

Acts

Jesus Ascends to Heaven

1:1 I wrote¹ the former² account,³ Theophilus,⁴ about all that Jesus began to do and teach 1:2 until the day he was taken up to heaven,⁵ after he had given orders⁶ by⁷ the Holy Spirit to the apostles he had chosen. 1:3 To the same apostles⁸ also, after his suffering,⁹ he presented himself alive with many convincing proofs. He was seen by them over a forty-day period¹⁰ and spoke about matters concerning the kingdom of God. 1:4 While he was with them,¹¹ he

¹ tn Or “produced,” Grk “made.”

² tn Or “first.” The translation “former” is preferred because “first” could imply to the modern English reader that the author means that his previous account was the first one to be written down. The Greek term πρῶτος (*prōtos*) does not necessarily mean “first” in an absolute sense, but can refer to the first in a set or series. That is what is intended here – the first account (known as the Gospel of Luke) as compared to the second one (known as Acts).

³ tn The Greek word λόγος (*logos*) is sometimes translated “book” (NRSV, NIV) or “treatise” (KJV). A formal, systematic treatment of a subject is implied, but the word “book” may be too specific and slightly misleading to the modern reader, so “account” has been used.

⁴ sn The former account refers to the Gospel of Luke, which was “volume one” of the two-volume work Luke-Acts.

⁵ tn Grk “O Theophilus,” but the usage of the vocative in Acts with ὦ (*ō*) is unemphatic, following more the classical idiom (see *ExSyn* 69).

⁶ tn The words “to heaven” are not in the Greek text, but are supplied from v. 11. Several modern translations (NIV, NRSV) supply the words “to heaven” after “taken up” to specify the destination explicitly mentioned later in 1:11.

⁷ tn Or “commands.” Although some modern translations render ἐντεταλμένος (*enteitamenos*) as “instructions” (NIV, NRSV), the word implies authority or official sanction (G. Schrenk, *TDNT* 2:545), so that a word like “orders” conveys the idea more effectively. The action of the temporal participle is antecedent (prior) to the action of the verb it modifies (“taken up”).

⁸ tn Or “through.”

⁹ tn Grk “to them”; the referent (the apostles) has been specified in the translation for clarity.

¹⁰ sn After his suffering is a reference to Jesus’ crucifixion and the abuse which preceded it.

¹¹ tn Grk “during forty days.” The phrase “over a forty-day period” is used rather than “during forty days” because (as the other NT accounts of Jesus’ appearances make clear) Jesus was not continually visible to the apostles during the forty days, but appeared to them on various occasions.

¹² tn Or “While he was assembling with them,” or “while he was sharing a meal with them.” There are three basic options for translating the verb συναλιζέω (*sunalizō*): (1) “Eat (salt) with, share a meal with”; (2) “bring together, assemble”; (3) “spend the night with, stay with” (see BDAG 964 s.v.). The difficulty with the first option is that it does not fit the context, and this meaning is not found elsewhere. The second option is difficult because of the singular number and the present tense. The third option is based on a spelling variation of συναλιζόμενος (*sunaulizomenos*), which some minuscules actually read here. The difference in meaning between (2) and (3) is not great, but (3) seems to fit the context somewhat better here.

declared,¹² “Do not leave Jerusalem,¹³ but wait there¹⁴ for what my¹⁵ Father promised,¹⁶ which you heard about from me.”¹⁷ 1:5 For¹⁸ John baptized with water, but you¹⁹ will be baptized with the Holy Spirit not many days from now.”

1:6 So when they had gathered together, they began to ask him,²⁰ “Lord, is this the time when you are restoring the kingdom to Israel?” 1:7 He told them, “You are not permitted to know²¹ the times or periods that the Father has set by his own authority. 1:8 But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the farthest parts²² of the earth.” 1:9 After²³ he had said this, while they were watching, he was lifted up and a cloud hid him from their sight. 1:10 As²⁴ they were still staring into the sky while he was going, suddenly²⁵ two men in white clothing stood near them 1:11 and said, “Men of Galilee, why do

¹² tn Grk “ordered them”; the command “Do not leave” is not in Greek but is an indirect quotation in the original (see note at end of the verse for explanation).

¹³ map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

¹⁴ tn The word “there” is not in the Greek text (direct objects in Greek were frequently omitted when clear from the context).

¹⁵ tn Grk “the,” with the article used as a possessive pronoun (*ExSyn* 215).

¹⁶ tn Grk “for the promise of the Father.” Jesus is referring to the promised gift of the Holy Spirit (see the following verse).

¹⁷ tn Grk “While he was with them, he ordered them not to leave Jerusalem, but to wait there for ‘what my Father promised, which you heard about from me.’” This verse moves from indirect to direct discourse. This abrupt change is very awkward, so the entire quotation has been rendered as direct discourse in the translation.

¹⁸ tn In the Greek text v. 5 is a continuation of the previous sentence, which is long and complicated. In keeping with the tendency of contemporary English to use shorter sentences, a new sentence was started here in the translation.

¹⁹ tn The pronoun is plural in Greek.

²⁰ tn Grk “they began to ask him, saying.” The participle λέγοντες (*legontes*) is redundant in contemporary English and has not been translated. The imperfect tense of the Greek verb ἑρώτων (*erōtōn*) has been translated as an ingressive imperfect.

²¹ tn Grk “It is not for you to know.”

²² tn Or “to the ends.”

²³ tn Grk “And after.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καὶ (*kai*) has not been translated here.

²⁴ tn Grk “And as.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καὶ (*kai*) has not been translated here.

²⁵ tn Grk “behold.”

you stand here¹ looking up into the sky? This same Jesus who has been taken up from you into heaven² will come back in the same way you saw him go into heaven.”

A Replacement for Judas is Chosen

1:12 Then they returned to Jerusalem³ from the mountain⁴ called the Mount of Olives⁵ (which is near Jerusalem, a Sabbath day's journey⁶ away). **1:13** When⁷ they had entered Jerusalem,⁸ they went to the upstairs room where they were staying. Peter⁹ and John, and James, and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus and Simon the Zealot, and Judas son of James were there.¹⁰ **1:14** All these continued together in prayer with one mind, together with the women, along with Mary the mother of Jesus, and his brothers.¹¹ **1:15** In those days¹² Peter stood up among the

believers¹³ (a gathering of about one hundred and twenty people) and said, **1:16** “Brothers,¹⁴ the scripture had to be fulfilled that the Holy Spirit foretold through¹⁵ David concerning Judas – who became the guide for those who arrested Jesus – **1:17** for he was counted as one of us and received a share in this ministry.”¹⁶ **1:18** (Now this man Judas¹⁷ acquired a field with the reward of his unjust deed,¹⁸ and falling headfirst¹⁹ he burst open in the middle and all his intestines²⁰ gushed out. **1:19** This²¹ became known to all who lived in Jerusalem, so that in their own language²² they called that field²³ *Hakeldama*, that is, “Field of Blood.”) **1:20** “For it is written in the book of Psalms, ‘*Let his house become deserted,²⁴ and let there be no one to live in it,²⁵ and ‘Let another take his position of responsibility.²⁶* **1:21** Thus one of the men²⁷ who have accompanied us during all the time the Lord Jesus associated with²⁸ us, **1:22** beginning from his baptism by John until the day he²⁹ was taken up from us – one of these must become a witness of his resurrection together with us.”

1 tn The word “here” is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when clear from the context, but must be supplied for the modern English reader.

2 tc Codex Bezae (D) and several other witnesses lack the words εἰς τὸν οὐρανὸν (*eis ton ouranon*, “into heaven”) here, most likely by way of accidental deletion. In any event, it is hardly correct to suppose that the Western text has intentionally suppressed references to the ascension of Christ here, for the phrase is solidly attested in the final clause of the verse.

tn Or “into the sky.” The Greek word οὐρανός (*ouranos*) may be translated “sky” (vv. 10, 11a) or “heaven” (twice in v. 11b) depending on the context.

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

4 tn Or “from the hill.” The Greek term ὄρος (*oros*) refers to a relatively high elevation of land in contrast with βουνός (*bounos*, “hill”).

5 sn The *Mount of Olives* is the traditional name for this mountain, also called Olivet. The Mount of Olives is really a ridge running north to south about 1.8 mi (3 km) long, east of Jerusalem across the Kidron Valley. Its central elevation is about 100 ft (30 m) higher than Jerusalem. It was named for the large number of olive trees which grew on it.

6 sn The phrase *a Sabbath day's journey* refers to the distance the rabbis permitted a person to travel on the Sabbath without breaking the Sabbath, specified in tractate *Sotah* 5:3 of the Mishnah as 2,000 cubits (a cubit was about 18 inches). In this case the distance was about half a mile (1 km).

7 tn Grk “And when.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καὶ (*kai*) has not been translated here.

8 tn The word “Jerusalem” is not in the Greek text but is implied (direct objects were often omitted when clear from the context).

9 sn In the various lists of the twelve, *Peter* (also called Simon) is always mentioned first (see also Matt 10:1-4; Mark 3:16-19; Luke 6:13-16) and the first four are always the same, though not in the same order after Peter.

10 tn The words “were there” are not in the Greek text, but are implied.

11 sn Jesus' *brothers* are mentioned in Matt 13:55 and John 7:3.

12 tn Grk “And in those days.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καὶ (*kai*) has not been translated here.

13 tn Or “brethren” (but the term includes both male and female believers present in this gathering, as indicated by those named in vv. 13-14).

14 tn Grk “Men brothers.” In light of the compound phrase ἀνδρες ἀδελφοί (*andres adelphoi*, “Men brothers”) Peter's words are best understood as directly addressed to the males present, possibly referring specifically to the twelve (really ten at this point – eleven minus the speaker, Peter) mentioned by name in v. 13.

15 tn Grk “foretold by the mouth of.”

16 tn Or “and was chosen to have a share in this ministry.” The term λαγχάνω (*lanchanō*) here and in 2 Pet 1:1 can be understood as referring to the process of divine choice and thus be translated, “was chosen to have.”

17 tn The referent of “this man” (Judas) was specified in the translation for clarity.

18 tn Traditionally, “with the reward of his wickedness.”

19 tn Traditionally, “falling headlong.”

20 tn Or “all his bowels.”

21 tn Grk “And this.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καὶ (*kai*) has not been translated here.

22 sn *Their own language* refers to Aramaic, the primary language spoken in Palestine in Jesus' day.

23 tn Grk “that field was called.” The passive voice has been converted to active in the translation in keeping with contemporary English style.

24 tn Or “uninhabited” or “empty.”

25 sn A quotation from Ps 69:25.

26 tn Or “Let another take his office.”

sn A quotation from Ps 109:8.

27 tn The Greek term here is ἀνὴρ (*anēr*), which only exceptionally is used in a generic sense of both males and females. In this context, where a successor to Judas is being chosen, only men were under consideration in the original historical context.

28 tn Grk “the Lord Jesus went in and out among us.” According to BDAG 294 s.v. εἰσέρχομαι 1.b.β, “ἐν παντὶ χρόνῳ ὃ εἰσῆλθεν καὶ ἐξῆλθεν ἐφ' ἡμᾶς *went in and out among us = associated with us* Ac 1:21.”

29 tn Here the pronoun “he” refers to Jesus.

1:23 So they¹ proposed two candidates:² Joseph called Barsabbas (also called Justus) and Matthias. 1:24 Then they prayed,³ “Lord, you know the hearts of all. Show us which one of these two you have chosen 1:25 to assume the task⁴ of this service⁵ and apostleship from which Judas turned aside⁶ to go to his own place.”⁷ 1:26 Then⁸ they cast lots for them, and the one chosen was Matthias;⁹ so he was counted with the eleven apostles.¹⁰

The Holy Spirit and the Day of Pentecost

2:1 Now¹¹ when the day of Pentecost had come, they were all together in one place. 2:2 Suddenly¹² a sound¹³ like a violent wind blowing¹⁴ came from heaven¹⁵ and filled the entire house where they were sitting. 2:3 And tongues spreading out like a fire¹⁶ appeared to them and

came to rest on each one of them. 2:4 All¹⁷ of them were filled with the Holy Spirit, and they began to speak in other languages¹⁸ as the Spirit enabled them.¹⁹

2:5 Now there were devout Jews²⁰ from every nation under heaven residing in Jerusalem.²¹ 2:6 When this sound²² occurred, a crowd gathered and was in confusion,²³ because each one heard them speaking in his own language. 2:7 Completely baffled, they said,²⁴ “Aren’t²⁵ all these who are speaking Galileans? 2:8 And how is it that each one of us hears them²⁶ in our own native language?²⁷ 2:9 Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and the province of Asia,²⁸

¹ **tc** Codex Bezae (D) and other Western witnesses have “he proposed,” referring to Peter, thus emphasizing his role above the other apostles. The Western text displays a conscious pattern of elevating Peter in Acts, and thus the singular verb here is a palpably motivated reading.

² **tn** *Grk* “So they proposed two.” The word “candidates” was supplied in the text for clarity.

³ **tn** *Grk* “And praying, they said.” 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.

⁴ **tn** *Grk* “to take the place.”

⁵ **tn** Or “of this ministry.”

⁶ **tn** Or “the task of this service and apostleship which Judas ceased to perform.”

⁷ **sn** *To go to his own place.* This may well be a euphemism for Judas’ judged fate. He separated himself from them, and thus separated he would remain.

⁸ **tn** Here *καί* (*kai*) has been translated as “then” to indicate the continuity with the preceding verse. Greek style often begins sentences or clauses with “and,” but English style does not.

⁹ **tn** *Grk* “and the lot fell on Matthias.”

¹⁰ **tn** Or “he was counted as one of the apostles along with the eleven.”

¹¹ **tn** *Grk* “And” Here *καί* (*kai*) has been translated as “now” to indicate the transition to a new topic. Greek style often begins sentences or clauses with “and,” but English style does not.

¹² **tn** Here *καί* (*kai*) has not been translated for stylistic reasons. It occurs as part of the formula *καὶ ἐγένετο* (*kai egeneto*) which is often left untranslated in Luke-Acts because it is redundant in contemporary English. Here it is possible (and indeed necessary) to translate *ἐγένετο* as “came” so that the initial clause of the English translation contains a verb; nevertheless the translation of the conjunction *καί* is not necessary.

¹³ **tn** Or “a noise.”

¹⁴ **tn** While *φέρω* (*pherō*) generally refers to movement from one place to another with the possible implication of causing the movement of other objects, in Acts 2:2 *φέρομαι* (*pheromai*) should probably be understood in a more idiomatic sense of “blowing” since it is combined with the noun for wind (*πνοή*, *pnōē*).

¹⁵ **tn** Or “from the sky.” The Greek word *οὐρανός* (*ouranos*) may be translated “sky” or “heaven” depending on the context.

¹⁶ **tn** Or “And divided tongues as of fire.” The precise meaning of *διαμερίζομαι* (*diamerizomai*) in Acts 2:3 is difficult to determine. The meaning could be “tongues as of fire dividing up one to each person,” but it is also possible that the individual tongues of fire were divided (“And divided tongues as of fire appeared”). The translation adopted in the text (“tongues spreading out like a fire”) attempts to be somewhat ambiguo-

ous.

¹⁷ **tn** *Grk* “And all.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, *καί* (*kai*) has not been translated here.

¹⁸ **tn** The Greek term is *γλώσσαις* (*glōssais*), the same word used for the tongues of fire.

¹⁹ **sn** *Other languages.* Acts 2:6-7 indicates that these were languages understandable to the hearers, a diverse group from “every nation under heaven.”

²⁰ **tn** *Grk* “just as the spirit gave them to utter.” The verb *ἀποφθέγγομαι* (*apophthengomai*) was used of special utterances in Classical Greek (BDAG 125 s.v.).

²¹ **tn** *Grk* “Jews, devout men.” It is possible that only men are in view here in light of OT commands for Jewish men to make a pilgrimage to Jerusalem at various times during the year (cf. Exod 23:17, 34:23; Deut 16:16). However, other evidence seems to indicate that both men and women might be in view. Luke 2:41-52 shows that whole families would make the temporary trip to Jerusalem. In addition, it is probable that the audience consisted of families who had taken up permanent residence in Jerusalem. The verb *κατοικέω* (*katoikeō*) normally means “reside” or “dwell,” and archaeological evidence from tombs in Jerusalem does indicate that many families immigrated to Jerusalem permanently (see B. Witherington, Acts, 135); this would naturally include women. Also, the word *ἀνήρ* (*anēr*), which usually does mean “male” or “man” (as opposed to woman), sometimes is used generically to mean “a person” (BDAG 79 s.v. 2; cf. Matt 12:41). Given this evidence, then, it is conceivable that the audience in view here is not individual male pilgrims but a mixed group of men and women.

²² **tn** *Grk* “Now there were residing in Jerusalem Jews, devout men from every nation under heaven.”

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

²³ **tn** Or “this noise.”

²⁴ **tn** Or “was bewildered.”

²⁵ **tn** *Grk* “They were astounded and amazed, saying.” The two imperfect verbs, *ἐξίσταντο* (*existanto*) and *ἐθαύμαζον* (*ethaumazon*), show both the surprise and the confusion on the part of the hearers. The verb *ἐξίσταντο* (from *ἐξίστημι*, *existēmi*) often implies an illogical perception or response (BDAG 350 s.v. *ἐξίστημι*): “to be so astonished as to almost fail to comprehend what one has experienced” (L&N 25.218).

²⁶ **tn** *Grk* “Behold, aren’t all these.” The Greek word *ἰδοῦ* (*idou*) at the beginning of this statement has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

²⁷ **tn** *Grk* “we hear them, each one of us.”

²⁸ **tn** *Grk* “in our own language in which we were born.”

²⁹ **tn** *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

2:10 Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene,¹ and visitors from Rome,² 2:11 both Jews and proselytes,³ Cretans and Arabs – we hear them speaking in our own languages about the great deeds God has done!⁴ 2:12 All were astounded and greatly confused, saying to one another, “What does this mean?” 2:13 But others jeered at the speakers,⁵ saying, “They are drunk on new wine!”⁶

Peter’s Address on the Day of Pentecost

2:14 But Peter stood up⁷ with the eleven, raised his voice, and addressed them: “You men of Judea⁸ and all you who live in Jerusalem,⁹ know this¹⁰ and listen carefully to what I say. 2:15 In spite of what you think, these men are not drunk,¹¹ for it is only nine o’clock in the morning.¹² 2:16 But this is what was spoken about through the prophet Joel.¹³

2:17 ‘*And in the last days¹⁴ it will be,*’ *God says,*
‘that I will pour out my Spirit on all people,¹⁵
and your sons and your daughters will prophesy,
and your young men will see visions,
and your old men will dream dreams.

not refer to the continent of Asia.

¹ **tn** According to BDAG 595 s.v. Λιβύη, the western part of Libya, Libya Cyrenaica, is referred to here (see also Josephus, *Ant.* 16.6.1 [16.160] for a similar phrase).

² **map** For location see JP4-A1.

³ **sn** Proselytes refers to Gentile (i.e., non-Jewish) converts to Judaism.

⁴ **tn** Or “God’s mighty works.” Here the genitive τοῦ θεοῦ (*tou theou*) has been translated as a subjective genitive.

⁵ **tn** The words “the speakers” are not in the Greek text, but have been supplied for clarity. Direct objects were frequently omitted in Greek when clear from the context.

⁶ **tn** *Grk* “They are full of new wine!”

sn *New wine* refers to a new, sweet wine in the process of fermentation.

⁷ **tn** *Grk* “standing up.” The participle σταθείς (*statheis*) has been translated as a finite verb due to requirements of contemporary English style.

⁸ **tn** Or “You Jewish men.” “Judea” is preferred here because it is paired with “Jerusalem,” a location. This suggests locality rather than ethnic background is the primary emphasis in the context. As for “men,” the Greek term here is ἀνὴρ (*anēr*), which only exceptionally is used in a generic sense of both males and females. In this context, where “all” who live in Jerusalem are addressed, it is conceivable that this is a generic usage, although it can also be argued that Peter’s remarks were addressed primarily to the men present, even if women were there.

⁹ **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

¹⁰ **tn** *Grk* “let this be known to you.” The passive construction has been translated as an active for stylistic reasons.

¹¹ **tn** *Grk* “These men are not drunk, as you suppose.”

¹² **tn** *Grk* “only the third hour.”

¹³ **sn** Note how in the quotation that follows all genders, ages, and classes are included. The event is like a hope Moses expressed in Num 11:29.

¹⁴ **sn** The phrase *in the last days* is not quoted from Joel, but represents Peter’s interpretive explanation of the current events as falling “in the last days.”

¹⁵ **tn** *Grk* “on all flesh.”

2:18 *Even on my servants,¹⁶ both men and women,*
I will pour out my Spirit in those days, and they will prophesy.¹⁷

2:19 *And I will perform wonders in the sky¹⁸ above*
and miraculous signs¹⁹ on the earth below,
blood and fire and clouds of smoke.

2:20 *The sun will be changed to darkness*
and the moon to blood
before the great and glorious²⁰ day of the Lord comes.

2:21 *And then²¹ everyone who calls on the name of the Lord will be saved.²²*

2:22 “Men of Israel,²³ listen to these words: Jesus the Nazarene, a man clearly attested to you by God with powerful deeds,²⁴ wonders, and miraculous signs²⁵ that God performed among you through him, just as you yourselves know – 2:23 this man, who was handed over by the predetermined plan and foreknowledge of God, you executed²⁶ by nailing him to a cross at the hands of Gentiles.²⁷ 2:24 But God raised him up,²⁸

¹⁶ **tn** *Grk* “slaves.” Although this translation frequently renders δούλος (*doulos*) as “slave,” the connotation is often of one who has sold himself into slavery; in a spiritual sense, the idea is that of becoming a slave of God or of Jesus Christ voluntarily. The voluntary notion is not conspicuous here; hence, the translation “servants.” In any case, the word does not bear the connotation of a free individual serving another. BDAG notes that “servant” for “slave” is largely confined to Biblical transl. and early American times...in normal usage at the present time the two words are carefully distinguished” (BDAG 260 s.v.). The most accurate translation is “bondservant” (sometimes found in the ASV for δοῦλος), in that it often indicates one who sells himself into slavery to another. But as this is archaic, few today understand its force.

¹⁷ **sn** The words *and they will prophesy* in Acts 2:18 are not quoted from Joel 2:29 at this point but are repeated from earlier in the quotation (Acts 2:17) for emphasis. Tongues speaking is described as prophecy, just like intelligible tongues are described in 1 Cor 14:26-33.

¹⁸ **tn** Or “in the heaven.” The Greek word οὐρανός (*ouranos*) may be translated “sky” or “heaven” depending on the context. Here, in contrast to “the earth below,” a reference to the sky is more likely.

¹⁹ **tn** Here the context indicates the miraculous nature of the signs mentioned; this is made explicit in the translation.

²⁰ **tn** Or “and wonderful.”

²¹ **tn** *Grk* “And it will be that.”

²² **sn** A quotation from Joel 2:28-32.

²³ **tn** Or “Israelite men,” although this is less natural English. The Greek term here is ἀνὴρ (*anēr*), 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, although it can also be argued that Peter’s remarks were addressed primarily to the men present, even if women were there.

²⁴ **tn** Or “miraculous deeds.”

²⁵ **tn** Again, the context indicates the miraculous nature of these signs, and this is specified in the translation.

²⁶ **tn** Or “you killed.”

²⁷ **tn** *Grk* “at the hands of lawless men.” At this point the term ἀνομος (*anomos*) refers to non-Jews who live outside the Jewish (Mosaic) law, rather than people who broke any or all laws including secular laws. Specifically it is a reference to the Roman soldiers who carried out Jesus’ crucifixion.

²⁸ **tn** *Grk* “Whom God raised up.”

having released¹ him from the pains² of death, because it was not possible for him to be held in its power.³ **2:25** For David says about him,

*‘I saw the Lord always in front of me,⁴
for he is at my right hand so that I will not
be shaken.*

2:26 *Therefore my heart was glad and my
tongue rejoiced;*

my body⁵ also will live in hope,

2:27 *because you will not leave my soul in
Hades,⁶
nor permit your Holy One to experience⁷
decay.*

2:28 *You have made known to me the paths
of life;
you will make me full of joy with your
presence.⁸*

2:29 “Brothers,⁹ I can speak confidently¹⁰ to you about our forefather¹¹ David, that he both died and was buried, and his tomb is with us to this day. **2:30** So then, because¹² he was a prophet and knew that God *had sworn to him with an oath to seat one of his descendants¹³ on his throne,¹⁴* **2:31** David by foreseeing this¹⁵ spoke about the resurrection of the Christ,¹⁶ that *he was neither abandoned to*

¹ tn Or “having freed.”

² sn The term translated *pains* is frequently used to describe pains associated with giving birth (see Rev 12:2). So there is irony here in the mixed metaphor.

³ tn Or “for him to be held by it” (in either case, “it” refers to death’s power).

⁴ tn Or “always before me.”

⁵ tn Grk “my flesh.”

⁶ tn Or “will not abandon my soul to Hades.” Often “Hades” is the equivalent of the Hebrew term Sheol, the place of the dead.

⁷ tn Grk “to see,” but the literal translation of the phrase “to see decay” could be misunderstood to mean simply “to look at decay,” while here “see decay” is really figurative for “experience decay.”

⁸ sn A quotation from Ps 16:8-11.

⁹ tn Since this represents a continuation of the address beginning in v.14 and continued in v.22, “brothers” has been used here rather than a generic expression like “brothers and sisters.”

¹⁰ sn Peter’s certainty is based on well-known facts.

¹¹ tn Or “about our noted ancestor,” “about the patriarch.”

¹² tn The participles ὑπάρχων (*huparchōn*) and εἰδώς (*eidōs*) are translated as causal adverbial participles.

¹³ tn Grk “one from the fruit of his loins.” “Loins” is the traditional translation of ὀσφύς (*osphus*), referring to the male genital organs. A literal rendering like “one who came from his genital organs” would be regarded as too specific and perhaps even vulgar by many contemporary readers. Most modern translations thus render the phrase “one of his descendants.”

¹⁴ sn An allusion to Ps 132:11 and 2 Sam 7:12-13, the promise in the Davidic covenant.

¹⁵ tn Grk “David foreseeing spoke.” The participle προειδών (*proeidōn*) is taken as indicating means. It could also be translated as a participle of attendant circumstance: “David foresaw [this] and spoke.” The word “this” is supplied in either case as an understood direct object (direct objects in Greek were often omitted, but must be supplied for the modern English reader).

¹⁶ tn Or “the Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

sn The term χριστός (*christos*) was originally an adjective (“anointed”), developing in LXX into a substantive (“an anointed one”), then developing still further into a technical generic term (“the anointed one”). In the intertestamental period it developed further into a technical term referring to the hoped-for anointed one, that is, a specific individual. In the NT

Hades,¹⁷ nor did his body¹⁸ experience¹⁹ decay.²⁰

2:32 This Jesus God raised up, and we are all witnesses of it.²¹ **2:33** So then, exalted²² to the right hand²³ of God, and having received²⁴ the promise of the Holy Spirit²⁵ from the Father, he has poured out²⁶ what you both see and hear. **2:34** For David did not ascend into heaven, but he himself says,

‘The Lord said to my lord,

“Sit²⁷ at my right hand

2:35 *until I make your enemies a footstool²⁸
for your feet.”²⁹*

2:36 Therefore let all the house of Israel know beyond a doubt³⁰ that God has made this Jesus whom you crucified³¹ both Lord³² and Christ.³³

the development starts there (technical-specific), is so used in the gospels, and then develops in Paul’s letters to mean virtually Jesus’ last name.

¹⁷ tn Or “abandoned in the world of the dead.” The translation “world of the dead” for Hades is suggested by L&N 1.19. The phrase is an allusion to Ps 16:10.

¹⁸ tn Grk “flesh.” See v. 26b-27. The reference to “body” in this verse picks up the reference to “body” in v. 26. The Greek term σάρξ (*sarx*) in both verses literally means “flesh”; however, the translation “body” stresses the lack of decay of his physical body. The point of the verse is not merely the lack of decay of his flesh alone, but the resurrection of his entire person, as indicated by the previous parallel line “he was not abandoned to Hades.”

¹⁹ tn Grk “see,” but the literal translation of the phrase “see decay” could be misunderstood to mean simply “look at decay,” while here “see decay” is really figurative for “experience decay.”

²⁰ sn An allusion to Ps 16:10.

²¹ tn Or “of him”; Grk “of which [or whom] we are all witnesses” (Acts 1:8).

²² tn The aorist participle ὑψωθείς (*hupsōtheis*) could be taken temporally: “So then, after he was exalted...” In the translation the more neutral “exalted” (a shorter form of “having been exalted”) was used to preserve the ambiguity of the original Greek.

²³ sn The expression *the right hand of God* represents supreme power and authority. Its use here sets up the quotation of Ps 110:1 in v. 34.

²⁴ tn The aorist participle λαβών (*labōn*) could be taken temporally: “So then, after he was exalted...and received from the Father the promised Holy Spirit.” In the translation the more neutral “having received” was used to preserve the ambiguity of the original Greek.

²⁵ tn Here the genitive τοῦ πνεύματος (*tou pneumatos*) is a genitive of apposition; the promise consists of the Holy Spirit.

²⁶ sn The use of the verb *poured out* looks back to 2:17-18, where the same verb occurs twice.

²⁷ sn *Sit at my right hand.* The word “sit” alludes back to the promise of “seating one on his throne” in v. 30.

²⁸ sn The metaphor *make your enemies a footstool* portrays the complete subjugation of the enemies.

²⁹ sn A quotation from Ps 110:1, one of the most often-cited OT passages in the NT, pointing to the exaltation of Jesus.

³⁰ tn Or “know for certain.” This term is in an emphatic position in the clause.

³¹ tn Grk “has made him both Lord and Christ, this Jesus whom you crucified.” The clause has been simplified in the translation by replacing the pronoun “him” with the explanatory clause “this Jesus whom you crucified” which comes at the end of the sentence.

³² sn *Lord.* This looks back to the quotation of Ps 110:1 and the mention of “calling on the Lord” in 2:21. Peter’s point is that the Lord on whom one calls for salvation is Jesus, because he is the one mediating God’s blessing of the Spirit as a sign of the presence of salvation and the last days.

³³ tn Or “and Messiah”; both “Christ” (Greek) and “Messiah”

The Response to Peter's Address

2:37 Now when they heard this,¹ they were acutely distressed² and said to Peter and the rest of the apostles, "What should we do, brothers?" 2:38 Peter said to them, "Repent, and each one of you be baptized³ in the name of Jesus Christ⁴ for⁵ the forgiveness of your sins, and you will receive the gift of the Holy Spirit.⁶ 2:39 For the promise⁷ is for you and your children, and for all who are far away, as many as the Lord our God will call to himself." 2:40 With many other words he testified⁸ and exhorted them saying,

(Hebrew and Aramaic) mean "one who has been anointed."
sn See the note on *Christ* in 2:31.

1 tn The word "this" is not in the Greek text. Direct objects were often omitted in Greek, but must be supplied for the modern English reader.

2 tn Grk "they were pierced to the heart" (an idiom for acute emotional distress).

3 tn The verb is a third person imperative, but the common translation "let each of you be baptized" obscures the imperative force in English, since it sounds more like a permissive ("each of you may be baptized") to the average English reader.

4 tn Or "Messiah"; both "Christ" (Greek) and "Messiah" (Hebrew and Aramaic) mean "one who has been anointed."

sn In the name of *Jesus Christ*. Baptism in Messiah Jesus' name shows how much authority he possesses.

5 tn There is debate over the meaning of εἰς in the prepositional phrase εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν (*eis aphesin tōn hamartiōn humōn*, "for/because of/with reference to the forgiveness of your sins"). Although a causal sense has been argued, it is difficult to maintain here. *ExSyn* 369-71 discusses at least four other ways of dealing with the passage: (1) The baptism referred to here is physical only, and εἰς has the meaning of "for" or "unto." Such a view suggests that salvation is based on works – an idea that runs counter to the theology of Acts, namely: (a) repentance often precedes baptism (cf. Acts 3:19; 26:20), and (b) salvation is entirely a gift of God, not procured via water baptism (Acts 10:43 [cf. v. 47]; 13:38-39, 48; 15:11; 16:30-31; 20:21; 26:18); (2) The baptism referred to here is spiritual only. Although such a view fits well with the theology of Acts, it does not fit well with the obvious meaning of "baptism" in Acts – especially in this text (cf. 2:41); (3) The text should be repunctuated in light of the shift from second person plural to third person singular back to second person plural again. The idea then would be, "Repent for/with reference to your sins, and let each one of you be baptized..." Such a view is an acceptable way of handling εἰς, but its subtlety and awkwardness count against it; (4) Finally, it is possible that to a first-century Jewish audience (as well as to Peter), the idea of baptism might incorporate both the spiritual reality and the physical symbol. That Peter connects both closely in his thinking is clear from other passages such as Acts 10:47 and 11:15-16. If this interpretation is correct, then Acts 2:38 is saying very little about the specific theological relationship between the symbol and the reality, only that historically they were viewed together. One must look in other places for a theological analysis. For further discussion see R. N. Longenecker, "Acts," *EBC* 9:283-85; B. Witherington, Acts, 154-55; F. F. Bruce, *The Acts of the Apostles: The Greek Text with Introduction and Commentary*, 129-30; BDAG 290 s.v. εἰς 4f.

6 tn Here the genitive τοῦ ἁγίου πνεύματος (*tou hagiou pneumatos*) is a genitive of apposition; the gift consists of the Holy Spirit.

7 sn The promise refers to the *promise of the Holy Spirit* that Jesus received from the Father in 2:33 and which he now pours out on others. The promise consists of the *Holy Spirit* (see note in 2:33). Jesus is the active mediator of God's blessing.

8 tn Or "warned."

"Save yourselves from this perverse⁹ generation!" 2:41 So those who accepted¹⁰ his message¹¹ were baptized, and that day about three thousand people¹² were added.¹³

The Fellowship of the Early Believers

2:42 They were devoting themselves to the apostles' teaching and to fellowship,¹⁴ to the breaking of bread and to prayer.¹⁵ 2:43 Reverential awe¹⁶ came over everyone,¹⁷ and many wonders and miraculous signs¹⁸ came about by the apostles. 2:44 All who believed were together and held¹⁹ everything in common, 2:45 and they began selling²⁰ their property²¹ and possessions and distributing the proceeds²² to everyone, as anyone had need. 2:46 Every day²³ they continued to gather together by common consent in the temple courts,²⁴ breaking bread from²⁵ house to house, sharing their food with glad²⁶ and humble hearts,²⁷ 2:47 praising God and having the good will²⁸ of all the people. And the Lord was adding

9 tn Or "crooked" (in a moral or ethical sense). See Luke 3:5.

10 tn Or "who acknowledged the truth of."

11 tn Grk "word."

12 tn Grk "souls" (here an idiom for the whole person).

13 tn Or "were won over."

14 sn Fellowship refers here to close association involving mutual involvement and relationships.

15 tn Grk "prayers." This word was translated as a collective singular in keeping with English style.

16 tn Or "Fear."

17 tn Grk "on every soul" (here "soul" is an idiom for the whole person).

18 tn In this context the miraculous nature of these signs is implied. Cf. BDAG 920 s.v. σημείον 2.a.

19 tn Grk "had."

20 tn The imperfect verb has been translated as an ingressive ("began..."). Since in context this is a description of the beginning of the community of believers, it is more likely that these statements refer to the start of various activities and practices that the early church continued for some time.

21 tn It is possible that the first term for property (κτῆματα, *ktēmata*) refers to real estate (as later usage seems to indicate) while the second term (ὑπάρξεις, *huparxeis*) refers to possessions in general, but it may also be that the two terms are used together for emphasis, simply indicating that all kinds of possessions were being sold. However, if the first term is more specifically a reference to real estate, it foreshadows the incident with Ananias and Sapphira in Acts 5:1-11.

22 tn Grk "distributing them" (αὐτά, *auta*). The referent (the proceeds of the sales) has been specified in the translation for clarity.

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

24 tn Grk "in the temple." This is actually a reference to the courts surrounding the temple proper, and has been translated accordingly.

25 tn Here κατά (*kata*) is used as a distributive (BDAG 512 s.v. B.1.d).

26 sn The term *glad* (Grk "gladness") often refers to joy brought about by God's saving acts (Luke 1:14, 44; also the related verb in 1:47; 10:21).

27 tn Grk "with gladness and humbleness of hearts." It is best to understand καρδίας (*kardias*) as an attributed genitive, with the two nouns it modifies actually listing attributes of the genitive noun which is related to them.

28 tn Or "the favor."

to their number every day⁴ those who were being saved.

Peter and John Heal a Lame Man at the Temple

3:1 Now Peter and John were going up to the temple at the time² for prayer,³ at three o'clock in the afternoon.⁴ **3:2** And a man lame⁵ from birth⁶ was being carried up, who was placed at the temple gate called "the Beautiful Gate" every day⁷ so he could beg for money⁸ from those going into the temple courts.⁹ **3:3** When he saw Peter and John about to go into the temple courts,¹⁰ he asked them for money.¹¹ **3:4** Peter looked directly¹² at him (as did John) and said, "Look at us!" **3:5** So the lame man¹³ paid attention to the men, expecting to receive something from them. **3:6** But Peter said, "I have no silver or gold,¹⁴ but what I do have I give you. In the name¹⁵ of Jesus Christ¹⁶ the Nazarene, stand up

and¹⁷ walk!" **3:7** Then¹⁸ Peter¹⁹ took hold²⁰ of him by the right hand and raised him up, and at once the man's²¹ feet and ankles were made strong.²² **3:8** He²³ jumped up,²⁴ stood and began walking around, and he entered the temple courts²⁵ with them, walking and leaping and praising God. **3:9** All²⁶ the people saw him walking and praising God, **3:10** and they recognized him as the man who used to sit and ask for donations²⁷ at the Beautiful Gate of the temple, and they were filled with astonishment and amazement²⁸ at what had happened to him.

Peter Addresses the Crowd

3:11 While the man²⁹ was hanging on to Peter and John, all the people, completely as-

¹ **tn** BDAG 437 s.v. ἡμέρα 2.c has "every day" for this phrase.

² **tn** Grk "hour."

³ **sn** *Going up to the temple at the time for prayer.* The earliest Christians, being of Jewish roots, were still participating in the institutions of Judaism at this point. Their faith in Christ did not make them non-Jewish in their practices.

⁴ **tn** Grk "at the ninth hour." This is calculated from sunrise (Josephus, *Ant.* 14.4.3 [14.65]; Dan 9:21).

⁵ **tn** Or "crippled."

⁶ **tn** Grk "from his mother's womb."

⁷ **tn** BDAG 437 s.v. ἡμέρα 2.c has "every day" for this phrase.

⁸ **tn** Grk "alms." The term "alms" is not in common use today, so what the man expected, "money," is used in the translation instead. The idea is that of money given as a gift to someone who was poor. Giving alms was viewed as honorable in Judaism (Tob 1:3, 16; 12:8-9; *m. Pe'ah* 1:1). See also Luke 11:41; 12:33; Acts 9:36; 10:2, 4, 31; 24:17.

⁹ **tn** Grk "the temple." This is actually a reference to the courts surrounding the temple proper, and has been translated accordingly.

sn *Into the temple courts.* The exact location of this incident is debated. The "Beautiful Gate" referred either to the Nicanor Gate (which led from the Court of the Gentiles into the Court of Women) or the Shushan Gate at the eastern wall.

¹⁰ **tn** Grk "the temple." This is actually a reference to the courts surrounding the temple proper, and has been translated accordingly.

sn See the note on the phrase *the temple courts* in the previous verse.

¹¹ **tn** Grk "alms." See the note on the word "money" in the previous verse.

¹² **tn** Grk "Peter, looking directly at him, as did John, said." The participle ἀτενίσας (*atenisas*) has been translated as a finite verb due to requirements of contemporary English style.

¹³ **tn** Grk "So he"; the referent (the lame man) has been specified in the translation for clarity.

¹⁴ **tn** Or "I have no money." L&N 6.69 classifies the expression ἀργύριον καὶ χρυσίον (*argurion kai chrusion*) as an idiom that is a generic expression for currency, thus "money."

¹⁵ **sn** *In the name.* Note the authority in the name of Jesus the Messiah. His presence and power are at work for the man. The reference to "the name" is not like a magical incantation, but is designed to indicate the agent who performs the healing. The theme is quite frequent in Acts (2:38 plus 21 other times).

¹⁶ **tn** Or "Messiah"; both "Christ" (Greek) and "Messiah" (Hebrew and Aramaic) mean "one who has been anointed."

¹⁷ **tc** The words "stand up and" (ἔγειρε καὶ, *egeire kai*) are not in a few mss (N B D sa), but are included in A C E Ψ 095 33 1739 ℣ lat sy mae bo. The external testimony is thus fairly evenly divided, with few but important representatives of the Alexandrian and Western texttypes supporting the shorter reading. Internally, the words look like a standard scribal emendation, and may have been motivated by other healing passages where Jesus gave a similar double command (cf. Matt 9:5; Mark 2:9, [11]; Luke 5:23; [6:8]; John 5:8). On the other hand, there is some motivation for deleting ἔγειρε καὶ here, namely, unlike Jesus' healing miracles, Peter raises (ἤγειρεν, *egeiren*) the man to his feet (v. 7) rather than the man rising on his own. In light of the scribal tendency to harmonize, especially in immediate context, the longer reading is slightly preferred.

¹⁸ **tn** Here καὶ (*kai*) has been translated as "Then" to reflect the sequence of events.

¹⁹ **tn** Grk "he"; the referent (Peter) has been specified in the translation for clarity.

²⁰ **tn** Grk "Peter taking hold of him...raised him up." The participle πιάσας (*piasas*) has been translated as a finite verb due to requirements of contemporary English style.

²¹ **tn** Grk "his"; the referent (the man) has been specified in the translation for clarity.

²² **sn** *At once the man's feet and ankles were made strong.* Note that despite the past lameness, the man is immediately able to walk. The restoration of his ability to walk pictures the presence of a renewed walk, a fresh start at life; this was far more than money would have given him.

²³ **tn** Grk "And he." Because of the length and complexity of the Greek sentence, the conjunction καὶ (*kai*) has not been translated here. Instead a new English sentence is begun.

²⁴ **tn** Grk "Jumping up, he stood." The participle ἐξἄλλόμενος (*exallomenos*) has been translated as a finite verb due to requirements of contemporary English style. It is possible that the paralyzed man actually jumped off the ground, but more probably this term simply refers to the speed with which he stood up. See L&N 15.240.

²⁵ **tn** Grk "the temple." This is actually a reference to the courts surrounding the temple proper, and has been translated accordingly.

²⁶ **tn** Grk "And all." Because of the difference between Greek style, which often begins sentences or clauses with "and," and English style, which generally does not, καὶ (*kai*) has not been translated here.

²⁷ **tn** Grk "alms," but this term is not in common use today, so the closest modern equivalent, "donations," is used instead. The idea is that of a donation to charity.

²⁸ **sn** *Amazement* is a frequent response to miracles of Jesus or the apostles. These took the ancients by as much surprise as they would people today. But in terms of response to what God is doing, amazement does not equal faith (Luke 4:36; 5:9, 26; 7:16).

²⁹ **tn** Grk "he"; the referent (the man) has been specified in the translation for clarity.

tounded, ran together to them in the covered walkway¹ called Solomon's Portico.² **3:12** When Peter saw this, he declared to the people, "Men of Israel,³ why are you amazed at this? Why⁴ do you stare at us as if we had made this man⁵ walk by our own power or piety? **3:13** The God of Abraham, Isaac, and Jacob,⁶ the God of our forefathers,⁷ has glorified⁸ his servant⁹ Jesus, whom you handed over and rejected¹⁰ in the presence of Pilate after he had decided¹¹ to release him. **3:14** But you rejected¹² the Holy and Righteous One and asked that a man who was a murderer be released to you. **3:15** You killed¹³ the Originator¹⁴ of life, whom God raised¹⁵ from the dead. To this fact we are witnesses!¹⁶ **3:16** And on the

basis of faith in Jesus¹⁷ name,¹⁸ his very name has made this man – whom you see and know – strong. The¹⁹ faith that is through Jesus²⁰ has given him this complete health in the presence²¹ of you all. **3:17** And now, brothers, I know you acted in ignorance,²² as your rulers did too. **3:18** But the things God foretold²³ long ago through²⁴ all the prophets – that his Christ²⁵ would suffer – he has fulfilled in this way. **3:19** Therefore repent and turn back so that your sins may be wiped out, **3:20** so that times of refreshing²⁶ may come from the presence of the Lord,²⁷ and so that he may send the Messiah²⁸ appointed²⁹ for you – that is, Jesus. **3:21** This one³⁰ heaven must³¹ receive until the time all things are

1 tn Or "portico," "colonnade"; *Grk* "stoa." The translation "covered walkway" (a descriptive translation) was used here because the architectural term "portico" or "colonnade" is less familiar. However, the more technical term "portico" was retained in the actual name that follows.

2 sn *Solomon's Portico* was a covered walkway formed by rows of columns supporting a roof and open on the inner side facing the center of the temple complex. It was located on the east side of the temple (Josephus, *Ant.* 15.11.3-5 [15.391-420], 20.9.7 [20.221]) and was a place of commerce and conversation.

3 tn Or perhaps "People of Israel," since this was taking place in Solomon's Portico and women may have been present. The Greek ἄνδρες Ἰσραηλῖται (*andres Israēlītai*) used in the plural would normally mean "men, gentlemen" (BDAG 79 s.v. ἄνθρωπος 1.a).

4 tn *Grk* "or why."

5 tn *Grk* "him"; the referent (the man) has been specified in the translation for clarity.

6 tc † The repetition of ὁ θεός (*ho theos*, "God") before the names of Isaac and Jacob is found in 𐤆⁷⁴ 𐤒 C (A D without article) 36 104 1175 pc lat. The omission of the second and third ὁ θεός is supported by B E Ψ 33 1739 𐤀 pc. The other time that Exod 3:6 is quoted in Acts (7:32) the best witnesses also lack the repeated ὁ θεός, but the three other times this OT passage is quoted in the NT the full form, with the thrice-mentioned θεός, is used (Matt 22:32; Mark 12:26; Luke 20:37). Scribes would be prone to conform the wording here to the LXX; the longer reading is thus most likely not authentic. NA²⁷ has the words in brackets, indicating doubts as to their authenticity.

7 tn Or "ancestors"; *Grk* "fathers."

8 sn The reference to the God of the patriarchs is a reminder that God is the God of the nation and of promises. The phrase *God of our forefathers* is from the Hebrew scriptures (Exod 3:6, 15-16; 4:5; see also the Jewish prayer known as "The Eighteen Benedictions"). Once again, event has led to explanation, or what is called the "sign and speech" pattern.

9 sn *Has glorified.* Jesus is alive, raised and active, as the healing illustrates so dramatically how God honors him.

9 sn *His servant.* The term *servant* has messianic connotations given the context of the promise, the note of suffering, and the titles and functions noted in vv. 14-15.

10 tn Or "denied," "disowned."

11 tn This genitive absolute construction could be understood as temporal ("when he had decided") or concessive ("although he had decided").

12 tn Or "denied," "disowned."

13 tn Or "You put to death."

14 tn Or "Founder," "founding Leader."

15 sn *Whom God raised.* God is the main actor here, as he testifies to Jesus and vindicates him.

16 tn *Grk* "whom God raised from the dead, of which we are witnesses." The two consecutive relative clauses make for awkward English style, so the second was begun as a new sentence with the words "to this fact" supplied in place of the Greek relative pronoun to make a complete sentence in Eng-

lish.

sn *We are witnesses.* Note the two witnesses here, Peter and John (Acts 5:32; Heb 2:3-4).

17 tn *Grk* "in his name"; the referent (Jesus) has been specified in the translation for clarity.

18 sn Here is another example of appeal to the person by mentioning the name. See the note on the word *name* in 3:6.

19 tn *Grk* "see and know, and the faith." Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation and καί (*kai*, "and") has not been translated.

20 tn *Grk* "him"; the referent (Jesus) has been specified in the translation for clarity.

sn *The faith that is through Jesus.* Note how this verse explains how the claim to "faith in Jesus' name" works and what it means. To appeal to the name is to point to the person. It is not clear that the man expressed faith before the miracle. This could well be a "grace-faith miracle" where God grants power through the apostles to picture how much a gift life is (Luke 17:11-19). Christology and grace are emphasized here.

21 tn Or "in full view."

22 sn The *ignorance* Peter mentions here does not excuse them from culpability. It was simply a way to say "you did not realize the great mistake you made."

23 sn *God foretold.* Peter's topic is the working out of God's plan and promise through events the scriptures also note.

24 tn *Grk* "by the mouth of" (an idiom).

25 tn Or "Messiah"; both "Christ" (Greek) and "Messiah" (Hebrew and Aramaic) mean "one who has been anointed."

sn See the note on *Christ* in 2:31.

26 tn Or "relief."

sn *Times of refreshing.* The phrase implies relief from difficult, distressful or burdensome circumstances. It is generally regarded as a reference to the messianic age being ushered in.

27 tn The words "so that...Lord" are traditionally placed in v. 19 by most English translations, but in the present translation the verse division follows the standard critical editions of the Greek text (NA²⁷, UBS⁴).

28 tn Or "the Christ"; both "Christ" (Greek) and "Messiah" (Hebrew and Aramaic) mean "one who has been anointed."

sn *He may send the Messiah appointed for you – that is, Jesus.* The language points to the expectation of Jesus' return to gather his people. It is a development of the question raised in Acts 1:6.

29 tn Or "designated in advance."

30 tn *Grk* "whom," continuing the sentence from v. 20.

31 sn The term *must* used here (δεῖ, *dei*, "it is necessary") is a key Lukan term to point to the plan of God and what must occur.

restored,¹ which God declared² from times long ago³ through his holy prophets. 3:22 Moses said, ‘*The Lord your God will raise up for you a prophet like me from among your brothers. You must obey⁴ him in everything he tells you.*⁵ 3:23 *Every person⁶ who does not obey that prophet will be destroyed and thus removed⁷ from the people.*⁸ 3:24 And all the prophets, from Samuel and those who followed him, have spoken about and announced⁹ these days. 3:25 You are the sons of the prophets and of the covenant that God made with your ancestors,¹⁰ saying to Abraham, ‘*And in your descendants¹¹ all the nations¹² of the earth will be blessed.*¹³

3:26 God raised up¹⁴ his servant and sent him first to you, to bless you by turning¹⁵ each one of you from your iniquities.”¹⁶

The Arrest and Trial of Peter and John

4:1 While Peter and John¹⁷ were speaking to the people, the priests and the commander¹⁸ of the temple guard¹⁹ and the Sadducees²⁰ came up²¹ to them, 4:2 angry²² because they were teaching the people and announcing²³ in Jesus the resurrection of the dead. 4:3 So²⁴ they seized²⁵ them and put them in jail²⁶ until the next day (for it was already evening). 4:4 But many of those who had listened to²⁷ the message²⁸ believed, and the number of the men²⁹ came to about five thousand.

¹ **tn** *Grk* “until the times of the restoration of all things.” Because of the awkward English style of the extended genitive construction, and because the following relative clause has as its referent the “time of restoration” rather than “all things,” the phrase was translated “until the time all things are restored.”

sn *The time all things are restored.* What that restoration involves is already recorded in the scriptures of the nation of Israel.

² **tn** Or “spoke.”

³ **tn** Or “from all ages past.”

sn *From times long ago.* Once again, God’s plan is emphasized.

⁴ **tn** *Grk* “hear,” but the idea of “hear and obey” or simply “obey” is frequently contained in the Greek verb ἀκούω (*akouō*); see L&N 36.14) and the following context (v. 23) makes it clear that failure to “obey” the words of this “prophet like Moses” will result in complete destruction.

sn A quotation from Deut 18:15. By quoting Deut 18:15 Peter declared that Jesus was the eschatological “prophet like [Moses]” mentioned in that passage, who reveals the plan of God and the way of God.

⁶ **tn** *Grk* “every soul” (here “soul” is an idiom for the whole person).

⁷ **tn** Or “will be completely destroyed.” In Acts 3:23 the verb ἐξολεθρεύω (*exolethreūō*) is translated “destroy and remove” by L&N 20.35.

⁸ **sn** A quotation from Deut 18:19, also Lev 23:29. The OT context of Lev 23:29 discusses what happened when one failed to honor atonement. One ignored the required sacrifice of God at one’s peril.

⁹ **tn** Or “proclaimed.”

sn *All the prophets...have spoken about and announced.* What Peter preaches is rooted in basic biblical and Jewish hope as expressed in the OT scriptures.

¹⁰ **tn** Or “forefathers”; *Grk* “fathers.”

¹¹ **tn** Or “in your offspring”; *Grk* “in your seed.”

sn *In your descendants* (*Grk* “in your seed”). Seed has an important ambiguity in this verse. The blessing comes from the servant (v. 26), who in turn blesses the responsive children of the covenant as the scripture promised. Jesus is the seed who blesses the seed.

¹² **tn** Or “families.” The Greek word πατριά (*patria*) can indicate persons of succeeding generations who are related by birth (“lineage,” “family”) but it can also indicate a relatively large unit of people who make up a sociopolitical group and who share a presumed biological descent. In many contexts πατριά is very similar to ἔθνος (*ethnos*) and λαός (*laos*). In light of the context of the OT quotation, it is better to translate πατριά as “nations” here.

¹³ **sn** A quotation from Gen 22:18.

¹⁴ **tn** *Grk* “God raising up his servant, sent him.” The participle ἀναστήσας (*anastēsas*) has been translated as a finite verb due to requirements of contemporary English style. Some translations (e.g., NIV, NRSV) render this participle as temporal (“when God raised up his servant”).

¹⁵ **sn** The picture of *turning* is again seen as the appropriate response to the message. See v. 19 above. In v. 19 it was “turning to,” here it is “turning away from.” The direction of the two metaphors is important.

¹⁶ **tn** For the translation of plural πονηρία (*ponēria*) as “iniquities,” see G. Harder, *TDNT* 6:565. The plural is important, since for Luke turning to Jesus means turning away from sins, not just the sin of rejecting Jesus.

¹⁷ **tn** *Grk* “While they”; the referents (Peter and John) have been specified in the translation for clarity.

¹⁸ **tn** Or “captain.”

¹⁹ **tn** *Grk* “the official of the temple,” a title for the commander of the Jewish soldiers guarding the temple (thus the translation, “the commander of the temple guard”). See L&N 37.91.

sn *The commander of the temple guard* was the title of the officer commanding the Jewish soldiers responsible for guarding and keeping order in the temple courts in Jerusalem.

²⁰ **sn** The *Sadducees* controlled the official political structures of Judaism at this time, being the majority members of the Sanhedrin. They were known as extremely strict on law and order issues (Josephus, *J. W.* 2.8.2 [2.119], 2.8.14 [2.164-166]; *Ant.* 13.5.9 [13.171-173], 13.10.6 [13.293-298], 18.1.2 [18.11], 18.1.4 [18.16-17], 20.9.1 [20.199]; *Life* 2 [10-11]). See also Matt 3:7; 16:1-12; 22:23-34; Mark 12:18-27; Luke 20:27-38; Acts 5:17; 23:6-8.

²¹ **tn** Or “approached.” This verb often denotes a sudden appearing (BDAG 418 s.v. ἐφίστημι 1).

²² **tn** Or “greatly annoyed,” “provoked.”

²³ **tn** Or “proclaiming.”

²⁴ **tn** *Grk* “And” Here καί (*kai*) has been translated as “so” to indicate the logical sequence of events.

²⁵ **tn** Or “they arrested”; *Grk* “they laid hands on.”

²⁶ **tn** Or “prison,” “custody.”

²⁷ **tn** Or “had heard.”

²⁸ **tn** Or “word.”

²⁹ **tn** In the historical setting it is likely that only men are referred to here. The Greek term ἀνήρ (*anēr*) usually refers to males or husbands rather than people in general. Thus to translate “of the people” would give a false impression of the number, since any women and children were apparently not included in the count.

4:5 On the next day,¹ their rulers, elders, and experts in the law² came together³ in Jerusalem.⁴ 4:6 Annas the high priest was there, and Caiaphas, John, Alexander, and others who were members of the high priest's family.⁵ 4:7 After⁶ making Peter and John⁷ stand in their midst, they began to inquire, "By what power or by what name⁸ did you do this?" 4:8 Then Peter, filled with the Holy Spirit,⁹ replied,¹⁰ "Rulers of the people and elders,¹¹ 4:9 if¹² we are being examined¹³ today for a good deed¹⁴ done to a sick man – by what means this man was healed¹⁵ – 4:10 let it be known to all of you and to all the people of Israel that by the name of Jesus Christ¹⁶ the Nazarene whom you crucified, whom God raised from the dead, this man stands

before you healthy. 4:11 This Jesus¹⁷ is *the stone that was rejected by you,¹⁸ the builders, that has become the cornerstone.¹⁹* 4:12 And there is salvation in no one else, for there is no other name under heaven given among people²⁰ by which we must²¹ be saved."

4:13 When they saw the boldness²² of Peter and John, and discovered²³ that they were uneducated²⁴ and ordinary²⁵ men, they were amazed and recognized these men had been with Jesus. 4:14 And because they saw the man who had been healed standing with them, they had nothing to say against this.²⁶ 4:15 But when they had ordered them to go outside the council,²⁷ they began to confer with one another, 4:16 saying, "What should we do with these men? For it is plain²⁸ to all who live in Jerusalem that a notable miraculous sign²⁹ has come about through them,³⁰ and we cannot deny it. 4:17 But to keep this matter from spreading any further among the people, let us warn them to speak no more³¹ to anyone in this name."³² 4:18 And they called them in and ordered³² them not to speak or teach at all in the name³³ of Jesus. 4:19 But Peter and

1 tn Grk "It happened that on the next day." 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.

2 tn Or "and scribes." The traditional rendering of γραμματεὺς (*grammateus*) as "scribe" does not communicate much to the modern English reader, for whom the term might mean "professional copyist," if it means anything at all. The people referred to here were recognized experts in the law of Moses and in traditional laws and regulations. Thus "expert in the law" comes closer to the meaning for the modern reader.

sn Experts in the law would have been mostly like the Pharisees in approach. Thus various sects of Judaism were coming together against Jesus.

3 tn Or "law assembled," "law met together."

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

5 sn The high priest's family. This family controlled the high priesthood as far back as A.D. 6. Annas, Caiaphas, and Alexander were all high priests at one time (though Alexander held that office after this event).

6 tn Grk "And after." Because of the length and complexity of the Greek sentence, καὶ (*kai*) has not been translated here. Instead a new sentence is begun in the translation at the beginning of v. 7.

7 tn Grk "making them"; the referents (Peter and John) have been specified in the translation for clarity.

8 sn By what name. The issue of the "name" comes up again here. This question, meaning "by whose authority," surfaces an old dispute (see Luke 20:1-8). Who speaks for God about the ancient faith?

9 sn Filled with the Holy Spirit. The narrator's remark about the Holy Spirit indicates that Peter speaks as directed by God and for God. This fulfills Luke 12:11-12 (1 Pet 3:15).

10 tn Grk "Spirit, said to them."

11 tc The Western and Byzantine texts, as well as one or two Alexandrian witnesses, read τοῦ Ἰσραὴλ (*tou Israēl*, "of Israel") after πρεσβύτεροι (*presbuteroi*, "elders"); so D E Ψ 33 1739 ⓓ it), while most of the better witnesses, chiefly Alexandrian (Ⓝ⁷⁴ B A B 0165 1175 vg sa bo), lack this modifier. The longer reading was most likely added by scribes to give literary balance to the addressees in that "Rulers" already had an adjunct while "elders" was left absolute.

12 tn This clause is a first class condition. It assumes for the sake of argument that this is what they were being questioned about.

13 tn Or "questioned." The Greek term ἀνακρίνω (*anakrinō*) points to an examination similar to a legal one.

14 tn Or "for an act of kindness."

15 tn Or "delivered" (σέσωται [*sesōtai*], from σώζω [*sōzō*]). See 4:12.

16 tn Or "Messiah"; both "Christ" (Greek) and "Messiah" (Hebrew and Aramaic) mean "one who has been anointed."

17 tn Grk "This one"; the referent (Jesus) has been specified in the translation for clarity.

18 tn The word "you" is inserted into the quotation because Peter is making a direct application of Ps 118:22 to his hearers. Because it is not in the OT, it has been left as normal type (rather than bold italic). The remarks are like Acts 2:22-24 and 3:12-15.

19 sn A quotation from Ps 118:22 which combines the theme of rejection with the theme of God's vindication/exaltation.

20 tn Here ἀνθρώποις (*anthrōpōis*) has been translated as a generic noun ("people").

21 sn Must be saved. The term used here (δεῖ, *dei*, "it is necessary") reflects the necessity set up by God's directive plan.

22 tn Or "courage."

23 tn Or "and found out."

24 sn Uneducated does not mean "illiterate," that is, unable to read or write. Among Jews in NT times there was almost universal literacy, especially as the result of widespread synagogue schools. The term refers to the fact that Peter and John had no formal rabbinic training and thus, in the view of their accusers, were not qualified to expound the law or teach publicly. The objection is like Acts 2:7.

25 tn For the translation of ἰδιώται (*idiōtai*) as "ordinary men" see L&N 27.26.

26 tn Or "nothing to say in opposition."

27 tn Or "the Sanhedrin" (the highest legal, legislative, and judicial body among the Jews).

28 tn Or "evident."

29 tn Here σημεῖον (*semeion*) has been translated as "miraculous sign" rather than simply "sign" or "miracle" since both components appear to be present in the context. It is clear that the healing of the lame man was a miracle, but for the Sanhedrin it was the value of the miraculous healing as a sign that concerned them because it gave attestation to the message of Peter and John. The sign "speaks" as Peter claimed in 3:11-16.

30 tn Or "has been done by them."

31 tn Or "speak no longer."

32 tn Or "commanded."

33 sn In the name of Jesus. Once again, the "name" reflects the person. The person of Jesus and his authority is the "troubling" topic that, as far as the Jewish leadership is concerned, needs controlling.

John replied,¹ “Whether it is right before God to obey² you rather than God, you decide, 4:20 for it is impossible³ for us not to speak about what we have seen and heard.” 4:21 After threatening them further, they released them, for they could not find how to punish them on account of the people, because they were all praising⁴ God for what had happened. 4:22 For the man, on whom this miraculous sign⁵ of healing had been performed,⁶ was over forty years old.

The Followers of Jesus Pray for Boldness

4:23 When they were released, Peter and John⁷ went to their fellow believers⁸ and reported everything the high priests and the elders had said to them. 4:24 When they heard this, they raised their voices to God with one mind⁹ and said, “Master of all,¹⁰ you who made the heaven, the earth,¹¹ the sea, and everything that is in them, 4:25 who said by the Holy Spirit through¹² your servant David our forefather,¹³

*‘Why do the nations¹⁴ rage,¹⁵
and the peoples plot foolish¹⁶ things?’*

*4:26 The kings of the earth stood together,¹⁷
and the rulers assembled together,*

¹ tn Grk “answered and said to them.”

² tn Grk “hear,” but the idea of “hear and obey” or simply “obey” is frequently contained in the Greek verb ἀκούω (*akouō*; see L&N 36.14).

³ tn Grk “for we are not able not to speak about what we have seen and heard,” but the double negative, which cancels out in English, is emphatic in Greek. The force is captured somewhat by the English translation “it is impossible for us not to speak...” although this is slightly awkward.

⁴ tn Or “glorifying.”

⁵ tn Here σημεῖον (*semeion*) has been translated as “miraculous sign” rather than simply “sign” or “miracle” since both components appear to be present in the context. See also the note on this word in v. 16.

⁶ tn Or “had been done.”

⁷ tn Grk “they”; the referents (Peter and John) have been specified in the translation for clarity, since a new topic begins in v. 23 and the last specific reference to Peter and John in the Greek text is in 4:19.

⁸ tn Grk “to their own [people].” In context this phrase is most likely a reference to other believers rather than simply their own families and/or homes, since the group appears to act with one accord in the prayer that follows in v. 24. At the literary level, this phrase suggests how Jews were now splitting into two camps, pro-Jesus and anti-Jesus.

⁹ sn With one mind. Compare Acts 1:14.

¹⁰ tn Or “Lord of all.”

sn The use of the title *Master of all* (δεσπότης, *despotēs*) emphasizes that there is a sovereign God who is directing what is taking place.

¹¹ tn Grk “and the earth, and the sea,” but καί (*kai*) has not been translated before “the earth” and “the sea” since contemporary English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

¹² tn Grk “by the mouth of” (an idiom).

¹³ tn Or “ancestor”; Grk “father.”

¹⁴ tn Or “Gentiles.”

¹⁵ sn The Greek word translated *rage* includes not only anger but opposition, both verbal and nonverbal. See L&N 88.185.

¹⁶ tn Or “futile”; traditionally, “vain.”

¹⁷ tn Traditionally, “The kings of the earth took their stand.”

*against the Lord and against his¹⁸
Christ.¹⁹*

4:27 “For indeed both Herod and Pontius Pilate, with the Gentiles and the people of Israel, assembled together in this city against²⁰ your holy servant Jesus, whom you anointed,²¹ 4:28 to do as much as your power²² and your plan²³ had decided beforehand²⁴ would happen. 4:29 And now, Lord, pay attention to²⁵ their threats, and grant²⁶ to your servants²⁷ to speak your message²⁸ with great courage,²⁹ 4:30 while you extend your hand to heal, and to bring about miraculous signs³⁰ and wonders through the name of your holy servant Jesus.” 4:31 When³¹ they had prayed, the place where they were assembled together was shaken,³² and they were all filled with the Holy Spirit and began to speak³³ the word of God³⁴ courageously.³⁵

Conditions Among the Early Believers

4:32 The group of those who believed were of one heart and mind,³⁶ and no one said that any of his possessions was his own, but everything

¹⁸ tn Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

sn See the note on *Christ* in 2:31.

¹⁹ sn A quotation from Ps 2:1-2.

²⁰ sn The application of Ps 2:1-2 is that Jews and Gentiles are opposing Jesus. The surprise of the application is that Jews are now found among the enemies of God’s plan.

²¹ sn A wordplay on “Christ,” v. 26, which means “one who has been anointed.”

²² tn Grk “hand,” here a metaphor for God’s strength or power or authority.

²³ tn Or “purpose,” “will.”

²⁴ tn Or “had predestined.” Since the term “predestine” is something of a technical theological term, not in wide usage in contemporary English, the translation “decide beforehand” was used instead (see L&N 30.84). God’s direction remains as the major theme.

²⁵ tn Or “Lord, take notice of.”

²⁶ sn Grant to your servants to speak your message with great courage. The request is not for a stop to persecution or revenge on the opponents, but for boldness (*great courage*) to carry out the mission of proclaiming the message of what God is doing through Jesus.

²⁷ tn Grk “slaves.” See the note on the word “servants” in 2:18.

²⁸ tn Grk “word.”

²⁹ tn Or “with all boldness.”

³⁰ tn The miraculous nature of these signs is implied in the context.

³¹ tn Grk “And when.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (*kai*) has not been translated here.

³² sn The place where they were assembled...was shaken. This signifies that God is in their midst. See Acts 16:26; Exod 19:18; Ps 114:7; Isa 6:4.

³³ tn The imperfect verb has been translated as an ingressive imperfect (“began to speak”). Logical sequencing suggests that their speaking began after they were filled with the Spirit. The prayer was answered immediately.

³⁴ tn Or “speak God’s message.”

³⁵ tn Or “with boldness.”

³⁶ tn Grk “soul.”

was held in common.¹ 4:33 With² great power the apostles were giving testimony³ to the resurrection of the Lord Jesus, and great grace was on them all. 4:34 For there was no one needy⁴ among them, because those who were owners of land or houses were selling⁵ them⁶ and bringing the proceeds from the sales 4:35 and placing them at the apostles' feet. The proceeds⁷ were distributed to each, as anyone had need. 4:36 So Joseph, a Levite who was a native of Cyprus, called by the apostles Barnabas (which is translated "son of encouragement"),⁸ 4:37 sold⁹ a field¹⁰ that belonged to him and brought the money¹¹ and placed it at the apostles' feet.

The Judgment on Ananias and Sapphira

5:1 Now a man named Ananias, together with Sapphira his wife, sold a piece of property. 5:2 He¹² kept back for himself part of the proceeds with his wife's knowledge; he brought¹³ only part of it and placed it at the apostles' feet. 5:3 But Peter said, "Ananias, why has Satan filled¹⁴ your heart to lie to the Holy Spirit and keep back for yourself part of the proceeds from

the sale of¹⁵ the land? 5:4 Before it was sold,¹⁶ did it not¹⁷ belong to you? And when it was sold, was the money¹⁸ not at your disposal? How have you thought up this deed in your heart?¹⁹ You have not lied to people²⁰ but to God!"

5:5 When Ananias heard these words he collapsed and died, and great fear gripped²¹ all who heard about it. 5:6 So the young men came,²² wrapped him up,²³ carried him out, and buried²⁴ him. 5:7 After an interval of about three hours,²⁵ his wife came in, but she did not know²⁶ what had happened. 5:8 Peter said to her, "Tell me, were the two of you²⁷ paid this amount²⁸ for the land?" Sapphira²⁹ said, "Yes, that much." 5:9 Peter then told her, "Why have you agreed together to test the Spirit of the Lord? Look! The feet of those who have buried your husband are at the door, and they will carry you out!" 5:10 At once³⁰ she collapsed at his feet and died. So

15 tn The words "from the sale of" are not in the Greek text, but are supplied to clarify the meaning, since the phrase "proceeds from the land" could possibly be understood as crops rather than money from the sale.

16 tn Grk "Remaining to you."

17 tn The negative interrogative particle οὐχί (*ouchi*) expects a positive reply to this question and the following one ("And when it was sold, was it not at your disposal?").

18 tn Grk "it"; the referent of the pronoun (the money generated from the sale of the land) has been specified in the translation for clarity.

19 tn Grk "How is it that you have [or Why have you] placed this deed in your heart?" Both of these literal translations differ from the normal way of expressing the thought in English.

20 tn Grk "to men." If Peter's remark refers only to the apostles, the translation "to men" would be appropriate. But if (as is likely) the action was taken to impress the entire congregation (who would presumably have witnessed the donation or been aware of it) then the more general "to people" is more appropriate, since the audience would have included both men and women.

21 tn Or "fear came on," "fear seized"; Grk "fear happened to."

22 tn Or "arose."

23 tn The translation "wrapped up" for συνέστειλαν (*sunesteilan*) is suggested by L&N 79.119, but another interpretation is possible. The same verb could also be translated "removed" (see L&N 15.200), although that sense appears somewhat redundant and out of sequence with the following verb and participle ("carried him out and buried him").

24 sn Buried. Same day burial was a custom in the Jewish world of the first century (cf. also Deut 21:23).

25 tn Grk "It happened that after an interval of about three hours." 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.

26 tn Grk "came in, not knowing." The participle has been translated with concessive or adversative force: "although she did not know." In English, the adversative conjunction ("but") conveys this nuance more smoothly.

27 tn The words "the two of" are not in the Greek text, but have been supplied to indicate that the verb (ἀπέδοσθε, *apedosthe*) is plural and thus refers to both Ananias and Sapphira.

28 tn Grk "so much," "as much as this."

29 tn Grk "She"; the referent (Sapphira) has been specified in the translation for clarity.

30 tn Grk "And at once." 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.

1 tn Grk "but all things were to them in common."

sn Everything was held in common. The remark is not a reflection of political philosophy, but of the extent of their spontaneous commitment to one another. Such a response does not have the function of a command, but is reflective of an attitude that Luke commends as evidence of their identification with one another.

2 tn Grk "And with." 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.

3 tn Or "were witnessing."

4 tn Or "poor."

5 tn Grk "houses, selling them were bringing." The participle πωλοῦντες (*polountes*) has been translated as a finite verb due to requirements of contemporary English style.

6 tn 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.

7 tn Grk "it" (or "They," plural). The referent of the understood pronoun subject, the proceeds from the sales, of the verb διεδίδετο (*diedideto*) has been specified in the translation for clarity.

8 sn This is a parenthetical note by the author. Note how the actions of Barnabas are in keeping with the meaning of his nickname. He stands in contrast to Ananias and Sapphira in 5:1-11.

9 tn Grk "selling a field that belonged to him, brought" The participle πωλήσας (*polēsas*) has been translated as a finite verb due to requirements of contemporary English style.

10 tn Or "a farm."

11 tn Normally a reference to actual coins ("currency"). See L&N 6.68.

12 tn Grk "And he." Because of the length of the Greek sentence and the tendency of contemporary English style to use shorter sentences, καί (*kai*) has not been translated here.

13 tn The participle ἐνέγκας (*enenkas*) has been translated as a finite verb due to requirements of contemporary English style.

14 sn This is a good example of the Greek verb fill (πληρώω, *plēroō*) meaning "to exercise control over someone's thought and action" (cf. Eph 5:18).

when the young men came in, they found her dead, and they carried her out and buried her beside her husband. **5:11** Great¹ fear gripped² the whole church³ and all who heard about these things.

The Apostles Perform Miraculous Signs and Wonders

5:12 Now many miraculous signs⁴ and wonders came about among the people through the hands of the apostles. By⁵ common consent⁶ they were all meeting together in Solomon's Portico.⁷ **5:13** None of the rest dared to join them,⁸ but the people held them in high honor.⁹ **5:14** More and more believers in the Lord were added to their number,¹⁰ crowds of both men and women. **5:15** Thus¹¹ they even carried the sick out into the streets, and put them on cots and pallets, so that when Peter came by at least his shadow would fall on some of them. **5:16** A crowd of people from the towns around Jerusalem¹² also came together, bringing the sick and those troubled by unclean spirits.¹³ They¹⁴ were all¹⁵ being healed.

Further Trouble for the Apostles

5:17 Now the high priest rose up, and all those with him (that is, the religious party of the Sadducees¹⁶),¹⁷ and they were filled with jealousy.¹⁸ **5:18** They¹⁹ laid hands on²⁰ the apostles and put them in a public jail. **5:19** But during the night an angel of the Lord²¹ opened²² the doors of the prison,²³ led them out,²⁴ and said, **5:20** "Go and stand in the temple courts²⁵ and proclaim²⁶ to the people all the words of this life." **5:21** When they heard this, they entered the temple courts²⁷ at daybreak and began teaching.²⁸

Now when the high priest and those who were with him arrived, they summoned the Sanhedrin²⁹ – that is, the whole high council³⁰ of the Israelites³¹ – and sent to the jail to have the apostles³² brought before them.³³ **5:22** But the

¹ **tn** Grk "And great." 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.

² **tn** Or "fear came on," "fear seized"; Grk "fear happened to."

³ **sn** This is the first occurrence of the term *church* (ἐκκλησία, *ekklēsia*) in Acts. It refers to an assembly of people.

⁴ **tn** The miraculous nature of these signs is implied in the context.

⁵ **tn** Grk "And by." 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.

⁶ **tn** Or "With one mind."

⁷ **tn** Or "colonnade"; Grk "stoa."

sn Solomon's Portico was a covered walkway formed by rows of columns supporting a roof and open on the inner side facing the center of the temple complex. Located beside the Court of the Gentiles, it was a very public area.

⁸ **tn** Or "to associate with them." The group was beginning to have a controversial separate identity. People were cautious about joining them. The next verse suggests that the phrase "none of the rest" in this verse is rhetorical hyperbole.

⁹ **tn** Or "the people thought very highly of them."

¹⁰ **tn** Or "More and more believers were added to the Lord."

¹¹ **tn** This is a continuation of the preceding sentence in Greek, but because this would produce an awkward sentence in English, a new sentence was begun here in the translation.

¹² **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

¹³ **sn** *Unclean spirits* refers to evil spirits.

¹⁴ **tn** Literally a relative pronoun, "who." In English, however, a relative clause ("bringing the sick and those troubled by unclean spirits, who were all being healed") could be understood to refer only to the second group (meaning only those troubled by unclean spirits were being healed) or even that the unclean spirits were being healed. To avoid this ambiguity the pronoun "they" was used to begin a new English sentence.

¹⁵ **sn** They were all being healed. Note how the healings that the apostles provided were comprehensive in their consistency.

¹⁶ **sn** See the note on *Sadducees* in 4:1.

¹⁷ **sn** This is a parenthetical note by the author.

¹⁸ **sn** *Filled with jealousy*. In Acts, the term "jealousy" (ζήλος, *zēlos*) occurs only here and in Acts 13:45. It is a key term in Judaism for religiously motivated rage (1 Macc 2:24; 1QH 14:13-15; *m. Sanhedrin* 9:5). It was a zeal motivated by a desire to maintain the purity of the faith.

¹⁹ **tn** Grk "jealousy, and they." In the Greek text this is a continuation of the previous sentence, but a new sentence has been started here in the translation for stylistic reasons.

²⁰ **tn** Or "they arrested."

²¹ **tn** Or "the angel of the Lord." Linguistically, "angel of the Lord" is the same in both testaments (and thus, he is either "an angel of the Lord" or "the angel of the Lord" in both testaments). For arguments and implications, see *ExSyn* 252; M. J. Davidson, "Angels," *DJG*, 9; W. G. MacDonald argues for "an angel" in both testaments: "Christology and The Angel of the Lord," *Current Issues in Biblical and Patristic Interpretation*, 324-35.

²² **tn** Grk "opening the doors of the prison." The participle ἀνοίξας (*anoixas*) has been translated as a finite verb due to the requirements of contemporary English style.

²³ **tn** Greek φυλακῆς (*phulakēs*), a different word from the one in v. 18 (τηρησις, *tērēsis*, "jail").

²⁴ **tn** Or "brought them out." Grk "and leading them out, said." The participle ἐξαγαγών (*exagagōn*) has been translated as a finite verb due to requirements of contemporary English style.

sn *Led them out*. The action by God served to vindicate the apostles. It showed that whatever court the Jewish leaders represented, they did not represent God.

²⁵ **tn** Grk "the temple." This is actually a reference to the courts surrounding the temple proper, and has been translated accordingly.

²⁶ **tn** Or "speak."

²⁷ **tn** Grk "the temple." See the note on the same phrase in the preceding verse.

²⁸ **tn** The imperfect verb ἐδίδασκον (*edidaskon*) has been translated as an ingressive imperfect.

²⁹ **tn** Or "the council" (the highest legal, legislative, and judicial body among the Jews).

³⁰ **tn** A hendiadys (two different terms referring to a single thing) is likely here (a reference to a single legislative body rather than two separate ones) because the term γερουσίαν (*gerousian*) is used in both 1 Macc 12:6 and Josephus, *Ant.* 13.5.8 (13.166) to refer to the Sanhedrin.

³¹ **tn** Grk "sons of Israel."

³² **tn** Grk "have them"; the referent (the apostles) has been specified in the translation for clarity.

³³ **tn** The words "before them" are not in the Greek text but are implied.

officers¹ who came for them² did not find them in the prison, so they returned and reported,³ **5:23** “We found the jail locked securely and the guards standing at the doors, but when we opened them,⁴ we found no one inside.” **5:24** Now when the commander⁵ of the temple guard⁶ and the chief priests heard this report,⁷ they were greatly puzzled concerning it,⁸ wondering what this could⁹ be. **5:25** But someone came and reported to them, “Look! The men you put in prison are standing in the temple courts¹⁰ and teaching¹¹ the people!” **5:26** Then the commander¹² of the temple guard¹³ went with the officers¹⁴ and brought the apostles¹⁵ without the use of force¹⁶ (for they were afraid of being stoned by the people).¹⁷

5:27 When they had brought them, they stood them before the council,¹⁸ and the high priest questioned¹⁹ them, **5:28** saying, “We

gave²⁰ you strict orders²¹ not to teach in this name.²² Look,²³ you have filled Jerusalem²⁴ with your teaching, and you intend to bring this man’s blood²⁵ on us!” **5:29** But Peter and the apostles replied,²⁶ “We must obey²⁷ God rather than people.²⁸ **5:30** The God of our forefathers²⁹ raised up Jesus, whom you seized and killed by hanging him on a tree.³⁰ **5:31** God exalted him³¹ to his right hand as Leader³² and Savior, to give repentance to Israel and forgiveness of sins.³³ **5:32** And we are witnesses of these events,³⁴ and so is the Holy Spirit whom God has given to those who obey³⁵ him.”

5:33 Now when they heard this, they became furious³⁶ and wanted to execute them.³⁷

1 tn The Greek term ὑπηρετής (*hypēretēs*) generally means “servant,” but in the NT is used for many different types of servants, like attendants to a king, the officers of the Sanhedrin (as here), assistants to magistrates, and (especially in the Gospel of John) Jewish guards in the Jerusalem temple (see L&N 35.20).

2 tn The words “for them” are not in the Greek text but are implied.

3 tn Grk “reported, saying.” The participle λέγοντες (*legontes*) is redundant in English and has not been translated.

4 tn The word “them” is not in the Greek text, but is implied. Direct objects in Greek were often omitted when clear from the context, but must be supplied for the modern English reader.

5 tn Or “captain.”

6 tn Grk “the official of the temple,” a title for the commander of the Jewish soldiers guarding the temple (thus the translation, “the commander of the temple guard”). See L&N 37.91.

7 tn Grk “heard these words.”

8 tn Grk “concerning them,” agreeing with the plural antecedent “these words.” Since the phrase “these words” was translated as the singular “this report,” the singular “concerning it” is used here.

9 tn The optative verb here expresses confused uncertainty.

10 tn Grk “the temple.” This is actually a reference to the courts surrounding the temple proper, and has been translated accordingly.

11 sn Obeying God (see v. 29), the apostles were teaching again (4:18-20; 5:20). They did so despite the risk.

12 tn Or “captain.”

13 tn Grk “the official [of the temple],” a title for the commander of the Jewish soldiers guarding the temple (thus the translation, “the commander of the temple guard”). See L&N 37.91.

14 tn The Greek term ὑπηρετής (*hypēretēs*) generally means “servant,” but in the NT is used for many different types of servants. See the note on the word “officers” in v. 22.

15 tn Grk “brought them”; the referent (the apostles) has been specified in the translation for clarity.

16 tn Or “without violence.” It is clear, as well, that the apostles did not resist arrest.

17 tn Grk “for they feared lest they be stoned by the people.” The translation uses a less awkward English equivalent. This is an explanatory note by the author.

18 tn Or “the Sanhedrin” (the highest legal, legislative, and judicial body among the Jews).

19 tn Or “interrogated,” “asked.”

20 tc † The majority of mss, including a few important witnesses (N² D E [Y] 1739 ̅̅ sy sa), have the negative particle οὐ (*ou*) here, effectively turning the high priest’s words into a question: “Did we not give you strict orders not to teach in this name?” But the earliest and most important mss, along with some others (B⁷⁴ N^{*} A B 1175 lat bo), lack the particle, making this a strong statement rather than a question. Scribes may have been tempted to omit the particle to strengthen the contrast between official Judaism and the new faith, but the fact that v. 27 introduces the quotation with ἐπερωτήσεν (*epērotēsēn*, “he questioned”) may well have prompted scribes to add οὐ to convert the rebuke into a question. Further, that excellent witnesses affirm the shorter reading is sufficient ground for accepting it as most probably authentic. NA²⁷ includes the particle in brackets, indicating some doubt as to its authenticity.

21 tn Grk “We commanded you with a commandment” (a Semitic idiom that is emphatic).

22 sn The name (i.e., person) of Jesus is the constant issue of debate.

23 tn Grk “And behold.” Because of the length of the Greek sentence and the tendency of contemporary English style to use shorter sentences, καὶ (*kai*) has not been translated here.

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

25 sn To bring this man’s blood on us is an idiom meaning “you intend to make us guilty of this man’s death.”

26 tn Grk “apostles answered and said.”

27 sn Obey. See 4:19. This response has Jewish roots (Dan 3:16-18; 2 Macc 7:2; Josephus, *Ant.* 17.6.3 [17.159]).

28 tn Here ἀνθρώποις (*anthrōpōis*) has been translated as a generic noun (“people”).

29 tn Or “ancestors”; Grk “fathers.”

30 tn Or “by crucifying him” (“hang on a tree”) is by the time of the first century an idiom for crucifixion). The allusion is to the judgment against Jesus as a rebellious figure, appealing to the language of Deut 21:23. The Jewish leadership has badly “misjudged” Jesus.

31 tn Grk “This one God exalted” (emphatic).

32 tn Or “Founder” (of a movement).

33 tn Or “to give repentance and forgiveness of sins to Israel.”

34 tn Or “things.” They are preaching these things even to the hostile leadership.

35 sn Those who obey. The implication, of course, is that the leadership is disobeying God.

36 sn The only other use of this verb for anger (*furious*) is Acts 7:54 after Stephen’s speech.

37 sn Wanted to execute them. The charge would surely be capital insubordination (Exod 22:28).

5:34 But a Pharisee¹ whose name was Gamaliel,² a teacher of the law who was respected by all the people, stood up³ in the council⁴ and ordered the men to be put outside for a short time. 5:35 Then he said to the council,⁵ “Men of Israel,⁶ pay close attention to⁷ what you are about to do to these men. 5:36 For some time ago⁸ Theudas rose up, claiming to be somebody, and about four hundred men joined him. He⁹ was killed, and all who followed him were dispersed and nothing came of it.¹⁰ 5:37 After him Judas the Galilean arose in the days of the census,¹¹ and incited people to follow him in revolt.¹² He too was killed, and all who followed him were scattered. 5:38 So in this case I say to you, stay away from these men and leave them alone, because if this plan or this undertaking originates with people,¹³ it will come to nothing,¹⁴ 5:39 but if¹⁵ it is from God, you will not be able to stop them, or you may even be found¹⁶ fighting against God.”

1 sn A Pharisee was a member of one of the most important and influential religious and political parties of Judaism in the time of Jesus. There were more Pharisees than Sadducees (according to Josephus, *Ant.* 17.2.4 [17.42] there were more than 6,000 Pharisees at about this time). Pharisees differed with Sadducees on certain doctrines and patterns of behavior. The Pharisees were strict and zealous adherents to the laws of the OT and to numerous additional traditions such as angels and bodily resurrection.

2 sn Gamaliel was a famous Jewish scholar and teacher mentioned here in v. 34 and in Acts 22:3. He had a grandson of the same name and is referred to as “Gamaliel the Elder” to avoid confusion. He is quoted a number of times in the Mishnah, was given the highest possible title for Jewish teachers, *Rabba* (cf. John 20:16), and was highly regarded in later rabbinic tradition.

3 tn Grk “standing up in the council, ordered.” The participle ἀναστῆς (*anastas*) has been translated as a finite verb due to requirements of contemporary English style.

4 tn Or “the Sanhedrin” (the highest legal, legislative, and judicial body among the Jews).

5 tn Grk “said to them”; the referent (the council) has been specified in the translation for clarity.

6 tn Or “Israelite men,” although this is less natural English. The Greek term here is ἀνῆρ (*anēr*), which only exceptionally is used in a generic sense of both males and females. In this context, it is highly unlikely that this is a generic usage, since Gamaliel was addressing the Sanhedrin, the Jewish high council, which would have been exclusively male.

7 tn Or “men, be careful.”

8 tn Grk “For before these days.”

9 tn Grk “who.” The relative pronoun was replaced by the pronoun “he,” and a new sentence was begun in the translation at this point.

10 tn Grk “and they came to nothing.” Gamaliel’s argument is that these two insurrectionists were taken care of by natural events.

11 tn Or “registration.”

12 tn The verb ἀφίστημι (*aphistēmi*) as a transitive means “cause to revolt” as used in Josephus, *Ant.* 8.7.5 (8.198), 20.5.2 (20.102); see BDAG 157 s.v. 1.

13 tn Here ἀνθρώπων (*anthrōpōn*) has been translated as a generic noun (“people”).

14 tn Or “it will be put to an end.”

15 tn This is expressed in a first class condition, in contrast to the condition in v. 38b, which is third class. As such, v. 39 is rhetorically presented as the more likely option.

16 tn According to L&N 39.32, the verb εὐρεθήτε (*heurethēte*, an aorist passive subjunctive) may also be translated “find yourselves” – “lest you find yourselves fighting against God.” The Jewish leader Gamaliel is shown contemplating the other possible alternative about what is occurring.

He convinced them,¹⁷ 5:40 and they summoned the apostles and had them beaten.¹⁸ Then¹⁹ they ordered them not to speak in the name of Jesus and released them. 5:41 So they left the council rejoicing because they had been considered worthy²⁰ to suffer dishonor for the sake of the name.²¹ 5:42 And every day both in the temple courts²² and from house to house, they did not stop teaching and proclaiming the good news²³ that Jesus was the Christ.²⁴

The Appointment of the First Seven Deacons

6:1 Now in those²⁵ days, when the disciples were growing in number,²⁶ a complaint arose on the part of the Greek-speaking Jews²⁷ against the native Hebraic Jews,²⁸ because their widows²⁹ were being overlooked³⁰ in the daily distribution

17 tn Grk “They were convinced by him.” This passive construction was converted to an active one (“He convinced them”) in keeping with contemporary English style. The phrase “He convinced them” is traditionally placed in Acts 5:40 by most English translations; the standard Greek critical text (represented by NA²⁷ and UBS⁴) places it at the end of v. 39.

18 sn Had them beaten. The punishment was the “forty lashes minus one,” see also Acts 22:19; 2 Cor 11:24; Mark 13:9. The apostles had disobeyed the religious authorities and took their punishment for their “disobedience” (Deut 25:2-3; *m. Makkot* 3:10-14). In Acts 4:18 they were warned. Now they are beaten. The hostility is rising as the narrative unfolds.

19 tn The word “Then” is supplied as the beginning of a new sentence in the translation. The construction in Greek has so many clauses (most of them made up of participles) that a continuous English sentence would be very awkward.

20 sn That is, considered worthy by God. They “gloried in their shame” of honoring Jesus with their testimony (Luke 6:22-23; 2 Macc 6:30).

21 tn The name refers to the name of Jesus (cf. 3 John 7).

22 tn Grk “temple.” This is actually a reference to the courts surrounding the temple proper and has been translated accordingly.

23 tn Grk “teaching and evangelizing.” They were still obeying God, not men (see 4:18-20; 5:29).

24 tn Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

sn See the note on *Christ* in 2:31.

25 tn Grk “these.” The translation uses “those” for stylistic reasons.

26 tn Grk “were multiplying.”

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

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

28 tn Grk “against the Hebrews,” but as with “Hellenists” this needs further explanation for the modern reader.

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

30 tn Or “neglected.”

of food.¹ **6:2** So the twelve² called³ the whole group⁴ of the disciples together and said, “It is not right for us to neglect the word of God to wait on tables.⁵ **6:3** But carefully select from among you, brothers,⁶ seven⁷ men who are well-attested,⁸ full of the Spirit and of wisdom, whom we may put in charge⁹ of this necessary task.¹⁰ **6:4** But we will devote ourselves to prayer and to the ministry of the word.” **6:5** The¹¹ proposal pleased the entire group, so¹² they chose Stephen, a man full of faith and of the Holy Spirit, with¹³ Philip,¹⁴ Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a Gentile convert to Judaism¹⁵ from Antioch.¹⁶ **6:6** They stood these men before the apostles, who prayed¹⁷ and placed¹⁸ their hands on them. **6:7** The word of God continued to spread,¹⁹ the number of disci-

ples in Jerusalem²⁰ increased greatly, and a large group²¹ of priests became obedient to the faith.

Stephen is Arrested

6:8 Now Stephen, full of grace and power, was performing great wonders and miraculous signs²² among the people. **6:9** But some men from the Synagogue²³ of the Freedmen (as it was called),²⁴ both Cyrenians and Alexandrians, as well as some from Cilicia and the province of Asia,²⁵ stood up and argued with Stephen. **6:10** Yet²⁶ they were not able to resist²⁷ the wisdom and the Spirit with which he spoke. **6:11** Then they secretly instigated²⁸ some men to say, “We have heard this man²⁹ speaking blasphemous words against Moses and God.” **6:12** They incited the people, the³⁰ elders, and the experts in the law;³¹ then they approached Stephen,³² seized him, and brought him before the council.³³ **6:13** They brought forward false witnesses who said, “This man does not stop saying things

¹ **tn** Grk “in the daily serving.”

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

² **sn** The twelve refers to the twelve apostles.

³ **tn** Grk “calling the whole group...together, said.” The participle προσκαλεσάμενοι (*proskalesamenoi*) has been translated as a finite verb due to requirements of contemporary English style.

⁴ **tn** Or “the multitude.”

⁵ **tn** Grk “to serve tables.”

⁶ **tn** It is not clear from a historical standpoint (but it is unlikely) that women would have been involved in the selection process too. For this reason the translation “brothers” has been retained, rather than “brothers and sisters” (used in contexts where both male and female believers are clearly addressed).

⁷ **sn** Seven. Jewish town councils often had seven members (Josephus, *Ant.* 4.18.14 [4.214]).

⁸ **tn** Or “are of good reputation” (BDAG 618 s.v. μαρτυρέω 2.b).

⁹ **tn** The translation “put in charge” is given by BDAG 492 s.v. καθίστημι 2.

¹⁰ **tn** Grk “of this need”; translated “necessary work” or “needed task” by L&N 42.22.

¹¹ **tn** Grk “And the.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (*kai*) has not been translated here.

¹² **tn** The translation “so” has been used to indicate the logical sequence in English.

¹³ **tn** “With” is smoother English style for an addition like this. Because of differences between Greek and English style, καί (*kai*), which occurs between each name in the list, has not been translated except preceding the last element.

¹⁴ **sn** Philip. Note how many of the names in this list are Greek. This suggests that Hellenists were chosen to solve the problem they had been so sensitive about fixing (cf. 6:1).

¹⁵ **tn** Or “a proselyte.”

¹⁶ **map** For location see JP1-F2; JP2-F2; JP3-F2; JP4-F2.

¹⁷ **tn** Literally this is a participle in the Greek text (προσευξάμενοι, *proseuxamenoi*). It could be translated as a finite verb (“and they prayed and placed their hands on them”) but much smoother English results if the entire coordinate clause is converted to a relative clause that refers back to the apostles.

sn Who prayed. The prayer indicates their acceptance and commissioning for ministry (cf. Deut 34:9).

¹⁸ **tn** Or “laid.”

¹⁹ **tn** Grk “kept on spreading”; the verb has been translated as a progressive imperfect.

²⁰ **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

²¹ **tn** Grk “a great multitude.”

sn A large group. Many Jews, even some religious leaders, were responding.

²² **tn** The miraculous nature of these signs is implied in the context. Here the work of miracles extends beyond the Twelve for the first time.

²³ **sn** A synagogue was a place for Jewish prayer and worship, with recognized leadership (cf. Luke 8:41). Though the origin of the synagogue is not entirely clear, it seems to have arisen in the postexilic community during the intertestamental period. A town could establish a synagogue if there were at least ten men. In normative Judaism of the NT period, the OT scripture was read and discussed in the synagogue by the men who were present (see the Mishnah, *m. Megillah* 3-4; *m. Berakhot* 2).

²⁴ **tn** Grk “the so-called Synagogue of the Freedmen.” The translation of the participle λεγομένης (*legomenēs*) by the phrase “as it was called” is given by L&N 87.86. “Freedmen” would be slaves who had gained their freedom, or the descendants of such people (BDAG 594-95 s.v. λιβερετινός).

²⁵ **tn** 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.

²⁶ **tn** Grk “and.” The context, however, indicates that the conjunction carries an adversative force.

²⁷ **sn** They were not able to resist. This represents another fulfillment of Luke 12:11-12; 21:15.

²⁸ **tn** Another translation would be “they suborned” (but this term is not in common usage). “Instigate (secretly), suborn” is given by BDAG 1036 s.v. ὑποβάλλω.

²⁹ **tn** Grk “heard him,” but since this is direct discourse, it is more natural (and clearer) to specify the referent (Stephen) as “this man.”

³⁰ **tn** Grk “and the,” but καί (*kai*) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

³¹ **tn** Or “and the scribes.” See the note on the phrase “experts in the law” in 4:5.

³² **tn** Grk “approaching, they seized him”; the referent (Stephen) has been specified in the translation for clarity.

³³ **tn** Or “the Sanhedrin” (the highest legal, legislative, and judicial body among the Jews). Stephen suffers just as Peter and John did.

against this holy place¹ and the law.² **6:14** For we have heard him saying that Jesus the Nazarene will destroy this place and change the customs³ that Moses handed down to us.” **6:15** All⁴ who were sitting in the council⁵ looked intently at Stephen⁶ and saw his face was like the face of an angel.⁷

Stephen's Defense Before the Council

7:1 Then the high priest said, “Are these things true?”⁸ **7:2** So he replied,⁹ “Brothers and fathers, listen to me. The God of glory appeared to our forefather¹⁰ Abraham when he was in Mesopotamia, before he settled in Haran, **7:3** and said to him, ‘Go out from your country and from your relatives, and come to the land I will show you.’¹¹ **7:4** Then he went out from the country of the Chaldeans and settled in Haran. After his father died, God¹² made him move¹³ to this country where you now live. **7:5** He¹⁴ did not give any of it to him for an inheritance,¹⁵ not

even a foot of ground,¹⁶ yet God¹⁷ promised to give it to him as his possession, and to his descendants after him,¹⁸ even though Abraham¹⁹ as yet had no child. **7:6** But God spoke as follows: ‘Your²⁰ descendants will be foreigners²¹ in a foreign country, whose citizens will enslave them and mistreat them for four hundred years.²² **7:7** But I will punish²³ the nation they serve as slaves,’ said God, ‘and after these things they will come out of there²⁴ and worship²⁵ me in this place.’²⁶ **7:8** Then God²⁷ gave Abraham²⁸ the covenant²⁹ of circumcision, and so he became the father of Isaac and circumcised him when he was eight days old,³⁰ and Isaac became the father of³¹ Jacob, and Jacob of the twelve patriarchs.³² **7:9** The³³ patriarchs, because they were jealous of Joseph, sold³⁴ him into

¹ **sn** This holy place is a reference to the temple.

² **sn** The law refers to the law of Moses. It elaborates the nature of the blasphemy in v. 11. To speak against God’s law in Torah was to blaspheme God (Deut 28:15-19). On the Jewish view of false witnesses, see Exod 19:16-18; 20:16; *m. Sanhedrin* 3.6; 5.1-5. Stephen’s speech in Acts 7 may indicate why the temple was mentioned.

³ **tn** Or “practices.”

sn Will destroy this place and change the customs. Stephen appears to view the temple as a less central place in light of Christ’s work, an important challenge to Jewish religion, since it was at this time a temple-centered state and religion. Unlike Acts 3-4, the issue here is more than Jesus and his resurrection. Now the impact of his resurrection and the temple’s centrality has also become an issue. The “falseness” of the charge may not be that the witnesses were lying, but that they falsely read the truth of Stephen’s remarks.

⁴ **tn** Grk “And all.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (*kai*) has not been translated here.

⁵ **tn** Or “Sanhedrin” (the highest legal, legislative, and judicial body among the Jews).

⁶ **tn** Grk “at him”; the referent (Stephen) has been specified in the translation for clarity.

⁷ **sn** His face was like the face of an angel. This narrative description of Stephen’s face adds to the mood of the passage. He had the appearance of a supernatural, heavenly messenger.

⁸ **tn** Grk “If it is so concerning these things” (see BDAG 422 s.v. εἴπω 10.a for this use).

⁹ **tn** Grk “said.”

¹⁰ **tn** Or “ancestor”; Grk “father.”

¹¹ **sn** A quotation from Gen 12:1.

¹² **tn** Grk “he”; the referent (God) has been specified in the translation for clarity.

¹³ **tn** The translation “made him move” for the verb μετακίζω (*metoikizō*) is given by L&N 85.83. The verb has the idea of “resetting” someone (BDAG 643 s.v.); see v. 43, where it reappears.

¹⁴ **tn** Grk “And he.” 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.

¹⁵ **tn** Grk “He did not give him an inheritance in it.” This could be understood to mean that God did not give something else to Abraham as an inheritance while he was living there. The point of the text is that God did not give any of the land to him as an inheritance, and the translation makes this clear.

¹⁶ **tn** Grk “a step of a foot” (cf. Deut 2:5).

¹⁷ **tn** Grk “he”; the referent (God) has been specified in the translation for clarity.

¹⁸ **sn** An allusion to Gen 12:7; 13:15; 15:2, 18; 17:8; 24:7; 48:4. On the theological importance of the promise and to his descendants after him, see Rom 4 and Gal 3.

¹⁹ **tn** Grk “he”; the referent (Abraham) has been specified in the translation for clarity.

²⁰ **tn** Grk “that his”; the discourse switches from indirect to direct with the following verbs. For consistency the entire quotation is treated as second person direct discourse in the translation.

²¹ **tn** Or “will be strangers,” that is, one who lives as a non-citizen of a foreign country.

²² **sn** A quotation from Gen 15:13. Exod 12:40 specifies the sojourn as 430 years.

²³ **tn** BDAG 568 s.v. κρίνω 5.b.α states, “Oft. the emphasis is unmistakably laid upon that which follows the Divine Judge’s verdict, upon the condemnation or punishment: condemn, punish ...Ac 7:7 (Gen 15:14).”

²⁴ **tn** The words “of there” are not in the Greek text, but are implied.

²⁵ **sn** A quotation from Gen 15:14.

²⁶ **tn** Or “and serve,” but with religious/cultic overtones (BDAG 587 s.v. λατρεύω).

²⁷ **sn** An allusion to Exod 3:12.

²⁸ **tn** Grk “he”; the referent (God) has been specified in the translation for clarity.

²⁹ **tn** Grk “him”; the referent (Abraham) has been specified in the translation for clarity.

³⁰ **sn** God gave...the covenant. Note how the covenant of promise came before Abraham’s entry into the land and before the building of the temple.

³¹ **tn** Grk “circumcised him on the eighth day,” but many modern readers will not understand that this procedure was done on the eighth day after birth. The temporal clause “when he was eight days old” conveys this idea more clearly. See Gen 17:11-12.

³² **tn** The words “became the father of” are not in the Greek text due to an ellipsis, but must be supplied for the English translation. The ellipsis picks up the verb from the previous clause describing how Abraham fathered Isaac.

³³ **sn** The twelve patriarchs refers to the twelve sons of Jacob, the famous ancestors of the Jewish race (see Gen 35:23-26).

³⁴ **tn** Grk “And the.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (*kai*) has not been translated here.

³⁵ **tn** The meaning “sell” for the middle voice of ἀποδίδωμι (*apodidōmi*) is given by BDAG 110 s.v. 5.a. See Gen 37:12-36, esp. v. 28.

Egypt. But⁴ God was with him, 7:10 and rescued him from all his troubles, and granted him favor and wisdom in the presence of Pharaoh, king of Egypt, who made² him ruler over Egypt and over all his household. 7:11 Then a famine occurred throughout³ Egypt and Canaan, causing⁴ great suffering, and our⁵ ancestors⁶ could not find food. 7:12 So when Jacob heard that there was grain⁷ in Egypt, he sent our ancestors⁸ there⁹ the first time. 7:13 On their second visit Joseph made himself known to his brothers again, and Joseph's family¹⁰ became known to Pharaoh. 7:14 So Joseph sent a message¹¹ and invited¹² his father Jacob and all his relatives to come, seventy-five people¹³ in all. 7:15 So Jacob went down to Egypt and died there,¹⁴ along with our ancestors.¹⁵ 7:16 and their bones¹⁶ were later moved to Shechem and placed in the tomb that Abraham had bought for a certain sum of money¹⁷ from the sons of Hamor in Shechem.

7:17 "But as the time drew near for God to fulfill the promise he had declared to Abraham,¹⁸ the people increased greatly in number¹⁹ in Egypt, 7:18 until *another king who did not know about*²⁰ Joseph ruled²¹ over Egypt.²²

1 tn Though the Greek term here is *καί* (*kai*), in context this remark is clearly contrastive: Despite the malicious act, God was present and protected Joseph.

2 tn Or "appointed." See Gen 41:41-43.

3 tn Grk "came upon all Egypt."

4 tn Grk "and," but logically causal.

5 sn Our: Stephen spoke of "our" ancestors (Grk "fathers") in an inclusive sense throughout the speech until his rebuke in v. 51, where the nation does what "your" ancestors did, at which point an exclusive pronoun is used. This serves to emphasize the rebuke.

6 tn Or "forefathers"; Grk "fathers."

7 tn Or possibly "food," since in a number of extrabiblical contexts the phrase *σιτία καὶ ποτά* (*sitia kai pota*) means "food and drink," where solid food is contrasted with liquid nourishment (L&N 3.42).

8 tn Or "forefathers"; Grk "fathers."

9 tn The word "there" is not in the Greek text. Direct objects were often omitted in Greek when clear from the context, but must be supplied for the modern English reader.

10 tn BDAG 194 s.v. *γένος* 2. gives "family, relatives" here; another alternative is "race" (see v. 19).

11 tn The words "a message" are not in the Greek text, but are implied.

12 tn Or "Joseph had his father summoned" (BDAG 121 s.v. *ἄποστέλλω* 2.b).

13 tn Grk "souls" (here an idiom for the whole person).

14 tn The word "there" is not in the Greek text. Direct objects were often omitted in Greek when clear from the context, but must be supplied for the modern English reader.

15 tn Or "forefathers"; Grk "fathers."

16 tn "and they."

17 sn See Gen 49:29-32.

18 tn Grk "But as the time for the fulfillment of the promise drew near that God had declared to Abraham." The order of the clauses has been rearranged to improve English style. See vv. 6-7 above.

19 tn Grk "the people increased and multiplied."

20 tn Or simply "did not know." However, in this context the point is that the new king knew nothing about Joseph, not whether he had known him personally (which is the way "did not know Joseph" could be understood).

21 tn Grk "arose," but in this context it clearly refers to a king assuming power.

22 sn A quotation from Exod 1:8.

7:19 This was the one who exploited²³ our people²⁴ and was cruel to our ancestors,²⁵ forcing them to abandon²⁶ their infants so they would die.²⁷ 7:20 At that time Moses was born, and he was beautiful²⁸ to God. For²⁹ three months he was brought up in his father's house, 7:21 and when he had been abandoned,³⁰ Pharaoh's daughter adopted³¹ him and brought him up³² as her own son. 7:22 So Moses was trained³³ in all the wisdom of the Egyptians and was powerful³⁴ in his words and deeds. 7:23 But when he was about forty years old, it entered his mind³⁵ to visit his fellow countrymen³⁶ the Israelites.³⁷ 7:24 When³⁸ he saw one of them being hurt unfairly,³⁹ Moses⁴⁰ came to his defense⁴¹ and avenged the person who was mistreated by striking down the Egyptian. 7:25 He thought his own people⁴² would understand

23 tn According to L&N 88.147 it is also possible to translate *κατασφισίσαμενος* (*katasphisamenos*) as "took advantage by clever words" or "persuaded by sweet talk."

24 tn Or "race."

25 tn Or "forefathers"; Grk "fathers."

26 tn Or "expose" (BDAG 303 s.v. *ἐκθετός*).

27 tn Grk "so that they could not be kept alive," but in this context the phrase may be translated either "so that they would not continue to live," or "so that they would die" (L&N 23.89).

28 tn Or "was well-formed before God," or "was well-pleasing to God" (BDAG 145 s.v. *ἀστεῖος* suggests the meaning is more like "well-bred" as far as God was concerned; see Exod 2:2).

29 tn Grk "who was brought up for three months." The continuation of the sentence as a relative clause is awkward in English, so a new sentence was started in the translation by changing the relative pronoun to a regular pronoun ("he").

30 tn Or "exposed" (see v. 19).

31 tn Grk "Pharaoh's daughter took him up for herself." According to BDAG 64 s.v. *ἀνατρέφω*, "The pap. exx. involve exposed children taken up and reared as slaves...The rendering 'adopt' lacks philological precision and can be used only in a loose sense (as NRSV), esp. when Gr-Rom. terminology relating to adoption procedures is taken into account." In this instance both the immediate context and the OT account (Exod 2:3-10) do support the normal sense of the English word "adopt," although it should not be understood to refer to a technical, legal event.

32 tn Or "and reared him" (BDAG 74 s.v. *ἀνατρέφω* b).

33 tn Or "instructed."

34 tn Grk "was able" (BDAG 264 s.v. *δυνατός* 1.b.a).

35 tn Grk "heart."

36 tn Grk "brothers." The translation "compatriot" is given by BDAG 18-19 s.v. *ἀδελφός* 2.b.

37 tn Grk "the sons of Israel."

38 tn Grk "And when." Because of the difference between Greek style, which often begins sentences or clauses with "and," and English style, which generally does not, *καί* (*kai*) has not been translated here.

39 tn "Hurt unfairly" conveys a better sense of the seriousness of the offense against the Israelite than "treated unfairly," which can sometimes refer to slight offenses, or "wronged," which can refer to offenses that do not involve personal violence, as this one probably did.

40 tn Grk "he"; the referent (Moses) has been specified in the translation for clarity.

41 tn Or "he defended," "he retaliated" (BDAG 55 s.v. *ἀμύνομαι*).

42 tn Grk "his brothers."

that God was delivering them¹ through him,² but they did not understand.³ **7:26** The next day Moses⁴ saw two men⁵ fighting, and tried to make peace between⁶ them, saying, ‘Men, you are brothers; why are you hurting one another?’ **7:27** But the man who was unfairly hurting his neighbor pushed⁷ Moses⁸ aside, saying, ‘Who made⁹ you a ruler and judge over us?’ **7:28** You don’t want to kill me the way you killed the Egyptian yesterday, do you?’¹⁰ **7:29** When the man said this,¹¹ Moses fled and became a foreigner¹² in the land of Midian, where he became the father of two sons.

7:30 “After¹³ forty years had passed, an angel appeared to him in the desert¹⁴ of Mount Sinai, in the flame of a burning bush.¹⁵ **7:31** When Moses saw it, he was amazed at the sight, and when he approached to investigate, there came the voice of the Lord, **7:32** ‘I am the God of your forefathers,¹⁶ the God of Abraham,

Isaac,¹⁷ and Jacob.’¹⁸ Moses began to tremble and did not dare to look more closely.¹⁹ **7:33** But the Lord said to him, ‘Take the sandals off your feet, for the place where you are standing is holy ground.²⁰ **7:34** I have certainly seen the suffering²¹ of my people who are in Egypt and have heard their groaning, and I have come down to rescue them.²² Now²³ come, I will send you to Egypt.’²⁴ **7:35** This same²⁵ Moses they had rejected, saying, ‘Who made you a ruler and judge?’²⁶ God sent as both ruler and deliverer²⁷ through the hand of the angel²⁸ who appeared to him in the bush. **7:36** This man led them out, performing wonders and miraculous signs²⁹ in the land of Egypt,³⁰ at³¹ the Red Sea, and in the wilderness³² for forty years. **7:37** This is the Moses who said to the Israelites,³³ ‘God will raise up for you a prophet like me from among your brothers.’³⁴ **7:38** This is the man

¹ **tn** Grk “was granting them deliverance.” The narrator explains that this act pictured what Moses could do for his people.

² **tn** Grk “by his hand,” where the hand is a metaphor for the entire people.

³ **sn** They did not understand. Here is the theme of the speech. The people did not understand what God was doing through those he chose. They made the same mistake with Joseph at first. See Acts 3:17; 13:27. There is good precedent for this kind of challenging review of history in the ancient scriptures: Ps 106:6-46; Ezek 20; and Neh 9:6-38.

⁴ **tn** Grk “he”; the referent (Moses) has been specified in the translation for clarity.

⁵ **tn** Grk “saw them”; the context makes clear that two individuals were involved (v. 27).

⁶ **tn** Or “tried to reconcile” (BDAG 964-65 s.v. συναλλάσσω).

⁷ **tn** Or “repudiated Moses,” “rejected Moses” (BDAG 126-27 s.v. ἀπωθέω 2).

⁸ **tn** Grk “him”; the referent (Moses) has been specified in the translation for clarity.

⁹ **tn** Or “appointed.”

¹⁰ **tn** The Greek construction anticipates a negative reply which is indicated in the translation by the ‘tag’ at the end, “do you?”

¹¹ **sn** A quotation from Exod 2:14. Even though a negative reply was expected, the question still frightened Moses enough to flee, because he knew his deed had become known. This understanding is based on the Greek text, not the Hebrew of the original setting. Yet the negative here expresses the fact that Moses did not want to kill the other man. Once again the people have badly misunderstood the situation.

¹² **tn** Grk “At this word,” which could be translated either “when the man said this” or “when Moses heard this.” Since λόγος (logos) refers to the remark made by the Israelite, this translation has followed the first option.

¹³ **tn** Or “resident alien.” Traditionally πάροικος (paroikos) has been translated “stranger” or “alien,” but the level of specificity employed with “foreigner” or “resident alien” is now necessary in contemporary English because a “stranger” is a person not acquainted with someone, while an “alien” can suggest science fiction imagery.

¹⁴ **tn** Grk “And after.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and contemporary English style, which generally does not, καί (kai) has not been translated here.

¹⁵ **tn** Or “wilderness.”

¹⁶ **sn** An allusion to Exod 3:2.

¹⁷ **tn** Or “ancestors”; Grk “fathers.”

¹⁷ **tn** Grk “and Isaac,” but καί (kai) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

¹⁸ **sn** A quotation from Exod 3:6. The phrase suggests the God of promise, the God of the nation.

¹⁹ **tn** Or “to investigate,” “to contemplate” (BDAG 522 s.v. κατανοέω 2).

²⁰ **sn** A quotation from Exod 3:5. The phrase holy ground points to the fact that God is not limited to a particular locale. The place where he is active in revealing himself is a holy place.

²¹ **tn** Or “mistreatment.”

²² **tn** Or “to set them free.”

²³ **tn** Grk “And now.” 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.

²⁴ **sn** A quotation from Exod 3:7-8, 10.

²⁵ **sn** This same. The reference to “this one” occurs five times in this speech. It is the way the other speeches in Acts refer to Jesus (e.g., Acts 2:23).

²⁶ **sn** A quotation from Exod 2:14 (see Acts 7:27). God saw Moses very differently than the people of the nation did. The reference to a ruler and a judge suggests that Stephen set up a comparison between Moses and Jesus, but he never finished his speech to make the point. The reader of Acts, however, knowing the other sermons in the book, recognizes that the rejection of Jesus is the counterpoint.

²⁷ **tn** Or “liberator.” The meaning “liberator” for λυτρωτήν (lutrotēn) is given in L&N 37.129: “a person who liberates or releases others.”

²⁸ **tn** Or simply “through the angel.” Here the “hand” could be understood as a figure for the person or the power of the angel himself. The remark about the angel appearing fits the first century Jewish view that God appears to no one (John 1:14-18; Gal 3:1; Deut 33:2 LXX).

²⁹ **tn** Here the context indicates the miraculous nature of the signs mentioned.

³⁰ **sn** Performing wonders and miraculous signs. Again Moses acted like Jesus. The phrase appears 9 times in Acts (2:19, 22, 43; 4:30; 5:12; 6:8; 7:36; 14:3; 15:12).

³¹ **tn** Or simply “in Egypt.” The phrase “the land of” could be omitted as unnecessary or redundant.

³² **tn** Grk “and at,” but καί (kai) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

³³ **tn** Or “desert.”

³⁴ **tn** Grk “to the sons of Israel.”

³⁵ **sn** A quotation from Deut 18:15. This quotation sets up Jesus as the “leader-prophet” like Moses (Acts 3:22; Luke 9:35).

who was in the congregation¹ in the wilderness² with the angel who spoke to him at Mount Sinai, and with our ancestors,³ and he⁴ received living oracles⁵ to give to you.⁶ 7:39 Our⁷ ancestors⁸ were unwilling to obey⁹ him, but pushed him aside¹⁰ and turned back to Egypt in their hearts, 7:40 saying to Aaron, ‘*Make us gods who will go in front of us, for this Moses, who led us out of the land of Egypt¹¹ – we do not know what has happened to him!’¹² 7:41 At¹³ that time¹⁴ they made an idol in the form of a calf,¹⁵ brought¹⁶ a sacrifice to the idol, and began rejoicing¹⁷ in the works of their hands.¹⁸ 7:42 But God turned away from them and gave*

them over¹⁹ to worship the host²⁰ of heaven, as it is written in the book of the prophets: ‘*It was not to me that you offered slain animals and sacrifices²¹ forty years in the wilderness, was it,²² house of Israel? 7:43 But you took along the tabernacle²³ of Moloch²⁴ and the star of the²⁵ god Rephan,²⁶ the images you made to worship, but I will deport²⁷ you beyond Babylon.’²⁸ 7:44 Our ancestors²⁹ had the tabernacle³⁰ of testimony in the wilderness,³¹ just as God³² who spoke to Moses ordered him³³ to make it according to the design he had seen. 7:45 Our³⁴ ancestors³⁵ received possession of it and brought it in with Joshua when they dispossessed the nations that God drove out before our ancestors,³⁶ until the*

1 tn This term, ἐκκλησία (*ekklesia*), is a secular use of the term that came to mean “church” in the epistles. Here a reference to an assembly is all that is intended.

2 tn Or “desert.”

3 tn Or “forefathers”; Grk “fathers.”

4 tn Grk “fathers, who.” The relative pronoun was replaced by the pronoun “he” and a new clause introduced by “and” was begun in the translation at this point to improve the English style.

5 tn Or “messages.” This is an allusion to the law given to Moses.

6 tc † The first person pronoun ἡμῖν (*hēmin*, “to us”) is read by A C D E Ψ 33 1739 ἦ lat sy, while the second person pronoun ὑμῖν (*humin*, “to you”) is read by Ɔ74 N B 36 453 al co. The second person pronoun thus has significantly better external support. As well, ὑμῖν is a harder reading in this context, both because it is surrounded by first person pronouns and because Stephen perhaps “does not wish to disassociate himself from those who received God’s revelation in the past, but only from those who misinterpreted and disobeyed that revelation” (TCGNT 307). At the same time, Stephen does associate himself to some degree with his disobedient ancestors in v. 39, suggesting that the decisive break does not really come until v. 51 (where both his present audience and their ancestors are viewed as rebellious). Thus, both externally and internally ὑμῖν is the preferred reading.

7 tn Grk “whom our.” The continuation of the sentence as a relative clause is awkward in English, so a new sentence was started in the translation at this point.

8 tn Or “forefathers”; Grk “fathers.”

9 sn To obey. Again the theme of the speech is noted. The nation disobeyed the way of God and opted for Egypt over the promised land.

10 sn Pushed him aside. This is the second time Moses is “pushed aside” in Stephen’s account (see v. 27).

11 tn Or simply “of Egypt.” The phrase “the land of” could be omitted as unnecessary or redundant.

12 sn A quotation from Exod 32:1, 23. Doubt (*we do not know what has happened to him*) expresses itself in unfaithful action. The act is in contrast to God’s promise in Exod 23:20.

13 tn Grk “And.” 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.

14 tn Grk “In those days.”

15 tn Or “a bull calf” (see Exod 32:4-6). The term μόσχουποιεῖω (*moschopoieō*) occurs only in Christian writings according to BDAG 660 s.v.

16 tn Grk “and brought,” but καί (*kai*) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

17 tn The imperfect verb εὐφραίνοντο (*euphrainonto*) has been translated ingressively. See BDAG 414-15 s.v. εὐφραίνω 2.

18 tn Or “in what they had done.”

19 sn The expression *and gave them over* suggests similarities to the judgment on the nations described by Paul in Rom 1:18-32.

20 tn Or “stars.”

sn To worship the hosts of heaven. Their action violated Deut 4:19; 17:2-5. See Ps 106:36-43.

21 tn The two terms for sacrifices “semantically reinforce one another and are here combined essentially for emphasis” (L&N 53.20).

22 tn The Greek construction anticipates a negative reply which is indicated in the translation by the ‘tag’ question, “was it?”

23 tn Or “tent.”

sn A tabernacle was a tent used to house religious objects or a shrine (i.e., a portable sanctuary).

24 sn Moloch was a Canaanite deity who was believed to be the god of the sky and the sun.

25 tc † Most mss, including several important ones (Ɔ74 N A C E Ψ 33 1739 ἦ h p vg sy^h mae bo Cyr), have ὑμῶν (*humōn*, “your”) here, in conformity with the LXX of Amos 5:26. But other significant and diverse witnesses lack the pronoun: The lack of ὑμῶν in B D 36 453 gig sy^p sa Ir^{mt} Or is difficult to explain if it is not the original wording here. NA²⁷ has the word in brackets, indicating some doubt as to its authenticity.

26 sn Rephan (Ῥαιφάν, *Rhaiphān*) was a pagan deity. The term was a name for Saturn. It was variously spelled in the mss (BDAG 903 s.v. has *Rompha* as an alternate spelling). The references cover a range of deities and a history of unfaithfulness.

27 tn Or “I will make you move.”

28 sn A quotation from Amos 5:25-27. This constituted a prediction of the exile.

29 tn Or “forefathers”; Grk “fathers.”

30 tn Or “tent.”

sn The tabernacle was the tent used to house the ark of the covenant before the construction of Solomon’s temple. This is where God was believed to reside, yet the people were still unfaithful.

31 tn Or “desert.”

32 tn Grk “the one”; the referent (God) has been specified in the translation for clarity.

33 tn The word “him” is not in the Greek text, but is implied. Direct objects were often omitted in Greek when clear from the context, but must be supplied for the modern English reader.

34 tn Grk “And.” 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.

35 tn Or “forefathers”; Grk “fathers.”

36 tn Or “forefathers”; Grk “fathers.”

sn Before our ancestors. Stephen has backtracked here to point out how faithful God had been before the constant move to idolatry just noted.

time⁴ of David. 7:46 He² found favor³ with⁴ God and asked that he could⁵ find a dwelling place⁶ for the house⁷ of Jacob. 7:47 But Solomon built a house⁸ for him. 7:48 Yet the Most High⁹ does not live in houses made by human hands,¹⁰ as the prophet says,

7:49 *'Heaven is my throne,
and earth is the footstool for my feet.
What kind of house will you build for me,
says the Lord,
or what is my resting place?'*¹¹
7:50 *Did my hand*¹² *not make all these
things?*¹³

¹ tn Grk "In those days."

² tn Grk "David, who" The relative pronoun was replaced by the pronoun "he" and a new sentence was begun in the translation at this point to improve the English style.

³ tn Or "grace."

⁴ tn Grk "before," "in the presence of."

⁵ tn The words "that he could" are not in the Greek text, but are implied as the (understood) subject of the infinitive εὔρειν (*heurein*). This understands David's request as asking that he might find the dwelling place. The other possibility would be to supply "that God" as the subject of the infinitive: "and asked that God find a dwelling place." Unfortunately this problem is complicated by the extremely difficult problem with the Greek text in the following phrase ("house of Jacob" vs. "God of Jacob").

⁶ tn On this term see BDAG 929 s.v. στήνωμα a (Ps 132:5).

⁷ tc Some mss read θεῶν (*theōn*, "God") here, a variant much easier to understand in the context. The reading "God" is supported by **ⲛ**² A C E Ψ 33 1739 **℣** lat sy co. The more difficult οἴκῳ (*oikō*, "house") is supported by **Ⲛ**⁷⁴ **ⲛ**^{*} B D H 049 pc. Thus the second reading is preferred both externally because of better ms evidence and internally because it is hard to see how a copyist finding the reading "God" would change it to "house," while it is easy to see how (given the LXX of Ps 132:5) a copyist might assimilate the reading and change "house" to "God." However, some scholars think the reading "house" is so difficult as to be unacceptable. Others (like Lachmann and Hort) resorted to conjectural emendation at this point. Others (Ropes) sought an answer in an underlying Aramaic expression. Not everyone thinks the reading "house" is too difficult to be accepted as original (see Lake and Cadbury). A. F. J. Klijn, "Stephen's Speech – Acts vii.2-53," NTS 4 (1957): 25-31, compared the idea of a "house within the house of Israel" with the *Manual of Discipline* from Qumran, a possible parallel that seems to support the reading "house" as authentic. (For the more detailed discussion from which this note was derived, see TCGNT 308-9.)

⁸ sn See 1 Kgs 8:1-21.

⁹ sn The title *the Most High* points to God's majesty (Heb 7:1; Luke 1:32, 35; Acts 16:7).

¹⁰ sn The phrase *made by human hands* is negative in the NT: Mark 14:58; Acts 17:24; Eph 2:11; Heb 9:11, 24. It suggests "man-made" or "impermanent." The rebuke is like parts of the Hebrew scripture where the rebuke is not of the temple, but for making too much of it (1 Kgs 8:27; Isa 57:15; 1 Chr 6:8; Jer 7:1-34).

¹¹ sn *What kind...resting place?* The rhetorical questions suggest mere human beings cannot build a house to contain God.

¹² tn Or "Did I." The phrase "my hand" is ultimately a metaphor for God himself.

¹³ tn The question in Greek introduced with οὐχί (*ouchi*) expects a positive reply.

sn A quotation from Isa 66:1-2. If God made the heavens, how can a human building contain him?

7:51 "You stubborn¹⁴ people, with uncircumcised¹⁵ hearts and ears!¹⁶ You are always resisting the Holy Spirit, like your ancestors¹⁷ did! 7:52 Which of the prophets did your ancestors¹⁸ not persecute?¹⁹ They²⁰ killed those who foretold long ago the coming of the Righteous One,²¹ whose betrayers and murderers you have now become!²² 7:53 You²³ received the law by decrees given by angels,²⁴ but you did not obey²⁵ it."²⁶

Stephen is Killed

7:54 When they heard these things, they became furious²⁷ and ground their teeth²⁸ at him. 7:55 But Stephen,²⁹ full³⁰ of the Holy Spirit, looked intently³¹ toward heaven and saw the glory of God, and Jesus standing³² at the right

¹⁴ sn Traditionally, "stiff-necked people." Now the critique begins in earnest.

¹⁵ tn The term ἀπερίτμητοι (*aperitētoi*, "uncircumcised") is a NT *hapax legomenon* (occurs only once). See BDAG 101-2 s.v. ἀπερίτμητος and Isa 52:1.

¹⁶ tn Or "You stubborn and obstinate people!" (The phrase "uncircumcised hearts and ears" is another figure for stubbornness.)

¹⁷ tn Or "forefathers"; Grk "fathers."

¹⁸ tn Or "forefathers"; Grk "fathers."

¹⁹ sn *Which...persecute.* The rhetorical question suggests they persecuted them all.

²⁰ tn Grk "And they." Because of the difference between Greek style, which often begins sentences or clauses with "and," and English style, which generally does not, καὶ (*kai*) has not been translated here.

²¹ sn *The Righteous One* is a reference to Jesus Christ.

²² sn *Whose betrayers and murderers you have now become.* The harsh critique has OT precedent (1 Kgs 19:10-14; Neh 9:26; 2 Chr 36:16).

²³ tn Grk "whose betrayers and murderers you have now become, who received the law" The two consecutive relative clauses make for awkward English style, so the second was begun as a new sentence with the pronoun "You" supplied in place of the Greek relative pronoun to make a complete sentence in English.

²⁴ tn Traditionally, "as ordained by angels," but εἰς (*eis*) with the accusative here should be understood as instrumental (a substitute for ἐν [*en*]); so BDAG 291 s.v. εἰς 9, BDF §206. Thus the phrase literally means "received the law by the decrees [orders] of angels" with the genitive understood as a subjective genitive, that is, the angels gave the decrees.

sn *Decrees given by angels.* According to Jewish traditions in the first century, the law of Moses was mediated through angels. See also the note on "angel" in 7:35.

²⁵ tn The Greek word φυλάσσω (*phulassō*, traditionally translated "keep") in this context connotes preservation of and devotion to an object as well as obedience.

²⁶ tn Or "did not obey it."

²⁷ tn This verb, which also occurs in Acts 5:33, means "cut to the quick" or "deeply infuriated" (BDAG 235 s.v. διαπρίω).

²⁸ tn Or "they gnashed their teeth." This idiom is a picture of violent rage (BDAG 184 s.v. βρῦχω). See also Ps 35:16.

²⁹ tn Grk "he"; the referent (Stephen) has been specified in the translation for clarity.

³⁰ tn Grk "being full," but the participle ὑπάρχων (*huparchōn*) has not been translated since it would be redundant in English.

³¹ tn Grk "looking intently toward heaven, saw." The participle ἀτενίσας (*atenisasas*) has been translated as a finite verb due to requirements of contemporary English style.

³² sn The picture of Jesus *standing* (rather than seated) probably indicates his rising to receive his child. By announcing his vision, Stephen thoroughly offended his audience, who believed no one could share God's place in heaven. The

hand of God. **7:56** “Look!” he said.¹ “I see the heavens opened, and the Son of Man standing at the right hand of God!” **7:57** But they covered their ears,² shouting out with a loud voice, and rushed at him with one intent. **7:58** When³ they had driven him out of the city, they began to stone him,⁴ and the witnesses laid their cloaks⁵ at the feet of a young man named Saul. **7:59** They⁶ continued to stone Stephen while he prayed, “Lord Jesus, receive my spirit!” **7:60** Then he fell⁷ to his knees and cried out with a loud voice, “Lord, do not hold this sin against them!”⁸ When⁹ he had said this, he died.¹⁰ **8:1** And Saul agreed completely with killing¹¹ him.

Saul Begins to Persecute the Church

Now on that day a great¹² persecution began¹³ against the church in Jerusalem,¹⁴ and all¹⁵ except the apostles were forced to scatter throughout the regions¹⁶ of Judea and Samaria.

phrase is a variation on Ps 110:1.

1 **tn** Grk “And he said, ‘Look!’” Because of the length of the Greek sentence and the tendency of contemporary English style to use shorter sentences, καί (*kai*) has not been translated here; a new sentence is begun instead.

2 **sn** They covered their ears to avoid hearing what they considered to be blasphemy.

3 **tn** Grk “And when.” Because of the length of the Greek sentence and the tendency of contemporary English style to use shorter sentences, καί (*kai*) has not been translated here; a new sentence is begun instead.

4 **sn** They began to stone him. The irony of the scene is that the people do exactly what the speech complains about in v. 52.

5 **tn** Or “outer garments.”

sn Laid their cloaks. The outer garment, or cloak, was taken off and laid aside to leave the arms free (in this case for throwing stones).

6 **tn** Grk “And they.” Because of the length of the Greek sentence and the tendency of contemporary English style to use shorter sentences, καί (*kai*) has not been translated here; a new sentence is begun instead.

7 **tn** Grk “Then falling to his knees he cried out.” The participle θείς (*theis*) has been translated as a finite verb due to requirements of contemporary English style.

8 **sn** The remarks Lord Jesus, receive my spirit and Lord, do not hold this sin against them recall statements Jesus made on the cross (Luke 23:34, 46).

9 **tn** Grk “And when.” Because of the length of the Greek sentence and the tendency of contemporary English style to use shorter sentences, καί (*kai*) has not been translated here; a new sentence is begun instead.

10 **tn** The verb κοιμάω (*koimao*) literally means “sleep,” but it is often used in the Bible as a euphemism for the death of a believer.

11 **tn** The term ἀνάρεσις (*anairesis*) can refer to murder (BDAG 64 s.v.; 2 Macc 5:13; Josephus, *Ant.* 5.2.12 [5.165]).

12 **tn** Or “severe.”

13 **tn** Grk “Now there happened on that day a great persecution.” It is less awkward to say in English “Now on that day a great persecution began.”

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

15 **sn** All. Given that the Jerusalem church is still active after this and that the Hellenists are the focus of Acts 6-8, it is possible to argue that only the Hellenistic Christians were forced to scatter.

16 **tn** Or “countryside.”

8:2 Some¹⁷ devout men buried Stephen and made loud lamentation¹⁸ over him.¹⁹ **8:3** But Saul was trying to destroy²⁰ the church; entering one house after another, he dragged off²¹ both men and women and put them in prison.²²

Philip Preaches in Samaria

8:4 Now those who had been forced to scatter went around proclaiming the good news of the word. **8:5** Philip went down to the main city of Samaria²³ and began proclaiming²⁴ the Christ²⁵ to them. **8:6** The crowds were paying attention with one mind to what Philip said,²⁶ as they heard and saw the miraculous signs²⁷ he was performing. **8:7** For unclean spirits,²⁸ crying with loud shrieks, were coming out of many who were possessed,²⁹ and many paralyzed and lame

17 **tn** “Some” is not in the Greek text, but is implied.

18 **sn** Made loud lamentation. For someone who was stoned to death, lamentation was normally not allowed (*m. Sanhedrin* 6:6). The remark points to an unjust death.

19 **tn** Or “mourned greatly for him.”

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

21 **tn** The participle σύρων (*surōn*) has been translated as an finite verb due to requirements of contemporary English style.

22 **tn** BDAG 762 s.v. παραδίδωμι 1.b has “εἰς φυλακὴν put in prison Ac 8:3.”

23 **tn** The word “main” is supplied in the translation to clarify that “Samaria” is not the name of the city (at least in NT times). See both BDAG 912 s.v. Σαμάρεια, and L&N 93.568.

sn The main city of Samaria most likely refers to the principal city of Samaria, rebuilt by Herod the Great as Sebaste in honor of Augustus (J. Boehmer, “Studien zur Geographie Palästinas bes. im Neuen Testament,” *ZNW* 9 [1908]: 216-18; D. Gill and C. Gempf, eds., *The Book of Acts in its Graeco-Roman Setting*, 272). This is the best option if the article before “city” is taken as original. If the reading without the article is taken as original, then another city may be in view: Gitta, the hometown of Simon Magus according to Justin Martyr (cf. C. K. Barrett, *Acts* [ICC], 1:402-3; F. F. Bruce, *Acts* [NICNT], 165).

24 **tn** The imperfect ἐκήρυσσεν (*ekērussen*) has been translated as an ingressive, since this is probably the first time such preaching took place.

25 **tn** Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

sn See the note on *Christ* in 2:31.

26 **tn** Grk “to what was being said by Philip,” a passive construction that has been changed to active voice in the translation.

27 **tn** Here the following context indicates the miraculous nature of the signs mentioned. This term appears 13 times in Acts, but only twice more after Acts 8:13 (i.e., 14:3; 15:12).

28 **sn** The expression unclean spirits refers to evil supernatural spirits which were ceremonially unclean, and which caused the persons possessed by them to be ceremonially unclean.

29 **tn** Grk “For [in the case of] many who had unclean spirits, they were coming out, crying in a loud voice.”

people were healed. **8:8** So there was¹ great joy² in that city.

8:9 Now in that city was a man named Simon, who had been practicing magic³ and amazing the people of Samaria, claiming to be someone great. **8:10** All the people,⁴ from the least to the greatest, paid close attention to him, saying, “This man is the power of God that is called ‘Great.’”⁵ **8:11** And they paid close attention to him because he had amazed them for a long time with his magic. **8:12** But when they believed Philip as he was proclaiming the good news about the kingdom of God⁶ and the name of Jesus Christ,⁷ they began to be baptized,⁸ both men and women. **8:13** Even Simon himself believed, and after he was baptized, he stayed close to⁹ Philip constantly, and when he saw the signs and great miracles that were occurring, he was amazed.¹⁰

8:14 Now when the apostles in Jerusalem¹¹ heard that Samaria had accepted the word¹² of God, they sent¹³ Peter and John to them. **8:15** These two¹⁴ went down and prayed for them so that they would receive the Holy Spirit. **8:16** (For the Spirit¹⁵ had not yet come upon¹⁶ any of them, but they had only been baptized in the name of the Lord Jesus.)¹⁷ **8:17** Then Peter and John

placed their hands on the Samaritans,¹⁸ and they received the Holy Spirit.¹⁹

8:18 Now Simon, when he saw that the Spirit²⁰ was given through the laying on of the apostles’ hands, offered them money, **8:19** saying, “Give me this power²¹ too, so that everyone I place my hands on may receive the Holy Spirit.” **8:20** But Peter said to him, “May your silver perish with you,²² because you thought you could acquire²³ God’s gift with money! **8:21** You have no share or part²⁴ in this matter²⁵ because your heart is not right before God! **8:22** Therefore repent of this wickedness of yours, and pray to the Lord²⁶ that he may perhaps forgive you for the intent of your heart.²⁷ **8:23** For I see that you are bitterly envious²⁸ and in bondage to sin.” **8:24** But Simon replied,²⁹ “You pray to the Lord for me so that nothing of what you have said may happen to³⁰ me.”

¹ **tn** Grk “and there came about,” but this is somewhat awkward in English.

² **sn** Great joy. The reason for eschatological joy was that such events pointed to God’s decisive deliverance (Luke 7:22-23). Note how the acts of healing extend beyond the Twelve here.

³ **tn** On the idiom προῦπηρχεν μαγεύων (*prourēchen mageuōn*) meaning “had been practicing magic” see BDAG 889 s.v. προῦπάρχω.

⁴ **tn** Grk “all of them”; the referent (the people) has been specified in the translation for clarity.

⁵ **tn** Or “This man is what is called the Great Power of God.” The translation “what is called the Great Power of God” is given by BDAG 263 s.v. δύναμις 5, but the repetition of the article before κατομένη μεγάλη (*kaloumenē megalē*) suggests the translation “the power of God that is called ‘Great.’”

⁶ **sn** The kingdom of God is also what Jesus preached: Acts 1:3. The term reappears in 14:22; 19:8; 28:23, 31.

⁷ **tn** Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

⁸ **tn** The imperfect verb ἐβαπτίζοντο (*ebaptizonto*) has been translated as an ingressive imperfect.

⁹ **tn** Or “he kept close company with.”

¹⁰ **sn** He was amazed. Now Simon, the one who amazed others, is himself amazed, showing the superiority of Philip’s connection to God. Christ is better than anything the culture has to offer.

¹¹ **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

¹² **tn** Or “message.”

¹³ **sn** They sent. The Jerusalem church with the apostles was overseeing the expansion of the church, as the distribution of the Spirit indicates in vv. 15-17.

¹⁴ **tn** Grk “who.” The relative pronoun was replaced by the phrase “these two” and a new sentence was begun in the translation at this point to improve the English style.

¹⁵ **tn** Grk “For he”; the referent (the Spirit) has been specified in the translation for clarity.

¹⁶ **tn** Or “fallen on.”

¹⁷ **sn** This is a parenthetical note by the author.

¹⁸ **tn** Grk “on them”; the referent (the Samaritans) has been specified in the translation for clarity.

¹⁹ **sn** They received the Holy Spirit. It is likely this special distribution of the Spirit took place because a key ethnic boundary was being crossed. Here are some of “those far off” of Acts 2:38-40.

²⁰ **tc** Most witnesses (ⱱ^{45,74} A* C D E Ψ 33 1739 Ɱ latt sy bo) here read “the Holy Spirit” (τὸ πνεῦμα τὸ ἅγιον, *to pneuma to hagion*), while a few key mss have simply τὸ πνεῦμα (Ɱ A^c B sa mae). Although it is possible that some scribes omitted τὸ ἅγιον because of its perceived superfluity (note vv. 15, 17, 19), it is far more likely that others added the adjective out of pious motives.

²¹ **tn** Or “ability”; Grk “authority.”

²² **tn** Grk “May your silver together with you be sent into destruction.” This is a strong curse. The gifts of God are sovereignly bestowed and cannot be purchased.

²³ **tn** Or “obtain.”

²⁴ **tn** The translation “share or part” is given by L&N 63.13.

²⁵ **tn** Since the semantic range for λόγος (*logos*) is so broad, a number of different translations could be given for the prepositional phrase here. Something along the lines of “in this thing” would work well, but is too colloquial for the present translation.

²⁶ **tn** Or “and implore the Lord.”

²⁷ **tn** Grk “that if possible the intent of your heart may be forgiven you.” The passive construction is somewhat awkward in contemporary English and has thus been converted to an active construction in the translation.

²⁸ **tn** Grk “in the gall of bitterness,” an idiom meaning to be particularly envious or resentful of someone. In this case Simon was jealous of the apostles’ power to bestow the Holy Spirit by the laying on of hands, and wanted that power for himself. The literal phrase does not convey this to the modern reader, and in fact some modern translations have simply rendered the phrase as involving bitterness, which misses the point of the envy on Simon’s part. See L&N 88.166. The OT images come from Deut 29:17-18 and Isa 58:6.

²⁹ **tn** Grk “Simon answered and said.”

³⁰ **tn** Given that Simon does not follow Peter’s call for repentance, many interpreters read this reply as flippant rather than sincere. But the exact nature of Simon’s reply is not entirely clear.

³¹ **tn** Grk “may come upon.”

8:25 So after Peter and John¹ had solemnly testified² and spoken the word of the Lord,³ they started back to Jerusalem, proclaiming⁴ the good news to many Samaritan villages⁵ as they went.⁶

Philip and the Ethiopian Eunuch

8:26 Then an angel of the Lord⁷ said to Philip,⁸ “Get up and go south⁹ on the road that goes down from Jerusalem¹⁰ to Gaza.” (This is a desert¹¹ road.)¹² 8:27 So¹³ he got up¹⁴ and went. There¹⁵ he met¹⁶ an Ethiopian eunuch,¹⁷ a court

official of Candace,¹⁸ queen of the Ethiopians, who was in charge of all her treasury. He¹⁹ had come to Jerusalem to worship,²⁰ 8:28 and was returning home, sitting²¹ in his chariot, reading²² the prophet Isaiah. 8:29 Then the Spirit said to Philip, “Go over and join this chariot.” 8:30 So Philip ran up²³ to it²⁴ and heard the man²⁵ reading Isaiah the prophet. He²⁶ asked him,²⁷ “Do you understand what you’re reading?” 8:31 The man²⁸ replied, “How in the world can I,²⁹ unless

¹ **tn** Grk “after they”; the referents (Peter and John) have been specified in the translation for clarity.

² **tn** The verb διαμαρτύρομαι (*diamarturomai*) can mean “warn,” and could be taken to refer specifically to the warning given to Simon in the preceding verses. However, a more general reference is more likely, referring to parting exhortations from Peter and John to the entire group of believers.

³ **sn** The word of the Lord is a technical expression in OT literature, often referring to a divine prophetic utterance (e.g., Gen 15:1; Isa 1:10, Jonah 1:1). In the NT it occurs 15 times: 3 times as ῥῆμα τοῦ κυρίου (*rhēma tou kuriou*; Luke 22:61, Acts 11:16, 1 Pet 1:25) and 12 times as λόγος τοῦ κυρίου (*logos tou kuriou*; here and in Acts 13:44, 48, 49; 15:35, 36; 16:32; 19:10, 20; 1 Thess 1:8, 4:15; 2 Thess 3:1). As in the OT, this phrase focuses on the prophetic nature and divine origin of what has been said.

⁴ **tn** Grk “they were returning to Jerusalem and were proclaiming.” The first imperfect is taken ingressively and the second is viewed iteratively (“proclaiming...as they went”).

⁵ **sn** By proclaiming the good news to many Samaritan villages, the apostles now actively share in the broader ministry the Hellenists had started.

⁶ **tn** “As they went” is not in the Greek text, but is implied by the imperfect tense (see **tn** above).

⁷ **tn** Or “the angel of the Lord.” See the note on the word “Lord” in 5:19.

⁸ **tn** Grk “Lord spoke to Philip, saying.” The redundant participle λέγων (*legōn*) has not been translated.

⁹ **tn** Or “Get up and go about noon.” The phrase κατὰ μεσημβρίαν (*kata mesēmbrian*) can be translated either “about noon” (L&N 67.74) or “toward the south” (L&N 82.4). Since the angel’s command appears to call for immediate action (“Get up”) and would not therefore need a time indicator, a directional reference (“toward the south”) is more likely here.

¹⁰ **map** For the location of Jerusalem see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

¹¹ **tn** Or “wilderness.”

¹² **tn** The words “This is a desert road” are probably best understood as a comment by the author of Acts, but it is possible they form part of the angel’s speech to Philip, in which case the verse would read: “Get up and go south on the road that goes down from Jerusalem to Gaza – the desert road.”

sn The concluding note about the road appears to be a parenthetical note by the author.

¹³ **tn** Grk “And,” but καί (*kai*) carries something of a resultative force in this context because what follows describes Philip’s response to the angel’s command.

¹⁴ **tn** Grk “So getting up he went.” The aorist participle ἀναστὰς (*anastas*) has been translated as a finite verb due to requirements of contemporary English style.

¹⁵ **tn** Grk “And there.” 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.

¹⁶ **tn** Grk “and behold.” This expression is used to portray Philip’s encounter with the Ethiopian in a vivid way. In the English translation this vividness is difficult to convey; it is necessary to supply the words “he met.”

¹⁷ **sn** The term *eunuch* normally referred to a man who had been castrated, but this was not always the case (see Gen

39:1 LXX, where Potiphar is called a eunuch). Such castrated individuals were preferred as court officials in the East, although Judaism opposed the practice. The Mosaic law excluded eunuchs from Israel (Deut 23:1), although God certainly accepted them (Isa 56:3-5; Wis 3:14). This individual was a high official, since he was said to be in charge of all her treasury. He may or may not have been a eunuch physically. He appears to be the first fully Gentile convert to Christianity, since the Samaritans mentioned previously (Acts 8:4-25) were regarded as half-breeds.

¹⁸ **tn** Or “the Candace” (the title of the queen of the Ethiopians). The term Κανδάκης (*Kandakēs*) is much more likely a title rather than a proper name (like Pharaoh, which is a title); see L&N 37.77. A few, however, still take the word to be the name of the queen (L&N 93.209). BDAG 507 s.v. Κανδάκη, treats the term as a title and lists classical usage by Strabo (*Geography* 17.1.54) and others.

sn *Candace* was the title of the queen of the Ethiopians. *Ethiopia* refers to the kingdom of Nubia in the northern Sudan, whose capital was Meroe (not to be confused with Abyssinia, which was later called Ethiopia and converted to Christianity in the 4th century A.D.). Classical writers refer to several queens of Meroe in the 1st century B.C. and 1st century A.D. who had the title Candace (*Kandake*). The Candace referred to here was probably Amanitere, who ruled A.D. 25-41.

¹⁹ **tn** Grk “who was over all her treasury, who.” The two consecutive relative clauses make for awkward English style, so the second was begun as a new sentence with the pronoun “he” supplied in place of the Greek relative pronoun to make a complete sentence in English.

²⁰ **sn** Since this man had come to Jerusalem to worship, he may have been a proselyte to Judaism. This event is a precursor to Acts 10.

²¹ **tn** Grk “and was sitting.” 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.

²² **tn** Grk “and was reading.” 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.

sn The fact that this man was reading from a scroll (an expensive item in the first century) indicates his connection to a wealthy house.

²³ **tn** The participle προσδραμών (*prosdramōn*) is regarded as attendant circumstance.

²⁴ **tn** The words “to it” are not in the Greek text but are implied.

²⁵ **tn** Grk “heard him”; the referent (the man) has been specified in the translation for clarity.

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

²⁷ **tn** Grk “he said,” but since what follows is a question, it is better English style to referent the introduction to the question “he asked him.”

²⁸ **tn** Grk “He”; the referent (the man) has been specified in the translation for clarity.

²⁹ **tn** Grk “How am I able, unless...” The translation is based on the force of the conjunction γάρ (*gar*) in this context. The translation “How in the world can I?” is given in BDAG 189 s.v. γάρ 1.f.

someone guides me?” So he invited Philip to come up and sit with him. **8:32** Now the passage of scripture the man¹ was reading was this:

“He was led like a sheep to slaughter, and like a lamb before its shearer is silent, so he did² not open his mouth.

8:33 *In humiliation³ justice was taken from him.⁴*

Who can describe his posterity?⁵

For his life was taken away⁶ from the earth.⁷

8:34 Then the eunuch said⁸ to Philip, “Please tell me,⁹ who is the prophet saying this about – himself or someone else?”¹⁰ **8:35** So Philip started speaking,¹¹ and beginning with this scripture¹² proclaimed the good news about Jesus to him. **8:36** Now as they were going along the road, they came to some water, and the eunuch said, “Look, there is water! What is to stop me¹³ from being baptized?”¹⁴ **8:38** So he ordered the

¹ **tn** Grk “he”; the referent (the man) has been specified in the translation for clarity.

² **tn** Grk “does.” The present tense here was translated as a past tense to maintain consistency with the first line of the quotation (“he was led like a sheep to slaughter”), which has an aorist passive verb normally translated as a past tense in English.

³ **tc** † Most later mss (C E Ψ 33^{vid} Ⲛ sy) read “In his humiliation,” adding αὐτοῦ (*autou*, “his”) after ταπεινώσει (*tapeinōsei*, “humiliation”), while the earlier and better witnesses lack the pronoun (so ⲓ⁷⁴ א B 1739 pc lat). However, the LXX of Isa 53:8 also lacks the pronoun, supplying motivation for scribes to omit it here. At the same time, scribes would also be motivated to add the pronoun both for clarity’s sake (note the similar impulse that led to the addition of δε [*de*] by many of the same mss at the beginning of the next line) and to give balance to the lines (the pronoun is indisputably used five other times in vv. 32-33 in quoting Isa 53). On balance, the shorter reading is preferred.

⁴ **tn** Or “justice was denied him”; Grk “his justice was taken away.”

⁵ **tn** Or “family; or ‘origin.’” The meaning of γενεά (*genea*) in the quotation is uncertain; BDAG 192 s.v. γενεά 4 suggests “family history.”

sn The rhetorical question suggests the insensitivity of this generation for its act against God’s servant, who was slain unjustly as he was silent.

⁶ **tn** Grk “is taken away.” The present tense here was translated as a past tense to maintain consistency with the rest of the quotation.

⁷ **sn** A quotation from Isa 53:7-8.

⁸ **tn** Grk “answered and said.” The redundant participle ἀποκριθεὶς (*apokritheis*) has not been translated.

⁹ **tn** Grk “I beg you,” “I ask you.”

¹⁰ **sn** *About himself, or about someone else?* It is likely in 1st century Judaism this would have been understood as either Israel or Isaiah.

¹¹ **tn** Grk “opening his mouth” (a Semitic idiom for beginning to speak in a somewhat formal manner). The participle ἀνοίξας (*anoixas*) has been translated as a finite verb due to requirements of contemporary English style.

¹² **sn** *Beginning with this scripture.* The discussion likely included many of the scriptures Acts has already noted for the reader in earlier speeches. At the least, readers of Acts would know what other scriptures might be meant.

¹³ **tn** Or “What prevents me.” The rhetorical question means, “I should get baptized, right?”

¹⁴ **tc** A few later mss (E 36 323 453 945 1739 1891 pc) add, with minor variations, **8:37** “He said to him, ‘If you believe with your whole heart, you may.’ He replied, ‘I believe that Jesus Christ is the Son of God.’” Verse 37 is lacking in ⲓ⁴⁵⁻⁷⁴ א

chariot to stop, and both Philip and the eunuch went down into the water,¹⁵ and Philip baptized¹⁶ him. **8:39** Now when they came up out of the water, the Spirit of the Lord snatched Philip away, and the eunuch did not see him any more, but¹⁷ went on his way rejoicing.¹⁸ **8:40** Philip, however, found himself¹⁹ at Azotus,²⁰ and as he passed through the area,²¹ he proclaimed the good news²² to all the towns²³ until he came to Caesarea.²⁴

The Conversion of Saul

9:1 Meanwhile Saul, still breathing out threats²⁵ to murder²⁶ the Lord’s disciples, went to the high priest **9:2** and requested letters from him to the synagogues²⁷ in Damascus, so that if he found any who belonged to the Way,²⁸ either men or women, he could bring them as prisoners²⁹ to Jerusalem.³⁰ **9:3** As he was going along,

A B C 33 614 vg sy^{ph} co). It is clearly not a part of the original text of Acts. The variant is significant in showing how some in the early church viewed a confession of faith. The present translation follows NA²⁷ in omitting the verse number, a procedure also followed by a number of other modern translations.

¹⁵ **tn** Grk “and they both went down into the water, both Philip and the eunuch.” Since this is somewhat redundant in English, it was simplified to “and both Philip and the eunuch went down into the water.”

¹⁶ **sn** *Philip baptized.* Again, someone beyond the Twelve has ministered an ordinance of faith.

¹⁷ **tn** BDAG 189 s.v. γάρ 2 indicates that under certain circumstances γάρ (*gar*) has the same meaning as δε (*de*).

¹⁸ **sn** Note that the response to the gospel is *rejoicing* (joy, cf. Acts 11:23; 13:48).

¹⁹ **tn** Or “appeared.”

²⁰ **sn** *Azotus* was a city on the coast of southern Palestine, known as Ashdod in OT times.

²¹ **tn** The words “the area” are not in the Greek text but are implied.

²² **tn** Or “he preached the gospel.”

²³ **tn** Or “cities.”

²⁴ **sn** *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.

²⁵ **tn** Or “Saul, making dire threats.”

²⁶ **tn** The expression “breathing out threats and murder” is an idiomatic expression for “making threats to murder” (see L&N 33.293). Although the two terms “threats” and “murder” are syntactically coordinate, the second is semantically subordinate to the first. In other words, the content of the threats is to murder the disciples.

²⁷ **sn** See the note on *synagogue* in 6:9.

²⁸ **sn** The expression “the way” in ancient religious literature refers at times to “the whole way of life fr. a moral and spiritual viewpoint” (BDAG 692 s.v. ὁδός 3.c), and it has been so used of Christianity and its teachings in the book of Acts (see also 19:9, 23; 22:4; 24:14, 22). It is a variation of Judaism’s idea of two ways, the true and the false, where “the Way” is the true one (1 En. 91:18; 2 En. 30:15).

²⁹ **tn** Grk “bring them bound”; the translation “bring someone as prisoner” for δεδεμένον ἄγειν τινά (*dedemenon agein tina*) is given by BDAG 221 s.v. δέω 1.b.

³⁰ **sn** From Damascus to Jerusalem was a six-day journey. Christianity had now expanded into Syria.

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

approaching¹ Damascus, suddenly a light from heaven flashed² around him. 9:4 He³ fell to the ground and heard a voice saying to him, “Saul, Saul,⁴ why are you persecuting me?”⁵ 9:5 So he said, “Who are you, Lord?” He replied, “I am Jesus whom you are persecuting! 9:6 But stand up⁶ and enter the city and you will be told⁷ what you must do.” 9:7 (Now the men⁸ who were traveling with him stood there speechless,⁹ because they heard the voice but saw no one.)¹⁰ 9:8 So Saul got up from the ground, but although his eyes were open,¹¹ he could see nothing.¹² Leading him by the hand, his companions¹³ brought him into Damascus. 9:9 For¹⁴ three days he could not see, and he neither ate nor drank anything.¹⁵

9:10 Now there was a disciple in Damascus named Ananias. The¹⁶ Lord¹⁷ said to him in a

vision, “Ananias,” and he replied, “Here I am,¹⁸ Lord.” 9:11 Then the Lord told him, “Get up and go to the street called ‘Straight,’¹⁹ and at Judas’ house look for a man from Tarsus named Saul. For he is praying, 9:12 and he has seen in a vision²⁰ a man named Ananias come in and place his hands on him so that he may see again.” 9:13 But Ananias replied,²¹ “Lord, I have heard from many people²² about this man, how much harm he has done to your saints in Jerusalem, 9:14 and here he has authority from the chief priests to imprison²³ all who call on your name!”²⁴ 9:15 But the Lord said to him, “Go, because this man is my chosen instrument²⁵ to carry my name before Gentiles and kings and the people of Israel.²⁶ 9:16 For I will show him how much he must suffer for the sake of my name.”²⁷ 9:17 So Ananias departed and entered

1 tn Grk “As he was going along, it happened that when he was approaching.” The phrase ἐγένετο (*egeneto*, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

2 tn Or “shone” (BDAG 799 s.v. περιστρέπτω). The light was more brilliant than the sun according to Acts 26:13.

3 tn Grk “and he.” Because of the length of the Greek sentence, the conjunction καί (*kai*) has not been translated here. Instead a new English sentence is begun.

4 tn The double vocative suggests emotion.

5 sn *Persecuting me*. To persecute the church is to persecute Jesus.

6 tn Or “But arise.”

7 tn Literally a passive construction, “it will be told to you.” This has been converted to another form of passive construction in the translation.

8 tn The Greek term here is ἀνὴρ (*anēr*), which is used only rarely in a generic sense of both men and women. In the historical setting here, Paul’s traveling companions were almost certainly all males.

9 tn That is, unable to speak because of fear or amazement. See BDAG 335 s.v. ἐνεός.

10 sn This is a parenthetical note by the author. Acts 22:9 appears to indicate that they saw the light but did not hear a voice. They were “witnesses” that something happened.

11 tn Grk “his eyes being open,” a genitive absolute construction that has been translated as a concessive adverbial participle.

12 sn *He could see nothing*. This sign of blindness, which was temporary until v. 18, is like the sign of deafness experienced by Zechariah in Luke 1. It allowed some time for Saul (Paul) to reflect on what had happened without distractions.

13 tn Grk “they”; the referents (Saul’s companions) have been specified in the translation for clarity.

14 tn Grk “And for.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (*kai*) has not been translated here.

15 tn The word “anything” is not in the Greek text, but is implied. Direct objects were often omitted in Greek when clear from the context, but must be supplied for the modern English reader. The fasting might indicate an initial realization of Luke 5:33-39. Fasting was usually accompanied by reflective thought.

16 tn Grk “And the.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (*kai*) has not been translated here.

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

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

19 sn The noting of the detail of the locale, ironically called ‘Straight’ Street, shows how directive and specific the Lord was.

20 tc † The words ἐν ὀράματι (*en oramati*, “in a vision”) are not found in some of the earliest and best mss (1⁷⁴ B A 81 pc lat sa bo), but are implied from the context. The phrase is included, although sometimes in a different order with ἀνδρα (*andra*, “man”) or omitting ἀνδρα altogether, by B C E Ψ 33 1175 1739 ℵ. The order of words in NA²⁷, ἀνδρα ἐν ὀράματι, is supported only by B C 1175. Generally speaking, when there are three or more variants, with one an omission and the others involving rearrangements, the longer readings are later scribal additions. Further, the reading looks like a clarifying note, for an earlier vision is explicitly mentioned in v. 10. On the other hand, it is possible that some scribes deleted the words because of perceived repetition, though this is unlikely since it is a different vision two verses back. It is also possible that some scribes could have confused ὀράματι with ὀνόματι (*onomati*, “name”); TCGNT 319 notes that several mss place ὀνόματι before Ἀνανίαν (*Ananian*, “Ananias”) while a few others drop ὀνόματι altogether. The Sahidic mss are among those that drop the word, however, and they also lack ἐν ὀράματι; all that is left is one version and father that drops ὀνόματι. Perhaps the best argument for the authenticity of the phrase is that B C 1175 preserve a rare, distinctively Lukan word order, but this is not nearly as harsh or unusual as what Luke does elsewhere. A decision is difficult in this case, but on balance the omission of the phrase seems to be authentic. The words are nevertheless added in the translation because of contextual considerations. NA²⁷ places the words in brackets, indicating doubts as to their authenticity.

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

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

22 tn The word “people” is not in the Greek text, but is implied.

23 tn Grk “to bind.”

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

25 tn Or “tool.”

26 tn Grk “the sons of Israel.” In Acts, Paul is a minister to all nations, including Israel (Rom 1:16-17).

27 tn Or “because of my name.” BDAG 1031 s.v. ὑπέρ 2 lists Acts 9:16 as an example of ὑπέρ (*hyper*) used to indicate “the moving cause or reason, because of, for the sake of, for.”

the house, placed¹ his hands on Saul² and said, “Brother Saul, the Lord Jesus, who appeared to you on the road as you came here,³ has sent me so that you may see again and be filled with the Holy Spirit.”⁴ **9:18** Immediately⁵ something like scales⁶ fell from his eyes, and he could see again. He⁷ got up and was baptized, **9:19** and after taking some food, his strength returned.

For several days⁸ he was with the disciples in Damascus, **9:20** and immediately he began to proclaim Jesus in the synagogues,⁹ saying, “This man is the Son of God.”¹⁰ **9:21** All¹¹ who heard him were amazed and were saying, “Is this not¹² the man who in Jerusalem was ravaging¹³ those who call on this name, and who had come here to bring them as prisoners¹⁴ to the chief priests?” **9:22** But Saul became more and more capable,¹⁵

¹ **tn** Grk “and placing his hands on Saul, he said.” The participle ἐπιθεῖς (*epithēis*) has been translated as a finite verb due to requirements of contemporary English style. For the same reason καί (*kai*) has not been translated before the participle.

² **tn** Grk “on him”; the referent (Saul) has been specified in the translation for clarity.

³ **tn** Grk “on the road in which you came,” but the relative clause makes for awkward English style, so it was translated as a temporal clause (“as you came here”).

⁴ **sn** *Be filled with the Holy Spirit.* Here someone who is not an apostle (Ananias) commissions another person with the Spirit.

⁵ **tn** Grk “And immediately.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (*kai*) has not been translated here.

⁶ **tn** The comparison to “scales” suggests a crusty covering which peeled away (cf. BDAG 592 s.v. λεπίς 2).

⁷ **tn** Grk “and he.” Because of the length of the Greek sentence, the conjunction καί (*kai*) has not been translated here. Instead a new English sentence was started, with “and” placed before the final element of the previous clause as required by English style.

⁸ **tn** Grk “It happened that for several days.” The introductory phrase ἐγένετο (*egeneto*, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

⁹ **sn** See the note on *synagogue* in 6:9.

¹⁰ **tn** The ὅτι (*hoti*) is understood to introduce direct (“This man is the Son of God”) rather than indirect discourse (“that this man is the Son of God”) because the pronoun οὗτος (*houtos*) combined with the present tense verb ἔστιν (*estin*) suggests the contents of what was proclaimed are a direct (albeit summarized) quotation.

sn This is the only use of the title *Son of God* in Acts. The book prefers to allow a variety of descriptions to present Jesus.

¹¹ **tn** Grk “And all.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (*kai*) has not been translated here.

¹² **tn** The Greek interrogative particle used in this verse (οὐχ, *ouch*) expects a positive reply. They all knew about Saul’s persecutions.

¹³ **tn** Normally, “destroying,” but compare 4 Macc 4:23; 11:4 and MM 529 s.v. πορθέω for examples from Koine papyri. See also BDAG 853 s.v. πορθέω.

¹⁴ **tn** Grk “bring them bound”; the translation “bring someone as prisoner” for δεδεμένον ἄγειν τινά (*dedemenon agein tina*) is given by BDAG 221 s.v. δεῖω 1.b.

¹⁵ **tn** Grk “was becoming stronger,” but this could be understood in a physical sense, while the text refers to Saul’s growing ability to demonstrate to fellow Jews that Jesus was the Messiah. The translation “to become capable” for ἐνδυναμώω

and was causing consternation¹⁶ among the Jews who lived in Damascus by proving¹⁷ that Jesus¹⁸ is the Christ.¹⁹

Saul’s Escape from Damascus

9:23 Now after some days had passed, the Jews plotted²⁰ together to kill him, **9:24** but Saul learned of their plot against him.²¹ They were also watching²² the city gates²³ day and night so that they could kill him. **9:25** But his disciples took him at night and let him down through an opening²⁴ in the wall by lowering him in a basket.²⁵

Saul Returns to Jerusalem

9:26 When he arrived in Jerusalem,²⁶ he attempted to associate²⁷ with the disciples, and they were all afraid of him, because they did not believe²⁸ that he was a disciple. **9:27** But Barnabas took²⁹ Saul,³⁰ brought³¹ him to the

(*endunamoō*) is given in L&N 74.7, with this specific verse as an example.

¹⁶ **tn** Or “was confounding.” For the translation “to cause consternation” for συγχέω (*sunchēō*) see L&N 25.221.

¹⁷ **tn** Or “by showing for certain.”

¹⁸ **tn** Grk “that this one”; the referent (Jesus) has been specified in the translation for clarity.

¹⁹ **tn** Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.” Note again the variation in the titles used.

sn See the note on *Christ* in 2:31.

²⁰ **sn** Fitting the pattern emphasized earlier with Stephen and his speech in Acts 7, some Jews plotted to kill God’s messenger (cf. Luke 11:53-54).

²¹ **tn** The words “against him” are implied, as suggested by L&N 30.71.

²² **tn** Or “guarding.” This is a negative term in Luke-Acts (Luke 6:7; 14:1; 20:20).

²³ **tn** The word πύλη (*pylē*) may refer to a house door or gate, or to the large gates used in a palace, temple, or city wall. Here the context clearly indicates a reference to the latter, so the translation “city gates” is used.

²⁴ **tn** The opening in the wall is not specifically mentioned here, but the parallel account in 2 Cor 11:33 mentions a “window” or “opening” (θυρίς, *thuris*) in the city wall through which Paul was lowered. One alternative to introducing mention of the opening is to translate Acts 9:25 “they let him down over the wall,” as suggested in L&N 7.61. This option is not employed by many translations, however, because for the English reader it creates an (apparent) contradiction between Acts 9:25 and 2 Cor 11:33. In reality the account here is simply more general, omitting the detail about the window.

²⁵ **tn** On the term for “basket” used here, see BDAG 940 s.v. σπιρίς.

²⁶ **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

²⁷ **tn** Or “join.”

²⁸ **tn** The participle πιστεύοντες (*pisteuontes*) has been translated as a causal adverbial participle.

²⁹ **tn** Grk “taking Saul, brought him.” The participle ἐπιλαβόμενος (*epilabomenos*) has been translated as a finite verb due to requirements of contemporary English style.

³⁰ **tn** Grk “him”; the referent (Saul) has been specified in the translation for clarity.

³¹ **tn** Grk “and brought,” but καί (*kai*) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

apostles, and related to them how he had seen the Lord on the road, that¹ the Lord had spoken to him, and how in Damascus he had spoken out boldly² in the name of Jesus. **9:28** So he was staying with them, associating openly with them³ in Jerusalem, speaking out boldly in the name of the Lord. **9:29** He was speaking and debating⁴ with the Greek-speaking Jews,⁵ but they were trying to kill him. **9:30** When the brothers found out about this, they brought him down to Caesarea⁶ and sent him away to Tarsus.

9:31 Then⁷ the church throughout Judea, Galilee,⁸ and Samaria experienced⁹ peace and thus was strengthened.¹⁰ Living¹¹ in the fear of the Lord and in the encouragement of the Holy Spirit, the church¹² increased in numbers.

Peter Heals Aeneas

9:32 Now¹³ as Peter was traveling around from place to place,¹⁴ he also came down to the saints who lived in Lydda.¹⁵ **9:33** He found there a man named Aeneas who had been confined to a mattress for eight years because¹⁶ he was paralyzed. **9:34** Peter¹⁷ said to him, “Aeneas, Jesus the Christ¹⁸ heals you. Get up and make your own bed!”¹⁹ And immediately he got up.

1 t n Grk “and that,” but *καί* (*kai*) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

2 t n On this verb which is used 7 times in Acts, see BDAG 782 s.v. *παρρησιάζομαι* 1. See also v. 28.

3 t n Grk “he was with them going in and going out in Jerusalem.” The expression “going in and going out” is probably best taken as an idiom for association without hindrance. Some modern translations (NASB, NIV) translate the phrase “moving about freely in Jerusalem,” although the NRSV retains the literal “he went in and out among them in Jerusalem.”

4 t n Or “arguing.” BDAG 954 s.v. *συζητέω* 2 gives “dispute, debate, argue...τινὶ ‘w. someone’” for *συνεζήτει* (*sunezētei*).

5 t n Grk “the Hellenists,” but this descriptive term is largely unknown to the modern English reader. The translation “Greek-speaking Jews” attempts to convey something of who these were, but it was more than a matter of language spoken; it involved a degree of adoption of Greek culture as well.

6 s n *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.

7 t n Or “Therefore.” This verse is another summary text in Acts (cf. 2:41-47; 4:32-37; 5:12-16; 6:7).

8 t n Grk “and Galilee,” but *καί* (*kai*) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

9 t n Grk “had.”

10 t n Or “Built up.” The participle *οἰκοδομούμενη* (*oikodomoumenē*) has been translated as a participle of result related to *εἶχεν* (*eichen*). It could also be understood as adverbial to *ἐπληθύνετο* (*eplēthuneto*): “Then the church throughout Judea, Galilee, and Samaria experienced peace. Strengthened and living in the fear of the Lord and in the encouragement of the Holy Spirit, it increased in numbers.” Although some scholars do not regard the participle of result as a legitimate category, it is actually fairly common (see *ExSyn* 637-39).

11 t n Grk “And living.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, *καί* (*kai*) has not been translated here.

12 t n Grk “it”; the referent (the church) has been specified in the translation for clarity.

13 t n Grk “Now it happened that.” The introductory phrase *ἐγένετο* (*egeneto*, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

14 t n Grk “As Peter was going through all [the places],” which is somewhat awkward in English. The meaning is best expressed by a phrase like “going around from place to place” or “traveling around from place to place.”

15 s n *Lydda* was a city northwest of Jerusalem on the way to Joppa. It was about 10.5 miles (17 km) southeast of Joppa.

16 t n Since the participle *κατακειμενον* (*katakeimenon*), an adjectival participle modifying *Αἰνέα* (*Ainean*), has been translated into English as a relative clause (“who had been confined to a mattress”), it would be awkward to follow with a second relative clause (Grk “who was paralyzed”). Furthermore, the relative pronoun here has virtually a causal force, giving the reason for confinement to the mattress, so it is best translated “because.”

17 t n Grk “And Peter.” 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.

18 t c † Several variants occur at this juncture. Some of the earliest and best witnesses (B⁷⁴ N B* C Ψ 33^{ab} Didth) read “Jesus Christ” (Ἰησοῦς Χριστός, *Iēsous Christos*); others (A) 36 1175 it) have “the Lord Jesus Christ” (ὁ κύριος Ἰησοῦς Χριστός, *ho kurios Iēsous Christos*); a few read simply ὁ Χριστός (614 1241 1505); the majority of mss (B² E 1739 M Didth) have “Jesus the Christ” (Ἰησοῦς ὁ Χριστός). Although the pedigree of this last reading is relatively weak, it draws strength from the fact that (a) the other readings are much more natural and thus more predictable, and (b) there are several variants for this text. It seems hardly likely that scribes would intentionally change a more common expression into a title that is used nowhere else in the NT (although 1 John 2:22; 5:1 come close with “Jesus is the Christ”), nor would they unintentionally change a frequently used designation into an unusual one. Thus, in spite of the external evidence (which is nevertheless sufficient to argue for authenticity), Ἰησοῦς ὁ Χριστός is the reading that best explains the rise of the others.

t n Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

19 t n The translation “make your own bed” for *στρώσον σεαυτῷ* (*strōson seautō*) is given by BDAG 949 s.v. *στρώνω* 1. Naturally this involves some adaptation, since a pallet or mat would not be ‘made up’ in the sense that a modern bed would be. The idea may be closer to “straighten” or “rearrange,” and the NIV’s “take care of your mat” attempts to reflect this, although this too probably conveys a slightly different idea to the modern English reader.

9:35 All¹ those who lived in Lydda² and Sharon³ saw him, and they⁴ turned⁵ to the Lord.

Peter Raises Dorcas

9:36 Now in Joppa⁶ there was a disciple named Tabitha (which in translation means⁷ Dorcas).⁸ She was continually doing good deeds and acts of charity.⁹ 9:37 At that time¹⁰ she became sick¹¹ and died. When they had washed¹² her body,¹³ they placed it in an upstairs room. 9:38 Because Lydda¹⁴ was near Joppa, when the disciples heard that Peter was there, they sent two men to him and urged him, “Come to us without delay.”¹⁵ 9:39 So Peter got up and went with them, and¹⁶ when he arrived¹⁷ they brought

him to the upper room. All¹⁸ the widows stood beside him, crying and showing him¹⁹ the tunics²⁰ and other clothing²¹ Dorcas used to make²² while she was with them. 9:40 But Peter sent them all outside,²³ knelt down,²⁴ and prayed. Turning²⁵ to the body, he said, “Tabitha, get up.” Then she opened her eyes, and when she saw Peter, she sat up.²⁶ 9:41 He gave²⁷ her his hand and helped her get up. Then he called²⁸ the saints and widows and presented her alive. 9:42 This became known throughout all²⁹ Joppa, and many believed in the Lord.³⁰ 9:43 So³¹ Peter³² stayed many days in Joppa with a man named³³ Simon, a tanner.³⁴

¹ tn Grk “And all.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (*kai*) has not been translated here.

² sn Lydda was a city northwest of Jerusalem on the way to Joppa.

³ sn Sharon refers to the plain of Sharon, a region along the coast of Palestine.

⁴ tn Repetition of the pronoun “they” as subject of ἐπέστρεψαν (*epestrepšan*) is not strictly necessary in English, but emphasizes slightly the resultative nature of the final clause: They turned to the Lord as a result of seeing Aeneas after he was healed.

⁵ sn They turned. To “turn” is a good summary term for the response to the gospel.

⁶ sn Joppa was a seaport on the Philistine coast, in the same location as modern Jaffa. “Though Joppa never became a major seaport, it was of some importance as a logistical base and an outlet to the Mediterranean” (A. F. Rainey, *ISBE* 2:1118-19).

⁷ tn Grk “which being translated is called.” In English this would normally be expressed “which is translated as” or “which in translation means.” The second option is given by L&N 33.145.

⁸ sn This is a parenthetical note by the author. Dorcas is the Greek translation of the Aramaic name Tabitha. Dorcas in Greek means “gazelle” or “deer.”

⁹ tn Or “and helping the poor.” Grk “She was full of good deeds and acts of charity which she was continually doing.” Since it is somewhat redundant in English to say “she was full of good deeds...which she was continually doing,” the translation has been simplified to “she was continually doing good deeds and acts of charity.” The imperfect verb ἐποίει (*epoiei*) has been translated as a progressive imperfect (“was continually doing”).

¹⁰ tn Grk “It happened that in those days.” The introductory phrase ἐγένετο (*egeneto*, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

¹¹ tn Grk “becoming sick, she died.” The participle ἀσθενήσασαν (*asthenēsasán*) has been translated as a finite verb due to requirements of contemporary English style.

¹² tn The participle λούσαντες (*lousantes*) is taken temporally.

¹³ tn Grk “washed her,” but the reference is to her corpse.

¹⁴ sn Lydda was a city northwest of Jerusalem on the way to Joppa.

¹⁵ tn Grk “Do not delay to come to us.” It is somewhat smoother to say in English, “Come to us without delay.”

¹⁶ tn Grk “who.” The relative clause makes for awkward English style here, so the following clause was made coordinate with the conjunction “and” supplied in place of the Greek relative pronoun.

¹⁷ tn The participle παραγεγόμενον (*paragenomenon*) is taken temporally.

¹⁸ tn Grk “and all.” Because of the length of the Greek sentence, the conjunction καί (*kai*) has not been translated here. Instead a new English sentence is begun.

¹⁹ tn The word “him” is not in the Greek text, but is implied. Direct objects were often omitted in Greek when clear from the context, but must be supplied for the modern English reader.

²⁰ tn Or “shirts” (a long garment worn under the cloak next to the skin). The name for this garment (χιτών, *chiton*) presents some difficulty in translation. Most modern readers would not understand what a ‘tunic’ was any more than they would be familiar with a ‘chiton.’ On the other hand attempts to find a modern equivalent are also a problem: “shirt” conveys the idea of a much shorter garment that covers only the upper body, and “undergarment” (given the styles of modern underwear) is more misleading still. “Tunic” was therefore employed, but with a note to explain its nature.

²¹ tn Grk “and garments,” referring here to other types of clothing besides the tunics just mentioned.

²² tn The verb ἐποίει (*epoiei*) has been translated as a customary imperfect.

²³ tn Grk “Peter, sending them all outside, knelt down.” The participle ἐκβαλῶν (*ekbalōn*) has been translated as a finite verb due to requirements of contemporary English style.

²⁴ tn Grk “and kneeling down,” but καί (*kai*) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more. Instead the “and” is placed before the verb προσεύξατο (*proseuxato*, “and prayed”). The participle θεῖς (*theis*) is taken as a participle of attendant circumstance.

²⁵ tn Grk “and turning.” Because of the length of the Greek sentence, the conjunction καί (*kai*) has not been translated here. Instead a new English sentence is begun.

²⁶ sn She sat up. This event is told much like Luke 8:49-56 and Mark 5:35-43. Peter’s ministry mirrored that of Jesus.

²⁷ tn Grk “Giving her his hand, he helped her.” The participle δούς (*dous*) has been translated as a finite verb due to requirements of contemporary English style.

²⁸ tn Grk “Then calling the saints...he presented her.” The participle φωνήσας (*phōnēsās*) has been translated as a finite verb due to requirements of contemporary English style; it could also be taken temporally (“After he called”).

²⁹ tn Or “known all over.” BDAG 511 s.v. κατά A.1.c. has “became known throughout all Joppa” for γνωστόν γενέσθαι καθ’ ὅλης Ἰοππῆς (*gnōston genesthai kath’ holēs Ioppēs*).

³⁰ sn This became known...many believed in the Lord. This is a “sign” miracle that pictures how the Lord can give life.

³¹ tn Grk “So it happened that.” The introductory phrase ἐγένετο (*egeneto*, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

³² tn Grk “he”; the referent (Peter) has been specified in the translation for clarity.

³³ tn Grk “with a certain Simon.”

³⁴ tn Or “with a certain Simon Berseus.” Although most modern English translations treat βυρσεῖ (*bursei*) as Simon’s profession (“Simon the tanner”), it is possible that the word is actually Simon’s surname (“Simon Berseus” or “Simon Tan-

Peter Visits Cornelius

10:1 Now there was a man in Caesarea¹ named Cornelius, a centurion² of what was known as the Italian Cohort.³ **10:2** He⁴ was a devout, God-fearing man,⁵ as was all his household; he did many acts of charity for the people⁶ and prayed to God regularly. **10:3** About three o'clock one afternoon⁷ he saw clearly in a vision an angel of God⁸ who came in⁹ and said to him, "Cornelius." **10:4** Staring at him and becoming greatly afraid, Cornelius¹⁰ replied,¹¹ "What is it,

ner"). BDAG 185 s.v. βυρσεύς regards it as a surname. See also MM 118.

1 sn *Caesarea* was a city on the coast of Palestine south of Mount Carmel (not Caesarea Philippi). It was known as "Caesarea by the sea" (BDAG 499 s.v. Καισάρεια 2). Largely Gentile, it was a center of Roman administration and the location of many of Herod the Great's building projects (Josephus, *Ant.* 15.9.6 [15.331-341]).

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

2 sn A *centurion* was a noncommissioned officer in the Roman army or one of the auxiliary territorial armies, commanding a *centuria* of (nominally) 100 men. The responsibilities of centurions were broadly similar to modern junior officers, but there was a wide gap in social status between them and officers, and relatively few were promoted beyond the rank of senior centurion. The Roman troops stationed in Judea were auxiliaries, who would normally be rewarded with Roman citizenship after 25 years of service. Some of the centurions may have served originally in the Roman legions (regular army) and thus gained their citizenship at enlistment. Others may have inherited it, like Paul.

3 sn A *cohort* was a Roman military unit of about 600 soldiers, one-tenth of a legion (BDAG 936 s.v. σπεῖρα). The *Italian Cohort* has been identified as *cohors II Italica* which is known to have been stationed in Syria in A.D. 88.

4 tn In the Greek text this represents a continuation of the previous sentence. Because of the tendency of contemporary English to use shorter sentences, a new sentence was begun here in the translation.

5 sn The description of Cornelius as a *devout, God-fearing man* probably means that he belonged to the category called "God-fearers," Gentiles who worshiped the God of Israel and in many cases kept the Mosaic law, but did not take the final step of circumcision necessary to become a proselyte to Judaism. See further K. G. Kuhn, *TDNT* 6:732-34, 43-44, and *Sir* 11:17; 27:11; 39:27.

6 tn Or "gave many gifts to the poor." This was known as "giving alms," or acts of mercy (*Sir* 7:10; BDAG 315-16 s.v. ἐλεημοσύνη).

7 tn *Grk* "at about the ninth hour of the day." This would be the time for afternoon prayer.

8 tn Or "the angel of God." Linguistically, "angel of God" is the same in both testaments (and thus, he is either "an angel of God" or "the angel of God" in both testaments). For arguments and implications, see *ExSyn* 252; M. J. Davidson, "Angels," *DJG*, 9; W. G. MacDonald argues for "an angel" in both testaments: "Christology and The Angel of the Lord," *Current Issues in Biblical and Patristic Interpretation*, 324-35.

9 tn The participles εἰσελθόντα (*eiselthonta*) and εἰπόντα (*eiponta*) are accusative, and thus best taken as adjectival participles modifying ἄγγελον (*angelon*): "an angel who came in and said."

10 tn *Grk* "he"; the referent (Cornelius) has been specified in the translation for clarity.

11 tn *Grk* "said," but in response to the angel's address, "replied" is better English style.

Lord?" The angel¹² said to him, "Your prayers and your acts of charity¹³ have gone up as a memorial¹⁴ before God. **10:5** Now¹⁵ send men to Joppa¹⁶ and summon a man named Simon,¹⁷ who is called Peter. **10:6** This man is staying as a guest with a man named Simon, a tanner,¹⁸ whose house is by the sea." **10:7** When the angel who had spoken to him departed, Cornelius¹⁹ called two of his personal servants²⁰ and a devout soldier from among those who served him,²¹ **10:8** and when he had explained everything to them, he sent them to Joppa.

10:9 About noon²² the next day, while they were on their way and approaching²³ the city, Peter went up on the roof²⁴ to pray. **10:10** He became hungry and wanted to eat, but while they were preparing the meal, a trance came over him.²⁵ **10:11** He²⁶ saw heaven²⁷ opened²⁸ and an

12 tn *Grk* "he"; the referent (the angel) has been specified in the translation for clarity.

13 tn Or "your gifts to the needy."

14 sn The language used in the expression *gone up as a memorial before God* parallels what one would say of acceptable sacrifices (*Ps* 141:2; *Sir* 35:6; 50:16).

15 tn *Grk* "And now." 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.

16 sn *Joppa* was a seaport on the Philistine coast, in the same location as modern Jaffa.

17 tn *Grk* "a certain Simon."

18 tn Or "with a certain Simon Berseus." Although most modern English translations treat βυρσεῖ (*bursei*) as Simon's profession ("Simon the tanner"), it is possible that the word is actually Simon's surname ("Simon Berseus" or "Simon Tanner"). BDAG 185 s.v. βυρσεύς regards it as a surname. See also MM 118.

19 tn *Grk* "he"; the referent (Cornelius) has been specified in the translation for clarity.

20 tn Or "domestic servants." The Greek word here is οἰκέτης (*oiketēs*), which technically refers to a member of the household, but usually means a household servant (slave) or personal servant rather than a field laborer.

21 tn The meaning of the genitive participle προσκατεροῦντων (*proskarterountōn*) could either be "a soldier from the ranks of those who served him" (referring to his entire command) or "a soldier from among his personal staff" (referring to a group of soldiers who were his personal attendants). The translation "from among those who served him" is general enough to cover either possibility.

22 tn *Grk* "about the sixth hour."

23 tn The participles ὁδοιπορούντων (*hodoiporountōn*), "while they were on their way" and ἐγγιζόντων (*engizontōn*), "approaching") have been translated as temporal participles.

24 sn *Went up on the roof.* Most of the roofs in the NT were flat roofs made of pounded dirt, sometimes mixed with lime or stones, supported by heavy wooden beams. They generally had an easy means of access, either a sturdy wooden ladder or stone stairway, sometimes on the outside of the house.

25 tn The traditional translation, "he fell into a trance," is somewhat idiomatic; it is based on the textual variant ἐπέπεσεν (*epēpesen*, "he fell") found in the Byzantine text but almost certainly not original.

26 tn *Grk* "And he." Because of the length of the Greek sentence, the conjunction καί (*kai*) has not been translated here. Instead a new English sentence is begun.

27 tn Or "the sky" (the same Greek word means both "heaven" and "sky").

28 tn On the heavens "opening," see *Matt* 3:16; *Luke* 3:21; *Rev* 19:11 (cf. BDAG 84 s.v. ἀνοίγω 2). This is the language of a vision or a revelatory act of God.

object something like a large sheet¹ descending,² being let down to earth³ by its four corners. **10:12** In it⁴ were all kinds of four-footed animals and reptiles⁵ of the earth and wild birds.⁶ **10:13** Then⁷ a voice said⁸ to him, “Get up, Peter; slaughter⁹ and eat!” **10:14** But Peter said, “Certainly not, Lord, for I have never eaten anything defiled and ritually unclean!”¹⁰ **10:15** The voice¹¹ spoke to him again, a second time, “What God has made clean, you must not consider¹² ritually unclean!”¹³ **10:16** This happened three times, and immediately the object was taken up into heaven.¹⁴

10:17 Now while Peter was puzzling over¹⁵ what the vision he had seen could signify, the men sent by Cornelius had learned where

Simon’s house was¹⁶ and approached¹⁷ the gate. **10:18** They¹⁸ called out to ask if Simon, known as Peter,¹⁹ was staying there as a guest. **10:19** While Peter was still thinking seriously about²⁰ the vision, the Spirit said to him, “Look! Three men are looking for you. **10:20** But get up,²¹ go down, and accompany them without hesitation,²² because I have sent them.” **10:21** So Peter went down²³ to the men and said, “Here I am,²⁴ the person you’re looking for. Why have you come?” **10:22** They said, “Cornelius the centurion,²⁵ a righteous²⁶ and God-fearing man, well spoken of by the whole Jewish nation,²⁷ was directed by a holy angel to summon you to his house and to hear a message²⁸ from you.” **10:23** So Peter²⁹ invited them in and entertained them as guests.

¹ **tn** Or “a large linen cloth” (the term was used for the sail of a ship; BDAG 693 s.v. ὀθόνη).

² **tn** Or “coming down.”

³ **tn** Or “to the ground.”

⁴ **tn** *Grk* “in which.” The relative pronoun was replaced by the pronoun “it,” and a new sentence was begun in the translation at this point to improve the English style.

⁵ **tn** Or “snakes.” *Grk* “creeping things.” According to L&N 4.51, in most biblical contexts the term (due to the influence of Hebrew classifications such as Gen 1:25-26, 30) included small four-footed animals like rats, mice, frogs, toads, salamanders, and lizards. In this context, however, where “creeping things” are contrasted with “four-footed animals,” the English word “reptiles,” which primarily but not exclusively designates snakes, is probably more appropriate. See also Gen 6:20, as well as the law making such creatures unclean food in Lev 11:2-47.

⁶ **tn** *Grk* “the birds of the sky” or “the birds of the heaven”; the Greek word οὐρανός (*ouranos*) may be translated either “sky” or “heaven,” depending on the context. The idiomatic expression “birds of the sky” refers to wild birds as opposed to domesticated fowl (cf. BDAG 809 s.v. ΠΕΤΕΛΙΝΩΝ).

⁷ **tn** *Grk* “And there came.” 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.

⁸ **tn** *Grk* “a voice to him”; the word “said” is not in the Greek text but is implied.

⁹ **tn** Or “kill.” Traditionally θύσον (*thuson*) is translated “kill,” but in the case of animals intended for food, “slaughter” is more appropriate.

¹⁰ **tn** Possibly there is a subtle distinction in meaning between κοινός (*koinos*) and ἀκάθαρτος (*akathartos*) here, but according to L&N 53.39 it is difficult to determine precise differences in meaning based on existing contexts.

sn Peter insisted he would not violate the law by eating anything defiled and ritually unclean. These food laws were one of the practices that distinguished Jews from their Gentile neighbors. The practice made table fellowship with Gentiles awkward. For an example of Jewish attitudes to this, see Dan 1:8-16; 1 Macc 1:41-64; *Letter of Aristeas* 142; Tacitus, *History* 5.5.

¹¹ **tn** *Grk* “And the voice.” 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.

¹² **tn** Or “declare.”

¹³ **sn** For the significance of this vision see Mark 7:14-23; Rom 14:14; Eph 2:11-22. God directed this change in practice.

¹⁴ **tn** Or “into the sky” (the same Greek word means both “heaven” and “sky”).

¹⁵ **tn** Or “was greatly confused over.” The term means to be perplexed or at a loss (BDAG 235 s.v. διαπορέω).

¹⁶ **tn** *Grk* “having learned.” The participle διερωτήσαντες (*dierōtēsantes*) has been translated as a finite verb due to requirements of contemporary English style.

¹⁷ **tn** BDAG 418 s.v. ἐφίστημι 1 has “ἐπί τι approach or stand by someth. (Sir 41:24) Ac 10:17.”

sn As Peter puzzled over the meaning of the vision, the messengers from Cornelius approached the gate. God’s direction here had a sense of explanatory timing.

¹⁸ **tn** *Grk* “and.” Because of the length of the Greek sentence, the conjunction καί (*kai*) has not been translated here. Instead a new English sentence is begun by supplying the pronoun “they” as the subject of the following verb.

¹⁹ **tn** *Grk* “Simon, the one called Peter.” This qualification was necessary because the owner of the house was also named Simon (Acts 9:43).

²⁰ **tn** The translation “think seriously about” for διενθυμέομαι (*dienthumeomai*) is given in L&N 30.2. Peter was “pondering” the vision (BDAG 244 s.v.).

²¹ **tn** *Grk* “But getting up, go down.” The participle ἀναστάς (*anastas*) has been translated as a finite verb due to requirements of contemporary English style.

²² **tn** The term means “without doubting” or “without deliberation.” It is a term of conscience and discernment. In effect, Peter is to listen to them rather than hesitate (BDAG 231 s.v. διακρίνω 6).

²³ **tn** *Grk* “Peter going down to the men, said.” The participle καταβῶς (*katabas*) has been translated as a finite verb due to requirements of contemporary English style.

²⁴ **tn** *Grk* “Behold, it is I whom you seek,” or “Behold, I am the one you seek.” “Here I am” is used to translate ἰδοὺ ἐγὼ εἰμι (*idou ego eimi*).

²⁵ **sn** See the note on the word *centurion* in 10:1.

²⁶ **tn** Or “just.”

²⁷ **tn** The phrase τοῦ ἔθνους τῶν Ἰουδαίων (*tou ethnous ton Ioudaion*) is virtually a technical term for the Jewish nation (1 Macc 10:25; 11:30, 33; Josephus, *Ant.* 14.10.22 [14.248]). “All the Jewish people,” while another possible translation of the Greek phrase, does not convey the technical sense of a reference to the nation in English.

sn The long introduction of *Cornelius* by his messengers is an attempt to commend this Gentile to his Jewish counterpart, which would normally be important to do in the culture of the time.

²⁸ **tn** *Grk* “hear words.”

²⁹ **tn** *Grk* “he”; the referent (Peter) has been specified in the translation for clarity.

sn When Peter entertained them as guests, he performed a culturally significant act denoting acceptance.

On the next day he got up and set out¹ with them, and some of the brothers from Joppa² accompanied him. **10:24** The following day³ he entered Caesarea.⁴ Now Cornelius was waiting anxiously⁵ for them and had called together his relatives and close friends. **10:25** So when⁶ Peter came in, Cornelius met⁷ him, fell⁸ at his feet, and worshiped⁹ him. **10:26** But Peter helped him up,¹⁰ saying, “Stand up. I too am a mere mortal.”¹¹ **10:27** Peter¹² continued talking with him as he went in, and he found many people gathered together.¹³ **10:28** He said to them, “You know that¹⁴ it is unlawful¹⁵ for a Jew¹⁶ to associate with or visit a Gentile,¹⁷ yet God has shown me that I should call no person¹⁸ defiled or ritu-

ally unclean.¹⁹ **10:29** Therefore when you sent for me,²⁰ I came without any objection. Now may I ask why²¹ you sent for me?” **10:30** Cornelius²² replied,²³ “Four days ago at this very hour, at three o’clock in the afternoon,²⁴ I was praying in my house, and suddenly²⁵ a man in shining clothing stood before me **10:31** and said, ‘Cornelius, your prayer has been heard and your acts of charity²⁶ have been remembered before God.²⁷ **10:32** Therefore send to Joppa and summon Simon, who is called Peter. This man is staying as a guest in the house of Simon the tanner,²⁸ by the sea.’ **10:33** Therefore I sent for you at once, and you were kind enough to come.²⁹ So now we are all here in the presence of God³⁰ to listen³¹ to everything the Lord has commanded you to say to us.”³²

10:34 Then Peter started speaking:³³ “I now truly understand that God does not show favoritism in dealing with people,³⁴ **10:35** but in every

1 tn Or “went forth.”

2 sn Some of the brothers from Joppa. As v. 45 makes clear, there were Jewish Christians in this group of witnesses.

3 tn Grk “On the next day,” but since this phrase has already occurred in v. 23, it would be redundant in English to use it again here.

4 sn Caesarea was a city on the coast of Palestine south of Mount Carmel (not Caesarea Philippi).

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

5 tn Normally προσδοκάω (*prosdokeō*) means “to wait with apprehension or anxiety for something,” often with the implication of impending danger or trouble (L&N 25.228), but in this context the anxiety Cornelius would have felt came from the importance of the forthcoming message as announced by the angel.

6 tn Grk “So 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.

7 tn Grk “meeting him.” The participle συναντήσας (*sunantēsās*) has been translated as a finite verb due to requirements of contemporary English style.

8 tn Grk “falling at his feet, worshiped.” The participle πεσών (*pesōn*) has been translated as a finite verb due to requirements of contemporary English style.

9 sn When Cornelius worshiped Peter, it showed his piety and his respect for Peter, but it was an act based on ignorance, as Peter’s remark in v. 26 indicates.

10 tn BDAG 271 s.v. ἐγείρω 3 has “raise, help to rise.... Stretched out Ac 10:26.”

11 tn Although it is certainly true that Peter was a “man,” here ἄνθρωπος (*anthrōpos*) has been translated as “mere mortal” because the emphasis in context is not on Peter’s maleness, but his humanity. Contrary to what Cornelius thought, Peter was not a god or an angelic being, but a mere mortal.

12 tn Grk “And he”; the referent (Peter) has been specified in the translation for clarity. Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καὶ (*kai*) has not been translated here.

13 tn Or “many people assembled.”

14 tn Here ὡς (*hōs*) is used like ὅτι (*hoti*) to introduce indirect discourse (cf. BDAG 1105 s.v. ὡς 5).

15 tn This term is used of wanton or callously lawless acts (BDAG 24 s.v. ἀθέμιτος).

16 tn Grk “a Jewish man” (ἀνδρὶ Ἰουδαίῳ, *andri Ioudaio*).

17 tn Grk “a foreigner,” but in this context, “a non-Jew,” that is, a Gentile. This term speaks of intimate association (BDAG 556 s.v. κολλάω 2.b.α). On this Jewish view, see John 18:28, where a visit to a Gentile residence makes a Jewish person unclean.

18 tn This is a generic use of ἄνθρωπος (*anthrōpos*).

19 tn Possibly there is a subtle distinction in meaning between κοινός (*koinos*) and ἀκάθαρτος (*akathartos*) here, but according to L&N 53.39 it is difficult to determine precise differences in meaning based on existing contexts.

sn God has shown me...unclean. Peter sees the significance of his vision as not about food, but about open fellowship between Jewish Christians and Gentiles.

20 tn Grk “Therefore when I was sent for.” The passive participle μεταπεμφθείς (*metapemphtheis*) has been taken temporarily and converted to an active construction which is less awkward in English.

21 tn Grk “ask for what reason.”

22 tn Grk “And Cornelius.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καὶ (*kai*) has not been translated here.

23 tn Grk “said.”

24 tn Grk “at the ninth hour.” Again, this is the hour of afternoon prayer.

25 tn Grk “and behold.” The interjection ἰδοῦ (*idou*) is difficult at times to translate into English. Here it has been translated as “suddenly” to convey the force of Cornelius’ account of the angel’s appearance.

26 tn Or “your gifts to the needy.”

27 sn This statement is a paraphrase rather than an exact quotation of Acts 10:4.

28 tn Or “with a certain Simon Berseus.” Although most modern English translations treat βυρσαεὶ (*bursei*) as Simon’s profession (“Simon the tanner”), it is possible that the word is actually Simon’s surname (“Simon Berseus” or “Simon Tanner”). BDAG 185 s.v. βυρσαεὺς regards it as a surname.

29 tn Grk “you have done well by coming.” The idiom καλῶς ποιεῖν (*kalōs poiein*) is translated “be kind enough to do someth.” by BDAG 505-6 s.v. καλῶς 4.a. The participle παραγενόμενος (*paragenomenos*) has been translated as an English infinitive due to the nature of the English idiom (“kind enough to” + infinitive).

30 tn The translation “we are here in the presence of God” for ἐνώπιον τοῦ θεοῦ παρέμεν (*enōpion tou theou paresmen*) is given by BDAG 773 s.v. παρέμει 1.a.

31 tn Or “to hear everything.”

32 tn The words “to say to us” are not in the Greek text, but are implied. Cornelius knows Peter is God’s representative, bringing God’s message.

33 tn Grk “Opening his mouth Peter said” (a Semitic idiom for beginning to speak in a somewhat formal manner). The participle ἀνοίξας (*anōixas*) has been translated as a finite verb due to requirements of contemporary English style.

34 tn Grk “God is not one who is a respecter of persons,” that is, “God is not one to show partiality” (cf. BDAG 887 s.v. προσωπολήπτης). L&N 88.239 translates this verse “I realize that God does not show favoritism (in dealing with peo-

nation¹ the person who fears him² and does what is right³ is welcomed before him. **10:36** You know⁴ the message⁵ he sent to the people⁶ of Israel, proclaiming the good news of peace⁷ through⁸ Jesus Christ⁹ (he is Lord¹⁰ of all) – **10:37** you know what happened throughout Judea, beginning from Galilee after the baptism that John announced:¹¹ **10:38** with respect to Jesus from Nazareth,¹² that¹³ God anointed him with the Holy Spirit and with power. He¹⁴ went around doing good and healing all who were oppressed by the devil,¹⁵ because God was with him.¹⁶ **10:39** We¹⁷ are witnesses of all the things he did both in Judea¹⁸ and in Jerusalem.¹⁹ They²⁰

ple.) The underlying Hebrew idiom includes the personal element (“respector of persons”) so the phrase “in dealing with people” is included in the present translation. It fits very well with the following context and serves to emphasize the relational component of God’s lack of partiality. The latter is a major theme in the NT: Rom 2:11; Eph 2:11-22; Col 3:25; Jas 2:1; 1 Pet 1:17. This was the lesson of Peter’s vision.

¹ **sn** See Luke 24:47.

² **tn** Or “shows reverence for him.”

³ **tn** Grk “works righteousness”; the translation “does what is right” for this phrase in this verse is given by L&N 25.85.

sn Note how faith and response are linked here by the phrase *and does what is right*.

⁴ **tn** The subject and verb (“you know”) do not actually occur until the following verse, but have been repeated here because of the requirements of English word order.

⁵ **tn** Grk “the word.”

⁶ **tn** Grk “to the sons.”

⁷ **sn** Peace is a key OT concept: Isa 52:7; Nah 1:15; also for Luke: Luke 1:79; 2:14; Acts 9:31. See also the similar phrase in Eph 2:17.

⁸ **tn** Or “by.”

⁹ **tn** Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

¹⁰ **sn** *He is Lord of all*. Though a parenthetical remark, this is the theological key to the speech. Jesus *is Lord of all*, so the gospel can go to all. The rest of the speech proclaims Jesus’ authority.

¹¹ **tn** Or “proclaimed.”

¹² **sn** The somewhat awkward naming of Jesus as *from Nazareth* here is actually emphatic. He is the key subject of these key events.

¹³ **tn** Or “how.” The use of ὥς (*hōs*) as an equivalent to ὅτι (*hoti*) to introduce indirect or even direct discourse is well documented. BDAG 1105 s.v. ὥς 5 lists Acts 10:28 in this category.

¹⁴ **tn** Grk “power, who.” The relative pronoun was replaced by the pronoun “he,” and a new sentence was begun in the translation at this point to improve the English style, due to the length of the sentence in Greek.

¹⁵ **tn** The translation “healing all who were oppressed by the devil” is given in L&N 22.22.

sn *All who were oppressed by the devil*. Note how healing is tied to the cosmic battle present in creation. Christ’s power overcomes the devil and his forces, which seek to destroy humanity.

¹⁶ **sn** See Acts 7:9.

¹⁷ **tn** Grk “And we.” 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.

¹⁸ **tn** Grk “the land of the Jews,” but this is similar to the phrase used as the name of the province of Judea in 1 Macc 8:3 (see BDAG 1093-94 s.v. Ἰουδα 2.b).

¹⁹ **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

²⁰ **tn** Grk “in Jerusalem, whom they killed.” The relative pronoun was replaced by the pronoun “him” and a new sentence was begun in the translation at this point to improve the Eng-

lish style, due to the length of the sentence in Greek. killed him by hanging him on a tree,²¹ **10:40** but²² God raised him up on the third day and caused him to be seen,²³ **10:41** not by all the people, but by us, the witnesses God had already chosen,²⁴ who ate and drank²⁵ with him after he rose from the dead. **10:42** He²⁶ commanded us to preach to the people and to warn²⁷ them²⁸ that he is the one²⁹ appointed³⁰ by God as judge³¹ of the living and the dead. **10:43** About him all the prophets testify,³² that everyone who believes in him receives forgiveness of sins³³ through his name.³⁴

The Gentiles Receive the Holy Spirit

10:44 While Peter was still speaking these words, the Holy Spirit fell on³⁴ all those who heard the message.³⁵ **10:45** The³⁶ circumcised

lish style, due to the length of the sentence in Greek.

²¹ **tn** Or “by crucifying him” (“hang on a tree” is by the time of the 1st century an idiom for crucifixion). The allusion is to the judgment against Jesus as a rebellious figure, appealing to the language of Deut 21:23. The Jewish leadership has badly “misjudged” Jesus.

²² **tn** The conjunction “but” is not in the Greek text, but the contrast is clearly implied in the context. This is technically *asyndeton*, or lack of a connective, in Greek.

²³ **tn** Grk “and granted that he should become visible.” The literal Greek idiom is somewhat awkward in English. L&N 24.22 offers the translation “caused him to be seen” for this verse.

²⁴ **tn** Or “the witnesses God had previously chosen.” See Acts 1:8.

²⁵ **sn** *Ate and drank*. See Luke 24:35-49.

²⁶ **tn** Grk “and he.” 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.

²⁷ **tn** The verb διαμαρτύρομαι (*diamarturomai*) can mean “warn,” and such a meaning is highly probable in this context where a reference to the judgment of both the living and the dead is present. The more general meaning “to testify solemnly” does not capture this nuance.

²⁸ **tn** 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.

²⁹ **tn** Grk “that this one is the one,” but this is awkward in English and has been simplified to “that he is the one.”

³⁰ **tn** Or “designated.” BDAG 723 s.v. ὀρίζω 2.b has “the one appointed by God as judge” for this phrase.

³¹ **sn** Jesus has divine authority as *judge* over the living and the dead: Acts 17:26-31; Rom 14:9; 1 Thess 5:9-10; 1 Tim 4:1; 1 Pet 4:5.

³² **tn** Or “All the prophets testify about him.” Although modern English translations tend to place “about him” after “testify” (so NIV, NRSV) the phrase “about him” has been left at the beginning of v. 43 for emphatic reasons.

³³ **sn** *Forgiveness of sins*. See Luke 24:47; also Acts 14:23; 19:4; 9:42; 1:17; 16:31. The gospel is present in the prophetic promise, Rom 1:1-7. The message is in continuity with the ancient hope.

³⁴ **tn** Or “came down on.” God now acted to confirm the point of Peter’s speech.

³⁵ **tn** Or “word.”

³⁶ **tn** Grk “And the.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (*kai*) has not been translated here.

believers⁴ who had accompanied Peter were greatly astonished² that³ the gift of the Holy Spirit⁴ had been poured out⁵ even on the Gentiles, 10:46 for they heard them speaking in tongues and praising⁶ God. Then Peter said, 10:47 “No one can withhold the water for these people to be baptized, who have received the Holy Spirit just as we did,⁷ can he?”⁸ 10:48 So he gave orders to have them baptized⁹ in the name of Jesus Christ.¹⁰ Then they asked him to stay for several days.

Peter Defends His Actions to the Jerusalem Church

11:1 Now the apostles and the brothers who were throughout Judea heard that the Gentiles too had accepted¹¹ the word of God.¹² 11:2 So

when Peter went up to Jerusalem,¹³ the circumcised believers¹⁴ took issue with¹⁵ him, 11:3 saying, “You went to¹⁶ uncircumcised men and shared a meal with¹⁷ them.” 11:4 But Peter began and explained it to them point by point,¹⁸ saying, 11:5 “I was in the city of Joppa praying, and in a trance I saw a vision,¹⁹ an object something like a large sheet descending,²⁰ being let down from heaven²¹ by its four corners, and it came to me. 11:6 As I stared²² I looked into it and saw four-footed animals of the earth, wild animals, reptiles,²³ and wild birds.²⁴ 11:7 I also heard a voice saying to me, ‘Get up, Peter; slaughter²⁵ and eat!’ 11:8 But I said, ‘Certainly not, Lord, for nothing defiled or ritually unclean²⁶ has ever entered my mouth!’ 11:9 But the voice replied a second time from heaven, ‘What God has made clean, you must not consider²⁷ ritually unclean!’ 11:10 This happened three times, and then everything was pulled up to heaven again.

1 tn Or “The Jewish Christians”; Grk “The believers from the circumcision.”

2 sn The Jewish Christians who were with Peter were greatly astonished because they thought the promise of the Spirit would be limited only to those of Israel. God’s plan was taking on fresh dimensions even as it was a reflection of what the prophets had promised.

3 tn Or “because.”

4 tn That is, the gift consisting of the Holy Spirit. Here τοῦ πνεύματος (*tou pneumatos*) is a genitive of apposition; the gift consists of the Spirit.

5 sn The gift of the Holy Spirit had been poured out. Compare the account in Acts 2, especially 2:33. Note also Joel 2:17-21 and Acts 11:15-18.

6 tn Or “extolling,” “magnifying.”

7 tn Grk “just as also we.” The auxiliary verb in English must be supplied. This could be either “have” (NIV, NRSV) or “did” (NASB). “Did” is preferred here because the comparison Peter is making concerns not just the fact of the present possession of the Spirit (“they received the Spirit we now possess”), but the manner in which the Gentiles in Cornelius’ house received the Spirit (“they received the Spirit in the same manner we did [on the day of Pentecost]”).

8 tn The Greek construction anticipates a negative reply which is indicated in the translation by the “tag” question, “can he?” The question is rhetorical. Peter was saying these Gentiles should be baptized since God had confirmed they were his.

9 tn The Greek construction (passive infinitive with accusative subject) could be translated either “he ordered them to be baptized” or “he ordered that they be baptized,” but the implication in English in either case is that Peter was giving orders to the Gentiles in Cornelius’ house, telling them to get baptized. It is much more likely in the context that Peter was ordering those Jewish Christians who accompanied him to baptize the new Gentile converts. They would doubtless have still had misgivings even after witnessing the outpouring of the Spirit and hearing the tongues. It took Peter’s apostolic authority (“ordered”) to convince them to perform the baptisms.

10 tn Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.” Jesus’ right to judge as the provider of forgiveness is highlighted here.

11 tn See BDAG 221 s.v. δέχομαι 5 for this translation of ἐδέξαντο (*edexanto*) here.

12 tn Here the phrase “word of God” is another way to describe the gospel (note the preceding verb ἐδέξαντο, *edexanto*, “accepted”). The phrase could also be translated “the word [message] from God.”

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

14 tn Or “the Jewish Christians”; Grk “those of the circumcision.” Within the larger group of Christians were some whose loyalties ran along ethnic-religious lines.

15 tn Or “believers disputed with,” “believers criticized” (BDAG 231 s.v. διακρίνω 5.b).

16 tn Or “You were a guest in the home of” (according to L&N 23.12).

17 tn Or “and ate with.” It was table fellowship and the possibility of eating unclean food that disturbed them.

18 tn Or “to them in logical sequence,” “to them in order.” BDAG 490 s.v. κοιτίτης has “explain to someone point by point” for this phrase. This is the same term used in Luke 1:3.

19 tn This term describes a supernatural vision and reflects a clear distinction from something imagined (BDAG 718 s.v. ὄραμα 1). Peter repeated the story virtually word for word through v. 13. The repetition with this degree of detail shows the event’s importance.

20 tn Or “coming down.”

21 tn Or “the sky” (the same Greek word means both “heaven” and “sky”).

22 tn Grk “Staring I looked into it.” The participle ἀτενίσας (*atenisas*) has been translated as a finite verb due to requirements of contemporary English style.

23 tn Or “snakes.” Grk “creeping things.” According to L&N 4.51, in most biblical contexts the term (due to the influence of Hebrew classifications such as Gen 1:25-26, 30) included small four-footed animals like rats, mice, frogs, toads, salamanders, and lizards. In this context, however, where “creeping things” are contrasted with “four-footed animals,” the English word “reptiles,” which primarily but not exclusively designates snakes, is probably more appropriate.

24 tn Grk “the birds of the sky” or “the birds of the heaven”; the Greek word οὐρανός (*ouranos*) may be translated either “sky” or “heaven,” depending on the context. The idiomatic expression “birds of the sky” refers to wild birds as opposed to domesticated fowl (cf. BDAG 809 s.v. πετεινόν).

25 tn Or “kill.” Traditionally θύσον (*thuson*) is translated “kill,” but in the case of animals intended for food, “slaughter” is more appropriate.

26 tn Possibly there is a subtle distinction in meaning between κοινός (*koinos*) and ἀκάθαρτος (*akahartos*) here, but according to L&N 53.39 it is difficult to determine precise differences in meaning based on existing contexts. The sentiment Peter expressed is like Ezek 4:14.

27 tn Or “declare.” The wording matches Acts 10:15.

11:11 At that very moment,¹ three men sent to me from Caesarea² approached³ the house where we were staying.⁴ 11:12 The Spirit told me to accompany them without hesitation. These six brothers⁵ also went with me, and we entered the man's house. 11:13 He informed us how he had seen an angel standing in his house and saying, 'Send to Joppa and summon Simon, who is called Peter, 11:14 who will speak a message⁶ to you by which you and your entire household will be saved.' 11:15 Then as I began to speak, the Holy Spirit fell on⁷ them just as he did⁸ on us at the beginning.⁹ 11:16 And I remembered the word of the Lord,¹⁰ as he used to say,¹¹ 'John baptized with water, but you will be baptized with the Holy Spirit.'¹² 11:17 Therefore if God¹³ gave them the same gift¹⁴ as he also gave us after believing¹⁵ in the

¹ tn Grk "And behold."

² sn *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.

³ mp For location see Map2-C1; Map4-B3; Map5-F2; Map7-A1; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

⁴ tn See BDAG 418 s.v. ἐφίστημι 1 for this meaning for ἐπέστησαν (*epēstēsān*) here.

⁵ tn The word "staying" is not in the Greek text but is implied.

⁶ sn Six witnesses is three times more than what would normally be required. They could confirm the events were not misrepresented by Peter.

⁷ tn Grk "words" (ῥήματα, *rhēmata*), but in this context the overall message is meant rather than the individual words.

⁸ tn Or "came down on."

⁹ tn The words "he did" are not in the Greek text but are implied. They form an ellipsis which must be supplied for the modern English reader. Some modern translations supply "it" rather than "he" because the gender of πνεύμα (*pneuma*) in Greek is neuter, but there are sufficient NT contexts that use masculine pronouns to refer to the Spirit to justify the use of a masculine pronoun here in the translation.

¹⁰ sn *At the beginning* is an allusion to Acts 2 and Pentecost. The *beginning* is a way to refer to the start of the period of the realization of Jesus' promise in Luke 24:49 and Acts 1:8. Peter was arguing that God gave Gentiles the same benefits he gave the Jews at the start of their mission.

¹¹ sn *The word of the Lord* is a technical expression in OT literature, often referring to a divine prophetic utterance (e.g., Gen 15:1; Isa 1:10; Jonah 1:1). In the NT it occurs 15 times: 3 times as ῥήμα τοῦ κυρίου (*rhēma tou kuriou*); here and in Luke 22:61; 1 Pet 1:25) and 12 times as λόγος τοῦ κυρίου (*logos tou kuriou*); Acts 8:25; 13:44, 48, 49; 15:35, 36; 16:32; 19:10, 20; 1 Thess 1:8, 4:15; 2 Thess 3:1). As in the OT, this phrase focuses on the prophetic nature and divine origin of what has been said.

¹² tn The imperfect verb ἔλεγεν (*elegen*) is taken as a customary imperfect.

¹³ sn *John...Spirit*. This remark repeats Acts 1:5.

¹⁴ tc Codex Bezae (D) and (a few other Western witnesses) here lack ὁ θεός (*ho theos*, "God"), perhaps because these scribes considered the Holy Spirit to be the gift of Christ rather than the gift of God; thus leaving the subject implicit would naturally draw the reader back to v. 16 to see the Lord Jesus as the bestower of the Spirit.

¹⁵ sn That is, the same gift of the Holy Spirit.

¹⁶ tn Or "gave us when we believed"; or "gave us after we believed"; or "gave us who believed"; or "gave them when they believed the same gift as he also gave us." The aorist dative plural participle πιστεύσασιν (*pisteusasin*) can be understood in several different ways: (1) It could modify ἡμῖν (*hēmin*, "us") or αὐτοῖς (*autois*, "them"). Proximity (it immediately follows ἡμῖν) would suggest that it belongs with ἡμῖν, so the last option ("gave them when they believed the same

Lord Jesus Christ,¹⁶ who was I to hinder¹⁷ God?" 11:18 When they heard this,¹⁸ they ceased their objections¹⁹ and praised²⁰ God, saying, "So then, God has granted the repentance²¹ that leads to life even to the Gentiles."²²

Activity in the Church at Antioch

11:19 Now those who had been scattered because of the persecution that took place over Stephen²³ went as far as²⁴ Phoenicia,²⁵ Cyprus,²⁶

gift he also gave us") is less likely. (2) The participle could be either adverbial or adjectival, modifying ἡμῖν. This decision is primarily a contextual one. The point Peter made is not whether or not the Gentiles believed, since both groups ("us" and "they") had believed in the Lord Jesus Christ. The point was whether or not the Gentiles received the Spirit when they believed, just as Jewish Christians had received the Spirit on the day of Pentecost when they believed. Translated as an adjectival participle, πιστεύσασιν only affirms the fact of belief, however, and raises somewhat of a theological problem if one realizes, "Would God have given the Gentiles the Spirit if they had *not* believed?" (In other words, belief in itself is a theological prerequisite for receiving the Spirit. As such, in the case of the Gentiles, it is *assumed*.) Thus in context it makes more sense to understand the participle πιστεύσασιν as adverbial, related to the *time* of belief in connection with the giving of the Spirit. (3) The participle πιστεύσασιν as a temporal participle can refer to action *antecedent* to the action of the main verb ἔδωκεν (*edōken*) or *contemporaneous* with it. Logically, at least, the gift of the Spirit *followed* belief in the case of the original Christians, who had believed before the day of Pentecost. In the case of Cornelius and his household, belief and the reception of the Spirit were virtually simultaneous. One can argue that Peter is "summarizing" the experience of Jewish Christians, and therefore the actions of belief and reception of the Spirit, while historically separate, have been "telescoped" into one ("gave them the same gift as he gave us when we believed"), but to be technically accurate the participle πιστεύσασιν should be translated "gave them the same gift as he also gave us after we believed." A number of these problems can be avoided, however, by using a translation in English that maintains some of the ambiguity of the Greek original. Thus "if God gave them the same gift as he also gave us after believing" is used, where the phrase "after believing" can refer either to "them" or to "us," or both.

¹⁶ tn Or "Messiah"; both "Christ" (Greek) and "Messiah" (Hebrew and Aramaic) mean "one who has been anointed."

¹⁷ tn Or "prevent," "forbid" (BDAG 580 s.v. κολλῶν 1.a). Peter's point is that he will not stand in the way of God.

¹⁸ tn Grk "these things."

¹⁹ tn Or "became silent," but this would create an apparent contradiction with the subsequent action of praising God. The point, in context, is that they ceased objecting to what Peter had done.

²⁰ tn Or "glorified."

²¹ sn Here the summary phrase for responding to the gospel is the *repentance that leads to life*. Note how the presence of *life* is tied to the presence of the Spirit (cf. John 4:7-42; 7:37-39).

²² sn In the Greek text the phrase *even to the Gentiles* is in an emphatic position.

²³ sn The phrase *over Stephen* means in connection with Stephen's death. See Acts 8:1b-3.

²⁴ tn Or "finally reached." The translations "went as far as" and "finally reached" for διήλθον (*diēlthon*) in this verse are given in L&N 15.17.

²⁵ sn *Phoenicia* was an area along the Mediterranean coast north of Palestine.

²⁶ tn Grk "and Cyprus," but καί (*hai*) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

²⁷ sn *Cyprus* was a large island in the Mediterranean off the

and Antioch,¹ speaking the message² to no one but Jews. **11:20** But there were some men from Cyprus³ and Cyrene⁴ among them who came⁵ to Antioch⁶ and began to speak to the Greeks⁷ too, proclaiming the good news of the Lord Jesus. **11:21** The⁸ hand of the Lord was with them, and a great number who believed⁹ turned¹⁰ to the Lord. **11:22** A report¹¹ about them came to the attention¹² of the church in Jerusalem,¹³ and they sent Barnabas¹⁴ to Antioch.¹⁵ **11:23** When¹⁶ he came and saw the grace of God, he rejoiced and encouraged them all to remain true¹⁷ to the Lord

with devoted hearts,¹⁸ **11:24** because he was a good man, full of the Holy Spirit and of faith, and a significant number of people¹⁹ were brought to the Lord. **11:25** Then Barnabas departed for Tarsus to look for Saul, **11:26** and when he found him, he brought him to Antioch.²⁰ So²¹ for a whole year Barnabas and Saul²² met with the church and taught a significant number of people.²³ Now it was in Antioch²⁴ that the disciples were first called Christians.²⁵

Famine Relief for Judea

11:27 At that time²⁶ some²⁷ prophets²⁸ came down²⁹ from Jerusalem³⁰ to Antioch.³¹ **11:28** One of them, named Agabus, got up³² and predicted³³ by the Spirit that a severe³⁴ famine³⁵ was about to come over the whole inhabited world.³⁶

south coast of Asia Minor.

1 sn Antioch was a city in Syria (not Antioch in Pisidia). This was probably the third largest city in the Greco-Roman world (Alexandria in Egypt was the second largest, and Rome the largest) and was the seat of government in Syria. Five miles away was a major temple to Artemis, Apollo, and Astarte, major pagan deities.

map For location see JP1-F2; JP2-F2; JP3-F2; JP4-F2.

2 tn Grk "word."

3 sn Cyprus was a large island in the Mediterranean off the south coast of Asia Minor.

4 sn Cyrene was a city on the northern African coast west of Egypt.

5 tn Grk "among them, coming to Antioch began to speak." The participle ἐλθόντες (*elthontes*) has been translated as a finite verb due to requirements of contemporary English style.

6 sn Antioch was a city in Syria (not Antioch in Pisidia). See the note in 11:19.

7 sn The statement that *some men from Cyprus and Cyrene...began to speak to the Greeks* shows that Peter's experience of reaching out to the Gentiles was not unique.

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

9 tn The participle πιστεύσας (*pisteusas*) is articular and thus cannot be adverbial. It is adjectival, modifying ἀριθμὸς (*arithmos*), but has been translated into English as a relative clause ("who believed").

10 sn Again, the expression *turned* is a summary term for responding to the gospel.

11 tn Grk "Word."

12 tn Grk "was heard in the ears," an idiom. L&N 24.67 states that the idiom means "to hear in secret" (which it certainly does in Matt 10:27), but secrecy does not seem to be part of the context here, and there is no particular reason to suggest the report was made in secret.

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

14 tc † Most mss read the infinitive "to travel" after "Barnabas." διελεθῆναι (*dielthein*) is found before ἕως (*heōs*) in D E Ψ 33 ̄ and some versional mss. It is lacking in Ɔ⁷⁴ ̄ A B 81 1739 pc and some versional mss. Although the infinitive with ἕως fits Lukan style, it has the appearance of a scribal clarification. The infinitive has the earmarks of a Western expansion on the text and thus is unlikely to be original. NA²⁷ has the infinitive in brackets, indicating doubt as to its authenticity.

15 sn Antioch was a city in Syria (not Antioch in Pisidia). See the note in 11:19. Again the Jerusalem church exercised an oversight role.

16 tn Grk "Antioch, who when." The relative pronoun was omitted and a new sentence was begun in the translation at this point to improve the English style, due to the length of the sentence in Greek.

17 tn BDAG 883 s.v. προσμένω 1.a.β has "remain true to the Lord" for προσμένειν (*prosmenein*) in this verse.

sn He...encouraged them all to remain true to the Lord. The call to faithfulness is frequent in Acts (2:40; 14:22; 15:32; 16:39; 20:1-2).

18 tn Grk "with purpose of heart"; BDAG 869 s.v. πρόθεσις 2.a translates this phrase "purpose of heart, i.e. devotion" here.

19 tn Grk "a significant crowd."

20 sn Antioch was a city in Syria (not Antioch in Pisidia). See the note in 11:19.

21 tn Grk "So it happened that" The introductory phrase ἐγένετο (*egeneto*, "it happened that"), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

22 tn Grk "year they"; the referents (Barnabas and Saul) have been specified in the translation for clarity.

23 tn Grk "a significant crowd."

24 sn Antioch was a city in Syria (not Antioch in Pisidia). See the note in 11:19.

25 sn The term *Christians* appears only here, in Acts 26:28, and 1 Pet 4:16 in the NT.

26 tn Grk "In these days," but the dative generally indicates a specific time.

27 tn The word "some" is not in the Greek text, but is usually used in English when an unspecified number is mentioned.

28 sn Prophets are mentioned only here and in 13:1 and 21:10 in Acts.

29 sn Came down from Jerusalem. Antioch in Syria lies due north of Jerusalem. In Western languages it is common to speak of north as "up" and south as "down," but the NT maintains the Hebrew idiom which speaks of any direction away from Jerusalem as down (since Mount Zion was thought of in terms of altitude).

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

31 sn Antioch was a city in Syria (not Antioch in Pisidia). See the note in 11:19.

map For location see JP1-F2; JP2-F2; JP3-F2; JP4-F2

32 tn Grk "getting up, predicted." The participle ἀναστὰς (*anastas*) has been translated as a finite verb due to requirements of contemporary English style.

33 tn Or "made clear"; Grk "indicated beforehand" (BDAG 920 s.v. σημαίνω 2).

34 tn Grk "great."

35 sn This *famine* is one of the firmly fixed dates in Acts. It took place from A.D. 45-48. The events described in chap. 11 of Acts occurred during the early part of that period.

36 tn Or "whole Roman Empire." While the word οἰκουμένη (*oikoumenē*) does occasionally refer specifically to the Roman Empire, BDAG 699 s.v. οἰκουμένη 2 does not list this passage (only Acts 24:5 and 17:6).

(This¹ took place during the reign of Claudius.)² **11:29** So the disciples, each in accordance with his financial ability,³ decided⁴ to send relief⁵ to the brothers living in Judea. **11:30** They did so,⁶ sending their financial aid⁷ to the elders by Barnabas and Saul.

James is Killed and Peter Imprisoned

12:1 About that time King Herod⁸ laid hands on⁹ some from the church to harm them.¹⁰ **12:2** He had James, the brother of John, executed with a sword.¹¹ **12:3** When he saw that this pleased the Jews,¹² he proceeded to arrest Peter too. (This took place during the feast of Unleavened Bread.)¹³ **12:4** When he had seized him, he put him in prison, handing him over to four squads¹⁴ of soldiers to guard him. Herod¹⁵ planned¹⁶ to bring him out for public trial¹⁷ after

1 tn Grk “world, which.” The relative pronoun (“which”) was replaced by the demonstrative pronoun “this” and a new sentence was begun in the translation at this point to improve the English style, due to the length of the sentence in Greek.

2 sn This is best taken as a parenthetical note by the author. *Claudius* was the Roman emperor Tiberius Claudius Nero Germanicus, known as Claudius, who ruled from A.D. 41-54.

3 tn So BDAG 410 s.v. εὐπορέω.

4 tn Or “determined,” “resolved.”

5 tn Grk “to send [something] for a ministry,” but today it is common to speak of sending relief for victims of natural disasters.

sn The financial *relief* reflects the oneness of the church, meeting the needs of another (even racially distinct) community. Jerusalem, having ministered to them, now received ministry back. A later collection from Greece is noted in Rom 15:25-27, but it reflects the same spirit as this gift.

6 tn Grk “Judea, which they did.” The relative pronoun was omitted and a new sentence was begun in the translation at this point to improve the English style, due to the length of the sentence in Greek.

7 tn The words “their financial aid” are not in the Greek text, but are implied. Direct objects in Greek were often omitted when clear from the context, but must be supplied for the modern English reader.

8 sn *King Herod* was Herod Agrippa I, the grandson of Herod I (Herod the Great). His mediocre career is summarized in Josephus, *Ant.* 18-19. This event took place in A.D. 42 or 43.

9 tn Or “King Herod had some from the church arrested.”

10 tn Or “to cause them injury.”

11 sn The expression *executed with a sword* probably refers to a beheading. James was the first known apostolic martyr (Eusebius, *Ecll. Hist.* 2.9.1-3). On James, not the Lord’s brother, see Luke 5:10; 6:14. This death ended a short period of peace noted in Acts 9:31 after the persecution mentioned in 8:1-3.

12 tn This could be a reference to the Jewish people (so CEV) or to the Jewish leaders (so NLT). The statement in v. 4 that Herod intended to bring Peter “out to the people” (i.e., for a public trial) may suggest the former is somewhat more likely.

13 sn This is a parenthetical note by the author.

14 sn *Four squads of soldiers*. Each *squad* was a detachment of four soldiers.

15 tn Grk “guard him, planning to bring him out.” The Greek construction continues with a participle (βουλούμενος, *boulomenos*) and an infinitive (ἀναγαγεῖν, *anagagein*), but this creates an awkward and lengthy sentence in English. Thus a reference to Herod was introduced as subject and the participle translated as a finite verb (“Herod planned”).

16 tn Or “intended”; Grk “wanted.”

17 tn Grk “to bring him out to the people,” but in this con-

text a public trial (with certain condemnation as the result) is doubtless what Herod planned. L&N 15.176 translates this phrase “planning to bring him up for a public trial after the Passover.”

18 tn Or “constantly.” This term also appears in Luke 22:14 and Acts 26:7.

19 tn Grk “but earnest prayer was being made by the church to God for him.” The order of the clauses has been rearranged to follow English style, and the somewhat awkward passive “prayer was being made” has been changed to the simpler active verb “were praying.” Luke portrays what follows as an answer to prayer.

20 tn Grk “was going to bring him out,” but the upcoming trial is implied. See Acts 12:4.

21 tn Grk “two chains, and.” Logically it makes better sense to translate this as a temporal clause, although technically it is a coordinate clause in Greek.

22 tn Or “were guarding.”

23 tn Grk “And behold.” 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 interjection ἰδοῦ (*idou*), often difficult to translate into English, expresses the suddenness of the angel’s appearance.

24 tn Or “the angel of the Lord.” See the note on the word “Lord” in 5:19.

25 tn Grk “striking the side of Peter, he awoke him saying.” The term refers to a push or a light tap (BDAG 786 s.v. πατάσσω 1.a). The participle πατόεας (*pataxas*) has been translated as a finite verb due to requirements of contemporary English style.

26 tn Grk “his”; the referent (Peter) has been specified in the translation for clarity.

27 tn Grk “the hands,” but the wrist was considered a part of the hand.

28 tn While ζώννυμι (*zōnnumi*) sometimes means “to dress,” referring to the fastening of the belt or sash as the final act of getting dressed, in this context it probably does mean “put on your belt” since in the conditions of a prison Peter had probably not changed into a different set of clothes to sleep. More likely he had merely removed his belt or sash, which the angel now told him to replace. The translation “put on your belt” is given by L&N 49.14 for this verse. The archaic English “girdle” for the sash or belt has an entirely different meaning today.

29 tn Grk “He”; the referent (Peter) has been specified in the translation for clarity.

30 tn Grk “he”; the referent (the angel) has been specified in the translation for clarity.

31 tn Or “outer garment.”

32 tn Grk “And going out he followed.”

33 tn Grk “Peter going out followed him.” The participle ἐξεληθών (*exelthōn*) has been translated as a finite verb due to requirements of contemporary English style.

and followed him;¹ he did not realize that what was happening through the angel was real,² but thought he was seeing a vision. **12:10** After they had passed the first and second guards,³ they came to the iron⁴ gate leading into the city. It⁵ opened for them by itself,⁶ and they went outside and walked down one narrow street,⁷ when at once the angel left him. **12:11** When⁸ Peter came to himself, he said, “Now I know for certain that the Lord has sent his angel and rescued⁹ me from the hand¹⁰ of Herod¹¹ and from everything the Jewish people¹² were expecting to happen.”

12:12 When Peter¹³ realized this, he went to the house of Mary, the mother of John Mark,¹⁴ where many people had gathered together and were praying. **12:13** When he knocked at the door of the outer gate, a slave girl named Rhoda answered.¹⁵ **12:14** When she recognized Peter’s voice, she was so overjoyed she did not open the gate, but ran back in and told¹⁶ them¹⁷ that Peter was standing at the gate. **12:15** But they said to her, “You’ve lost your mind!”¹⁸ But she kept insisting that it was Peter,¹⁹ and they kept

1 tn The word “him” is not in the Greek text. Direct objects in Greek were often omitted when clear from the context, but must be supplied for the modern English reader.

2 tn Grk “what was done through the angel was a reality” (see BDAG 43 s.v. ἀληθής 3).

3 tn Or perhaps, “guard posts.”

4 sn The *iron gate* shows how important security was here. This door was more secure than one made of wood (which would be usual).

5 tn Grk “which.” The relative pronoun (“which”) was replaced by the pronoun “it,” and a new sentence was begun in the translation at this point to improve the English style, due to the length of the sentence in Greek.

6 tn The Greek term here, αὐτομάτη (*automatē*), indicates something that happens without visible cause (BDAG 152 s.v. αὐτομάτως).

7 tn Or “lane,” “alley” (BDAG 907 s.v. ῥύμη).

8 tn Grk “And when.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (*kai*) has not been translated here.

9 tn Or “delivered.”

10 sn Here the *hand of Herod* is a metaphor for Herod’s power or control.

11 sn *King Herod* was Herod Agrippa I, the grandson of Herod I (Herod the Great).

12 sn Luke characterizes the opposition here as *the Jewish people*, including their leadership (see 12:3).

13 tn Grk “he”; the referent (Peter) has been specified in the translation for clarity.

14 tn Grk “John who was also called Mark.”

sn *John Mark* becomes a key figure in Acts 12:25; 13:5, 13; 15:37–39.

15 tn Or “responded.”

16 tn Or “informed.”

17 tn The word “them” is not in the Greek text, but is implied. Direct objects in Greek were often omitted when clear from the context, but must be supplied for the modern English reader.

18 sn “You’ve lost your mind!” Such a response to the miraculous is not unusual in Luke-Acts. See Luke 24:11; Acts 26:25. The term *μαινομαι* (*mainomai*) can have the idea of being “raving mad” or “totally irrational” (BDAG 610 s.v.). It is a strong expression.

19 tn Grk “she kept insisting that the situation was thus” (cf. BDAG 422 s.v. ἔχω 10.a). Most translations supply a less awkward English phrase like “it was so”; the force of her in-

sisting, however, is that “it was Peter,” which was the point under dispute.

saying.²⁰ “It is his angel!”²¹ **12:16** Now Peter continued knocking, and when they opened the door²² and saw him, they were greatly astonished.²³ **12:17** He motioned to them²⁴ with his hand to be quiet and then related²⁵ how the Lord had brought²⁶ him out of the prison. He said, “Tell James and the brothers these things,” and then he left and went to another place.²⁷

12:18 At daybreak²⁸ there was great consternation²⁹ among the soldiers over what had become of Peter. **12:19** When Herod³⁰ had searched³¹ for him and did not find him, he questioned³² the guards and commanded that they be

sistence, however, is that “it was Peter,” which was the point under dispute.

20 tn The two imperfect tense verbs, διίσχυρίζετο (*diischurizeto*) and ἔλεγεν (*elegon*), are both taken iteratively. The picture is thus virtually a shouting match between Rhoda and the rest of the believers.

21 sn The assumption made by those inside, “It is his angel,” seems to allude to the idea of an attending angel (cf. Gen 48:16 LXX; Matt 18:10; Test. Jacob 1:10).

22 tn The words “the door” are not in the Greek text, but are implied (see Acts 12:13).

23 sn That they were *greatly astonished* is a common response in Luke-Acts to God’s work (Luke 8:56; Acts 2:7, 12; 8:13; 9:21; 10:45).

24 tn Or “He gave them a signal.” Grk “Giving them a signal... he related to them.” The participle κατασεΐσας (*kataseisais*) has been translated as a finite verb due to requirements of contemporary English style.

25 tc ± Most mss, including some of the most important ones (B D E Ψ 31 sy), read αὐτοῖς (*autois*, “to them”) here, while some excellent and early witnesses (1^{45vid,74vid} 3 A 33 81 945 1739 pc) lack the pronoun. Although it is possible that the pronoun was deleted because it was seen as superfluous, it is also possible that it was added as a natural expansion on the text, strengthening the connection between Peter and his listeners. Although a decision is difficult, the shorter reading is slightly preferred. NA²⁷ puts the pronoun in brackets, indicating some doubts as to its authenticity.

26 tn Or “led.”

27 sn *He...went to another place*. This is Peter’s last appearance in Acts with the exception of the Jerusalem council in Acts 15.

28 tn BDAG 436 s.v. ἡμέρα 1.a has “day is breaking” for ἡμέρα γίνεται (*hēmera ginetai*) in this verse.

29 tn Grk “no little consternation.” The translation given for ταραχος (*tarachos*) in this verse by BDAG 991 s.v. ταραχος 1 is “mental agitation.” The situation indicated by the Greek word is described in L&N 25.243 as “a state of acute distress and great anxiety, with the additional possible implications of dismay and confusion – ‘great distress, extreme anxiety.’” The English word “consternation” is preferred here because it conveys precisely such a situation of anxiety mixed with fear. The reason for this anxiety is explained in the following verse.

30 sn *King Herod* was Herod Agrippa I, the grandson of Herod I (Herod the Great).

31 tn Or “had instigated a search” (Herod would have ordered the search rather than conducting it himself).

32 tn “Questioned” is used to translate ἀνακρίνας (*anakrinās*) here because a possible translation offered by BDAG 66 s.v. ἀνακρίνω for this verse is “examined,” which could be understood to mean Herod *inspected* the guards rather than questioned them. The translation used by the NIV, “cross-examined,” also avoids this possible misunderstanding.

led away to execution.¹ Then² Herod³ went down from Judea to Caesarea⁴ and stayed there.

12:20 Now Herod⁵ was having an angry quarrel⁶ with the people of Tyre⁷ and Sidon.⁸ So they joined together⁹ and presented themselves before him. And after convincing¹⁰ Blastus, the king's personal assistant,¹¹ to help them,¹² they

asked for peace,¹³ because their country's food supply was provided by the king's country. **12:21** On a day determined in advance, Herod¹⁴ put on his royal robes,¹⁵ sat down on the judgment seat,¹⁶ and made a speech¹⁷ to them. **12:22** But the crowd¹⁸ began to shout,¹⁹ "The voice of a god,²⁰ and not of a man!" **12:23** Immediately an angel of the Lord²¹ struck²² Herod²³ down because he did not give the glory to God, and he was eaten by worms and died.²⁴ **12:24** But the word of God²⁵ kept on increasing²⁶ and multiplying.

1 tn The meaning "led away to execution" for ἀπαχθῆναι (*apachthēnai*) in this verse is given by BDAG 95 s.v. ἀπάγω 2.c. Although an explicit reference to execution is lacking here, it is what would usually occur in such a case (Acts 16:27; 27:42; *Code of Justinian* 9.4.4). "Led away to torture" is a less likely option (Pliny the Younger, *Letters* 10, 96, 8).

2 tn Grk "and," but the sequence of events is better expressed in English by "then." A new sentence is begun in the translation because of the length of the sentence in Greek, which exceeds normal English sentence length.

3 tn Grk "he"; the referent (Herod) has been specified in the translation for clarity. Since Herod has been the subject of the preceding material, and the circumstances of his death are the subject of the following verses (20-23), it is best to understand Herod as the subject here. This is especially true since according to Josephus, *Ant.* 19.8.2 [19.343-352], Herod Agrippa I died at Caesarea in A.D. 44, and vv. 20-23 here describe his death. Thus the end of v. 19 provides Luke's transition to explain how Herod got from Jerusalem to Caesarea where he died. In spite of all this evidence, the NRSV translates this phrase "Then Peter went down from Judea to Caesarea and stayed there," understanding the referent to be Peter rather than Herod Agrippa I.

sn King Herod was Herod Agrippa I, the grandson of Herod I (Herod the Great), who died at Caesarea in A.D. 44 according to Josephus, *Ant.* 19.8.2 [19.343-352].

4 sn 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.

5 tn Grk "he"; the referent (Herod) has been specified in the translation for clarity.

sn Herod was Herod Agrippa I, the grandson of Herod I (Herod the Great).

6 tn Or "was extremely angry." L&N 33.453 gives the meaning "be angry and quarrel, quarrel angrily" here. However, in L&N 88.180 the alternative "to be violently angry, to be furious" is given. The term is used only once in the NT (BDAG 461 s.v. θυμωμαχέω).

7 sn Tyre was a city and seaport on the coast of Phoenicia.

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

8 sn Sidon was an ancient Phoenician royal city on the coast between Berytus (Beirut) and Tyre (BDAG 923 s.v. Σιδών).

map For location see Map1-A1; JP3-F3; JP4-F3.

9 tn Or "with one accord."

10 tn Or "persuading."

11 tn On the term translated "personal assistant" BDAG 554 s.v. κοιτών states, "used as part of a title: ὁ ἐπὶ τοῦ κοιτύου the one in charge of the bed-chamber, the chamberlain." This individual was not just a domestic servant or butler, but a highly respected person who had considerable responsibility for the king's living quarters and personal affairs. The English word "chamberlain" corresponds very closely to this meaning but is not in common use today. The term "personal assistant," while it might convey more business associations than management of personal affairs, nevertheless communicates the concept well in contemporary English.

12 tn The words "to help them" are not in the Greek text, but are implied.

13 tn Or "for a reconciliation." There were grave political risks in having Herod angry at them. The detail shows the ruler's power.

14 tn Grk "he"; the referent (Herod) has been specified in the translation for clarity.

sn Herod was Herod Agrippa I, the grandson of Herod I (Herod the Great).

15 tn Or "apparel." On Herod's robes see Josephus, *Ant.* 19.8.2 (19.344), summarized in the note at the end of v. 23.

16 tn Although BDAG 175 s.v. βῆμα 3 gives the meaning "speaker's platform" for this verse, and a number of modern translations use similar terms ("rostrum," NASB; "platform," NRSV), since the *bema* was a standard feature in Greco-Roman cities of the time, there is no need for an alternative translation here.

sn The judgment seat (βῆμα, *bēma*) was a raised platform mounted by steps and sometimes furnished with a seat, used by officials in addressing an assembly or making pronouncements, often on judicial matters. The judgment seat was a familiar item in Greco-Roman culture, often located in the *agora*, the public square or marketplace in the center of a city.

17 tn Or "delivered a public address."

18 tn The translation "crowd" is given by BDAG 223 s.v. δῆμος; the word often means a gathering of citizens to conduct public business. Here it is simply the group of people gathered to hear the king's speech.

19 tn The imperfect verb ἐπεφώνει (*epēphōnei*) is taken aggressively in the sequence of events. Presumably the king had started his speech when the crowd began shouting.

20 sn The voice of a god. Contrast the response of Paul and Barnabas in Acts 14:13-15.

21 tn Or "the angel of the Lord." See the note on the word "Lord" in 5:19.

22 sn On being struck...down by an angel, see Acts 23:3; 1 Sam 25:28; 2 Sam 12:15; 2 Kgs 19:35; 2 Chr 13:20; 2 Macc 9:5.

23 tn Grk "him"; the referent (Herod) has been specified in the translation for clarity.

24 sn He was eaten by worms and died. Josephus, *Ant.* 19.8.2 (19.343-352), states that Herod Agrippa I died at Caesarea in A.D. 44. The account by Josephus, while not identical to Luke's account, is similar in many respects: On the second day of a festival, Herod Agrippa appeared in the theater with a robe made of silver. When it sparkled in the sun, the people cried out flatteries and declared him to be a god. The king, carried away by the flattery, saw an owl (an omen of death) sitting on a nearby rope, and immediately was struck with severe stomach pains. He was carried off to his house and died five days later. The two accounts can be reconciled without difficulty, since while Luke states that Herod was immediately struck down by an angel, his death could have come several days later. The mention of worms with death adds a humiliating note to the scene. The formerly powerful ruler had been thoroughly reduced to nothing (cf. Jdt 16:17; 2 Macc 9:9; cf. also Josephus, *Ant.* 17.6.5 [17.168-170]), which details the sickness which led to Herod the Great's death).

25 sn A metonymy for the number of adherents to God's word.

26 tn Or "spreading."

12:25 So Barnabas and Saul returned to⁴ Jerusalem² when they had completed³ their mission,⁴ bringing along with them John Mark.⁵

The Church at Antioch Commissions Barnabas and Saul

13:1 Now there were these prophets and teachers in the church at Antioch:⁶ Barnabas, Simeon called Niger,⁷ Lucius the Cyrenian,⁸ Manaen (a close friend of Herod⁹ the tetrarch¹⁰

from childhood¹¹) and Saul. 13:2 While they were serving¹² the Lord and fasting, the Holy Spirit said, “Set apart¹³ for me Barnabas and Saul for the work to which I have called them.” 13:3 Then, after they had fasted¹⁴ and¹⁵ prayed and placed their hands¹⁶ on them, they sent them off.

Paul and Barnabas Preach in Cyprus

13:4 So Barnabas and Saul,¹⁷ sent out by the Holy Spirit, went down to Seleucia,¹⁸ and from there they sailed to Cyprus.¹⁹ 13:5 When²⁰ they arrived²¹ in Salamis,²² they began to proclaim²³ the word of God in the Jewish synagogues.²⁴

¹ **tc** There are a number of variants at this point in the text: εἰς (*eis*, “to”) in **Σ B M** sa^{ms} sy^{hms}; ἀπό (*apo*, “from”) in **D E Ψ 36 323 453 614 1175 al**; ἐξ (*ex*, “from”) in **Ɔ⁷⁴ A 33 945 1739 al**; ἐξ Ἱερουσαλὴμ εἰς Ἀντιόχειαν (*ex Ierousalēm eis Antiocheian*, “from Jerusalem to Antioch”) in (a few later manuscripts and part of the Itala). A decision on this problem is very difficult, but for several reasons εἰς can be preferred. It is the most difficult reading by far in light of the context, since Paul and Barnabas were going to Jerusalem in 11:30. It is found in better witnesses, **Σ** and **B** being very strong evidence. The other readings, ἐξ and ἀπό, are different from εἰς yet bear essentially the same meaning as each other; this seems to suggest that scribes had problems with εἰς and tried to choose an acceptable revision. If εἰς is the earliest reading, ἀπό may be a clarification of ἐξ, and ἐξ could have arisen through confusion of letters. Or ἐξ and ἀπό could both have independently arisen from εἰς as a more acceptable preposition. Despite such arguments, however, the case for εἰς is not airtight: either ἐξ or ἀπό could be preferred on other lines of reasoning. The reading ἐξ enjoys the earliest support, and εἰς could have arisen through the same confusion of letters mentioned above. The immediate and wider context seems to mitigate against εἰς as the original reading: The aorist participle πληρώσαντες (*plērōsantes*, “when they had completed”) seems to signal the end of the mission to Jerusalem with the famine relief, so it would make sense in the context for the team to be coming from Jerusalem (to Antioch) rather than to Jerusalem, and 13:1 certainly presents the scene at Antioch. The later addition εἰς Ἀντιόχειαν after Ἱερουσαλὴμ in some mss seems to be a clarification in light of 13:1 (notice that some of the mss that read ἐξ add εἰς Ἀντιόχειαν [945 1739], and some that read ἀπό also add εἰς Ἀντιόχειαν [E 323 1175]). Thus, the idea of spatial separation from Jerusalem is strongly implied by the context. This problem is so difficult that some scholars resort to conjectural emendation to determine the original reading. All in all, the reading εἰς should be preferred as original, recognizing that there is a good measure of uncertainty with this solution. For additional discussion, see *TCGNT* 350-52.

² **sn** That is, from Jerusalem to Antioch (see Acts 11:29-30).

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

³ **tn** Grk “fulfilled.”

⁴ **tn** Grk “ministry” or “service.”

⁵ **tn** Grk “John who was also called Mark.”

⁶ **sn** Antioch was a city in Syria (not Antioch in Pisidia).

map For location see JP1-F2; JP2-F2; JP3-F2; JP4-F2.

⁷ **sn** Simeon may well have been from North Africa, since the Latin loanword *Niger* refers to someone as “dark-complexioned.”

⁸ **sn** The *Cyrenian* refers to a native of the city of Cyrene, on the coast of northern Africa west of Egypt.

⁹ **sn** Herod is generally taken as a reference to Herod Antipas, who governed Galilee from 4 B.C. to A.D. 39, who had John the Baptist beheaded, and who is mentioned a number of times in the gospels.

¹⁰ **tn** Or “the governor.”

sn A *tetrarch* was a ruler with rank and authority lower than a king, who ruled only with the approval of the Roman authorities. This was roughly equivalent to being governor of a region. Several times in the NT, Herod tetrarch of Galilee is called a king (Matt 14:9, Mark 6:14-29), reflecting popular usage.

¹¹ **tn** Or “(a foster brother of Herod the tetrarch).” The meaning “close friend from childhood” is given by L&N 34.15, but the word can also mean “foster brother” (L&N 10.51). BDAG 976 s.v. σύντροφος states, “pert. to being brought up with someone, either as a foster-brother or as a companion/friend,” which covers both alternatives. Context does not give enough information to be certain which is the case here, although many modern translations prefer the meaning “close friend from childhood.”

¹² **tn** This term is frequently used in the LXX of the service performed by priests and Levites in the tabernacle (Exod 28:35, 43; 29:30; 30:20; 35:19; 39:26; Num 1:50; 3:6, 31) and the temple (2 Chr 31:2; 35:3; Joel 1:9, 13; 2:17, and many more examples). According to BDAG 591 s.v. λειτουργέω 1.b it is used “of other expression of religious devotion.” Since the previous verse described the prophets and teachers in the church at Antioch, it is probable that the term here describes two of them (Barnabas and Saul) as they were serving in that capacity. Since they were not in Jerusalem where the temple was located, general religious service is referred to here.

¹³ **tn** Or “Appoint.”

¹⁴ **tn** The three aorist participles νηστεύσαντες (*nēsteusantes*), προσευξάμενοι (*proseuxamenoí*), and ἐπιθέντες (*epithentes*) are translated as temporal participles. Although they could indicate contemporaneous time when used with an aorist main verb, logically here they are antecedent. On fasting and prayer, see Matt 6:5, 16; Luke 2:37; 5:33; Acts 14:23.

¹⁵ **tn** Normally English style, which uses a coordinating conjunction between only the last two elements of a series of three or more, would call for omission of “and” here. However, since the terms “fasting and prayer” are something of a unit, often linked together, the conjunction has been retained here.

¹⁶ **sn** The placing of *hands* on Barnabas and Saul (traditionally known as “the laying on of hands”) refers to an act picturing the commission of God and the church for the task at hand.

¹⁷ **tn** Grk “they”; the referents (Barnabas and Saul) have been specified in the translation for clarity.

¹⁸ **sn** Seleucia was the port city of Antioch in Syria.

¹⁹ **sn** Cyprus was a large island in the Mediterranean off the south coast of Asia Minor.

²⁰ **tn** Grk “And when.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (*kai*) has not been translated here.

²¹ **tn** The participle γενόμενοι (*genomenoí*) is taken temporally.

²² **sn** Salamis was a city on the southeastern coast of the island of Cyprus. This was a commercial center and a center of Judaism.

²³ **tn** The imperfect verb κατήγγελλον (*katēngellon*) has been translated as an ingressive imperfect.

²⁴ **sn** See the note on *synagogue* in 6:9.

(Now they also had John¹ as their assistant.)² **13:6** When they had crossed over³ the whole island as far as Paphos,⁴ they found a magician, a Jewish false prophet named Bar-Jesus,⁵ **13:7** who was with the proconsul⁶ Sergius Paulus, an intelligent man. The proconsul⁷ summoned⁸ Barnabas and Saul and wanted to hear⁹ the word of God. **13:8** But the magician Elymas¹⁰ (for that is the way his name is translated)¹¹ opposed them, trying to turn the proconsul¹² away from the faith. **13:9** But Saul (also known as Paul),¹³ filled with the Holy Spirit,¹⁴ stared straight¹⁵ at him **13:10** and said, “You who are full of all deceit and all wrongdoing,¹⁶ you son of the devil, you enemy of all righteousness – will you not stop making crooked the straight paths of the Lord?¹⁷ **13:11** Now¹⁸ look, the hand of the Lord is against¹⁹ you, and you will be blind, unable to see the sun for a time!” Immediately mistiness²⁰

and darkness came over²¹ him, and he went around seeking people²² to lead him by the hand. **13:12** Then when the proconsul²³ saw what had happened, he believed,²⁴ because he was greatly astounded²⁵ at the teaching about²⁶ the Lord.

Paul and Barnabas at Pisidian Antioch

13:13 Then Paul and his companions put out to sea²⁷ from Paphos²⁸ and came to Perga²⁹ in Pamphylia,³⁰ but John³¹ left them and returned to Jerusalem.³² **13:14** Moving on from³³ Perga,³⁴ they arrived at Pisidian Antioch,³⁵ and on the Sabbath day they went into³⁶ the synagogue³⁷ and sat down. **13:15** After the reading from the law and the prophets,³⁸ the

¹ **sn** John refers here to John Mark (see Acts 12:25).

² **tn** The word ὑπηρετίας (*hypēretēs*) usually has the meaning “servant,” but it is doubtful John Mark fulfilled that capacity for Barnabas and Saul. He was more likely an apprentice or assistant to them.

sn This is a parenthetical note by the author.

³ **tn** Or “had passed through,” “had traveled through.”

⁴ **sn** Paphos. A city on the southwestern coast of the island of Cyprus. It was the seat of the Roman proconsul.

⁵ **sn** Named Bar-Jesus. “Jesus” is the Latin form of the name “Joshua.” The Aramaic “bar” means “son of,” so this man was surnamed “son of Joshua.” The scene depicts the conflict between Judaism and the emerging new faith at a cosmic level, much like the Simon Magus incident in Acts 8:9-24. Paul’s ministry looks like Philip’s and Peter’s here.

⁶ **sn** The proconsul was the Roman official who ruled over a province traditionally under the control of the Roman senate.

⁷ **tn** Grk “This one”; the referent (the proconsul) is specified in the translation for clarity.

⁸ **tn** Grk “summoning Barnabas and Saul, wanted to hear.” The participle προσκαλεσάμενος (*proskalesamenos*) has been translated as a finite verb due to requirements of contemporary English style.

⁹ **sn** The proconsul...wanted to hear the word of God. This description of Sergius Paulus portrays him as a sensitive, secular Gentile leader.

¹⁰ **tn** On the debate over what the name “Elymas” means, see BDAG 320 s.v. Ἐλύμας. The magician’s behavior is more directly opposed to the faith than Simon Magus’ was.

¹¹ **sn** A parenthetical note by the author.

¹² **sn** The proconsul was the Roman official who ruled over a province traditionally under the control of the Roman senate.

¹³ **sn** A parenthetical note by the author.

¹⁴ **sn** This qualifying clause in the narrative indicates who represented God in the dispute.

¹⁵ **tn** Or “gazed intently.”

¹⁶ **tn** Or “unscrupulousness.”

¹⁷ **sn** “You who...paths of the Lord?” This rebuke is like ones from the OT prophets: Jer 5:27; Gen 32:11; Prov 10:7; Hos 14:9. Five separate remarks indicate the magician’s failings. The closing rhetorical question of v. 10 (“will you not stop...?”) shows how opposed he is to the way of God.

¹⁸ **tn** Grk “And now.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καὶ (*kai*) has not been translated here.

¹⁹ **tn** Grk “upon,” but in a negative sense.

²⁰ **sn** The term translated *mistiness* here appears in the writings of the physician Galen as a medical technical description of a person who is blind. The picture of judgment to darkness is symbolic as well. Whatever power Elymas had, it represented darkness. Magic will again be an issue in Acts

19:18-19. This judgment is like that of Ananias and his wife in Acts 5:1-11.

²¹ **tn** Grk “fell on.”

²² **tn** The noun χειραγωγός (*cheiragōgos*) is plural, so “people” is used rather than singular “someone.”

²³ **sn** See the note on proconsul in v. 8.

²⁴ **sn** He believed. The faith of the proconsul in the face of Jewish opposition is a theme of the rest of Acts. Paul has indeed become “a light to the Gentiles” (Acts 13:47).

²⁵ **tn** The translation “greatly astounded” for ἐκπλησσομένου (*ekplēssomenos*) is given by L&N 25.219.

²⁶ **tn** Grk “of,” but this could give the impression the Lord himself had done the teaching (a subjective genitive) when actually the Lord was the object of the teaching (an objective genitive).

²⁷ **tn** BDAG 62 s.v. ἀνάγω 4, “as a nautical t.t. (ἀ. τὴν ναῦν put a ship to sea), mid. or pass. ἀνάγεσθαι to begin to go by boat, put out to sea.”

²⁸ **sn** Paphos was a city on the southwestern coast of the island of Cyprus. See Acts 13:6.

²⁹ **sn** Perga was a city in Pamphylia near the southern coast of Asia Minor. The journey from Paphos to Perga is about 105 mi (175 km).

³⁰ **sn** Pamphylia was a province in the southern part of Asia Minor.

³¹ **sn** That is, John Mark.

³² **sn** Returned to Jerusalem. John Mark had originally accompanied them from Jerusalem (see Acts 12:25). John Mark’s decision to leave became an issue later for Barnabas and Paul (Acts 15:36-39).

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

³³ **tn** Or “Passing by.”

³⁴ **sn** Perga was a city in Pamphylia near the southern coast of Asia Minor.

³⁵ **tn** Or “at Antioch in Pisidia.”

sn Pisidian Antioch was a city in Pisidia about 100 mi (160 km) north of Perga. It was both a Roman colony and the seat of military and civil authority in S. Galatia. One had to trek over the Taurus Mountains to get there, since the city was 3,600 ft (1,100 m) above sea level.

map For location see JP1-E2; JP2-E2; JP3-E2; JP4-E2.

³⁶ **tn** Grk “going into the synagogue they sat down.” The participle εἰσελθόντες (*eiselthontes*) has been translated as a finite verb due to requirements of contemporary English style.

³⁷ **sn** See the note on synagogue in 6:9.

³⁸ **sn** After the reading from the law and the prophets. In the 1st century Jewish synagogue, it was customary after the reading of the Torah (*law*) and prophets for men to give exhortation from the scriptures.

leaders of the synagogue⁴ sent them a message,² saying, “Brothers,³ if you have any message⁴ of exhortation⁵ for the people, speak it.”⁶ **13:16** So Paul stood up,⁷ gestured⁸ with his hand and said,

“Men of Israel,⁹ and you Gentiles who fear God,¹⁰ listen: **13:17** The God of this people Israel¹¹ chose our ancestors¹² and made the people great¹³ during their stay as foreigners¹⁴ in the country¹⁵ of Egypt, and with uplifted arm¹⁶ he led them out of it. **13:18** For¹⁷ a period of about forty years he put up with¹⁸ them in the wilderness.¹⁹ **13:19** After²⁰ he had destroyed²¹ seven

nations²² in the land of Canaan, he gave his people their land as an inheritance.²³ **13:20** All this took²⁴ about four hundred fifty years. After this²⁵ he gave them judges until the time of²⁶ Samuel the prophet. **13:21** Then they asked for a king, and God gave them Saul son of Kish, a man from the tribe of Benjamin, who ruled²⁷ forty years. **13:22** After removing him, God²⁸ raised up²⁹ David their king. He testified about him:³⁰ *‘I have found David³¹ the son of Jesse to be a man after my heart,³² who will accomplish everything I want him to do.’*³³ **13:23** From the descendants³⁴ of this man³⁵ God brought to Israel a Savior, Jesus, just as he promised.³⁶

1 tn Normally ἀρχισυνάγωγος (*archisynagōgos*) refers to the “*president of a synagogue*” (so BDAG 139 s.v. and L&N 53.93). Since the term is plural here, however, and it would sound strange to the English reader to speak of “the presidents of the synagogue,” the alternative translation “leaders” is used. “Rulers” would also be acceptable, but does not convey quite the same idea.

2 tn Grk “sent to them”; the word “message” is an understood direct object. Direct objects in Greek were often omitted when clear from the context, but must be supplied for the modern English reader.

3 tn Grk “Men brothers,” but this is both awkward and unnecessary in English.

4 tn Or “word.”

5 tn Or “encouragement.”

6 tn Or “give it.”

7 tn This participle, ἀναστάς (*anastas*), and the following one, κατασεισάς (*kataseisās*), are both translated as adverbial participles of attendant circumstance.

8 tn Or “motioned.”

9 tn Or “Israelite men,” although this is less natural English. The Greek term here is ἀνὴρ (*anēr*), which only exceptionally is used in a generic sense of both males and females. In this context involving an address to a synagogue gathering, it is conceivable that this is a generic usage, although it can also be argued that Paul’s remarks were addressed primarily to the men present, even if women were there.

10 tn Grk “and those who fear God,” but this is practically a technical term for the category called *God-fearers*, Gentiles who worshipped the God of Israel and in many cases kept the Mosaic law, but did not take the final step of circumcision necessary to become a proselyte to Judaism. See further K. G. Kuhn, *TDNT* 6:732-34, 743-44.

11 tn Or “people of Israel.”

12 tn Or “forefathers”; Grk “fathers.”

13 tn Note how Paul identifies with his audience by referring to *our ancestors*. He speaks as a Jew. God’s design in history is the theme of the speech. The speech is like Stephen’s, only here the focus is on a promised Son of David.

14 tn That is, in both numbers and in power. The implication of greatness in both numbers and in power is found in BDAG 1046 s.v. ὑπεύω 2.

14 tn Or “as resident aliens.”

15 tn Or “land.”

16 sn Here *uplifted arm* is a metaphor for God’s power by which he delivered the Israelites from Egypt. See Exod 6:1, 6; 32:11; Deut 3:24; 4:34; Ps 136:11-12.

17 tn Grk “And for.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (*kai*) has not been translated here.

18 tn For this verb, see BDAG 1017 s.v. τροποφορέω (cf. also Deut 1:31; Exod 16:35; Num 14:34).

19 tn Or “desert.”

20 tn Grk “And after.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (*kai*) has not been translated here.

21 tn The participle καθελὼν (*kathelōn*) is taken temporally.

22 sn Seven nations. See Deut 7:1.

23 tn Grk “he gave their land as an inheritance.” The words “his people” are supplied to complete an ellipsis specifying the recipients of the land.

24 tn The words “all this took” are not in the Greek text, but are supplied to make a complete statement in English. There is debate over where this period of 450 years fits and what it includes: (1) It could include the years in Egypt, the conquest of Canaan, and the distribution of the land; (2) some connect it with the following period of the judges. This latter approach seems to conflict with 1 Kgs 6:1; see also Josephus, *Ant.* 8.3.1 (8.61).

25 tn Grk “And after these things.” 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.

26 tn The words “the time of” are not in the Greek text, but are implied.

27 tn The words “who ruled” are not in the Greek text, but are implied. They have been supplied as a clarification for the English reader. See Josephus, *Ant.* 6.14.9 (6.378).

28 tn Grk “he”; the referent (God) has been specified in the translation for clarity.

29 sn The expression *raised up* refers here to making someone king. There is a wordplay here: “raising up” refers to bringing someone onto the scene of history, but it echoes with the parallel to Jesus’ resurrection.

30 tn Grk “about whom.” The relative pronoun (“whom”) was replaced by the pronoun “him” and a new sentence was begun in the translation at this point to improve the English style, due to the length of the sentence in Greek. The verb εἶπεν (*eipen*) has not been translated (literally “he said testifying”) because it is redundant when combined with the participle μαρτυρήσας (*marturēsās*, “testifying”). Instead the construction of verb plus participle has been translated as a single English verb (“testified”).

31 sn A quotation from Ps 89:20.

32 sn A quotation from 1 Sam 13:14.

33 tn Or “who will perform all my will,” “who will carry out all my wishes.”

34 tn Or “From the offspring”; Grk “From the seed.”

sn From the descendants (Grk “seed”). On the importance of the seed promise involving Abraham, see Gal 3:6-29.

35 sn The phrase *this man* is in emphatic position in the Greek text.

36 tn Grk “according to [his] promise.” The comparative clause “just as he promised” is less awkward in English.

sn Just as he promised. Note how Paul describes Israel’s history carefully to David and then leaps forward immediately to Jesus. Paul is expounding the initial realization of Davidic promise as it was delivered in Jesus.

13:24 Before¹ Jesus² arrived, John³ had proclaimed a baptism for repentance⁴ to all the people of Israel. 13:25 But while John was completing his mission,⁵ he said repeatedly,⁶ “What do you think I am? I am not he. But look, one is coming after me. I am not worthy to untie the sandals on his feet!”⁷ 13:26 Brothers,⁸ descendants⁹ of Abraham’s family,¹⁰ and those Gentiles among you who fear God,¹¹ the message¹² of this salvation has been sent to us. 13:27 For the people who live in Jerusalem and their rulers did not recognize¹³ him,¹⁴ and they fulfilled the sayings¹⁵ of the prophets that are read every Sabbath by condemning¹⁶ him.¹⁷ 13:28 Though¹⁸ they found¹⁹ no basis²⁰ for a death sentence,²¹

they asked Pilate to have him executed. 13:29 When they had accomplished²² everything that was written²³ about him, they took him down²⁴ from the cross²⁵ and placed him²⁶ in a tomb. 13:30 But God raised²⁷ him from the dead, 13:31 and²⁸ for many days he appeared to those who had accompanied²⁹ him from Galilee to Jerusalem. These³⁰ are now his witnesses to the people. 13:32 And we proclaim to you the good news about the promise to our ancestors,³¹ 13:33 that this promise³² God has fulfilled to us, their children, by raising³³ Jesus, as also it is written in the second psalm, “*You are my Son;³⁴ today I have fathered you.*”³⁵ 13:34 But regarding the fact that he has raised Jesus³⁶ from the dead,

¹ **tn** Grk “John having already proclaimed before his coming a baptism...,” a genitive absolute construction which is awkward in English. A new sentence was begun in the translation at this point.

² **tn** Grk “he”; the referent (Jesus) has been specified in the context for clarity, since God is mentioned in the preceding context and John the Baptist in the following clause.

³ **sn** John refers here to John the Baptist.

⁴ **tn** Grk “a baptism of repentance”; the genitive has been translated as a genitive of purpose.

⁵ **tn** Or “task.”

⁶ **tn** The verb ἔλεγεν (*elegen*) has been translated as an iterative imperfect, since John undoubtedly said this or something similar on numerous occasions.

⁷ **tn** Literally a relative clause, “of whom I am not worthy to untie the sandals of his feet.” Because of the awkwardness of this construction in English, a new sentence was begun here.

⁸ **tn** Grk “Men brothers,” but this is both awkward and unnecessary in English.

⁹ **tn** Grk “sons”

¹⁰ **tn** Or “race.”

¹¹ **tn** Grk “and those among you who fear God,” but this is practically a technical term for the category called *God-fearers*, Gentiles who worshiped the God of Israel and in many cases kept the Mosaic law, but did not take the final step of circumcision necessary to become a proselyte to Judaism. See further K. G. Kuhn, *TDNT* 6:732-34, 743-44. Note how Paul includes God-fearing Gentiles as recipients of this promise.

¹² **tn** Grk “word.”

¹³ **tn** BDAG 12-13 s.v. ἀγνοέω 1.b gives “not to know w. acc. of pers.” as the meaning here, but “recognize” is a better translation in this context because recognition of the true identity of the one they condemned is the issue. See Acts 2:22-24; 4:26-28.

¹⁴ **tn** Grk “this one.”

¹⁵ **tn** Usually φωνή (*phōnē*) means “voice,” but BDAG 1071-72 s.v. φωνή 2.c has “Also of sayings in scripture...Ac 13:27.”

¹⁶ **tn** They fulfilled the sayings. The people in Jerusalem and the Jewish rulers should have known better, because they had the story read to them weekly in the synagogue.

¹⁷ **tn** The participle κρίναντες (*krinantes*) is instrumental here.

¹⁸ **tn** The word “him” is not in the Greek text but is implied. Direct objects were often omitted in Greek when clear from the context, but must be supplied for the modern English reader.

¹⁹ **tn** Grk “And though.” 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.

²⁰ **tn** The participle εὐρόντες (*heurontes*) has been translated as a concessive adverbial participle.

²¹ **sn** No basis. Luke insists on Jesus’ innocence again and again in Luke 23:1-25.

²² **tn** Grk “no basis for death,” but in this context a sentence of death is clearly indicated.

²² **tn** Or “carried out.”

²³ **sn** That is, everything that was written in OT scripture.

²⁴ **tn** Grk “taking him down from the cross, they placed him.” The participle καθελόντες (*kathelontes*) has been translated as a finite verb due to requirements of contemporary English style.

²⁵ **tn** Grk “tree,” but frequently figurative for a cross. The allusion is to Deut 21:23. See Acts 5:30; 10:39.

²⁶ **tn** The word “him” is not in the Greek text but is implied. Direct objects were often omitted in Greek when clear from the context, but must be supplied for the modern English reader.

²⁷ **sn** See the note on the phrase “raised up” in v. 22, which is the same Greek verb used here.

²⁸ **tn** Grk “who.” The relative pronoun (“who”) was replaced by the conjunction “and” and the pronoun “he” at this point to improve the English style.

²⁹ **sn** Those who had accompanied him refers to the disciples, who knew Jesus in ministry. Luke is aware of resurrection appearances in Galilee though he did not relate any of them in Luke 24.

³⁰ **tn** Grk “who.” The relative pronoun (“who”) was replaced by the demonstrative pronoun “these” and a new sentence was begun in the translation at this point to improve the English style, due to the length of the sentence in Greek and the awkwardness of two relative clauses (“who for many days appeared” and “who are now his witnesses”) following one another.

³¹ **tn** Or “to our forefathers”; Grk “the fathers.”

³² **tn** Grk “that this”; the referent (the promise mentioned in the previous verse) has been specified in the translation for clarity.

sn This promise refers to the promise of a Savior through the seed (descendants) of David that is proclaimed as fulfilled (Rom 1:1-7).

³³ **tn** Or “by resurrecting.” The participle ἀναστήσας (*anastēsas*) is taken as instrumental here.

sn By raising (i.e., by resurrection) tells how this promise came to be realized, though again the wordplay also points to his presence in history through this event (see the note on “raised up” in v. 22).

³⁴ **sn** You are my Son. The key to how the quotation is used is the naming of Jesus as “Son” to the Father. The language is that of kingship, as Ps 2 indicates. Here is the promise about what the ultimate Davidic heir would be.

³⁵ **tn** Grk “I have begotten you.” The traditional translation for γεγέννηκα (*gegennēka*, “begotten”) is misleading to the modern English reader because it is no longer in common use. Today one speaks of “fathering” a child in much the same way speakers of English formerly spoke of “begetting a child.”

sn A quotation from Ps 2:7.

³⁶ **tn** Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

never⁴ again to be² in a state of decay, God³ has spoken in this way: *‘I will give you⁴ the holy and trustworthy promises⁵ made to David.’*⁶ 13:35 Therefore he also says in another psalm,⁷ *‘You will not permit your Holy One⁸ to experience⁹ decay.’*¹⁰ 13:36 For David, after he had served¹¹ God’s purpose in his own generation, died,¹² was buried with his ancestors,¹³ and experienced¹⁴ decay, 13:37 but the one¹⁵ whom God raised up did not experience¹⁶ decay. 13:38 Therefore let it be known to you, brothers,

1 tn Although μηκέτι (*mēketi*) can mean “no longer” or “no more,” the latter is more appropriate here, since to translate “no longer” in this context could give the reader the impression that Jesus did experience decay before his resurrection. Since the phrase “no more again to be” is somewhat awkward in English, the simpler phrase “never again to be” was used instead.

2 tn The translation “to be in again” for ὑποστρέφω (*hupostrepō*) is given in L&N 13.24.

3 tn Grk “he”; the referent (God) has been specified in the translation for clarity.

4 tn The pronoun “you” is plural here. The promises of David are offered to the people.

5 tn Or “the trustworthy decrees made by God to David.” The phrase τὰ ὅσια Δαυὶδ τὰ πιστά (*ta hosia David ta pista*) is “compressed,” that is, in a very compact or condensed form. It could be expanded in several different ways. BDAG 728 s.v. ὄσιος 3 understands it to refer to divine decrees: “I will grant you the sure decrees of God relating to David.” BDAG then states that this quotation from Isa 55:3 is intended to show that the following quotation from Ps 16:10 could not refer to David himself, but must refer to his messianic descendant (Jesus). L&N 33.290 render the phrase “I will give to you the divine promises made to David, promises that can be trusted,” although they also note that τὰ ὅσια in Acts 13:34 can mean “divine decrees” or “decrees made by God.” In contemporary English it is less awkward to translate πιστά as an adjective (“trustworthy”). The concept of “divine decrees,” not very understandable to the modern reader, has been replaced by “promises,” and since God is the implied speaker in the context, it is clear that these promises were made by God.

6 sn A quotation from Isa 55:3. The point of this citation is to make clear that the promise of a Davidic line and blessings are made to the people as well.

7 tn Grk “Therefore he also says in another”; the word “psalm” is not in the Greek text but is implied.

8 tn The Greek word translated “Holy One” here (ὁσίον, *hosion*) is related to the use of ὅσια (*hosia*) in v. 34. The link is a wordplay. The Holy One, who does not die, brings the faithful holy blessings of promise to the people.

9 tn Grk “to see,” but the literal translation of the phrase “to see decay” could be misunderstood to mean simply “to look at decay,” while here “see decay” is really figurative for “experience decay.”

10 sn A quotation from Ps 16:10.

11 tn The participle ὑπηρετήσας (*hupēretēsas*) is taken temporally.

12 tn The verb κοιμάω (*koimāō*) literally means “sleep,” but it is often used in the Bible as a euphemism for the death of a believer.

13 tn Or “forefathers”; Grk “was gathered to his fathers” (a Semitic idiom).

14 tn Grk “saw,” but the literal translation of the phrase “saw decay” could be misunderstood to mean simply “looked at decay,” while here “saw decay” is really figurative for “experienced decay.” This remark explains why David cannot fulfill the promise.

15 sn The one whom God raised up refers to Jesus.

16 tn Grk “see,” but the literal translation of the phrase “did not see decay” could be misunderstood to mean simply “did not look at decay,” while here “did not see decay” is really figurative for “did not experience decay.”

that through this one¹⁷ forgiveness of sins is proclaimed to you, 13:39 and by this one¹⁸ everyone who believes is justified¹⁹ from everything from which the law of Moses could not justify²⁰ you.²¹ 13:40 Watch out,²² then, that what is spoken about by²³ the prophets does not happen to you:

13:41 *‘Look, you scoffers; be amazed and perish!’*²⁴

*For I am doing a work in your days, a work you would never believe, even if someone tells you.’*²⁵

13:42 As Paul and Barnabas²⁶ were going out,²⁷ the people²⁸ were urging²⁹ them to speak about these things³⁰ on the next Sabbath. **13:43** When the meeting of the synagogue³¹ had broken up,³² many of the Jews and God-fearing proselytes³³ followed Paul and Barnabas, who

17 tn That is, Jesus. This pronoun is in emphatic position in the Greek text. Following this phrase in the Greek text is the pronoun ὑμῖν (*humin*, “to you”), so that the emphasis for the audience is that “through Jesus to you” these promises have come.

18 sn This one refers here to Jesus.

19 tn Or “is freed.” The translation of δικαιωθῆναι (*dikaiōthēnai*) and δικαιούται (*dikaioūtai*) in Acts 13:38-39 is difficult. BDAG 249 s.v. δικαιῶ 3 categorizes δικαιωθῆναι in 13:38 (Greek text) under the meaning “make free/pure” but categorizes δικαιούται in Acts 13:39 as “be found in the right, be free of charges” (BDAG 249 s.v. δικαιῶ 2.b.β). In the interest of consistency both verbs are rendered as “justified” in this translation.

20 tn Or “could not free.”

21 tn Grk “from everything from which you could not be justified by the law of Moses.” The passive construction has been converted to an active one in the translation, with “by the law of Moses” becoming the subject of the final clause. The words “from everything from which the law of Moses could not justify you” are part of v. 38 in the Greek text, but due to English style and word order must be placed in v. 39 in the translation.

22 sn The speech closes with a warning, “Watch out,” that also stresses culpability.

23 tn Or “in.”

24 tn Or “and die!”

25 sn A quotation from Hab 1:5. The irony in the phrase *even if someone tells you*, of course, is that Paul has now told them. So the call in the warning is to believe or else face the peril of being scoffers whom God will judge. The parallel from Habakkuk is that the nation failed to see how Babylon’s rising to power meant perilous judgment for Israel.

26 tn Grk “they”; the referents (Paul and Barnabas) have been specified in the translation for clarity.

27 tn Or “were leaving.” The participle ἐξιόντων (*exiōntōn*) is taken temporally.

28 tn Grk “they”; the referent (the people) has been specified in the translation for clarity.

29 tn Or “begging,” “inviting.”

30 tn Or “matters.”

31 sn See the note on *synagogue* in 6:9.

32 tn BDAG 607 s.v. λύω 3 has “λυθείσης τ. συναγωγῆς when the meeting of the synagogue had broken up Ac 13:43.”

33 tn Normally the phrase σεβόμενοι τὸν θεόν (*sebomenoi ton theon*) refers to Gentiles (“God-fearers”) who believed in God, attended the synagogue, and followed the Mosaic law to some extent, but stopped short of undergoing circumcision. BDAG 918 s.v. σεβω 1.b lists in this category references in Acts 16:14; 18:7; with σεβόμενοι alone, Acts 13:50; 17:4, 17; the phrase is also found in Josephus, *Ant.* 14.7.2 (14.110). Unique to this particular verse is the combination σεβόμενοι προσηλύτων (*sebomenoi prosēlūton*). Later rabbinic discus-

were speaking with them and were persuading⁴ them² to continue³ in the grace of God.

13:44 On the next Sabbath almost the whole city assembled together to hear the word of the Lord.⁴ **13:45** But when the Jews saw the crowds, they were filled with jealousy,⁵ and they began to contradict⁶ what Paul was saying⁷ by reviling him.⁸ **13:46** Both Paul and Barnabas replied courageously,⁹ “It was necessary to speak the word

sion suggests that to be regarded as a proper proselyte, a Gentile male had to submit to circumcision. If that is the case here, these Gentiles in the synagogue at Pisidian Antioch should be regarded as full proselytes who had converted completely to Judaism and undergone circumcision. It is probably more likely, however, that προσήλυτων is used here in a somewhat looser sense (note the use of σεβόμενος [*sebomēnas*] alone to refer to women in Acts 13:50) and that these Gentiles were still in the category commonly called “God-fearers” without being full, technical proselytes to Judaism. See further K. G. Kuhn, *TDNT* 6:732-34, 743-44. Regardless, the point is that many Gentiles, as well as Jews, came to faith.

1 **tn** This is the meaning given for ἔπειθον (*epeithon*) in this verse by BDAG 791 s.v. πείθω l.b.

2 **tn** Grk “who, as they were speaking with them, were persuading them.”

3 **tn** The verb προμένειν (*promenein*) is similar in force to the use of μένω (*menō*, “to reside/remain”) in the Gospel and Epistles of John.

4 **tc** Most mss (B* C E Ψ ̳ sy bo) read θεοῦ (*theou*, “of God”) here instead of κυρίου (*kurioi*, “of the Lord”). Other mss, among them some important early witnesses (Ϛ⁷⁴ ̳ A B² 33 81 323 945 1175 1739 *al sa*), read κυρίου. The external evidence favors κυρίου, though not decisively. Internally, the mention of “God” in v. 43, and especially “the word of God” in v. 46, would provide some temptation for scribes to assimilate the wording in v. 44 to these texts.

sn The word of the Lord is a technical expression in OT literature, often referring to a divine prophetic utterance (e.g., Gen 15:1; Isa 1:10; Jonah 1:1). In the NT it occurs 15 times: 3 times as ῥῆμα τοῦ κυρίου (*rhēma tou kurioi*; Luke 22:61; Acts 11:16; 1 Pet 1:25) and 12 times as λόγος τοῦ κυρίου (*logos tou kurioi*; here and in vv. 48 and 49; Acts 8:25; 15:35; 36; 16:32; 19:10, 20; 1 Thess 1:8; 4:15; 2 Thess 3:1). As in the OT, this phrase focuses on the prophetic nature and divine origin of what has been said.

5 **sn** They were filled with jealousy. Their foolish response to the gospel is noted again (see Acts 5:17). The same verb is used in Acts 7:9; 17:5.

6 **tn** The imperfect verb ἀντέλεγον (*antelegon*) has been translated as an ingressive imperfect in the logical sequence of events: After they were filled with jealousy, the Jewish opponents began to contradict what Paul said.

7 **tn** Grk “the things being said by Paul.” For smoothness and simplicity of English style, the passive construction has been converted to active voice in the translation.

8 **tn** The participle βλασφημούντες (*blasphemountes*) has been regarded as indicating the means of the action of the main verb. It could also be translated as a finite verb (“and reviled him”) in keeping with contemporary English style. The direct object (“him”) is implied rather than expressed and could be impersonal (“it,” referring to what Paul was saying rather than Paul himself), but the verb occurs more often in contexts involving defamation or slander against personal beings (not always God). For a very similar context to this one, compare Acts 18:6. The translation “blaspheme” is not used because in contemporary English its meaning is more narrowly defined and normally refers to blasphemy against God (not what Paul’s opponents were doing here). The modern term “slandering” comes close to what was being done to Paul here.

9 **tn** Grk “Both Paul and Barnabas spoke out courageously and said.” The redundancy is removed in the translation and the verb “replied” is used in keeping with the logical sequence of events. The theme of boldness reappears: Acts 4:24-30; 9:27-28.

of God¹⁰ to you first. Since you reject it and do not consider yourselves worthy¹¹ of eternal life, we¹² are turning to the Gentiles.¹³ **13:47** For this¹⁴ is what the Lord has commanded us: ‘I have appointed¹⁵ you to be a light¹⁶ for the Gentiles, to bring salvation¹⁷ to the ends of the earth.’”¹⁸ **13:48** When the Gentiles heard this, they began to rejoice¹⁹ and praise²⁰ the word of the Lord, and all who had been appointed for eternal life²¹ believed. **13:49** So the word of the Lord was spreading²² through the entire region. **13:50** But the Jews incited²³ the God-fearing women of high social standing and the prominent men of the city, stirred up persecution against Paul and Barnabas, and threw them out²⁴ of their region. **13:51** So after they shook²⁵ the dust off their feet²⁶ in protest against them, they went to

10 **tn** Grk “It was necessary that the word of God be spoken.” For smoothness and simplicity of English style, the passive construction has been converted to active voice in the translation.

11 **tn** Or “and consider yourselves unworthy.”

12 **tn** Grk “behold, we.” In this context ἰδοῦ (*idou*) is not easily translated into English.

13 **sn** This turning to the Gentiles would be a shocking rebuke to 1st century Jews who thought they alone were the recipients of the promise.

14 **tn** Here οὕτως (*houtōs*) is taken to refer to what follows, the content of the quotation, as given for this verse by BDAG 742 s.v. οὕτω/οὕτως 2.

15 **tn** BDAG 1004 s.v. τίθημι 3.a has “τιθέναι τινά εἰς τι place/appoint someone to or for (to function as) someth.... Ac 13:47.” This is a double accusative construction of object (“you”) and complement (“a light”).

16 **sn** Paul alludes here to the language of the Servant in Isaiah, pointing to Isa 42:6; 49:6. He and Barnabas do the work of the Servant in Isaiah.

17 **tn** Grk “that you should be for salvation,” but more simply “to bring salvation.”

18 **sn** An allusion to Isa 42:6 and 49:6. The expression the ends of the earth recalls Luke 3:6 and Acts 1:8. Paul sees himself and Barnabas as carrying out the commission of Luke 24:27. (See 2 Cor 6:2, where servant imagery also appears concerning Paul’s message.)

19 **tn** The imperfect verb ἔχαιρον (*echairon*) and the following ἐδόξαζον (*edoxazon*) are translated as ingressive imperfects.

20 **tn** Or “glorify.” Although “honor” is given by BDAG 258 s.v. δοξάζω as a translation, it would be misleading here, because the meaning is “to honor in the sense of attributing worth to something,” while in contemporary English usage one speaks of “honoring” a contract in the sense of keeping its stipulations. It is not a synonym for “obey” in this context (“obey the word of the Lord”), but that is how many English readers would understand it.

21 **sn** Note the contrast to v. 46 in regard to eternal life.

22 **tn** BDAG 239 s.v. διαφέρω 1 has “spread” for διαφέρετο (*diaphereto*) in connection with a teaching. This is the first summary since Acts 9:31.

23 **tn** For the translation of παρότρυναν (*parōtrunan*) as “incited” see BDAG 780 s.v. παροτρύνω.

24 **tn** BDAG 299 s.v. ἐκβάλλω 1 has “throw out.” Once again, many Jews reacted to the message (Acts 5:17, 33; 6:11; 13:45).

25 **tn** The participle ἐκτιναζόμενοι (*ektinaxamēnoi*) is taken temporally. It could also be translated as a participle of attendant circumstance (“So they shook...and went”).

26 **sn** Shaking the dust off their feet was a symbolic gesture commanded by Jesus to his disciples, Matt 10:14; Mark 6:11; Luke 9:5. It shows a group of people as culpable before God.

Iconium.¹ 13:52 And the disciples were filled with joy² and with the Holy Spirit.

Paul and Barnabas at Iconium

14:1 The same thing happened in Iconium³ when Paul and Barnabas⁴ went into the Jewish synagogue⁵ and spoke in such a way that a large group⁶ of both Jews and Greeks believed. 14:2 But the Jews who refused to believe⁷ stirred up the Gentiles and poisoned their minds⁸ against the brothers. 14:3 So they stayed there⁹ for a considerable time, speaking out courageously for the Lord, who testified¹⁰ to the message¹¹ of his grace, granting miraculous signs¹² and wonders to be performed through their hands. 14:4 But the population¹³ of the city was divided; some¹⁴ sided with the Jews, and some with the apostles. 14:5 When both the Gentiles and the Jews (together with their rulers) made¹⁵ an attempt to mistreat¹⁶ them and stone them,¹⁷ 14:6 Paul and Barnabas¹⁸ learned about it¹⁹ and fled to the Lycaonian cities of Lystra²⁰ and

¹ **sn** Iconium was a city in Lycaonia about 90 mi (145 km) east southeast of Pisidian Antioch. It was the easternmost city of Phrygia.

² **sn** The citizens of Pisidian Antioch were not discouraged by the persecution, but instead were filled with joy.

³ **sn** Iconium. See the note in 13:51.

⁴ **tn** Grk “they”; the referents (Paul and Barnabas) have been specified in the translation for clarity.

⁵ **sn** See the note on *synagogue* in 6:9.

⁶ **tn** Or “that a large crowd.”

⁷ **tn** Or “who would not believe.”

⁸ **tn** Or “embittered their minds” (Grk “their souls”). BDAG 502 s.v. κακῶ 2 has “make angry, embitter τὰς ψυχὰς τινῶν κατά τινος poison the minds of some persons against another Ac 14:2.”

⁹ **tn** The word “there” is not in the Greek text, but is implied.

¹⁰ **sn** The Lord testified to the message by granting the signs described in the following clause.

¹¹ **tn** Grk “word.”

¹² **tn** Here the context indicates the miraculous nature of the signs mentioned.

¹³ **tn** BDAG 825 s.v. πλῆθος 2.b.y has this translation for πλῆθος (*plēthos*).

¹⁴ **tn** These clauses are a good example of the contrastive μὲν...δέ (*men...de*) construction: Some “on the one hand” sided with the Jews, but some “on the other hand” sided with the apostles.

¹⁵ **tn** Grk “So there came about an attempt” 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.

¹⁶ **tn** On this verb see BDAG 1022 s.v. ὑβρίζω.

¹⁷ **tn** The direct object “them” is repeated after both verbs in the translation for stylistic reasons, although it occurs only after λιθοβολῆσαι (*lithobolēsai*) in the Greek text.

¹⁸ **tn** Grk “they”; the referents (Paul and Barnabas) have been specified in the translation for clarity.

¹⁹ **tn** Grk “learning about it, fled.” The participle συνιδόντες (*sunidontes*) has been translated as a finite verb due to requirements of contemporary English style. It could also be taken temporally (“when they learned about it”) as long as opening clause of v. 5 is not translated as a temporal clause too, which results in a redundancy.

²⁰ **sn** Lystra was a city in Lycaonia about 18 mi (30 km) south of Iconium, a Roman colony that was not on the main roads of Lycaonia. Because of its relative isolation, its local character was able to be preserved.

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

Derbe²¹ and the surrounding region. 14:7 There²² they continued to proclaim²³ the good news.

Paul and Barnabas at Lystra

14:8 In²⁴ Lystra²⁵ sat a man who could not use his feet,²⁶ lame from birth,²⁷ who had never walked. 14:9 This man was listening to Paul as he was speaking. When Paul²⁸ stared²⁹ intently at him and saw he had faith to be healed, 14:10 he said with a loud voice, “Stand upright on your feet.”³⁰ And the man³¹ leaped up and began walking.³² 14:11 So when the crowds saw what Paul had done, they shouted³³ in the Lycaonian language,³⁴ “The gods have come down to us in human form!”³⁵ 14:12 They began to call³⁶

²¹ **sn** Derbe was a city in Lycaonia about 35 mi (60 km) southeast of Lystra.

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

²² **tn** Grk “region, and there.” Because of the length and complexity of the Greek sentence, και (*kai*) has not been translated and a new sentence begun in the translation.

²³ **tn** The periphrastic construction εὐαγγελιζόμενοι ἦσαν (*euangelizomenoi ēsan*) has been translated as a progressive imperfect.

²⁴ **tn** Grk “And in.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, και (*kai*) has not been translated here.

²⁵ **sn** Lystra was a city in Lycaonia about 18 mi (30 km) south of Iconium.

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

²⁶ **tn** Grk “powerless in his feet,” meaning he was unable to use his feet to walk.

²⁷ **tn** Grk “lame from his mother’s womb” (an idiom).

sn The description *lame from birth* makes clear how serious the condition was, and how real it was. This event is very similar to Acts 3:1-10, except here the lame man’s faith is clear from the start.

²⁸ **tn** Grk “speaking, who.” The relative pronoun has been replaced by the noun “Paul,” and a new sentence begun in the translation because an English relative clause would be very awkward here.

²⁹ **tn** Or “looked.”

³⁰ **tn** BDAG 722 s.v. ὀρθός 1.a has “stand upright on your feet.”

³¹ **tn** Grk “he”; the referent (the man) has been specified in the translation for clarity.

³² **tn** This verb is imperfect tense in contrast to the previous verb, which is aorist. It has been translated ingressively, since the start of a sequence is in view here.

³³ **tn** Grk “they lifted up their voice” (an idiom).

³⁴ **tn** Grk “in Lycaonian, saying.” The word “language” is not in the Greek text, but is implied. The participle λέγοντες (*legontes*) is redundant in English and has not been translated.

³⁵ **tn** So BDAG 707 s.v. ὁμοίω 1. However, L&N 64.4 takes the participle ὁμοιωθέντες (*homoiōthentes*) as an adjectival participle modifying θεοί (*theoi*): “the gods resembling men have come down to us.”

sn The gods have come down to us in human form. Greek culture spoke of “divine men.” In this region there was a story of Zeus and Hermes visiting the area (Ovid, *Metamorphoses* 8.611-725). The locals failed to acknowledge them, so judgment followed. The present crowd was determined not to make the mistake a second time.

³⁶ **tn** The imperfect verb ἐκάλουν (*ekaloun*) has been translated as an ingressive imperfect.

Barnabas Zeus¹ and Paul Hermes,² because he was the chief speaker. **14:13** The priest of the temple³ of Zeus,⁴ located just outside the city, brought bulls⁵ and garlands⁶ to the city gates; he and the crowds wanted to offer sacrifices to them.⁷ **14:14** But when the apostles⁸ Barnabas and Paul heard about⁹ it, they tore¹⁰ their clothes and rushed out¹¹ into the crowd, shouting,¹² **14:15** “Men, why are you doing these things? We too are men, with human natures¹³ just like you! We are proclaiming the good news to you, so that you should turn¹⁴ from these worthless¹⁵

things to the living God, who made the heaven, the earth,¹⁶ the sea, and everything that is in them. **14:16** In¹⁷ past¹⁸ generations he allowed all the nations¹⁹ to go their own ways, **14:17** yet he did not leave himself without a witness by doing good,²⁰ by giving you rain from heaven²¹ and fruitful seasons, satisfying you²² with food and your hearts with joy.”²³ **14:18** Even by saying²⁴ these things, they scarcely persuaded²⁵ the crowds not to offer sacrifice to them.

14:19 But Jews came from Antioch²⁶ and Iconium,²⁷ and after winning²⁸ the crowds over, they stoned²⁹ Paul and dragged him out of the

¹ **sn** Zeus was the chief Greek deity, worshiped throughout the Greco-Roman world (known to the Romans as Jupiter).

² **sn** Hermes was a Greek god who (according to Greek mythology) was the messenger of the gods and the god of oratory (equivalent to the Roman god Mercury).

³ **tn** The words “the temple of” are not in the Greek text, but are implied. The translation “the priest of (the temple/shrine of) Zeus located before the city” is given for this phrase by BDAG 426 s.v. Ζεύς.

⁴ **sn** See the note on Zeus in the previous verse.

⁵ **tn** Or “oxen.”

⁶ **tn** Or “wreaths.”

sn Garlands were commonly wreaths of wool with leaves and flowers woven in, worn on a person's head or woven around a staff. They were an important part of many rituals used to worship pagan gods. Although it was an erroneous reaction, the priest's reaction shows how all acknowledged their power and access to God.

⁷ **tn** The words “to them” are not in the Greek text, but are clearly implied by the response of Paul and Barnabas in the following verse.

⁸ **sn** The apostles Barnabas and Paul. This is one of only two places where Luke calls Paul an apostle, and the description here is shared with Barnabas. This is a nontechnical use here, referring to a commissioned messenger.

⁹ **tn** The participle ἀκούσαντες (*ahousantes*) is taken temporally.

¹⁰ **tn** Grk “tearing their clothes they rushed out.” The participle διαρρηξάντες (*diarrēxantes*) has been translated as a finite verb due to requirements of contemporary English style. This action is a Jewish response to blasphemy (*m. Sanhedrin* 7.5; Jdt 14:16-17).

¹¹ **tn** So BDAG 307 s.v. ἐκπηδάω 1, “rush (lit. ‘leap’) out... εἰς τὸν ὄχλον into the crowd Ac 14:14.”

¹² **tn** Grk “shouting and saying.” The participle λέγοντες (*legontes*, in v. 15) has not been translated because it is redundant.

sn What follows is one of two speeches in Acts to a purely pagan audience (Acts 17 in Athens is the other). So Paul focused on God as Creator, a common link.

¹³ **tn** Grk “with the same kinds of feelings,” L&N 25.32. BDAG 706 s.v. ὁμοιοπαθής translates the phrase “with the same nature τινὶ as someone.” In the immediate context, the contrast is between human and divine nature, and the point is that Paul and Barnabas are mere mortals, not gods.

¹⁴ **tn** Grk “in order that you should turn,” with ἐπιστρέφειν (*epistrephēin*) as an infinitive of purpose, but this is somewhat awkward contemporary English. To translate the infinitive construction “proclaim the good news, that you should turn,” which is much smoother English, could give the impression that the infinitive clause is actually the content of the good news, which it is not. The somewhat less formal “to get you to turn” would work, but might convey to some readers manipulateness on the part of the apostles. Thus “proclaim the good news, so that you should turn,” is used, to convey that the purpose of the proclamation of good news is the response by the hearers. The emphasis here is like 1 Thess 1:9-10.

¹⁵ **tn** Or “useless,” “futile.” The reference is to idols and idolatry, worshipping the creation over the Creator (Rom 1:18-32). See also 1 Kgs 16:2, 13, 26; 2 Kgs 17:15; Jer 2:5; 8:19; 3 Macc 6:11.

¹⁶ **tn** Grk “and the earth, and the sea,” but καί (*kai*) has not been translated before “the earth” and “the sea” since contemporary English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

¹⁷ **tn** Grk “them, who in.” The relative pronoun (“who”) was replaced by the pronoun “he” (“In past generations he”) and a new sentence was begun in the translation at this point to improve the English style, due to the length of the sentence in Greek and the awkwardness of two relative clauses (“who made the heaven” and “who in past generations”) following one another.

¹⁸ **tn** On this term see BDAG 780 s.v. παροίχομαι. The word is a NT *hapax legomenon*.

¹⁹ **tn** Or “all the Gentiles” (in Greek the word for “nation” and “Gentile” is the same). The plural here alludes to the variety of false religions in the pagan world.

²⁰ **tn** The participle ἀγαθοουργῶν (*agathourgōn*) is regarded as indicating means here, parallel to the following participles διδούς (*didous*) and ἐμπιπλῶν (*empiplōn*). This is the easiest way to understand the Greek structure. Semantically, the first participle is a general statement, followed by two participles giving specific examples of doing good.

²¹ **tn** Or “from the sky” (the same Greek word means both “heaven” and “sky”).

²² **tn** Grk “satisfying [filling] your hearts with food and joy.” This is an idiomatic expression; it strikes the English reader as strange to speak of “filling one's heart with food.” Thus the additional direct object “you” has been supplied, separating the two expressions somewhat: “satisfying you with food and your hearts with joy.”

²³ **sn** God's general sovereignty and gracious care in the creation are the way Paul introduces the theme of the goodness of God. He was trying to establish monotheism here. It is an OT theme (Gen 8:22; Ps 4:7; 145:15-16; 147:8-9; Isa 25:6; Jer 5:24) which also appears in the NT (Luke 12:22-34).

²⁴ **tn** The participle λέγοντες (*legontes*) is regarded as indicating means.

²⁵ **tn** BDAG 524 s.v. καταπαύω 2.b gives both “restrain” and “dissuade someone fr. someth.,” but “they scarcely dissuaded the crowds from offering sacrifice,” while accurate, is less common in contemporary English than saying “they scarcely persuaded the crowds not to offer sacrifice.” Paganism is portrayed as a powerful reality that is hard to reverse.

²⁶ **sn** Antioch was a city in Pisidia about 90 mi (145 km) west northwest of Lystra.

map For location see JP1-E2; JP2-E2; JP3-E2; JP4-E2.

²⁷ **sn** Iconium was a city in Lycaonia about 18 mi (30 km) north of Lystra. Note how Jews from other cities were chasing Paul (2 Cor 11:4-6; Gal 2:4-5; Acts 9:16).

²⁸ **tn** The participle πείσαντες (*peisantes*) is taken temporally (BDAG 791 s.v. πείθω 1.c).

²⁹ **tn** Grk “stoning Paul they dragged him.” The participle λιθάσαντες (*lithasantes*) has been translated as a finite verb due to requirements of contemporary English style.

city, presuming him to be dead. **14:20** But after the disciples had surrounded him, he got up and went back¹ into the city. On² the next day he left with Barnabas for Derbe.³

Paul and Barnabas Return to Antioch in Syria

14:21 After they had proclaimed the good news in that city and made many disciples, they returned to Lystra,⁴ to Iconium,⁵ and to Antioch.⁶ **14:22** They strengthened⁷ the souls of the disciples and encouraged them to continue⁸ in the faith, saying, “We must enter the kingdom⁹ of God through many persecutions.”¹⁰ **14:23** When they had appointed elders¹¹ for them in the various churches,¹² with prayer and fasting¹³ they entrusted them to the protection¹⁴ of the Lord in whom they had believed. **14:24** Then they passed through¹⁵ Pisidia and came into Pamphylia,¹⁶ **14:25** and when they had spoken the word¹⁷ in Perga,¹⁸ they went down to

1 *tn* Grk “and entered”; the word “back” is not in the Greek text but is implied.

2 *tn* Grk “And on.” 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.

3 *sn* Derbe was a city in Lycaonia about 35 mi (60 km) southeast of Lystra. This was the easternmost point of the journey.

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

4 *sn* Lystra was a city in Lycaonia about 35 mi (60 km) northwest of Derbe.

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

5 *sn* Iconium was a city in Lycaonia about 18 mi (30 km) north of Lystra.

6 *sn* Antioch was a city in Pisidia about 90 mi (145 km) west northwest of Lystra.

map For location see JP1-E2; JP2-E2; JP3-E2; JP4-E2.

7 *tn* Grk “to Antioch, strengthening.” Due to the length of the Greek sentence and the tendency of contemporary English to use shorter sentences, a new sentence was started here. This participle (ἐπιστηρίζοντες, *epistērizontes*) and the following one (παρακαλοῦντες, *parakalountes*) have been translated as finite verbs connected by the coordinating conjunction “and.”

8 *sn* *And encouraged them to continue.* The exhortations are like those noted in Acts 11:23; 13:43. An example of such a speech is found in Acts 20:18-35. Christianity is now characterized as “the faith.”

9 *sn* This reference to the kingdom of God clearly refers to its future arrival.

10 *tn* Or “sufferings.”

11 *sn* *Appointed elders.* See Acts 20:17.

12 *tn* The preposition κατά (*kata*) is used here in a distributive sense; see BDAG 512 s.v. κατά B.1.d.

13 *tn* Literally with a finite verb (προσευξάμενοι, *proseuxamenoi*) rather than a noun, “praying with fasting,” but the combination “prayer and fasting” is so familiar in English that it is preferable to use it here.

14 *tn* BDAG 772 s.v. παρατίθημι 3.b has “*entrust someone to the care or protection of someone*” for this phrase. The reference to persecution or suffering in the context (v. 22) suggests “protection” is a better translation here. This looks at God’s ultimate care for the church.

15 *tn* Grk “Then passing through Pisidia they came.” The participle διελθόντες (*dialthontes*) has been translated as a finite verb due to requirements of contemporary English style.

16 *sn* *Pamphylia* was a province along the southern coast of Asia Minor.

17 *tn* Or “message.”

18 *sn* *Perga* was a city in Pamphylia near the southern coast

Attalia.¹⁹ **14:26** From there they sailed back to Antioch,²⁰ where they had been commended²¹ to the grace of God for the work they had now completed.²² **14:27** When they arrived and gathered the church together, they reported²³ all the things God²⁴ had done with them, and that he had opened a door²⁵ of faith for the Gentiles. **14:28** So they spent²⁶ considerable²⁷ time with the disciples.

The Jerusalem Council

15:1 Now some men came down from Judea²⁸ and began to teach the brothers, “Unless you are circumcised²⁹ according to the custom of Moses, you cannot be saved.” **15:2** When Paul and Barnabas had a major argument and debate³⁰

of Asia Minor.

19 *sn* *Attalia* was a seaport in the province of Pamphylia on the southern coast of Asia Minor, about 12 mi (20 km) southwest of Perga.

20 *sn* *Antioch* was the city in Syria (not Antioch in Pisidia) from which Paul’s first missionary journey began (see Acts 13:1-4). That first missionary journey ends here, after covering some 1,400 mi (2,240 km).

map For location see JP1-F2; JP2-F2; JP3-F2; JP4-F2.

21 *tn* Or “committed.” BDAG 762 s.v. παραδίδομι 2 gives “*commended to the grace of God for the work 14:26*” as the meaning for this phrase, although “*give over*” and “*commit*” are listed as alternative meanings for this category.

22 *tn* BDAG 829 s.v. πληρῶω 5 has “to bring to completion an activity in which one has been involved from its beginning, *complete, finish*” as meanings for this category. The ministry to which they were commissioned ends with a note of success.

23 *tn* Or “announced.”

24 *sn* Note that God is the subject of the activity. The outcome of this mission is seen as a confirmation of the mission to the Gentiles.

25 *sn* On the image of opening, or of the door, see 1 Cor 16:9; 2 Cor 2:12; Col 4:3.

26 *tn* BDAG 238 s.v. διατρίβω gives the meaning as “*spend*” when followed by an accusative τὸν χρόνον (*ton chronon*) which is the case here.

27 *tn* Grk “no little (time)” (an idiom).

28 *sn* That is, they came down from Judea to Antioch in Syria.

29 *tc* Codex Bezae (D) and a few other witnesses have “and walk” here (i.e., instead of τῷ ἔθει τῷ Μωϋσέως [*tō ethei tō Mōuseōs*]) they read καὶ τῷ ἔθει τῷ Μωϋσέως περιπατήτε [*kai tō ethei tō Mōuseōs peripatēte*]). This is a decidedly stronger focus on obedience to the Law. As well, D expands vv. 1-5 in various places with the overall effect of being “more sympathetic to the local tradition of the church at Jerusalem” while the Alexandrian witnesses are more sympathetic to Paul (TCGNT 377). Codex D is well known for having a significantly longer text in Acts, but modern scholarship is generally of the opinion that the text of D expands on the original wording of Acts, with a theological viewpoint that especially puts Peter in a more authoritarian light. The expansion in these five verses is in keeping with that motif even though Peter is not explicitly in view.

sn *Unless you are circumcised.* These teachers from Judea were teaching that Gentiles could not be saved unless they kept the law of Moses in regard to circumcision. Thus according to them a Gentile had first to become a proselyte to Judaism, including circumcision, before one could become a Christian. This party is sometimes known (collectively) as Judaizers. They did not question that Gentiles could come into the community, but disagreed with Paul and Barnabas on what basis they could do so.

30 *tn* Grk “no little argument and debate” (an idiom).

with them, the church¹ appointed Paul and Barnabas and some others from among them to go up to meet with² the apostles and elders in Jerusalem³ about this point of disagreement.⁴ **15:3** So they were sent on their way by the church, and as they passed through both Phoenicia⁵ and Samaria, they were relating at length⁶ the conversion of the Gentiles and bringing great joy⁷ to all the brothers. **15:4** When they arrived in Jerusalem, they were received⁸ by the church and the apostles and the elders, and they reported⁹ all the things God had done with them.¹⁰ **15:5** But some from the religious party of the Pharisees¹¹ who had believed stood up and said, “It is necessary¹² to circumcise the Gentiles¹³ and to order them to observe¹⁴ the law of Moses.”¹⁵

15:6 Both the apostles and the elders met together to deliberate¹⁵ about this matter. **15:7** After there had been much debate,¹⁶ Peter stood up and said to them, “Brothers, you know that some time ago¹⁷ God chose¹⁸ me to preach to the Gen-

tiles so they would hear the message¹⁹ of the gospel²⁰ and believe.²¹ **15:8** And God, who knows the heart,²² has testified²³ to them by giving them the Holy Spirit just as he did to us,²⁴ **15:9** and he made no distinction²⁵ between them and us, cleansing²⁶ their hearts by faith. **15:10** So now why are you putting God to the test²⁷ by placing on the neck of the disciples a yoke²⁸ that neither our ancestors²⁹ nor we have been able to bear? **15:11** On the contrary, we believe that we are saved through³⁰ the grace of the Lord Jesus, in the same way as they are.”³¹

15:12 The whole group kept quiet³² and listened to Barnabas and Paul while they explained all the miraculous signs³³ and wonders God had done among the Gentiles through them. **15:13** After they stopped speaking,³⁴ James

¹ **tn** Grk “they”; the referent (the church, or the rest of the believers at Antioch) has been specified to avoid confusion with the Judaizers mentioned in the preceding clause.

² **tn** Grk “go up to,” but in this context a meeting is implied.

³ **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

⁴ **tn** Or “point of controversy.” It is unclear whether this event parallels Gal 2:1-10 or that Gal 2 fits with Acts 11:30. More than likely Gal 2:1-10 is to be related to Acts 11:30.

⁵ **sn** *Phoenicia* was an area along the Mediterranean coast north of Palestine in ancient Syria.

⁶ **tn** L&N 33.201 indicates that ἐκδιηγέομαι (*ekdiēgeomai*) means to provide detailed information in a systematic manner, “to inform, to relate, to tell fully.” “Relating at length” conveys this effectively in the present context.

⁷ **tn** For ἐποιούω (*epoiouō*) in this verse BDAG 839 s.v. ποιέω 2.c has “they brought joy to the members.”

⁸ **tn** BDAG 761 s.v. παραδέχομαι 2 has “receive, accept” for the meaning here.

⁹ **tn** Or “announced.”

¹⁰ **tn** “They reported all the things God had done with them” – an identical phrase occurs in Acts 14:27. God is always the agent.

¹¹ **sn** See the note on *Pharisee* in 5:34.

¹² **sn** The Greek word used here (δεῖ, *dei*) is a strong term that expresses divine necessity. The claim is that God commanded the circumcision of Gentiles.

¹³ **tn** Grk “them”; the referent (the Gentiles) has been specified in the translation for clarity.

¹⁴ **tn** Or “keep.”

¹⁵ **tn** The translation for ἰδεῖν (*idein*) in this verse is given by BDAG 279-80 s.v. εἶδον 3 as “deliberate concerning this matter.” A contemporary idiom would be to “look into” a matter.

¹⁶ **tn** Or “discussion.” This term is repeated from v. 2.

¹⁷ **tn** Or “long ago” (an idiom, literally “from ancient days”). According to L&N 67.26, “this reference to Peter having been chosen by God sometime before to bring the gospel to the Gentiles can hardly be regarded as a reference to ancient times, though some persons understand this to mean that God’s decision was made at the beginning of time. The usage of ἀφ’ ἡμερῶν ἀρχαίων is probably designed to emphasize the established nature of God’s decision for Peter to take the gospel to the Gentiles beginning with the centurion Cornelius. The fact that this was relatively early in the development of the church may also serve to explain the use of the idiom.”

¹⁸ **sn** *God chose*. The theme of God’s sovereign choice is an important point, because 1st century Jews believed Isra-

el’s unique position and customs were a reflection of God’s choice.

¹⁹ **tn** Or “word.”

²⁰ **tn** Or “of the good news.”

²¹ **tn** Grk “God chose among you from my mouth the Gentiles to hear the message of the gospel and to believe.” The sense of this sentence in Greek is difficult to render in English. The Greek verb ἐκλέγομαι (*eklegomai*, “choose”) normally takes a person or thing as a direct object; in this verse the verb has neither clearly stated. The translation understands the phrase “from my mouth,” referring to Peter, as a description of both who God chose and the task to be done. This coupled with the following statement about Gentiles hearing the message of the gospel leads to the more dynamic rendering in the translation.

²² **sn** The expression *who knows the heart* means “who knows what people think.”

²³ **tn** Or “has borne witness.”

²⁴ **sn** *By giving them...just as he did to us*. The allusion is to the events of Acts 10-11, esp. 10:44-48 and Peter’s remarks in 11:15-18.

²⁵ **tn** BDAG 231 s.v. διακρίνω 1.b lists this passage under the meaning “to conclude that there is a difference, *make a distinction, differentiate*.”

²⁶ **tn** Or “purifying.”

²⁷ **tn** According to BDAG 793 s.v. πειράζω 2.c, “In Ac 15:10 the πειράζειν τὸν θεόν consists in the fact that after God’s will has been clearly made known through granting of the Spirit to the Gentiles (v. 8), some doubt and make trial to see whether God’s will will really become operative.” All testing of God in Luke is negative: Luke 4:2; 11:16.

²⁸ **sn** A *yoke* is a wooden bar or frame that joins two animals like oxen or horses so that they can pull a wagon, plow, etc. together. Here it is used figuratively of the restriction that some in the early church wanted to place on Gentile converts to Christianity of observing the law of Moses and having males circumcised. The yoke is a decidedly negative image: Matt 23:4, but cf. Matt 11:29-30.

²⁹ **tn** Or “forefathers”; Grk “fathers.”

³⁰ **tn** Or “by.”

³¹ **tn** Or “Jesus, just as they are.” BDAG 1016-17 s.v. τρόπος 1 translates καθ’ ὅν τρόπον (*kath’ hon tropon*) here as “in the same way as.”

sn *In the same way as they are*. Here is an interesting reversal of the argument. Jews are saved by grace (without law), as Gentiles are.

³² **tn** BDAG 922 s.v. σιγάω 1.a lists this passage under the meaning “say nothing, keep still, keep silent.”

³³ **tn** Here in connection with τέρατα (*terata*) the miraculous nature of these signs is indicated.

³⁴ **tn** BDAG 922 s.v. σιγάω 1.b lists this passage under the meaning “stop speaking, become silent.”

replied,¹ “Brothers, listen to me. 15:14 Simeon² has explained³ how God first concerned himself⁴ to select⁵ from among the Gentiles⁶ a people for his name. 15:15 The⁷ words of the prophets agree⁸ with this, as it is written,

15:16 ‘After this⁹ I¹⁰ will return, and I will rebuild the fallen tent¹¹ of David; I will rebuild its ruins and restore¹² it, 15:17 so that the rest of humanity¹³ may seek the Lord, namely,¹⁴ all the Gentiles¹⁵ I have called to be my own,¹⁶ says the Lord,¹⁷ who

makes these things 15:18 known¹⁸ from long ago.¹⁹

15:19 “Therefore I conclude²⁰ that we should not cause extra difficulty²¹ for those among the Gentiles²² who are turning to God, 15:20 but that we should write them a letter²³ telling them to abstain²⁴ from things defiled²⁵ by idols and from sexual immorality and from what has been strangled²⁶ and from blood. 15:21 For Moses has had those who proclaim him in every town from

¹ **tn** Grk “answered, saying”; the redundant participle λέγων (*legōn*) has not been translated.

² **sn** Simeon is a form of the apostle Peter’s Aramaic name. James uses Peter’s “Jewish” name here.

³ **tn** Or “reported,” “described.”

⁴ **tn** BDAG 378 s.v. ἐπισκεπτόμαι 3 translates this phrase in Acts 15:14, “God concerned himself about winning a people fr. among the nations.”

⁵ **tn** Grk “to take,” but in the sense of selecting or choosing (accompanied by the preposition ἐκ [*ek*] plus a genitive specifying the group selected from) see Heb 5:1; also BDAG 584 s.v. λαμβάνω 6.

⁶ **sn** In the Greek text the expression “from among the Gentiles” is in emphatic position.

⁷ **tn** Grk “And the.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (*kai*) has not been translated here.

⁸ **sn** The term *agree* means “match” or “harmonize with.” James’ point in the introduction argues that many of the OT prophets taught this. He gives one example (which follows).

⁹ **tn** Grk “After these things.”

¹⁰ **sn** The first person pronoun *I* refers to God and his activity. It is God who is doing this.

¹¹ **tn** Or more generally, “dwelling”; perhaps, “royal tent.” According to BDAG 928 s.v. σκηνή the word can mean “tent” or “hut,” or more generally “lodging” or “dwelling.” In this verse (a quotation from Amos 9:11) BDAG refers this to David’s ruined kingdom; it is possibly an allusion to a king’s tent (a royal tent). God is at work to reestablish David’s line (Acts 2:30-36; 13:32-39).

¹² **tn** BDAG 86 s.v. ἀνορθόω places this verb under the meaning “to build someth. up again after it has fallen, rebuild, restore,” but since ἀνοικοδομέω (*anokodomēō*, “rebuild”) has occurred twice in this verse already, “restore” is used here.

¹³ **tn** Or “so that all other people.” The use of this term follows Amos 9:11 LXX.

¹⁴ **tn** Here καί (*kai*) introduces an explanatory clause that explains the preceding phrase “the rest of humanity.” The clause introduced by καί (*kai*) could also be punctuated in English as a parenthesis.

¹⁵ **tn** Or “all the nations” (in Greek the word for “nation” and “Gentile” is the same).

¹⁶ **sn** Note the linkage back to v. 14 through the mention of *Gentiles*. What Simeon explained is what the OT text says would happen.

¹⁷ **tn** Grk “all the Gentiles on whom my name has been called.” Based on well-attested OT usage, the passive of ἐπικαλέω (*epikalēō*) here indicates God’s ownership (“all the Gentiles who belong to me”) or calling (“all the Gentiles whom I have called to be my own”). See L&N 11.28.

¹⁸ **sn** A quotation from Amos 9:11-12 LXX. James demonstrated a high degree of cultural sensitivity when he cited a version of the text (the Septuagint, the Greek translation of the Old Testament) that Gentiles would use.

¹⁸ **sn** *Who makes these things known.* The remark emphasizes how God’s design of these things reaches back to the time he declared them.

¹⁹ **sn** An allusion to Isa 45:21.

²⁰ **tn** Or “I have decided,” “I think.” The verb κρίνω (*krinō*) has a far broader range of meaning than the often-used English verb “judge.” BDAG 568 s.v. κρίνω 3 places this use in Acts 15:19 in the category “judge, think, consider, look upon” followed by double accusative of object and predicate. However, many modern translations give the impression that a binding decision is being handed down by James: “it is my judgment” (NASB, NIV); “I have reached the decision” (NRSV). L&N 22.25, on the other hand, translate the phrase here “I think that we should not cause extra difficulty for those among the Gentiles.” This gives more the impression of an opinion than a binding decision. The resolution of this lies not so much in the lexical data as in how one conceives James’ role in the leadership of the Jerusalem church, plus the dynamics of the specific situation where the issue of Gentile inclusion in the church was being discussed. The major possibilities are: (1) James is handing down a binding decision to the rest of the church as the one who has ultimate authority to decide this matter; (2) James is offering his own personal opinion in the matter, which is not binding on the church; (3) James is voicing a consensus opinion of all the apostles and elders, although phrasing it as if it were his own; (4) James is making a suggestion to the rest of the leadership as to what course they should follow. In light of the difficulty in reconstructing the historical situation in detail, it is best to use a translation which maintains as many of the various options as possible. For this reason the translation “Therefore I conclude” has been used, leaving open the question whether in reaching this conclusion James is speaking only for himself or for the rest of the leadership.

²¹ **tn** Or “trouble.” This term is a NT *hapax legomenon* (BDAG 775 s.v. παρενοχλέω).

²² **tn** Or “among the nations” (in Greek the word for “nation” and “Gentile” is the same).

²³ **tn** The translation “to write a letter, to send a letter to” for ἐπιστέλλω (*epistellō*) is given in L&N 33.49.

²⁴ **tn** Three of the four prohibitions deal with food (the first, third and fourth) while one prohibition deals with behavior (the second, refraining from sexual immorality). Since these occur in the order they do, the translation “abstain from” is used to cover both sorts of activity (eating food items, immoral behavior).

²⁵ **sn** *Telling them to abstain.* These restrictions are not on matters of salvation, but are given as acts of sensitivity to their Jewish brethren, as v. 21 makes clear. Another example of such sensitivity is seen in 1 Cor 10:14-11:1.

²⁶ **tn** Or “polluted.”

²⁶ **sn** *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 following provision in Acts 15:20, *and from blood*).

ancient times,⁴ because he is read aloud² in the synagogues³ every Sabbath.”

15:22 Then the apostles and elders, with the whole church, decided⁴ to send men chosen from among them, Judas called Barsabbas and Silas,⁵ leaders among the brothers, to Antioch⁶ with Paul and Barnabas. **15:23** They sent this letter with them.⁷

From the apostles⁸ and elders, your brothers,⁹ to the Gentile brothers and sisters¹⁰ in Antioch,¹¹ Syria,¹² and Cilicia, greetings! **15:24** Since we have heard that some have gone out from among us with no orders from us and have confused¹³ you, upsetting¹⁴ your minds¹⁵ by what they said,¹⁶ **15:25** we have unanimously¹⁷ decided¹⁸ to choose men to send to you along with our dear friends Barnabas and Paul, **15:26** who¹⁹ have risked their lives²⁰

¹ **tn** Grk “from generations of old”; the translation “*fr. ancient times*” is given by BDAG 192 s.v. γενεά 3.b.

² **tn** The translation “read aloud” is used to indicate the actual practice; translating as “read” could be misunderstood to mean private, silent reading.

³ **sn** See the note on *synagogue* in 6:9.

⁴ **tn** BDAG 255 s.v. δοκέω 2.b.β lists this verse under the meaning “*it seems best to me, I decide, I resolve.*”

⁵ **sn** Silas. See 2 Cor 1:19; 1 Thess 1:1; 2 Thess 1:1 (= Silvanus).

⁶ **sn** Antioch was a city in Syria (not Antioch in Pisidia).

map For location see JP1-F2; JP2-F2; JP3-F2; JP4-F2.

⁷ **tn** Grk “writing by their hand” (an idiom for sending a letter).

⁸ **tn** Grk “The apostles.” The word “from” is not in the Greek text, but has been supplied to indicate the sender of the letter.

⁹ **tn** Grk “brothers,” but “your” is supplied to specify the relationship, since without it “brothers” could be understood as vocative in English.

¹⁰ **tn** Grk “to the brothers who are from the Gentiles.”

¹¹ **sn** Antioch was a city in Syria (not Antioch in Pisidia).

¹² **tn** Grk “and Syria,” but και (*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.

¹³ **tn** Here BDAG 990-91 s.v. ταραάσω 2 states, “Of mental confusion caused by false teachings ταρα. τινά Ac 15:24 (w. λόγους foll.)”

¹⁴ **tn** BDAG 71 s.v. ἀνασκευάζω describes this verb with a figurative meaning: “to cause inward distress, upset, unsettle.”

¹⁵ **tn** Grk “souls.”

¹⁶ **tn** Grk “by words”; L&N 25.231 translates the phrase “they troubled and upset you by what they said.”

¹⁷ **tn** Grk “having become of one mind, we have decided.” This has been translated “we have unanimously decided” to reduce the awkwardness in English.

¹⁸ **tn** BDAG 255 s.v. δοκέω 2.b.β lists this verse under the meaning “*it seems best to me, I decide, I resolve.*”

¹⁹ **tn** Grk “men who,” but this can be misleading because in English the referent could be understood to be the men sent along with Barnabas and Paul rather than Barnabas and Paul themselves. This option does not exist in the Greek original, however, since ἀνθρώποις (*anthrōpōis*) is dative and must agree with “Barnabas and Paul,” while ἀνδρας (*andras*) is accusative. By omitting the word “men” from the translation here, it is clear in English that the phrase refers to the immediately preceding nouns “Barnabas and Paul.”

²⁰ **tn** Grk “who have risked their souls”; the equivalent English idiom is “risk one’s life.” The descriptions commend Barnabas and Paul as thoroughly trustworthy.

for the name of our Lord Jesus Christ.²¹ **15:27** Therefore we are sending²² Judas and Silas²³ who will tell you these things themselves in person.²⁴ **15:28** For it seemed best to the Holy Spirit and to us²⁵ not to place any greater burden on you than these necessary rules:²⁶ **15:29** that you abstain from meat that has been sacrificed to idols²⁷ and from blood and from what has been strangled²⁸ and from sexual immorality.²⁹ If you keep yourselves from doing these things,³⁰ you will do well. Farewell.³¹

²¹ **tn** Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

²² **tn** This verb has been translated as an epistolary aorist.

²³ **sn** Judas and Silas were the “two witnesses” who would vouch for the truth of the recommendation.

²⁴ **tn** Grk “by means of word” (an idiom for a verbal report).

²⁵ **tn** This is the same expression translated “decided” in Acts 15:22, 25. BDAG 255 s.v. δοκέω 2.b.β lists “*decide*” as a possible gloss for this verse, and this translation would be consistent with the translation of the same expression in Acts 15:22, 25. However, the unusually awkward “the Holy Spirit and we have decided” would result. Given this approach, it would be more natural in English to say “We and the Holy Spirit have decided,” but changing the order removes the emphasis the Greek text gives to the Holy Spirit. Thus, although the similarity to the phrases in 15:22, 25 is obscured, it is better to use the alternate translation “*it seems best to me*” (also given by BDAG): “it seemed best to the Holy Spirit and to us.” Again the scope of agreement is highlighted.

²⁶ **tn** L&N 71.39 translates “indispensable (rules)” while BDAG 358 s.v. ἐπιναγκαίης has “*the necessary things.*”

²⁷ **tn** 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.

²⁸ **tc** Codex Bezae (D) and a few other witnesses lack the restriction “and from what has been strangled” (καὶ πνικτόν, *kai pniktōn*), though the words are supported by a wide variety of early and important witnesses otherwise and should be considered authentic.

sn *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 from blood*).

²⁹ **tc** Codex Bezae (D) as well as 323 614 945 1739 1891 sa and other witnesses have after “sexual immorality” the following statement: “And whatever you do not want to happen to yourselves, do not do to another/others.” By adding this negative form of the Golden Rule, these witnesses effectively change the Apostolic Decree from what might be regarded as ceremonial restrictions into more ethical demands. The issues here are quite complicated, and beyond the scope of this brief note. Suffice it to say that D and its allies here are almost surely an expansion and alteration of the original text of Acts. For an excellent discussion of the exegetical and textual issues, see TCGNT 379-83.

³⁰ **tn** Grk “from which things keeping yourselves.” Because of the length and complexity of the Greek sentence, the relative pronoun (ὧν, *hōn*) has been replaced by a pronoun (“these things”) and a new English sentence begun. The participle διατηροῦντες (*diatērountes*) has been translated as a conditional adverbial participle (“if you keep yourselves”). See further L&N 13.153.

³¹ **tn** The phrase ἐρρωσθε (*errōsthe*) may be understood as a stock device indicating a letter is complete (“good-bye,” L&N 33.24) or as a sincere wish that the persons involved may fare well (“may you fare well,” L&N 23.133).

15:30 So when they were dismissed,¹ they went down to Antioch,² and after gathering the entire group³ together, they delivered the letter. 15:31 When they read it aloud,⁴ the people⁵ rejoiced at its encouragement.⁶ 15:32 Both Judas and Silas, who were prophets themselves, encouraged and strengthened the brothers with a long speech.⁷ 15:33 After⁸ they had spent some time there,⁹ they were sent off in peace by the brothers to those who had sent them.¹⁰ 15:35 But Paul and Barnabas remained in Antioch,¹¹ teaching and proclaiming (along with many others)¹² the word of the Lord.¹³

Paul and Barnabas Part Company

15:36 After some days Paul said to Barnabas, “Let’s return¹⁴ and visit the brothers in every town where we proclaimed the word of the Lord¹⁵ to see how they are doing.”¹⁶ 15:37 Barnabas wanted to bring John called Mark along with them too, 15:38 but Paul insisted¹⁷

that they should not take along this one who had left them in Pamphylia¹⁸ and had not accompanied them in the work. 15:39 They had¹⁹ a sharp disagreement,²⁰ so that they parted company. Barnabas took along²¹ Mark and sailed away to Cyprus,²² 15:40 but Paul chose Silas and set out, commended²³ to the grace of the Lord by the brothers and sisters.²⁴ 15:41 He passed through Syria and Cilicia, strengthening²⁵ the churches.

Timothy Joins Paul and Silas

16:1 He also came to Derbe²⁶ and to Lystra.²⁷ A disciple²⁸ named Timothy was there, the son of a Jewish woman who was a believer,²⁹ but whose father was a Greek.³⁰ 16:2 The brothers in Lystra³¹ and Iconium³² spoke well³³ of him.³⁴

¹⁸ **sn** *Pamphylia* was a province in the southern part of Asia Minor. See Acts 13:13, where it was mentioned previously.

¹⁹ **tn** *Grk* “There happened a sharp disagreement.” 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.

²⁰ **tn** BDAG 780 s.v. παραξυσμός 2 has “sharp disagreement” here; L&N 33.451 has “sharp argument, sharp difference of opinion.”

²¹ **tn** *Grk* “taking along Mark sailed.” The participle παραλαβόντα (*paralabonta*) has been translated as a finite verb due to requirements of contemporary English style.

²² **sn** *Cyprus* is a large island in the Mediterranean off the south coast of Asia Minor.

²³ **tn** Or “committed.” BDAG 762 s.v. παραδίδομι 2 gives “be commended by someone to the grace of the Lord” as the meaning for this phrase, although “give over” and “commit” are listed as alternatives for this category.

²⁴ **tn** *Grk* “by the brothers.” Here it is highly probable that the entire congregation is in view, not just men, so the translation “brothers and sisters” has been used for the plural ἀδελφῶν (*adelphōn*).

²⁵ **sn** *Strengthening*. See Acts 14:22; 15:32; 18:23.

²⁶ **sn** *Derbe* was a city in Lycaonia about 35 mi (60 km) southeast of Lystra. It was about 90 mi (145 km) from Tarsus.

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

²⁷ **sn** *Lystra* was a city in Lycaonia about 25 mi (40 km) south of Iconium.

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

²⁸ **tn** *Grk* “And behold, a disciple.” Here ἱδού (*idou*) has not been translated.

²⁹ **tn** L&N 31.103 translates this phrase “the son of a Jewish woman who was a believer.”

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

³¹ **sn** *Lystra* was a city in Lycaonia about 25 mi (40 km) south of Iconium.

³² **sn** *Iconium* was a city in Lycaonia about 110 mi (175 km) east of Pisidian Antioch.

³³ **tn** For this sense of μαρτυρέω (*martureō*), see BDAG 618 s.v. 2.b.

³⁴ **tn** *Grk* “who was well spoken of by the brothers in Lystra and Iconium.” Because of the awkwardness in English of having two relative clauses follow one another (“who was a believer...who was well spoken of”) and the awkwardness of the passive verb (“was well spoken of”), the relative pronoun at the beginning of 16:2 (“who”) has been translated as a pronoun (“him”) and the construction converted from passive to active at the same time a new sentence was started in the translation.

¹ **tn** Or “sent away.”

² **sn** *Antioch* was a city in Syria (not Antioch in Pisidia).

³ **tn** Or “congregation” (referring to the group of believers).

⁴ **tn** *Grk* “read it.” The translation “read aloud” is used to indicate the actual practice of public reading; translating as “read” could be misunderstood to mean private, silent, or individual reading.

⁵ **tn** *Grk* “they”; the referent (the people) is specified in the translation for clarity.

⁶ **tn** Or “at its encouraging message.”

⁷ **tn** Here λόγου (*logou*) is singular. BDAG 599-600 s.v. λόγος 1.a.β has “in a long speech” for this phrase.

⁸ **tn** *Grk* “And after.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (*kai*) has not been translated here.

⁹ **tn** The word “there” is not in the Greek text, but is implied.

¹⁰ **tc** A few MSS add 15:34 “But Silas decided to stay there.” Verse 34 is lacking in Ƴ⁷⁴ N A B E Ψ Ɔ¹ bo. It is included in a shorter form, with a few minor variations, by (C) 33 36 323 453 614 (945) 1175 1739 1891 *al sa*, and in a longer form (“But Silas decided to stay with them, and only Judas departed”) by D1. The verse is almost certainly not a part of the original text of Acts, but was added to harmonize with the statement about Silas in v. 40. The present translation follows NA²⁷ in omitting the verse number, a procedure also followed by a number of other modern translations.

¹¹ **sn** *Antioch* was a city in Syria (not Antioch in Pisidia).

¹² **sn** This is a parenthetical note by the author.

¹³ **sn** *The word of the Lord* is a technical expression in OT literature, often referring to a divine prophetic utterance (e.g., Gen 15:1; Isa 1:10; Jonah 1:1). In the NT it occurs 15 times: 3 times as ῥῆμα τοῦ κυρίου (*rhēma tou kurīou*; Luke 22:61; Acts 11:16; 1 Pet 1:25) and 12 times as λόγος τοῦ κυρίου (*logos tou kurīou*; here and in v. 36; Acts 8:25; 13:44, 48, 49; 16:32; 19:10, 20; 1 Thess 1:8, 4:15; 2 Thess 3:1). As in the OT, this phrase focuses on the prophetic nature and divine origin of what has been said.

¹⁴ **tn** *Grk* “Returning let us visit.” The participle ἐπιστρέφοντες (*epistrepsantes*) has been translated as a finite verb due to requirements of contemporary English style.

¹⁵ **tn** See the note on the phrase “word of the Lord” in v. 35.

¹⁶ **tn** BDAG 422 s.v. εἶχω 10.b has “how they are” for this phrase.

¹⁷ **tn** BDAG 94 s.v. ἄξιόω 2.a has “he insisted (impf.) that they should not take him along” for this phrase.

16:3 Paul wanted Timothy¹ to accompany him, and he took² him and circumcised³ him because of the Jews who were in those places,⁴ for they all knew that his father was Greek.⁵ 16:4 As they went through the towns,⁶ they passed on⁷ the decrees that had been decided on by the apostles and elders in Jerusalem⁸ for the Gentile believers⁹ to obey.¹⁰ 16:5 So the churches were being strengthened in the faith and were increasing in number every day.¹¹

Paul's Vision of the Macedonian Man

16:6 They went through the region of Phrygia¹² and Galatia,¹³ having been prevented¹⁴ by the Holy Spirit from speaking the message¹⁵ in the province of Asia.¹⁶ 16:7 When they came to¹⁷ Mysia,¹⁸ they attempted to go into Bithynia,¹⁹

but the Spirit of Jesus did not allow²⁰ them to do this,²¹ 16:8 so they passed through²² Mysia²³ and went down to Troas.²⁴ 16:9 A²⁵ vision appeared to Paul during the night: A Macedonian man was standing there²⁶ urging him,²⁷ "Come over²⁸ to Macedonia²⁹ and help us!" 16:10 After Paul³⁰ saw the vision, we attempted³¹ immediately to go over to Macedonia,³² concluding that God had called³³ us to proclaim the good news to them.

Arrival at Philippi

16:11 We put out to sea³⁴ from Troas³⁵ and sailed a straight course³⁶ to Samothrace,³⁷ the next day to Neapolis,³⁸ 16:12 and from there to Philippi,³⁹ which is a leading city of that

¹ **tn** Grk "this one"; the referent (Timothy) has been specified in the translation for clarity.

² **tn** Grk "and taking him he circumcised him." The participle λαβών (*labōn*) has been translated as a finite verb due to requirements of contemporary English style. Paul's cultural sensitivity showed in his action here. He did not want Timothy's lack of circumcision to become an issue (1 Cor 9:15-23).

³ **tn** The verb περιέτεμεν (*perietemen*) here may be understood as causative (cf. *ExSyn* 411-12) if Paul did not personally perform the circumcision.

⁴ **tn** Or "who lived in the area."

⁵ **tn** The anarthrous predicate nominative has been translated as qualitative ("Greek") rather than indefinite ("a Greek").

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

⁶ **tn** Or "cities."

⁷ **tn** BDAG 762-63 s.v. παραδίδομι 3 has "they handed down to them the decisions to observe Ac 16:4."

⁸ **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

⁹ **tn** Grk "for them"; the referent (Gentile believers) has been specified in the translation for clarity.

¹⁰ **tn** Or "observe" or "follow."

¹¹ **tn** BDAG 437 s.v. ἡμέρα 2.c has "every day" for this phrase.

¹² **sn** Phrygia was a district in central Asia Minor west of Pisidia.

¹³ **sn** Galatia refers to either (1) the region of the old kingdom of Galatia in the central part of Asia Minor (North Galatia), or (2) the Roman province of Galatia, whose principal cities in the 1st century were Ancyra and Pisidian Antioch (South Galatia). The exact extent and meaning of this area has been a subject of considerable controversy in modern NT studies.

¹⁴ **tn** Or "forbidden."

¹⁵ **tn** Or "word."

¹⁶ **tn** 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.

¹⁷ **tn** BDAG 511 s.v. κατά B.1.b has "to Mysia" here.

¹⁸ **sn** Mysia was a province in northwest Asia Minor.

¹⁹ **sn** Bithynia was a province in northern Asia Minor north-east of Mysia.

²⁰ **tn** Or "permit"; see BDAG 269 s.v. ἔγω 1.

²¹ **tn** The words "do this" are not in the Greek text, but are supplied for stylistic reasons, since English handles ellipses differently than Greek.

²² **tn** Although the normal meaning for παρέρχομαι (*parerchomai*) is "pass by, go by," it would be difficult to get to Troas from where Paul and his companions were without going through rather than around Mysia. BDAG 776 s.v. παρέρχομαι 6 list some nonbiblical examples of the meaning "go through, pass through," and give that meaning for the usage here.

²³ **sn** Mysia was a province in northwest Asia Minor.

²⁴ **sn** Troas was a port city (and surrounding region) on the northwest coast of Asia Minor, near ancient Troy.

²⁵ **tn** Grk "And a." Because of the difference between Greek style, which often begins sentences or clauses with "and," and English style, which generally does not, καί (*kai*) has not been translated here.

²⁶ **tn** The word "there" is not in the Greek text, but is implied.

²⁷ **tn** The participle λέγων (*legōn*) is redundant and has not been translated.

²⁸ **tn** Grk "Coming over." The participle διαβάς (*diabas*) has been translated as a finite verb due to requirements of contemporary English style.

²⁹ **sn** Macedonia was the Roman province of Macedonia in Greece.

³⁰ **tn** Grk "he"; the referent (Paul) has been specified in the translation for clarity.

³¹ **tn** Grk "sought."

³² **sn** Macedonia was the Roman province of Macedonia in Greece.

³³ **tn** Or "summoned."

³⁴ **tn** BDAG 62 s.v. ἀνάγω 4, "as a nautical t.t. (ἀ. τὴν ναῦν put a ship to sea), mid. or pass. ἀνάγεσθαι to begin to go by boat, put out to sea."

³⁵ **sn** Troas was a port city (and surrounding region) on the northwest coast of Asia Minor. See v. 8.

³⁶ **tn** BDAG 406 s.v. εὐθυδρομέω has "of a ship run a straight course" here; L&N 54.3 has "to sail a straight course, sail straight to."

³⁷ **sn** Samothrace is an island in the northern part of the Aegean Sea.

³⁸ **sn** Neapolis was a seaport on the southern coast of Macedonia. It was 10 mi (16 km) from Philippi.

³⁹ **map** For location see JP1-C1; JP2-C1; JP3-C1; JP4-C1.

district¹ of Macedonia,² a Roman colony.³ We stayed in this city for some days. **16:13** On the Sabbath day we went outside the city gate to the side of the river, where we thought there would be a place of prayer, and we sat down⁴ and began to speak⁵ to the women⁶ who had assembled there.⁷ **16:14** A⁸ woman named Lydia, a dealer in purple cloth⁹ from the city of Thyatira,¹⁰ a God-fearing woman, listened to us.¹¹ The Lord opened her heart to respond¹² to what Paul was saying. **16:15** After she and her household were baptized, she urged us,¹³ “If¹⁴ you consider me

to be a believer in the Lord,¹⁵ come and stay in my house.” And she persuaded¹⁶ us.

Paul and Silas Are Thrown Into Prison

16:16 Now¹⁷ as we were going to the place of prayer, a slave girl met us who had a spirit that enabled her to foretell the future by supernatural means.¹⁸ She¹⁹ brought her owners²⁰ a great profit by fortune-telling.²¹ **16:17** She followed behind Paul and us and kept crying out,²² “These men are servants²³ of the Most High God, who are proclaiming to you the way²⁴ of

1 tc † Or perhaps, “a city in the first district” (there are a number of textual variants). L&N 1.85 follow the text of UBS⁴ and NA²⁷ here: “In Ac 16:12...the Greek New Testament published by the United Bible Societies has adopted a conjectural emendation, since the more traditional text, πρώτη τῆς μερίδος, literally ‘first of the district,’ is not only misleading in meaning but does not reflect the historical fact that Philippi was a city in one of the four districts of Macedonia but was not a capital city.” The original text is probably πρώτη τῆς μερίδος (*prōtē tēs meridos*, “first of that district”) as found in P⁷⁴ N A C Ψ 33^{vid} 36 81 323 945 1175 1891 pc. This has traditionally been translated to give the impression that Philippi was the capital city of the district, but it does not necessarily have to be translated this way. The translation of the article before μερίδος as “that” acknowledges that there were other districts in the province of Macedonia.

2 sn Macedonia was the Roman province of Macedonia in Greece.

3 sn A Roman colony was a city whose residents were regarded as Roman citizens. Since such cities were originally colonized by citizens of Rome. From Troas to Philippi was 130 mi (208 km).

4 tn Grk “and sitting down we began to speak.” The participle καθίσαντες (*kathisantes*) has been translated as a finite verb due to requirements of contemporary English style.

5 tn The imperfect verb ἐλάλουμην (*elaloumen*) has been translated as an ingressive imperfect.

6 sn To the women. Apparently there were not enough Jews present in Philippi to have a synagogue (ten men would have been required to have one).

7 tn The word “there” is not in the Greek text, but is implied.

8 tn Grk “And a.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (*kai*) has not been translated here.

9 tn On the term translated “a dealer in purple cloth” see BDAG 855 s.v. πορφύροπιπλις.

10 sn Thyatira was a city in the province of Lydia in Asia Minor.

11 tn The words “to us” are not in the Greek text, but are implied. Direct objects in Greek were often omitted when clear from the context, but must be supplied for the modern English reader.

12 tn Although BDAG 880 s.v. προσέχω 2.b gives the meaning “pay attention to” here, this could be misunderstood by the modern English reader to mean merely listening intently. The following context, however, indicates that Lydia responded positively to Paul’s message, so the verb here was translated “to respond.”

sn Lydia is one of several significant women in Acts (see 17:4, 12, 34; 18:20).

13 tn Grk “urged us, saying.” The participle λέγουσα (*legousa*) is redundant in English and has not been translated.

14 tn This is a first class condition in Greek, with the statement presented as real or true for the sake of the argument.

15 tn Or “faithful to the Lord.” BDAG 821 s.v. πίστος 2 states concerning this verse, “Of one who confesses the Christian faith *believing* or *a believer in the Lord*, in *Christ*, in *God* πιστ. τῷ κυρίῳ Ac 16:15.” L&N 11.17 has “one who is included among the faithful followers of Christ – ‘believer, Christian, follower.’”

16 tn Although BDAG 759 s.v. παραβιάζομαι has “urge strongly, prevail upon,” in contemporary English “persuade” is a more frequently used synonym for “prevail upon.”

17 tn Grk “Now it happened that.” The introductory phrase ἐγένετο (*egeneto*, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

18 tn Or “who had a spirit of divination”; Grk “who had a spirit of Python.” According to BDAG 896-97 s.v. πύθων, originally Πύθων (*Puthōn*) was the name of the serpent or dragon that guarded the Delphic oracle. According to Greek mythology, it lived at the foot of Mount Parnassus and was killed by Apollo. From this, the word came to designate a person who was thought to have a spirit of divination. Pagan generals, for example, might consult someone like this. So her presence here suggests a supernatural encounter involving Paul and her “spirit.” W. Foerster, *TDNT* 6:920, connects the term with ventriloquism but states: “We must assume, however, that for this girl, as for those mentioned by Origen.... the art of ventriloquism was inseparably connected with a (supposed or authentic) gift of soothsaying.” It should also be noted that if the girl in question here were only a ventriloquist, the exorcism performed by Paul in v. 18 would not have been effective.

19 tn Grk “who.” Because of the awkwardness in English of having two relative clauses follow one another (“who had a spirit...who brought her owners a great profit”) the relative pronoun here (“who”) has been translated as a pronoun (“she”) and a new sentence begun in the translation.

20 tn Or “masters.”

21 tn On this term see BDAG 616 s.v. μαντεύομαι. It was used of those who gave oracles.

22 tn Grk “crying out, saying”; the participle λέγουσα (*legousa*) is redundant in English and has not been translated. The imperfect verb ἐκραζεν (*ekrazen*) has been translated as a progressive imperfect.

23 tn Grk “slaves.” See the note on the word “servants” in 2:18. The translation “servants” was used here because in this context there appears to be more emphasis on the activity of Paul and his companions (“proclaiming to you the way of salvation”) than on their status as “slaves of the Most High God.”

24 tn Or “a way.” The grammar of this phrase is a bit ambiguous. The phrase in Greek is ὁδὸν σωτηρίας (*hodon sōtērias*). Neither the head noun nor the genitive noun has the article; this is in keeping with Apollonius’ Canon (see *ExSyn* 239-40). Since both nouns are anarthrous, this construction also fits Apollonius’ Corollary (see *ExSyn* 250-54); since the genitive noun is abstract it is most naturally qualitative, so the head noun could either be definite or indefinite without being unusual as far as the grammar is concerned. Luke’s usage of ὁδός elsewhere is indecisive as far as this passage is concerned. However, when one looks at the historical background it is clear that (1) the woman is shut up (via exorcism) not because her testimony is false but because of its source (analogous to Jesus’ treatment of demons perhaps), and

salvation.^{7,1} **16:18** She continued to do this for many days. But Paul became greatly annoyed,² and turned³ and said to the spirit, “I command you in the name of Jesus Christ⁴ to come out of her!” And it came out of her at once.⁵ **16:19** But when her owners⁶ saw their hope of profit⁷ was gone, they seized⁸ Paul and Silas and dragged⁹ them into the marketplace before the authorities. **16:20** When¹⁰ they had brought them¹¹ before the magistrates, they said, “These men are throwing our city into confusion.¹² They are¹³ Jews **16:21** and are advocating¹⁴ customs that are not lawful for us to accept¹⁵ or practice,¹⁶ since we are¹⁷ Romans.”

16:22 The crowd joined the attack¹⁸ against them, and the magistrates tore the clothes¹⁹ off Paul and Silas²⁰ and ordered them to be beaten with rods.²¹ **16:23** After they had beaten them severely,²² they threw them into prison and commanded²³ the jailer to guard them securely. **16:24** Receiving such orders, he threw them in the inner cell²⁴ and fastened their feet in the stocks.²⁵

16:25 About midnight Paul and Silas were praying²⁶ and singing hymns to God,²⁷ and the rest of²⁸ the prisoners were listening to them. **16:26** Suddenly a great earthquake occurred, so that the foundations of the prison were shaken. Immediately all the doors flew open, and the bonds²⁹ of all the prisoners came loose. **16:27** When the jailer woke up³⁰ and saw the

(b) “the way” is a par excellence description of the new faith throughout Acts. It thus seems that at least in Luke’s presentation “the way of salvation” is the preferred translation.

1 sn *Proclaiming to you the way of salvation.* The remarks were an ironic recognition of Paul’s authority, but he did not desire such a witness, possibly for fear of confusion. Her expression the *Most High God* might have been understood as Zeus by the audience.

2 tn *Grk* “becoming greatly annoyed.” The participle διαπονηθεῖς (*diaponētheis*) has been translated as a finite verb due to requirements of contemporary English style. The aorist has been translated as an ingressive aorist (entry into a state or condition). See BDAG 235 s.v. διαπονεομαι.

3 tn *Grk* “and turning.” The participle ἐπιστρέψας (*epistrepsas*) has been translated as a finite verb due to requirements of contemporary English style.

4 tn Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

5 tn BDAG 1102-3 s.v. ὧρα 2.c has “at that very time, at once, instantly” for the usage in this verse.

6 tn Or “masters.”

7 tn On this use of ἐργασία (*ergasia*), see BDAG 390 s.v. 4. It is often the case that destructive practices and commerce are closely tied together.

8 tn *Grk* “was gone, seizing.” The participle ἐπιλαβόμενοι (*epilabomenoi*) has been translated as a finite verb due to requirements of contemporary English style.

9 tn On the term ἑλκω (*helkō*) see BDAG 318 s.v. 1.

10 tn *Grk* “And when.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καὶ (*kai*) has not been translated here.

11 tn *Grk* “having brought them.” The participle ἐπιλαβόμενοι (*epilabomenoi*) has been taken temporally. It is also possible in English to translate this participle as a finite verb: “they brought them before the magistrates and said.”

12 tn BDAG 309 s.v. ἐκταράσσω has “agitate, cause trouble to, throw into confusion” for the meaning of this verb.

13 tn *Grk* “being Jews, and they are proclaiming.” The participle ὑπάρχοντες (*hyparchontes*) has been translated as a finite verb due to requirements of contemporary English style.

14 tn *Grk* “proclaiming,” but in relation to customs, “advocating” is a closer approximation to the meaning.

15 tn Or “acknowledge.”

16 sn *Customs that are not lawful for us to accept or practice.* Ironically, the charges are similar to those made against Jesus in Luke 23:2, where Jews argued he was “twisting” their customs. The charge has three elements: (1) a racial element (Jewish); (2) a social element (unlawful); and (3) a traditional element (not their customs).

17 tn *Grk* “we being Romans.” The participle οὖσιν (*ousin*) has been translated as a causal adverbial participle.

18 tn L&N 39.50 has “the crowd joined the attack against them” for συνεπέστη (*sunepestē*) in this verse.

19 tn *Grk* “tearing the clothes off them, the magistrates ordered.” The participle περιρῆξαντες (*perirēxantes*) has been translated as a finite verb due to requirements of contemporary English style. Although it may be possible to understand the aorist active participle περιρῆξαντες in a causative sense (“the magistrates caused the clothes to be torn off Paul and Silas”) in the mob scene that was taking place, it is also possible that the magistrates themselves actively participated. This act was done to prepare them for a public flogging (2 Cor 11:25; 1 Thess 2:2).

20 tn *Grk* “off them”; the referents (Paul and Silas) have been specified in the translation for clarity.

21 tn The infinitive ῥαβδίσειν (*rhabdizein*) means “to beat with rods or sticks” (as opposed to fists or clubs, BDAG 902 s.v. ῥαβδίζω).

22 tn *Grk* “Having inflicted many blows on them.” The participle ἐπιθέντες (*epithentes*) has been taken temporally. BDAG 384 s.v. ἐπιτίθημι 1.a.β has “inflict blows upon someone” for this expression, but in this context it is simpler to translate in English as “they had beaten them severely.”

23 tn *Grk* “commanding.” The participle παραγγείλαντες (*parangeilantes*) has been translated as a finite verb due to requirements of contemporary English style.

24 tn Or “prison.”

25 tn L&N 6.21 has “stocks” for εἰς τὸ ξύλον (*eis to xulon*) here, as does BDAG 685 s.v. ξύλον 2.b. However, it is also possible (as mentioned in L&N 18.12) that this does not mean “stocks” but a block of wood (a log or wooden column) in the prison to which prisoners’ feet were chained or tied. Such a possibility is suggested by v. 26, where the “bonds” (“chains”?) of the prisoners loosened.

26 tn *Grk* “praying, were singing.” The participle προσευχόμενοι (*proseuchomenoi*) has been translated as a finite verb due to requirements of contemporary English style.

27 sn *Praying and singing hymns to God.* Tertullian said, “The legs feel nothing in the stocks when the heart is in heaven” (*To the Martyrs* 2; cf. Rom 5:3; Jas 1:2; 1 Pet 5:6). The presence of God means the potential to be free (cf. v. 26).

28 tn The words “the rest of” are not in the Greek text, but are implied.

29 tn Or perhaps, “chains.” The translation of τὰ δεσμά (*ta desma*) is to some extent affected by the understanding of ξύλον (*xulon*, “stocks”) in v. 24. It is possible (as mentioned in L&N 18.12) that this does not mean “stocks” but a block of wood (a log or wooden column) in the prison to which prisoners’ feet were chained or tied.

30 tn L&N 23.75 has “had awakened” here. It is more in keeping with contemporary English style, however, to keep the two verbal ideas parallel in terms of tense (“when the jailer woke up and saw”) although logically the second action is subsequent to the first.

doors of the prison standing open,¹ he drew his sword and was about to kill himself,² because he assumed³ the prisoners had escaped. **16:28** But Paul called out loudly,⁴ “Do not harm yourself,⁵ for we are all here!” **16:29** Calling for lights, the jailer⁶ rushed in and fell down⁷ trembling at the feet of Paul and Silas. **16:30** Then he brought them outside⁸ and asked, “Sirs, what must⁹ I do to be saved?” **16:31** They replied,¹⁰ “Believe¹¹ in the Lord Jesus¹² and you will be saved, you and your household.” **16:32** Then¹³ they spoke the word of the Lord¹⁴ to him, along with all those who were in his house. **16:33** At¹⁵ that hour of

the night he took them¹⁶ and washed their wounds;¹⁷ then¹⁸ he and all his family¹⁹ were baptized right away.²⁰ **16:34** The jailer²¹ brought them into his house and set food²² before them, and he rejoiced greatly²³ that he had come to believe²⁴ in God, together with his entire household.²⁵ **16:35** At day-break²⁶ the magistrates²⁷ sent their police officers,²⁸ saying, “Release those men.” **16:36** The jailer reported these words to Paul, saying,²⁹ “The magistrates have sent orders³⁰ to release you. So come out now and go in peace.”³¹ **16:37** But Paul said to the police

1 tn The additional semantic component “standing” is supplied (“standing open”) to convey a stative nuance in English.

2 sn *Was about to kill himself.* The jailer’s penalty for failing to guard the prisoners would have been death, so he contemplated saving the leaders the trouble (see Acts 12:19; 27:42).

3 tn Or “thought.”

4 tn *Grk* “But Paul called out with a loud voice, saying.” The dative phrase *μεγάλη φωνῆ* (*megalē phōnē*) has been simplified as an English adverb (“loudly”), and the participle *λέγων* (*legōn*) has not been translated since it is redundant in English.

5 sn *Do not harm yourself.* Again the irony is that Paul is the agent through whom the jailer is spared.

6 tn *Grk* “he”; the referent (the jailer) has been specified in the translation for clarity.

7 tn Or “and prostrated himself.”

8 sn *Fell down.* The earthquake and the freeing of the prisoners showed that God’s power was present. Such power could only be recognized. The open doors opened the jailer’s heart.

9 tn *Grk* “And bringing them outside, he asked.” The participle *προαγαγών* (*proagagōn*) has been translated as a finite verb due to requirements of contemporary English style. Because of the length of the Greek sentence, the conjunction *καί* (*kai*) has not been translated here. Instead a new English sentence is begun by supplying the conjunction “then” to indicate the logical sequence.

9 tn The Greek term (*δεῖ*, *dei*) is used by Luke to represent divine necessity.

10 tn *Grk* “said.”

11 sn Here the summary term of response is a call to believe. In this context it refers to trusting the sovereign God’s power to deliver, which events had just pictured for the jailer.

12 tc The majority of mss add *Χριστόν* (*Christon*, “Christ”) here (C D E Ψ 1739 39 sy sa), but the best and earliest witnesses read simply τὸν κύριον Ἰησοῦν (*ton kurion Iēsou*, “the Lord Jesus”; Ƴ^{74vid} B A B 33 81 pc bo). The addition of “Christ” to “Lord Jesus” is an obviously motivated reading. Thus on both external and internal grounds, the shorter reading is strongly preferred.

13 tn *Grk* “And they.” Here *καί* (*kai*) has been translated as “then” to indicate the continuity with the preceding verse. Greek style often begins sentences or clauses with “and,” but English style does not.

14 sn *The word of the Lord* is a technical expression in OT literature, often referring to a divine prophetic utterance (e.g., Gen 15:1; Isa 1:10; Jonah 1:1). In the NT it occurs 15 times: 3 times as ῥῆμα τοῦ κυρίου (*rhēma tou kuriou*; Luke 22:61; Acts 11:16; 1 Pet 1:25) and 12 times as λόγος τοῦ κυρίου (*logos tou kuriou*; here and in Acts 8:25; 13:44, 48, 49; 15:35, 36; 19:10, 20; 1 Thess 1:8, 4:15; 2 Thess 3:1). As in the OT, this phrase focuses on the prophetic nature and divine origin of what has been said.

15 tn *Grk* “And at.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, *καί* (*kai*) has not been translated here.

16 tn *Grk* “taking them...he washed.” The participle *παραλαβών* (*paralabōn*) has been translated as a finite verb due to requirements of contemporary English style.

17 tn On this phrase BDAG 603 s.v. *λούω* 1 gives a literal translation as “by washing he freed them from the effects of the blows.”

18 tn Here *καί* (*kai*) has been translated as “then” to indicate the logical sequence.

19 sn *All his family.* It was often the case in the ancient world that conversion of the father led to the conversion of all those in the household.

20 tn Or “immediately.”

21 tn *Grk* “He”; the referent (the jailer) has been specified in the translation for clarity.

22 tn *Grk* “placed [food] on the table” (a figurative expression). Since the actual word for food is not specified, it would also be possible to translate “set a meal before them,” but since this is taking place in the middle of the night, the preparations necessary for a full meal would probably not have been made. More likely Paul and Silas were given whatever was on hand that needed little or no preparation.

23 tn Or “he was overjoyed.”

24 tn The translation “come to believe” reflects more of the resultative nuance of the perfect tense here.

25 tn The phrase “together with his entire household” is placed at the end of the English sentence so that it refers to both the rejoicing and the belief. A formal equivalence translation would have “and he rejoiced greatly with his entire household that he had come to believe in God,” but the reference to the entire household being baptized in v. 33 presumes that all in the household believed.

26 tn The translation “day is breaking” for *ἡμέρα γίνεται* (*hēmera ginetai*) in this verse is given by BDAG 436 s.v. *ἡμέρα* 1a.

27 tn On the term translated “magistrates,” see BDAG 947-48 s.v. *στρατηγός* 1. These city leaders were properly called *duoviri*, but were popularly known as *praetors* (*στρατηγοί*, *stratēgoi*). They were the chief officials of Philippi. The text leaves the impression that they came to the decision to release Paul and Silas independently. God was at work everywhere.

28 tn On the term *ῥαβδούχος* (*rhabdouchos*) see BDAG 902 s.v. The term was used of the Roman *lictor* and roughly corresponds to contemporary English “constable, policeman.”

29 tn The word “saying” is not in the Greek text, but is implied; it is necessary in English because the content of what the jailer said to Paul and Silas is not the exact message related to him by the police officers, but is a summary with his own additions.

30 tn The word “orders” is not in the Greek text, but is implied. Direct objects in Greek were often omitted when clear from the context, but must be supplied for the modern English reader.

31 tn *Grk* “So coming out now go in peace.” The participle *ἐξελεύθοντας* (*exeluthontes*) has been translated as a finite verb due to requirements of contemporary English style.

officers,¹ “They had us beaten in public² without a proper trial³ – even though we are Roman citizens⁴ – and they threw us⁵ in prison. And now they want to send us away⁶ secretly? Absolutely not! They⁷ themselves must come and escort us out!”⁸ **16:38** The police officers reported these words to the magistrates. They were frightened when they heard Paul and Silas⁹ were Roman citizens¹⁰ **16:39** and came¹¹ and apologized to them. After¹² they brought them out, they asked them repeatedly¹³ to leave the city. **16:40** When they came out of the prison, they entered Lydia’s house, and when they saw the brothers, they encouraged them and then¹⁴ departed.

Paul and Silas at Thessalonica

17:1 After they traveled through¹⁵ Amphipolis¹⁶ and Apollonia,¹⁷ they came to Thessalonica,¹⁸

where there was a Jewish synagogue.¹⁹ **17:2** Paul went to the Jews in the synagogue,²⁰ as he customarily did, and on three Sabbath days he addressed²¹ them from the scriptures, **17:3** explaining and demonstrating²² that the Christ²³ had to suffer and to rise from the dead,²⁴ saying,²⁵ “This Jesus I am proclaiming to you is the Christ.”²⁶ **17:4** Some of them were persuaded²⁷ and joined Paul and Silas, along with a large group²⁸ of God-fearing Greeks²⁹ and quite a few³⁰ prominent women. **17:5** But the Jews became jealous,³¹ and gathering together some worthless men from the rabble in the marketplace,³² they formed a mob³³ and set the city in

¹ **tn** Grk “to them”; the referent (the police officers) has been specified in the translation for clarity.

² **tn** Grk “Having us beaten in public.” The participle *δειραντες* (*deirantes*) has been translated as a finite verb due to requirements of contemporary English style.

³ **tn** Or “in public, uncondemned.” BDAG 35 s.v. ἀκατάκριτος has “uncondemned, without due process” for this usage.

⁴ **tn** The participle *ὑπάρχοντας* (*huparchontas*) has been translated as a concessive adverbial participle.

⁵ **tn** The word “us” is not in the Greek text, but is implied. Direct objects were often omitted in Greek when clear from the context, but must be supplied for the modern English reader.

⁶ **tn** L&N 28.71 has “send us away secretly” for this verse.

⁷ **tn** Grk “But they.”

⁸ **sn** *They themselves must come and escort us out!* Paul was asking for the injustice he and Silas suffered to be symbolically righted. It was a way of publicly taking their actions off the record and showing the apostles’ innocence, a major public statement. Note the apology given in v. 39.

⁹ **tn** Grk “heard they”; the referents (Paul and Silas) have been specified in the translation for clarity.

¹⁰ **sn** *Roman citizens.* This fact was disturbing to the officials because due process was a right for a Roman citizen, well established in Roman law. To flog a Roman citizen was considered an abomination. Such punishment was reserved for noncitizens.

¹¹ **tn** Grk “and coming, they apologized.” The participle *ἐλθόντες* (*elthontes*) has been translated as a finite verb due to requirements of contemporary English style.

¹² **tn** Grk “and after.” Because of the length of the Greek sentence, the conjunction *καί* (*kai*) has not been translated here. Instead a new English sentence is begun.

¹³ **tn** The verb *ερώτων* (*erōtōn*) has been translated as an iterative imperfect; the English adverb “repeatedly” brings out the iterative force in the translation.

¹⁴ **tn** “Then” is not in the Greek text, but has been supplied to clarify the logical sequence in the translation.

¹⁵ **tn** BDAG 250 s.v. διαδεύω 1 has “go, travel through” for this verse.

¹⁶ **sn** *Amphipolis.* The capital city of the southeastern district of Macedonia (BDAG 55 s.v. Ἀμφίπολις). It was a military post. From Philippi this was about 33 mi (53 km).

¹⁷ **sn** *Apollonia* was a city in Macedonia about 27 mi (43 km) west southwest of Amphipolis.

¹⁸ **sn** *Thessalonica* (modern Salonica) was a city in Macedonia about 33 mi (53 km) west of Apollonia. It was the capital of Macedonia. The road they traveled over was called the *Via Egnatia*. It is likely they rode horses, given their condition in Philippi. The implication of v. 1 is that the two previously mentioned cities lacked a synagogue.

map For location see JP1-C1; JP2-C1; JP3-C1; JP4-C1.

¹⁹ **sn** See the note on *synagogue* in 6:9.

²⁰ **tn** Grk “he went in to them”; the referent (the Jews in the synagogue) has been specified in the translation for clarity.

²¹ **tn** Although the word *διελέξατο* (*dielexato*; from *διαλέγομαι*, *dialegomai*) is frequently translated “reasoned,” “disputed,” or “argued,” this sense comes from its classical meaning where it was used of philosophical disputation, including the Socratic method of questions and answers. However, there does not seem to be contextual evidence for this kind of debate in Acts 17:2. As G. Schrenk (TDNT 2:94-95) points out, “What is at issue is the address which any qualified member of a synagogue might give.” Other examples of this may be found in the NT in Matt 4:23 and Mark 1:21.

²² **tn** BDAG 772 s.v. παρατίθημι 2.b has “demonstrate, point out” here.

²³ **tn** Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

sn See the note on *Christ* in 2:31.

²⁴ **sn** *The Christ had to suffer and to rise from the dead.* These two points (suffering and resurrection) would have been among the more controversial aspects of Paul’s messianic preaching. The term translated “had to” (*δεῖ*, *dei*) shows how divine design and scripture corresponded here.

²⁵ **tn** The Greek words used here (*καὶ ὅτι*, *kai hoti*, “and that”) mark the switch from indirect to direct discourse. Contemporary English requires the use of an introductory verb of speaking or saying to make this transition.

²⁶ **tn** Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

sn See the note on *Christ* in 2:31. The identification of the Messiah with *Jesus* indicates Paul was proclaiming the fulfillment of messianic promise.

²⁷ **tn** Or “convinced.”

²⁸ **tn** Or “a large crowd.”

²⁹ **tn** Or “of devout Greeks,” but this is practically a technical term for the category called *God-fearers*, Gentiles who worshiped the God of Israel and in many cases kept the Mosaic law, but did not take the final step of circumcision necessary to become a proselyte to Judaism. See further K. G. Kuhn, TDNT 6:732-34, 743-44. Luke frequently mentions such people (Acts 13:43, 50; 16:14; 17:17; 18:7).

³⁰ **tn** Grk “not a few”; this use of negation could be misleading to the modern English reader, however, and so has been translated as “quite a few” (which is the actual meaning of the expression).

³¹ **tn** Grk “becoming jealous.” The participle *ζηλώσαντες* (*zēlōsantes*) has been translated as a finite verb due to requirements of contemporary English style. So elsewhere in Acts (5:17; 7:9; 13:45).

³² **tn** Literally *ἀγοραῖος* (*agoraios*) refers to the crowd in the marketplace, although BDAG 14-15 s.v. ἀγοραῖος 1 gives the meaning, by extension, as “rabble.” Such a description is certainly appropriate in this context. L&N 15.127 translates the phrase “worthless men from the streets.”

³³ **tn** On this term, which is a NT *hapax legomenon*, see BDAG 745 s.v. ὄχλοποιέω.

an uproar.¹ They attacked Jason's house,² trying to find Paul and Silas³ to bring them out to the assembly.⁴ **17:6** When they did not find them, they dragged⁵ Jason and some of the brothers before the city officials,⁶ screaming, "These people who have stirred up trouble⁷ throughout the world⁸ have come here too, **17:7** and⁹ Jason has welcomed them as guests! They¹⁰ are all acting against Caesar's¹¹ decrees, saying there is another king named¹² Jesus!"¹³ **17:8** They caused confusion among¹⁴ the crowd and the city officials¹⁵ who heard these things. **17:9** After¹⁶ the

city officials¹⁷ had received bail¹⁸ from Jason and the others, they released them.

Paul and Silas at Berea

17:10 The brothers sent Paul and Silas off to Berea¹⁹ at once, during the night. When they arrived,²⁰ they went to the Jewish synagogue.²¹ **17:11** These Jews²² were more open-minded²³ than those in Thessalonica,²⁴ for they eagerly²⁵ received²⁶ the message, examining²⁷ the scriptures carefully every day²⁸ to see if these things were so. **17:12** Therefore many of them believed, along with quite a few²⁹ prominent³⁰ Greek women and men. **17:13** But when the Jews from Thessalonica³¹ heard that Paul had also proclaimed the word of God³² in Berea, they came there too, inciting³³ and disturbing³⁴ the crowds. **17:14** Then the brothers sent Paul away to the

1 tn BDAG 458 s.v. *θοροῦβέω* 1 has "set the city in an uproar, start a riot in the city" for the meaning of *εθροῦβουν* (*ethorouboun*) in this verse.

2 sn The attack took place at Jason's house because this was probably the location of the new house church.

3 tn Grk "them"; the referents (Paul and Silas) have been specified in the translation for clarity.

4 tn BDAG 223 s.v. *δημος* 2 has "in a Hellenistic city, a convocation of citizens called together for the purpose of transacting official business, popular assembly *προσάγειν εἰς τὸν δ. Αc 17:5.*"

5 tn See BDAG 977-78 s.v. *σῶρω* on this verb. It was used in everyday speech of dragging in fish by a net, or dragging away someone's (presumably) dead body (Paul in Acts 14:19).

6 tn L&N 37.93 defines *πολιτάρχης* (*politarchēs*) as "a public official responsible for administrative matters within a town or city and a member of the ruling council of such a political unit - 'city official'" (see also BDAG 845 s.v.).

7 tn Or "rebellion." BDAG 72 s.v. *ἀναστατώω* has "*disturb, trouble, upset,*" but in light of the references in the following verse to political insurrection, "stirred up rebellion" would also be appropriate.

8 tn Or "the empire." This was a way of referring to the Roman empire (BDAG 699 s.v. *οἰκουμένη* 2.b).

9 sn *Throughout the world.* Note how some of those present had knowledge of what had happened elsewhere. Word about Paul and his companions and their message was spreading.

9 tn Grk "whom." Because of the awkwardness in English of having two relative clauses follow one another ("who have stirred up trouble...whom Jason has welcomed") the relative pronoun here ("whom") has been replaced by the conjunction "and," creating a clause that is grammatically coordinate but logically subordinate in the translation.

10 tn Grk "and they." Because of the length of the Greek sentence, the conjunction *καί* (*kai*) has not been translated here. Instead a new English sentence is begun.

11 tn Or "the emperor's" ("Caesar" is a title for the Roman emperor).

12 tn The word "named" is not in the Greek text, but is supplied for clarity.

13 sn *Acting...saying...Jesus.* The charges are serious, involving sedition (Luke 23:2). If the political charges were true, Rome would have to react.

14 tn Grk "They troubled the crowd and the city officials," but this could be understood to mean "they bothered" or "they annoyed." In reality the Jewish instigators managed to instill doubt and confusion into both the mob and the officials by their false charges of treason. Verse 8 suggests the charges raised again Paul, Silas, Jason, and the others were false.

15 tn L&N 37.93 defines *πολιτάρχης* (*politarchēs*) as "a public official responsible for administrative matters within a town or city and a member of the ruling council of such a political unit - 'city official.'"

16 tn Grk "And after." Because of the difference between Greek style, which often begins sentences or clauses with "and," and English style, which generally does not, *καί* (*kai*) has not been translated here.

17 tn Grk "they"; the referent (the city officials) has been specified in the translation for clarity.

18 tn That is, "a payment" or "a pledge of security" (BDAG 472 s.v. *ικανός* 1) for which "bail" is the most common contemporary English equivalent.

19 sn *Berea* (alternate spelling in NRSV *Beroea*; Greek *Beroia*) was a very old city in Macedonia on the river Astraeus about 45 mi (75 km) west of Thessalonica.

map For location see JP1-C1; JP2-C1; JP3-C1; JP4-C1.

20 tn Grk "who arriving there, went to." Because of the length and complexity of the Greek sentence, the relative pronoun (*οἵτινες*, *hoitines*) has been left untranslated and a new English sentence begun. The participle *παραγενόμενοι* (*paragenomenoi*) has been taken temporarily.

21 sn See the note on *synagogue* in 6:9.

22 tn Grk "These"; the referent (the Jews in the synagogue at Berea) has been specified in the translation for clarity.

23 tn Or "more willing to learn." L&N 27.48 and BDAG 404 s.v. *εὐγενής* 2 both use the term "open-minded" here. The point is that they were more receptive to Paul's message.

24 sn *Thessalonica* was a city in Macedonia (modern Salonica).

map For location see JP1-C1; JP2-C1; JP3-C1; JP4-C1.

25 tn Or "willingly," "readily"; Grk "with all eagerness."

26 tn Grk "who received." Here the relative pronoun ("who") has been translated as a pronoun ("they") preceded by a semicolon, which is less awkward in contemporary English than a relative clause at this point.

27 tn This verb (BDAG 66 s.v. *ἀνακρίνω* 1) refers to careful examination.

28 tn BDAG 437 s.v. *ἡμέρα* 2.c has "every day" for this phrase in this verse.

29 tn Grk "not a few"; this use of negation could be misleading to the modern English reader, however, and so has been translated as "quite a few" (which is the actual meaning of the expression).

30 tn Or "respected."

31 sn *Thessalonica* was a city in Macedonia (modern Salonica).

32 tn Grk "that the word of God had also been proclaimed by Paul." This passive construction has been converted to an active one in the translation for stylistic reasons.

33 tn BDAG 911 s.v. *σαλεύω* 2 has "*incite*" for *σαλεύοντες* (*saleuontes*) in Acts 17:13.

sn *Inciting.* Ironically, it was the Jews who were disturbing the peace, not the Christians.

34 tn Or "stirring up" (BDAG 990-91 s.v. *ταράσσω* 2). The point is the agitation of the crowds.

coast¹ at once, but Silas and Timothy remained in Berea.² **17:15** Those who accompanied Paul escorted him as far as Athens,³ and after receiving an order for Silas and Timothy to come to him as soon as possible, they left.⁴

Paul at Athens

17:16 While Paul was waiting for them in Athens,⁵ his spirit was greatly upset⁶ because he saw⁷ the city was full of idols. **17:17** So he was addressing⁸ the Jews and the God-fearing Gentiles⁹ in the synagogue,¹⁰ and in the marketplace every day¹¹ those who happened to be there. **17:18** Also some of the Epicurean¹² and Stoic¹³

philosophers were conversing¹⁴ with him, and some were asking,¹⁵ “What does this foolish babbler¹⁶ want to say?” Others said, “He seems to be a proclaimer of foreign gods.”¹⁷ (They said this because he was proclaiming the good news about Jesus and the resurrection.)¹⁸ **17:19** So they took Paul and¹⁹ brought him to the Areopagus,²⁰ saying, “May we know what this new teaching is that you are proclaiming? **17:20** For you are bringing some surprising things²¹ to our ears, so we want to know what they²² mean.” **17:21** (All the Athenians and the foreigners who lived there used to spend their time²³ in nothing else than telling²⁴ or listening to something new.)²⁵

¹ **tn** Grk “to the sea.” Here ἕως ἐπὶ τὴν θάλασσαν (*heōs epī tēn thalassan*) must mean “to the edge of the sea,” that is, “to the coast.” Since there is no mention of Paul taking a ship to Athens, he presumably traveled overland. The journey would have been about 340 mi (550 km).

² **tn** Grk “remained there”; the referent (Berea) has been specified in the translation for clarity.

³ **map** For location see JP1-C2; JP2-C2; JP3-C2; JP4-C2.

⁴ **sn** They left. See 1 Thess 3:1-2, which shows they went from here to Thessalonica.

⁵ **map** For location see JP1-C2; JP2-C2; JP3-C2; JP4-C2.

⁶ **tn** Grk “greatly upset within him,” but the words “within him” were not included in the translation because they are redundant in English. See L&N 88.189. The term could also be rendered “infuriated.”

⁷ **sn** His spirit was greatly upset. See Rom 1:18-32 for Paul’s feelings about idolatry. Yet he addressed both Jews and Gentiles with tact and reserve.

⁷ **tn** Or “when he saw.” The participle θεωροῦντος (*theōrountos*) has been translated as a causal adverbial participle; it could also be translated as temporal.

⁸ **tn** Although the word διελέξατο (*dielexato*; from διαλέγομαι, *dialegomai*) is frequently translated “reasoned,” “disputed,” or “argued,” this sense comes from its classical meaning where it was used of philosophical disputation, including the Socratic method of questions and answers. However, there does not seem to be contextual evidence for this kind of debate in Acts 17:17. As G. Schrenk (TDNT 2:94-95) points out, “What is at issue is the address which any qualified member of a synagogue might give.” Other examples of this may be found in the NT in Matt 4:23 and Mark 1:21.

⁹ **tn** Or “and the devout,” but this is practically a technical term for the category called *God-fearers*, Gentiles who worshiped the God of Israel and in many cases kept the Mosaic law, but did not take the final step of circumcision necessary to become a proselyte to Judaism. See further K. G. Kuhn, TDNT 6:732-34, 743-44, and the note on the phrase “God-fearing Greeks” in 17:4.

¹⁰ **sn** See the note on *synagogue* in 6:9.

¹¹ **tn** BDAG 437 s.v. ἡμέρα 2.c has “every day” for this phrase in this verse.

¹² **sn** An Epicurean was a follower of the philosophy of Epicurus, who founded a school in Athens about 300 B.C. Although the Epicureans saw the aim of life as pleasure, they were not strictly hedonists, because they defined pleasure as the absence of pain. Along with this, they desired the avoidance of trouble and freedom from annoyances. They saw organized religion as evil, especially the belief that the gods punished evildoers in an afterlife. In keeping with this, they were unable to accept Paul’s teaching about the resurrection.

¹³ **sn** A Stoic was a follower of the philosophy founded by Zeno (342-270 B.C.), a Phoenician who came to Athens and modified the philosophical system of the Cynics he found there. The Stoics rejected the Epicurean ideal of pleasure, stressing virtue instead. The Stoics emphasized responsibility for voluntary actions and believed risks were worth taking, but thought the actual attainment of virtue was difficult. They also believed in providence.

¹⁴ **tn** BDAG 956 s.v. συμβάλλω 1 has “converse, confer” here.

¹⁵ **tn** Grk “saying.”

¹⁶ **tn** Or “ignorant show-off.” The traditional English translation of σπερμολόγος (*spermologos*) is given in L&N 33.381 as “foolish babbler.” However, an alternate view is presented in L&N 27.19, (“a figurative extension of meaning of a term based on the practice of birds in picking up seeds) one who acquires bits and pieces of relatively extraneous information and proceeds to pass them off with pretense and show – ‘ignorant show-off, charlatan.’” A similar view is given in BDAG 937 s.v. σπερμολόγος: “in pejorative imagery of persons whose communication lacks sophistication and seems to pick up scraps of information here and there *scrapmonger*, scavenger...Engl. synonyms include ‘gossip’, ‘babbler’, ‘chatterer’; but these terms miss the imagery of unsystematic gathering.”

¹⁷ **tn** The meaning of this phrase is not clear. Literally it reads “strange deities” (see BDAG 21.0 s.v. δαιμόνιον 1). The note of not being customary is important. In the ancient world what was new was suspicious. The plural δαιμονίων (*daimoniōn*, “deities”) shows the audience grappling with Paul’s teaching that God was working through Jesus.

¹⁸ **sn** This is a parenthetical note by the author.

¹⁹ **tn** Grk “him”; the referent (Paul) has been specified in the translation for clarity.

²⁰ **tn** Or “to the council of the Areopagus.” See also the term in v. 22.

²⁰ **sn** The *Areopagus* has been traditionally understood as reference to a rocky hill near the Acropolis in Athens, although this place may well have been located in the marketplace at the foot of the hill (L&N 93.412; BDAG 129 s.v. Ἀρειος πάγος). This term does not refer so much to the place, however, as to the advisory council of Athens known as the *Areopagus*, which dealt with ethical, cultural, and religious matters, including the supervision of education and controlling the many visiting lecturers. Thus it could be translated *the council of the Areopagus*. See also the term in v. 22.

²¹ **tn** BDAG 684 s.v. ξενίζω 2 translates the substantival participle ξενίζοντα (*xenizonta*) as “astounding things Ac 17:20.”

²² **tn** Grk “these things,” but since the referent (“surprising things”) is so close, the repetition of “these things” sounds redundant in English, so the pronoun “they” was substituted in the translation.

²³ **tn** The imperfect verb ηἰκαίρου (*eukairoun*) has been translated as a customary or habitual imperfect.

²⁴ **tn** BDAG 406-7 s.v. εἰκαπέω has “used to spend their time in nothing else than telling Ac 17:21.”

²⁵ **sn** This is a parenthetical note by the author. The reference to newness may be pejorative.

17:22 So Paul stood¹ before the Areopagus and said, “Men of Athens, I see that you are very religious² in all respects.³ 17:23 For as I went around and observed closely your objects of worship,⁴ I even found an altar with this inscription:⁵ ‘To an unknown god.’ Therefore what you worship without knowing it,⁶ this I proclaim to you. 17:24 The God who made the world and everything in it,⁷ who is⁸ Lord of heaven and earth, does not live in temples made by human hands,⁹ 17:25 nor is he served by human hands, as if he needed anything,¹⁰ because he himself gives life and breath and everything to everyone.¹¹ 17:26 From one man¹² he made every nation of the human race¹³ to inhabit the entire earth,¹⁴ determining their set times¹⁵ and the

fixed limits of the places where they would live,¹⁶ 17:27 so that they would search for God and perhaps grope around¹⁷ for him and find him,¹⁸ though he is¹⁹ not far from each one of us. 17:28 For in him we live and move about²⁰ and exist, as even some of your own poets have said, ‘For we too are his offspring.’²¹ 17:29 So since we are God’s offspring, we should not think the deity²² is like gold or silver or stone, an image²³ made by human²⁴ skill²⁵ and imagination.²⁶ 17:30 Therefore, although God has overlooked²⁷ such times of ignorance,²⁸ he now commands all people²⁹ everywhere to repent,³⁰ 17:31 because he has set³¹ a day on which he is going to judge the world³² in righteousness, by a man whom he designated,³³ having provided proof to everyone by raising³⁴ him from the dead.”

¹ **tn** Grk “standing...said.” The participle ζηλώσαντες (*zēlōsantes*) has been translated as a finite verb due to requirements of contemporary English style.

² **tn** The term δεισιδαιμονεστέρους (*deisidaimonesterous*) is difficult. On the one hand it can have the positive sense of “devout,” but on the other hand it can have the negative sense of “superstitious” (BDAG 216 s.v. δεισιδαιμών). As part of a laudatory introduction (the technical rhetorical term for this introduction was *capatio*), the term is probably positive here. It may well be a “backhanded” compliment, playing on the ambiguity.

³ **tn** BDAG 513 s.v. κατά B.6 translates the phrase κατά πάντα (*kata panta*) as “in all respects.”

⁴ **tn** Or “your sanctuaries.” L&N 53.54 gives “sanctuary” (place of worship) as an alternate meaning for the word σεβάσματα (*sebasmata*).

⁵ **tn** Grk “on which was written,” but since it would have been carved in stone, it is more common to speak of an “inscription” in English. To simplify the English the relative construction with a passive verb (“on which was inscribed”) was translated as a prepositional phrase with a substantive (“inscription”).

⁶ **tn** BDAG 13 s.v. ἀγνοέω 1.b has “Abs. ὁ ἀγνοοῦντες εὔσεβείτε *what you worship without knowing it* (on the subject matter Maximus Tyr. 11, 5e: all sorts of philosophers ἴσασιν οὐκ ἐκόντες καὶ λέγουσιν ἄκοντες sc. τὸ θεῖον = they know and name God without intending to do so) Ac 17:23.” Paul, in typical Jewish Christian style, informs them of the true God, of whom their idols are an ignorant reflection.

⁷ **tn** Grk “all the things that are in it.” The speech starts with God as Creator, like 14:15.

⁸ **tn** Or “because he is.” The participle ὑπάρχων (*huparchōn*) could be either adjectival, modifying οὗτος (*houtos*, “who is Lord...”) or adverbial of cause (“because he is Lord...”). Since the participle διδούς (*didous*) in v. 25 appears to be clearly causal in force, it is preferable to understand ὑπάρχων as adjectival in this context.

⁹ **sn** On the statement *does not live in temples made by human hands* compare Acts 7:48. This has implications for idols as well. God cannot be represented by them or, as the following clause also suggests, *served by human hands*.

¹⁰ **tn** L&N 57.45 has “nor does he need anything more that people can supply by working for him.”

¹¹ **tn** Grk “he himself gives to all [people] life and breath and all things.”

¹² **sn** The *one man* refers to Adam (the word “man” is understood).

¹³ **tn** Or “mankind.” BDAG 276 s.v. ἔθνος 1 has “every nation of humankind Ac 17:26.”

¹⁴ **tn** Grk “to live over all the face of the earth.”

¹⁵ **tn** BDAG 884-85 s.v. προτάσσω has “(οἱ) προστεταγμένοι καιροὶ (*the*) fixed times Ac 17:26” here, but since the following phrase is also translated “fixed limits,” this would seem redundant in English, so the word “set” has been used instead.

¹⁶ **tn** Grk “the boundaries of their habitation.” L&N 80.5 has “fixed limits of the places where they would live” for this phrase.

¹⁷ **tn** See BDAG 1097-98 s.v. ψηλαφάω, which lists “touch, handle” and “to feel around for, grope for” as possible meanings.

¹⁸ **sn** Perhaps *grope around for him and find him*. The pagans’ struggle to know God is the point here. Conscience alone is not good enough.

¹⁹ **tn** The participle ὑπάρχοντα (*huparchonta*) has been translated as a concessive adverbial participle.

²⁰ **tn** According to L&N 15.1, “A strictly literal translation of κινέω in Ac 17:28 might imply merely moving from one place to another. The meaning, however, is generalized movement and activity; therefore, it may be possible to translate κινούμεθα as ‘we come and go’ or ‘we move about’ or even ‘we do what we do.’”

²¹ **sn** This quotation is from Aratus (ca. 310-245 B.C.), *Phaenomena* 5. Paul asserted a general relationship and accountability to God for all humanity.

²² **tn** Or “the divine being.” BDAG 446 s.v. θεῖος 1.b has “*divine being, divinity*” here.

²³ **tn** Or “a likeness.” Again idolatry is directly attacked as an affront to God and a devaluation of him.

²⁴ **tn** Grk “by the skill and imagination of man,” but ἀνθρώπου (*anthrōpou*) has been translated as an attributive genitive.

²⁵ **tn** Or “craftsmanship” (cf. BDAG 1001 s.v. τέχνη).

²⁶ **tn** Or “thought.” BDAG 336 s.v. ἐνθύμησις has “*thought, reflection, idea*” as the category of meaning here, but in terms of creativity (as in the context) the imaginative faculty is in view.

²⁷ **tn** Or “has deliberately paid no attention to.”

²⁸ **tn** Or “times when people did not know.”

²⁹ **tn** Here ἀνθρώποις (*anthrōpōis*) has been translated as a generic noun (“people”).

³⁰ **sn** *He now commands all people everywhere to repent*. God was now asking all mankind to turn to him. No nation or race was excluded.

³¹ **tn** Or “fixed.”

³² **sn** *The world* refers to the whole inhabited earth.

³³ **tn** Or “appointed.” BDAG 723 s.v. ὀρίζω 2.b has “of persons *appoint, designate, declare*: God judges the world ἐν ἀνδρὶ ᾧ ὤρισεν *through a man whom he has appointed* Ac 17:31.”

sn *A man whom he designated*. Jesus is put in the position of eschatological judge. As judge of the living and the dead, he possesses divine authority (Acts 10:42).

³⁴ **tn** The participle ἀναστήσας (*anastēsas*) indicates means here.

17:32 Now when they heard about¹ the resurrection from the dead, some began to scoff,² but others said, “We will hear you again about this.” 17:33 So Paul left the Areopagus.³ 17:34 But some people⁴ joined him⁵ and believed. Among them⁶ were Dionysius, who was a member of the Areopagus,⁷ a woman⁸ named Damaris, and others with them.

Paul at Corinth

18:1 After this⁹ Paul¹⁰ departed from¹¹ Athens¹² and went to Corinth.¹³ 18:2 There he¹⁴ found¹⁵ a Jew named Aquila,¹⁶ a native of

Pontus,¹⁷ who had recently come from Italy with his wife Priscilla, because Claudius¹⁸ had ordered all the Jews to depart from¹⁹ Rome.²⁰ Paul approached²¹ them, 18:3 and because he worked at the same trade, he stayed with them and worked with them²² (for they were tentmakers²³ by trade).²⁴ 18:4 He addressed²⁵ both Jews and Greeks in the synagogue²⁶ every Sabbath, attempting to persuade²⁷ them.

18:5 Now when Silas and Timothy arrived²⁸ from Macedonia,²⁹ Paul became wholly absorbed with proclaiming³⁰ the word, testifying³¹ to the Jews that Jesus was the Christ.³² 18:6 When they opposed him³³ and reviled

¹ **tn** The participle ἀκούσαντες (*akousantes*) has been taken temporarily.

² **tn** L&N 33.408 has “some scoffed (at him) Ac 17:32” for ἐχλεύαζον (*echleuazon*) here; the imperfect verb has been translated as an ingressive imperfect (“began to scoff”).

³ **tn** Grk “left out of their midst”; the referent (the Areopagus) has been specified in the translation for clarity.

⁴ **tn** Although the Greek word here is ἀνὴρ (*anēr*), which normally refers to males, husbands, etc., in this particular context it must have a generic force similar to that of ἀνθρώπος (*anthrōpos*), since “a woman named Damaris” is mentioned specifically as being part of this group (cf. BDAG 79 s.v. ἀνὴρ 1a).

⁵ **tn** Grk “joining him, believed.” The participle κολληθέντες (*kollēthentes*) has been translated as a finite verb due to requirements of contemporary English style. On the use of this verb in Acts, see 5:13; 8:29; 9:26; 10:28.

⁶ **tn** Grk “among whom.” Due to the length of the Greek sentence, the relative pronoun (“whom”) has been translated as a third person plural pronoun (“them”) and a new sentence begun in the translation.

⁷ **tn** Grk “the Areopagite” (a member of the council of the Areopagus). The noun “Areopagite” is not in common usage today in English. It is clearer to use a descriptive phrase “a member of the Areopagus” (L&N 11.82). However, this phrase alone can be misleading in English: “Dionysius, a member of the Areopagus, and a woman named Damaris” could be understood to refer to three people (Dionysius, an unnamed member of the Areopagus, and Damaris) rather than only two. Converting the descriptive phrase to a relative clause in English (“who was a member of the Areopagus”) removes the ambiguity.

⁸ **tn** Grk “and a woman,” but 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.

⁹ **tn** Grk “After these things.”

¹⁰ **tn** Grk “he”; the referent (Paul) has been specified in the translation for clarity.

¹¹ **tn** Or “Paul left.”

¹² **map** For location see JP1-C2; JP2-C2; JP3-C2; JP4-C2.

¹³ **sn** Corinth was the capital city of the senatorial province of Achaia and the seat of the Roman proconsul. It was located 55 mi (88 km) west of Athens. Corinth was a major rival to Athens and was the largest city in Greece at the time.

map For location see JP1-C2; JP2-C2; JP3-C2; JP4-C2.

¹⁴ **tn** Grk “And he.” 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 word “there” is not in the Greek text but is implied.

¹⁵ **tn** Grk “finding.” The participle εὐρών (*heurōn*) has been translated as a finite verb due to requirements of contemporary English style.

¹⁶ **sn** On Aquila and his wife Priscilla see also Acts 18:18, 26; Rom 16:3-4; 1 Cor 16:19; 2 Tim 4:19. In the NT “Priscilla” and “Prisca” are the same person. This author uses the full name Priscilla, while Paul uses the diminutive form Prisca.

¹⁷ **sn** Pontus was a region in the northeastern part of Asia Minor. It was a Roman province.

¹⁸ **sn** Claudius refers to the Roman emperor Tiberius Claudius Nero Germanicus, known as Claudius, who ruled from A.D. 41-54. The edict expelling the Jews from Rome was issued in A.D. 49 (Suetonius, *Claudius* 25.4).

¹⁹ **tn** Or “to leave.”

²⁰ **map** For location see JP4-A1.

²¹ **tn** Or “went to.”

²² **tn** The prepositional phrase “with them” occurs only once in the Greek text, but since it occurs between the two finite verbs (ἐμένεν, *emenen*, and ἠργάζετο, *ergazeto*) it relates (by implication) to both of them.

²³ **tn** On the term translated “tentmakers,” see BDAG 928-29 s.v. σκηνοποιός. Paul apparently manufactured tents. In contrast to the Cynic philosophers, Paul at times labored to support himself (see also v. 5).

²⁴ **sn** This is a parenthetical note by the author.

²⁵ **tn** Although the word διελέξατο (*dielexato*; from διαλέγομαι, *dialogomai*) is frequently translated “reasoned,” “disputed,” or “argued,” this sense comes from its classical meaning where it was used of philosophical disputation, including the Socratic method of questions and answers. However, there does not seem to be contextual evidence for this kind of debate in Acts 18:4. As G. Schrenk (*TDNT* 2:94-95) points out, “What is at issue is the address which any qualified member of a synagogue might give.” Other examples of this may be found in the NT in Matt 4:23 and Mark 1:21.

²⁶ **sn** See the note on *synagogue* in 6:9.

²⁷ **tn** Grk “Addressing in the synagogue every Sabbath, he was attempting to persuade both Jews and Greeks.” Because in English the verb “address” is not used absolutely but normally has an object specified, the direct objects of the verb ἔπειθεν (*epithen*) have been moved forward as the objects of the English verb “addressed,” and the pronoun “them” repeated in the translation as the object of ἔπειθεν. The verb ἔπειθεν has been translated as a conative imperfect.

²⁸ **tn** Grk “came down.”

²⁹ **sn** Macedonia was the Roman province of Macedonia in Greece.

³⁰ **tn** BDAG 971 s.v. συνέχω 6 states, “συνείχετο τῷ λόγῳ (Paul) was wholly absorbed in preaching Ac 18:5...in contrast to the activity cited in vs. 3.” The imperfect συνέχετο (*sunēicheto*) has been translated as an ingressive imperfect (“became wholly absorbed...”), stressing the change in Paul’s activity once Silas and Timothy arrived. At this point Paul apparently began to work less and preach more.

³¹ **tn** BDAG 233 s.v. διαμαρτύρομαι 2 has “testify of, bear witness to solemnly (orig. under oath)...W. acc. and inf. foll. Ac 18:5.”

³² **tn** Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

sn See the note on *Christ* in 2:31.

³³ **tn** The word “him” is not in the Greek text but is implied. Direct objects were often omitted in Greek when clear from the context, but must be supplied for the modern English reader.

him,¹ he protested by shaking out his clothes² and said to them, “Your blood³ be on your own heads! I am guiltless!⁴ From now on I will go to the Gentiles!” **18:7** Then Paul⁵ left⁶ the synagogue⁷ and went to the house of a person named Titius Justus, a Gentile who worshiped God,⁸ whose house was next door to the synagogue. **18:8** Crispus, the president of the synagogue,⁹ believed in the Lord together with his entire household, and many of the Corinthians who heard about it¹⁰ believed and were baptized.

1 tn The participle βλασφημούντων (*blasphēmountōn*) has been taken temporarily. The direct object (“him”) is implied rather than expressed and could be impersonal (“it,” referring to what Paul was saying rather than Paul himself), but the verb occurs more often in contexts involving defamation or slander against personal beings (not always God). For a very similar context to this one, compare Acts 13:45. The translation “blaspheme” is not used because in contemporary English its meaning is more narrowly defined and normally refers to blasphemy against God (not what Paul’s opponents were doing here). What they were doing was more like slander or defamation of character.

2 tn Grk “shaking out his clothes, he said to them.” L&N 16:8 translates Acts 18:6 “when they opposed him and said evil things about him, he protested by shaking the dust from his clothes.” The addition of the verb “protested by” in the translation is necessary to clarify for the modern reader that this is a symbolic action. It is similar but not identical to the phrase in Acts 13:51, where the dust from the feet is shaken off. The participle ἐκτιναζόμενος (*ektinaxamenos*) has been translated as a finite verb due to requirements of contemporary English style.

sn He protested by shaking out his clothes. A symbolic action of protest, similar but not identical to the practice of shaking the dust off one’s feet (see Acts 13:51). The two symbolic actions are related, however, since what is shaken off here is the dust raised by the feet and settling in the clothes. The meaning is, “I am done with you! You are accountable to God.”

3 sn Your blood be on your own heads! By invoking this epithet Paul declared himself not responsible for their actions in rejecting Jesus whom Paul preached (cf. Ezek 33:4; 3:6-21; Matt 23:35; 27:25).

4 tn Or “innocent.” BDAG 489 s.v. καθάρως 3.a has “guiltless Ac 18:6.”

5 tn Grk “he”; the referent (Paul) has been specified in the translation for clarity.

6 tn Grk “Then leaving from there he went.” The participle μεταβάς (*metabas*) has been translated as a finite verb due to requirements of contemporary English style.

7 tn Grk “from there”; the referent (the synagogue) has been specified in the translation for clarity.

8 tn Grk “a worshiper of God.” The clarifying phrase “a Gentile” has been supplied for clarity, and is indicated by the context, since Paul had parted company with the Jews in the previous verse. The participle σεβομένου (*sebomenou*) is practically a technical term for the category called *God-fearers*, Gentiles who worshiped the God of Israel and in many cases kept the Mosaic law, but did not take the final step of circumcision necessary to become a proselyte to Judaism. See further K. G. Kuhn, *TDNT* 6:732-34, 743-44.

sn Here yet another *Gentile* is presented as responsive to Paul’s message in Acts.

9 tn That is, “the official in charge of the synagogue”; ἀρχισυνάγωγος (*archisunagōgos*) refers to the “leader/president of a synagogue” (so BDAG 139 s.v. and L&N 53.93).

10 tn Or “who heard him,” or “who heard Paul.” The ambiguity here results from the tendency of Greek to omit direct objects, which must be supplied from the context. The problem is that no less than three different ones may be supplied here: (1) “him,” referring to Crispus, but this is not likely be-

18:9 The Lord said to Paul by a vision¹¹ in the night,¹² “Do not be afraid,¹³ but speak and do not be silent, **18:10** because I am with you, and no one will assault¹⁴ you to harm¹⁵ you, because I have many people in this city.” **18:11** So he stayed there¹⁶ a year and six months, teaching the word of God among them.¹⁷

Paul Before the Proconsul Gallio

18:12 Now while Gallio¹⁸ was proconsul¹⁹ of Achaia,²⁰ the Jews attacked Paul together²¹ and brought him before the judgment seat,²² **18:13** saying, “This man is persuading²³ people

cause there is no indication in the context that Crispus began to speak out about the Lord; this is certainly possible and even likely, but more than the text here affirms; (2) “Paul,” who had been speaking in the synagogue and presumably, now that he had moved to Titius Justus’ house, continued speaking to the Gentiles; or (3) “about it,” that is, the Corinthians who heard about Crispus’ conversion became believers. In the immediate context this last is most probable, since the two incidents are juxtaposed. Other, less obvious direct objects could also be supplied, such as “heard the word of God,” “heard the word of the Lord,” etc., but none of these are obvious in the immediate context.

11 sn Frequently in Acts such a vision will tell the reader where events are headed. See Acts 10:9-16 and 16:9-10 for other accounts of visions.

12 tn BDAG 682 s.v. νύξ 1.c has “W. prep. ἐν v. at night, in the night...Ac 18:9.”

13 tn The present imperative here (with negation) is used (as it normally is) of a general condition (BDF §335).

14 tn BDAG 384 s.v. ἐπιτίθημι 2 has “to set upon, attack, lay a hand on” here, but “assault” is a contemporary English equivalent very close to the meaning of the original.

15 tn Or “injure.”

16 tn The word “there” is not in the Greek text, but is implied.

17 tn See BDAG 326-27 s.v. ἐν 1.d. However, it is also possible that ἐν (*en*) followed by the dative here stands for the ordinary dative (“to them”).

18 sn Gallio was proconsul of Achaia from A.D. 51-52. This date is one of the firmly established dates in Acts. Lucius Junius Gallio was the son of the rhetorician Seneca and the brother of Seneca the philosopher. The date of Gallio’s rule is established from an inscription (W. Dittenberger, ed., *Sylloge Inscriptionum Graecarum* 2.3 no. 8). Thus the event mentioned here is probably to be dated July-October A.D. 51.

19 sn The *proconsul* was the Roman official who ruled over a province traditionally under the control of the Roman senate.

20 sn *Achaia* was a Roman province created in 146 B.C. that included the most important parts of Greece (Attica, Boeotia, and the Peloponnese).

21 tn Grk “with one accord.”

22 tn Although BDAG 175 s.v. βήμα 3 gives the meaning “tribunal” for this verse and a number of modern translations use similar terms (“court,” NIV; “tribunal,” NRSV), there is no need for an alternative translation here since the *bema* was a standard feature in Greco-Roman cities of the time.

sn The *judgment seat* (βήμα, *bēma*) was a raised platform mounted by steps and sometimes furnished with a seat, used by officials in addressing an assembly or making pronouncements, often on judicial matters. The judgment seat was a familiar item in Greco-Roman culture, often located in the *agora*, the public square or marketplace in the center of a city. So this was a very public event.

23 tn Or “inciting.”

to worship God in a way contrary to¹ the law!” **18:14** But just as Paul was about to speak,² Gallio said to the Jews, “If it were a matter of some crime or serious piece of villainy,³ I would have been justified in accepting the complaint⁴ of you Jews,⁵ **18:15** but since it concerns points of disagreement⁶ about words and names and your own law, settle⁷ it yourselves. I will not be⁸ a judge of these things!” **18:16** Then he had them forced away⁹ from the judgment seat.¹⁰ **18:17** So they all seized Sosthenes, the president of the synagogue,¹¹ and began to beat¹² him in front of the judgment seat.¹³ Yet none of these things were of any concern¹⁴ to Gallio.

Paul Returns to Antioch in Syria

18:18 Paul, after staying¹⁵ many more days in Corinth,¹⁶ said farewell to¹⁷ the brothers and

¹ **tn** Grk “worship God contrary to.” BDAG 758 s.v. παρά C.6 has “against, contrary to” for Acts 18:13. The words “in a way” are not in the Greek text, but are a necessary clarification to prevent the misunderstanding in the English translation that worshipping God was in itself contrary to the law. What is under dispute is the *manner* in which God was being worshiped, that is, whether Gentiles were being required to follow all aspects of the Mosaic law, including male circumcision. There is a hint of creating public chaos or disturbing Jewish custom here since Jews were the ones making the complaint. Luke often portrays the dispute between Christians and Jews as within Judaism.

² **tn** Grk “about to open his mouth” (an idiom).

³ **tn** BDAG 902 s.v. ῥαδιούργημα states, “From the sense ‘prank, knavery, roguish trick, slick deed’ it is but a short step to that of a serious misdeed, *crime, villainy...a serious piece of villainy* Ac 18:14 (w. ἀδικημα).”

⁴ **tn** According to BDAG 78 s.v. ἀνεχώ 3 this is a legal technical term: “Legal t.t. κατά λόγον ἂν ἀνεχώρησεν ὑμῶν / would have been justified in accepting your complaint Ac 18:14.”

⁵ **tn** Grk “accepting your complaint, O Jews.”

⁶ **tn** Or “dispute.”

⁷ **tn** Grk “see to it” (an idiom).

⁸ **tn** Or “I am not willing to be.” Gallio would not adjudicate their religious dispute.

⁹ **tn** Grk “driven away,” but this could result in a misunderstanding in English (“driven” as in a cart or wagon?). “Forced away” conveys the idea; Gallio rejected their complaint. In contemporary English terminology the case was “thrown out of court.” The verb ἀπέλασεν (*apelasen*) has been translated as a causative since Gallio probably did not perform this action in person, but ordered his aides or officers to remove the plaintiffs.

¹⁰ **sn** See the note on the term *judgment seat* in 18:12.

¹¹ **tn** That is, “the official in charge of the synagogue”; ἀρχισυνάγωγος (*archisynagōgos*) refers to the “leader/president of a synagogue” (so BDAG 139 s.v. and L&N 53.93).

sn See the note on *synagogue* in 6:9.

¹² **tn** The imperfect verb ἐτυπτον (*etupton*) has been translated as an ingressive imperfect.

¹³ **sn** See the note on the term *judgment seat* in 18:12.

¹⁴ **tn** L&N 25.223 has “none of these things were of any concern to Gallio” Ac 18:17.”

sn Rome was officially indifferent to such disputes. Gallio understood how sensitive some Jews would be about his meddling in their affairs. This is similar to the way Pilate dealt with Jesus. In the end, he let the Jewish leadership and people make the judgment against Jesus.

¹⁵ **tn** The participle προσμείνας (*prosmeinas*) is taken temporarily.

¹⁶ **map** For location see JP1-C2; JP2-C2; JP3-C2; JP4-C2.

¹⁷ **tn** Or “Corinth, took leave of.” Grk “saying farewell to”;

sailed away to Syria accompanied by¹⁸ Priscilla and Aquila.¹⁹ He²⁰ had his hair cut off²¹ at Cenchrea²² because he had made a vow.²³ **18:19** When they reached Ephesus,²⁴ Paul²⁵ left Priscilla and Aquila²⁶ behind there, but he himself went²⁷ into the synagogue²⁸ and addressed²⁹ the Jews. **18:20** When they asked him to stay longer, he would not consent,³⁰ **18:21** but said

the participle ἀποταξάμενος (*apotaxamenos*) has been translated as a finite verb due to requirements of contemporary English style.

¹⁸ **tn** Grk “Syria, and with him.”

¹⁹ **sn** See the note on *Aquila* in 18:2.

²⁰ **tn** Or “Aquila, who.” The relationship of the participle κειράμενος (*keiramenos*) is difficult to determine. Traditionally it is taken to refer to Paul, meaning that Paul had his hair cut off because of the vow. However, due to the proximity of the noun Ἀκύλας (*Akulas*) and the reversal of the normal order (Aquila and Priscilla, Acts 17:34), the participle is taken as adjectival referring to Aquila by H. Greeven, *TDNT* 2:777, n. 11. The later references to Paul in Jerusalem (Acts 21:23) do not resolve the problem, because the cutting of Paul’s own hair, while it may be implied, is not specifically mentioned in connection with the completion of the vows made by the other four.

²¹ **tn** The word “off” is supplied in the translation to indicate that this was not a normal haircut, but the shaving of the head connected with taking the vow (see Acts 21:24).

²² **tn** That is, “before he sailed from Cenchrea.”

sn *Cenchrea* was one of the seaports for the city of Corinth, on the eastern side of the Isthmus of Corinth, on the Aegean Sea. It was 7 mi (1.1 km) east of Corinth.

²³ **sn** *He had made a vow.* It is debated whether this vow is a private vow of thanksgiving or the Nazirite vow, because it is not clear whether the Nazirite vow could be taken outside Jerusalem. Some have cited the Mishnah (*m. Nazir* 3:6, 5:4) to argue that the shaving of the hair can occur outside Jerusalem, and Josephus, *J. W.* 2.15.1 (2.313) is sometimes suggested as a parallel, but these references are not clear. H. Greeven, *TDNT* 2:777, is certain that this refers to the Nazirite vow. Regardless, it is clear that Paul reflected his pious dependence on God.

²⁴ **sn** *Ephesus* was an influential city in Asia Minor. It was the location of the famous temple of Artemis. In 334 b.c. control of the city had passed to Alexander the Great, who contributed a large sum to the building of a new and more elaborate temple of Artemis, which became one of the seven wonders of the ancient world and lasted until destroyed by the Goths in A.D. 263. This major port city would be reached from Corinth by ship. It was 250 mi (400 km) east of Corinth by sea.

map For location see JP1-D2; JP2-D2; JP3-D2; JP4-D2.

²⁵ **tn** Grk “he”; the referent (Paul) has been specified in the translation for clarity.

²⁶ **tn** Grk “left them”; the referents (Priscilla and Aquila) have been specified in the translation for clarity.

²⁷ **tn** Grk “going”; the participle εἰσελθῶν (*eiselthōn*) has been translated as a finite verb due to requirements of contemporary English style.

²⁸ **sn** See the note on *synagogue* in 6:9.

²⁹ **tn** Although the word διελέξατο (*dielexato*; from διαλέγομαι, *dialogomai*) is frequently translated “reasoned,” “disputed,” or “argued,” this sense comes from its classical meaning where it was used of philosophical disputation, including the Socratic method of questions and answers. However, there does not seem to be contextual evidence for this kind of debate in Acts 18:19. As G. Schrenk (*TDNT* 2:94-95) points out, “What is at issue is the address which any qualified member of a synagogue might give.” Other examples of this may be found in the NT in Matt 4:23 and Mark 1:21.

³⁰ **sn** *He would not consent.* Paul probably refused because he wanted to reach Jerusalem for the festival season before the seas became impassable during the winter.

farewell to¹ them and added,² “I will come back³ to you again if God wills.”⁴ Then⁵ he set sail from Ephesus, 18:22 and when he arrived⁶ at Caesarea,⁷ he went up and greeted⁸ the church at Jerusalem⁹ and then went down to Antioch.¹⁰ 18:23 After he spent¹¹ some time there, Paul left and went through the region of Galatia¹² and Phrygia,¹³ strengthening all the disciples.

Apollos Begins His Ministry

18:24 Now a Jew named Apollos, a native of Alexandria, arrived in Ephesus.¹⁴ He was an

¹ **tn** Or “but took leave of.”

² **tn** *Grk* “and saying”; the participle εἰπών (*eipōn*) has been translated as “added” rather than “said” to avoid redundancy with the previous “said farewell.” The participle εἰπών has been translated as a finite verb due to requirements of contemporary English style.

³ **tn** Or “will return.”

⁴ **tn** The participle θέλοντος (*thelontos*), a genitive absolute construction, has been translated as a conditional adverbial participle. Again Paul acts in dependence on God.

⁵ **tn** A new sentence was begun here in the translation due to the length of the sentence in Greek and the requirements of contemporary English style, which generally uses shorter sentences.

⁶ **tn** 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 Ac 18:22; 21:3; 27:5.”

⁷ **sn** 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 a sea voyage of 620 mi (990 km).

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

⁸ **tn** *Grk* “going up and greeting.” The participles ἀναβάς (*anabas*) and ἀσπασάμενος (*aspasamenos*) are translated as finite verbs due to requirements of contemporary English style.

⁹ **tn** The words “at Jerusalem” are not in the Greek text, but are implied by the participle ἀναβάς (*anabas*). The expression “go up” refers almost exclusively to the direction of Jerusalem, while the corresponding “go down” (κατέβη, *katebē*) refers to directions away from Jerusalem. Both expressions are based on a Hebrew idiom. Assuming Jerusalem is meant, this is another indication of keeping that key church informed. If Jerusalem is not referred to here, then Caesarea is in view. Paul was trying to honor a vow, which also implies a visit to Jerusalem.

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

¹⁰ **sn** *Went down to Antioch.* The city of Antioch in Syria lies due north of Jerusalem. In Western languages it is common to speak of north as “up” and south as “down,” but the NT maintains the Hebrew idiom which speaks of any direction away from Jerusalem as down (since Mount Zion was thought of in terms of altitude). This marks the end of the second missionary journey which began in Acts 15:36. From Caesarea to Antioch is a journey of 280 mi (450 km).

map For location see JP1-F2; JP2-F2; JP3-F2; JP4-F2.

¹¹ **tn** *Grk* “Having spent”; the participle ποιήσας (*poiēsas*) is taken temporally.

¹² **sn** *Galatia* refers to either (1) the region of the old kingdom of Galatia in the central part of Asia Minor, or (2) the Roman province of Galatia, whose principal cities in the 1st century were Ancyra and Pisidian Antioch. The exact extent and meaning of this area has been a subject of considerable controversy in modern NT studies.

¹³ **sn** *Phrygia* was a district in central Asia Minor west of Pisidia. See Acts 16:6.

¹⁴ **map** For location see JP1-D2; JP2-D2; JP3-D2; JP4-D2.

eloquent speaker,¹⁵ well-versed¹⁶ in the scriptures. 18:25 He had been instructed in¹⁷ the way of the Lord, and with great enthusiasm¹⁸ he spoke and taught accurately the facts¹⁹ about Jesus, although he knew²⁰ only the baptism of John. 18:26 He began to speak out fearlessly²¹ in the synagogue,²² but when Priscilla and Aquila²³ heard him, they took him aside²⁴ and explained the way of God to him more accurately. 18:27 When Apollos²⁵ wanted to cross over to Achaia,²⁶ the brothers encouraged²⁷ him²⁸ and wrote to the disciples to welcome him. When he arrived, he²⁹ assisted greatly those who

¹⁵ **tn** Or “was a learned man.” In this verse λόγιος (*logios*) can refer to someone who was an attractive and convincing speaker, a rhetorician (L&N 33.32), or it can refer to the person who has acquired a large part of the intellectual heritage of a given culture (“learned” or “cultured.” L&N 27.20, see also BDAG 598 s.v. λόγιος which lists both meanings as possible here). The description of Apollos’ fervent speaking in the following verses, as well as implications from 1 Cor 1-4, where Paul apparently compares his style and speaking ability with that of Apollos, suggests that eloquent speaking ability or formal rhetorical skill are in view here. This clause has been moved from its order in the Greek text (*Grk* “a certain Jew named Apollos, a native of Alexandria, an eloquent speaker, arrived in Ephesus, who was powerful in the scriptures”) and paired with the last element (“powerful in the scriptures”) due to the demands of clarity and contemporary English style.

¹⁶ **tn** *Grk* “powerful.” BDAG 264 s.v. δυνατός 1.b has “in the Scriptures = well-versed 18:24.”

¹⁷ **tn** Or “had been taught.”

¹⁸ **tn** *Grk* “and boiling in spirit” (an idiom for great eagerness or enthusiasm; BDAG 426 s.v. ζέω).

¹⁹ **tn** *Grk* “the things.”

²⁰ **tn** *Grk* “knowing”; the participle ἐπιστάμενος (*epistamenos*) has been translated as a concessive adverbial participle.

²¹ **tn** Or “boldly.” This is a frequent term in Acts (9:27-28; 13:46; 14:3; 19:8; 26:26).

²² **sn** See the note on *synagogue* in 6:9.

²³ **sn** *Priscilla and Aquila.* This key couple, of which *Priscilla* was an important enough figure to be mentioned by name, instructed Apollos about the most recent work of God. See also the note on *Aquila* in 18:2.

²⁴ **tn** BDAG 883 s.v. προσλαμβάνω 3 has “take aside, mid. τινά someone...So prob. also Ac 18:26: Priscilla and Aquila take Apollos aside to teach him undisturbed.”

²⁵ **tn** *Grk* “he”; the referent (Apollos) has been specified in the translation for clarity.

²⁶ **sn** *To cross over to Achaia.* Achaia was organized by the Romans as a separate province in 27 b.c. and was located across the Aegean Sea from Ephesus. The city of Corinth was in Achaia.

²⁷ **tn** *Grk* “encouraging [him], the brothers wrote.” The participle προτρέψαμενοι (*protrepsemenoi*) has been translated as a finite verb due to requirements of contemporary English style. This was the typical letter of commendation from the Ephesians to the Achaeans.

²⁸ **tn** The word “him” is not in the Greek text, but is implied. Direct objects were often omitted in Greek when clear from the context, but must be supplied for the modern English reader.

²⁹ **tn** *Grk* “who, when he arrived.” Because of the length and complexity of the Greek sentence, the relative pronoun (“who”) was replaced with the pronoun “he” and a new sentence begun in the translation.

had believed by grace, 18:28 for he refuted the Jews vigorously¹ in public debate,² demonstrating from the scriptures that the Christ³ was Jesus.⁴

Disciples of John the Baptist at Ephesus

19:1 While⁵ Apollos was in Corinth,⁶ Paul went through the inland⁷ regions⁸ and came to Ephesus.⁹ He¹⁰ found some disciples there¹¹ 19:2 and said to them, “Did you receive the Holy Spirit when you believed?”¹² They replied,¹³ “No, we have not even¹⁴ heard that there is a Holy Spirit.” 19:3 So Paul¹⁵ said, “Into what then were you baptized?” “Into John’s baptism,” they replied.¹⁶ 19:4 Paul said, “John baptized with a baptism of repentance, telling the people to be-

lieve in the one who was to come after him,¹⁷ that is, in Jesus.” 19:5 When they heard this, they were baptized in the name of the Lord Jesus, 19:6 and when Paul placed¹⁸ his hands on them, the Holy Spirit came¹⁹ upon them, and they began to speak²⁰ in tongues and to prophesy.²¹ 19:7 (Now there were about twelve men in all.)²²

Paul Continues to Minister at Ephesus

19:8 So Paul²³ entered²⁴ the synagogue²⁵ and spoke out fearlessly²⁶ for three months, addressing²⁷ and convincing²⁸ them about the kingdom of God.²⁹ 19:9 But when³⁰ some were stubborn³¹ and refused to believe, reviling³² the Way³³ before the congregation, he left³⁴ them and took the

¹ **tn** Or “vehemently.” BDAG 414 s.v. εὐτόνως has “vigorously, vehemently...εὐ. διακατελέγγχεσθαί τιμι *refute* someone vigorously Ac 18:28.”

² **tn** L&N 33.442 translates the phrase τοῖς Ἰουδαίοις διακατηλέγγετο δημοσίᾳ (*tois Ioudaiois diakatēlēngcheto dēmosia*) as “he defeated the Jews in public debate.” On this use of the term δημόσιος (*dēmosios*) see BDAG 223 s.v. 2.

³ **tn** Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.” Again the issue is identifying the Christ as Jesus (see 5:42; 8:5; 9:22; 18:5).

sn See the note on *Christ* in 2:31.

⁴ **tn** Although many English translations have here “that Jesus was the Christ,” in the case of two accusatives following a copulative infinitive, the first would normally be the subject and the second the predicate nominative. Additionally, the first accusative here (τὸν χριστόν, *ton christon*) has the article, a further indication that it should be regarded as subject of the infinitive.

⁵ **tn** *Grk* “It happened that while.” The introductory phrase ἐγένετο (*egeneto*, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

⁶ **map** For location see JP1-C2; JP2-C2; JP3-C2; JP4-C2.

⁷ **tn** Or “interior.”

⁸ **tn** BDAG 92 s.v. ἄνωπερικός has “upper τὰ ἄ. μέρη the upper (i.e. inland) country, the interior Ac 19:1.”

⁹ **map** For location see JP1-D2; JP2-D2; JP3-D2; JP4-D2.

¹⁰ **tn** *Grk* “and found.” Because of the length of the Greek sentence and the sequencing with the following verse the conjunction καί (*kai*) has not been translated here. Instead a new English sentence is begun.

¹¹ **tn** The word “there” is not in the Greek text but is implied.

¹² **tn** The participle πιστεύσαντες (*pisteusantes*) is taken temporally.

¹³ **tn** *Grk* “they [said] to him” (the word “said” is implied in the Greek text).

¹⁴ **tn** This use of ἄλλά (*alla*) is ascensive and involves an ellipsis (BDAG 45 s.v. ἄλλά 3): “No, [not only did we not receive the Spirit,] but also we have not heard that there is a Holy Spirit.” However, this is lengthy and somewhat awkward in English, and the ascensive meaning can be much more easily represented by including the word “even” after the negation. Apparently these disciples were unaware of the provision of the Spirit that is represented in baptism. The language sounds like they did not know about a Holy Spirit, but this seems to be only linguistic shorthand for not knowing about the Spirit’s presence (Luke 3:15-18). The situation is parallel to that of Apollos. Apollos and these disciples represent those who “complete” their transition to messianic faith as Jews.

¹⁵ **tn** *Grk* “he”; the referent (Paul) has been specified in the translation for clarity.

¹⁶ **tn** *Grk* “they said.”

¹⁷ **sn** These disciples may have had their contact with John early on in the Baptist’s ministry before Jesus had emerged. This is the fifth time Luke links John the Baptist and Jesus (Acts 1:5; 11:16; 13:25; 18:25).

¹⁸ **tn** Or “laid.”

¹⁹ **sn** The coming of the *Holy Spirit* here is another case where the Spirit comes and prophecy results in Acts (see Acts 2). Paul’s action parallels that of Peter (Acts 8) and not just with Gentiles.

²⁰ **tn** The imperfect verb ἐλάλουν (*elaloun*) has been translated as an ingressive imperfect.

²¹ **tn** The imperfect verb ἐπροφήτεουν (*eprophēteoun*) has been translated as an ingressive imperfect.

²² **sn** This is a parenthetical note by the author.

²³ **tn** *Grk* “he”; the referent (Paul) has been specified in the translation for clarity.

²⁴ **tn** *Grk* “So entering the synagogue, he spoke out fearlessly.” The participle εἰσελθὼν (*eiselthōn*) has been translated as a finite verb due to requirements of contemporary English style.

²⁵ **sn** See the note on *synagogue* in 6:9.

²⁶ **tn** Or “boldly.”

²⁷ **tn** Although the word διελέξατο (*dielexato*; from διαλέγομαι, *dielegomai*) is frequently translated “reasoned,” “disputed,” or “argued,” this sense comes from its classical meaning where it was used of philosophical disputation, including the Socratic method of questions and answers. However, there does not seem to be contextual evidence for this kind of debate in Acts 19:8. As G. Schrenk (*TDNT* 2:94-95) points out, “What is at issue is the address which any qualified member of a synagogue might give.” Other examples of this may be found in the NT in Matt 4:23 and Mark 1:21.

²⁸ **tn** Or “addressing them persuasively.” The two participles διαλεγόμενος and πείθων (*dielegomenos* and *peithōn*) can be understood as a hendiadys (so NIV, NRSV), thus, “addressing them persuasively.”

²⁹ **sn** To talk about Jesus as the Christ who has come is to talk about the *kingdom of God*. This is yet another summary of the message like that in 18:28.

³⁰ **tn** BDAG 1105-6 s.v. ὡς 8.b lists this use as a temporal conjunction.

³¹ **tn** Or “some became hardened.” See BDAG 930 s.v. σκληρύνω b and Acts 7:51-53.

³² **tn** Or “speaking evil of.” BDAG 500 s.v. κακολογέω has “speak evil of, revile, insult...τι someth. τὴν ὁδὸν the Way (i.e. Christian way of life) Ac 19:9.”

³³ **sn** *The Way* refers to the Christian movement (Christianity). Luke frequently refers to it as “the Way” (Acts 9:2; 18:25-26; 19:23; 22:4; 24:14, 22).

³⁴ **tn** *Grk* “leaving them, he took.” The participle ἀποστὰς (*apostas*) has been translated as a finite verb due to requirements of contemporary English style.

disciples with him,¹ addressing² them every day³ in the lecture hall⁴ of Tyrannus. **19:10** This went on for two years, so that all who lived in the province of Asia,⁵ both Jews and Greeks, heard the word of the Lord.⁶

The Seven Sons of Sceva

19:11 God was performing extraordinary⁷ miracles by Paul's hands, **19:12** so that when even handkerchiefs or aprons that had touched his body⁸ were brought⁹ to the sick, their diseases left them and the evil spirits went out of them.¹⁰ **19:13** But some itinerant¹¹ Jewish exorcists tried to invoke the name¹² of the Lord Jesus over those who were possessed by¹³ evil spirits,

1 tn The words "with him" are not in the Greek text, but are implied.

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

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

4 tn The "lecture hall" was a place where teachers and pupils met. The term is a NT *hapax legomenon* (BDAG 982 s.v. σχολή). L&N 7.14 notes, "it is better to use a translation such as 'lecture hall' rather than 'school,' since one does not wish to give the impression of the typical classroom situation characteristic of present-day schools."

5 tn 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 The expression *all who lived in the province of Asia* is good Semitic hyperbole (see Col 1:7, "all the world"). The message was now available to the region.

6 sn The word of the Lord is a technical expression in OT literature, often referring to a divine prophetic utterance (e.g., Gen 15:1, Isa 1:10, Jonah 1:1). In the NT it occurs 15 times: 3 times as ῥῆμα τοῦ κυρίου (*rhēma tou kuriou*; Luke 22:61, Acts 11:16, 1 Pet 1:25) and 12 times as λόγος τοῦ κυρίου (*logos tou kuriou*; here and in Acts 8:25; 13:44, 48, 49; 15:35, 36; 16:32; 19:20; 1 Thess 1:8, 4:15; 2 Thess 3:1). As in the OT, this phrase focuses on the prophetic nature and divine origin of what has been said.

7 tn BDAG 1019 s.v. τυγχάνω 2.d states, "δυνάμεις οὗ τὰς τυχοῦσας extraordinary miracles Ac 19:11."

8 tn Or "skin" (the outer surface of the body).

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

10 tn The words "of them" are not in the Greek text, but are implied.

11 tn Grk "some Jewish exorcists who traveled about." The adjectival participle περιερχομένων (*perierchomenōn*) has been translated as "itinerant."

12 tn Grk "to name the name."

13 tn Grk "who had." Here ἔχω (*echō*) is used of demon possession, a common usage according to BDAG 421 s.v. ἔχω 7.a.a.

saying, "I sternly warn¹⁴ you by Jesus whom Paul preaches." **19:14** (Now seven sons of a man named¹⁵ Sceva, a Jewish high priest, were doing this.)¹⁶ **19:15** But the evil spirit replied to them,¹⁷ "I know about Jesus¹⁸ and I am acquainted with¹⁹ Paul, but who are you?"²⁰ **19:16** Then the man who was possessed by²¹ the evil spirit jumped on²² them and beat them all into submission.²³ He prevailed²⁴ against them so that they fled from that house naked and wounded. **19:17** This became known to all who lived in Ephesus,²⁵ both Jews and Greeks; fear came over²⁶ them all, and the name of the Lord Jesus was praised.²⁷ **19:18** Many of those who had believed came forward,²⁸ confessing and making their deeds known.²⁹ **19:19** Large numbers³⁰ of those

14 sn The expression *I sternly warn you* means "I charge you as under oath."

15 tn Grk "a certain Sceva."

16 sn Within the sequence of the narrative, this amounts to a parenthetical note by the author.

17 tn Grk "answered and said to them." The expression, redundant in English, has been simplified to "replied."

18 tn Grk "Jesus I know about." Here Ἰησοῦν (*Iēsoun*) is in emphatic position in Greek, but placing the object first is not normal in contemporary English style.

19 tn BDAG 380 s.v. ἐπίσταμαι 2 has "know, be acquainted with τινά...τὸν Παῦλον Ac 19:15." Here the translation "be acquainted with" was used to differentiate from the previous phrase which has γινώσκω (*ginōskō*).

20 sn *But who are you?* This account shows how the power of Paul was so distinct that parallel claims to access that power were denied. In fact, such manipulation, by those who did not know Jesus, was judged (v. 16). The indirect way in which the exorcists made the appeal shows their distance from Jesus.

21 tn Grk "in whom the evil spirit was."

22 tn Grk "the man in whom the evil spirit was, jumping on them." The participle ἐφαλόμενος (*ephalomenos*) has been translated as a finite verb due to requirements of contemporary English style. L&N 15.239 has "ἐφαλόμενος ὁ ἄνθρωπος ἐπ' αὐτούς 'the man jumped on them' Ac 19:16."

23 tn Grk "and beating them all into submission." The participle κατακυριεύσας (*katakurieusas*) has been translated as a finite verb due to requirements of contemporary English style. According to W. Foerster, TDNT 3:1098, the word means "the exercise of dominion against someone, i.e., to one's own advantage." These exorcists were shown to be powerless in comparison to Jesus who was working through Paul.

24 tn BDAG 484 s.v. ἰσχύω 3 has "win out, prevail...κατὰ τινος over, against someone Ac 19:16."

25 map For location see JP1-D2; JP2-D2; JP3-D2; JP4-D2.

26 tn Grk "fell on." BDAG 377 s.v. ἐπιπίπτω 2 has "φόβος ἐ. ἐπὶ τινα fear came upon someone...Ac 19:17."

27 tn Or "exalted."

28 tn Grk "came"; the word "forward" is supplied in the translation to clarify the meaning and to conform to the contemporary English idiom.

29 tn Or "confessing and disclosing their deeds." BDAG 59 s.v. ἀναγγέλλω 2 has "W. ἐξομολογίσθαι: ἅ τὰς πράξεις αὐτὸν make their deeds known Ac 19:18."

sn *Making their deeds known.* Ephesus was a major pagan religious center with much syncretistic "magical" practice. Coming to Jesus changed the lives and attitudes of these believers, creating a social impact.

30 tn BDAG 472 s.v. ἱκανός 4.a has "many, quite a few" for ἱκανοί (*hikanoi*) in this verse.

who had practiced magic⁴ collected their books² and burned them up in the presence of everyone.³ When⁴ the value of the books was added up, it was found to total fifty thousand silver coins.⁵ **19:20** In this way the word of the Lord⁶ continued to grow in power⁷ and to prevail.⁸

A Riot in Ephesus

19:21 Now after all these things had taken place,⁹ Paul resolved¹⁰ to go to Jerusalem,¹¹ passing through Macedonia¹² and Achaia.¹³ He said,¹⁴ “After I have been there, I must also see Rome.”¹⁵ **19:22** So after sending¹⁶ two of his

assistants,¹⁷ Timothy and Erastus, to Macedonia,¹⁸ he himself stayed on for a while in the province of Asia.¹⁹

19:23 At²⁰ that time²¹ a great disturbance²² took place concerning the Way.²³ **19:24** For a man named Demetrius, a silversmith who made silver shrines²⁴ of Artemis,²⁵ brought a great deal²⁶ of business²⁷ to the craftsmen. **19:25** He gathered²⁸ these²⁹ together, along with the workmen in similar trades,³⁰ and said, “Men, you know that our prosperity³¹ comes from this business. **19:26** And you see and hear that this Paul has persuaded³² and turned away³³ a large crowd,³⁴ not only in Ephesus³⁵ but in practically

¹ tn On this term see BDAG 800 s.v. περίεργος 2.

² tn Or “scrolls.”

³ tn Or “burned them up publicly.” L&N 14.66 has “they brought their books together and burned them up in the presence of everyone” Ac 19:19.”

⁴ tn Grk “and when.” Because of the length of the Greek sentence, the conjunction καί (*hai*) has not been translated here. Instead a new English sentence is begun.

⁵ tn Or “fifty thousand silver drachmas” (about \$10,000 US dollars). BDAG 128 s.v. ἀργύριον 2.c states, “ἀργύριον μυριάδας πέντε 50,000 (Attic silver) drachmas Ac 19:19.” Another way to express the value would be in sheep: One drachma could buy one sheep. So this many drachmas could purchase a huge flock of sheep. A drachma also equals a denarius, or a day’s wage for the average worker. So this amount would be equal to 50,000 work days or in excess of 8,300 weeks of labor (the weeks are calculated at six working days because of the Jewish cultural context). The impact of Christianity on the Ephesian economy was considerable (note in regard to this the concerns expressed in 19:26-27).

⁶ sn The word of the Lord is a technical expression in OT literature, often referring to a divine prophetic utterance (e.g., Gen 15:1; Isa 1:10; Jonah 1:1). In the NT it occurs 15 times: 3 times as ῥῆμα τοῦ κυρίου (*rhēma tou kuriou*; Luke 22:61; Acts 11:16; 1 Pet 1:25) and 12 times as λόγος τοῦ κυρίου (*logos tou kuriou*; here and in Acts 8:25; 13:44, 48, 49; 15:35, 36; 16:32; 19:10; 1 Thess 1:8, 4:15; 2 Thess 3:1). As in the OT, this phrase focuses on the prophetic nature and divine origin of what has been said.

⁷ tn The imperfect verb ἔωξανεν (*ēuxanen*) has been translated as a progressive imperfect, as has the following verb ἴσχυεν (*ischuen*).

⁸ sn The word of the Lord...to prevail. Luke portrays the impact of Christianity in terms of the Lord’s transforming power in the lives of individuals.

⁹ tn Grk “all these things had been fulfilled.”

¹⁰ tn Grk “Paul purposed in [his] spirit” (an idiom). According to BDAG 1003 s.v. τίθημι 1.b.ε the entire idiom means “to resolve” (or “decide”): “ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι w. inf. foll. Paul resolved 19:21.”

¹¹ map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

¹² sn Macedonia was the Roman province of Macedonia in Greece.

¹³ sn Achaia was the Roman province of Achaia located across the Aegean Sea from Ephesus. Its principal city was Corinth.

¹⁴ tn Grk “Achaia, saying.” Because of the length of the Greek sentence and the awkwardness in English of having two participial clauses following one another (“passing through...saying”), the participle εἰπὼν (*eipōn*) has been translated as a finite verb and a new sentence begun here in the translation.

¹⁵ sn This is the first time Paul mentions Rome. He realized the message of Christianity could impact that society even at its heights.

map For location see JP4-A1.

¹⁶ tn The aorist participle ἀποστείλας (*aposteilas*) has been taken temporally reflecting action antecedent to that of

the main verb (ἐπέσχευεν, *epeschēn*).

¹⁷ tn Grk “two of those who ministered to him.”

¹⁸ sn Macedonia was the Roman province of Macedonia in Greece.

¹⁹ tn 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.

²⁰ tn Grk “There happened at that time.” The introductory phrase ἐγένετο (*egeneto*, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated. Instead the verb “took place” has been supplied in the translation.

²¹ tn BDAG 512 s.v. κατά B.2.a, “in definite indications of time...Of the past: κ. ἐκείνον τὸν καιρὸν at that time, then...Ac 12:1; 19:23.”

²² tn Grk “no little disturbance” (an idiom; see BDAG 991 s.v. τάρραχος 2).

²³ sn The Way refers to the Christian movement (Christianity).

²⁴ tn BDAG 665 s.v. ναός 1.a states, “Specif. of temples: of replicas of the temple of Artemis at Ephesus 19:24...but here, near ἱερὸν vs. 27...ναός can be understood in the more restricted sense shrine, where the image of the goddess stood.”

²⁵ sn Artemis was the name of a Greek goddess worshiped particularly in Asia Minor, whose temple, one of the seven wonders of the ancient world, was located just outside the city of Ephesus.

²⁶ tn Grk “brought not a little business” (an idiom).

²⁷ sn A great deal of business. The charge that Christianity brought economic and/or social upheaval was made a number of times in Acts: 16:20-21; 17:6-7; 18:13.

²⁸ tn Grk “gathering.” The participle συναθροίσας (*sunathroisās*) has been translated as a finite verb due to requirements of contemporary English style.

²⁹ tn Grk “whom”; because of the length and complexity of the Greek sentence, the relative pronoun (“whom”) has been replaced with a pronoun (“these”) and a new sentence begun in the translation.

³⁰ sn Workmen in similar trades. In effect, Demetrius gathered the Ephesian chamber of commerce together to hear about the threat to their prosperity.

³¹ tn Another possible meaning is “that this business is an easy way for us to earn a living.”

³² tn Grk “persuading.” The participle πείσας (*peisas*) has been translated as a finite verb due to requirements of contemporary English style.

³³ tn Or “misled.”

³⁴ tn BDAG 472 s.v. ἱκανός 3.a has “of pers. ὄχλος a large crowd...Ac 11:24, 26; 19:26.”

³⁵ map For location see JP1-D2; JP2-D2; JP3-D2; JP4-D2.

all of the province of Asia,⁴ by saying² that gods made by hands are not gods at all.³ **19:27** There is danger not only that this business of ours will come into disrepute,⁴ but also that the temple of the great goddess Artemis⁵ will be regarded as nothing,⁶ and she whom all the province of Asia⁷ and the world worship will suffer the loss of her greatness.⁸

19:28 When⁹ they heard¹⁰ this they became enraged¹¹ and began to shout,¹² “Great is Artemis¹³ of the Ephesians!” **19:29** The¹⁴ city was filled with the uproar,¹⁵ and the crowd¹⁶ rushed to the theater¹⁷ together,¹⁸ dragging with them Gaius and Aristarchus, the Macedonians who were Paul’s traveling companions. **19:30** But

1 tn Grk “Asia”; see the note on this word in v. 22.

2 tn The participle λέγων (*legōn*) has been regarded as indicating instrumentality.

3 tn The words “at all” are not in the Greek text but are implied.

sn *Gods made by hands are not gods at all.* Paul preached against paganism’s idolatry. Here is a one-line summary of a speech like that in Acts 17:22-31.

4 tn Or “come under public criticism.” BDAG 101 s.v. ἀπελεγμός has “come into disrepute Ac 19:27.”

5 sn *Artemis* was the name of a Greek goddess worshiped particularly in Asia Minor, whose temple, one of the seven wonders of the ancient world, was located just outside the city of Ephesus.

6 tn BDAG 597 s.v. λογίζομαι 1.b has “εἰς οὐθέν λογισθῆναι *be looked upon as nothing..Ac 19:27.*”

7 tn Grk “Asia”; see the note on this word in v. 22.

8 tn Or “her magnificence.” BDAG 488 s.v. καταρῆω 2.b has “καθαίρεισθαι τῆς μεγαλειότητος αὐτῆς *suffer the loss of her magnificence Ac 19:27*; L&N 13.38 has “and to have her greatness done away with’ Ac 19:27.”

sn *Suffer the loss of her greatness.* It is important to appreciate that money alone was not the issue, even for the pagan Ephesians. The issue was ultimately the dishonor of their goddess to whom they were devoted in worship. The battle was a “cosmic” one between deities.

9 tn Grk “And when.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (*kai*) has not been translated here.

10 tn Grk “And hearing.” The participle ἀκούσαντες (*akousantes*) has been taken temporally.

11 tn Grk “they became filled with rage” (an idiom). The reaction of the Ephesians here is like that of the Jews earlier, though Luke referred to “zeal” or “jealousy” in the former case (Acts 7:54).

12 tn Grk “and began shouting, saying.” The imperfect verb ἐκράζον (*ekrazon*) has been translated as an ingressive imperfect. The participle λέγοντες (*legontes*) is redundant in English and has not been translated.

13 sn *Artemis* was a Greek goddess worshiped particularly in Asia Minor, whose temple, one of the seven wonders of the ancient world, was located just outside the city of Ephesus.

14 tn Grk “And the.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (*kai*) has not been translated here.

15 tn L&N 39.43 has “the uproar spread throughout the whole city” (literally “the city was filled with uproar”) Ac 19:29.” BDAG 954 s.v. σύγχυσις has “*confusion, tumult.*”

16 tn Grk “they”; the referent (the crowd) has been specified in the translation for clarity.

17 sn *To the theater.* This location made the event a public spectacle. The Grand Theater in Ephesus (still standing today) stood facing down the main thoroughfare of the city toward the docks. It had a seating capacity of 25,000.

18 tn Grk “to the theater with one accord.”

when Paul wanted to enter the public assembly,¹⁹ the disciples would not let him. **19:31** Even some of the provincial authorities²⁰ who were his friends sent²¹ a message²² to him, urging him not to venture²³ into the theater. **19:32** So then some were shouting one thing, some another, for the assembly was in confusion, and most of them did not know why they had met together.²⁴ **19:33** Some of the crowd concluded²⁵ it was about²⁶ Alexander because the Jews had pushed him to the front.²⁷ Alexander, gesturing²⁸ with his hand, was wanting to make a defense²⁹ before the public assembly.³⁰ **19:34** But when they recognized³¹ that he was a Jew, they all shouted in unison,³² “Great is Artemis³³ of the Ephesians!” for about

19 tn Or “enter the crowd.” According to BDAG 223 s.v. δῆμος 2, “in a Hellenistic city, a convocation of citizens called together for the purpose of transacting official business, *popular assembly...εἰσελθεῖν εἰς τὸν δ. go into the assembly 19:30.*”

20 tn Grk “Asiarchs” (high-ranking officials of the province of Asia).

21 tn Grk “sending”; the participle πέμψαντες (*pepmpantes*) has been translated as a finite verb due to requirements of contemporary English style.

22 tn The words “a message” are not in the Greek text but are implied. Direct objects were often omitted in Greek when clear from the context, but must be supplied for the modern English reader.

23 tn BDAG 242-43 s.v. δίδωμι 11 has “to cause (oneself) to go, go, venture somewhere (cp. our older ‘betake oneself’)... Ac 19:31.” The desire of these sympathetic authorities was surely to protect Paul’s life. The detail indicates how dangerous things had become.

24 tn Or “had assembled.”

25 tn Or “Some of the crowd gave instructions to.”

26 tn The words “it was about” are not in the Greek text but are implied; Ἀλεξάνδρον (*Alexandron*) is taken to be an accusative of general reference.

27 tn BDAG 865 s.v. προβάλλω 1 has “to cause to come forward, put forward...τινὰ someone...push someone forward to speak in the theater...Ac 19:33.”

28 tn Or “motioning.”

29 sn The nature of Alexander’s *defense* is not clear. It appears he was going to explain, as a Jew, that the problem was not caused by Jews, but by those of “the Way.” However, he never got a chance to speak.

30 tn Or “before the crowd.” According to BDAG 223 s.v. δῆμος 2, “in a Hellenistic city, a convocation of citizens called together for the purpose of transacting official business, *popular assembly...ἀπολογεῖσθαι τῷ δ. make a defense before the assembly vs. 33.*”

31 tn Grk “But recognizing.” The participle ἐπιγινόντες (*epiginontes*) has been translated as a finite verb due to requirements of contemporary English style.

32 tn Grk “[they shouted] with one voice from all of them” (an idiom).

33 sn *Artemis* was a Greek goddess worshiped particularly in Asia Minor, whose temple, one of the seven wonders of the ancient world, was located just outside the city of Ephesus, 1.25 mi (2 km) northeast of the Grand Theater. Dimensions were 418 ft by 239 ft (125 m by 72 m) for the platform; the temple proper was 377 ft by 180 ft (113 m by 54 m). The roof was supported by 117 columns, each 60 ft (18 m) high by 6 ft (1.8 m) in diameter. The Emperor Justinian of Byzantium later took these columns for use in construction of the Hagia Sophia, where they still exist (in modern day Istanbul).

two hours.¹ **19:35** After the city secretary² quieted the crowd, he said, “Men of Ephesus, what person³ is there who does not know that the city of the Ephesians is the keeper⁴ of the temple of the great Artemis⁵ and of her image that fell from heaven?⁶ **19:36** So because these facts⁷ are indisputable,⁸ you must keep quiet⁹ and not do anything reckless.¹⁰ **19:37** For you have brought these men here who are neither temple robbers¹¹ nor blasphemers of our goddess.¹² **19:38** If then Demetrius and the craftsmen who are with him have a complaint¹³ against someone, the courts are open¹⁴ and there are proconsuls; let them bring charges against one another there.¹⁵ **19:39** But if you want anything in addition,¹⁶ it will have to be settled¹⁷ in a legal assembly.¹⁸

19:40 For¹⁹ we are in danger of being charged with rioting²⁰ today, since there is no cause we can give to explain²¹ this disorderly gathering.”²² **19:41** After²³ he had said²⁴ this,²⁵ he dismissed the assembly.²⁶

Paul Travels Through Macedonia and Greece

20:1 After the disturbance had ended, Paul sent for the disciples, and after encouraging²⁷ them and saying farewell,²⁸ he left to go to Macedonia.²⁹ **20:2** After he had gone through those regions³⁰ and spoken many words of encouragement³¹ to the believers there,³² he came to Greece,³³ **20:3** where he stayed³⁴ for three months. Because the Jews had made³⁵ a plot³⁶ against him as he was intending³⁷ to sail³⁸ for

¹ **sn** They all shouted...for about two hours. The extent of the tumult shows the racial and social tensions of a cosmopolitan city like Ephesus, indicating what the Christians in such locations had to face.

² **tn** Or “clerk.” The “scribe” (γραμματεὺς, *grammateus*) was the keeper of the city’s records.

³ **tn** This is a generic use of ἀνθρώπος (*anthrōpos*).

⁴ **tn** See BDAG 670 s.v. νεωκόρος. The city is described as the “warden” or “guardian” of the goddess and her temple.

⁵ **sn** Artemis was a Greek goddess worshiped particularly in Asia Minor, whose temple, one of the seven wonders of the ancient world, was located just outside the city of Ephesus.

⁶ **tn** Or “from the sky” (the same Greek word means both “heaven” and “sky”).

sn The expression *fell from heaven* adds a note of apologetic about the heavenly origin of the goddess. The city’s identity and well-being was wrapped up with this connection, in their view. Many interpreters view *her image that fell from heaven* as a stone meteorite regarded as a sacred object.

⁷ **tn** Grk “these things.”

⁸ **tn** The genitive absolute construction with the participle ὄντων (*ontōn*) has been translated as a causal adverbial participle. On the term translated “indisputable” see BDAG 68-69 s.v. ἀναντίρρητος which has “not to be contradicted, undeniable.”

⁹ **tn** Grk “it is necessary that you be quiet.”

¹⁰ **tn** L&N 88.98 has “pertaining to impetuous and reckless behavior – ‘reckless, impetuous.’...so then, you must calm down and not do anything reckless.” **Ac 19:36.** The city secretary was asking that order be restored.

¹¹ **tn** Or perhaps, “desecrators of temples.”

¹² **sn** *Nor blasphemers of our goddess.* There was no formal crime with which Paul could be charged. He had the right to his religion as long as he did not act physically against the temple. Since no overt act had taken place, the official wanted the community to maintain the status quo on these religious matters. The remarks suggest Paul was innocent of any civil crime.

¹³ **tn** BDAG 600 s.v. λόγος 1.a.ε has “ἔχειν πρὸς τινα λόγον *have a complaint against someone*...19:38.”

¹⁴ **tn** L&N 56.1 has “if Demetrius and his workers have an accusation against someone, the courts are open” **Ac 19:38.**

¹⁵ **tn** The word “there” is not in the Greek text but is implied. The official’s request is that the legal system be respected.

¹⁶ **tn** Or “anything more than this.”

¹⁷ **tn** Or “resolved.”

¹⁸ **tn** Or “in a legal meeting of the citizens.” L&N 30.81 has “ἐν τῇ ἐνόμῳ ἐκκλησίᾳ ἐπιλυθήσεται” *it will have to be settled in a legal meeting of the citizens’* **Ac 19:39.** This meeting took place three times a year.

¹⁹ **tn** Grk “For indeed.” The ascensive force of καί (*kai*) would be awkward to translate here.

²⁰ **tn** The term translated “rioting” refers to a revolt or uprising (BDAG 940 s.v. στάσις 2, 3). This would threaten Roman rule and invite Roman intervention.

²¹ **tn** Or “to account for.” Grk “since there is no cause concerning which we can give account concerning this disorderly gathering.” The complexity of the Greek relative clause (“which”) and the multiple prepositions (“concerning”) have been simplified in the translation consistent with contemporary English style.

²² **tn** Or “commotion.” BDAG 979 s.v. συστροφή 1 gives the meaning “a tumultuous gathering of people, *disorderly/seditious gathering or commotion*...**Ac 19:40.**”

²³ **tn** Grk “And after.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (*kai*) has not been translated here.

²⁴ **tn** Grk “And saying.” The participle εἰπὼν (*eipōn*) has been translated as a finite verb due to requirements of contemporary English style.

²⁵ **tn** Grk “these things.”

²⁶ **sn** Verse 41 in the English text is included as part of verse 40 in the standard critical editions of the Greek NT.

²⁷ **tn** Or “exhorting.”

²⁸ **tn** Or “and taking leave of them.”

²⁹ **sn** *Macedonia* was the Roman province of Macedonia in Greece.

³⁰ **tn** BDAG 633 s.v. μέρος 1.b.γ gives the meanings “the parts (of a geographical area), *region, district*,” but the use of “district” in this context probably implies too much specificity.

³¹ **tn** Grk “and encouraging them with many words.” The participle παρακαλέσας (*parakalesas*, “encouraging”) has been translated by the phrase “spoken...words of encouragement” because the formal equivalent is awkward in contemporary English.

³² **tn** Grk “[to] them”; the referent (the believers there) has been specified in the translation for clarity.

³³ **tn** In popular usage the term translated “Greece” here could also refer to the Roman province officially known as Achaia (BDAG 318 s.v. Ἑλλάς).

³⁴ **tn** BDAG 841 s.v. ποιέω 5.c, “w. an acc. of time *spend, stay*.”

³⁵ **tn** The participle βενομένης (*benomenēs*) has been translated as a causal adverbial participle. L&N 30.71 has “ἐπιβουλῆς αὐτῷ ὑπὸ τῶν Ἰουδαίων ‘because the Jews had made a plot against him’ **Ac 20:3.**”

³⁶ **sn** This plot is one of several noted by Luke (Acts 9:20; 20:19; 23:30).

³⁷ **tn** BDAG 628 s.v. μέλλω 1.c.γ has “denoting an intended action: *intend, propose, have in mind*...**Ac 17:31; 20:3, 7, 13ab; 23:15; 26:2; 27:30.**”

³⁸ **tn** BDAG 62 s.v. ἀνάγω 4 gives “*put out to sea*” here (as a nautical technical term). However, since the English expression “put out to sea” could be understood to mean Paul was

Syria, he decided¹ to return through Macedonia.² **20:4** Paul³ was accompanied by Sopater son of Pyrrhus from Berea,⁴ Aristarchus and Secundus from Thessalonica,⁵ Gaius⁶ from Derbe,⁷ and Timothy, as well as Tychicus and Trophimus from the province of Asia.⁸ **20:5** These had gone on ahead⁹ and were waiting for us in Troas.¹⁰ **20:6** We¹¹ sailed away from Philippi¹² after the days of Unleavened Bread,¹³ and within five days¹⁴ we came to the others¹⁵ in Troas,¹⁶ where we stayed for seven days. **20:7** On the first day¹⁷ of the week, when we met¹⁸ to break bread, Paul began to speak¹⁹ to the people, and because he

already aboard the ship (which is not clear from the context), the simpler expression “sail” is used at this point in the translation.

1 **tn** BDAG 199 s.v. γίνομαι 7 has “ἐγένετο γνώμης he decided Ac 20:3.”

2 **sn** Macedonia was the Roman province of Macedonia in Greece.

3 **tn** Grk “He”; the referent (Paul) has been specified in the translation for clarity.

4 **sn** Berea (alternate spelling in NRSV *Beroea*; Greek *Beroia*) was a very old city in Macedonia on the river Astraeus about 45 mi (75 km) from Thessalonica.

map For location see JP1-C1; JP2-C1; JP3-C1; JP4-C1.

5 **tn** Grk “of the Thessalonians.”

map For location see JP1-C1; JP2-C1; JP3-C1; JP4-C1.

6 **tn** Grk “and Gaius,” but 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.

7 **sn** Derbe was a city in Lycaonia about 30 mi (50 km) southeast of Lystra.

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

8 **tn** Grk “the Asians Tychicus and Trophimus.” In the NT “Asia” 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.

9 **tn** Grk “These, having gone on ahead, were waiting.” The participle προελθόντες (*proelthontes*) has been translated as a finite verb due to requirements of contemporary English style.

10 **sn** Troas was a port city (and surrounding region) on the northwest coast of Asia Minor.

11 **sn** 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.

12 **map** For location see JP1-C1; JP2-C1; JP3-C1; JP4-C1.

13 **sn** The days of Unleavened Bread refer to the week following Passover. Originally an agricultural festival commemorating the beginning of harvest, it was celebrated for seven days beginning on the fifteenth day of the month Nisan (March-April). It was later combined with Passover (Exod 12:1-20; Ezek 45:21-24; Matt 26:17; Luke 22:1).

14 **tn** BDAG 160 s.v. ἄχρι 1.a.α has “ἕ. ἡμερῶν πέντε *with-in five days* Ac 20:6.”

15 **tn** Grk “to them”; the referent (the others mentioned in v. 4) has been specified in the translation for clarity.

16 **sn** Troas was a port city (and surrounding region) on the northwest coast of Asia Minor. From Philippi to Troas was about 125 mi (200 km).

17 **sn** On the first day. This is the first mention of a Sunday gathering (1 Cor 16:2).

18 **tn** Or “assembled.”

19 **tn** The verb διαλέγομαι (*dialegomai*) is frequently used of Paul addressing Jews in the synagogue. As G. Schrenk (TDNT 2:94-95) points out, “What is at issue is the address which any qualified member of a synagogue might give.” Oth-

intended²⁰ to leave the next day, he extended²¹ his message until midnight. **20:8** (Now there were many lamps²² in the upstairs room where we were meeting.)²³ **20:9** A young man named Eutychus, who was sitting in the window,²⁴ was sinking²⁵ into a deep sleep while Paul continued to speak²⁶ for a long time. Fast asleep,²⁷ he fell down from the third story and was picked up dead. **20:10** But Paul went down,²⁸ threw himself²⁹ on the young man,³⁰ put his arms around him,³¹ and said, “Do not be distressed, for he is still alive!”³² **20:11** Then Paul³³ went back upstairs,³⁴ and after he had broken bread and eaten, he talked with them³⁵ a long time, until dawn. Then he left. **20:12** They took the boy home alive and were greatly³⁶ comforted.

er examples of this may be found in the NT in Matt 4:23 and Mark 1:21. In the context of a Christian gathering, it is preferable to translate διελέγετο (*dielegeto*) simply as “speak” here. The imperfect verb διελέγετο has been translated as an ingressive imperfect.

20 **tn** BDAG 628 s.v. μέλλω 1.c.γ has “denoting an intended action: *intend, propose, have in mind*...Ac 17:31; 20:3, 7, 13ab; 23:15; 26:2; 27:30.”

21 **tn** Or “prolonged.”

22 **tn** More commonly λαμπάς (*lampas*) means “torch,” but here according to BDAG 585 s.v. λαμπάς 2, “lamp...w. a wick and space for oil.”

23 **sn** This is best taken as a parenthetical note by the author.

24 **tn** This window was probably a simple opening in the wall (see also BDAG 462 s.v. θυρίς).

25 **tn** Grk “sinking into a deep sleep.” BDAG 529 s.v. καταφέρω 3 has “ὕπνῳ βαθεῖ *sink into a deep sleep*...Ac 20:9a.” The participle καταφερόμενος (*katapheromenos*) has been translated as a finite verb due to requirements of contemporary English style.

26 **tn** The participle διαλεγόμενου (*dialegomenou*) has been taken temporally.

27 **tn** BDAG 529 s.v. καταφέρω 3 has “κατενεχθείς ἀπὸ τοῦ ὕπνου *overwhelmed by sleep* vs. 9b,” but this expression is less common in contemporary English than phrases like “fast asleep” or “sound asleep.”

28 **tn** Grk “going down.” The participle καταβάς (*katabas*) has been translated as a finite verb due to requirements of contemporary English style.

29 **tn** BDAG 377 s.v. ἐπιπίπτω 1.b has “ἐπέπεσεν αὐτῷ *he threw himself upon him* Ac 20:10.”

30 **tn** Grk “on him”; the referent (the young man) has been specified in the translation for clarity.

31 **tn** BDAG 959 s.v. συμπεριλαμβάνω has “to throw one’s arms around, *embrace* w. acc. to be supplied Ac 20:10.” However, “embraced the young man” might be taken (out of context) to have erotic implications, while “threw his arms around him” would be somewhat redundant since “threw” has been used in the previous phrase.

32 **tn** Grk “for his life is in him” (an idiom).

33 **tn** Grk “he”; the referent (Paul) has been specified in the translation for clarity.

34 **tn** Grk “going back upstairs.” The participle ἀναβάς (*anabas*) has been translated as a finite verb due to requirements of contemporary English style.

35 **tn** Grk “talking with them.” The participle ὁμιλήσας (*homilēsas*) has been translated as a finite verb due to requirements of contemporary English style.

36 **tn** Grk “were not to a moderate degree” (an idiom). L&N 78.11 states: “μετρίως: a moderate degree of some activity or state - ‘moderately, to a moderate extent.’ ἦγαγον δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν οὐ μετρίως ‘they took the young man home alive and were greatly comforted’ Ac 20:12. In Ac 20:12 the phrase οὐ μετρίως, literally ‘not to a moderate degree,’ is equivalent to a strong positive statement, namely, ‘greatly’ or ‘to a great extent.’”

The Voyage to Miletus

20:13 We went on ahead¹ to the ship and put out to sea² for Assos,³ intending⁴ to take Paul aboard there, for he had arranged it this way.⁵ He⁶ himself was intending⁷ to go there by land.⁸ **20:14** When he met us in Assos,⁹ we took him aboard¹⁰ and went to Mitylene.¹¹ **20:15** We set sail¹² from there, and on the following day we arrived off Chios.¹³ The next day we approached¹⁴ Samos,¹⁵ and the day after that we arrived at Miletus.¹⁶ **20:16** For Paul had decided to sail past Ephesus¹⁷ so as not to spend time¹⁸ in the province of Asia,¹⁹ for he was

¹ **tn** Grk “going on ahead.” The participle προελθόντες (*proelthontes*) has been translated as a finite verb due to requirements of contemporary English style.

² **tn** BDAG 62 s.v. ἀνάγω 4, “as a nautical t.t. (ἀ. τὴν ναῦν put a ship to sea), mid. or pass. ἀνάγεσθαι to begin to go by boat, put out to sea.”

³ **sn** Assos was a city of Mysia about 24 mi (40 km) south-east of Troas.

⁴ **tn** BDAG 628 s.v. μέλλω 1.c.γ has “denoting an intended action: *intend, propose, have in mind*...Ac 17:31; 20:3, 7, 13ab; 23:15; 26:2; 27:30.”

⁵ **tn** Or “for he told us to do this.” Grk “for having arranged it this way, he.” The participle διατεταγμένος (*diatetagmenos*) has been translated as a finite verb due to requirements of contemporary English style. BDAG 237 s.v. διατάσσω 1 has “οὕτως διατεταγμένος ἵν he had arranged it so Ac 20:13.” L&N 15.224 has “he told us to do this.”

⁶ **tn** A new sentence was begun here in the translation because of the length and complexity of the Greek sentence; in Greek this is part of the preceding sentence beginning “We went on ahead.”

⁷ **tn** BDAG 628 s.v. μέλλω 1.c.γ has “denoting an intended action: *intend, propose, have in mind*...Ac 17:31; 20:3, 7, 13ab; 23:15; 26:2; 27:30.”

⁸ **tn** Or “there on foot.”

⁹ **sn** Assos was a city of Mysia about 24 mi (40 km) south-east of Troas.

¹⁰ **tn** Grk “taking him aboard, we.” The participle ἀναλαμβάνοντες (*anabalontes*) has been translated as a finite verb due to requirements of contemporary English style.

¹¹ **sn** Mitylene was the most important city on the island of Lesbos in the Aegean Sea. It was about 44 mi (70 km) from Assos.

¹² **tn** Grk “setting sail from there.” The participle ἀποπλεούσαντες (*apopleusantes*) has been translated as a finite verb due to requirements of contemporary English style.

¹³ **tn** Or “offshore from Chios.”

sn Chios was an island in the Aegean Sea off the western coast of Asia Minor with a city of the same name.

¹⁴ **tn** Or “crossed over to,” “arrived at.” L&N 54.12 has “παρεβάλλω: (a technical, nautical term) to sail up to or near – ‘to approach, to arrive at, to sail to.’ παρεβάλομεν εἰς Σάμον ‘we approached Samos’ or ‘we arrived at Samos’ Ac 20:15.”

¹⁵ **sn** Samos is an island in the Aegean Sea off the western coast of Asia Minor.

¹⁶ **sn** Miletus was a seaport on the western coast of Asia Minor about 40 mi (70 km) south of Ephesus. From Mitylene to Miletus was about 125 mi (200 km).

¹⁷ **map** For location see JP1-D2; JP2-D2; JP3-D2; JP4-D2.

¹⁸ **tn** Grk “so that he might not have to spend time.” L&N 67.79 has “ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ ‘so as not to spend any time in the province of Asia’ Ac 20:16.”

¹⁹ **tn** 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.

hurrying²⁰ to arrive in Jerusalem,²¹ if possible,²² by the day of Pentecost. **20:17** From Miletus²³ he sent a message²⁴ to Ephesus, telling the elders of the church to come to him.²⁵

20:18 When they arrived, he said to them, “You yourselves know how I lived²⁶ the whole time I was with you, from the first day I set foot²⁷ in the province of Asia,²⁸ **20:19** serving the Lord with all humility²⁹ and with tears, and with the trials that happened to me because of the plots³⁰ of the Jews. **20:20** You know that I did not hold back from proclaiming³¹ to you anything that would be helpful,³² and from teaching you publicly³³ and from house to house, **20:21** testifying³⁴ to both Jews and Greeks about repentance toward God and faith in our Lord Jesus.³⁵ **20:22** And now,³⁶ compelled³⁷ by the

²⁰ **tn** Or “was eager.”

²¹ **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

²² **tn** Grk “if it could be to him” (an idiom).

²³ **sn** Miletus was a seaport on the western coast of Asia Minor about 45 mi (72 km) south of Ephesus.

²⁴ **tn** The words “a message” are not in the Greek text, but are implied. Direct objects were often omitted in Greek when clear from the context, but must be supplied for the modern English reader.

²⁵ **tn** The words “to him” are not in the Greek text but are implied. L&N 33.311 has for the verb μετακαλέομαι (*metakaleomai*) “to summon someone, with considerable insistence and authority – ‘to summon, to tell to come.’”

²⁶ **tn** Grk “You yourselves know, from the first day I set foot in Asia, how I was with you the whole time.” This could be understood to mean “how I stayed with you the whole time,” but the following verses make it clear that Paul’s lifestyle while with the Ephesians is in view here. Thus the translation “how I lived the whole time I was with you” makes this clear.

²⁷ **tn** Or “I arrived.” BDAG 367 s.v. ἐπιβαίνω 2, “set foot in...εἰς τ. Ἀσίαν set foot in Asia Ac 20:18.” However, L&N 15.83 removes the idiom: “you know that since the first day that I came to Asia.”

²⁸ **tn** Grk “Asia”; see the note on this word in v. 16.

²⁹ **sn** On *humility* see 2 Cor 10:1; 11:7; 1 Thess 2:6; Col 3:12; Eph 4:2; Phil 2:3-11.

³⁰ **sn** These *plots* are mentioned in Acts 9:24; 20:13.

³¹ **tn** Or “declaring.”

³² **tn** Or “profitable.” BDAG 960 s.v. συμφέρω 2.b.α has “τὰ συμφέροντα *what advances your best interests or what is good for you* Ac 20:20,” but the broader meaning (s.v. 2, “to be advantageous, help, confer a benefit, be profitable/useful”) is equally possible in this context.

³³ **tn** Or “openly.”

³⁴ **tn** BDAG 233 s.v. διαμαρτύρομαι 1 has “*testify of, bear witness* to (orig. under oath)...of repentance to Judeans and Hellenes Ac 20:21.”

³⁵ **tc** Several mss, including some of the more important ones (ⲛ⁷⁴ Ⲛ A C [D] E 33 36 323 945 1175 1241 1505 1739 *pm* and a number of versions), read Χριστόν (*Christon*, “Christ”) at the end of this verse. This word is lacking in B H L P Ψ 614 *pm*. Although the inclusion is supported by many earlier and better mss, internal evidence is on the side of the omission: In Acts, both “Lord Jesus” and “Lord Jesus Christ” occur, though between 16:31 and the end of the book “Lord Jesus Christ” appears only in 28:31, perhaps as a kind of climactic assertion. Thus, the shorter reading is to be preferred.

sn *Repentance toward God and faith in our Lord Jesus*. Note the twofold description of the message. It is a turning to God involving faith in Jesus Christ.

³⁶ **tn** Grk “And now, behold.” Here ἰδοῦ (*idou*) has not been translated.

³⁷ **tn** Grk “bound.”

Spirit, I am going to Jerusalem¹ without knowing what will happen to me there,² 20:23 except³ that the Holy Spirit warns⁴ me in town after town⁵ that⁶ imprisonment⁷ and persecutions⁸ are waiting for me. 20:24 But I do not consider my life⁹ worth anything¹⁰ to myself, so that¹¹ I may finish my task¹² and the ministry that I received from the Lord Jesus, to testify to the good news¹³ of God's grace.

20:25 "And now¹⁴ I know that none¹⁵ of you among whom I went around proclaiming the kingdom¹⁶ will see me¹⁷ again. 20:26 Therefore I declare¹⁸ to you today that I am innocent¹⁹ of the blood of you all.²⁰ 20:27 For I did not hold back

from²¹ announcing²² to you the whole purpose²³ of God. 20:28 Watch out for²⁴ yourselves and for all the flock of which²⁵ the Holy Spirit has made you overseers,²⁶ to shepherd the church of God²⁷ that he obtained²⁸ with the blood of his own Son.²⁹ 20:29 I know that after I am gone³⁰ fierce wolves³¹ will come in among you, not sparing the flock. 20:30 Even from among your own group³² men³³ will arise, teaching perversions of

Ephesian congregation (in the person of its elders) in both v. 25 and 27.

21 tn Or "did not avoid." BDAG 1041 s.v. ὑποστέλλω 2.b has "shrink from, avoid implying fear...οὐ γὰρ ὑποστέλλομαι τοῦ μὴ ἀναγγεῖλαι I did not shrink from proclaiming Ac 20:27"; L&N 13.160 has "to hold oneself back from doing something, with the implication of some fearful concern – to hold back from, to shrink from, to avoid"...for I have not held back from announcing to you the whole purpose of God' Ac 20:27."

22 tn Or "proclaiming," "declaring."

23 tn Or "plan."

24 tn Or "Be on your guard for" (cf. v. 29). Paul completed his responsibility to the Ephesians with this warning.

25 tn Grk "in which."

26 tn Or "guardians." BDAG 379-80 s.v. ἐπίσκοπος 2 states, "The term was taken over in Christian communities in ref. to one who served as overseer or supervisor, with special interest in guarding the apostolic tradition...Ac 20:28." This functional term describes the role of the elders (see v. 17). They were to guard and shepherd the congregation.

27 tc The reading "of God" (τοῦ θεοῦ, *tou theou*) is found in **N** B 614 1175 1505 al vg sy; other witnesses have "of the Lord" (τοῦ κυρίου, *tou kuriou*) here (so **1**³⁴ A C* D E Ψ 33 1739 al co), while the majority of the later minuscule mss conflate these two into "of the Lord and God" (τοῦ κυρίου καὶ [τοῦ] θεοῦ, *tou kuriou kai [tou] theou*). Although the evidence is evenly balanced between the first two readings, τοῦ θεοῦ is decidedly superior on internal grounds. The final prepositional phrase of this verse, διὰ τοῦ αἵματος τοῦ ἰδίου (*dia tou haimatos tou idiou*), could be rendered "through his own blood" or "through the blood of his own." In the latter translation, the object that "own" modifies must be supplied (see **tn** below for discussion). But this would not be entirely clear to scribes; those who supposed that ἰδίου modified αἵματος would be prone to alter "God" to "Lord" to avoid the inference that God had blood. In a similar way, later scribes would be prone to conflate the two titles, thereby affirming the deity (with the construction τοῦ κυρίου καὶ θεοῦ following the Granville Sharp rule and referring to a single person (see *ExSyn* 272, 276-77, 290)) and substitutionary atonement of Christ. For these reasons, τοῦ θεοῦ best explains the rise of the other readings and should be considered authentic.

28 tn Or "acquired."

29 tn Or "with his own blood"; Grk "with the blood of his own." The genitive construction could be taken in two ways: (1) as an attributive genitive (second attributive position) meaning "his own blood"; or (2) as a possessive genitive, "with the blood of his own." In this case the referent is the Son, and the referent has been specified in the translation for clarity. See further C. F. DeVine, "The Blood of God," *CBQ* 9 (1947): 381-408.

sn That he obtained with the blood of his own Son. This is one of only two explicit statements in Luke-Acts highlighting the substitutionary nature of Christ's death (the other is in Luke 22:19).

30 tn Grk "after my departure."

31 tn That is, people like fierce wolves. See BDAG 167-68 s.v. βροῦς 4 on the term translated "fierce." The battle that will follow would be a savage one.

32 tn Grk "from among yourselves."

33 tn The Greek term here is ἀνὴρ (*anēr*), which only rarely is used in a generic sense to refer to both males and females. Since Paul is speaking to the Ephesian elders at this point and there is nothing in the context to suggest women were included in that group ("from among your own group"), it is

1 sn This journey to Jerusalem suggests a parallel between Paul and Jesus, since the "Jerusalem journey" motif figures so prominently in Luke's Gospel (9:51-19:44).

2 tn BDAG 965 s.v. συναντάω 2 has τὰ ἐν αὐτῇ συναντήσονται ἐμοὶ μὴ εἰδούς without knowing what will happen to me there Ac 20:22."

3 tn BDAG 826 s.v. πλὴν 1.d has "πλὴν ὅτι except that...Ac 20:23."

4 tn The verb διαμαρτύρομαι (*diamarturomai*) can mean "warn" (BDAG 233 s.v. διαμαρτύρομαι 2 has "solemnly urge, exhort, warn...w. dat. of pers. addressed"), and this meaning better fits the context here, although BDAG categorizes Acts 20:23 under the meaning "testify of, bear witness to" (s.v. 1).

5 tn The Greek text here reads κατὰ πόλιν (*kata polin*).

6 tn Grk "saying that," but the participle λέγων (*legon*) is redundant in English and has not been translated.

7 tn Grk "bonds."

8 tn Or "troubles," "suffering." See Acts 19:21; 21:4, 11.

9 tn Grk "soul."

10 tn Or "I do not consider my life worth a single word." According to BDAG 599 s.v. λόγος 1.a.α, "In the textually uncertain pass. Ac 20:24 the text as it stands in N., οὐδενός λόγου (v.l. λόγου) ποιῶμαι τὴν ψυχὴν τιμίαν, may well mean: I do not consider my life worth a single word (cp. λόγου ἄξιον [ἄξιος 1a] and our 'worth mention')."

11 tn BDAG 1106 s.v. ὡς 9 describes this use as "a final participle, expressing intention/purpose, with a view to, in order to."

12 tn Grk "course." See L&N 42.26, "(a figurative extension of meaning of δρόμος 'race') a task or function involving continuity, serious, effort, and possibly obligation – 'task, mission'...Ac 20:24." On this Pauline theme see also Phil 1:19-26; Col 1:24; 2 Tim 4:6-7.

13 tn Or "to the gospel."

14 tn Grk "And now, behold." Here ἰδοῦ (*idou*) has not been translated.

15 tn Grk "all of you...will not see." Greek handles its negation somewhat differently from English, and the translation follows English grammatical conventions.

16 sn Note how Paul's usage of the expression *proclaiming the kingdom* is associated with (and intertwined with) his testifying to the good news of God's grace in v. 24. For Paul the two concepts were interrelated.

17 tn Grk "will see my face" (an idiom for seeing someone in person).

18 tn Or "testify."

19 tn Grk "clean, pure," thus "guiltless" (BDAG 489 s.v. καθάρως 3.a).

sn I am innocent. Paul had a clear conscience, since he had faithfully carried out his responsibility of announcing to (the Ephesians) the whole purpose of God.

20 tn That is, "that if any of you should be lost, I am not responsible" (an idiom). According to L&N 33.223, the meaning of the phrase "that I am innocent of the blood of all of you" is "that if any of you should be lost, I am not responsible." However, due to the length of this phrase and its familiarity to many modern English readers, the translation was kept closer to formal equivalence in this case. The word "you" is not in the Greek text, but is implied; Paul is addressing the

the truth¹ to draw the disciples away after them. **20:31** Therefore be alert,² remembering that night and day for three years I did not stop warning³ each one of you with tears. **20:32** And now I entrust⁴ you to God and to the message⁵ of his grace. This message⁶ is able to build you up and give you an inheritance among all those who are sanctified. **20:33** I have desired⁷ no one's silver or gold or clothing. **20:34** You yourselves know that these hands of mine⁸ provided for my needs and the needs of those who were with me. **20:35** By all these things,⁹ I have shown you that by working in this way we must help¹⁰ the weak,¹¹ and remember the words of the Lord Jesus that he himself said, 'It is more blessed to give than to receive.'¹²

20:36 When¹³ he had said these things, he knelt down¹⁴ with them all and prayed.

most likely Paul was not predicting that these false teachers would include women.

¹ **tn** Grk "speaking crooked things"; BDAG 237 s.v. διαστρέφω 2 has "λαλεῖν διεστραμμένα teach perversions (of the truth) Ac 20:30."

sn These *perversions of the truth* refer to the kinds of threats that would undermine repentance toward God and faith in the Lord Jesus Christ (cf. v. 21). Instead these false teachers would arise from within the Ephesian congregation (cf. 1 John 2:18-19) and would seek to *draw the disciples away after them*.

² **tn** Or "be watchful."

³ **tn** Or "admonishing."

⁴ **tn** Or "commend." BDAG 772 s.v. παρατίθημι 3.b has "τινά τιμι entrust someone to the care or protection of someone...Of divine protection παρέθεντο αὐτοὺς τῷ κυρίῳ Ac 14:23; cp. 20:32."

⁵ **tn** Grk "word."

⁶ **tn** Grk "the message of his grace, which." The phrase τῷ δυναμένῳ οἰκοδομήσαι... (τῷ *dunamenō oikodomēsai*...) refers to τῷ λόγῳ (τῷ *logō*), not τῆς χάριτος (*tēs charitos*); in English it could refer to either "the message" or "grace," but in Greek, because of agreement in gender, the referent can only be "the message." To make this clear, a new sentence was begun in the translation and the referent "the message" was repeated at the beginning of this new sentence.

⁷ **tn** Traditionally, "coveted." BDAG 371 s.v. ἐπιθυμέω 1 has "to have a strong desire to do or secure someth., *desire, long for* v. gen. of the thing desired...silver, gold, clothing Ac 20:33." The traditional term "covet" is not in common usage and difficult for many modern English readers to understand. The statement affirms Paul's integrity. He was not doing this for personal financial gain.

⁸ **tn** The words "of mine" are not in the Greek text, but are supplied to clarify whose hands Paul is referring to.

⁹ **sn** The expression *By all these things* means "In everything I did."

¹⁰ **tn** Or "must assist."

¹¹ **tn** Or "the sick." See Eph 4:28.

¹² **sn** The saying is similar to Matt 10:8. Service and generosity should be abundant. Interestingly, these exact words are not found in the gospels. Paul must have known of this saying from some other source.

¹³ **tn** Grk "And when." Because of the difference between Greek style, which often begins sentences or clauses with "and," and English style, which generally does not, καί (*kai*) has not been translated here.

¹⁴ **tn** Grk "kneeling down...he prayed." The participle θεῖς (*theis*) has been translated as a finite verb due to requirements of contemporary English style.

20:37 They all began to weep loudly,¹⁵ and hugged¹⁶ Paul and kissed him,¹⁷ **20:38** especially saddened¹⁸ by what¹⁹ he had said, that they were not going to see him²⁰ again. Then they accompanied²¹ him to the ship.

Paul's Journey to Jerusalem

21:1 After²² we²³ tore ourselves away²⁴ from them, we put out to sea,²⁵ and sailing a straight course,²⁶ we came to Cos,²⁷ on the next day to Rhodes,²⁸ and from there to Patara.²⁹ **21:2** We found³⁰ a ship crossing over to Phoenicia,³¹ went aboard,³² and put out to sea.³³ **21:3** After we sighted Cyprus³⁴ and left it behind on our port

¹⁵ **tn** Grk "weeping a great deal," thus "loudly" (BDAG 472 s.v. ἰκανός and BDAG 546 s.v. κλαυθμός).

¹⁶ **tn** Grk "fell on Paul's neck" (an idiom, see BDAG 1014 s.v. τράχηλος).

¹⁷ **sn** The Ephesians elders *kissed* Paul as a sign of both affection and farewell. The entire scene shows how much interrelationship Paul had in his ministry and how much he and the Ephesians meant to each other.

¹⁸ **tn** Or "pained."

¹⁹ **tn** Grk "by the word that he had said."

²⁰ **tn** Grk "to see his face" (an idiom for seeing someone in person).

²¹ **tn** BDAG 873 s.v. προπέμπω 1 has "they accompanied him to the ship Ac 20:38."

²² **tn** 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 (*apospasthentas*, "tearing ourselves away") is prior to the departure of the ship, it has been translated as antecedent action ("after").

²³ **sn** 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.

²⁴ **tn** BDAG 120 s.v. ἀποσπάω 2.b has "pass. in mid. sense ἄ. ἀπό τινος *tear oneself away* Ac 21:1"; LSJ 218 gives several illustrations of this verb meaning "to *tear or drag away* from."

²⁵ **tn** BDAG 62 s.v. ἀνάγω 4, "as a nautical t.t. (ἄ. τὴν ναῦν put a ship to sea), mid. or pass. ἀνάγεσθαι to begin to go by boat, *put out to sea*."

²⁶ **tn** BDAG 406 s.v. εὐθύδρομέω has "of a ship *run a straight course*"; L&N 54.3 has "to sail a straight course, sail straight to."

²⁷ **sn** Cos was an island in the Aegean Sea.

²⁸ **sn** Rhodes was an island off the southwestern coast of Asia Minor.

²⁹ **sn** Patara was a city in Lycia on the southwestern coast of Asia Minor. The entire journey was about 185 mi (295 km).

³⁰ **tn** Grk "and finding." The participle εὐρόντες (*heuron-tes*) 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.

³¹ **sn** Phoenicia was the name of an area along the Mediterranean coast north of Palestine.

³² **tn** Grk "going aboard, we put out to sea." The participle ἐπιβάντες (*epibantes*) has been translated as a finite verb due to requirements of contemporary English style.

³³ **tn** BDAG 62 s.v. ἀνάγω 4, "as a nautical t.t. (ἄ. τὴν ναῦν put a ship to sea), mid. or pass. ἀνάγεσθαι to begin to go by boat, *put out to sea*."

³⁴ **sn** Cyprus is a large island in the Mediterranean off the south coast of Asia Minor.

side,⁴ we sailed on to Syria and put in² at Tyre,³ because the ship was to unload its cargo there. 21:4 After we located⁴ the disciples, we stayed there⁵ seven days. They repeatedly told⁶ Paul through the Spirit⁷ not to set foot⁸ in Jerusalem.⁹ 21:5 When¹⁰ our time was over,¹¹ we left and went on our way. All of them, with their wives and children, accompanied¹² us outside of the city. After¹³ kneeling down on the beach and praying,¹⁴ 21:6 we said farewell¹⁵ to one another.¹⁶ Then¹⁷ we went aboard the ship, and

1 sn The expression *left it behind on our port side* here means "sailed past to the south of it" since the ship was sailing east.

2 tn 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 *someh.* a harbor 18:22; 21:3; 27:5."

3 sn 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.

4 tn BDAG 78 s.v. *ἀνευρίσκω* has "look/search for (w. finding presupposed) τινά...τοῦς 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* (*aneuronentes*) has been taken temporally.

5 tn BDAG 154 s.v. *αὐτοῦ* states, "deictic adv. designating a position relatively near or far...there...Ac 21:4."

6 tn The imperfect verb *ἔλεγον* (*elegon*) has been taken iteratively.

7 sn 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.

8 tn BDAG 367 s.v. *ἐπιβαίνω* places Ac 21:4 under 1, "go up/upon, mount, board...πλοῖω...Ac 27:2...Abs. go on board, embark...21:1 D, 2. - So perh. also εἰς Ἱερουσόλυμα *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.

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

10 tn 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.

11 tn 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."

12 tn Grk "accompanying." Due to the length and complexity of the Greek sentence, a new sentence was begun in the translation and the participle *προπεμποντων* (*propempon-ton*) translated as a finite verb.

13 tn 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.

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

15 tn BDAG 98 s.v. *ἀπασιζόμεθα* has "take leave of, say farewell to τινά someone...ἀππασάμεθα ἀλλήλους we said farewell to one another Ac 21:6."

16 sn These words are part of v. 5 in the standard critical Greek text.

17 tn 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.

they returned to their own homes.¹⁸ 21:7 We continued the voyage from Tyre¹⁹ and arrived at Ptolemais,²⁰ and when we had greeted the brothers, we stayed with them for one day. 21:8 On the next day we left²¹ and came to Caesarea,²² and entered²³ the house of Philip the evangelist, who was one of the seven,²⁴ and stayed with him. 21:9 (He had four unmarried²⁵ daughters who prophesied.)²⁶

21:10 While we remained there for a number of days,²⁷ a prophet named Agabus²⁸ came down from Judea. 21:11 He came²⁹ to us, took³⁰ Paul's belt,³¹ tied³² his own hands and feet with it,³³ 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 over³⁴ to the

18 tn Grk "to their own"; the word "homes" is implied.

19 sn Tyre was a city and seaport on the coast of Phoenicia.

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

21 tn Grk "On the next day leaving, we came." The participle *ἐξελθόντες* (*exelthontes*) has been translated as a finite verb due to requirements of contemporary English style.

22 sn 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.

23 tn Grk "and entering...we stayed." The participle *εἰσελθόντες* (*eiselthontes*) has been translated as a finite verb due to requirements of contemporary English style.

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

25 tn Grk "virgin." While the term *παρθένος* (*parthenos*) 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).

26 sn 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).

27 tn BDAG 848 s.v. *πολύς* 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."

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

29 tn 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 *ελθών* (*elthōn*) has been translated as a finite verb due to requirements of contemporary English style.

30 tn 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.

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

32 tn The participle *δήσας* (*desas*) has been translated as a finite verb due to requirements of contemporary English style.

33 tn The words "with it" are not in the Greek text, but are implied.

34 tn 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).

Gentiles.”¹ **21:12** When we heard this, both we and the local people⁴ begged him not to go up to Jerusalem. **21:13** Then Paul replied, “What are you doing, weeping and breaking² my heart? For I am ready not only to be tied up,³ but even to die in Jerusalem for the name of the Lord Jesus.” **21:14** Because he could not be persuaded,⁴ we said no more except,⁵ “The Lord’s will be done.”⁶

21:15 After these days we got ready⁷ and started up⁸ to Jerusalem. **21:16** Some of the disciples from Caesarea⁹ came along with us too, and brought us to the house¹⁰ of Mnason of Cyprus, a disciple from the earliest times,¹¹ with whom we were to stay. **21:17** When we arrived in Jerusalem, the brothers welcomed us gladly.¹² **21:18** The next day Paul went in with us to see James, and all the elders were there.¹³ **21:19** When Paul¹⁴ had greeted them, he began to explain¹⁵

in detail¹⁶ what God¹⁷ had done among the Gentiles through his ministry. **21:20** When they heard this, they praised¹⁸ God. Then they said to him, “You see, brother, how many thousands of Jews¹⁹ there are who have believed, and they are all ardent observers²⁰ of the law.”²¹ **21:21** They have been informed about you – that you teach all the Jews now living²² among the Gentiles to abandon²³ Moses, telling them not to circumcise their children²⁴ or live²⁵ according to our customs. **21:22** What then should we do? They will no doubt²⁶ hear that you have come. **21:23** So do what²⁷ we tell you: We have four men²⁸ who have taken²⁹ a vow,³⁰ **21:24** take them and purify³¹ yourself along with them and pay their expenses,³² so that they may have their heads shaved.³³ Then³⁴ everyone will know there

¹⁶ **tn** BDAG 293 s.v. εἶς 5.e has “καθ’ ἓν *one after the other* (hence τὸ καθ’ ἓν ‘a detailed list’; PLibe 11, 8 [III bc]; PTebt. 47, 34; 332, 16) J 21:25. Also καθ’ ἓν ἕκαστον...Ac 21:19.”

¹⁷ **sn** Note how Paul credited God with the success of his ministry.

¹⁸ **tn** Or “glorified.”

¹⁹ **tn** 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.

²⁰ **tn** Or “are all zealous for the law.” BDAG 427 s.v. ζηλωτής 1.a.β has “of thing...τὸ νόμου *an ardent observer of the law* Ac 21:20.”

²¹ **sn** 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).

²² **tn** BDAG 511 s.v. κατά B.1.a has “τοὺς κ. τὰ ἔθνη Ἰουδαίους *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.

²³ **tn** 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.

²⁴ **sn** That is, not to circumcise their male children. Biblical references to circumcision always refer to male circumcision.

²⁵ **tn** Grk “or walk.”

²⁶ **tn** 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.”

²⁷ **tn** Grk “do this that.”

²⁸ **tn** Grk “There are four men here.”

²⁹ **tn** L&N 33.469 has “‘there are four men here who have taken a vow’ or ‘we have four men who.’” Ac 21:23.”

³⁰ **tn** On the term for “vow,” see BDAG 416 s.v. εὐχή 2.

³¹ **sn** 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 (1 Cor 9:15-22).

³² **tn** L&N 57.146 has “δαπάνησον ἐπ’ αὐτοῖς ‘pay their expenses’ Ac 21:24.”

³³ **tn** The future middle indicative has causative force here. BDAG 686 s.v. ξυρῶω has “mid. *have oneself shaved*...την 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).

³⁴ **tn** Grk “and.” Because of the length and complexity of the Greek sentence, a new sentence was begun in the transla-

¹ **tn** Or “the people there.”

² **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. συνθρύπτω).

³ **tn** L&N 18.13 has “to tie objects together – ‘to tie, to tie together, to tie up.’” The verb δέω (*deō*) 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.

⁴ **tn** The participle πειθομένου (*peithomenou*) in this genitive absolute construction has been translated as a causal adverbial participle.

⁵ **tn** Grk “we became silent, saying.”

⁶ **sn** “The Lord’s will be done.” Since no one knew exactly what would happen, the matter was left in the Lord’s hands.

⁷ **tn** Or “we made preparations.”

⁸ **tn** Grk “were going up”; the imperfect verb ἀνεβαίνομεν (*anebainomen*) has been translated as an ingressive imperfect.

sn 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.

⁹ **sn** *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.

¹⁰ **tn** Grk “to Mnason...”; the words “the house of” are not in the Greek text, but are implied by the verb ξενισθῶμεν (*xenisthōmen*).

¹¹ **tn** 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.”

¹² **tn** Or “warmly” (see BDAG 144 s.v. ἀσμένως).

¹³ **tn** BDAG 760 s.v. παραγγίνομαι 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.

¹⁴ **tn** Grk “he”; the referent (Paul) has been specified in the translation for clarity.

¹⁵ **tn** Or “to report,” “to describe.” The imperfect verb ἐξηγεῖτο (*exēgeito*) has been translated as an ingressive imperfect.

is nothing in what they have been told¹ about you, but that you yourself live in conformity with² the law.³ **21:25** But regarding the Gentiles who have believed, we have written a letter, having decided⁴ that they should avoid⁵ meat that has been sacrificed to idols⁶ and blood and what has been strangled⁷ and sexual immorality.” **21:26** Then Paul took the men the next day,⁸ and after he had purified himself⁹ along with them, he went to the temple and gave notice¹⁰ of the completion of the days of purification,¹¹ when¹² the sacrifice would be offered for each¹³ of them. **21:27** When the seven days were almost

over,¹⁴ the Jews from the province of Asia¹⁵ who had seen him in the temple area¹⁶ stirred up the whole crowd¹⁷ and seized¹⁸ him, **21:28** shouting, “Men of Israel,¹⁹ help! This is the man who teaches everyone everywhere against our people, our law,²⁰ and this sanctuary!²¹ Furthermore²² he has brought Greeks into the inner courts of the temple²³ and made this holy place ritually unclean!”²⁴ **21:29** (For they had seen Trophimus the Ephesian in the city with him previously, and²⁵ they assumed Paul had brought him into the

tion, and *καί* (*kai*) has been translated as “then” to indicate the logical sequence.

1 **tn** The verb here describes a report or some type of information (BDAG 534 s.v. *κατήχεω* 1).

2 **tn** *Grk* “adhere to the keeping of the law.” L&N 41.12 has “στοιχεῖω: to live in conformity with some presumed standard or set of customs – ‘to live, to behave in accordance with.’”

3 **sn** *The law* refers to the law of Moses.

4 **tn** 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.

5 **tn** 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* (*apechō*). The difference in meaning, although slight, has been maintained in the translation.

6 **tn** 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.

7 **sn** *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*).

8 **tn** BDAG 422 s.v. *ἔχω* 11.b.β has “temporal, to be next, immediately following...τῇ ἐχομένη...on the next day Lk 13:33...Ac 20:15; w. *ἡμέρα* added...21:26.”

9 **tn** That is, after he had undergone ritual cleansing. The aorist passive participle *ἀγνισθεῖς* (*hagnistheis*) has been taken temporally of antecedent action.

10 **tn** *Grk* “entered the temple, giving notice.” The participle *διαγγέλλον* (*diangellōn*) has been translated as a finite verb due to requirements of contemporary English style.

11 **sn** *The days of purification* refers to the days of ritual cleansing.

12 **tn** *Grk* “until” (BDAG 423 s.v. *ἕως* 1.b.β.Ν), 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.

13 **tn** *Grk* “for each one.”

14 **tn** BDAG 975 s.v. *συντελέω* 4 has “to come to an end of a duration, come to an end, be over...Ac 21:27.”

15 **tn** *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).

16 **tn** *Grk* “in the temple.” See the note on the word “temple” in v. 28.

17 **tn** 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.’”

18 **tn** *Grk* “and laid hands on.”

19 **tn** Or “Israelite men,” although this is less natural English. The Greek term here is *ἄνθρωποι* (*anēroi*), 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.

20 **sn** *The law* refers to the law of Moses.

21 **tn** *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).

22 **tn** BDAG 400 s.v. *ἔτι* 2.b has “*ἔ. δὲ καί* *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.

23 **tn** *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.

24 **tn** 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.

25 **tn** *Grk* “whom.”

inner temple courts.)¹ **21:30** The whole city was stirred up,² and the people rushed together.³ They seized⁴ Paul and dragged him out of the temple courts,⁵ and immediately the doors were shut. **21:31** While they were trying⁶ to kill him, a report⁷ was sent up⁸ to the commanding officer⁹ of the cohort¹⁰ that all Jerusalem was in confusion.¹¹ **21:32** He¹² immediately took¹³ soldiers and centurions¹⁴ and ran down to the crowd.¹⁵ When they saw¹⁶ the commanding officer¹⁷ and the soldiers, they stopped beating¹⁸ Paul. **21:33** Then the commanding officer¹⁹ came up and arrested²⁰ him and ordered him to be tied up with

two chains;²¹ he²² then asked who he was and what²³ he had done. **21:34** But some in the crowd shouted one thing, and others something else,²⁴ and when the commanding officer²⁵ was unable²⁶ to find out the truth²⁷ because of the disturbance,²⁸ he ordered Paul²⁹ to be brought into the barracks.³⁰ **21:35** When he came to the steps, Paul³¹ had to be carried³² by the soldiers because of the violence³³ of the mob, **21:36** for a crowd of people³⁴ followed them,³⁵ screaming, “Away with him!” **21:37** As Paul was about to be brought into the barracks,³⁶ he said³⁷ to the commanding officer, ³⁸“May I say³⁹ something to you?” The officer⁴⁰ replied,⁴¹ “Do you know Greek?⁴² **21:38** Then you’re not that Egyptian

¹ **tn** On the phrase “inner temple courts” see the note on the word “temple” in v. 28.

² **sn** This is a parenthetical note by the author. The note explains the cause of the charge and also notes that it was false.

³ **tn** On this term see BDAG 545 s.v. κινέω 2.b.

⁴ **tn** 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.”

⁵ **tn** *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.

⁶ **tn** *Grk* “out of the temple.” See the note on the word “temple” in v. 28.

⁷ **tn** *Grk* “seeking.”

⁸ **tn** Or “information” (originally concerning a crime; BDAG 1050 s.v. φάσις).

⁹ **tn** *Grk* “went up”; this verb is used because the report went up to the Antonia Fortress where the Roman garrison was stationed.

¹⁰ **tn** *Grk* “the chiliarch” (an officer in command of a thousand soldiers). In Greek the term χιλιάρχος (*chiliarchos*) 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.

¹¹ **sn** A cohort was a Roman military unit of about 600 soldiers, one-tenth of a legion.

¹² **tn** BDAG 953 s.v. συγγέω has “Pass. w. act. force be in confusion...ὅλη συγγύνηται Ἱερουσαλήμ 21:31.”

¹³ **tn** *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.

¹⁴ **tn** *Grk* “taking...ran down.” The participle κατέδραμεν (*katedramen*) has been translated as a finite verb due to requirements of contemporary English style.

¹⁵ **sn** See the note on the word *centurion* in 10:1.

¹⁶ **tn** *Grk* “to them”; the referent (the crowd) has been specified in the translation for clarity.

¹⁷ **tn** *Grk* “seeing.” The participle ἰδόντες (*idontes*) has been taken temporally.

¹⁸ **tn** *Grk* “the chiliarch” (an officer in command of a thousand soldiers). See note on the term “commanding officer” in v. 31.

¹⁹ **sn** 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.

²⁰ **tn** *Grk* “the chiliarch” (an officer in command of a thousand soldiers). See note on the term “commanding officer” in v. 31.

²¹ **tn** *Grk* “seized.”

²² **tn** The two chains would be something like handcuffs (BDAG 48 s.v. ἄλυστις and compare Acts 28:20).

²³ **tn** *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.

²⁴ **tn** *Grk* “and what it is”; this has been simplified to “what.”

²⁵ **tn** 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.”

²⁶ **tn** *Grk* “he”; the referent (the commanding officer) has been specified in the translation for clarity.

²⁷ **tn** 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.”

²⁸ **tn** Or “find out what had happened”; *Grk* “the certainty” (BDAG 147 s.v. ἀσφαλής 2).

²⁹ **tn** Or “clamor,” “uproar” (BDAG 458 s.v. θόρυβος).

³⁰ **tn** *Grk* “him”; the referent (Paul) has been specified in the translation for clarity.

³¹ **tn** 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.”

³² **tn** *Grk* “he”; the referent (Paul) has been specified in the translation for clarity.

³³ **sn** Paul had to be carried. Note how the arrest really ended up protecting Paul. The crowd is portrayed as irrational at this point.

³⁴ **tn** This refers to mob violence (BDAG 175 s.v. βίᾱ b).

³⁵ **tn** *Grk* “the multitude of people.” While πλήθος (*plēthos*) is articular, it has been translated “a crowd” since it was probably a subset of the larger mob that gathered in v. 30.

³⁶ **tn** 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.

³⁷ **tn** 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.”

³⁸ **tn** *Grk* “says” (a historical present).

³⁹ **tn** *Grk* “the chiliarch” (an officer in command of a thousand soldiers) See note on the term “commanding officer” in v. 31.

⁴⁰ **tn** *Grk* “Is it permitted for me to say” (an idiom).

⁴¹ **tn** *Grk* “He”; the referent (the officer) has been specified in the translation for clarity.

⁴² **tn** *Grk* “said.”

⁴³ **sn** “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.

who started a rebellion¹ and led the four thousand men of the ‘Assassins’² into the wilderness³ some time ago?”⁴ **21:39** Paul answered,⁵ “I am a Jew⁶ from Tarsus in Cilicia, a citizen of an important city.⁷ Please⁸ allow me to speak to the people.” **21:40** When the commanding officer⁹ had given him permission,¹⁰ Paul stood¹¹ on the steps and gestured¹² to the people with his hand. When they had become silent,¹³ he addressed¹⁴ them in Aramaic,¹⁵

Paul’s Defense

22:1 “Brothers and fathers, listen to my defense¹⁶ that I now¹⁷ make to you.” **22:2** (When

they heard¹⁸ that he was addressing¹⁹ them in Aramaic,²⁰ they became even²¹ quieter.)²² Then²³ Paul said, **22:3** “I am a Jew,²⁴ born in Tarsus in Cilicia, but brought up²⁵ in this city, educated with strictness²⁶ under²⁷ Gamaliel²⁸ according to the law of our ancestors,²⁹ and was³⁰ zealous³¹ for God just as all of you are today. **22:4** I³² persecuted this Way³³ even to the point of death,³⁴ tying up³⁵ both men and women and putting³⁶ them in prison, **22:5** as both the high priest and the whole council of elders³⁷ can testify about

18 tn ἀκούσαντες (*akousantes*) has been taken temporarily.

19 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 προσεφώνησεν τῇ Ἑβραϊδί διαλέκτῳ ‘when they were quiet, he addressed them in Hebrew’ Ac 21:40.”

20 tn Grk “in the Hebrew language.” See the note on “Aramaic” in 21:40.

21 tn BDAG 613-14 s.v. μᾶλλον 1 “Abs. μ. can mean to a greater degree (than before), even more, now more than ever Lk 5:15; Jn 5:18; 19:8; Ac 5:14; 22:2; 2 Cor 7:7.”

22 tn BDAG 440 s.v. ἤσυχία 2 has “παρέχειν ἤσυχίαν quiet down, give a hearing...Ac 22:2.”

sn This is best taken as a parenthetical note by the author.

23 tn Grk “and.” Since this represents a continuation of the speech begun in v. 1, καὶ (*kai*) has been translated as “then” to indicate the logical sequence.

24 tn Grk “a Jewish man.”

25 tn BDAG 74 s.v. ἀνατρέφω b has “of mental and spiritual nurture bring up, rear, train...ἀνατεθραμμένος ἐν τ. πόλει ταύτῃ 22:3.”

26 tn Or “with precision.” Although often translated “strictly” this can be misunderstood for “solely” in English. BDAG 39 s.v. ἀκρίβεια gives the meaning as “exactness, precision.” To avoid the potential misunderstanding the translation “with strictness” is used, although it is slightly more awkward than “strictly.”

27 tn Grk “strictly at the feet of” (an idiom).

28 tn Or “brought up in this city under Gamaliel, educated with strictness...” The phrase παρά τοὺς πόδας Γαμαλιὴλ (*para tous podas Gamaliēl*) could be understood with what precedes or with what follows. The punctuation of NA²⁷ and UBS⁴, which place a comma after ταύτῃ (*tautē*), has been followed in the translation.

sn Gamaliel was a famous Jewish scholar and teacher mentioned here and in Acts 5:34. He had a grandson of the same name and is referred to as “Gamaliel the Elder” to avoid confusion. He is quoted a number of times in the Mishnah, was given the highest possible title for Jewish teachers, *Rabba* (cf. John 20:16), and was highly regarded in later rabbinic tradition.

29 tn Or “our forefathers.”

30 tn Grk “ancestors, being.” The participle ὑπάρχων (*hyparchōn*) has been translated as a finite verb due to requirements of contemporary English style.

31 tn BDAG 427 s.v. ζηλωτής 1.a.a has “of pers. ...ζ. τοῦ θεοῦ one who is loyal to God Ac 22:3.”

32 tn Grk “who.” Because of the length and complexity of the Greek sentence, the relative pronoun (“who”) was translated by the first person pronoun (“I”) and a new sentence begun in the translation.

33 sn That is, persecuted the Christian movement (Christianity). The Way is also used as a description of the Christian faith in Acts 9:2; 18:25-26; 19:9, 23; 24:14, 22).

34 tn BDAG 442-43 s.v. θάνατος 1.a has “διώκειν ἄχρι θανάτου persecute even to death Ac 22:4.”

35 tn Grk “binding.” See Acts 8:3.

36 tn BDAG 762 s.v. παραδίδωμι 1.b has “W. local εἰς...εἰς φυλακὴν put in prison Ac 8:3; cp. 22:4.”

37 tn That is, the whole Sanhedrin. BDAG 861 s.v. πρεσβυτέριον has “an administrative group concerned with

1 tn L&N 39.41 has “οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος ὁ πρό τοῦτων τῶν ἡμερῶν ἀναστατώσας ‘then you are not that Egyptian who some time ago started a rebellion’ Ac 21:38.”

2 tn Grk “of the Sicarii.”

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.

3 tn Or “desert.”

4 tn Grk “before these days.”

5 tn Grk “said.”

6 tn Grk “a Jewish man.”

7 tn 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).

8 tn Grk “I beg you.”

9 tn The referent (the commanding officer) has been supplied here in the translation for clarity.

10 tn Grk “Giving him permission.” The participle ἐπιτρέψαντος (*epitrepantos*) has been translated as a finite verb due to requirements of contemporary English style.

11 tn Grk “standing.” The participle ἑστώς (*hestōs*) has been translated as a finite verb due to requirements of contemporary English style.

12 tn Or “motioned.”

13 tn γενομένης (*genomenēs*) has been taken temporarily. BDAG 922 s.v. σιγή has “πολλῆς σιγῆς γενομένης when a great silence had fallen = when they had become silent Ac 21:40.”

14 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 προσεφώνησεν τῇ Ἑβραϊδί διαλέκτῳ ‘when they were quiet, he addressed them in Hebrew’ Ac 21:40.”

15 tn Grk “in the Hebrew dialect, saying.” This refers to the Aramaic spoken in Palestine in the 1st century (BDAG 270 s.v. Ἑβραϊ). The participle λέγων (*legōn*) is redundant in English and has not been translated.

16 sn Listen to my defense. This is the first of several speeches Paul would make in his own defense: Acts 24:10ff.; 25:8, 16; and 26:1ff. For the use of such a speech (“apologia”) in Greek, see Josephus, *Ag. Ap.* 2.15 [2.147]; Wis 6:10.

17 tn The adverb νυνὶ (*nuni*, “now”) is connected with the phrase τῆς πρὸς ὑμᾶς νυνὶ ἀπολογίας (*tēs pros humas nuni apologias*) rather than the verb ἀκούσατε (*akousate*), and the entire construction (prepositional phrase plus adverb) is in first attributive position and thus translated into English by a relative clause.

me. From them¹ I also received² letters to the brothers in Damascus, and I was on my way³ to make arrests there and bring⁴ the prisoners⁵ to Jerusalem⁶ to be punished. **22:6** As⁷ I was en route and near Damascus,⁸ about noon a very bright⁹ light from heaven¹⁰ suddenly flashed¹¹ around me. **22:7** Then I¹² fell to the ground and heard a voice saying to me, ‘Saul, Saul, why are you persecuting me?’ **22:8** I answered, ‘Who are you, Lord?’ He said to me, ‘I am Jesus the Nazarene, whom you are persecuting.’ **22:9** Those who were with me saw the light, but did not understand¹³ the voice of the one who was speaking to me. **22:10** So I asked,¹⁴ ‘What should I do, Lord?’ The Lord said to me, ‘Get up¹⁵ and go to Damascus; there you will be told about everything¹⁶ that you have been designated¹⁷ to do.’

the interests of a specific community, *council of elders* – a. of the highest Judean council in Jerusalem, in our lit. usu. called συνέδριον...ὁ ἀρχιερεὺς καὶ πᾶν τὸ πρ. Ac 22:5.”

1 tn Grk “from whom.” Because of the length and complexity of the Greek sentence, the relative pronoun (“whom”) was translated by the third person plural pronoun (“them”) and a new sentence begun in the translation.

2 tn Grk “receiving.” The participle δεξιόμενος (*dexamenos*) has been translated as a finite verb due to requirements of contemporary English style.

3 tn Grk “letters to the brothers, [and] I was going to Damascus.” Such a translation, however, might be confusing since the term “brother” is frequently used of a fellow *Christian*. In this context, Paul is speaking about fellow Jews.

4 tn Grk “even there and bring...” or “there and even bring...” The ascensive καὶ (*kai*) shows that Paul was fervent in his zeal against Christians, but it is difficult to translate for it really belongs with the entire idea of arresting and bringing back the prisoners.

5 tn BDAG 221 s.v. δέω 1.b has “δεδεμένον ἀγειν τινα bring someone as prisoner...Ac 9:2, 21; 22:5.”

6 tn Grk “I was going...to bring even those who were there to Jerusalem as prisoners that they might be punished.” **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

7 tn Grk “It happened that as.” 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.

8 tn Grk “going and nearing Damascus.”

sn *En route and near Damascus*. This is the first retelling of Paul’s Damascus Road experience in Acts (cf. Acts 9:1-9; the second retelling is in Acts 26:9-20).

9 tn BDAG 472 s.v. ἱκανός 3.b has “φῶς a very bright light Ac 22:6.”

10 tn Or “from the sky” (the same Greek word means both “heaven” and “sky”).

11 tn Or “shone.”

12 tn This is a continuation of the same sentence in Greek using the connective τε (*te*), but due to the length and complexity of the Greek sentence a new sentence was begun in the translation here. To indicate the logical sequence for the modern English reader, τε was translated as “then.”

13 tn Grk “did not hear” (but see Acts 9:7). BDAG 38 s.v. ἀκούω 7 has “W. acc. τὸν νόμον understand the law Gal 4:21; perh. Ac 22:9; 26:14...belong here.” If the word has this sense here, then a metonymy is present, since the lack of effect is put for a failure to appreciate what was heard.

14 tn Grk “So I said.”

15 tn Grk “Getting up.” The participle ἀναστάς (*anastas*) is an adverbial participle of attendant circumstance and has been translated as a finite verb.

16 tn Grk “about all things.”

17 tn Or “assigned,” “ordered.” BDAG 991 s.v. ῥάσσω 2.a has “act. and pass., foll. by acc. w. inf....περὶ πάντων ὧν τέτακται σοὶ ποιῆσαι concerning everything that you have

22:11 Since I could not see because of¹⁸ the brilliance¹⁹ of that light, I came to Damascus led by the hand of²⁰ those who were with me. **22:12** A man named Ananias,²¹ a devout man according to the law,²² well spoken of by all the Jews who live there,²³ **22:13** came²⁴ to me and stood beside me²⁵ and said to me, ‘Brother Saul, regain your sight!’²⁶ And at that very moment²⁷ I looked up and saw him.²⁸ **22:14** Then he said, ‘The God of our ancestors²⁹ has already chosen³⁰ you to know his will, to see³¹ the Righteous One,³² and to hear a command³³ from his mouth, **22:15** because you will be his witness³⁴ to all

been ordered to do 22:10.” There is an allusion to a divine call and commission here.

18 tn BDAG 106 s.v. ἀπό 5.a has “οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτός I could not see because of the brilliance of the light Ac 22:11.”

19 tn Or “brightness”; Grk “glory.”

20 tn Grk “by” (ὕπό, *hupo*), but this would be too awkward in English following the previous “by.”

21 tn Grk “a certain Ananias.”

22 sn *The law* refers to the law of Moses.

23 tn BDAG 534 s.v. κατοικέω 1.a translates this present participle “ὑπὸ πάντων τῶν (sc. ἐκεῖ) κατοικοῦντων Ἰουδαίων by all the Jews who live there Ac 22:12.”

24 tn Grk “coming.” The participle ἐλθών (*elthōn*) has been translated as a finite verb due to requirements of contemporary English style.

25 tn Grk “coming to me and standing beside [me] said to me.” The participle ἐπιστάς (*epistas*) has been translated as a finite verb due to requirements of contemporary English style.

26 tn Grk “Brother Saul, look up” (here an idiom for regaining one’s sight). BDAG 59 s.v. ἀναβλέπω places this usage under 1, “look up Ac 22:13a. W. εἰς αὐτόν to show the direction of the glance...22:13b; but perh. this vs. belongs under 2a.” BDAG 59 s.v. 2.a.α states, “of blind persons, who were formerly able to see, regain sight.” The problem for the translator is deciding between the literal and the idiomatic usage and at the same time attempting to retain the wordplay in Acts 22:13: “[Ananias] said to me, ‘Look up!’ and at that very moment I looked up to him.” The assumption of the command is that the effort to look up will be worth it (through the regaining of sight).

27 tn Grk “hour,” but ὥρα (*hōra*) is often used for indefinite short periods of time (so BDAG 1102-3 s.v. ὥρα 2.c: “αὐτῇ τῇ ὥρᾳ at that very time, at once, instantly...Lk 2:38, 24:33; Ac 16:18; 22:13”). A comparison with the account in Acts 9:18 indicates that this is clearly the meaning here.

28 tn Grk “I looked up to him.”

29 tn Or “forefathers”; Grk “fathers.”

sn The expression *God of our ancestors* is a description of the God of Israel. The God of promise was at work again.

30 tn L&N 30.89 has “to choose in advance, to select beforehand, to designate in advance...‘the God of our ancestors has already chosen you to know his will’ Ac 22:14.”

31 tn Grk “and to see.” This καὶ (*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.

32 sn *The Righteous One* is a reference to Jesus Christ (Acts 3:14).

33 tn Or “a solemn declaration”; Grk “a voice.” BDAG 1071-72 s.v. φωνή 2.c states, “that which the voice gives expression to: call, cry, outcry, loud or solemn declaration (... = order, command)... Cp. 22:14; 24:21.”

34 tn Or “a witness to him.”

sn *You will be his witness*. See Acts 1:8; 13:31. The following reference to all people stresses all nationalities (Eph 3:7-9; Acts 9:15). Note also v. 21.

people¹ of what you have seen and heard. **22:16** And now what are you waiting for?² Get up,³ be baptized, and have your sins washed away,⁴ calling on his name.⁵ **22:17** When⁶ I returned to Jerusalem and was praying in the temple, I fell into a trance⁷ **22:18** and saw the Lord⁸ saying to me, ‘Hurry and get out of Jerusalem quickly, because they will not accept your testimony about me.’ **22:19** I replied,⁹ ‘Lord, they themselves know that I imprisoned and beat those in the various synagogues¹⁰ who believed in you. **22:20** And when the blood of your witness¹¹ Stephen was shed,¹² I myself was standing nearby, approving,¹³ and guarding the cloaks¹⁴ of those who were killing him.’¹⁵ **22:21** Then¹⁶ he said to me, ‘Go, because I will send you far away to the Gentiles.’”

The Roman Commander Questions Paul

22:22 The crowd¹⁷ was listening to him until he said this.¹⁸ Then¹⁹ they raised their voices and shouted,²⁰ “Away with this man²¹ from the earth! For he should not be allowed to live!”²² **22:23** While they were screaming²³ and throwing off their cloaks²⁴ and tossing dust²⁵ in the air, **22:24** the commanding officer²⁶ ordered Paul²⁷ to be brought back into the barracks.²⁸ He told them²⁹ to interrogate Paul³⁰ by beating him with a lash³¹ so that he could find out the reason the crowd³² was shouting at Paul³³ in this way. **22:25** When they had stretched him out for the lash,³⁴

¹ **tn** Grk “all men,” but this is a generic use of ἀνθρώπος (*anthrōpos*).

² **tn** L&N 67.121 has “to extend time unduly, with the implication of lack of decision – ‘to wait, to delay.’ νῦν τί μέλλεις... ἀναστᾶς βῶπτισαι ‘what are you waiting for? Get up and be baptized’ Ac 22:16.”

³ **tn** Grk “getting up.” The participle ἀναστᾶς (*anastas*) is an adverbial participle of attendant circumstance and has been translated as a finite verb.

⁴ **sn** The expression *have your sins washed away* means “have your sins purified” (the washing is figurative).

⁵ **sn** The expression *calling on his name* describes the confession of the believer: Acts 2:17-38, esp. v. 38; Rom 10:12-13; 1 Cor 1:2.

⁶ **tn** Grk “It happened to me that.” The introductory phrase ἐγένετο (*egeneto*, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

⁷ **tn** BDAG 309 s.v. ἔκστασις 2 has “γενέσθαι ἐν ἑκστάσει fall into a trance Ac 22:17.”

⁸ **tn** Or “Jesus”; Grk “him.” The referent (the Lord, cf. v. 19) has been specified in the translation for clarity.

⁹ **tn** Grk “And I said.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (*kai*, in καὶ [kaï]) has not been translated here.

¹⁰ **tn** Or “for the distributive sense of the expression κατὰ τὰς συναγωγὰς (*kata tas sunagōgas*) BDAG 512 s.v. κατὰ B.1.d has “of places viewed serially, distributive use w. acc....κατ’ οἴκων from house to house... Ac 2:46b; 5:42...Likew. the pl.... κ. τὰς συναγωγὰς 22:19.” See also L&N 37.114.

sn See the note on *synagogue* in 6:9.

¹¹ **sn** Now Paul referred to Stephen as *your witness*, and he himself had also become a witness. The reversal was now complete; the opponent had now become a proponent.

¹² **sn** *When the blood of your witness Stephen was shed* means “when your witness Stephen was murdered.”

¹³ **tn** Grk “and approving.” 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.

¹⁴ **tn** Or “outer garments.”

sn *The cloaks*. The outer garment, or cloak, was taken off and laid aside to leave the arms free (in this case for throwing stones).

¹⁵ **tn** Or “who were putting him to death.” For the translation of ἀναρπούντων (*anairountōn*) as “putting to death” see BDAG 64 s.v. ἀναρπῶ 2.

¹⁶ **tn** Grk “And.” Since this represents a response to Paul’s reply in v. 19, καί (*kai*) has been translated as “then” to indicate the logical sequence.

¹⁷ **tn** Grk “They were listening”; the referent (the crowd) has been specified in the translation for clarity.

¹⁸ **tn** Grk “until this word.”

sn *Until he said this*. Note it is the mention of Paul’s mission to the Gentiles with its implication of ethnic openness that is so disturbing to the audience.

¹⁹ **tn** Grk “And.” To indicate the logical sequence, καί (*kai*) has been translated as “then” here.

²⁰ **tn** Grk “and said.”

²¹ **tn** Grk “this one.”

²² **tn** BDAG 491 s.v. καθήκω has “to be appropriate, come/reach to, be proper/fitting...Usu. impers. καθήκει it comes (to someone)...foll. by acc. and inf....οὐ καθήκεν αὐτὸν ζῆν he should not be allowed to live Ac 22:22.”

²³ **tn** The participle κραυγαζόντων (*kraugazontōn*) has been translated temporally.

²⁴ **tn** Or “outer garments.”

sn *Their cloaks*. The outer garment, or cloak, was taken off and laid aside to leave the arms free (perhaps in this case as preparation for throwing stones).

²⁵ **sn** The crowd’s act of *tossing dust in the air* indicated they had heard something disturbing and offensive. This may have been a symbolic gesture, indicating Paul’s words deserved to be thrown to the wind, or it may have simply resulted from the fact they had nothing else to throw at him at the moment.

²⁶ **tn** Grk “the chiliarch” (an officer in command of a thousand soldiers). In Greek the term χιλιάρχος (*chiliarchos*) 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.

²⁷ **tn** Grk “him”; the referent (Paul) has been specified in the translation for clarity.

²⁸ **tn** 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.”

²⁹ **tn** Grk “into the barracks, saying.” This is a continuation of the same sentence in Greek using the participle εἰπας (*eipas*), but due to the length and complexity of the Greek sentence a new sentence was begun in the translation here. The direct object “them” has been supplied; it is understood in Greek.

³⁰ **tn** Grk “him”; the referent (Paul) has been specified in the translation for clarity.

³¹ **sn** *To interrogate Paul by beating him with a lash*. Under the Roman legal system it was customary to use physical torture to extract confessions or other information from prisoners who were not Roman citizens and who were charged with various crimes, especially treason or sedition. The lashing would be done with a whip of leather thongs with pieces of metal or bone attached to the ends.

³² **tn** Grk “they”; the referent (the crowd) has been specified in the translation for clarity.

³³ **tn** Grk “him”; the referent (Paul) has been specified in the translation for clarity.

³⁴ **tn** Grk “for the thongs” (of which the lash was made). Although often translated as a dative of means (“with thongs”), referring to thongs used to tie the victim to the whipping post, BDAG 474-75 s.v. ἰμάς states that it “is better taken as a dat.

Paul said to the centurion⁴ standing nearby, “Is it legal for you to lash a man who is a Roman citizen² without a proper trial?”³ **22:26** When the centurion⁴ heard this,⁵ he went to the commanding officer⁶ and reported it,⁷ saying, “What are you about to do?”⁸ For this man is a Roman citizen.⁹ **22:27** So the commanding officer¹⁰ came and asked¹¹ Paul,¹² “Tell me, are you a Roman citizen?”¹³ He replied,¹⁴ “Yes.” **22:28** The commanding officer¹⁵ answered, “I acquired this citizenship with a large sum of money.”¹⁶ “But I was even¹⁷ born a citizen,”¹⁸ Paul replied.¹⁹ **22:29** Then those who were about to interrogate him

stayed away²⁰ from him, and the commanding officer²¹ was frightened when he realized that Paul²² was²³ a Roman citizen²⁴ and that he had had him tied up.²⁵

Paul Before the Sanhedrin

22:30 The next day, because the commanding officer²⁶ wanted to know the true reason²⁷ Paul²⁸ was being accused by the Jews, he released him and ordered the chief priests and the whole council²⁹ to assemble. He then brought³⁰ Paul down and had him stand before them.

23:1 Paul looked directly³¹ at the council³² and said, “Brothers, I have lived my life with a clear conscience³³ before God to this day.” **23:2** At that³⁴ the high priest Ananias ordered

of purpose for the thongs, in which case οἱ ἰμάντες = whips (Posidonius: 87 fgm. 5 Jac.; POxy. 1186, 2 τὴν διὰ τῶν ἰμάντων αἰκείαν. – Antiphanes 74, 8, Demosth. 19, 197 and Artem. 1, 70 use the sing. in this way.)”

1 sn See the note on the word *centurion* in 10:1.

2 tn The word “citizen” is supplied here for emphasis and clarity.

3 tn Or “a Roman citizen and uncondemned.” BDAG 35 s.v. ἀκατάκριτος has “uncondemned, without due process” for this usage.

sn The fact that Paul was a *Roman citizen* protected him from being tortured to extract information; such protections were guaranteed by the Porcian and Julian law codes. In addition, the fact Paul had not been tried exempted him from punishment.

4 sn See the note on the word *centurion* in 10:1.

5 tn The word “this” 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.

6 tn Grk “the chiliarch” (an officer in command of a thousand soldiers). See note on the term “commanding officer” in v. 24.

7 tn The word “it” 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.

8 tn Or perhaps, “What do you intend to do?” Although BDAG 627 s.v. μέλλω 1.c.α lists this phrase under the category “be about to, be on the point of,” it is possible it belongs under 1.c.γ, “denoting an intended action: *intend, propose, have in mind*...τι μέλλεις ποιεῖν; *what do you intend to do?*”

9 tn The word “citizen” is supplied here for emphasis and clarity.

10 tn Grk “the chiliarch” (an officer in command of a thousand soldiers). See note on the term “commanding officer” in v. 24.

11 tn Grk “and said to.”

12 tn Grk “him”; the referent (Paul) has been specified in the translation for clarity.

13 tn The word “citizen” is supplied here for emphasis and clarity.

14 tn Grk “He said.”

15 tn Grk “the chiliarch” (an officer in command of a thousand soldiers). See note on the term “commanding officer” in v. 24.

16 sn Sometimes Roman citizenship was purchased through a bribe (Dio Cassius, *Roman History* 60.17.4-9). That may well have been the case here.

17 tn BDAG 495-96 s.v. καί 2.b has “intensive: *even*...Ac 5:39; 22:28.”

18 tn The word “citizen” is supplied here for emphasis and clarity.

sn Paul’s reference to being *born a citizen* suggests he inherited his Roman citizenship from his family.

19 tn Grk “Paul said.” This phrase has been placed at the end of the sentence in the translation for stylistic reasons.

20 tn BDAG 158 s.v. ἀφίστημι 2.b has “*keep away*...ἀπό τινος... Lk 4:13; Ac 5:38; 2 Cor 12:8...cp. Ac 22:29.” In context, the point would seem to be not that the interrogators departed or withdrew, but that they held back from continuing the flogging.

21 tn Grk “the chiliarch” (an officer in command of a thousand soldiers). See note on the term “commanding officer” in v. 24.

22 tn Grk “he”; the referent (Paul) has been specified in the translation for clarity.

23 tn This is a present tense (ἔστιν, *estin*) retained in indirect discourse. It must be translated as a past tense in contemporary English.

24 tn The word “citizen” is supplied here for emphasis and clarity.

25 sn *Had him tied up*. Perhaps a reference to the chains in Acts 21:33, or the preparations for the lashing in Acts 22:25. A trial would now be needed to resolve the matter. The Roman authorities’ hesitation to render a judgment in the case occurs repeatedly: Acts 22:30; 23:28-29; 24:22; 25:20, 26-27. The legal process begun here would take the rest of Acts and will be unresolved at the end. The process itself took four years of Paul’s life.

26 tn Grk “he”; the referent (the commanding officer) has been supplied here in the translation for clarity.

27 tn Grk “the certainty, why.” BDAG 147 s.v. ἀσφαλής 2 has “τὸ ἄ. *the certainty = the truth* (in ref. to ferreting out the facts...ἵνα τὸ ἄ. ἐπιγνώ) γνῶναι 21:34; 22:30.”

28 tn Grk “he”; the referent (Paul) has been specified in the translation for clarity.

29 tn Grk “the whole Sanhedrin” (the Sanhedrin was the highest legal, legislative, and judicial body among the Jews).

30 tn Grk “and bringing.” The participle καταγαγῶν (*katagagōn*) 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 been translated as “then” to clarify the logical sequence.

31 tn Grk “Paul, looking directly at the council, said.” The participle ἀτενίσας (*atenisās*) has been translated as a finite verb due to requirements of contemporary English style.

32 tn Grk “the Sanhedrin” (the Sanhedrin was the highest legal, legislative, and judicial body among the Jews).

33 tn BDAG 846 s.v. πολιτεύομαι 3 has “W. a double dat. *συνειδήσει ἀγαθῆ πεπολιτευμαι τῷ θεῷ I have lived my life with a clear conscience before God* Ac 23:1.”

34 tn Grk “and” (δέ, *de*); the phrase “at that” has been used in the translation to clarify the cause and effect relationship.

those standing near¹ Paul² to strike³ him on the mouth. **23:3** Then Paul said to him, “God is going to strike you, you whitewashed wall!⁴ Do⁵ you sit there judging me according to the law,⁶ and in violation of the law⁷ you order me to be struck?” **23:4** Those standing near him⁸ said, “Do you dare insult⁹ God’s high priest?” **23:5** Paul replied,¹⁰ “I did not realize,¹¹ brothers, that he was the high priest, for it is written, ‘*You must not speak evil about a ruler of your people.*’”¹²

23:6 Then when Paul noticed¹³ that part of them were Sadducees¹⁴ and the others Pharisees,¹⁵ he shouted out in the council,¹⁶ “Brothers, I am a Pharisee, a son of Pharisees. I am on trial concerning the hope of the resurrection¹⁷ of the dead!” **23:7** When he said this,¹⁸ an argument¹⁹

began²⁰ between the Pharisees and the Sadducees, and the assembly was divided. **23:8** (For the Sadducees say there is no resurrection, or angel, or spirit, but the Pharisees acknowledge them all.)²¹ **23:9** There was a great commotion,²² and some experts in the law²³ from the party of the Pharisees stood up²⁴ and protested strongly,²⁵ “We find nothing wrong²⁶ with this man. What if a spirit or an angel has spoken to him?” **23:10** When the argument became²⁷ so great the commanding officer²⁸ feared that they would tear Paul to pieces,²⁹ he ordered the detachment³⁰ to go down, take him away from them by force,³¹ and bring him into the barracks.³²

23:11 The following night the Lord³³ stood near³⁴ Paul³⁵ and said, “Have courage,³⁶ for just

¹ tn BDAG 778 s.v. *παρίστημι/παριστάνω* 2.b.α has “οἱ παρεστῶτες αὐτῷ those standing near him Ac 23:2.”

² tn Grk “him”; the referent (Paul) has been specified in the translation for clarity.

³ tn Or “hit” (“strike” maintains the wordplay with the following verse). The action was probably designed to indicate a rejection of Paul’s claim to a clear conscience in the previous verse.

⁴ sn *You whitewashed wall*. This was an idiom for hypocrisy – just as the wall was painted on the outside but something different on the inside, so this person was not what he appeared or pretended to be (L&N 88.234; see also BDAG 1010 s.v. *τοιχος*). Paul was claiming that the man’s response was two-faced (Ezek 13:10-16; Matt 23:27-28). See also Deut 28:22.

⁵ tn Grk “And do.” 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.

⁶ tn *The law* refers to the law of Moses.

⁷ tn BDAG 769 s.v. *παρανομέω* has “παρανομῶν κελεύεις in violation of the law you order Ac 23:3.”

sn *In violation of the law*. Paul was claiming that punishment was given before the examination was complete (*m. Sanhedrin* 3:6-8). Luke’s noting of this detail shows how quickly the leadership moved to react against Paul.

⁸ tn The word “him” is not in the Greek text but is implied.

⁹ tn L&N 33.393 has for *λοιδορέω* (*loidoreō*) “to speak in a highly insulting manner – to slander, to insult strongly, slander, insult.”

sn *Insult God’s high priest*. Paul was close to violation of the Mosaic law with his response, as the citation from Exod 22:28 in v. 5 makes clear.

¹⁰ tn Grk “said.”

¹¹ tn Or “know.”

¹² sn A quotation from Exod 22:28. This text defines a form of blasphemy. Paul, aware of the fact that he came close to crossing the line, backed off out of respect for the law.

¹³ tn BDAG 200 s.v. *γινώσκω* 4 has “to be aware of someth., perceive, notice, realize”; this is further clarified by section 4.c: “w. ὄτι foll....Ac 23:6.”

¹⁴ sn See the note on *Sadducees* in 4:1.

¹⁵ sn See the note on *Pharisee* in 5:34.

¹⁶ tn Grk “the Sanhedrin” (the Sanhedrin was the highest legal, legislative, and judicial body among the Jews).

¹⁷ tn That is, concerning the hope that the dead will be resurrected. Grk “concerning the hope and resurrection.” BDAG 320 s.v. *ἐλπίς* 1.b.α states, “Of Israel’s messianic hope Ac 23:6 (ἐ. καὶ ἀνάστασις for ἐ. τῆς ἀν. [obj. gen] as 2 Macc 3:29 ἐ. καὶ σωτηρία).” With an objective genitive construction, the resurrection of the dead would be the “object” of the hope.

¹⁸ tn The participle *εἰπόντος* (*eipontos*) has been translated temporally.

¹⁹ tn Or “a dispute” (BDAG 940 s.v. *στάσις* 3).

²⁰ tn Grk “there came about an argument.” This has been simplified to “an argument began”

²¹ tn BDAG 55 s.v. *ἀμφοτέροι* 2 has “all, even when more than two are involved...φarisαῖοι ὁμολογοῦσιν τὰ ἄ. believe in them all 23:8.” On this belief see Josephus, *J. W.* 2.8.14 (2.163); *Ant.* 18.1.3 (18.14).

sn This is a parenthetical note by the author.

²² tn Or “clamor” (cf. BDAG 565 s.v. *κραυγὴ* 1.a, which has “there arose a loud outcry” here, and Exod 12:30).

²³ tn Or “and some scribes.” See the note on the phrase “experts in the law” in 4:5.

²⁴ tn Grk “standing up.” The participle *ἀναστάντες* (*anastantes*) has been translated as a finite verb due to requirements of contemporary English style.

²⁵ tn Grk “protested strongly, saying.” L&N 39.27 has “διαμάχομαι: to fight or contend with, involving severity and thoroughness – to protest strongly, to contend with. ‘...’some scribes from the party of the Pharisees protested strongly Ac 23:9.” The participle *λέγοντες* (*legontes*) is redundant and has not been translated.

²⁶ sn “We find nothing wrong with this man.” Here is another declaration of innocence. These leaders recognized the possibility that Paul might have the right to make his claim.

²⁷ tn This genitive absolute construction with the participle *γινομένης* (*ginomenēs*) has been taken temporally (it could also be translated as causal).

²⁸ tn Grk “the chiliarch” (an officer in command of a thousand soldiers). In Greek the term *χιλίαρχος* (*chiliarchos*) 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.

²⁹ tn Grk “that Paul would be torn to pieces by them.” BDAG 236 s.v. *διασπάω* has “of an angry mob μὴ διασπασθῆ ὁ Παῦλος ὑπ’ αὐτῶν that Paul would be torn in pieces by them Ac 23:10.” The passive construction is somewhat awkward in English and has been converted to an equivalent active construction in the translation.

³⁰ tn Normally this term means “army,” but according to BDAG 947 s.v. *στράτευμα*, “Of a smaller detachment of soldiers, sing. Ac 23:10, 27.” In the plural it can be translated “troops,” but it is singular here.

³¹ tn Or “to go down, grab him out of their midst.”

³² tn 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.”

³³ sn The presence of the Lord indicated the vindicating presence and direction of God.

³⁴ tn Grk “standing near Paul, said.” The participle *ἐπιστάς* (*epistas*) has been translated as a finite verb due to requirements of contemporary English style.

³⁵ tn Grk “him”; the referent (Paul) has been specified in the translation for clarity.

³⁶ tn Or “Do not be afraid.”

as you have testified about me in Jerusalem,¹ so you must also testify in Rome.”²

The Plot to Kill Paul

23:12 When morning came,³ the Jews formed⁴ a conspiracy⁵ and bound themselves with an oath⁶ not to eat or drink anything⁷ until they had killed Paul. **23:13** There were more than forty of them who formed this conspiracy.⁸ **23:14** They⁹ went¹⁰ to the chief priests¹¹ and the elders and said, “We have bound ourselves with a solemn oath¹² not to partake¹³ of anything until we have killed Paul. **23:15** So now you and the council¹⁴ request the commanding officer¹⁵ to

bring him down to you, as if you were going to determine¹⁶ his case¹⁷ by conducting a more thorough inquiry.¹⁸ We are ready to kill him¹⁹ before he comes near this place.”²⁰

23:16 But when the son of Paul’s sister heard about the ambush,²¹ he came and entered²² the barracks²³ and told Paul. **23:17** Paul called²⁴ one of the centurions²⁵ and said, “Take this young man to the commanding officer,²⁶ for he has something to report to him.” **23:18** So the centurion²⁷ took him and brought him to the commanding officer²⁸ and said, “The prisoner Paul called²⁹ me and asked me to bring this young man to you because he has something to tell you.” **23:19** The commanding officer³⁰ took him by the hand, withdrew privately, and asked, “What is it that you want³¹ to report to me?” **23:20** He replied,³² “The Jews have agreed to ask you to bring Paul down to the council³³ tomorrow, as if they were going to inquire more thoroughly about him. **23:21** So do not let them persuade you to do this,³⁴ because more than forty

¹ map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

² sn Like Jesus went to Jerusalem, Paul would now go to Rome. This trip forms the concluding backdrop to Acts. This is the second notice about going to Rome (see Acts 19:21 for the first).

map For location see JP4-A1.

³ tn Grk “when it was day.”

⁴ tn Grk “forming a conspiracy, bound.” The participle ποιήσαντες (*poiēsantes*) has been translated as a finite verb due to requirements of contemporary English style.

⁵ tn L&N 30.72 has ‘some Jews formed a conspiracy’ Ac 23:12; BDAG 979 s.v. συστροφή 1 has “Judeans came together in a mob 23:12. But in the last pass. the word may also mean – 2. the product of a clandestine gathering, plot, conspiracy” (see also Amos 7:10; Ps 63:3).

⁶ tn Or “bound themselves under a curse.” BDAG 63 s.v. ἀναθεματίζω 1 has “trans. put under a curse τίνα someone...pleonastically ἀναθέματι ἅ. ἐαυτὸν Ac 23:14...ἅ. ἐαυτὸν vss. 12, 21, 13 v.l.” On such oaths see *m. Shev’it* 3:1-5. The participle λέγοντες (*legontes*) is redundant in English and has not been translated.

⁷ tn The word “anything” is not in the Greek text, but is implied. Direct objects were often omitted in Greek when clear from the context, but must be supplied for the modern English reader.

⁸ tn L&N 30.73 defines συνωμοσία (*sunōmosia*) as “a plan for taking secret action someone or some institution, with the implication of an oath binding the conspirators – ‘conspiracy, plot.’ ...there were more than forty of them who formed this conspiracy” Ac 23:13.”

⁹ tn Grk “who.” Because of the length and complexity of the Greek sentence, the relative pronoun (“whom”) was translated by the third person plural pronoun (“them”) and a new sentence begun in the translation.

¹⁰ tn Grk “going.” The participle προσελθόντες (*proselthontes*) has been translated as a finite verb due to requirements of contemporary English style.

¹¹ sn They went to the chief priests. The fact that the high priest knew of this plot and did nothing shows the Jewish leadership would even become accomplices to murder to stop Paul. They would not allow Roman justice to take its course. Paul’s charge in v. 3 of superficially following the law is thus shown to be true.

¹² tn Or “bound ourselves under a curse.” BDAG 63 s.v. ἀναθεματίζω 1 has “trans. put under a curse τίνα someone...pleonastically ἀναθέματι ἅ. ἐαυτὸν Ac 23:14...ἅ. ἐαυτὸν vss. 12, 21, 13 v.l.” The pleonastic use ἀναθέματι ἀνεθεματίσαμεν (literally “we have cursed ourselves with a curse”) probably serves as an intensifier following Semitic usage, and is represented in the translation by the word “solemn.” On such oaths see *m. Nedarim* 3:1, 3.

¹³ tn This included both food and drink (γεύομαι [*geuomai*] is used of water turned to wine in John 2:9).

¹⁴ tn Grk “the Sanhedrin” (the Sanhedrin was the highest legal, legislative, and judicial body among the Jews).

¹⁵ tn Grk “the chiliarch” (an officer in command of a thousand soldiers). See note on the term “commanding officer”

in v. 10.

¹⁶ tn Or “decide.” BDAG 227 s.v. διαγιγνώσκω has “ἀκριβέστερον τὰ περὶ αὐτοῦ to make a more thorough examination of his case Ac 23:15.”

¹⁷ tn Grk “determine the things about him.”

¹⁸ tn The expression “more thorough inquiry” reflects the comparative form of ἀκριβέστερον (*akribēsteron*).

¹⁹ sn “We are ready to kill him.” Now those Jews involved in the conspiracy, along with the leaders as accomplices, are going to break one of the ten commandments.

²⁰ tn The words “this place” are not in the Greek text, but are implied.

²¹ tn Or “plot” (BDAG 334 s.v. ἐνέδρα).

²² tn Grk “coming and entering... he told.” The participles παραγενόμενος (*paragenomenos*) and εἰσελθὼν (*eiselthōn*) have been translated as finite verbs due to requirements of contemporary English style.

²³ tn 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.”

²⁴ tn Grk “calling...Paul said.” The participle προσκαλεσάμενος (*proskalesamenos*) has been translated as a finite verb due to requirements of contemporary English style.

²⁵ sn See the note on the word centurion in 10:1.

²⁶ tn Grk “the chiliarch” (an officer in command of a thousand soldiers). See note on the term “commanding officer” in v. 10.

²⁷ tn Grk “he”; the referent (the centurion) has been specified in the translation for clarity.

²⁸ tn Grk “the chiliarch” (an officer in command of a thousand soldiers). See note on the term “commanding officer” in v. 10.

²⁹ tn Grk “calling.” The participle προσκαλεσάμενος (*proskalesamenos*) has been translated as a finite verb due to requirements of contemporary English style.

³⁰ tn Grk “the chiliarch” (an officer in command of a thousand soldiers). See note on the term “commanding officer” in v. 10.

³¹ tn Grk “you have,” but the expression “have to report” in English could be understood to mean “must report” rather than “possess to report.” For this reason the nearly equivalent expression “want to report,” which is not subject to misunderstanding, was used in the translation.

³² tn Grk “He said.”

³³ tn Grk “the Sanhedrin” (the Sanhedrin was the highest legal, legislative, and judicial body among the Jews).

³⁴ tn Grk “do not be persuaded by them.” The passive construction μὴ πεισθῆς αὐτοῖς (*mē peisthēs autois*) has

of them¹ are lying in ambush² for him. They³ have bound themselves with an oath⁴ not to eat or drink anything⁵ until they have killed him, and now they are ready, waiting for you to agree to their request.⁶ **23:22** Then the commanding officer⁷ sent the young man away, directing him,⁸ “Tell no one that you have reported⁹ these things to me.” **23:23** Then¹⁰ he summoned¹¹ two of the centurions¹² and said, “Make ready two hundred soldiers to go to Caesarea¹³ along with seventy horsemen¹⁴ and two hundred spearmen¹⁵

by¹⁶ nine o'clock tonight,¹⁷ **23:24** and provide mounts for Paul to ride¹⁸ so that he may be brought safely to Felix¹⁹ the governor.”²⁰ **23:25** He wrote²¹ a letter that went like this:²²

23:26 Claudius Lysias to His Excellency Governor²³ Felix,²⁴ greetings. **23:27** This man was seized²⁵ by the Jews and they were about to kill him,²⁶ when I came up²⁷ with the detachment²⁸ and rescued him, because I had learned that he was²⁹ a Roman citizen.³⁰ **23:28** Since I wanted to know³¹ what charge they were accusing

been converted to an active construction in the translation, and the phrase “to do this” supplied to indicate more clearly the object of their persuasion.

1 **tn** Grk “forty men of them.” In the expression ἐξ αὐτῶν ἄνδρες (*ex autōn andres*) “men” is somewhat redundant and has not been included in the English translation.

2 **tn** Grk “are lying in wait for him” (BDAG 334 s.v. ἐνεδρεύω); see also v. 16.

3 **tn** Grk “for him, who.” Because of the length and complexity of the Greek sentence, the relative pronoun (“who”) was translated by the third person plural pronoun (“they”) and a new sentence begun in the translation.

4 **tn** Or “bound themselves under a curse.” BDAG 63 s.v. ἀναθεματίζω **1** has “trans. *put under a curse* τινά *someone... ὅ. ἐαυτὸν* vss. 12, 21, 13 v.l.”

5 **tn** The word “anything” is not in the Greek text, but is implied. Direct objects were often omitted in Greek when clear from the context, but must be supplied for the modern English reader.

6 **tn** Grk “waiting for your approval,” “waiting for your agreement.” Since it would be possible to misunderstand the literal translation “waiting for your approval” to mean that the Jews were waiting for the commander’s approval to carry out their plot or to kill Paul (as if he were to be an accomplice to their plot), the object of the commander’s approval (their request to bring Paul to the council) has been specified in the translation as “their request.”

7 **tn** Grk “the chiliarch” (an officer in command of a thousand soldiers). See note on the term “commanding officer” in v. 10.

8 **tn** BDAG 760 s.v. παραγγέλλω has “to make an announcement about someth. that must be done, *give orders, command, instruct, direct* of all kinds of persons in authority, worldly rulers, Jesus, the apostles... παραγγέλλειν *w.*, an inf. and μὴ comes to mean *forbid to do someth.*: π. τινί *w.* aor. inf. Lk 5:14; 8:56; without the dat., which is easily supplied for the context Ac 23:22.” However, if the direct discourse which follows is to be retained in the translation, a different translation must be used since it is awkward to introduce direct discourse with the verb *forbid*. Thus the alternative to *direct* was used.

9 **tn** On this verb, see BDAG 325-26 s.v. ἐμφανίζω **2**. The term was frequently used of an official report to authorities. In modern terms, this was a police tip.

10 **tn** Grk “And.” Since this represents a response to the reported ambush, καί (*kai*) has been translated as “then” to indicate the logical sequence.

11 **tn** Grk “summoning...he said.” The participle προσκαλεσάμενος (*proskalesamenos*) has been translated as a finite verb due to requirements of contemporary English style.

12 **sn** See the note on the word *centurion* in 10:1.

13 **sn** 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 a journey of about 65 mi (just over 100 km).

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

14 **tn** Or “cavalrymen.”

15 **tn** A military technical term of uncertain meaning. BDAG 217 s.v. δεξιολάβος states, “a word of uncertain mng., military t.t., acc. to Joannes Lydus...and Theophyl. Sim., Hist. 4,

1 a light-armed soldier, perh. *bowman, slinger*; acc. to a scholion in CMatthaei p. 342 *body-guard...Spearman* Goodspd., NRSV; ‘security officer’, GDKilpatrick, JTS 14, ‘63, 393f.”

sn *Two hundred soldiers...along with seventy horsemen and two hundred spearmen.* The resulting force assembled to guard Paul was almost a full cohort. The Roman commander was taking no chances, but was sending the issue up the chain of command to the procurator to decide.

16 **tn** Grk “from.”

17 **tn** Grk “from the third hour of the night.”

18 **tn** Grk “provide mounts to put Paul on.”

sn *Mounts for Paul to ride.* The fact they were riding horses indicates they wanted everyone to move as quickly as possible.

19 **sn** *Felix the governor* was Antonius Felix, a freedman of Antonia, mother of the Emperor Claudius. He was the brother of Pallas and became procurator of Palestine in A.D. 52/53. His administration was notorious for its corruption, cynicism, and cruelty. According to the historian Tacitus (*History* 5.9) Felix “reveled in cruelty and lust, and wielded the power of a king with the mind of a slave.”

20 **tn** Grk “Felix the procurator.” The official Roman title has been translated as “governor” (BDAG 433 s.v. ἡγεμών **2**).

21 **tn** Grk “writing.” Due to the length and complexity of the Greek sentence, a new sentence was begun here in the translation, supplying “he” (referring to the commanding officer, Claudius Lysias) as subject. The participle γράψας (*grapsas*) has been translated as a finite verb due to requirements of contemporary English style.

22 **tn** Grk “having this form,” “having this content.” L&N 33.48 has “γράφος ἐπιστολῆν ἔχουσαν τὸν τύπον τούτου” then he wrote a letter that went like this’ Ac 23:25. It is also possible to understand ἐπιστολή in Ac 23:25 not as a content or message, but as an object (see 6.63).”

23 **tn** Grk “Procurator.” The official Roman title has been translated as “governor” (BDAG 433 s.v. ἡγεμών **2**).

24 **sn** *Governor Felix.* See the note on *Felix* in v. 24.

25 **tn** The participle συλλημθέντα (*sullēmphthenta*) has been translated as a finite verb due to requirements of contemporary English style. The remark reviews events of Acts 21:27-40.

26 **tn** Grk “and was about to be killed by them.” The passive construction has been converted to an active one in the translation for stylistic reasons.

27 **tn** Or “approached.”

28 **tn** Normally this term means “army,” but according to BDAG 947 s.v. στρατεύμα, “Of a smaller detachment of soldiers, sing. Ac 23:10, 27.” In the plural it can be translated “troops,” but it is singular here.

29 **tn** In Greek this is a present tense retained in indirect discourse.

30 **tn** The word “citizen” is supplied here for emphasis and clarity.

sn The letter written by the Roman commander Claudius Lysias was somewhat self-serving. He made it sound as if the rescue of a *Roman citizen* had been a conscious act on his part. In fact, he had made the discovery of Paul’s Roman citizenship somewhat later. See Acts 21:37-39 and 22:24-29.

31 **tn** Or “determine.”

him of.⁴ I brought him down to their council.² **23:29** I found he³ was accused with reference to controversial questions⁴ about their law, but no charge against him deserved death or imprisonment.⁵ **23:30** When I was informed⁶ there would be a plot⁷ against this man, I sent him to you at once, also ordering his accusers to state their charges⁸ against him before you.

23:31 So the soldiers, in accordance with their orders,⁹ took¹⁰ Paul and brought him to Antipatris¹¹ during the night. **23:32** The next day they let¹² the horsemen¹³ go on with him, and they returned to the barracks.¹⁴ **23:33** When the horsemen¹⁵ came to Caesarea¹⁶ and delivered the

letter to the governor, they also presented¹⁷ Paul to him. **23:34** When the governor¹⁸ had read¹⁹ the letter,²⁰ he asked²¹ what province he was from.²² When he learned²³ that he was from Cilicia,²⁴ **23:35** he said, “I will give you a hearing²⁵ when your accusers arrive too.” Then²⁶ he ordered that Paul²⁷ be kept under guard in Herod’s palace.²⁸

The Accusations Against Paul

24:1 After five days the high priest Ananias²⁹ came down with some elders and an attorney³⁰ named³¹ Tertullus, and they³² brought formal charges³³ against Paul to the governor. **24:2** When Paul³⁴ had been summoned, Tertullus

¹ tn Grk “to know the charge on account of which they were accusing him.” This has been simplified to eliminate the prepositional phrase and relative pronoun δι’ ἣν (*di’ hēn*) similar to L&N 27.8 which has “‘I wanted to find out what they were accusing him of, so I took him down to their Council’ Ac 23:28.”

² tn Grk “their Sanhedrin” (the Sanhedrin was the highest legal, legislative, and judicial body among the Jews).

³ tn Grk “whom I found.” Because of the length and complexity of the Greek sentence, the relative pronoun (“whom”) has been changed to a personal pronoun (“he”) and a new sentence begun in the translation at this point.

⁴ tn BDAG 428 s.v. ζήτημα states, “in our lit. only in Ac, w. the mng. it still has in Mod. Gk. (*controversial question, issue, argument*...Ac 15:2; 26:3. ζ. περί τινος *questions about someth.*...18:15; 25:19. – In 23:29, since περί had already been used, the subj. of the discussion is added in the gen. ζ. τοῦ νόμου αὐτῶν.”

sn With reference to *controversial questions*. Note how the “neutral” Roman authorities saw the issue. This was a religious rather than a civil dispute. See Acts 18:15.

⁵ tn Grk “but having no charge worthy of death or imprisonment.” BDAG 273-74 s.v. ἐγκλημα 1 has “legal t.t....ἔ. ἄξιον θανάτου ἢ δεσμῶν *a charge deserving death or imprisonment 23:29.*”

sn Despite the official assessment that *no charge against him deserved death or imprisonment*, there was no effort to release Paul.

⁶ tn Grk “It being revealed to me.” The participle μνηυθείσης (*mēnuthēsēs*) has been taken temporally.

⁷ tn The term translated “plot” here is a different one than the one in Acts 23:16 (see BDAG 368 s.v. ἐπιβουλή).

⁸ tn Grk “the things against him.” This could be rendered as “accusations,” “grievances,” or “charges,” but since “ordered his accusers to state their accusations” sounds redundant in English, “charges” was used instead.

⁹ tn BDAG 237-38 s.v. διατάσσω 2 has “κατὰ τὸ δ. αὐτοῖς *in accordance w. their orders*...Ac 23:31.”

¹⁰ tn Grk “taking.” The participle ἀναλαμβάνοντας (*analabontes*) has been translated as a finite verb due to requirements of contemporary English style.

¹¹ sn Antipatris was a city in Judea about 35 mi (55 km) northwest of Jerusalem (about halfway to Caesarea). It was mentioned several times by Josephus (*Ant.* 13.15.1 [13.390]; *J. W.* 1.4.7 [1.99]).

¹² tn Grk “letting.” The participle ἔασαντες (*easantes*) has been translated as a finite verb due to requirements of contemporary English style.

¹³ tn Or “cavalrymen.”

¹⁴ tn 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.”

¹⁵ tn Grk “who, coming to Caesarea.” Because of the length and complexity of the Greek construction, a new sentence was begun here in the translation. The relative pronoun (“who”) has been replaced with the referent (the horsemen) in the translation for clarity.

¹⁶ sn 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. It was about 30 mi (50 km) from Antipatris.

¹⁷ tn BDAG 778 s.v. παρίστημι/παριστάνω 1.b has “*present, represent* – α. lit. τινα, τι *someone to someone παρεστήσαν τὸν Παῦλον αὐτῷ* Ac 23:33.”

¹⁸ tn Grk “he”; the referent (the governor) has been specified in the translation for clarity.

¹⁹ tn Grk “having read.” The participle ἀναγνούς (*anagnous*) has been translated as a finite verb due to requirements of contemporary English style.

²⁰ tn The words “the letter” are not in the Greek text but are implied. Direct objects were often omitted in Greek, but must be supplied for the modern English reader.

²¹ tn Grk “and asking.” The participle ἐπερωτήσας (*eperotēsās*) has been translated as a finite verb and καὶ (*kai*) left untranslated due to requirements of contemporary English style.

²² sn Governor Felix asked *what province he was from* to determine whether he had legal jurisdiction over Paul. He could have sent him to his home province for trial, but decided to hear the case himself.

²³ tn Grk “and learning.” The participle πυθόμενος (*pythomenos*) has been translated as a finite verb due to requirements of contemporary English style.

²⁴ sn Cilicia was a province in northeastern Asia Minor.

²⁵ tn Or “I will hear your case.” BDAG 231 s.v. διακούω has “as legal t.t. give someone an opportunity to be heard in court, give someone (τινός) *a hearing* Ac 23:35”; L&N 56.13 has “to give a judicial hearing in a legal matter – ‘to hear a case, to provide a legal hearing, to hear a case in court.’”

²⁶ tn Grk “ordering.” The participle κελεύσας (*keleusas*) has been translated as a finite verb and a new sentence begun here due to the length and complexity of the Greek sentence. “Then” has also been supplied to indicate the logical and temporal sequence.

²⁷ tn Grk “him”; the referent (Paul) has been specified in the translation for clarity.

²⁸ sn Herod’s palace (Grk “Herod’s praetorium”) was the palace built in Caesarea by Herod the Great. See Josephus, *Ant.* 15.9.6 (15.331). These events belong to the period of A.D. 56-57.

²⁹ sn Ananias was in office from A.D. 47-59.

³⁰ tn The term refers to a professional advocate (BDAG 905 s.v. ῥήτωρ).

³¹ tn Grk “an attorney, a certain Tertullus.”

³² tn Grk “who” (plural). Because in English the relative pronoun “who” could be understood to refer only to the attorney Tertullus and not to the entire group, it has been replaced with the third person plural pronoun “they.” “And” has been supplied to provide the connection to the preceding clause.

³³ tn BDAG 326 s.v. ἐμφανίζω 3 has “ἔ. τινα, κατά τινος *bring formal charges against someone*...Ac 24:1; 25:2.”

³⁴ tn Grk “he”; the referent (Paul) has been supplied in the translation for clarity.

began to accuse him,¹ saying, “We have experienced a lengthy time² of peace through your rule,³ and reforms⁴ are being made in this nation⁵ through your foresight.⁶ **24:3** Most excellent Felix,⁷ we acknowledge this everywhere and in every way⁸ with all gratitude.⁹ **24:4** But so that I may not delay¹⁰ you any further, I beg¹¹ you to hear us briefly¹² with your customary graciousness.¹³ **24:5** For we have found¹⁴ this man to be a troublemaker,¹⁵ one who stirs up riots¹⁶ among all the Jews throughout the world, and a ringleader¹⁷ of the sect of the Nazarenes.¹⁸ **24:6** He¹⁹

even tried to desecrate²⁰ the temple, so we arrested²¹ him.²² **24:8** When you examine²³ him yourself, you will be able to learn from him²⁴ about all these things we are accusing him of doing.”²⁵ **24:9** The Jews also joined in the verbal attack,²⁶ claiming²⁷ that these things were true.

Paul’s Defense Before Felix

24:10 When the governor gestured for him to speak, Paul replied, “Because I know²⁸ that you have been a judge over this nation for many years, I confidently make my defense.²⁹ **24:11** As you can verify³⁰ for yourself, not more than twelve days ago³¹ I went up to Jerusalem³² to worship. **24:12** They did not find me arguing³³

1 tn Or “began to bring charges, saying.”

2 tn Grk “experienced much peace.”

3 tn Grk “through you” (“rule” is implied).

4 tn This term is used only once in the NT (a *hapax legomenon*). It refers to improvements in internal administration (BDAG 251 s.v. διόρθωμα).

5 tn Or “being made for this people.”

6 sn References to peaceful rule, reforms, and the governor’s foresight in the opening address by Tertullus represent an attempt to praise the governor and thus make him favorable to the case. Actual descriptions of his rule portray him as inept (Tacitus, *Annals* 12.54; Josephus, *J. W.* 2.13.2-7 [2.253-270]).

7 sn Most excellent Felix. See the note on Felix in 23:24.

8 tn Grk “in every way and everywhere.”

9 tn Or “with complete thankfulness.” BDAG 416 s.v. εὐχαριστία 1 has “μετὰ πάσης εὐ...with all gratitude Ac 24:3.” L&N 31.26 has “we acknowledge this anywhere and everywhere with complete thankfulness” Ac 24:3.”

10 tn Or “may not weary.” BDAG 274 s.v. ἐγκόπτω states, “ἵνα μὴ ἐπι πλεῖόν σε ἐγκόπτω Ac 24:4 is understood by Syr. and Armen. versions to mean in order not to weary you any further; cp. ἐγκοπός weary Diog. L. 4, 50; LXX; and ἐγκοποιον ποιεῖν to weary Job 19:2; Is 43:23. But impose on is also prob.; detain NRSV.”

11 tn Or “request.”

12 tn This term is another NT *hapax legomenon* (BDAG 976 s.v. συντόμως 2). Tertullus was asking for a brief hearing, and implying to the governor that he would speak briefly and to the point.

13 tn BDAG 371 s.v. ἐπιείκεια has “τῇ σῆ ἐ. with your (customary) indulgence Ac 24:4.”

14 tn Grk “For having found.” The participle εὐρόντες (*heurontes*) has been translated as a finite verb due to requirements of contemporary English style.

15 tn L&N 22.6 has “(a figurative extension of meaning of λοιμός ‘plague,’ 23.158) one who causes all sorts of trouble – ‘troublemaker, pest.’ ... ‘for we have found this man to be a troublemaker’ Ac 24:5.”

16 tn Or “dissensions.” While BDAG 940 s.v. στάσις 3 translates this phrase “κινεῖν στάσεις (v.l. στάσιν) τισί create dissension among certain people Ac 24:5,” it is better on the basis of the actual results of Paul’s ministry to categorize this usage under section 2, “uprising, riot, revolt, rebellion” (cf. the use in Acts 19:40).

17 tn This term is yet another NT *hapax legomenon* (BDAG 894 s.v. πρωτοστάτης).

sn A ringleader. Tertullus’ basic argument was that Paul was a major disturber of the public peace. To ignore this the governor would be shunning his duty to preserve the peace and going against the pattern of his rule. In effect, Tertullus claimed that Paul was seditious (a claim the governor could not afford to ignore).

18 sn The sect of the Nazarenes is a designation for followers of Jesus the Nazarene, that is, Christians.

19 tn Grk “who.” Because of the length and complexity of the Greek sentence, the relative pronoun (“who”) was replaced by the third person singular pronoun (“he”) and a new sentence begun here in the translation.

20 tn Or “profane” (BDAG 173 s.v. βεβηλόω). The term was also used of profaning the Sabbath.

21 tn Or “seized.” Grk “whom also we arrested.” Because of the awkwardness of a relative clause in English at this point, the relative pronoun (“whom”) was replaced by the pronoun “him” as object of the verb.

22 tc Some later mss include some material at the end of v. 6, all of **24:7**, and some material at the beginning of v. 8: “and we wanted to judge him according to our law. **24:7** But Lysias the commanding officer came and took him out of our hands with a great deal of violence, **24:8** ordering those who accused him to come before you.” Acts 24:6b, 7, and 8a are lacking in 1374. A B H L P 049 81 1175 1241 pm and a few versional witnesses. They are included (with a few minor variations) in E Ψ 33 323 614 945 1505 1739 pm and a few versional witnesses. This verse (and parts of verses) is most likely not a part of the original text of Acts, for not only is it lacking from the better witnesses, there is no easy explanation as to how such could be missing from them. The present translation follows NA²⁷ in omitting the verse number, a procedure also followed by a number of other modern translations.

23 tn Or “question.”

24 tn Grk “From whom when you examine him yourself, you will be able to learn...” Because of the length and complexity of the Greek sentence, the relative pronoun (“whom”) was replaced by the third person singular pronoun (“him”) and a new sentence begun at the beginning of v. 8 in the translation.

25 tn Grk “about all these things of which we are accusing him.” This has been simplified to eliminate the relative pronoun (“of which”) in the translation.

26 tn Grk “joined in the attack,” but the adjective “verbal” has been supplied to clarify that this was not another physical assault on Paul. The verb is another NT *hapax legomenon* (BDAG 969 s.v. συνεπιτίθημι).

27 tn Or “asserting” (BDAG 1050 s.v. φάσκω).

28 tn Grk “knowing.” The participle ἐπιστάμενος (*epistamenos*) has been translated as a causal adverbial participle.

29 sn “Because...defense.” Paul also paid an indirect compliment to the governor, implying that he would be fair in his judgment.

30 tn BDAG 369 s.v. ἐπιγινώσκω 2.c has “notice, perceive, learn of, ascertain...Also as legal t. ascertain (2 Macc 14:9) τὶ Ac 23:28; cp. 24:8. W. ὅτι foll. Ac 24:11.” “Verify” is an English synonym for “ascertain.”

31 tn Grk “it is not more than twelve days from when.” This has been simplified to “not more than twelve days ago.”

sn Part of Paul’s defense is that he would not have had time to organize a revolt, since he had arrived in Jerusalem not more than twelve days ago.

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

33 tn Or “disputing,” “conducting a heated discussion.”

with anyone or stirring up a crowd¹ in the temple courts² or in the synagogues³ or throughout the city,⁴ **24:13** nor can they prove⁵ to you the things⁶ they are accusing me of doing.⁷ **24:14** But I confess this to you, that I worship⁸ the God of our ancestors⁹ according to the Way (which they call a sect), believing everything that is according to the law¹⁰ and that is written in the prophets. **24:15** I have¹¹ a hope in God (a hope¹² that¹³ these men¹⁴ themselves accept too) that there is going to be a resurrection of both the righteous and the unrighteous.¹⁵ **24:16** This is the reason¹⁶ I do my best to always¹⁷ have a clear¹⁸ conscience

¹ tn BDAG 381 s.v. ἐπίστασις 2 has “ἐ. ποιεῖν ὄχλου to cause a crowd to gather Ac 24:12.” Roman authorities would not allow a mob to gather and threaten the peace, and anyone suspected of instigating a mob would certainly be arrested.

² tn Grk “in the temple.” This is actually a reference to the courts surrounding the temple proper, and has been translated accordingly.

³ sn See the note on *synagogue* in 6:9.

⁴ sn A second part of Paul’s defense is that he did nothing while he was in Jerusalem to cause unrest, neither *arguing* nor *stirring up a crowd in the temple courts or in the synagogues or throughout the city*.

⁵ tn BDAG 778 s.v. παρίστημι/περιστάνω 1.f has “οὐδὲ παραστήσαι δύνανταί σοι περὶ ὧν νυνὶ κατηγοροῦσίν μου nor can they prove to you the accusations they are now making against me Ac 24:13.”

sn Nor can they prove. This is a formal legal claim that Paul’s opponents lacked proof of any wrongdoing. They had no witness who could justify the arrest at the temple.

⁶ tn The words “the things” are not in the Greek text but are implied. Direct objects were often omitted in Greek when clear from the context, but must be supplied for the modern English reader.

⁷ tn Grk “nor can they prove to you [the things] about which they are now accusing me.” This has been simplified to eliminate the relative pronoun (“which”) in the translation.

⁸ tn Or “serve.”

⁹ tn Or “forefathers”; Grk “fathers.”

¹⁰ sn That is, the law of Moses. Paul was claiming that he legitimately worshipped the God of Israel. He was arguing that this amounted to a religious dispute rather than a political one, so that the Roman authorities need not concern themselves with it.

¹¹ tn Grk “having.” The participle ἔχων (*echōn*) has been translated as a finite verb and a new sentence begun at this point in the translation because of the length and complexity of the Greek sentence.

¹² sn This mention of Paul’s hope sets up his appeal to the resurrection of the dead. At this point Paul was ignoring the internal Jewish dispute between the Pharisees (to which he had belonged) and the Sadducees (who denied there would be a resurrection of the dead).

¹³ tn Grk “a hope in God (which these [men] themselves accept too).” Because the antecedent of the relative pronoun “which” is somewhat unclear in English, the words “a hope” have been repeated at the beginning of the parenthesis for clarity.

¹⁴ tn Grk “that they”; the referent (these men, Paul’s accusers) has been specified in the translation for clarity.

¹⁵ tn Or “the unjust.”

sn This is the only mention of the resurrection of the *unrighteous* in Acts. The idea parallels the idea of Jesus as the judge of both the living and the dead (Acts 10:42; 17:31).

¹⁶ tn BDAG 329 s.v. ἐν 9.a, “ἐν τούτῳ πιστεύομεν this is the reason why we believe Jn 16:30; cp. Ac 24:16.”

¹⁷ tn BDAG 224 s.v. διὰ 2.a, “διὰ παντός...always, continually, constantly...Ac 2:25 (Ps 15:8); 10:2; 24:16.” However, the positioning of the adverb “always” in the English translation is difficult; the position used is one of the least awkward.

¹⁸ tn BDAG 125 s.v. ἀπόσκοπος 1 has “ἄ. συνείδησις a

toward God and toward people.¹⁹ **24:17** After several years²⁰ I came to bring to my people gifts for the poor²¹ and to present offerings,²² **24:18** which I was doing when they found me in the temple, ritually purified,²³ without a crowd or a disturbance.²⁴ **24:19** But there are some Jews from the province of Asia²⁵ who should be here before you and bring charges,²⁶ if they have anything against me. **24:20** Or these men here²⁷ should tell what crime²⁸ they found me guilty of²⁹ when I stood before the council,³⁰ **24:21** other than³¹ this one thing³² I shouted out while I

clear conscience Ac 24:16.”

¹⁹ tn Grk “men,” but this is a generic use (Paul does not have only males in view).

²⁰ tn BDAG 401 s.v. ἔτος has “δι’ ἐ. πλείονων after several years 24:17.”

²¹ tn Grk “to bring alms,” but the term “alms” is not in common use today, so the closest modern equivalent, “gifts for the poor,” is used instead.

²² tn Or “sacrifices.” BDAG 887 s.v. προσφορά 1 has “προσφοράς ποιεῖν have sacrifices made Ac 24:17,” but this may be overly specific. It is not clear from the immediate context whether the offering of sacrificial animals (so BDAG assumes) or offerings of some other sort (such as financial gifts) are in view. The combination with ἐλεημοσύνας (*eleēmosynas*) in the preceding clause may suggest monetary offerings. Some have suggested this is an allusion to the payments made by Paul on behalf of the four other men mentioned in Acts 21:23-26, but the text here seems to suggest something Paul had planned to do before he came, while the decision to pay for the expenses of the men in 21:23ff. was made at the suggestion of the Jerusalem leadership after he arrived. In either case, Paul was portraying himself as a pious worshiper of his God.

²³ sn Ritually purified. Paul’s claim here is that he was honoring the holiness of God by being sensitive to issues of ritual purity. Not only was he not guilty of the charges against him, but he was thoroughly devout.

²⁴ tn BDAG 458 s.v. θόρυβος 3.b has “μετὰ θορύβου...with a disturbance Ac 24:18.”

²⁵ tn 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.

²⁶ tn BDAG 533 s.v. κατηγορέω 1 states, “nearly always as legal t.t.: bring charges in court.” L&N 33.427 states for κατηγορέω (*katēgorēō*), “to bring serious charges or accusations against someone, with the possible connotation of a legal or court context – ‘to accuse, to bring charges.’”

sn Who should be here...and bring charges. Paul was asking, where were those who brought about his arrest and claimed he broke the law? His accusers were not really present. This subtle point raised the issue of injustice.

²⁷ tn Grk “these [men] themselves.”

²⁸ tn Or “unrighteous act.”

²⁹ tn The words “me guilty of” are not in the Greek text, but are implied. L&N 88.23 has “αὐτοὶ οὗτοι εἰπάτωσαν τί εὔρον ἀδίκημα στάντος μου ‘let these men themselves tell what unrighteous act they found me guilty of’ Ac 24:20.”

³⁰ tn Grk “the Sanhedrin” (the Sanhedrin was the highest legal, legislative, and judicial body among the Jews).

³¹ tn BDAG 433 s.v. ἢ 2.c has “οὐδὲν ἕτερον ἢ nothing else than...Ac 17:21. τί...ἢ what other...than...24:21.”

³² tn Grk “one utterance.”

stood before⁴ them: ‘I am on trial before you today concerning the resurrection of the dead.’”²

24:22 Then Felix,³ who understood the facts⁴ concerning the Way⁵ more accurately,⁶ adjourned their hearing,⁷ saying, “When Lysias the commanding officer comes down, I will decide your case.”⁸ **24:23** He ordered the centurion⁹ to guard Paul,¹⁰ but to let him have some freedom,¹¹ and not to prevent any of his friends¹² from meeting his needs.¹³

Paul Speaks Repeatedly to Felix

24:24 Some days later, when Felix¹⁴ arrived with his wife Drusilla,¹⁵ who was Jewish, he sent for Paul and heard him speak¹⁶ about faith in Christ Jesus.¹⁷ **24:25** While Paul¹⁸ was discussing¹⁹ righteousness, self-control,²⁰ and the com-

ing judgment, Felix²¹ became²² frightened and said, “Go away for now, and when I have an opportunity,²³ I will send for you.” **24:26** At the same time he was also hoping that Paul would give him money,²⁴ and for this reason he sent for Paul²⁵ as often as possible²⁶ and talked²⁷ with him. **24:27** After two years²⁸ had passed, Porcius Festus²⁹ succeeded Felix,³⁰ and because he wanted to do the Jews a favor, Felix left Paul in prison.³¹

Paul Appeals to Caesar

25:1 Now³² three days after Festus³³ arrived in the province, he went up to Jerusalem³⁴ from Caesarea.³⁵ **25:2** So the chief priests and the most

1 tn Cf. BDAG 327 s.v. ἐν i.e., which has “before, in the presence of, etc.”

2 sn The resurrection of the dead. Paul’s point was, what crime was there in holding this religious belief?

3 sn See the note on Antonius Felix in 23:24.

4 tn Grk “the things.”

5 tn That is, concerning Christianity.

6 tn BDAG 39 s.v. ἀκριβώς has “Comp. ἀκριβέστερον *more exactly*...ἄ. ἐκτιθέσθαι *explain more exactly* Ac 18:26, cp. 23:15, 20; also *more accurately*...24:22.” Felix knew more about the Christian movement than what the Jewish leaders had told him.

7 tn L&N 56.18 s.v. ἀναβάλλω has “to adjourn a court proceeding until a later time – ‘to adjourn a hearing, to stop a hearing and put it off until later.’...then Felix, who was well informed about the Way, adjourned their hearing’ Ac 24:22.”

8 tn BDAG 227 s.v. διαγιγνώσκω 2 states, “to make a judicial decision, *decide/hear (a case)*...τὰ καθ’ ὑμῶν *decide your case* Ac 24:22.”

9 sn See the note on the word centurion in 10:1.

10 tn Grk “that he was to be guarded.” The passive construction (τηρεῖσθαι, *tereisthai*) has been converted to an active one in parallel with the following clauses, and the referent (Paul) has been specified in the translation for clarity.

11 tn BDAG 77 s.v. ἀνεῖς 1 states, “lit. relaxation of custodial control, *some liberty*, ἄ. ἔχειν *have some freedom* Ac 24:23.”

12 tn Grk “any of his own” (this could also refer to relatives).

13 tn Grk “from serving him.”

14 sn See the note on Antonius Felix in 23:24.

15 sn It is possible that *Drusilla*, being Jewish, was the source of Felix’s knowledge about the new movement called Christianity. The youngest daughter of Herod Agrippa I and sister of Agrippa II, she would have been close to 20 years old at the time. She had married the king of a small region in Syria but divorced him at the age of 16 to marry Felix. This was her second marriage and Felix’s third (Josephus, *Ant.* 19.9.1 [19.354], 20.7.2 [20.141-144]). As a member of Herod’s family, she probably knew about the Way.

16 tn The word “speak” is implied; BDAG 32 s.v. ἀκούω 1.c has “ἤκουσεν αὐτοῦ περὶ τῆς...πίστεως *he heard him speak about faith* Ac 24:24.”

17 tn Or “Messiah Jesus”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

18 tn Grk “he”; the referent (Paul) has been specified in the translation for clarity.

19 tn Or “speaking about.”

20 tn Grk “and self-control.” 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.

sn The topic of *self-control* was appropriate in view of the personal history of both Felix and Drusilla (see the note on

“Drusilla” in the previous verse), and might well account for Felix’s anxiety.

21 sn See the note on *Felix* in 23:26.

22 tn Grk “becoming.” The participle γενόμενος (*genome-nos*) has been translated as a finite verb due to requirements of contemporary English style.

23 tn Or “when I find time.” BDAG 639 s.v. μεταλαμβάνω 2 has “καίρῳ μ. *have an opportunity = find time*...Ac 24:25.”

24 tn Grk “he was hoping that money would be given to him by Paul.” To simplify the translation, the passive construction has been converted to an active one.

sn *Would give him money.* That is, would offer him a bribe in exchange for his release. Such practices were fairly common among Roman officials of the period (Josephus, *Ant.* 2.12.3 [2.272-274]).

25 tn Grk “him”; the referent (Paul) has been specified in the translation for clarity.

26 tn “As often as possible” reflects the comparative form of the adjective πυκνός (*puknos*); see BDAG 897 s.v. πυκνός, which has “Neut. of the comp. πυκνότερον as adv. *more often, more frequently* and in an elative sense *very often, quite frequently*...also as *often as possible*...Ac 24:26.”

27 tn On this term, which could mean “conferred with him,” see BDAG 705 s.v. ὀμιλέω.

28 tn Grk “After a two-year period.”

29 sn Porcius Festus was the procurator of Palestine who succeeded Felix; neither the beginning nor the end of his rule (at his death) can be determined with certainty, although he appears to have died in office after about two years. Nero recalled Felix in A.D. 57 or 58, and Festus was appointed to his vacant office in A.D. 57, 58, or 59. According to Josephus (*Ant.* 20.8.9-10 [20.182-188]; *J. W.* 2.14.1 [2.271-272]), his administration was better than that of his predecessor Felix or his successor Albinus, but Luke in Acts portrays him in a less favorable light: He was willing to sacrifice Paul to court Jewish favor by taking him to Jerusalem for trial (v. 9), regardless of Paul’s guilt or innocence. The one characteristic for which Festus was noted is that he dealt harshly with those who disturbed the peace.

30 tn Grk “Felix received as successor Porcius Festus.”

sn See the note on *Felix* in 23:26.

31 tn Grk “left Paul imprisoned.”

sn *Felix left Paul in prison.* Luke makes the point that politics got in the way of justice here; keeping Paul in prison was a political favor to the Jews.

32 tn BDAG 736-37 s.v. οὖν 2.b states, “οὖν serves to indicate a transition to someth. new...*now, then, well*...Ac 25:1.”

33 sn See the note on Porcius Festus in 24:27.

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

35 sn 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 a journey of 65 mi (just over 100 km).

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

prominent men¹ of the Jews brought formal charges² against Paul to him. 25:3 Requesting him to do them a favor against Paul,³ they urged Festus⁴ to summon him to Jerusalem, planning an ambush⁵ to kill him along the way. 25:4 Then Festus⁶ replied that Paul was being kept at Caesarea,⁷ and he himself intended to go there⁸ shortly. 25:5 “So,” he said, “let your leaders⁹ go down there¹⁰ with me, and if this man has done anything wrong,¹¹ they may bring charges¹² against him.”

25:6 After Festus¹³ had stayed¹⁴ not more than eight or ten days among them, he went down to Caesarea,¹⁵ and the next day he sat¹⁶ on the judgment seat¹⁷ and ordered Paul to be

brought. 25:7 When he arrived, the Jews who had come down from Jerusalem stood around him,¹⁸ bringing many serious¹⁹ charges that they were not able to prove.²⁰ 25:8 Paul said in his defense,²¹ “I have committed no offense²² against the Jewish law²³ or against the temple or against Caesar.”²⁴ 25:9 But Festus,²⁵ wanting to do the Jews a favor, asked Paul, “Are you willing to go up to Jerusalem and be tried²⁶ before me there on these charges?”²⁷ 25:10 Paul replied,²⁸ “I am standing before Caesar’s²⁹ judgment seat,³⁰ where I should be tried.³¹ I have

¹ tn BDAG 893-94 s.v. πρῶτος 2.a,β has “οἱ πρῶτοι the most prominent men, the leading men w. gen. of the place... or of a group...οἱ πρ. τοῦ λαοῦ...Lk 19:47; cp. Ac 25:2; 28:17.”

² tn BDAG 326 s.v. ἐμφανίζω 3 has “ἐ. τινὶ κατὰ τινος bring formal charges against someone...Ac 24:1; 25:2.”

sn Note how quickly the Jewish leadership went after Paul: They brought formal charges against him within three days of Festus’ arrival in the province.

³ tn Grk “Requesting a favor against him”; the referent (Paul) has been specified in the translation, the understood direct object of “requesting” has been supplied, and the phrase “to do them” supplied for clarity.

⁴ tn Grk “him”; the referent (Festus) has been specified in the translation for clarity. The words “they urged him” are in v. 2 in the Greek text.

⁵ sn Planning an ambush. The Jewish leadership had not forgotten the original plan of several years ago (see 23:16). They did not trust the Roman legal process, but preferred to take matters into their own hands.

⁶ sn See the note on Porcius Festus in 24:27.

⁷ sn 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.

⁸ tn The word “there” is not in the Greek text but is implied.

⁹ tn Grk “let those who are influential among you” (i.e., the powerful).

¹⁰ tn The word “there” is not in the Greek text, but is implied.

¹¹ tn Grk “and if there is anything wrong with this man,” but this could be misunderstood in English to mean a moral or physical defect, while the issue in context is the commission of some crime, something legally improper (BDAG 149 s.v. ἄποπος 2).

¹² tn BDAG 533 s.v. κατηγορέω 1 states, “nearly always as legal t.t.: bring charges in court.” L&N 33.427 states for κατηγορέω, “to bring serious charges or accusations against someone, with the possible connotation of a legal or court context – ‘to accuse, to bring charges.’”

¹³ tn Grk “he”; the referent (Festus) has been specified in the translation for clarity.

¹⁴ tn Grk “Having stayed.” The participle διατρίψας (diatripsas) has been taken temporally.

¹⁵ sn 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.

¹⁶ tn Grk “sitting down...he ordered.” The participle καθίσας (kathisas) has been translated as a finite verb due to requirements of contemporary English style.

¹⁷ tn Although BDAG 175 s.v. βῆμα 3 gives the meaning “tribunal” for this verse, and a number of modern translations use similar terms (“court,” NIV; “tribunal,” NRSV), since the *bēma* was a standard feature in Greco-Roman cities of the time, there is no need for an alternative translation here.

sn The judgment seat (βῆμα, *bēma*) was a raised platform mounted by steps and sometimes furnished with a seat, used by officials in addressing an assembly or making pronouncements, often on judicial matters. The judgment seat was a familiar item in Greco-Roman culture, often located in the *agora*, the public square or marketplace in the center of a city.

ments, often on judicial matters. The judgment seat was a familiar item in Greco-Roman culture, often located in the *agora*, the public square or marketplace in the center of a city.

¹⁸ tn BDAG 801 s.v. περίσχημα 1.a has “περίσθησαν αὐτὸν οἱ Ἰουδαῖοι the Judeans stood around him 25:7.”

¹⁹ tn Grk “many and serious.” The term βαρὺς (*barus*) refers to weighty or serious charges (BDAG 167 s.v. 1).

²⁰ tn The term ἀποδείκνυμι (*apodeiknumi*) in a legal context refers to legal proof (4 Macc 1:8; BDAG 108 s.v. 3).

²¹ tn Grk “Paul saying in his defense”; the participle ἀπολογουμένου (*apologoumenou*) could be taken temporally (“when Paul said...”), but due to the length and complexity of the Greek sentence, the participle was translated as a finite verb and a new sentence begun here in the translation. BDAG 116-17 s.v. ἀπολογέομαι has “W. ὅτι foll. τοῦ Πιλάου ἀπολογουμένου, ὅτι when Paul said in his defense (direct quot. foll.) Ac 25:8.”

²² tn Grk “I have sinned...in nothing.”

²³ tn Grk “against the law of the Jews.” Here τῶν Ἰουδαίων has been translated as an attributive genitive.

sn The Jewish law refers to the law of Moses.

²⁴ tn Or “against the emperor” (“Caesar” is a title for the Roman emperor).

sn Paul’s threefold claim to be innocent with respect to the law...the temple and Caesar argues that he has not disturbed the peace at any level. This was the standard charge made against early Christians (Luke 23:2; Acts 17:6-7). The charges here are emphatically denied, with the Greek conjunction *oute* repeated before each charge.

²⁵ sn See the note on Porcius Festus in 24:27.

²⁶ tn Or “stand trial.”

²⁷ tn Grk “concerning these things.”

²⁸ tn Grk “said.”

²⁹ tn Or “before the emperor’s” (“Caesar” is a title for the Roman emperor).

³⁰ tn Although BDAG 175 s.v. βῆμα 3 gives the meaning “tribunal” for this verse, and a number of modern translations use similar terms (“court,” NIV; “tribunal,” NRSV), since the *bēma* was a standard feature in Greco-Roman cities of the time, there is no need for an alternative translation here. Here of course Paul’s reference to “Caesar’s judgment seat” is a form of metonymy; since Festus is Caesar’s representative, Festus’ judgment seat represents Caesar’s own.

sn The judgment seat (βῆμα, *bēma*) was a raised platform mounted by steps and sometimes furnished with a seat, used by officials in addressing an assembly or making pronouncements, often on judicial matters. The judgment seat was a familiar item in Greco-Roman culture, often located in the *agora*, the public square or marketplace in the center of a city.

³¹ tn That is, tried by an imperial representative and subject to Roman law.

done nothing wrong¹ to the Jews, as you also know very well.² **25:11** If then I am in the wrong³ and have done anything that deserves death, I am not trying to escape dying,⁴ but if not one of their charges against me is true,⁵ no one can hand me over to them.⁶ I appeal to Caesar!⁷ **25:12** Then, after conferring with his council,⁸ Festus⁹ replied, “You have appealed to Caesar;¹⁰ to Caesar¹¹ you will go!”¹²

Festus Asks King Agrippa for Advice

25:13 After several days had passed, King Agrippa¹³ and Bernice arrived at Caesarea¹⁴ to pay their respects¹⁵ to Festus.¹⁶ **25:14** While¹⁷

they were staying there many days, Festus¹⁸ explained Paul’s case to the king to get his opinion,¹⁹ saying, “There is a man left here as a prisoner by Felix. **25:15** When I was in Jerusalem,²⁰ the chief priests and the elders of the Jews informed²¹ me about him,²² asking for a sentence of condemnation²³ against him. **25:16** I answered them²⁴ that it was not the custom of the Romans to hand over anyone²⁵ before the accused had met his accusers face to face²⁶ and had been given²⁷ an opportunity to make a defense against the accusation.²⁸ **25:17** So after they came back here with me,²⁹ I did not postpone the case,³⁰ but the next day I sat³¹ on the judgment seat³² and

1 sn “I have done nothing wrong.” Here is yet another declaration of total innocence on Paul’s part.

2 tn BDAG 506 s.v. καλῶς 7 states, “comp. κάλλιον (for the superl., as Galen, Protr. 8 p. 24, 19J.=p. 10, 31 Kaibel; s. B-D-F §244, 2) ὡς καὶ οὐ κ. ἐπιγινώσκεις as also you know very well Ac 25:10.”

3 tn BDAG 20 s.v. ἀδικέω 1.b has “intr. be in the wrong (Ex 2:13) εἰ ἀδικῶ Ac 25:11.”

4 tn BDAG 764 s.v. παραιτούμαι 2.β,β, “οὐ παραιτούμαι τὸ ἀποθανεῖν I am not trying to escape death Ac 25:11 (cp. Jos., Vi. 141).” To avoid redundancy in the translation, the English gerund “dying” is used to translate the Greek infinitive ἀποθανεῖν (*apothanein*).

5 tn Or “but if there is nothing to their charges against me.” Both “if” clauses in this verse are first class conditions. Paul stated the options without prejudice, assuming in turn the reality of each for the sake of the argument.

6 sn That is, no one can hand me over to them lawfully. Paul was aware of the dangers of a return to Jerusalem.

7 tn Or “to the emperor” (“Caesar” is a title for the Roman emperor).

sn The appeal to Caesar was known as the *provocatio ad Caesarem*. It was a Roman citizen’s right to ask for a direct judgment by the emperor (Pliny the Younger, *Letters* 10.96). It was one of the oldest rights of Roman citizens.

8 tn That is, with his advisers.

9 sn See the note on Porcius Festus in 24:27.

10 tn Or “to the emperor” (“Caesar” is a title for the Roman emperor).

11 tn Or “to the emperor.”

12 sn “To Caesar you will go!” In all probability Festus was pleased to send Paul on to Rome and get this political problem out of his court.

13 sn King Agrippa was Herod Agrippa II (A.D. 27-92/93), son of Herod Agrippa I (see Acts 12:1). He ruled over parts of Palestine from A.D. 53 until his death. His sister Bernice was widowed when her second husband, Herod King of Chalcis, died in A.D. 48. From then she lived with her brother. In an attempt to quiet rumors of an incestuous relationship between them, she resolved to marry Polemo of Cilicia, but she soon left him and returned to Herod Agrippa II. Their incestuous relationship became the gossip of Rome according to Josephus (*Ant.* 20.7.3 [20.145-147]). The visit of Agrippa and Bernice gave Festus the opportunity to get some internal Jewish advice. Herod Agrippa II was a trusted adviser because he was known to be very loyal to Rome (Josephus, *J. W.* 2.16.4 [2.345-401]).

14 sn 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.

15 tn BDAG 144 s.v. ἀπαιτέωμαι 1.b states, “Of official visits pay one’s respects to...Ac 25:13.”

16 sn See the note on Porcius Festus in 24:27.

17 tn BDAG 1105-6 s.v. ὡς 8.b states, “w. pres. or impf. while, when, as long as...Ac 1:10; 7:23; 9:23; 10:17; 13:25; 19:9; 21:27; 25:14.”

18 sn See the note on Porcius Festus in 24:27.

19 tn Grk “Festus laid Paul’s case before the king for consideration.” BDAG 74 s.v. ἀνατίθημι 2 states, “otherw. only mid. to lay someth. before someone for consideration, declare, communicate, refer w. the added idea that the pers. to whom a thing is ref. is asked for his opinion lay someth. before someone for consideration...Ac 25:14.”

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

21 tn BDAG 326 s.v. ἐμφανίζω 3 has “to convey a formal report about a judicial matter, present evidence, bring charges...ε. περί τινος concerning someone 25:15.”

22 tn Grk “about whom.” Because of the length and complexity of the Greek sentence, the relative pronoun (“whom”) has been replaced with a personal pronoun (“him”) and a new sentence started in the translation at the beginning of v. 15 (where the phrase περί οὗ [*peri hou*] occurs in the Greek text).

23 tn BDAG 516 s.v. καταδίκη states, “condemnation, sentence of condemnation, conviction, guilty verdict...αιτείσθαι κατά τινος κ. ask for a conviction of someone Ac 25:15.”

24 tn Grk “to whom I answered.” Because of the length and complexity of the Greek sentence, the relative pronoun (“whom”) has been replaced with a personal pronoun (“them”) and a new sentence started in the translation at the beginning of v. 16.

sn “I answered them.” In the answer that follows, Festus is portrayed in a more positive light, being sensitive to justice and Roman law.

25 tn Grk “any man.” This is a generic use of ἄνθρωπος (*anthrōpos*).

26 tn Or “has met his accusers in person.”

27 tn Grk “and receives.”

28 tn Or “indictment” (a legal technical term). BDAG 273-74 s.v. ἐγκλημα 1 states, “legal t.t....ἀπολογία περί τοῦ ἐ. defense against the accusation Ac 25:16.” L&N 56.6 defines ἐγκλημα (*enklēma*) as “(a technical, legal term) a formal indictment or accusation brought against someone – ‘indictment, accusation, case.’ ...and might receive an opportunity for a defense against the indictment” Ac 25:16.”

29 tn BDAG 969-70 s.v. συνέρχομαι 2 states, “συνελεύωντων ἐνθάδε prob. means (because of συνκαταβάντες 25:5) they came back here with (me) 25:17.”

30 tn BDAG 59 s.v. αναβολή states, “‘delay’...legal t.t. postponement...ἀ. μηδεμίαν ποιησάμενος I did not postpone the matter Ac 25:17.” “Case” has been supplied instead of “matter” since it is more specific to the context. The participle ποιησάμενος (*poiēsamenos*) has been translated as a finite verb due to requirements of contemporary English style.

31 tn Grk “sitting...I ordered.” The participle καθίσας (*kathisas*) has been translated as a finite verb due to requirements of contemporary English style.

32 tn Although BDAG 175 s.v. βῆμα 3 gives the meaning “tribunal” for this verse, and a number of modern translations use similar terms (“court,” NIV; “tribunal,” NRSV), since the *bema* was a standard feature in Greco-Roman cities of the time, there is no need for an alternative translation here.

sn The judgment seat (βῆμα, *bēma*) was a raised platform

ordered the man to be brought. **25:18** When his accusers stood up, they did not charge¹ him with any of the evil deeds I had suspected.² **25:19** Rather they had several points of disagreement³ with him about their own religion⁴ and about a man named Jesus⁵ who was dead, whom Paul claimed⁶ to be alive. **25:20** Because I was at a loss⁷ how I could investigate these matters,⁸ I asked if he were willing to go to Jerusalem and be tried⁹ there on these charges.¹⁰ **25:21** But when Paul appealed to be kept in custody for the decision of His Majesty the Emperor,¹¹ I ordered him to be kept under guard until I could send him to Caesar.¹² **25:22** Agrippa¹³ said to Festus,¹⁴ “I would also like to hear the man myself.” “Tomorrow,” he replied,¹⁵ “you will hear him.”

Paul Before King Agrippa and Bernice

25:23 So the next day Agrippa¹⁶ and Bernice came with great pomp¹⁷ and entered the audi-

mounted by steps and sometimes furnished with a seat, used by officials in addressing an assembly or making pronouncements, often on judicial matters. The judgment seat was a familiar item in Greco-Roman culture, often located in the *agora*, the public square or marketplace in the center of a city.

¹ **tn** *Grk* “they brought no charge of any of the evil deeds.” BDAG 31 s.v. αἰτία 3.b has “αἰτίαν φέρειν...bring an accusation Ac 25:18.” Since κατηγοροί (*katēgoroi*, “accusers”) in the previous clause is somewhat redundant with this, “charge” was used instead.

² **tn** Or “I was expecting.”

³ **tn** *Grk* “several controversial issues.” BDAG 428 s.v. ζητήμα states, “in our lit. only in Ac, w. the mng. it still has in Mod. Gk. (*controversial*) question, issue, argument...Ac 15:2; 26:3. ζ. περί τινος questions about someth....18:15; 25:19.”

⁴ **tn** On this term see BDAG 216 s.v. δεισιδαιμονία 2. It is a broad term for religion.

⁵ **sn** *About their own religion.* Festus made it clear that in his view as a neutral figure (and as one Luke had noted was disposed to help the Jews), he saw no guilt in Paul. The issue was a simple religious dispute.

⁶ **tn** *Grk* “a certain Jesus.”

⁷ **tn** Or “asserted.”

⁸ **tn** Or “Because I was undecided.” *Grk* “Being at a loss.” The participle ἀπορούμενος (*aporoumenos*) has been translated as a causal adverbial participle.

⁹ **tn** L&N 27.34 states, “ἀπορούμενος δὲ ἐγὼ τὴν περὶ τούτων ζήτησιν ‘I was undecided about how I could get information on these matters’ Ac 25:20. The clause ‘about how I could get information on these matters’ may also be rendered as ‘about how I should try to find out about these matters’ or ‘about how I could learn about these matters.’”

¹⁰ **tn** Or “stand trial.”

¹¹ **tn** *Grk* “on these things.”

¹² **tn** A designation of the Roman emperor (in this case, Nero). BDAG 917 s.v. σεβαστός states, “ὁ Σεβαστός *His Majesty the Emperor* Ac 25:21, 25 (of Nero).” It was a translation into Greek of the Latin “Augustus.”

¹³ **tn** Or “to the emperor” (“Caesar” is a title for the Roman emperor).

¹⁴ **sn** See the note on King Agrippa in 25:13.

¹⁵ **sn** See the note on Porcius Festus in 24:27.

¹⁶ **tn** *Grk* “said.”

¹⁷ **sn** See the note on King Agrippa in 25:13.

¹⁸ **tn** Or “great pageantry” (BDAG 1049 s.v. φαντασία; the term is a NT *hapax legomenon*).

¹⁹ **sn** *Agrippa and Bernice came with great pomp.* The “royals” were getting their look at Paul. Everyone who was anyone would have been there.

ence hall,¹⁸ along with the senior military officers¹⁹ and the prominent men of the city. When Festus²⁰ gave the order,²¹ Paul was brought in. **25:24** Then Festus²² said, “King Agrippa,²³ and all you who are present here with us, you see this man about whom the entire Jewish populace²⁴ petitioned²⁵ me both in Jerusalem²⁶ and here,²⁷ shouting loudly²⁸ that he ought not to live any longer. **25:25** But I found that he had done nothing that deserved death,²⁹ and when he appealed³⁰ to His Majesty the Emperor,³¹ I decided to send him³² **25:26** But I have nothing definite³³ to write to my lord³⁴ about him.³⁵ Therefore I have brought him before you all, and especially before you, King Agrippa,³⁶ so that after this

¹⁸ **tn** Or “auditorium.” “Auditorium” may suggest to the modern English reader a theater where performances are held. Here it is the large hall where a king or governor would hold audiences. Paul once spoke of himself as a “spectacle” to the world (1 Cor 4:8-13).

¹⁹ **tn** *Grk* “the chiliarchs” (officers in command of a thousand soldiers). In Greek the term χιλιάρχος (*chiliarchos*) 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.

²⁰ **sn** See the note on Porcius Festus in 24:27.

²¹ **tn** *Grk* “and Festus ordering, Paul was brought in.” 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. The participle κελεύσαντος (*keleusan-tos*) has been taken temporally.

²² **sn** See the note on Porcius Festus in 24:27.

²³ **sn** See the note on King Agrippa in 25:13.

²⁴ **tn** Probably best understood as rhetorical hyperbole. BDAG 825 s.v. πλῆθος 2.b.γ states, “people, populace, population...τὸ πλῆθος the populace...ἀπάν τὸ πλ. τῶν Ἰουδαίων Ac 25:24.” However, the actions of the leadership are seen by Luke as representing the actions of the entire nation, so the remark is not inaccurate.

²⁵ **tn** Or “appealed to” (BDAG 341 s.v. ἐντυγχάνω 1.a).

²⁶ **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

²⁷ **sn** *Here* means “here in Caesarea.”

²⁸ **tn** Or “screaming.”

²⁹ **sn** *He had done nothing that deserved death.* Festus’ opinion of Paul’s guilt is like Pilate’s of Jesus (Luke 23:4, 14, 22).

³⁰ **tn** The participle ἐπικαλεσαμένου (*epikalesamenou*) has been taken temporally. It could also be translated as causal: “and because he appealed...”

³¹ **tn** A designation of the Roman emperor (in this case, Nero). BDAG 917 s.v. σεβαστός states, “ὁ Σεβαστός *His Majesty the Emperor* Ac 25:21, 25 (of Nero).”

³² **tn** The word “him” is not in the Greek text, but is implied. Direct objects were often omitted in Greek when clear from the context, but must be supplied for the modern English reader.

³³ **sn** There is irony here. How can Festus write anything *definite* about Paul, if he is guilty of nothing.

³⁴ **sn** *To my lord* means “to His Majesty the Emperor.”

³⁵ **tn** *Grk* “about whom I have nothing definite...” Because of the length and complexity of the Greek sentence, the relative pronoun (“whom”) was replaced with a personal pronoun (“him”) and a new sentence begun in the translation at the beginning of v. 26.

³⁶ **sn** See the note on King Agrippa in 25:13.

preliminary hearing¹ I may have something to write. 25:27 For it seems unreasonable to me to send a prisoner without clearly indicating² the charges against him.”

Paul Offers His Defense

26:1 So Agrippa³ said to Paul, “You have permission⁴ to speak for yourself.” Then Paul held out his hand⁵ and began his defense:⁶

26:2 “Regarding all the things I have been accused of by the Jews, King Agrippa,⁷ I consider myself fortunate that I am about to make my defense before you today, 26:3 because you are especially⁸ familiar with all the customs and controversial issues⁹ of the Jews. Therefore I ask¹⁰ you to listen to me patiently. 26:4 Now all the Jews know the way I lived¹¹ from my youth, spending my life from the beginning among my own people¹² and in Jerusalem.¹³ 26:5 They know,¹⁴ because they have known¹⁵ me from time past,¹⁶ if they are willing to testify, that according to the strictest party¹⁷ of our religion, I

lived as a Pharisee.¹⁸ 26:6 And now I stand here on trial¹⁹ because of my hope in the promise made by God to our ancestors,²⁰ 26:7 a promise²¹ that our twelve tribes hope to attain as they earnestly serve God²² night and day. Concerning this hope the Jews are accusing me.²³ Your Majesty!²⁴ 26:8 Why do you people²⁵ think²⁶ it is unbelievable²⁷ that²⁸ God raises the dead? 26:9 Of course,²⁹ I myself was convinced³⁰ that it was necessary to do many things hostile to the name of Jesus the Nazarene. 26:10 And that is what I did in Jerusalem: Not only did I lock up many of the saints in prisons by the authority I received³¹ from the chief priests, but I also cast my vote³² against them when they were sentenced to death.³³ 26:11 I punished³⁴ them often in all the

¹ **tn** Or “investigation.” BDAG 66 s.v. ἀνάκρισις has “a judicial hearing, investigation, hearing, esp. preliminary hearing...τῆς ἀ. γενομένης Ac 25:26.” This is technical legal language.

² **tn** L&N 33.153 s.v. σημαίνω, “to cause something to be both specific and clear – ‘to indicate clearly, to make clear’... ‘for it seems unreasonable to me to send a prisoner without clearly indicating the charges against him’ Ac 25:27.”

sn Without clearly indicating the charges against him. Again the point is made by Festus himself that there is difficulty even in articulating a charge against Paul.

³ **sn** See the note on King Agrippa in 25:13.

⁴ **tn** Grk “It is permitted for you.”

⁵ **tn** Or “extended his hand” (a speaker’s gesture).

⁶ **tn** Or “and began to speak in his own defense.”

⁷ **sn** See the note on King Agrippa in 25:13.

⁸ **tn** BDAG 613 s.v. μάλιστα 1 states, “μ. γνώστην ὄντα σε since you are outstandingly familiar Ac 26:3.”

⁹ **tn** Grk “several controversial issues.” BDAG 428 s.v. ζήτημα states, “in our lit. only in Ac, w. the mng. it still has in Mod. Gk. (controversial) question, issue, argument...Ac 15:2; 26:3. ζ. περί τινος questions about someth....18:15; 25:19.”

¹⁰ **tn** BDAG 218 s.v. δέομαι states, “In our lit. only w. the mng. to ask for something pleadingly, ask, request,” and then in section a.α states, “w. inf. foll....Ac 26:3.”

¹¹ **tn** Grk “my manner of life.”

¹² **tn** Or “nation.”

¹³ **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

¹⁴ **tn** These words are repeated from v. 4 (“all the Jews know”). Because of the length and complexity of the Greek sentence, it was necessary to begin a new sentence at the beginning of v. 5 in the translation, but for this to make sense, the main verb ἴσασι (*hisasi*) has to be repeated to connect with the ὅτι (*hoti*) clause (indirect discourse) in v. 5.

¹⁵ **tn** Grk “having known me from time past.” The participle προγινώσκοντες (*proginōskontes*) has been translated as a causal adverbial participle.

¹⁶ **tn** BDAG 866 s.v. προγινώσκω 2 has “Know from time past...προγινώσκοντές με ἄνωθεν Ac 26:5.” L&N 28.6 states, “they have already known me beforehand, if they are willing to testify” Ac 26:5.”

¹⁷ **tn** That is, strictest religious party. “Party” alone is used in the translation because “the strictest religious party of our religion” would be redundant.

¹⁸ **sn** See the note on Pharisee in 5:34.

¹⁹ **tn** BDAG 568 s.v. κρίνω 5.α.α has “κρίνεσθαι ἐπὶ τινὶ be on trial because of a thing Ac 26:6.”

²⁰ **tn** Or “forefathers”; Grk “fathers.”

²¹ **tn** Grk “to which [promise] our twelve tribes...” The antecedent of the relative pronoun (the promise in v. 6) has been specified in the translation for clarity.

²² **tn** Or “earnestly worship.” The object of this service, God, is omitted but implied: BDAG 587 s.v. λατρεύω states, “Without the dat. of the one to whom service is given: ἐν ἑκτενείᾳ νύκτα κ. ἡμέραν λ. serve (God) earnestly night and day Ac 26:7.” Although clear from the context in Greek, “God” must be supplied as the recipient of the service for the modern English reader.

²³ **tn** Grk “I am being accused by the Jews.” The passive construction was simplified by converting it to an active one in the translation.

²⁴ **tn** Grk “O King!”

²⁵ **tn** The word “people” is not in the Greek text, but has been supplied to indicate that the second person pronoun (“you”) is plural (others in addition to King Agrippa are being addressed).

²⁶ **tn** BDAG 568 s.v. κρίνω 3 states, “τί ἄπιστον κρίνεται παρ’ ὑμῖν; why do you think it is incredible? Ac 26:8.” The passive construction (“why is it thought unbelievable...”) has been converted to an active one to simplify the translation.

²⁷ **tn** Or “incredible.” BDAG 103 s.v. ἄπιστος 1 states, “unbelievable, incredible...τί ἄπιστον κρίνεται παρ’ ὑμῖν...; why does it seem incredible to you? Ac 26:8.”

²⁸ **tn** Grk “if.” The first-class conditional construction, which assumes reality for the sake of argument, has been translated as indirect discourse.

²⁹ **tn** BDAG 737 s.v. οὖν 3 states, “It has been proposed that some traces of older Gk. usage in which οὖν is emphatic, = certainly, really, to be sure etc. (s. L-S-J-M s.v. 1) remain in the pap...and in the NT...indeed, of course Ac 26:9.”

³⁰ **tn** Grk “I thought to myself.” BDAG 255 s.v. δοκέω 2.α has “ἐδόξα ἑμαυτῷ δεῖν πράξαι = Lat. mihi videbar I was convinced that it was necessary to do Ac 26:9.”

³¹ **tn** Grk “by receiving authority.” The participle λαβῶν (*labōn*) has been taken instrumentally.

³² **tn** Grk “cast down a pebble against them.” L&N 30.103 states, “(an idiom, Grk ‘to bring a pebble against someone,’ a reference to a white or black pebble used in voting for or against someone) to make known one’s choice against someone – ‘to vote against.’ ...‘when they were sentenced to death, I also voted against them’ Ac 26:10.”

³³ **tn** Grk “when they were being executed,” but the context supports the sentencing rather than the execution itself (cf. L&N 30.103).

³⁴ **tn** Grk “and punishing...I tried.” The participle τιμωρῶν (*timōrōn*) has been translated as a finite verb due to requirements of contemporary English style. 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.

synagogues¹ and tried to force² them to blaspheme. Because I was so furiously enraged³ at them, I went to persecute⁴ them even in foreign cities.

26:12 “While doing this very thing,⁵ as I was going⁶ to Damascus with authority and complete power⁷ from the chief priests, **26:13** about noon along the road, Your Majesty,⁸ I saw a light from heaven,⁹ brighter than the sun, shining everywhere around¹⁰ me and those traveling with me. **26:14** When we had all fallen to the ground, I heard a voice saying to me in Aramaic,¹¹ ‘Saul, Saul, why are you persecuting me? You are hurting yourself¹² by kicking against the goads.’¹³ **26:15** So I said, ‘Who are you, Lord?’ And the Lord replied,¹⁴ ‘I am Jesus whom you are persecuting. **26:16** But get up and stand on your feet, for I have appeared to you for this reason, to designate you in advance¹⁵ as a

servant and witness¹⁶ to the things¹⁷ you have seen¹⁸ and to the things in which I will appear to you. **26:17** I will rescue¹⁹ you from your own people²⁰ and from the Gentiles, to whom²¹ I am sending you **26:18** to open their eyes so that they turn²² from darkness to light and from the power²³ of Satan to God, so that they may receive forgiveness of sins and a share²⁴ among those who are sanctified by faith in me.’

26:19 “Therefore, King Agrippa,²⁵ I was not disobedient²⁶ to the heavenly²⁷ vision, **26:20** but I declared to those in Damascus first, and then to those in Jerusalem and in all Judea,²⁸ and to the Gentiles, that they should repent and turn to God,²⁹ performing deeds consistent with³⁰

¹ **sn** See the note on *synagogue* in 6:9.

² **tn** The imperfect verb ἠνάγκαζον (*ēnankazon*) has been translated as a conative imperative (so BDAG 60 s.v. ἀναγκάζω 1, which has ἠνάγκαζον βλασφημεῖν / *I tried to force them to blaspheme* Ac 26:11”).

³ **tn** Or “was so insanely angry with them.” BDAG 322 s.v. ἐμπαίνωμαι states, “to be filled with such anger that one appears to be mad, be *enraged*...περισσῶς ἐμπαίνόμενος αὐτοῖς *being furiously enraged at them* Ac 26:11”; L&N 88.182 s.v. ἐμπαίνωμαι, “to be so furiously angry with someone as to be almost out of one’s mind – ‘to be enraged, to be infuriated, to be insanely angry’ ...I was so infuriated with them that I even went to foreign cities to persecute them” Ac 26:11.”

⁴ **tn** Or “I pursued them even as far as foreign cities.”

⁵ **tn** Grk “in which [activity].” Due to the length and complexity of the Greek sentence, a new sentence was started at the beginning of v. 12 in the translation. The referent of the relative pronoun (“which”) was specified as “this very thing” for clarity.

⁶ **tn** Grk “going.” The participle πορευόμενος (*poreuomenos*) has been taken temporally.

⁷ **tn** L&N 37.40 s.v. ἐπιτροπή states, “the full authority to carry out an assignment or commission – ‘authority, complete power.’ πορευόμενος εἰς τὴν Δαμασκὸν μετ’ ἐξουσίας καὶ ἐπιτροπῆς τῶν ἀρχιερέων ‘going to Damascus with authority and complete power from the high priests’ Ac 26:12. In Ac 26:12 the combination of ἐξουσία and ἐπιτροπή serves to reinforce the sense of complete authority.”

⁸ **tn** Grk “O King.”

⁹ **tn** Or “from the sky” (the same Greek word means both “heaven” and “sky”).

¹⁰ **tn** The word “everywhere” has been supplied in the translation to clarify the meaning of περιλήψαν (*perilampsan*). Otherwise the modern reader might think that each of the individuals were encircled by lights or halos. See also Acts 9:7; 22:6, 9.

¹¹ **tn** Grk “in the Hebrew language.” See Acts 22:7 and 9:4.

¹² **tn** Grk “It is hard for you.”

¹³ **tn** “Goads” are pointed sticks used to direct a draft animal (an idiom for stubborn resistance). See BDAG 539-40 s.v. κέντρον 2.

sn Sayings which contain the imagery used here (*kicking against the goads*) were also found in Greek writings; see Pindar, *Pythians* 2.94-96; Euripides, *Bacchae* 795.

¹⁴ **tn** Grk “said.”

¹⁵ **tn** L&N 30.89 has “to choose in advance, to select beforehand, to designate in advance.”

¹⁶ **sn** As a *servant and witness*. The commission is similar to Acts 1:8 and Luke 1:2. Paul was now an “eyewitness” of the Lord.

¹⁷ **tn** BDAG 719 s.v. ὁράω A.1.b states, “W. attraction of the relative ὧν = τούτων ἄ Lk 9:36; Ac 22:15. The attraction may be due to colloq. breviloquence in μάρτυρα ὧν τε εἶδες με ὧν τε ὀφθήσομαι σοι *a witness to the things in which you saw me and to those in which I shall appear to you* Ac 26:16b.”

¹⁸ **tc** † Some mss read “of the things in which you have seen me.” The accusative object με (*me*, “me”) is found after εἶδες (*eides*) in B C^{msd} 614 945 1175 1505 1739 1891 2464 pc sy sa; it is lacking in Ƴ⁷⁴ N A C² E Ψ 096 Ɔ latt bo. The external evidence is relatively evenly divided, though there is a slight preference for the omission. NA²⁷ includes the word in brackets, indicating some doubt as to its authenticity.

¹⁹ **tn** Grk “rescuing.” Because of the length and complexity of the Greek sentence, the participle ἐξαιρούμενος (*exairoumenos*) has been translated as a finite verb and a new sentence started in the translation at the beginning of v. 17.

²⁰ **tn** That is, from the Jewish people. Grk “the people”; the words “your own” have been supplied to clarify the meaning.

²¹ **tn** The antecedent of the relative pronoun is probably both the Jews (“your own people”) and the Gentiles, indicating the comprehensive commission Paul received.

²² **sn** *To open their eyes so that they turn...* Here is Luke’s most comprehensive report of Paul’s divine calling. His role was to call humanity to change their position before God and experience God’s forgiveness as a part of God’s family. The image of turning is a key one in the NT: Luke 1:79; Rom 2:19; 13:12; 2 Cor 4:6; 6:14; Eph 5:8; Col 1:12; 1 Thess 5:5. See also Luke 1:77-79; 3:3; 24:47.

²³ **tn** BDAG 352-53 s.v. ἐξουσία 2 states, “Also of Satan’s power Ac 26:18.” It is also possible to translate this “the domain of Satan” (cf. BDAG 353 s.v. 6)

²⁴ **tn** Or “and an inheritance.”

²⁵ **sn** See the note on *King Agrippa* in 25:13.

²⁶ **sn** *I was not disobedient*. Paul’s defense is that he merely obeyed the risen Jesus. He was arrested for obeying heavenly direction and preaching the opportunity to turn to God.

²⁷ **tn** According to L&N 1.5, “In Ac 26:19 the adjective οὐράνιος could be interpreted as being related simply to the meaning of οὐρανός⁹ ‘sky,’ but it seems preferable to regard οὐράνιος in this context as meaning simply ‘from heaven’ or ‘heavenly.’”

²⁸ **tn** BDAG 1093-94 s.v. χώρα 2.b states, “of the provincial name (1 Macc 8:3) ἡ χώρα τῆς Ἰουδαίας Ac 26:20.”

²⁹ **sn** *That they should repent and turn to God*. This is the shortest summary of Paul’s message that he preached.

³⁰ **tn** BDAG 93 s.v. ἀξίως 1.b, “καρποὶ ἃ τῆς μετανοίας φρούτα *in keeping with your repentance...* Lk 3:8; Mt 3:8. For this ἃ τῆς μετανοίας ἔργα Ac 26:20.” Note how Paul preached the gospel offer and the issue of response together, side by side.

repentance. **26:21** For this reason the Jews seized me in the temple courts¹ and were trying to kill me. **26:22** I have experienced² help from God to this day, and so I stand testifying to both small and great, saying nothing except³ what the prophets and Moses said⁴ was going to happen: **26:23** that⁵ the Christ⁶ was to suffer and be the first to rise from the dead, to proclaim light both to our people⁷ and to the Gentiles.⁸

26:24 As Paul⁹ was saying these things in his defense, Festus¹⁰ exclaimed loudly, “You have lost your mind,¹¹ Paul! Your great learning is driving you insane!” **26:25** But Paul replied,¹² “I have not lost my mind, most excellent Festus,¹³ but am speaking¹⁴ true and rational¹⁵ words. **26:26** For the king knows about these things, and I am speaking freely¹⁶ to him,¹⁷ because I cannot

believe¹⁸ that any of these things has escaped his notice,¹⁹ for this was not done in a corner.²⁰ **26:27** Do you believe the prophets,²¹ King Agrippa?²² I know that you believe.” **26:28** Agrippa²³ said to Paul, “In such a short time are you persuading me to become a Christian?”²⁴ **26:29** Paul replied, “I pray to God that whether in a short or a long time²⁵ not only you but also all those who are listening to me today could become such as I am, except for these chains.”²⁶

26:30 So the king got up, and with him the governor and Bernice and those sitting with them, **26:31** and as they were leaving they said to one another,²⁷ “This man is not doing anything deserving²⁸ death or imprisonment.” **26:32** Agrippa²⁹ said to Festus,³⁰ “This man could have been released³¹ if he had not appealed to Caesar.”³²

18 tn Grk “I cannot convince myself.” BDAG 792 s.v. *πίθω* 3.a states, “οὐ πείθομαι w. acc. and inf. I cannot believe Ac 26:26” (see also BDAG 586 s.v. *λανθάνω*).

19 tn BDAG 586 s.v. *λανθάνω* states, “*λανθάνειν* αὐτὸν τοῦτων οὐ πείθομαι οὐθὲν I cannot bring myself to believe that any of these things has escaped his notice Ac 26:26.”

20 tn This term refers to a hidden corner (BDAG 209 s.v. *γωνία*). Paul’s point is that these events to which he refers were not done in a secret, hidden place, tucked away outside of view. They were done in public for all the world to see.

21 sn “Do you believe the prophets?” Note how Paul made the issue believing the OT prophets and God’s promise which God fulfilled in Christ. He was pushing King Agrippa toward a decision not for or against Paul’s guilt of any crime, but concerning Paul’s message.

22 sn See the note on King Agrippa in 25:13.

23 sn See the note on King Agrippa in 25:13.

24 tn Or “In a short time you will make me a Christian.” On the difficulty of the precise nuances of Agrippa’s reply in this passage, see BDAG 791 s.v. *πίθω* 1.b. The idiom is like 1 Kgs 21:7 LXX. The point is that Paul was trying to persuade Agrippa to accept his message. If Agrippa had let Paul persuade him, he would have converted to Christianity.

sn The question “In such a short time are you persuading me to become a Christian?” was probably a play on Agrippa’s part to deflect Paul from his call for a decision. Note also how the tables have turned: Agrippa was brought in to hear Paul’s defense, and now ends up defending himself. The questioner is now being questioned.

25 tn BDAG 703 s.v. *ὀλίγος* 2.b.β has “καὶ ἐν ὀλ. καὶ ἐν μεγάλῳ whether in a short or a long time vs. 29 (cf. B-D-F §195; GWhitaker, *The Words of Agrippa* to St. Paul: JTS 15, 1914, 82f; AFridrichsen, *SymbOsl* 14, ’35, 50; Field, *Notes* 141-43; s. Rob. 653).”

26 sn Except for these chains. The chains represented Paul’s unjust suffering for the sake of the message. His point was, in effect, “I do not care how long it takes. I only hope you and everyone else hearing this would become believers in Christ, but without my unjust suffering.”

27 tn Grk “they spoke to one another saying.” The participle *λέγοντες* (*legontes*) is redundant in English and has not been translated.

28 tn BDAG 93 s.v. *ἄξιος* 1.b has “θανάτου ἢ δεσμῶν ἄ. nothing deserving death or imprisonment 23:29; 26:31.”

sn Not doing anything deserving death... Here is yet another declaration of Paul’s innocence, but still no release. The portrayal shows how unjust Paul’s confinement was.

29 sn See the note on King Agrippa in 25:13.

30 sn See the note on Porcius Festus in 24:27.

31 tn Or “set free.”

32 tn Or “to the emperor” (“Caesar” is a title for the Roman emperor).

sn If he had not appealed to Caesar. Ultimately Agrippa and Festus blamed what Paul himself had done in appealing to Caesar for his own continued custody. In terms of Luke’s nar-

1 tn Grk “in the temple.” This is actually a reference to the courts surrounding the temple proper, and has been translated accordingly.

2 tn Grk “So experiencing...I stand.” The participle *τυχῶν* (*tuchōn*) has been translated as a finite verb due to requirements of contemporary English style.

3 tn BDAG 311 s.v. *ἐκτός* 3.b, “functions as prep. w. gen. οὐδὲν ἐ. ὧν nothing except what (cf. 1 Ch 29:3; 2 Ch 17:19; TestNapht. 6:2) Ac 26:22.”

4 sn What the prophets and Moses said. Paul argued that his message reflected the hope of the Jewish scriptures.

5 tn BDAG 277-78 s.v. *εἰ* 2 has “marker of an indirect question as content, that...Sim. also (Procop. Soph., Ep. 123 *χαρὶν ἔχειν εἰ* = that) μαρτυρομένου...εἰ παθητός ὁ Χριστός testifying...that the Christ was to suffer...Ac 26:23.”

6 tn Or “the Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

sn See the note on Christ in 2:31.

7 tn That is, to the Jewish people. Grk “the people”; the word “our” has been supplied to clarify the meaning.

8 sn Note how the context of Paul’s gospel message about Jesus, resurrection, and light both to Jews and to the Gentiles is rooted in the prophetic message of the OT scriptures. Paul was guilty of following God’s call and preaching the scriptural hope.

9 tn Grk “he”; the referent (Paul) has been specified in the translation for clarity.

10 sn See the note on Porcius Festus in 24:27.

11 tn On the term translated “lost your mind” see BDAG 610 s.v. *μαίνομαι*, which has “you’re out of your mind, you’re raving, said to one whose enthusiasm seems to have outrun better judgment 26:24.”

sn The expression “You have lost your mind” would be said to someone who speaks incredible things, in the opinion of the hearer. Paul’s mention of the resurrection (v. 23) was probably what prompted Festus to say this.

12 tn Grk “said.”

13 sn See the note on Porcius Festus in 24:27.

14 tn Or “declaring.” BDAG 125 s.v. *ἀποφθέγγομαι* states, “speak out, declare boldly or loudly...τι: σφφροσύνης ῥήματα Ac 26:25.”

15 tn BDAG 987 s.v. *σφφροσύνη* 1 has “gener. soundness of mind, reasonableness, rationality...ἀληθείας καὶ σφφροσύνης ῥήματα true and rational words (opp. μαίνομαι) Ac 26:25.”

16 tn BDAG 782 s.v. *παρησιάζομαι* 1 states, “speak freely, openly, fearlessly...likew. in the ptc. w. a verb of saying foll....παρησιάζομαι εἶπαν 13:46. - 26:26.” This could refer to boldness in speaking here.

17 tn Grk “to whom I am speaking freely.” The relative pronoun (“whom”) was replaced by the personal pronoun (“him”) to simplify the translation.

Paul and Company Sail for Rome

27:1 When it was decided we¹ would sail to Italy,² they handed over Paul and some other prisoners to a centurion³ of the Augustan Cohort⁴ named Julius. **27:2** We went on board⁵ a ship from Adramyttium⁶ that was about to sail to various ports⁷ along the coast of the province of Asia⁸ and put out to sea,⁹ accompanied by Aristarchus, a Macedonian¹⁰ from Thessalonica.¹¹ **27:3** The next day we put in¹² at Sidon,¹³ and Julius, treating Paul kindly,¹⁴ allowed him to go

to his friends so they could provide him with what he needed.¹⁵ **27:4** From there we put out to sea¹⁶ and sailed under the lee¹⁷ of Cyprus because the winds were against us. **27:5** After we had sailed across the open sea¹⁸ off Cilicia and Pamphylia,¹⁹ we put in²⁰ at Myra²¹ in Lycia. **27:6** There the centurion²³ found²⁴ a ship from Alexandria²⁵ sailing for Italy, and he put us aboard it. **27:7** We sailed slowly²⁶ for many days and arrived with difficulty off Cnidus.²⁷ Because the wind prevented us from going any farther,²⁸ we sailed under the lee²⁹ of Crete off Salmone.³⁰ **27:8** With difficulty we sailed along the coast³¹

rative, this still appears unjust and a denial of responsibility.

1 sn The last “we” section in Acts begins here and extends to 28:16 (the previous one ended at 21:18).

2 sn *Sail to Italy.* This voyage with its difficulty serves to show how God protected Paul on his long journey to Rome. From the perspective of someone in Palestine, this may well picture “the end of the earth” quite literally (cf. Acts 1:8).

3 sn See the note on the word *centurion* in 10:1.

4 tn According to BDAG 917 s.v. *σεβαστός*, “Ἰν σπειρα Σεβαστή 27:1 (cp. OGI 421) Σεβαστή is likew. an exact transl. of Lat. *Augusta*, an honorary title freq. given to auxiliary troops (Ptolem. renders it Σεβαστή in connection w. three legions that bore it: 2, 3, 30; 2, 9, 18; 4, 3, 30) *imperial cohort*.” According to W. Foerster (TDNT 7:175), “In Ac. 27:1 the σπειρα Σεβαστή is an expression also found elsewhere for ‘auxiliary troops.’” In no case would this refer to a special imperial body-guard, and to translate “imperial regiment” or “imperial cohort” might give this impression. There is some archaeological evidence for a *Cohors Augusta I* stationed in Syria during the time of Augustus, but whether this is the same unit is very debatable.

5 sn *The Augustan Cohort.* A cohort was a Roman military unit of about 600 soldiers, one-tenth of a legion. There is considerable debate over the identification of this particular cohort and the meaning of the title *Augustan* mentioned here. These may well have been auxiliary (provincial) troops given the honorary title.

5 tn *Grk* “Going on board.” The participle ἐπιβάντες (*epibantes*) has been translated as a finite verb due to requirements of contemporary English style.

6 sn *Adramyttium* was a seaport in Mysia on the western coast of Asia Minor.

7 tn *Grk* “places.”

8 tn *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.

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

sn Although not explicitly stated, the ship put out to sea from the port of Caesarea (where the previous events had taken place (cf. 25:13) and then sailed along the Asiatic coast (the first stop was Sidon, v. 3).

10 sn A Macedonian. The city of Thessalonica (modern Salonica) was in the Roman province of Macedonia in Greece.

11 map For location see JP1-C1; JP2-C1; JP3-C1; JP4-C1.

12 tn BDAG 516 s.v. κατάγω states, “Hence the pass., in act. sense, of ships and seafarers put in εἰς τὴν ἄνα harbor...εἰς Σιδῶνα Ac 27:3.”

13 sn Sidon is another seaport 75 mi (120 km) north of Caesarea.

map For location see Map1-A1; JP3-F3; JP4-F3.

14 tn BDAG 1056 s.v. φιλανθρώπως states, “benevolently, kindly φιλανθρώπως χρῆσθαι (τινι) treat someone in kindly fashion...Ac 27:3.”

sn *Treating Paul kindly.* Paul’s treatment followed the pattern of the earlier imprisonment (cf. Acts 24:23).

15 tn *Grk* “to go to his friends to be cared for.” The scene is an indication of Christian hospitality.

16 tn *Grk* “putting out to sea.” The participle ἀναχθέντες (*anachthentes*) has been translated as a finite verb due to requirements of contemporary English style. BDAG 62 s.v. ἀνάγω 4 states, “as a nautical t.t. (ἀ. τὴν ναῦν put a ship to sea), mid. or pass. ἀνάγεσθαι to begin to go by boat, put out to sea.”

17 tn BDAG 1040 s.v. ὑποπλέω states, “sail under the lee of an island, i.e. in such a way that the island protects the ship fr. the wind Ac 27:4, 7.” Thus they were east and north of the island.

18 tn *Grk* “the depths,” the deep area of a sea far enough from land that it is not protected by the coast (L&N 1.73).

19 sn *Pamphylia* was a province in the southern part of Asia Minor; it was west of Cilicia (see BDAG 753 s.v. Παμφυλία).

20 tn BDAG 531 s.v. κατέρχομαι 2 states, “Of ships and those who sail in them, who ‘come down’ fr. the ‘high seas’: arrive, put in...εἰς τὴν ἄνα harbor 18:22; 21:3; 27:5.”

21 sn *Myra* was a city on the southern coast of Lycia in Asia Minor. This journey from Sidon (v. 3) was 440 mi (700 km) and took about 15 days.

22 sn *Lycia* was the name of a peninsula on the southern coast of Asia Minor between Caria and Pamphylia.

23 sn See the note on the word *centurion* in 10:1.

24 tn *Grk* “finding.” The participle εὕρων (*heurōn*) has been translated as a finite verb due to requirements of contemporary English style.

25 sn *Alexandria* (modern Alexandria) was a great city of northern Egypt which was a center for grain trade to Rome. Therefore this type of travel connection was common at the time. For a winter journey (considered hazardous) there were special bonuses and insurance provided (Suetonius, *Life of Claudius* 18.1-2).

26 tn The participle βραδυπλοούντες (*braduploountes*) has been translated as a finite verb due to requirements of contemporary English style.

27 sn *Cnidus* was the name of a peninsula on the southwestern coast of Asia Minor. This was about 130 mi (210 km) from Myra.

28 tn This genitive absolute construction with προσεώντος (*proseōntos*) has been translated as a causal adverbial participle. L&N 13.139 translates the phrase μὴ προσεώντος ἡμᾶς τοῦ ἀνέμου (*mē proseōntos hēmas tou anemou*) as “the wind would not let us go any farther.”

29 tn BDAG 1040 s.v. ὑποπλέω states, “sail under the lee of an island, i.e. in such a way that the island protects the ship fr. the wind Ac 27:4, 7.”

30 sn *Salmone* was the name of a promontory on the north-eastern corner of the island of Crete. This was about 100 mi (160 km) farther along.

31 tn *Grk* “sailing along the coast...we came.” The participle παραλεγόμενοι (*paralegomenoi*) has been translated as a finite verb due to requirements of contemporary English style. L&N 54.8, “παραλέγομαι: (a technical, nautical term) to sail along beside some object - ‘to sail along the coast, to sail along the shore.’ ...‘they sailed along the coast of Crete’ Ac 27:13.”

of Crete¹ and came to a place called Fair Havens that was near the town of Lasea.²

Caught in a Violent Storm

27:9 Since considerable time had passed and the voyage was now dangerous³ because the fast⁴ was already over,⁵ Paul advised them,⁶ **27:10** “Men, I can see the voyage is going to end⁷ in disaster⁸ and great loss not only of the cargo and the ship, but also of our lives.”⁹ **27:11** But the centurion¹⁰ was more convinced¹¹ by the captain¹² and the ship’s owner than by what Paul said.¹³ **27:12** Because the harbor was not suitable to spend the winter in, the majority decided¹⁴ to put out to sea¹⁵ from there. They hoped that¹⁶

somehow they could reach¹⁷ Phoenix,¹⁸ a harbor of Crete facing¹⁹ southwest and northwest, and spend the winter there. **27:13** When a gentle south wind sprang up, they thought²⁰ they could carry out²¹ their purpose, so they weighed anchor²² and sailed close along the coast²³ of Crete. **27:14** Not long after this, a hurricane-force²⁴ wind called the north-easter²⁵ blew down from the island.²⁶ **27:15** When the ship was caught in it²⁷ and could not head into²⁸ the wind, we gave way to it and were driven²⁹ along. **27:16** As we ran under the lee of³⁰ a small island called Cauda,³¹ we were able with difficulty to get the ship’s boat³² under control. **27:17** After the

1 tn Grk “it”; the referent (Crete) has been supplied in the translation for clarity.

2 sn Lasea was a city on the southern coast of the island of Crete. This was about 60 mi (96 km) farther.

3 tn Or “unsafe” (BDAG 383 s.v. ἐπιφαλής). The term is a NT hapax legomenon.

4 sn The fast refers to the Jewish Day of Atonement, Yom Kippur. It was now into October and the dangerous winter winds would soon occur (Suetonius, *Life of Claudius* 18; Josephus, *J. W.* 1.14.2-3 [1.279-281]).

5 tn The accusative articular infinitive παρεληλυθέναι (*parelēluthenai*) after the preposition διὰ (*día*) is causal. BDAG 776 s.v. παρέρχομαι 2 has “διὰ τὸ τὴν νηστειάν ἤδη παρεληλυθέναι because the fast was already over Ac 27:9.”

6 tn Grk “Paul advised, saying to them.” The participle λέγων (*legōn*) is redundant in English and has not been translated. On the term translated “advised,” see BDAG 764 s.v. παραίνεω, which usually refers to recommendations.

sn Paul advised them. A literary theme surfaces here: Though Paul is under arrest, he will be the one to guide them all through the dangers of the storm and shipwreck, showing clearly God’s presence and protection of him. The story is told in great detail. This literary effect of slowing down the passage of time and narrating with many details serves to add a sense of drama to the events described.

7 tn Grk “is going to be with disaster.”

8 tn Or “hardship,” “damage.” BDAG 1022 s.v. ὕβρις 3 states, “fig. *hardship, disaster, damage* caused by the elements...w. ζημία Ac 27:10.”

9 tn Grk “souls” (here, one’s physical life).

10 sn See the note on the word centurion in 10:1.

11 tn Or “persuaded.”

12 tn BDAG 456 s.v. κυβερνήτης 1 has “one who is responsible for the management of a ship, *shipmaster*...w. ναύκληρος, the ‘shipowner’...Ac 27:11” See further L. Casson, *Ships and Seamanship in the Ancient World*, 316-18.

13 tn Grk “than by what was said by Paul.” The passive construction has been converted to an active one to simplify the translation.

sn More convinced by the captain and the ship’s owner than by what Paul said. The position taken by the centurion was logical, since he was following “professional” advice. But this was not a normal voyage.

14 tn BDAG 181-82 s.v. βουλή 2.a, “β. τίθεσθαι (Judg 19:30; Ps 12:3) *decide* 27:12 (w. inf. foll.)”

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

16 tn Grk “from there, if somehow” Because of the length and complexity of the Greek sentence, a new sentence was begun here in the translation and the introductory phrase “They hoped that” supplied (with the subject, “they,” repeated from the previous clause) to make a complete English sentence.

17 tn Grk “if somehow, reaching Phoenix, they could...” The participle καταντήσαντες (*katanēsanτες*) has been translated as a finite verb due to requirements of contemporary English style.

18 sn Phoenix was a seaport on the southern coast of the island of Crete. This was about 30 mi (48 km) further west.

19 tn Or “a harbor of Crete open to the southwest and northwest.”

20 tn Grk “thinking.” The participle δόξαντες (*doxantes*) has been translated as a finite verb due to requirements of contemporary English style.

21 tn Or “accomplish.” L&N 68.29, for κρατέω, has “to be able to complete or finish, presumably despite difficulties – ‘to accomplish, to do successfully, to carry out.’ ...‘thinking that they could carry out their purpose’ Ac 27:13.”

22 tn Or “departed.”

23 tn L&N 54.8, “παραλέγομαι: (a technical, nautical term) to sail along beside some object – ‘to sail along the coast, to sail along the shore.’...‘they sailed along the coast of Crete’ Ac 27:13.” With the addition of the adverb ἄσσον (*asson*) this becomes “sailed close along the coast of Crete.”

24 tn Grk “a wind like a typhoon.” That is, a very violent wind like a typhoon or hurricane (BDAG 1021 s.v. τυφονικός).

25 sn Or called *Euraquilo* (the actual name of the wind, a sailor’s term which was a combination of Greek and Latin). According to Strabo (*Geography* 1.2.21), this was a violent northern wind.

26 tn Grk “from it”; the referent (the island) has been specified in the translation for clarity.

27 tn Or “was forced off course.” Grk “The ship being caught in it.” The genitive absolute construction with the participle συναρπασθέντος (*sunarpasthentos*) has been taken temporally; it could also be translated as causal (“Because the ship was caught in it”).

28 tn BDAG 91 s.v. ἀντοφθαλμέω states, “Metaph. of a ship τοῦ πλοίου μὴ δυναμένου ἀ. τῷ ἀνέμῳ since the ship was not able to face the wind, i.e. with its bow headed against the forces of the waves Ac 27:15.”

29 sn Caught in the violent wind, the ship was driven along. They were now out of control, at the mercy of the wind and sea.

30 tn BDAG 1042 s.v. ὑποτρέχω states, “run or sail under the lee of, nautical t.t....Ac 27:16.” The participle ὑποδραμόντες (*hupodramontes*) has been taken temporally (“as we ran under the lee of”). While this could also be translated as a participle of means (“by running...”) this might suggest the ship was still under a greater degree of control by its crew than it probably was.

31 sn Cauda. This island was located south of Crete, about 23 mi (36 km) from where they began. There are various ways to spell the island’s name (e.g., *Clauda*, BDAG 546 s.v. Κλαῦδα).

32 sn The ship’s boat was a small rowboat, normally towed behind a ship in good weather rather than stowed on board. It was used for landings, to maneuver the ship for tacking, and to lay anchors (not a lifeboat in the modern sense, although it could have served as a means of escape for some of the sailors; see v. 30). See L. Casson, *Ships and Seamanship in the Ancient World*, 248f.

crew¹ had hoisted it aboard,² they used supports³ to undergird the ship. Fearing they would run aground⁴ on the Syrtis,⁵ they lowered the sea anchor,⁶ thus letting themselves be driven along. 27:18 The next day, because we were violently battered by the storm,⁷ they began throwing the cargo overboard,⁸ 27:19 and on the third day they threw the ship's gear⁹ overboard with their own hands. 27:20 When neither sun nor stars appeared for many days and a violent¹⁰ storm continued to batter us,¹¹ we finally abandoned all hope of being saved.¹²

¹ **tn** Grk "After hoisting it up, they..."; the referent (the ship's crew) has been specified in the translation for clarity.

² **tn** The participle ἄροντες (*arantes*) has been taken temporarily.

³ **tn** Possibly "ropes" or "cables"; Grk "helps" (a word of uncertain meaning; probably a nautical technical term, BDAG 180 s.v. βοήθεια 2).

⁴ **tn** BDAG 308 s.v. ἐκπίπτω 2 states, "drift off course, run aground, nautical term εἶς τι on someth....on the Syrtis 27:17."

⁵ **tn** That is, on the sandbars and shallows of the Syrtis.

sn On the Syrtis. The Syrtis was the name of two gulfs on the North African coast (modern Libya), feared greatly by sailors because of their shifting sandbars and treacherous shallows. The Syrtis here is the so-called Great Syrtis, toward Cyrenaica. It had a horrible reputation as a sailors' graveyard (Pliny, *Natural History* 5.26). Josephus (*J. W.* 2.16.4 [2.381]) says the name alone struck terror in those who heard it. It was near the famous Scylla and Charybdis mentioned in Homer's *Odyssey*.

⁶ **tn** Or perhaps "mainsail." The meaning of this word is uncertain. BDAG 927 s.v. σκευός 1 has "τὸ σκευός Ac 27:17 seems to be the *kedge* or *driving anchor*" while C. Maurer (*TDNT* 7:362) notes, "The meaning in Ac. 27:17: χαλάσαντες τὸ σκευός, is uncertain. Prob. the ref. is not so much to taking down the sails as to throwing the draganchor overboard to lessen the speed of the ship." In spite of this L&N 6.1 states, "In Ac 27:17, for example, the reference of σκευός is generally understood to be the mainsail." A reference to the sail is highly unlikely because in a storm of the force described in Ac 27:14, the sail would have been taken down and reefed immediately, to prevent its being ripped to shreds or torn away by the gale.

⁷ **tn** BDAG 980 s.v. σφόδρως states, "very much, greatly, violently...σφ. χειμάζεσθαι be violently beaten by a storm Ac 27:18."

⁸ **tn** Or "jettisoning [the cargo]" (a nautical technical term). The words "the cargo" are not in the Greek text but are implied. Direct objects were often omitted in Greek when clear from the context, but must be supplied for the modern English reader.

sn The desperation of the sailors in *throwing the cargo overboard* is reminiscent of Jonah 1:5. At this point they were only concerned with saving themselves.

⁹ **tn** Or "rigging," "tackle"; Grk "the ship's things." Here the more abstract "gear" is preferred to "rigging" or "tackle" as a translation for σκευός (*skeuos*) because in v. 40 the sailors are still able to raise the (fore)sail, which they could not have done if the ship's rigging or tackle had been jettisoned here.

¹⁰ **tn** Grk "no small storm" = a very great storm.

¹¹ **tn** Grk "no small storm pressing on us." The genitive absolute construction with the participle ἐπικειμένους (*epikeimēnōu*) has been translated as parallel to the previous genitive absolute construction (which was translated as temporal). BDAG 373 s.v. ἐπίκειμαι 2.b states, "of impersonal force confront χειμῶνος ἐπικειμένους since a storm lay upon us Ac 27:20." L&N 14.2, "'the stormy weather did not abate in the least' or 'the violent storm continued' Ac 27:20." To this last was added the idea of "battering" from the notion of "pressing upon" inherent in ἐπικειμαι (*epikeimai*).

¹² **tn** Grk "finally all hope that we would be saved was aban-

27:21 Since many of them had no desire to eat,¹³ Paul¹⁴ stood up¹⁵ among them and said, "Men, you should have listened to me¹⁶ and not put out to sea¹⁷ from Crete, thus avoiding¹⁸ this damage and loss. 27:22 And now I advise¹⁹ you to keep up your courage, for there will be no loss of life among you, but only the ship will be lost.²⁰ 27:23 For last night an angel of the God to whom I belong²¹ and whom I serve²² came to me²³ 27:24 and said,²⁴ 'Do not be afraid, Paul!

done." The passive construction has been converted to an active one to simplify the translation. This represents a clearly secular use of the term σῶσω (*sōzō*) in that it refers to deliverance from the storm. At this point those on board the ship gave up hope of survival.

¹³ **tn** Or "Since they had no desire to eat for a long time." The genitive absolute construction with the participle ὑπαρχούσης (*huparchousēs*) has been translated as a causal adverbial participle. It could also be translated temporarily ("When many of them had no desire to eat"). The translation of πολλῆς (*pollēs*) as a substantized adjective referring to the people on board the ship ("many of them") rather than a period of time ("for a long time"; so most modern versions) follows BDAG 143 s.v. ἀσιτία, which has "πολλῆς ἄ. υπαρχούσης since almost nobody wanted to eat because of anxiety or seasickness...Ac 27:21." This detail indicates how turbulent things were on board the ship.

¹⁴ **tn** Here τότε (*tote*) is redundant (pleonastic) according to BDAG 1012-13 s.v. τότε 2; thus it has not been translated.

¹⁵ **tn** Grk "standing up...said." The participle σταθείς (*statheis*) has been translated as a finite verb due to requirements of contemporary English style.

¹⁶ **tn** L&N 36.12 has "πειθορχήσαντός μοι μὴ ἀνάγεσθαι ἀπὸ τῆς Κρήτης 'you should have listened to me and not have sailed from Crete' Ac 27:21."

sn By saying "you should have listened to me and not put out to sea from Crete" Paul was not "rubbing it in," but was reasserting his credibility before giving his next recommendation.

¹⁷ **tn** BDAG 62 s.v. ἀνάγω 4, "as a nautical t.t. (ἀ. τὴν ναῦν put a ship to sea), mid. or pass. ἀνάγεσθαι to begin to go by boat, put out to sea."

¹⁸ **tn** The infinitive κερδῆσαι (*kerdēsai*) has been translated as resultative.

¹⁹ **tn** The same verb is used for Paul's original recommendation in Ac 27:9.

²⁰ **tn** Grk "except the ship." Here "but" is used to translate the improper preposition πλὴν (*plēn*; see BDAG 826 s.v. πλὴν 2) since an exception like this, where two different categories of objects are involved (people and a ship), is more naturally expressed in contemporary English with an adversative ("but"). The words "will be lost" are also supplied for clarity.

sn The "prophecy" about the ship serves to underscore Paul's credibility as an agent of God. Paul addressed his audience carefully and drew attention to the sovereign knowledge of God.

²¹ **tn** Grk "of whom I am." The relative clause with its possessive was translated following L&N 15.86 s.v. παρίσταμαι.

²² **tn** Or "worship."

²³ **tn** Or "stood by me." BDAG 778 s.v. παρίστημι/παριστάνω 2.a.α states, "approach, come τινί (to) someone...Ac 9:39; 27:23."

²⁴ **tn** Grk "came to me saying." The participle λέγων (*legōn*) has been translated as a finite verb due to requirements of contemporary English style.

You must stand before¹ Caesar,² and God has graciously granted you the safety³ of all who are sailing with you.’ 27:25 Therefore keep up your courage, men, for I have faith in God⁴ that it will be just as I have been told. 27:26 But we must⁵ run aground on some island.”

27:27 When the fourteenth night had come, while we were being driven⁶ across the Adriatic Sea,⁷ about midnight the sailors suspected they were approaching some land.⁸ 27:28 They took soundings⁹ and found the water was twenty fathoms¹⁰ deep; when they had sailed a little farther¹¹ they took soundings again and found it was fifteen fathoms¹² deep. 27:29 Because they were afraid¹³ that we would run aground on the rocky coast,¹⁴ they threw out¹⁵ four anchors from

¹ tn BDAG 778 s.v. *παρίστημι/παριστάνω* 2.a.α states, “Also as a t.t. of legal usage *appear before, come before...* Καίσαρι σε δεῖ παρῆσθαι *you must stand before the Emperor (as judge) Ac 27:24.*” See Acts 23:11. Luke uses the verb *δεῖ (dei)* to describe what must occur.

² tn Or “before the emperor” (“Caesar” is a title for the Roman emperor).

³ tn Grk “God has graciously granted you all who are sailing with you.” The words “the safety of” have been supplied to clarify the meaning of the verb *κεχαρίσται (kecharistai)* in this context.

sn *The safety of all who are sailing with you.* In a sense, Paul’s presence protects them all. For Luke, it serves as a picture of what the gospel does through Christ and through the one who brings the message.

⁴ tn BDAG 817 s.v. *πιστεύω* 1.c states, “w. pers. and thing added π. τινί τι *believe someone with regard to something...* W. dat. of pers. and ὅτι foll.... *πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ J 14:11a. Cp. 4:21; Ac 27:25.*”

⁵ tn This is another use of *δεῖ (dei)* to indicate necessity (see also v. 24). Acts 28:1 shows the fulfillment of this.

⁶ tn Here “being driven” has been used to translate *διαφέρω (diapherō)* rather than “drifting,” because it is clear from the attempt to drop anchors in v. 29 that the ship is still being driven by the gale. “Drifting” implies lack of control, but not necessarily rapid movement.

⁷ sn *The Adriatic Sea.* They were now somewhere between Crete and Malta.

⁸ tn Grk “suspected that some land was approaching them.” BDAG 876 s.v. *προσάγω* 2.a states, “lit. ὑπενόουον προσάγειν τινά αυτοῖς *χώραν they suspected that land was near (lit. ‘approaching them’) Ac 27:27.*” Current English idiom would speak of the ship approaching land rather than land approaching the ship.

⁹ tn Grk “Heaving the lead, they found.” The participle *βολίσαντες (bolisantes)* has been translated as a finite verb due to requirements of contemporary English style. See also BDAG 180 s.v. *βολίζω*. Although the term is used twice in this verse (and thus is technically not a NT *hapax legomenon*), it occurs nowhere else in the NT.

¹⁰ sn A *fathom* is about 6 feet or just under 2 meters (originally the length of a man’s outstretched arms). This was a nautical technical term for measuring the depth of water. Here it was about 120 ft (36 m).

¹¹ tn L&N 15.12, “*βραχὺ δὲ διαστήσαντες* ‘when they had gone a little farther’ Ac 27:28.”

¹² sn Here the depth was about 90 ft (27 m).

¹³ tn Grk “fearing.” The participle *φοβούμενοι (phoboumenoi)* has been translated as a causal adverbial participle.

¹⁴ tn Grk “against a rough [rocky] place.” L&N 79.84 has “*φοβούμενοι τε μή που κατὰ τραχεῖς τόπους ἐκπέσωμεν* ‘we were afraid that we would run aground on the rocky coast’ Ac 27:29.”

¹⁵ tn Grk “throwing out...they.” The participle *ρίψαντες (rhipsantes)* has been translated as a finite verb due to requirements of contemporary English style.

the stern and wished¹⁶ for day to appear.¹⁷ 27:30 Then when the sailors tried to escape from the ship and were lowering the ship’s boat into the sea, pretending¹⁸ that they were going to put out anchors from the bow, 27:31 Paul said to the centurion¹⁹ and the soldiers, “Unless these men stay with the ship, you²⁰ cannot be saved.” 27:32 Then the soldiers cut the ropes²¹ of the ship’s boat and let it drift away.²²

27:33 As day was about to dawn,²³ Paul urged them all to take some food, saying, “Today is the fourteenth day you have been in suspense²⁴ and have gone²⁵ without food; you have eaten nothing.²⁶ 27:34 Therefore I urge you to take some food, for this is important²⁷ for your survival.²⁸ For not one of you will lose a hair from his head.” 27:35 After he said this, Paul²⁹

¹⁶ tn BDAG 417 s.v. *εὐχόμενος* 2 states, “*wish...τι for something...* Foll. by acc. and inf....Ac 27:29.” The other possible meaning for this term, “pray,” is given in BDAG 417 s.v. 1 and employed by a number of translations (NAB, NRSV, NIV). If this meaning is adopted here, then “prayed for day to come” must be understood metaphorically to mean “prayed that they would live to see the day,” or “prayed that it would soon be day.”

¹⁷ tn Grk “and wished for day to come about.”

sn *And wished for day to appear.* The sailors were hoping to hold the ship in place until morning, when they could see what was happening and where they were.

¹⁸ tn BDAG 889 s.v. *προφάσει* 2 states, “*προφάσει ὡς under the pretext that, pretending that...*Ac 27:30.” In other words, some of the sailors gave up hope that such efforts would work and instead attempted to escape while pretending to help.

¹⁹ sn See the note on the word *centurion* in 10:1.

²⁰ sn The pronoun *you* is plural in Greek.

²¹ sn *The soldiers cut the ropes.* The centurion and the soldiers were now following Paul’s advice by cutting the ropes to prevent the sailors from escaping.

²² tn Or “let it fall away.” According to BDAG 308 s.v. *ἐκπίπτω* 1 and 2 the meaning of the verb in this verse could be either “fall away” or “drift away.” Either meaning is acceptable, and the choice between them depends almost entirely on how one reconstructs the scene. Since cutting the boat loose would in any case result in it drifting away (whether capsize or not), the meaning “drift away” as a nautical technical term has been used here.

²³ tn BDAG 160 s.v. *ἄχρι* 1.b.α has “*ἄ. οὐ ἡμέρα ἤμελλεν γίνεσθαι until the day began to dawn 27:33.*”

²⁴ tn Or “have waited anxiously.” Grk “waiting anxiously.” The participle *προσδοκῶντες (prosdokōntes)* has been translated as a finite verb due to requirements of contemporary English style.

²⁵ tn Or “continued.”

²⁶ tn Grk “having eaten nothing.” The participle *προσλαβόμενοι (proslabomenoi)* has been translated as a finite verb (with subject “you” supplied) due to requirements of contemporary English style.

²⁷ tn Or “necessary.” BDAG 873-74 s.v. *πρός* 1 has “*πρ. τῆς σωτηρίας in the interest of safety Ac 27:34;* L&N 27.18 has “‘therefore, I urge you to take some food, for this is important for your deliverance’ or ‘...for your survival’ Ac 27:34.”

²⁸ tn Or “deliverance” (‘salvation’ in a nontheological sense).

²⁹ tn Grk “he”; the referent (Paul) has been specified in the translation for clarity.

took bread⁴ and gave thanks to God in front of them all,² broke³ it, and began to eat. 27:36 So all of them were encouraged and took food themselves. 27:37 (We were in all two hundred seventy-six⁴ persons on the ship.)⁵ 27:38 When they had eaten enough to be satisfied,⁶ they lightened the ship by throwing the wheat⁷ into the sea.

Paul is Shipwrecked

27:39 When day came, they did not recognize the land, but they noticed⁸ a bay⁹ with a beach,¹⁰ where they decided to run the ship aground if they could. 27:40 So they slipped¹¹ the anchors¹² and left them in the sea, at the same time loosening the linkage¹³ that bound the steering oars¹⁴ together. Then they hoisted¹⁵ the foresail¹⁶ to the wind and steered toward¹⁷ the beach. 27:41 But they encountered a patch of crosscurrents¹⁸ and ran the ship aground; the bow stuck fast and could not be moved, but the

stern was being broken up by the force¹⁹ of the waves. 27:42 Now the soldiers' plan was to kill the prisoners²⁰ so that none of them would escape by swimming away.²¹ 27:43 But the centurion,²² wanting to save Paul's life,²³ prevented them from carrying out their plan. He ordered those who could swim to jump overboard first and get to land,²⁴ 27:44 and the rest were to follow,²⁵ some on planks²⁶ and some on pieces of the ship.²⁷ And in this way²⁸ all were brought safely to land.

Paul on Malta

28:1 After we had safely reached shore,²⁹ we learned that the island was called Malta.³⁰ 28:2 The local inhabitants³¹ showed us extraordinary³² kindness, for they built a fire and welcomed us all because it had started to rain³³ and was cold. 28:3 When Paul had gathered a bundle of brushwood³⁴ and was putting it on the fire, a viper came out because of the heat and fastened

¹ **tn** Grk "taking bread, gave thanks." The participle λαβών (*labōn*) has been translated as a finite verb due to requirements of contemporary English style.

² **tn** Or "before them all," but here this could be misunderstood to indicate a temporal sequence.

³ **tn** Grk "and breaking it, he began." The participle κλάσας (*klasas*) has been translated as a finite verb due to requirements of contemporary English style.

⁴ **tc** One early ms (B) and an early version (sa) read "about seventy-six." For discussion of how this variant probably arose, see F. F. Bruce, *The Acts of the Apostles*, 465.

⁵ **sn** This is a parenthetical note by the author.

⁶ **tn** Or "When they had eaten their fill."

⁷ **tn** Or "grain."

⁸ **tn** Or "observed," "saw."

⁹ **tn** Or "gulf" (BDAG 557 s.v. κόλπος 3).

¹⁰ **sn** A beach would refer to a smooth sandy beach suitable for landing.

¹¹ **tn** That is, released. Grk "slipping...leaving." The participles περιελόντες (*perielontes*) and εἰών (*eion*) have been translated as finite verbs due to requirements of contemporary English style.

¹² **tn** The term is used of a ship's anchor. (BDAG 12 s.v. ἄγκυρα α).

¹³ **tn** Grk "bands"; possibly "ropes."

¹⁴ **tn** Or "rudders."

¹⁵ **tn** Grk "hoisting...they." The participle ἐπάραντες (*eparantes*) has been translated as a finite verb due to requirements of contemporary English style.

¹⁶ **tn** Grk "sail"; probably a reference to the foresail.

¹⁷ **tn** BDAG 533 s.v. κατέχω 7 states, "hold course, nautical tt., intr...κατείχον εἰς τὸν αἰγιαλὸν they headed for the beach Ac 27:40."

¹⁸ **tn** Grk "fell upon a place of two seas." The most common explanation for this term is that it refers to a reef or sandbar with the sea on both sides, as noted in BDAG 245 s.v. διθάλασος: the "τόπος δ. Ac 27:41 is a semantic unit signifying a point (of land jutting out with water on both sides)." However, Greek had terms for a "sandbank" (θῆς [*this*], ταινία [*tainia*]), a "reef" (ἕρμα [*herma*]), "strait" (στενὸν [*stenon*]), "promontory" (ἀρωπήρον [*arōteron*]), and other nautical hazards, none of which are used by the author here. NEB here translates τὸπον διθάλασον (*topon dithalason*) as "cross-currents," a proposal close to that advanced by J. M. Gilchrist, "The Historicity of Paul's Shipwreck," *JSNT* 61 (1996): 29-51, who suggests the meaning is "a patch of cross-seas," where the waves are set at an angle to the wind, a particular hazard for sailors. Thus the term most likely refers to some sort of adverse sea conditions rather than a topographical feature like a reef or sandbar.

¹⁹ **tn** Or "violence" (BDAG 175 s.v. βία α).

²⁰ **sn** The soldiers' plan was to kill the prisoners. The issue here was not cruelty, but that the soldiers would be legally responsible if any prisoners escaped and would suffer punishment themselves. So they were planning to do this as an act of self-preservation. See Acts 16:27 for a similar incident.

²¹ **tn** The participle ἐκκολυμβήσας (*ekkolumbēsas*) has been taken instrumentally.

²² **sn** See the note on the word centurion in 10:1.

²³ **tn** Or "wanting to rescue Paul."

²⁴ **sn** Thanks to the centurion who wanted to save Paul's life, Paul was once more rescued from a potential human threat.

²⁵ **tn** BDAG 347 s.v. ἰ. ἐξείμι has "ἐπὶ τὴν γῆν get to land Ac 27:43."

²⁶ **tn** The words "were to follow" are not in the Greek text, but are implied. They must be supplied to clarify the sense in contemporary English.

²⁷ **tn** Or "boards" according to BDAG 913 s.v. σανίς.

²⁸ **tn** Grk "on pieces from the ship"; that is, pieces of wreckage from the ship.

sn Both the planks and pieces of the ship were for the weak or nonswimmers. The whole scene is a historical metaphor representing how listening to Paul and his message could save people.

²⁹ **tn** Grk "And in this way it happened that." The introductory phrase ἐγένετο (*egeneto*, "it happened that"), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

³⁰ **tn** Grk "We having been brought safely through" [to land] (same verb as 27:44). The word "shore" is implied, and the slight variations in translation from 27:44 have been made to avoid redundancy in English. The participle διασωθέντες (*diasōthentes*) has been taken temporally.

³¹ **sn** Malta is an island (known by the same name today) in the Mediterranean Sea south of Sicily. The ship had traveled 625 mi (1,000 km) in the storm.

map For location see JP4-A3.

³² **tn** Although this is literally βάρβαροι (*barbaroi*; "foreigners, barbarians") used for non-Greek or non-Romans, as BDAG 166 s.v. βάρβαρος 2.b notes, "Of the inhabitants of Malta, who apparently spoke in their native language Ac 28:2, 4 (here β. certainly without derogatory tone...)"

³³ **tn** BDAG 1019 s.v. τυγχάνω 2.d states, "δυνάμεις οὐ τὰς τυχοῦσας extraordinary miracles Ac 19:11. Cp. 28:2."

³⁴ **tn** Or "because it was about to rain." BDAG 418 s.v. ἐπίστικμι 4 states, "διὰ τ. ὑέτων τὸν ἐφεστώτα because it had begun to rain Ac 28:2...But the mng. here could also be because it threatened to rain (s. 6)."

³⁵ **tn** Or "sticks."

itself on his hand. **28:4** When the local people¹ saw the creature hanging from Paul's² hand, they said to one another, "No doubt this man is a murderer! Although he has escaped from the sea, Justice herself³ has not allowed him to live!"⁴ **28:5** However,⁵ Paul⁶ shook⁷ the creature off into the fire and suffered no harm. **28:6** But they were expecting that he was going to swell up⁸ or suddenly drop dead. So after they had waited⁹ a long time and had seen¹⁰ nothing unusual happen¹¹ to him, they changed their minds¹² and said he was a god.¹³

28:7 Now in the region around that place¹⁴ were fields belonging to the chief official¹⁵ of

the island, named Publius, who welcomed us and entertained us hospitably as guests for three days. **28:8** The father¹⁶ of Publius lay sick in bed, suffering from fever and dysentery. Paul went in to see him¹⁷ and after praying, placed¹⁸ his hands on him and healed¹⁹ him. **28:9** After this had happened, many of the people on the island who were sick²⁰ also came and were healed.²¹ **28:10** They also bestowed many honors,²² and when we were preparing to sail,²³ they gave²⁴ us all the supplies we needed.²⁵

Paul Finally Reaches Rome

28:11 After three months we put out to sea²⁶ in an Alexandrian ship that had wintered at the island and had the "Heavenly Twins"²⁷ as its figurehead.²⁸ **28:12** We put in²⁹ at

1 tn Although this is literally βάρβαροι (*barbaroi*; "foreigners, barbarians") used for non-Greek or non-Romans, as BDAG 166 s.v. βαρβαρος 2.b notes, "Of the inhabitants of Malta, who apparently spoke in their native language Ac 28:2, 4 (here β. certainly without derogatory tone...)." **2 tn** Grk "his"; the referent (Paul) has been specified in the translation for clarity.

3 tn That is, the goddess Justice has not allowed him to live. BDAG 250 s.v. δίκη 2 states, "Justice personified as a deity Ac 28:4"; L&N 12.27, "a goddess who personifies justice in seeking out and punishing the guilty - 'the goddess Justice.' ἡ δίκη ζῆν οὐκ εἰσασεν 'the goddess Justice would not let him live' Ac 28:4." Although a number of modern English translations have rendered δίκη (*dikē*) "justice," preferring to use an abstraction, in the original setting it is almost certainly a reference to a pagan deity. In the translation, the noun "justice" was capitalized and the reflexive pronoun "herself" was supplied to make the personification clear. This was considered preferable to supplying a word like 'goddess' in connection with δίκη.

4 sn The entire scene is played out initially as a kind of oracle from the gods resulting in the judgment of a guilty person (*Justice herself has not allowed him to live*). Paul's survival of this incident without ill effects thus spoke volumes about his innocence. **5 tn** BDAG 737 s.v. οὖν 4 indicates the particle has an adversative sense here: "but, however." **6 tn** Grk "he"; the referent (Paul) has been specified in the translation for clarity. **7 tn** Grk "shaking the creature off...he suffered no harm." The participle ἀποτινάξας (*apotinaxas*) has been translated as a finite verb due to requirements of contemporary English style.

8 tn Or "going to burn with fever." According to BDAG 814 s.v. πίμπρημι, either meaning ("swell up" or "burn with fever") is possible for Acts 28:6. **9 tn** The participle προσδοκῶντων (*prosdokōntōn*) has been taken temporally.

10 tn The participle θεωρούντων (*theōrountōn*) has been taken temporally.

11 tn Grk "happening." The participle γινόμενον (*ginomenon*) has been translated as a finite verb due to requirements of contemporary English style.

12 tn Grk "changing their minds." The participle μεταβαλλόμενοι (*metabalomenoi*) has been translated as a finite verb due to requirements of contemporary English style.

13 sn And said he was a god. The reaction is like Acts 14:11-19 where the crowd wanted to make Paul and Barnabas into gods. The providence of God had protected Paul again.

14 tn BDAG 798 s.v. περί 2.a.γ states, "of nearby places...τὰ περί τὸν τόπον the region around the place Ac 28:7." The presence of ἐκεῖνον (*ekeinon*) results in the translation "that place."

15 tn That is, the chief Roman official. Several inscriptions have confirmed the use of πρώτος (*prōtos*) as an administrative title used on the island of Malta for the highest Roman official. See further BDAG 852 s.v. Ἰππίλιος.

16 tn Grk "It happened that the father." 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.

17 tn Grk "to whom Paul going in." Because of the length and complexity of the Greek sentence, the relative pronoun ("whom") was replaced by a personal pronoun ("him") and a new sentence begun here in the translation. The participle εἰσελθὼν (*eiselthōn*) has been translated as a finite verb due to requirements of contemporary English style.

18 tn The participle ἐπιθεῖς (*epithēis*) has been translated as a finite verb due to requirements of contemporary English style.

19 sn And healed him. Here are healings like Luke 9:40; 10:30; 13:13; Acts 16:23.

20 tn BDAG 142 s.v. ἀσθένεια 1 states, "ἐχειν ἄ. be ill Ac 28:9."

21 sn Many...also came and were healed. Again, here is irony, Paul, though imprisoned, "frees" others of their diseases.

22 tn Or "they also honored us greatly"; Grk "they also honored us with many honors" (an idiom).

23 tn BDAG 62 s.v. ἀνάγω 4, "as a nautical t.t. (ἀ. τὴν ναῦν put a ship to sea), mid. or pass. ἀνάγεσθαι to begin to go by boat, put out to sea." In this case the simpler English "sail" is more appropriate. The English participle "preparing" has also been supplied, since the provisioning of the ship would take place some time before the actual departure.

24 tn BDAG 384 s.v. ἐπιτίθημι 1.b has "give τινί τι someone. to someone...ἀναγομένοις τὰ πρὸς τὰς χρείας when we sailed they gave us what we needed Ac 28:10."

25 sn They gave us all the supplies we needed. What they had lost in the storm and shipwreck was now replaced. Luke describes these pagans very positively.

26 tn BDAG 62 s.v. ἀνάγω 4, "as a nautical t.t. (ἀ. τὴν ναῦν put a ship to sea), mid. or pass. ἀνάγεσθαι to begin to go by boat, put out to sea."

27 tn Or "the 'Twin Gods';" Grk "the *Dioscuri*" (a joint name for the pagan deities Castor and Pollux).

sn That had the 'Heavenly Twins' as its figurehead. The twin brothers Castor and Pollux, known collectively as the *Dioscuri* or 'Heavenly Twins,' were the twin sons of Zeus and Leda according to Greek mythology. The Alexandrian ship on which Paul and his companions sailed from Malta had a carved emblem or figurehead of these figures, and they would have been the patron deities of the vessel. Castor and Pollux were the "gods of navigation." To see their stars was considered a good omen (Epictetus, *Discourses* 2.18.29; Lucian of Samosata, *The Ship* 9).

28 tn Or "as its emblem."

29 tn Grk "And putting in." The participle καταθέντες (*katathentes*) has been translated as a finite verb due to requirements of contemporary English style. On the meaning of the participle, BDAG 516 s.v. κατάγω states, "Hence the pass., in act. sense, of ships and seafarers put in εἰς τι at a

Syracuse⁴ and stayed there three days. **28:13** From there we cast off² and arrived at Rhegium,³ and after one day a south wind sprang up⁴ and on the second day we came to Puteoli.⁵ **28:14** There⁶ we found⁷ some brothers⁸ and were invited to stay with them seven days. And in this way we came to Rome.⁹ **28:15** The brothers from there,¹⁰ when they heard about us, came as far as the Forum of Appius¹¹ and Three Taverns¹² to meet us. When he saw them,¹³ Paul thanked God and took courage. **28:16** When we entered Rome, Paul was allowed to live¹⁴ by himself, with the soldier who was guarding him.

harbor...εἰς Συρακούσας Ac 28:12." 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.

¹ **sn** Syracuse was a city on the eastern coast of the island of Sicily. It was 75 mi (120 km) from Malta.

² **tc** A few early mss (N* B Ψ [gig] [sa [bo]]) read περιελόντες (*perielontes*, "[from there we] cast off [and arrived at Rhegium]"; cf. Acts 27:40). The other major variant, περιελθόντες (*perielthontes*, "[we] sailed from place to place"), is found in Ɔ⁷⁴ N² A 066 1739 Ɔ lat sy. Although περιελόντες is minimally attested, it is found in the better witnesses. As well, it is a more difficult reading, for its meaning as a nautical term is uncertain, requiring something like "τὰς ἀγκύρας" be supplied = "we weighed anchor" (BDAG 799 s.v. περιαιρέω 1). It thus best explains the rise of the other readings.

³ **sn** Rhegium was a city on the southern tip of Italy. It was 80 mi (130 km) from Syracuse.

⁴ **tn** Grk "after one day, a south wind springing up, on the second day." The genitive absolute construction with the participle ἐπιγενομένου (*epigenomenou*) has been translated as a clause with a finite verb due to requirements of contemporary English style.

⁵ **sn** Puteoli was a city on the western coast of Italy south of Rome. It was in the Bay of Naples some 220 mi (350 km) to the north of Rhegium. Here the voyage ended; the rest of the journey was by land.

⁶ **tn** Grk "where." Because of the length and complexity of the Greek sentence, the relative pronoun ("where") has been replaced with the demonstrative pronoun ("there") and a new sentence begun here in the translation.

⁷ **tn** Grk "finding." The participle εὐρόντες (*heurontes*) has been translated as a finite verb due to requirements of contemporary English style.

⁸ **sn** That is, some fellow Christians.

⁹ **map** For location see JP4-A1.

¹⁰ **sn** Mention of Christian *brothers from there* (Rome) shows that God's message had already spread as far as Italy and the capital of the empire.

¹¹ **sn** The Forum of Appius was a small traveler's stop on the Appian Way about 43 mi (71 km) south of Rome (BDAG 125 s.v. Ἀππίου φόρον). It was described by Horace as "crammed with boatmen and stingy tavernkeepers" (*Satires* 1.5.3).

¹² **sn** Three Taverns was a stop on the Appian Way 33 mi (55 km) south of Rome.

¹³ **tn** Grk "whom, when he saw [them], Paul." Because of the length and complexity of the Greek sentence, the relative pronoun ("whom") was replaced by the personal pronoun ("them") and a new sentence begun here in the translation.

¹⁴ **tn** Or "to stay."

sn Allowed to live by himself. Paul continued to have a generous prison arrangement (cf. Acts 27:3).

Paul Addresses the Jewish Community in Rome

28:17 After three days¹⁵ Paul¹⁶ called the local Jewish leaders¹⁷ together. When they had assembled, he said to them, "Brothers,¹⁸ although I had done¹⁹ nothing against our people or the customs of our ancestors,²⁰ from Jerusalem²¹ I was handed over as a prisoner to the Romans.²² **28:18** When²³ they had heard my case,²⁴ they wanted to release me,²⁵ because there was no basis for a death sentence²⁶ against me. **28:19** But when the Jews objected,²⁷ I was forced to appeal to Caesar²⁸ – not that I had some charge to bring²⁹ against my own people.³⁰ **28:20** So for this reason I have asked to see you and speak with you, for I am bound with this chain because of the hope of Israel."³¹ **28:21** They replied,³² "We have received no letters from Judea about you, nor have any of the brothers come from there³³ and reported or said anything bad about you. **28:22** But we would like to hear from you what you think, for regarding

¹⁵ **tn** Grk "It happened that after three days." The introductory phrase ἐγένετο (*egeneto*, "it happened that"), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

¹⁶ **tn** Grk "he"; the referent (Paul) has been specified in the translation for clarity.

¹⁷ **tn** L&N 33.309 has "after three days, he called the local Jewish leaders together" Ac 28:17."

¹⁸ **tn** Grk "Men brothers," but this is both awkward and unnecessary in English.

¹⁹ **tn** The participle ποιήσας (*poiēsās*) has been translated as a concessive adverbial participle.

²⁰ **tn** Or "forefathers"; Grk "fathers."

sn I had done nothing against our people or the customs of our ancestors. Once again Paul claimed to be faithful to the Jewish people and to the God of Israel.

²¹ **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

²² **tn** Grk "into the hands of the Romans," but this is redundant when παρεδόθην (*paredothēn*) has been translated "handed over."

²³ **tn** Grk "who when." Because of the length and complexity of the Greek sentence, the relative pronoun ("who") has been replaced by the personal pronoun ("they") and a new sentence begun at this point in the translation.

²⁴ **tn** Or "had questioned me"; or "had examined me." BDAG 66 s.v. ἀνακρίνω 2 states, "to conduct a judicial hearing, hear a case, question."

²⁵ **sn** They wanted to release me. See Acts 25:23-27.

²⁶ **tn** Grk "no basis for death," but in this context a sentence of death is clearly indicated.

²⁷ **tn** That is, objected to my release.

²⁸ **tn** Or "to the emperor" ("Caesar" is a title for the Roman emperor).

²⁹ **tn** BDAG 533 s.v. κατηγορέω 1 states, "nearly always as legal t.t.: bring charges in court." L&N 33.427 states for κατηγορέω, "to bring serious charges or accusations against someone, with the possible connotation of a legal or court context – 'to accuse, to bring charges.'"

³⁰ **tn** Or "my own nation."

³¹ **sn** The hope of Israel. A reference to Israel's messianic hope. Paul's preaching was in continuity with this Jewish hope (Acts 1:3; 8:12; 14:22; 19:8; 20:25).

³² **tn** Grk "they said to him."

³³ **tn** Or "arrived"; Grk "come" ("from there" is implied). Grk "coming." The participle παραγενόμενος (*paragenomenos*) has been translated as a finite verb due to requirements of contemporary English style.

this sect we know¹ that people² everywhere speak against³ it.”

28:23 They set⁴ a day to meet with him,⁵ and they came to him where he was staying⁶ in even greater numbers.⁷ From morning until evening he explained things⁸ to them,⁹ testifying¹⁰ about the kingdom of God¹¹ and trying to convince¹² them about Jesus from both the law of Moses and the prophets. **28:24** Some were convinced¹³ by what he said,¹⁴ but others refused¹⁵ to believe. **28:25** So they began to leave,¹⁶ unable to agree among themselves, after Paul made one last statement: “The Holy Spirit spoke rightly to your ancestors¹⁷ through the prophet Isaiah **28:26** when he said,

*‘Go to this people and say,
“You will keep on hearing,¹⁸ but will never understand,
and you will keep on looking,¹⁹ but will never perceive.
28:27 For the heart of this people has become dull,²⁰*

*and their ears are hard of hearing,²¹
and they have closed their eyes,
so that they would not see with their eyes
and hear with their ears
and understand with their heart
and turn,²² and I would heal them.’”²³*

28:28 “Therefore be advised²⁴ that this salvation from God²⁵ has been sent to the Gentiles;²⁶ they²⁷ will listen!”²⁸

28:30 Paul²⁹ lived³⁰ there two whole years in his own rented quarters³¹ and welcomed³² all who came to him, **28:31** proclaiming the kingdom of God and teaching about the Lord Jesus Christ³³ with complete boldness³⁴ and without restriction.³⁵

¹ **tn** Grk “regarding this sect it is known to us.” The passive construction “it is known to us” has been converted to an active one to simplify the translation.

² **tn** Grk “that everywhere it is spoken against.” To simplify the translation the passive construction “it is spoken against” has been converted to an active one with the subject “people” supplied.

³ **tn** On the term translated “speak against,” see BDAG 89 s.v. ἀντιλέγω 1.

⁴ **tn** Grk “Having set.” The participle ταξάμενοι (*taxamenoi*) has been translated as a finite verb due to requirements of contemporary English style.

⁵ **tn** Grk “Having set a day with him”; the words “to meet” are not in the Greek text, but are implied.

⁶ **tn** Or “came to him in his rented quarters.”

⁷ **tn** BDAG 848 s.v. πολὺς 1.b.β.γ states, “(even) more πλείονες in even greater numbers Ac 28:23.”

⁸ **tn** The word “things” is not in the Greek text, but has been supplied. Direct objects were often omitted in Greek when clear from the context, but must be supplied for the modern English reader.

⁹ **tn** Grk “to whom he explained.” Because of the length and complexity of the Greek sentence, the relative pronoun (“whom”) has been replaced by the pronoun (“them”) and a new sentence begun at this point in the translation.

¹⁰ **tn** BDAG 233 s.v. διαμαρτύρομαι 1 has “to make a solemn declaration about the truth of someth. testify of, bear witness to (orig. under oath)...God’s kingdom 28:23.”

¹¹ **sn** Testifying about the kingdom of God. The topic is important. Paul’s preaching was about the rule of God and his promise in Jesus. Paul’s text was the Jewish scriptures.

¹² **tn** Or “persuade.”

¹³ **tn** Or “persuaded.”

¹⁴ **tn** Grk “by the things spoken.”

¹⁵ **sn** Some were convinced...but others refused to believe. Once again the gospel caused division among Jews, as in earlier chapters of Acts (13:46; 18:6).

¹⁶ **tn** The imperfect verb ἀπελύοντο (*apeluonto*) has been translated as an ingressive imperfect.

¹⁷ **tn** Or “forefathers”; Grk “fathers.”

¹⁸ **tn** Grk “you will hear with hearing” (an idiom).

¹⁹ **tn** Or “seeing”; Grk “you will look by looking” (an idiom).

²⁰ **tn** Or “insensitive.”

sn The heart of this people has become dull. The charge from Isaiah is like Stephen’s against the Jews of Jerusalem

(Acts 7:51-53). They were a hard-hearted and disobedient people.

²¹ **tn** Grk “they hear heavily with their ears” (an idiom for slow comprehension).

²² **sn** Note how the failure to respond to the message of the gospel is seen as a failure to turn.

²³ **sn** A quotation from Isa 6:9-10.

²⁴ **tn** Grk “Therefore let it be known to you.”

²⁵ **tn** Or “of God.”

²⁶ **sn** The term *Gentiles* is in emphatic position in the Greek text of this clause. Once again there is the pattern: Jewish rejection of the gospel leads to an emphasis on Gentile inclusion (Acts 13:44-47).

²⁷ **tn** Grk “they also.”

²⁸ **tc** Some later mss include **28:29**: “When he had said these things, the Jews departed, having a great dispute among themselves.” Verse 29 is lacking in Ƴ^{74vid} א B E Ψ 048 33 81 1175 1739 2464 pc and a number of versions. They are included (with a few minor variations) in Ƴ it and some versions. This verse is almost certainly not a part of the original text of Acts, as it lacks the best credentials. The present translation follows NA²⁷ in omitting the verse number, a procedure also followed by a number of other modern translations.

²⁹ **tn** Grk “He”; the referent (Paul) has been specified in the translation for clarity.

³⁰ **tn** Or “stayed.”

³¹ **tn** Or perhaps, “two whole years at his own expense.” BDAG 654 s.v. μισθωμα states, “the customary act. mng. ‘contract price, rent’...is not found in our lit. (Ac) and the pass. *what is rented, a rented house* is a mng. not found outside it (even Ammonius Gramm. [100 AD] p. 93 Valck. knows nothing of it. Hence the transl. *at his own expense* [NRSV] merits attention) ἐν ἰδίῳ μισθώματι in his own rented lodgings Ac 28:30 (for the idea cp. Jos., Ant. 18, 235).”

³² **tn** Or “and received.”

³³ **tn** Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

³⁴ **tn** Or “openness.”

³⁵ **sn** Proclaiming...with complete boldness and without restriction. Once again Paul’s imprisonment is on benevolent terms. The word of God is proclaimed triumphantly and boldly in Rome. Acts ends with this note: Despite all the attempts to stop it, the message goes forth.