

ACTS 16

NLET

PAUL RECRUITS TIMOTHY

1 Now, he came down ¹ to Derbe and ² Lystra.

And, look! Some disciple was there by the name of Timothy, a son of some³ Jewish woman of faith. Now, *his father was a Greek.* ² He was being born witness by the Brothers in Lystra and Iconium.

³ Paul wanted this *one* to go out with him. And, taking *him*, he circumcised him on account of the Jews – *namely*, the ones who were in the place, *that is*, that place. For, they all together had known the father *that* was his, that the fact is that he was a Greek⁴.

PAUL AND TIMOTHY OVERSAW HEALTHY PROGRESS OF THE FAITH

IN THE ESTABLISHED EKKLESIAS

⁴ Now, as they were passing through the cities, they were passing on⁵ to them *that they* guard the things which seemed right – *that is*, the things which had been lastingly decided by the Apostles and the⁶ Elders – *that is*, the ones in Jerusalem⁷.

⁵ So then, on the one hand, the Ekkesias were being made firm by the Faith; and, they were abounding by number *day by day*.

THE WORK SEEMED TO FLOUNDER AS THEY TRAVELLED NORTHWEST IN ASIA MINOR AND ON TO MACEDONIA

¹ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include 'also' here.

² 96% of the Greek manuscripts, including the best line of transmission (f35), do not repeat the preposition 'to' here.

³ 90% of the Greek manuscripts, including the best line of transmission (f35), include the indefinite pronoun 'some' here.

⁴ 63% of the Greek manuscripts, including the best line of transmission (f35), have 'the father *that* was his, that the fact is that he was a Greek' here instead of 'that the father that was his was a Greek'.

⁵ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'they were passing on' here instead of 'they passed on'.

⁶ 90% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

⁷ 96% of the Greek manuscripts, including the best line of transmission (f35), have 'Jerusalem' here instead of 'Jerusalemites'.

⁸ 63% of the Greek manuscripts, including the best line of transmission (f35), have 'having gone through,' (a participle) here instead of 'They went through' (an active verb).

⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

¹⁰ 80% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction 'Now,' here.

¹¹ 90% of the Greek manuscripts, including the best line of transmission (f35), have 'somewhere in' here instead of 'into'.

⁶ On the other hand,

➤ having gone through⁸ the *region* of Phrygia and the⁹ Galatian region,

➤ having been prevented by the Holy Spirit to speak the Word in the *region* of Asia,

➤ ⁷ ¹⁰ having come somewhere in the Mysian *region*,

they were attempting to go somewhere in ¹¹ the Bithynian *region*. And, the Spirit ¹² did not permit them.

⁸ Now, passing by the Mysian *region*, they went down to Troas.

THE HOLY SPIRIT DIRECTS PAUL AND HIS COWORKERS TO MACEDONIA

⁹ And, a vision during the¹³ night was made seen to the Paul¹⁴. A man, some Macedonian, was lastingly standing, ¹⁵ summoning him, and saying, "Having crossed over to the Macedonia *region*, succor¹⁶ us!"

¹⁰ Now, in accord with the vision he saw, immediately we sought to go out to the¹⁷ Macedonian *region*, gathering that the Lord¹⁸ had lastingly called on us to proclaim the Excellent Announcement to them.

¹¹ So then,¹⁹ having been lead up *to the high sea* from the²⁰ *city* of Troas, we ran a straight course to the²¹ *region* of Samothrace, coming both ²² to Neapolis²³ ¹² and from there to Philippi, which is foremost of the²⁴ *region*, *that is*, of the *region* of Macedonia – a city, *in fact*, a Roman colony.

¹² 94% of the Greek manuscripts, including the best line of transmission (f35), do not include 'of Jesus' here.

¹³ 98% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

¹⁴ 94% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'was made seen to the Paul' here instead of 'to the Paul was made seen'.

¹⁵ 90% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction 'and' here.

¹⁶ 'succor' – or 'relieve'

¹⁷ 95% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

¹⁸ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'Lord' here instead of 'God'.

¹⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'So then,' here instead of 'Now,'.

²⁰ 93% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

²¹ 20% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

²² 90% of the Greek manuscripts, including the best line of transmission (f35), have 'both' here instead of 'now'.

²³ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'Neapolis' here instead of 'New City' (two words).

²⁴ 84% of the Greek manuscripts, including the best line of transmission (f35), have 'foremost of the' here. 16% have

Now, we were in her²⁵ – *that is*, the city, continuing to fritter away some days.

THE FIRST BAPTISMS IN MACEDONIA

13 And, on the day of the Sabbath we went outside of the city²⁶ alongside a river where prayer²⁷ was supposed²⁸ to be. And, having sat down, we were speaking with the women who came together.

14 And, a certain woman by the name of Lydia, a dealer in purple, from the city of Thyatira, a woman revering God, was listening, of whom the Lord laid open *her* heart so as to connect with the things that were being spoken by the Paul.

15 Now, inasmuch as this woman²⁹ and the household *that* was hers had been baptized, she entreated, saying. “If you have lastingly judged me to be faithful to the Lord, having entered into the household *that is* mine, stay³⁰!” And, she constrained us.

PAUL CASTS OUT AN EVIL SPIRIT

16 Now, it came about *that*, while we were going to³¹ prayer, a maidservant,

- someone having a spirit of Python³²,
- a maidservant who was bringing profit – MUCH profit! - to the masters *that were* hers,
- one who was being consulted as an oracle, came to meet³³ us.

17 This woman, having followed after³⁴ the Paul and the Silas³⁵, was shouting, saying, “These – *that is*, the

men – are slaves of the God – *that is*, the Most High One, who are announcing to us³⁶ a way of salvation!”

18 Now, she was doing THIS for many days.

Now, having been worn out, the³⁷ Paul finally, having turned around, said to the spirit, “I am commanding you in connection with the³⁸ Name of Jesus the Anointed, come out from her!” And, it came out of her *at* that time.

HOW PAUL AND SILAS ENDED UP BEATEN

AND IN PRISON WITH THEIR FEET IN WOODEN STOCKS

19 Now, seeing that the hope of their profit had come out of her, the masters, having laid hold of the Paul and the Silas, dragged *them* to the court of the authorities.

20 And, having brought them to the Chief Magistrates, they said, “These, the men, are throwing our city into confusion, being Jews!” 21 and “They are proclaiming customs which do not come out for us *as being things* to either accept or to do, being Romans.”

22 And, the throng rose up together against them.

And, the Chief Magistrates, having rent and torn off the outer garments, were ordering to beat *them* with a rod.

23 And, having placed upon them many blows, they threw them into a prison, giving orders to the guardian of the jail to keep them without fail, 24 who, having lastingly received³⁹ such an order, threw them into the innermost ward *of the prison*. And, he secured the feet *that were* theirs in the wooden stock.

HOW THEIR IMPRISONMENT LED TO THE SALVATION

²⁵ ‘foremost’ only. On the basis of 0% the NU has ‘of foremost’!

²⁵ 93% of the Greek manuscripts, including the best line of transmission (f35), have ‘her’ (a feminine personal pronoun) here instead of ‘that’ (a feminine demonstrative pronoun).

²⁶ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘city’ here instead of ‘gate’.

²⁷ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘prayer’ (nominative) here instead of ‘prayer’ (accusative).

²⁸ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘there was supposed’ here instead of ‘we were supposing’.

²⁹ 20% of the Greek manuscripts, including the best line of transmission (f35), include the feminine, demonstrative pronoun translated as ‘this woman’ here.

³⁰ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘stay’ (an aorist imperative) here instead of ‘keep on staying’ (a present imperative).

³¹ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘the’ here.

³² ‘Python’ was a huge serpent of Greek mythology who had a

fortune-telling oracle at Delphi. Perhaps this maidservant was possessed with a demon that somehow originated in the demoic practices there.

³³ 96% of the Greek manuscripts, including the best line of transmission (f35), have an infinitive meaning ‘came to meet’ here. The NU has a synonym.

³⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘having followed after’ here instead of ‘while following after’.

³⁵ 40% of the Greek manuscripts, including the best line of transmission (f35), have ‘the Silas’ here instead of ‘us’.

³⁶ 80% of the Greek manuscripts, including the best line of transmission (f35), have ‘to us’ here instead of ‘to you’.

³⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

³⁸ 93% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

³⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘having lastingly received’ (a perfect participle) here instead of ‘having received’ (an aorist participle).

OF A HOUSEHOLD

25 Now, at midnight Paul and Silas, while praying, were singing hymns to the God. Now the prisoners were overhearing them.

26 Now, suddenly a great earthquake came about, with the result that the foundations of the prison were shaken.

Now, at once all the doors were opened. And, the bonds of everyone were unfastened.

27 Now, the guardian of the jail, awakening out of sleep and having seen the doors of the prison which had been lastingly opened, having drawn ⁴⁰ a short sword, was about to annihilate himself, suspecting *that* the prisoners had fled away.

28 Now, with a shout – a loud *one*⁴¹ – the Paul shouted, saying, “Do not *even begin* to do a something pernicious to yourself! For, we are ALL together here!”

29 Now, having asked for light, he rushed in. And, beginning to tremble, he fell down *at the feet* of the Paul and the Silas.

30 And, having led them out, he said, “Masters, what is necessary for me to do in order that I might be saved?”

31 Now, they said, “Direct faith toward the Lord, Jesus *the Anointed*⁴²; and, you, *for your part*, shall be saved – and the household *that is yours!*”

32 And, they spoke the Word of the Lord to him and to⁴³ all the *ones* in the household *that was* his.

33 And, having received them in that hour of the night, he was washing their *wounds* from the blows.

And, he, *for his part* was baptized; and, the *ones that were his* – ALL of them – *were baptized* at once!

34 And, having led them up to the house *that was* his⁴⁴, he set a table before *them*.

And, he was exulting⁴⁵ with all in the household, having lastingly believed with respect to the God.

HOW PAUL RESTORED A MEASURE OF FAIRNESS AND
DIGNITY

⁴⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘the’ here.

⁴¹ 91.3% of the Greek manuscripts, including the best line of transmission (f35), have ‘a shout – a loud one’ here. On the basis of 0.8% the NU has ‘a loud shout’.

⁴² 97% of the Greek manuscripts, including the best line of transmission (f35), include ‘Anointed’ here.

⁴³ 92% of the Greek manuscripts, including the best line of transmission (f35), have ‘and to’ here instead of ‘together with’.

⁴⁴ 80% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘that was his’ here.

35 Now, daytime having come into being, the chief magistrates dispatched the soldiers, saying, “Release the men – *namely*, these.”

36 Now, the guardian of the prison announced the words – *namely*, these – to the Paul, “The Chief Magistrates have lastingly dispatched the soldiers in order that you might be released. So then, now be going in peace.”

37 Now, the Paul was saying to them, “Having played us by public consent uncondemned, although being Roman men, they threw us into a prison. And, now secretly they are throwing us out? Why no! Rather, having come, let them, *for their parts*, lead ⁴⁶ out.”

38 Now, they reported the utterances – *that is* these – to the Chief Magistrates.

Now, they were seized with fear, having heard, “They are Romans.”

39 And, having come, they summoned them. And, having led *them* out, they kept asking them to go out ⁴⁷ of the city.

PAUL AND HIS COMPANIONS ROUND OUT
THEIR WORK IN PHILIPPI

40 Now, having come out of the prison, they went into Lydia’s *house*. And, having seen the Brothers, they encouraged them⁴⁸.

And, they went out.

⁴⁵ 70% of the Greek manuscripts, including the best line of transmission (f35), have ‘was exulting’ (an imperfect verb) here instead of ‘exulted’ (an aorist verb).

⁴⁶ 75% of the Greek manuscripts, including the best line of transmission (f35), do not include the pronoun ‘us’ here.

⁴⁷ 93% of the Greek manuscripts, including the best line of transmission (f35), do not include the preposition ‘from’ here.

⁴⁸ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘having seen the Brothers, they encouraged them’ here instead of ‘having seen, they encouraged the Brothers’.