paul to speak to the people. So Paul stood on the steps. He made signs with his hands so that the people would be quiet. The people became even quieter when Paul used the Hebrew language to speak to them.
The Scriptures 2009	And having given him permission, Sha'ul, standing on the stairs motioned with his hand to the people. And when there was a great silence, he spoke in the Hebrew language, ^b saying,...

^bSee Acts 26:14.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...allowing but him The Paul Having Stood on the stairs motions [with] the hand [to] the people much but silence becoming [He] calls [in] the hebrew dialect Saying...
Alpha & Omega Bible	WHEN HE HAD GIVEN HIM PERMISSION, PAULOS (Paul), STANDING ON THE STAIRS, MOTIONED TO THE PEOPLE WITH HIS HAND; AND WHEN THERE WAS A GREAT HUSH, HE SPOKE TO THEM IN THE HEBREW DIALECT, SAYING,...
Awful Scroll Bible	Moreover, he being given him turn-upon, Paul having stood on the steps, accordingly-shakes his hand to the people. And there coming about much silence, he calls-with-regards-to them in the Hebrew language, speaking out,...
Concordant Literal Version	Now at his permitting it, Paul, standing on the stairs, gestures with his hand to the people. Now as there comes to be a vast hush, he shouts to them in the Hebrew vernacular, saying,...
exeGesés companion Bible	But Paulos says, I indeed am a human - a Yah Hudy - a Tarsiy of Cilicia - a citizen of no ignoble city: and, I petition you, allow me to speak to the people. - and he allows him.
	<u>PAULOS PLEADS TO THE PEOPLE</u> Paulos stands on the stairs, and signals with the hand to the people: and there becomes a vast hush; he addresses them in the Hebrew dialect, wording,... V. 39 is included for context.
Orthodox Jewish Bible	And when the tribune had given permission, Rav Sha'ul stood on the steps and motioned with his hand to the people. And a great silence fell upon the crowd. Then Rav Sha'ul addressed the multitude in the language of the Hebrews.
Rotherham's Emphasized B.	§ 38. Paul addresses the People: escapes Scourging: is set before the High-council. And <when he had given leave> Paul standing upon the stairs waved with his hand unto the people; and <when great' silence was secured> he addressed them in the Hebrew' language, saying—...

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	When the commander had given him permission, Paul, standing on the steps, gestured with his hand to the people; and when there was a great hush, he spoke to them in the Hebrew dialect (Jewish Aramaic), saying,...
An Understandable Version	And when the commander gave him permission, Paul stood on the stairway and motioned to the people with his hand [<i>for attention</i>]. When they completely quieted down, he spoke to them in the Hebrew [<i>i.e., Aramaic</i>] language, saying,...

The Expanded Bible	·The commander [^L He] gave permission, so Paul stood on the steps and ·waved [signaled/gestured with] ·his hand to quiet the people [^L his hand]. When there was silence, he spoke to them in the Hebrew language [^C probably Aramaic; the biblical writers do not distinguish between these related languages, calling both “Hebrew”].
Jonathan Mitchell NT	Now after his giving permission, Paul, standing on the stairs, gestures motioning down with [his] hand to the people. Then, with it becoming perfectly quiet, he shouted to [them] in the Hebrew [p74 & A read: in his own] language (or: dialect), saying:...
Syndein/Thieme	And when he had granted him permission, Paul stood on the stairs, and held up his hand for silence. And when there was made a great silence, he spoke unto them in the Hebrew dialect {Aramaic}, saying, {continues in Chapter 22 verse 1} . . . {Note: Paul must have rebounded. He is back in fellowship. He is going to witness to these people who want to kill him!}
Translation for Translators	Then the commander permitted Paul <i>to speak</i> . So Paul stood on the steps and motioned with his hand <i>for the crowd to be quiet</i> . And after the people in the crowd became quiet, Paul spoke to them in <i>their own</i> Hebrew language [MTY].
The Voice	The commandant agreed, and Paul stood there on the steps, motioning for the people to be silent. The crowd settled down, and Paul spoke in their native tongue, Aramaic.

Bible Translations with Many Footnotes:

Lexham Bible	So when [*Here “when ” is supplied as a component of the temporal genitive absolute participle (“permitted”)] he permitted him , [*Here the direct object is supplied from context in the English translation] Paul, standing there on the steps, motioned with his [*Literally “the”; the Greek article is used here as a possessive pronoun] hand to the people. And when there [*Here “when ” is supplied as a component of the temporal genitive absolute participle (“was”)] was a great silence, he addressed them [*Here the direct object is supplied from context in the English translation] in the Aramaic language, saying,...
NET Bible®	When the commanding officer ¹⁵⁷ had given him permission, ¹⁵⁸ Paul stood ¹⁵⁹ on the steps and gestured ¹⁶⁰ to the people with his hand. When they had become silent, ¹⁶¹ he addressed ¹⁶² them in Aramaic, ¹⁶³ ... ¹⁵⁷ tn The referent (the commanding officer) has been supplied here in the translation for clarity. ¹⁵⁸ tn Grk “Giving him permission.” The participle ἐπιτρέψαντος (epitreyantos) has been translated as a finite verb due to requirements of contemporary English style. ¹⁵⁹ tn Grk “standing.” The participle ἐστώς (Jestws) has been translated as a finite verb due to requirements of contemporary English style. ¹⁶⁰ tn Or “motioned.” ¹⁶¹ tn γενομένης (genomenhs) has been taken temporally. BDAG 922 s.v. σιγῆς has “πολλῆς σιγῆς γενομένης when a great silence had fallen = when they had become silent Ac 21:40.” ¹⁶² tn Or “spoke out to.” L&N 33.27 has “to address an audience, with possible emphasis upon loudness – ‘to address, to speak out to.’ πολλῆς δὲ σιγῆς γενομένης προσεφ νησεν τῇ Εβραϊδὶ διαλέκτῳ ‘when they were quiet, he addressed them in Hebrew’ Ac 21:40.” ¹⁶³ tn Grk “in the Hebrew dialect, saying.” This refers to the Aramaic spoken in Palestine in the 1st century (BDAG 270 s.v. Εβραῖς). The participle λέγων (legwn) is redundant in English and has not been translated.
The Spoken English NT	And he gave him permission. Paul stood on the steps and got things to quiet down by gesturing to the people with his hand. When it was pretty ^{mm} quiet, he addressed them in the Hebrew language: ⁿⁿ ... ^{mm.} Or “very.” ^{nn.} This may well mean Aramaic, the everyday language of Jews in Israel.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	So he having given him permission, Paul having stood on the stairs, motioned with his hand to the people. Now a great silence having taken place, he began addressing them in the Hebrew dialect, saying:...
Benjamin Brodie's trans.	And after he had given him permission, Paul, standing on a flight of stairs, signaled with a hand to a large number of people, and when silence came about, he addressed them in the Hebrew language, saying: ...
Charles Thomson NT	And on his giving permission, Paul standing on the stairs waved his hand to the people; and a great silence taking place, he addressed them in the Hebrew dialect, saying,...
Context Group Version	And when he had given him leave, Paul, standing on the stairs, beckoned with the hand to the people; and when there was made a great silence, he spoke to them in the Hebrew language, saying,...
Far Above All Translation	And he permitted him, and Paul, standing on the steps, signalled to the people with his hand. And when it had gone very quiet, he addressed them in the Hebrew language, and said,...
Green's Literal Translation	And he allowing him, standing on the stairs, Paul signaled with his hand to the people. And much silence taking place, he spoke in the Hebrew dialect, saying,...
Modern Literal Version 2020	Now having permitted* him, Paul, standing upon the steps, beckoned with the hand to the people, and after it became much silence, he was shouting to the crowd in the Hebrew language, saying,...
New Matthew Bible	When he had given him leave, Paul stood on the steps and beckoned with his hand to the people, and there was a great silence. And he spoke to them in the Hebrew tongue, saying,...

The gist of this passage: Paul asks permission to speak to this people and it is given to him.

Acts 21:40a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epitrépō (ἐπιτρέπω) [pronounced ep-ee-TREP-oh]	permitting, allowing, giving leave to; entrusting to	masculine singular, aorist active participle, genitive/ablative case	Strong's #2010
dé (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong's #1161
autou (αὐτοῦ) [pronounced ow-TOO]	his, of him; from him, him; same	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: [The chiliarch] having permitted him,...

The chiliarch, possibly hoping to get great clarification as to what the problem here was, gave Paul the okay to speak to these people. With his armed men here, this chiliarch could observe and keep order.

Acts 21:40b			
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
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972
histêmi (ἵστημι) [pronounced HIHS-tay-mee]	<i>standing [up, by]; set up, establishing; placing, making firm; keeping intact</i>	masculine singular, perfect active participle; nominative case	Strong's #2476
epí (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, close by, at; at the time of, during, in; [of sovereignty or oversight] over</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
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
anabathmói (ἀναβαθμοί) [pronounced an-ab-ath-MOY]	<i>steps, stairs, stairway, a flight of stairs</i>	masculine plural noun, genitive/ablative case	Strong's #304
kataseiō (κατασειώ) [pronounced kat-as-ī-oh]	<i>to motion; to sway downward, to shake; to make a sign, to signal with the hand; to beckon</i>	3 rd person singular, aorist active indicative	Strong's #2678
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
cheir (χεῖρ, χειροός, ἡ) [pronounced khīr]	<i>hand; handwriting; found in a figurative sense: by [or from] the power [might, activity, means, help, hand] of someone</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5495
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 21:40b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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; genitive/ablative case	Strong's #2992

Translation: ...Paul, having stood up on the steps, motioned the people with [his] hand.

So, what has happened is, the Jews who were upset with Paul and want to see something done about him, have followed this military force up to Fort Mark Antony. So the people to whom Paul wants to speak are there (although, nearly every one of them has something against Paul).

There were steps leading up to the military headquarters, over which Paul was being carried. He got down, stood on the steps and motioned to the people to be quiet. This may have been a very common Jewish signal to gain attention. The chiliarch watches with interest.

Acts 21:40c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	feminine singular adjective, genitive/ablative case	Strong's #4183
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
sigê (σιγή) [pronounced see-gay]	<i>silence, a hush, quiet</i>	feminine singular noun, genitive/ablative case	Strong's #4602
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	feminine singular, aorist (deponent) middle participle; genitive/ablative case	Strong's #1096

Translation: A great silence happened...

The people there agreed to this, and suddenly quieted down. It is called a great silence simply in contrast with the loud, riotous behavior that was taking place.

Let me suggest that what is taking place here is quite unusual and both the people and the military are going to give this thing a listen.

Acts 21:40d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prosphōneō (προσφωνέω) [pronounced <i>pros-fo-NEH-oh</i>]	<i>to call to, to address (by calling); to call to one's self, to summon</i>	3 rd person singular, aorist active indicative	Strong's #4377
tê (τῆ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
Hebraïś (Ἑβραϊς) [pronounced <i>heb-rah-IHS</i>]	<i>Hebrew (language), Hebraic, Aramaic</i>	feminine singular proper noun; a grouping; dative, locative or instrumental case	Strong's #1446
Thayer: <i>Hebrew, the Hebrew language, not that however in which the OT was written but the Chaldee, which at the time of Jesus and the apostles had long superseded it in Palestine.</i>			
diálektos (διάλεκτος) [pronounced <i>dee-AH-lek-tos</i>]	<i>language; dialect; tongue; conversation, speech, discourse (it is obviously from whence we derive the term dialect)</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1258
légō (λέγω) [pronounced <i>LEH-goh</i>]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004

Translation: ...[and] he addressed [the people] in the Aramaic language, saying...

Paul then began to address the people in the Aramaic language (the language spoken among the Hebrew people).

Their readings in the Temple—were they in Aramaic, Hebrew or Greek? I would guess Aramaic, as we certainly have the New and Old Testament translated into Aramaic. However, not unlike the Roman Catholic church, which had services in Latin for many centuries, the Scriptures may have been read in Hebrew (which some people would have understood).

Acts 21:40 [The chiliarch] having permitted him, Paul, having stood up on the steps, motioned the people with [his] hand. A great silence happened [and] he addressed [the people] in the Aramaic language, saying... (Kukis mostly literal translation)

One thing that occurs to me is, can the chiliarch understand what is being said? Perhaps he has been assigned this position for having some understanding of the Aramaic language, but that is only a guess.

At this point, does the chiliarch realize that, the basis of this problem is a theological one?

Acts 21:40 Paul, having been given permission from the chiliarch to speak to the people, stood up on the steps, which led into the military complex. He motioned the people with one hand, and they became quiet. He addressed the people in the Aramaic language, saying... (Kukis paraphrase)

Rarely do we have a chapter like this, which ends mid-sentence, but that is precisely what is taking place here. The text of Paul's speech begins with v. 1 of the next chapter.

Chapter Outline	Charts, Graphics and Short Doctrines	
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First Verse	Chapter Summary	Addendum
www.kukis.org	Exegetical Studies in Acts	

A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Acts 21 is in the Word of God

- 1.
- 2.

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When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Acts 21

- 1.

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Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in Acts 21

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Addendum

This note was referenced in [Acts 21:4](#).

Kretzmann Commentary Footnote for Acts 21:1–4

The leave-taking from the elders was attended with such difficulties that Paul and his companions literally had to tear themselves from their embraces, so bitterly did they feel the parting from the beloved apostle. But they finally embarked and set sail almost due south to the island of Coos or Cos, just before the opening of the Ceramic Gulf, off the coast of Caria, a district of Proconsular Asia. With a favorable, brisk wind they made this distance in one day. On the next day, with almost equally favorable winds, they managed to reach the harbor of Rhodes, on the island of Rhodes, where the great Colossus, the light tower of the port, now lay prostrate. From here their course was almost due east, to the city of Patara, in Lycia. Here they left the vessel which had carried them from Troas, either because this was its destination, or because the ship was engaged in coastwise traffic and would prove too slow for their purpose. They engaged passage on a vessel bound directly for Phoenicia, went on board, and set sail. In due time they sighted the island of Cyprus, memorable to Paul on account of the work he had done there years before; but they left it on the left hand, that is, they sailed past the island on the south on a straight course for Syria, to which province Phoenicia belonged. The vessel anchored at Tyre for a week to unload her cargo, and Paul and his companions landed. The unloading was attended with considerable trouble and occupied much time, since it included also the carrying into town of the bales, bundles, and boxes. Naturally the apostle's party lost no time in looking up the disciples, since they knew that there was a congregation in the city (a fine example for Christian travelers in our day to follow). Their quest being successful, they stayed in Tyre seven days. These disciples, some of their number, here received a special revelation through the Spirit concerning at least the general fate which awaited Paul, and they told him repeatedly not to go up to Jerusalem. This warning seems not to have been included in the revelation, but was added on account of their solicitude for the apostle's welfare, who, however, in spite of all entreaties, was unmoved in his determination.

From <https://www.studylight.org/commentaries/eng/kpc/acts-21.html> accessed December 6, 2023.

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[Charts, Graphics and Short Doctrines](#)

This note was referenced in [Acts 21:5–6](#).

Footnote for Acts 21:5 (The Christian Community Bible)

• 21.5 Paul goes up to Jerusalem, and manifestations of the Spirit follow. Paul is warned that he should not go, and this happens when he himself leaves chained by the Spirit (20:22) that means without the possibility of making any other decision. It is the right moment to see how the Spirit of God is one with the spirit of the person he inspires: those who warn Paul know and declare that he will meet with trouble and they would not want it. Paul knows and he wants it. Today, such manifestations are not part of the ordinary experience of Christians, with the exception of certain charismatic groups. Yet on looking into the subject it would seem that many people do receive such warnings but attach little importance to them.

The Spirit passes through our spirit as does light through thick colored glass and takes its color. Many manifestations that certain people seek are current mainly in primitive religions, even the non-Christian: must we take it that they are the most desirable religious experiences? However, if the Spirit of God wills to use our parapsychological senses to let us feel his presence in this firmly closed fortress that we call "our own self" and where we pretend to be the only rulers, "Praise the Lord! Alle - luia." Let him have us speak in tongues, laugh and cry, if such breaks the ice and opens the doors of our reason that has already seemingly known everything.

A good number of Christians make fun of such happenings. They are free to believe or not: there are so many illusions and much charlatanry. All they have to do is to ask themselves whether or not they are systematically denying any divine manifestation in a world we believe we know well, through human experience. If God no longer has the right to intervene in a world given up to reason and the laws of science,

Footnote for Acts 21:5 (The Christian Community Bible)

how can there be a true and trustful communion with him?

That is important. Whoever renounces and gives self to God sees the Spirit becoming more and more active in her life, not through visions and marvels, but through silent inspiration. This becomes so habitual that a person cannot live without it and knows through experience that the inner inspiration is right even though reason suggests another way of acting. Such a person mistrusts her own projects and follows this spiritual instinct.

The primitive Church had its prophets, but always wanted community discernment to judge whether it was truly God's Spirit (1 Cor 14:29; 1 Thes 5:21; 1 Jn 4:1-3). The Bible already spoke of prophets who spoke without being sent, or dreamed what they wanted to dream (Jer 29:16). The account of the journey helps us to get an idea of how these first communities welcomed brothers and sisters from other parts at a time when communication was limited. Besides, would there have been a Eucharistic celebration with these foreigners without at least asking about themselves and their Church? It was quite different when apostles or prophets were passing by for then they were granted manifestations of the Spirit, with a more developed knowledge of the Word, as well as news of the universal Church.

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This note was referenced in [Acts 21:7–9](#).

Kretzmann Commentary Footnote for Acts 21:5–9

When Paul and his companions had accomplished the seven days, when they had finished the time, when the stated period was up during which they had remained for the cargo to be unloaded, they went out of the city to continue their trip. And here we have a fine bit of evidence from an eye-witness to indicate the affectionate intimacy which in those days characterized the relation of the Christians in general. For the disciples of the city, the entire congregation, not only the men, but also their wives and children, escorted them on their way outside of the city. The band of mutual love, tied by their mutual faith, united them in a closer union than earthly friendship could have done. Having arrived before the city, on the sandy beach near the water's edge, they all kneeled down and committed themselves and their cause to God in prayer. The very simplicity of the narrative at this place makes it so impressive. Then there were leave-takings from the friends of a week, more dear mutually than others of months and years, after which Paul and his company went on board, and the others returned home. The travelers now, sailing from Tyre, completed their voyage; they were on the last section of their journey, down the coast of Syria and Palestine. The voyage from Macedonia had been completed with the landing at Tyre, the short distance still remaining could be made without difficulty. Their ship ran in and anchored at Ptolemais, a harbor eight miles north of Mount Carmel, and they thus had a chance to salute the brethren in that city and to spend the day with them. But on the next day they started out and came to Caesarea, where the trip by water ended. Here they entered into the house of Philip the Evangelist, originally one of the seven deacons elected by the congregation at Jerusalem, chap. 6, but driven from the city by the persecution of Saul of Tarsus. They were entertained by Philip with all cordiality for some time. Luke, who here, together with some of his companions, made the acquaintance of Philip, records that there were four daughters in the house, virgins, who had the gift of prophecy. There is nothing in the text, however, that would oblige us to conclude that they belonged to a special order, or that they had taken the vow of chastity. They simply shared the home life of their father, making use of their extraordinary gifts only as the Spirit directed, and did no public teaching. Their case came under the heading of the fulfillment of Joel 2:20, from which no special conclusions in regard to our days may be drawn.

From <https://www.studydrive.org/commentaries/eng/kpc/acts-21.html> accessed December 6, 2023.

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Although I found this on Joe Griffin's page, it appears to be directly from R. B. Thieme, Jr., as Grace Notes has the same posting. The translations of the Scriptures are certainly Bob's translations.

Emotional Revolt of the Soul (R. B. Thieme, Jr.)

1. The soul is composed of certain characteristics.
 - a. Self-consciousness means you are aware of yourself.
 - b. Mentality is composed of the left lobe, where you store academic and technical information, and the right lobe, where you store Bible doctrine.
 - c. Emotion is designed by God to respond to what you have in your soul's precordial frontal lobes as an appreciator.
 - d. Volition has positive and negative poles.
2. The mentality is the male part of the soul. Emotion is the female part of the soul. God's design is the mentality dominate the soul, including the emotion. But when the emotion dominates the soul and takes over, the person becomes irrational and cannot think.
3. Emotion has no doctrinal content, no mentality, no rationality, and no virtue. Emotion is in its proper place only when it is under the control of the mentality of the soul, where doctrine resides.
4. As an appreciator, emotion is wonderful. But as the controller, emotion is a monster. Emotion takes control of the soul through such things as drug addiction.
5. In the spiritual life of the believer, emotion is designed to respond to metabolized doctrine in the right lobe. But once emotion revolts, it becomes the aggressor and loses all normal function, becoming distorted. Then the believer becomes irrational and a puppet of the old sin nature.
 - a. Revelation 2:23 **"And I will kill her children [Church Age believers] with pestilence [sin unto death], and all the churches will know that I am He who searches the minds and hearts."**
6. Listing emotions first before soul essence shows that the two are out of balance.
7. When emotions revolt, they become the dictator and aggressor of the soul, doctrine in the soul is neutralized or distorted, hindering the execution of the protocol plan.
8. Emotional revolt of the soul is described in:
 - a. Philippians 3:19 **Whose destiny is destruction [sin unto death], whose god is their emotion, whose fame comes by means of dishonor, who keep on thinking about earthly things.**
9. Emotional revolt of the soul divorces the believer from reality, and substitutes irrationality combined with arrogance to produce mental illness. Therefore, emotional revolt of the soul can quickly lead to psychopathy: egocentric and antisocial behavior and activity.
10. Emotion is a hindrance to the perception of Bible doctrine, to consistent post-salvation epistemological rehabilitation:
 - a. 2 Corinthians 6:11–12 **O you Corinthians, our mouths [Paul,'s Apollos', and Timothy's] have been opened to you; our kardias have been enlarged [we were prepared]. Therefore, you have not been hindered by us [Paul, Apollos, Timothy], but you have been hindered by your own emotions.**
11. Emotional revolt of the soul becomes a distraction to the execution of the protocol plan:
 - a. Romans 16:17–18 **Now I urge you brethren, be alert for those who are causing dissensions and apostasies [false, reversionistic teaching] contrary to Bible doctrine which you have learned, and turn away from them. For such believers do not obey our Lord Jesus Christ, but they obey their own emotions, serving themselves; and by smooth and flattering speech, they deceive the souls of the reversionists.**
12. Emotions have no capacity for thought, reason, or discernment. Therefore, the soul becomes blind, unreasonable, unrestrained, arrogant, immoral, legalistic, antinomian, and anti-doctrine.
13. Emotional revolt of the soul means loss of a personal sense of destiny, failure to execute the protocol plan of God, failure to understand and utilize the problem-solving devices of the protocol plan as well as the unique characteristics of the Church Age, and failure to understand and use your portfolio of invisible assets.
14. Therefore, emotional revolt makes it impossible to become an invisible hero and thereby glorify God.

<http://www.joegriffin.org/wp-content/uploads/2021/10/JAS4-44.pdf>

https://www.gracenotes.info/documents/topics_doc/reversionism.pdf

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This note was referenced in [Acts 21:15–16](#).

Kretzmann Commentary Footnote for Acts 21:10–16

"Many days," a few days more, they, Paul and his companions, remained in Caesarea. Paul had been singularly fortunate in having a speedy voyage, a fact which now gave him some extra time, at least a few days, a matter of ten or twelve days. But during this time, spent with the hospitable Philip and his family, Paul received the last and, incidentally, the most exact and explicit prophetic warning on this whole journey. For a disciple by the name of Agabus, who had the gift of prophecy, came down to Caesarea from some city in Judea, probably from Jerusalem, chap. 11:28. When this man entered the house of Philip, he proceeded to act in a manner altogether in conformity with that of the prophets of the Old Testament, in a symbolical act emphasizing the words he spoke. He took off the girdle which held the upper garments of Paul in place, bound his own feet and hands, and then explained that the Jews of Jerusalem would bind the owner of that girdle in the same way as he was now bound, and would deliver him into the hands of the Gentiles. This he did not venture as his own private opinion, but expressly stated that the Holy Ghost was making the prophecy, a fact which made all contradiction and doubt impossible. The announcement naturally created the greatest consternation, not only in the circle of Paul's companions and in the household of Philip, but in the entire congregation at Caesarea, the inhabitants of the city. And they all, including Luke himself, joined in begging Paul not to go up to Jerusalem. But Paul remained firm, not in false seeking of the martyr's crown, for he had upon other occasions yielded to the entreaties of his friends, but for a reason which he would not divulge. He, in turn, however, earnestly begged them all to desist. He asked them what they meant by weeping, why they insisted upon thus breaking his heart. Their tender care for his welfare deeply moved him, but it could not make him waver in his determination. He declared that he was ready not only to be bound, but also to die in Jerusalem for the sake of the Lord Jesus. The name of his Savior he could and would not deny. He was convinced that his call was taking him to Jerusalem, and that it was not a matter of free choice. The Jewish Christians that were looking upon his missionary labors with suspicion had to be persuaded of their foolishness, and the unity of the Church between Jews and Gentiles had to be definitely established. This was also the purpose of the collection which his companions were bringing to the brethren at Jerusalem. Though Paul did not explain all this at length, the brethren at Caesarea discontinued their efforts to keep him away from the Jewish capital, placing the matter and its outcome entirely in the hands of the Lord, whose will should be done. So after the days had elapsed which Paul had allowed, he and his companions collected all their baggage necessary for the journey and made the trip up to the highlands where Jerusalem was situated, a distance of a little over sixty miles. Their company was enlarged by the addition of some of the disciples of Caesarea, who aided them on their arrival at Jerusalem by conducting them to the house of one Mnason of Cyprus, in whose house they were to lodge for the time of their stay. This man was an old disciple, that is, an original disciple, one of those that had been converted on the great day of Pentecost. Mark that the Christian virtue of hospitality was freely exercised in the early days of the Church, in every city where Paul and his party had time to stop.

From <https://www.studylight.org/commentaries/eng/kpc/acts-21.html> accessed December 7, 2023.

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This note was referenced in [Acts 21:17–19](#).

Kretzmann Commentary Footnote for Acts 21:17–19

When Paul and his companions reached Jerusalem, the brethren of the congregation received them with joy, much to the encouragement of them all. The next day there was a more formal meeting, when Paul took his companions and presented them to James, the brother of the Lord, the most prominent elder of the congregation. All the other elders of the congregation were also present for the interview. After saluting them all, Paul began to narrate, literally, to give an account, one by one, in careful detail, what the Lord had done among the Gentiles through his ministry. This referred especially to the success of the second and of the third

Kretzmann Commentary Footnote for Acts 21:17–19

journey, for the brethren in Jerusalem had heard the story of the first journey, chap. 15:4. Very likely Paul's recital also brought out the fact that he had lived up to the resolutions passed by the conference in Jerusalem some eight or nine years before. Reports from the mission-fields should always prove most interesting to all the Christian brethren, and should stimulate interest in the work.

From <https://www.studydrive.net/commentaries/eng/kpc/acts-21.html> accessed December 7, 2023.

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This note was referenced in [Acts 21:17–19](#).

Footnote for Acts 21:17 (The Christian Community Bible)

• 17. The Christians of Jewish origin praise Paul when he gets to Jerusalem but, at the same time, they humiliate him. There is a rumor among them that Paul, besides not imposing the Judaic Law on Christian converts from paganism, also suggests that the Jews abandon the Law. They asked him to prove his fidelity to the past by becoming godfather to a few believers who had made a fairly costly vow—because if Paul had come from the Greeks, he would have money and could pay well!

Those who insist are the elders working with James “the brother of the Lord”: all are Jews from Palestine who, in spite of their faith, are still attached to the customs of the Old Testament.

They point out the importance of the Jerusalem community: thousands of Jews in order to make their demands respected. They may still have been more numerous than the Christians in the pagan world: this was the inheritance of the past. Paul accepts for the sake of peace, but it will be his downfall.

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This doctrine was referenced in [Acts 21:20](#).

The Mosaic Law (by R. B. Thieme, Jr.)

1. The Mosaic law is divided into three parts: the moral code — Codex #1 — which has the commandments related to the laws of establishment — like in Exodus chapter 20 and Deuteronomy chapter five. This part of the Mosaic law is pertinent today under the laws of divine establishment; Codex #2 is the spiritual code, known in the scripture [KJV] as the ordinances. It is a complete Christology designed to present the Lord Jesus Christ as the only saviour and the God of Israel. It includes everything from the structure of the tabernacle, the holy days, the Levitical offerings, and the modus operandi of the Levitical priesthood; Codex #3 is known in the KJV as the judgements. It presents divine laws of establishment designed to provide freedom and privacy for Israel. It was designed to protect their property, their rights, their privileges. It included the functions of the divine institutions, many practical and wonderful things such as diet, sanitation, quarantine, soil conservation, taxation, universal military training, and many other things.
2. It is very important to understand the recipients of the Mosaic law. They can be divided into three very simple points.
 - a. It was given to Israel — Exodus 19:3; Leviticus 26:46; Romans 3:19; 9:4;
 - b. It was not given to the Gentiles — Deuteronomy 4:8; Romans 2:12-14;
 - c. Christians — Church Age believers — are not under the law. It was not given to the Church. It is not an authorizing agent for any part of the royal priesthood — Acts 15:5, 24; Romans 6:14; Galatians 2:19.
3. The Lord Jesus Christ fulfilled the law — Matthew 5:17. He fulfilled specifically, Codex #2, by His ministry

The Mosaic Law (by R. B. Thieme, Jr.)

- on **the cross**. In effect, He actually fulfilled Codex #1 by His impeccability. It can even be said that He fulfilled certain stages of Codex #3 in the field of patriotism and the laws of establishment — Matthew 22:21. But the principle concept is that the Lord Jesus Christ fulfilled the law by His sacrifice on the cross.
4. Therefore, Christ is the end of the law for the royal family, for Church Age believers, for the royal priesthood — Romans 10:4. And in effect there is a conflict between the royal priesthood of the believer and the former Levitical priesthood. The conflict is resolved by the annulment, the abrogation of the law. The law is not in function today.
 5. Believers of the Church Age, members of the royal family, are under a higher law. The indwelling of the Holy Spirit is the badge of royalty. The filling of the Holy Spirit is the fulfilment of the higher law, the superseding law, the law which nullifies the Mosaic law — Romans 8:2-4; Galatians 5:18, 22, 23; 1Corinthians chapter 13.
 6. The limitations of the Mosaic law.
 - a. It cannot justify. The law was never designed to be an agent of justification — Galatians 2:16; Romans 3:20, 28; Acts 13:39; Philippians 3:9.
 - b. It cannot provide life, it cannot perpetuate anything. Everything related to the law died and disappeared — like the Levitical priesthood. The Mosaic law could not perpetuate the Levitical priesthood forever. So it cannot give life — Galatians 3:21.
 - c. It cannot provide God the Holy Spirit — Galatians 3:2. God the Holy Spirit is provided — indwelling only — members of the royal family as the sign of royalty.
 - d. It cannot solve the problem of the old sin nature — Romans 8:3.
 7. The present purpose of the Mosaic law.
 - a. Under Codex #1 we have a definition of freedom through the laws of divine establishment. Codex #1 is also designed to convince by divine standard that the unbeliever is a sinner and needs a saviour — Romans 3:20, 28; 1Timothy 1:8-10.
 - b. Codex #2 is designed to communicate the Gospel by illustration, by analogy.
 - c. Codex #3 provides for the national function of freedom under the laws of divine establishment: freedom through military victory, prosperity through free enterprise. This is in contrast to our passage where the past purpose of the Mosaic law was for an authorising agent for the Levitical priesthood. We saw that in Hebrews 7:11,12.
 8. The Mosaic law is known by other nomenclature. For example, it is called the book of the covenant — Exodus 24:7,8; 34:27,28; Deuteronomy 4:13-16, 23; 8:18; 9:9,11,15. There is an addendum to the Mosaic law in Deuteronomy 29. The prophecy of the breaking of the covenant is found in Deuteronomy 31, and also Jeremiah 22:9. The book of the covenant is the subject of Jeremiah chapter 11 but is not to be confused with the new covenant of Jeremiah 31.
 9. Keeping the law was never a way of salvation, it was the way of human freedom and human prosperity under establishment. It was designed to provide the best possible conditions for the writing of the Old Testament canon, and it did that perfectly. There is constant reference throughout the Old Testament to the Mosaic law.

This comes from Bob's early ministry; probably the mid 1970s.

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[Charts, Graphics and Short Doctrines](#)

This doctrine was pulled from notebook #1, meaning the this is a very early doctrine of Bob's. Surprisingly, there is not a more recent doctrine posted from notebook #2. This doctrine was referenced in [Acts 21:20–21](#).

Circumcision (by R. B. Thieme, Jr.)

1. Circumcision was designed by God as the sign of the Abrahamic covenant — Genesis 17:10-14. It was both an operation and at the same time a ritual. The ritual emphasised both the principle of establishment in the law plus the spiritual value of doctrine — Romans 2:25. Abraham was circumcised long after his salvation and after he was given the covenant — Romans 4:11. Moses almost died the sin unto death

Circumcision (by R. B. Thieme, Jr.)

- because he had failed to circumcise his younger son — Exodus 4:24-26. No Jew could partake of the Passover without first being circumcised — Exodus 12:48. The Jews were placed under the 5th cycle of discipline for lack of circumcision of the soul to accompany this ritual — Jeremiah 6:10; 9:25,26.
2. Circumcision consists of the operation of cutting away the foreskin of the male phallus. The ritual indicated dedication of the male sexual organ to the right woman and no one else. It was definitely set up in contrast to the phallic cult of the Gentiles — Leviticus 12:2,3.
 3. The ritual of circumcision has no significance in the Church. It only intrudes as a false standard on the wrong side of the barrier — 1Corinthians 7:18,19; Galatians 5:2,3; Ephesians 2:11.
 4. Circumcision became a rallying point for legalism, therefore — Acts 15:1, 24; Galatians 6:12,13.
 5. Circumcision was used to designate the Jews by race and by nation — Galatians 2:8; Colossians 4:11; Titus 1:10; Ephesians 2:11. The ritual portrayed the laws of divine establishment found in the Mosaic code.
 6. The ritual of circumcision is used as an illustration of retroactive positional truth in Colossians 2:11.
 7. Circumcision is also used to illustrate or portray scar tissue of the soul, emotional revolt, and other aspects of reversionism — Jeremiah 6:10; 9:25,26; Ezekiel 44:7; Acts 7:51.
 8. Circumcision is used to portray the function of GAP — Deuteronomy 10:16; Jeremiah 4:4.
 9. Circumcision is used to portray the ECS — Romans 2:28,29; Philippians 3:3. This is a spiritual connotation.

The concept is fairly simple. Circumcision is a non-issue in the Church Age. The believer does not get a leg up on everyone else by having his children circumcised. There is no advantage to the Jew who is circumcised. There is no requirement of the Church Age for a person to be circumcised or not to be. It is irrelevant. It is like having red hair. It's fine, but you don't get any points for it.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This note was referenced in [Acts 21:25](#).

Kretzmann Commentary Footnote for Acts 21:20–25

The rank and file of the congregation in Jerusalem was still strongly impregnated with Jewish prejudices, and even the elders, including James, had not reached that clearness of distinction between Christian liberty and Jewish customs which was necessary for a full appreciation of the New Testament blessings. The conference of elders responded to Paul's report with praises to God, expressing their full accord with his manner of working. but incidentally they had a little matter which they believed of sufficient importance to bring to his attention. As they put it, Paul himself must have seen, especially in Jerusalem, that there were thousands of Jews that were believers, that had truly accepted Jesus as the promised Messiah. At the same time, however, they had remained and were ardent upholders of the Law, believing that the keeping of all the precepts and traditions was necessary and even essential. These Jews had heard the report, had received the information concerning Paul, that he taught apostasy from Moses, not in general, but to all the Jews that lived in the Diaspora, among the Gentiles abroad. This general charge was specified in two instances, namely, that Paul had taught them not to practice the rite of circumcision, and that he similarly prevailed upon them not to walk after the customs, the observances which had become obligatory by tradition and usage. As a matter of fact, these charges were not true. Paul had not taught the Jews not to circumcise their children, but had himself circumcised Timothy, a half-Jew, on account of the latter's probable work among Jews. Paul had not taught them to forsake the customs of their fathers; for he himself, about a year before, had written to the Corinthians that he had been a Jew to the Jews, 1 Corinthians 9:20-21. He never lost sight of the distinction between that which we are at liberty to do for the sake of others, and that which we are under Obligation to do in order to obey God. And this distinction had been brought out in his efforts to convince the Jews that the ancient rites were no longer binding on their consciences. The elders of Jerusalem may have been more or less aware of all this, but they were afraid that the Jewish Christians, who had not yet reached the state of knowledge for the proper understanding of the difference between the Old and the New Testament, would continue in their offense. In casting around

Kretzmann Commentary Footnote for Acts 21:20–25

for something that might be done under the circumstances, they felt that a meeting of the entire congregation would become absolutely necessary, for the news of Paul's arrival had spread throughout the city by this time. To avoid any unpleasantness, therefore, they made a suggestion to Paul as to what he might do to remove all false impressions and to meet the weak brethren at least halfway. They had in the congregation four men that were under a Nazirite vow, Numbers 6:2-12, which lay upon them as an unfulfilled obligation. "This necessitated their purification, which required seven days for its completion, the shaving of their heads at the altar, the sacrifice of a sin-offering and a burnt offering for each of them, and the loss of the time passed under the vow. Paul's part with them was, first, to be at charges for them, meaning that he paid part of or all the expenses of the victims which they had to offer; and secondly, to go into the Temple and notify the priests when their days of purification would be fulfilled, so that a priest might be prepared to sacrifice their offerings. The last they could not do themselves, because the Law shut them out of the Jewish court during their uncleanness; but as Paul was unclean, not from contact with a dead body, but from some of the many other causes mentioned in the Law, he could purify himself in a single day by washing his clothes and bathing his flesh and remaining unclean until evening, Leviticus 15:1-30. " This act of Paul would give them all to understand that the matters which had been reported concerning him were without foundation, and that he so comported himself as to keep the Law. And so far as the Gentile Christians were concerned, the elders of Jerusalem reassured Paul, by reminding him of their resolution passed in his presence, that they were not obliged to keep the Jewish ceremonial law, but that they should beware of eating the flesh of idol sacrifices, and blood, and the meat of strangled animals, and that they must avoid fornication, sexual vice. From this description it appears that the members of the congregation in Jerusalem were still ardent upholders of the Mosaic ceremonial law, that they continued to circumcise their children, that they regarded the purifications of the church law, though they in some cases involved the offering of sacrifices, as binding even upon the Christians of Jewish extraction, but that they imposed none of these observances upon the Gentile brethren, believing the resolution of the former conference to cover their case completely. As long as mere weakness or lack of spiritual knowledge may be assumed, such behavior may be tolerated, but as soon as matters that are in themselves indifferent are urged as laws of God, the liberty of the Gospel must be insisted upon.

From <https://www.studylight.org/commentaries/eng/kpc/acts-21.html> accessed December 10, 2023.

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[Charts, Graphics and Short Doctrines](#)

This note was referenced in [Acts 21:27–29](#).

Footnote for Acts 21:27 (The Christian Community Bible)

• 27. There are several similarities between Paul's arrest and Stephen's a few years before (see 6:9). The Jews from Asia draw up several accusations: the most serious one being that Paul brought an "uncircumcised" man into the Temple; this profanation was punishable by death. This is the man who is spreading his teaching everywhere against our people, our law and this Sanctuary. There were similar accusations against Christ and Stephen.

This is a false accusation. Nevertheless, the Jews are not totally wrong: through his teachings, Paul forms Christians who replace the Temple worship with faith in Christ; they replace the Law with a life of obedience to the Spirit and Jewish nationalism with universal Christian community.

The Roman troops occupying Jerusalem and seeking order were stationed in a fortress adjacent to the Temple and overlooking it. Thanks to this, the soldiers were able to intervene before Paul met the same fate as Stephen.

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[Charts, Graphics and Short Doctrines](#)

This note was referenced in [Acts 21:27-29](#).

Kretzmann Commentary Footnote for Acts 21:26–30

Paul here showed that the spirit of Christ lived in him, that he was willing, for the sake of others, to take part in a ceremony of which he knew that it had lost its real significance and value and had become a mere empty form, 1 Corinthians 9:20. He took the four men with him, became their associate, performed the required rites of purification in his own case, and then entered into the Temple proper, that part which was reserved for the exclusive use of the children of Israel, giving notice there, for the convenience of the priests of the day when the vow would be ended, and the necessary offerings brought for every one of the four. Apparently, Paul also spent most, if not all the time in the Temple during this week. Thus he became all things to all men. Note: in matters in which no fundamental Scriptural principle is involved, a Christian may accommodate himself to others: but he must be careful lest hypocrisy and fear of men furnish his motive for so doing. So far everything had proceeded with gratifying smoothness, and no cloud seemed to be darkening the horizon. All the more surprising, therefore, was the fact that the storm broke from a practically clear sky. For when the seven days of the purification of the Nazirites were about to come to an end, the time for which the apostle was associated with the men, Jews from the province of Asia, probably from Ephesus itself, that had come up for the Feast of Pentecost, saw him in the Temple, and their hatred was at once inflamed to a white fury. The very fact that this supposed despiser of the Temple should dare to enter its inner courts (which were forbidden to the Gentiles under pain of death) was an insult in their estimation. So they immediately raised a disturbance, stirred up the people, like liquids that refuse to mix and surge to and fro, and laid violent hands upon Paul. At the same time, they raised their voices, calling upon the assembled Israelites to help. The very name intended to remind them all of the dignity and glory, of the hopes and obligations, of their nation. Contemptuously referring to Paul as "this man," this outcast, they accused him of making it a habit to teach all men, everywhere, against the people, against the Law, against this place, this city. Mark the significant coincidence that the charge against Paul is made in almost the same words as that which had been brought against Stephen, chap. 6:13. But the gravest part of the accusation was the allegation that Paul had brought Greeks into the Temple proper, inside the Soreg, or stone wall, which enclosed the sanctuary, and had thus profaned the Holy Place itself. But the latter charge was based upon a false supposition, namely, that Paul had brought Trophimus, the delegate of the Ephesian congregation, who had been seen in his company in the city, into the Temple an altogether unwarranted deduction. But the Jews were in a mood to rest their suspicions upon even slighter evidence, if they could but succeed in removing Paul. The immediate effect of their startling and vehement charge and denunciation certainly left nothing to be desired. The entire city was moved, the excitement having spread like wildfire; there was a tumultuous concourse of the people; he was surrounded by a band of people that grabbed him and dragged him outside of the sanctuary into the Court of the Gentiles. And then the doors of the Temple, of the sanctuary, were locked by the Levites, either because they feared that the Temple would be defiled by the shedding of blood, or because they believed that this defilement had already taken place by the entrance of a Gentile into its Holy Place, and that it must be purified before it could be reopened. Note: The Jews, just like their successors in our days, were so hostile to the Gospel preached by Paul because he condemned their Pharisaic self-righteousness and testified before Jews and Greeks alike that a man is justified by faith, without the deeds of the Law. The false church, boasting its own righteousness, and the honorable, virtuous world have ever been the principal enemies of the Church of Christ and of the Gospel of God's free grace and mercy.

From <https://www.studylight.org/commentaries/eng/kpc/acts-21.html> accessed December 11, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This note was referenced in [Acts 21:30-33](#).

Kretzmann Commentary Footnote for Acts 21:31–34

It was a typical mob, without reason and sense, that was surging back and forth in the Court of the Gentiles, every one trying to lay hold on the prisoner and do violence to him, all of them eager to kill him. But now someone brought the report to the Roman officer in the Tower of Antonia, which overlooked the Temple and

Kretzmann Commentary Footnote for Acts 21:31–34

its courts, that the entire city of Jerusalem was in confusion, that a riot had taken hold of all the inhabitants. And this officer, the military tribune, or chiliarch, having a thousand men under his command in the garrison, lost no time, but took several hundred men with their centurions, or officers, with him and ran down upon the seething mob, from the castle to the lower platform of the court, where the center of the riot was situated. This quick action probably saved Paul's life; for when the people saw the tribune, they stopped beating their prisoner. As the commanding officer then came nearer, he saw that Paul was the center and, in some way, the occasion of the disturbance, and therefore very naturally concluded that he was a criminal upon whom the Jews were inflicting speedy punishment. Since this was not the time to make inquiry, he took the prisoner in charge and gave command that he be bound with two chains. Having secured him thus and shielding him at least in part against the furious onslaught of the mob, the chiliarch now tried to determine who he was and what he had done. But, as usual with mobs, there no longer was any clear notion of what it was all about; one yelled one thing, someone else another, and it soon became clear to the officer that it was impossible to learn the facts on account of the tumult. So he commanded that Paul be led to the barracks of the Tower Antonia. Thus God had once more saved the life of His servant, since He wanted him to give testimony of the Gospel before some of the mighty ones of this earth.

From <https://www.studylight.org/commentaries/eng/kpc/acts-21.html> accessed December 11, 2023.

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[Charts, Graphics and Short Doctrines](#)

This note was referenced in [Acts 21:39](#).

Kretzmann Commentary Footnote for Acts 21:35–39

At the coming of the tribune with his cohorts, the tumult of the people had died down somewhat: but when the soldiers turned to carry out their commander's order, a new frenzy took hold of the people since their prey seemed about to be snatched from them. So it happened that, when Paul came to the steps that led up to the Tower of Antonia, the maddened people surged about the little band of soldiers with increasing violence in an effort to reach Paul. So perilous was the situation that the soldiers were obliged to lift Paul up and carry him, on account of the fierceness of the people. For the multitude of the people persisted in following, incidentally raising the cry: Kill him! Put him to death! the cry which a Jewish mob was prone to take up, Luke 23:18; John 19:15. When the soldiers, with the prisoner in their midst, had reached the top of the stairway, with the entire Temple area below them, filled with a swirling, roaring mob, and were about to enter into the barracks, Paul turned to the commanding officer with the question whether he would be permitted to speak to him. The latter, in some surprise, asked, Why, do you understand Greek? From the violence of the mob and from other indications the chiliarch had concluded that Paul must undoubtedly be that Egyptian whom Josephus also mentions, the man who had led a band of four thousand murderers, assassins, out into the wilderness. Evidently the tribune thought that the Egyptian had ventured to return to the city after his disgraceful defeat and had now been set upon as an impostor. But Paul corrected him in a few words, telling him that he was a Jew of Tarsus in Cilicia, concerning which he adds, with pardonable pride, that he was a citizen of no mean city, for Tarsus was a great and flourishing city. The tribune's grave suspicions having been removed, Paul now added the earnest request that he be given permission to address the people. It was his intention, even in this emergency, to remove their prejudice against him and the Gospel of Jesus, and thus, if possible, to gain converts for the Word of Grace.

Kretzmann's Commentary places v. 40 with the next five verses of Acts 22.

From <https://www.studylight.org/commentaries/eng/kpc/acts-21.html> accessed December 12, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Acts 21	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
Paul leaves Asia Minor, thus completing his third missionary journey	
Now, it was [time] for us to depart, tearing [ourselves] away from [the elders from Ephesus]. Sailing, we went to Cos, [then] the next [day] to Rhodes, and from there to Patara.	When it came time for us to depart, we tore ourselves away from the Ephesian elders. We got onto a sailing vessel and went to Cos. On the next day, we sailed to Rhodes, and the day after that, to Patara.
Having found a ship crossing over to Phœnicia, [we] got onboard and set sail.	At that point, we searched for and found a ship headed to Phœnicia. We boarded that ship and set sail.
We sighted Cyprus, then leaving [Cyprus] to the left, we continued sailing to Syria. We came to Tyre, for there the ship was being unloaded [of its] cargo.	Off to the port side, we saw Cyprus, and kept on going all the way to Syria. We docked at Tyre, as this is where the ship would unload most of its cargo.
Having found disciples [in Tyre], we remained there for seven days. These [lit., <i>who</i> or <i>which</i>] [disciples] kept on speaking to Paul through the Spirit [telling him] not to enter into Jerusalem.	We found a number of disciples in Tyre, and we stayed there for seven days. These disciples continued speaking to Paul, through the Spirit, telling him not to go to Jerusalem.
Now, when it came to pass [that] our days [there] had come to an end, we exited [the city] to depart [from there].	When these days came to an end, we left the city, planning to depart by sea from there.
All [of the disciples], with [their] wives and children, were escorting us to the outskirts of the city.	All of the elders, along with their women and children, walked with us to the outskirts of the city.
Putting [our] knees down on the shore, [we all] were praying. [Then] we saluted one another as we stepped onto the ship. Then they turned back [to go] to their own [homes].	Before we went our separate ways, we all fell to our knees right there on the shore, praying together to God. As we stepped onto the ship, we saluted one another. The elders and their families stood and watched us sail away; after which, they returned to their homes.
Paul continues on to Jerusalem, receiving several warnings not to	
We completed the voyage from Tyre [and] came to Ptolemais. Having greeted the brothers, we stayed [there] for one day with them.	Having completed the voyage from Tyre, we came to Ptolemais. Having found and interacted with fellow believers there, we stayed a day with them.
On the next [day], having gone out, we went to Caesarea. Having entered the house of Philip the evangelist—[him] having been of the seven [deacons]—we stayed with him. [He had] four unmarried [virgin] daughters who prophesied.	The next, day, we left, going to Caesarea. We located Philip the evangelist there, one of the seven deacons previously selected. We stayed with him at his home. He had four unmarried daughters there who had the gift of prophecy.
Now while [we] remained [there] for many days, a certain one came down from Judæa, a prophet with the name Agabus. After having come directly to us, [and then] loosening Paul's belt, he tied up [Paul's] hands and feet himself.	While we were in Caesarea for a number of days, a certain man named Agabus, who was a prophet, came down to us from Judæa. He came directly to us. He first loosened Paul's belt, and then used that belt to tie up Paul's hands and feet.

A Complete Translation of Acts 21	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
He said to them, “The Holy Spirit speaks to the one having this belt, [saying], ‘Thus the Jews will bind [you] in Jerusalem and then give you over to the hand of the gentiles.’ ”	He prophetically explained, “The Holy Spirit speaks to the owner of this belt, saying, ‘In this way will the Jews tie you up when you are in Jerusalem, and then they will give you over to the gentiles.’ ”
Now, when we heard these things, we ourselves began to exhort [Paul], along with the locals, to not go up to Jerusalem.	As soon as we heard what the prophet had to say, we began to try to convince Paul not to go to Jerusalem. A number of local believers also tried to persuade Paul of the same thing.
Paul then answered, “What do you [all] keep on doing, weeping and breaking my heart? For I [am willing] not only to be bound but also to die in Jerusalem—I keep on having readiness [to endure these things] on behalf of the Lord Jesus.”	Paul then answered them, saying, “What are you trying to do here, weeping and breaking my heart? I am willing to not just be bound in Jerusalem, but even to die there. I am ready to endure anything on behalf of the Lord Jesus.”
[Since Paul], had not been persuaded, we kept quiet, saying, “Let the will of the Lord be done.”	Since we could not persuade Paul, we chose not to speak on this matter anymore. We decided amongst ourselves, “Let God’s will be done, despite Paul’s decision to to go Jerusalem.”
Paul stops off at Mnason’s home	
Now, after these days, having packed up [our possessions], we began going up to Jerusalem.	When it was time, we packed up our traveling possessions and began our trip to Jerusalem.
[Some] of the disciples from Caesarea came together with us, guiding [us] to Mnason—by (one) whom we might be received as guests. [He was] a certain Cypriot, an older disciple.	Some of the disciples from Caesarea went along with us, helping to guide us to the house of Mnason, where we were received as guests. He was an older disciple, originally from Cyprus.
When Paul arrives in Jerusalem, the elders there begin to direct his movements	
We had come to Jerusalem, [and] the brothers [there] welcomed us with joy. The next day, Paul, along with us, went in face to face with James. The elders also arrived [at about the same time].	When we arrived in Jerusalem, the brothers warmly welcomed us. The next day, we all went to meet with James. The elders of the church arrived at about the same time.
Having greeted them, [Paul] described one by one [the things] which God had done among the gentiles through his ministry.	Having greeted them, Paul began to describe just what God had done among the gentiles with each man through his ministry.
Now the ones having heard [this] honored God and they said to [Paul], “You keep on seeing, brother, how [there] are thousands among the believing Jews [here] and all [of them] keep on being zealous of the Law.	Now those hearing this honored God, and then said to Paul, “You have seen how there are thousands of believing Jews here to continue being zealous of the Mosaic Law.
Now, we have been informed about you, that you teach a departure from Moses, to all the Jews throughout the gentile [nations], telling them not to circumcise [their] children nor to keep on walking in [accepted Jewish] customs.	At the same time, we have been informed about you, that you teach all Jews living in gentile nations to depart from Moses, telling them not to circumcise their own children and to stop following accepted Jewish customs.

A Complete Translation of Acts 21

The Kukis Reasonably Literal Translation	Kukis Paraphrase
What then [should] happen? No doubt, [Jewish believers] will hear that you have come [to Jerusalem]. This thing, therefore, do, whatever [it is] that we say.	What exactly should you do during your visit here? No doubt that Jewish believers all over Jerusalem will know that you have come here. So, do what we say to head off any problems.
We have four men [and] they keep on having a vow from themselves. Take these [men] and be purified with them and incur [the expense of the vow which is] upon them—they will shave [their] heads.	We have four men and each of them has taken a self-imposed vow. Take these men and be purified with them, and incur the expense of their vows, which vows begin when they shave their heads.
[By these actions], all [Jewish believers here in Jerusalem] will know [the truth] about you, [so that] no one keeps on being [misinformed]. Instead, [they will know that] you keep on walking judiciously and that [you] keep the Law.	By means of the actions we suggest, all of the Jewish believers here in Jerusalem will know the truth about you, and they will no longer be misinformed. Instead, they know that you walk righteously and judiciously, keeping the Mosaic Law.
Now, concerning the believing gentiles, we, [even] we sent out (a letter) [of decrees] for them to keep; that [they avoid] meat sacrificed to idols, [meat not drained of the animal's] blood, [animals which have been] strangled, and sexual immorality."	Regarding gentile believers, we have already sent out the essential mandates for them to obey. They are to avoid animals offered up to idols, meat not drained of its blood, animals which have been strangled, and sexual immorality."
Despite compromising his integrity, Paul is accused falsely of polluting the Temple	
Paul, having received the men, having the day with them, was made (ceremonially) clean.	Paul, having received the men, spent the day with them, and was made ceremonially clean.
He went into the Temple [courtyard], [thus] proclaiming the completion of the days of purification, until which [time] he offered an offering for each one of them.	He walked into the Temple courtyard to proclaim the completion of the days of their purification, at which time, he offered up an animal sacrifice for each one of them.
As the seven days [of the festival] were about to come to an end, the Jews from Asia (minor), having seen him in the Temple, stirred up the entire crowd and laid [their] hands upon him.	The festival ran for seven days, and, right before it came to an end, many Jews from Asia Minor saw Paul in the Temple courtyard, and they became enraged. They stirred up a large number of people against Paul and put hands on him.
[They were] crying out, "Men, Israelites, help [us]! This man keeps on being the one [who is] against the people, [against] the [Mosaic] Law and [against] this place—he keeps on teaching [these lawless things] to all [people] everywhere.	They were crying out, "Men, Israelites, help us dispense with this man! He keeps on teaching doctrines which are against the people, against the Mosaic Law, and against this place. And he teaches this crap to people everywhere, not just here.
And not only [this], but he has brought Greeks into the Temple and [thus] has defiled this Holy Room."	And besides this, he has brought Greeks into the Temple and, as a result, he has defiled the Holy of Holies."
They had been seeing an Ephesian, Trophimus, in the city with Paul, [so] they assumed that Paul brought him into the Temple [courtyard].	Paul's accusers had seen Paul walking around Jerusalem with Trophimus, a non-Jew. Therefore, they made the assumption that Paul had taken Trophimus into forbidden sections of the Temple courtyard.

A Complete Translation of Acts 21

The Kukis Reasonably Literal Translation	Kukis Paraphrase
When a riot breaks out, the military is sent for	
All the city was thrown into confusion. It came to be a running together of the people. Having laid a hold of Paul, they began dragging him outside of the Temple [courtyard]. Immediately the gates were shut [behind them]. The [Jews] were seeking to put [Paul] to death.	All of the city got out of control. The people of all persuasions ran toward the Temple. The religious Jews grabbed hold of Paul and dragged him outside the Temple courtyard, after which the gates were immediately shut. They intended to kill Paul.
A secret report went up to the chiliarch of the Roman garrison that [informed the chiliarch] that all Jerusalem keeps on being stirred up. [The chiliarch] at once took soldiers and centurions and hastened down to them.	A secret report was taken up to the chiliarch of the Roman garrison, informing him that all Jerusalem was in an uproar and that this could break out into a full-scale riot. The chiliarch quickly gathered some soldiers and centurions and he went down to the Temple entrance.
Those who saw the chiliarch and the soldiers approaching stopped beating Paul. Having approached, the chiliarch laid hold of him and he commanded [that he] be fastened with two chains. Then he inquired [of Paul and the people] who he might be and what he was doing [to stir things up].	When the religious Jews saw the soldiers approaching, they stopped beating Paul. When the chiliarch came near, he ordered that Paul be seized and put into chains. Then he spoke with Paul directly asking him, "Who are you, exactly; and what did you just do?" His soldiers were in the crowd asking similar questions.
Now others are calling out in the crowd, [and] another [is saying something else], so [the chiliarch] was unable to know the truth of him because of the tumult.	Some in the crowd were saying one thing, and others seemed to be saying something else, so the chiliarch found it impossible to determine exactly what the problem was with Paul. There was simply too much noise and chaos taking place.
He commanded [his men] to bring [Paul] into the barracks. Now when he comes to the stairs, [the chiliarch] happens [to have Paul] carried by [his] soldiers because of the violence [exhibited] by the crowd.	Therefore, the chiliarch commanded that Paul be brought to the barracks, where he could be questioned in peace. When they came to the stairs leading up to the military complex for Jerusalem, the chiliarch had Paul lifted up and carried by his soldiers, being concerned about sudden violence from this crowd.
Many people followed them [and they] were crying out, "Lift him up!"	Many people followed them all the way up the stairs and they kept calling out, "Lift him up; let him be crucified!"
Paul asks the chiliarch to be able to speak to the assembled people	
As [Paul] is about to be led into the barracks, [he] kept on saying to the chiliarch, "It is permissible for me to say something directly to you?"	As Paul was being led into the military complex, he tried to get the attention of the chiliarch, saying to him, "Is it permissible for me to speak directly to you?"
The [chiliarch] then declared, "You keep on knowing Greek—[so] you are not the Egyptian, the (one) from before these days, who was stirring up [unrest]; and who led four thousand men from the assassins out into the desert?"	The chiliarch then remarked, "So you know Greek. This means that you cannot be the Egyptian, the man who in previous days had stirred up unrest in this region. Also the man who led his 4000 assassins out into the desert to escape the authorities."

A Complete Translation of Acts 21	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
Paul then said, "I [am] a man indeed; I keep on being a Jew, a [man of] Tarsus, not an insignificant city of Cilicia, a citizen. Now I ask [this] from you: permit me to speak directly to the people [who are gathered here]."	Paul then said, "I am a man, a Jew, in fact. I am a citizen of Tarsus, an important city in Cilicia. I ask this from you: please permit me to speak directly to the people who are gathered here."
[The chiliarch] having permitted him, Paul, having stood up on the steps, motioned the people with [his] hand. A great silence happened [and] he addressed [the people] in the Aramaic language, saying...	Paul, having been given permission from the chiliarch to speak to the people, stood up on the steps, which led into the military complex. He motioned the people with one hand, and they became quiet. He addressed the people in the Aramaic language, saying...
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers* Who Have Taught Acts 21			
	Series	Lesson (s)	Passage
	1965 Acts (#402)	#105–113	Acts 21:1–40
	1992 Spiritual Dynamics (#376)	#1545	Acts 21:4, 8 13
	1992 Spiritual Dynamics (#376)	#1555	Acts 21:4, 8 11
	1992 Spiritual Dynamics (#376)	#1556	Acts 21:11–13
	1992 Spiritual Dynamics (#376)	#1558	Acts 21:17–18
	1992 Spiritual Dynamics (#376)	#1575	Acts 21:4, 8 14
R. B. Thieme, Jr.	1992 Spiritual Dynamics (#376)	#1578	Acts 21:12–14
	1992 Spiritual Dynamics (#376)	#1580	Acts 21:12–14
	1992 Spiritual Dynamics (#376)	#1581	Acts 21:17–23
	1992 Spiritual Dynamics (#376)	#1584	Acts 21:17 24a
	1992 Spiritual Dynamics (#376)	#1586–1589	Acts 21:17–26
	1992 Spiritual Dynamics (#376)	#1595–1599	Acts 21:13, 17–21, 23–25
	1992 Spiritual Dynamics (#376)	#1606	Acts 21:13–14
Grace Notes by Warren Doud	Book of Acts https://www.gracenotes.info/acts/acts100.shtml		Acts 1–28
Dr. Peter Pett	Book of Acts https://www.studylight.org/commentaries/eng/pet/Acts.html		Acts 1–28

Doctrinal Teachers* Who Have Taught Acts 21

	Series	Lesson (s)	Passage
Dr. Thomas Constable	Book of Acts https://planobiblechapel.org/tcon/notes/pdf/Acts.pdf https://www.study-light.org/commentaries/eng/dcc/Acts.html		Acts 1–28
Dr. Robert Dean	https://deanbible.org/new-testament-menuitem/acts-menuitem		Acts 1–28
Syndein	http://syndein.com/Acts.html (which I think are mostly R. B. Thieme, Jr.'s abbreviated notes)		Acts 1–28
Ron Snider	http://www.makarios-bible-church.org/newtest.html		Acts 19–28
Jeremy Thomas	https://fbgbible.org/archive/fbc-acts.htm		Acts 1–28
Dr. John C. Whitcomb and George Zeller	http://www.middle-town-bible-church.org/acts/index.htm		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.

