OET
Open English Translation

Open English Translation of the Bible

The continued account by

Lukas

commonly called

Acts

Introduction

Author

This account commonly known as *The acts of the missionaries of Yeshua the Messiah*, is the continuation of *The Good Message according to Lukas*, and unlike most other Bibles, the *Open English Translation* places these two accounts one after the other.

This account

The main purpose of this account is to tell about the actions of the first followers of Yeshua (Jesus) the messiah. God's spirit helped them to proclaim good message about him "in Yerushalem (Jerusalem) and all across the provinces of Yudea (Judaea) and Shomron (Samaria), and all the way to the furthest parts of the planet" (1:8).
This document has three divisions related to the expanding circles as the good message from Yeshua the messiah spread wider and wider: (1) In **Yerushalem** where the believers start to get organised after Yeshua ascended up into the clouds; (2) the work and the message spreads wider out to all of the district of **Yehudah**; and (3) spreading more widely again around the Mediterranean Ocean and all the way to **Romai**.
It's also documented here about how God's spirit came to the believers as they were together in a room in Yerushalem at the Festival of Pentecost (fifty days after The Passover). The spirit helps and gives wisdom and strength to the believers and teachers of believers.

Main components of Lukas's second account

The believers start to get organised *1:1-26*
- a. The final command of Yeshua and his promise *1:1-14*
- b. The replacing of Yehudah/Judas *1:15-26*

Witnessing in Yerushalem/Jerusalem *2:1–8:3*
Expanding out to Yehudah/Judaea and Shomron/Samaria *8:4–12:25*
Paulos's activities *13:1–28:31*
- a. Paulos's first missionary trip *13:1–14:28*
- b. The conference in Yerushalem *15:1-35*
- c. Paulos's second missionary trip *15:36–18:22*
- d. Paulos's third missionary trip *18:23–21:16*
- e. Paulos is imprisoned in Yerushalem, taken to Kaisareia, and from there to Romai *21:17–28:31*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

Introduction

1:1 Dear Theofilos, I wrote my first account[1] about all the things that **Yeshua** (Jesus; Grk. Yesus) began to do and to teach **2** until the day when he was taken up into the sky[2] after, with the help of **the** holy **spirit**, having commanded the missionaries that he had chosen.

Yeshua, alive, tells them to wait

3 After the time of his suffering, Yeshua (Jesus; Grk. Yesus) presented himself to them in ways that were infallible proofs that he was alive again—appearing to them and telling them about **God's** kingdom. **4** Once when they were together, he told them, "Don't leave Yerushalem (Jerusalem), but wait there for what was promised by the father, as you all have already heard me say.[3] **5** Yohan (John; Grk. Yoannes) immersed people in water, but you'll all be immersed in the holy **spirit** in just a few days."[4]

Yeshua's ascension

6 So when they were next gathered together, they asked him, "**Master**, is this now the time when you'll be restoring the kingdom to Yisrael (Israel)?"[5]

7 But Yeshua (Jesus; Grk. Yesus) responded to them, "You don't need to know the times or seasons when future events will happen—it's the father who decides all that. **8** However, you all will be receiving power when the holy **spirit** lands on you. Then you'll tell people about me in Yerushalem (Jerusalem) and all across the provinces of Yehudah (Judea) and Shomron (Samaria), and all the way to the furthest parts of the planet."[6] **9** After he'd said that and while they were still looking at him, he was lifted up into the sky until they could no longer see him because of the clouds.[7]

10 As they stood there staring into the sky after he'd gone, suddenly two men in white clothes were standing beside them **11** and said, "You men from Galil! Why are you still standing there looking up at the sky? This **Yeshua** who's been taken up away from you into heaven will come back in the same way that you saw him go up into heaven."

Matiyah replaces Yehudah Iskariot

12 Then they walked down the Mt. of Olives and returned to Yerushalem (Jerusalem) which was less than a kilometre away. **13** They went into the upstairs room where they were staying—Kefa (Peter; Grk. Petros) and Yohan (John; Grk. Yoannes), Ya'akov (James; Grk. Yakobos) and Andreas, Filippos (Philip) and Toma (Thomas), Bar-Talmay (Bartholomew; Grk. Bartholomaios) and Matay (Matthew; Grk. Matthaios), Ya'akov (son of Halfay (Grk. Halfaios)), Shim'on (Simon) (the Zealot member), and Yehudah (Judas; Grk. Yudas) (son of Ya'akov).[8] **14** They were united in their ongoing prayers, along with Maria (Mary; Heb. Miryam; Grk. Maria/Mariam) the mother **of Yeshua** (Jesus; Grk. Yesus), and his brothers.

15 Then one day, Kefa stood up in the meeting of the believers (about 120 of them) and said, **16** "Brothers, it was necessary for the scripture to be fulfilled, where the holy **spirit** had spoken previously through David about Yehudah, the one who guided those that arrested **Yeshua** **17** because Yehudah was one of us and took his part in our work.

18 (Yehudah had bought a field with the money he had received for his treachery, and when he had fallen down in that field, his stomach had burst open and his intestines had slid out on the ground.[9] **19** So everyone in Yerushalem started calling that place 'The field of blood'.)

20 Now it was written in the scroll of songs:

'Let his place become deserted with no one living there,'[10]

and

'Let another person take his position.'[11]

21 So now it's appropriate for one of the men that has been with us for the whole time that the **master Yeshua** (Jesus; Grk. Yesus) was interacting with us, **22** from Yeshua's immersion by Yohan (John; Grk. Yoannes)[12] until the day that he was lifted up from us into the clouds[13]—a witness of the resurrection—to fill this position.

23 So they selected two men: Yosef (Joseph) Bar-Saba (nicknamed Yustos) and Matiyah (Grk. Matthias). **24** Then they requested, "**Master**, you know everyone's inner thoughts, so reveal to us which of these two that you have chosen **25** to take this position of service and being a missionary—the position that Yehudah (Judas; Grk. Yudas) deserted to go to his own place." **26** So they drew straws and Matiyah was marked so he was chosen to join the eleven missionaries.

God's spirit arrives and many get saved

2:1 When the Day of Pentecost[14] actually arrived, the believers met together in the same room. **2** Suddenly there was a noise in

1 **RV 1:1 · Cross-ref.** Luk 1:1-4.

2 **RV 1:2 · Cross-ref.** Luk 24:51.

3 **RV 1:4 · Cross-ref.** Luk 24:49.

4 **RV 1:5 · Cross-ref.** Mat 3:11; Mrk 1:8; Luk 3:16; Yhn 1:33.

5 **RV 1:6 · Note** At the time of asking, Israelis were burdened under the rule and taxes of the Roman occupiers.

6 **RV 1:8 · Cross-ref.** Mat 28:19; Mrk 16:15; Luk 24:47-48.

7 **RV 1:9 · Cross-ref.** Mrk 16:19; Luk 24:50-51.

8 **RV 1:13 · Cross-ref.** Mat 10:2-4; Mrk 3:16-19; Luk 6:14-16.

9 **RV 1:18-19 · Cross-ref.** Mat 27:3-8.

10 **RV 1:20 · Cross-ref.** Psa 69:25.

11 **RV 1:20 · Cross-ref.** Psa 109:8.

12 **RV 1:22 · Cross-ref.** Mat 3:16; Mrk 1:9; Luk 3:21.

13 **RV 1:22 · Cross-ref.** Mrk 16:19; Luk 24:51.

14 **RV 2:1 · Cross-ref.** Lev 23:15-21; Deu 16:9-11.

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the sky that sounded like a strong wind, then it filled the entire house where they were sitting. 3 They saw what looked like tongues of fire that kept dividing[15] and then settling down on each one of them. 4 In this way they were all filled **with the** holy **spirit** and began speaking in other languages as the **spirit** enabled them.

5 At the time, there were godly Yehudim (Jews) staying in Yerushalem (Jerusalem) that had come from other countries all around the world. 6 When they heard this noise, lots of people came to investigate but they were confused because they heard the believers talking in their own languages from around the world. 7 They were astounded and marvelled, asking, "Wow, aren't these people talking all Galilim? 8 So how come we're hearing them speak the languages of the countries where we were born? 9 There's people here from Parthia, Maday (Media), Eylam, Mesopotamia, Yehudah (Judea), Kappadokia, Pontos, Asia Minor, 10 Frugia, Pamfulia, Mitsrayim (Egypt), Libya (near Kurainai (Cyrene)), and visitors from Romai, 11 Kraitai (Crete), and Arav. Some are Yehudim and some are non-Jews who've converted to Youdaismos. And we can hear them talking **about God** in our languages." 12 Everyone was amazed and totally puzzled, asking each other, "What's going on here?" 13 But others scoffed and said, "Ha, they've just had too much to drink."

Kefa's sermon

14 So the twelve stood up and Kefa (Peter; Grk. Petros) told the crowd in a loud voice, "People of Yehudah (Judea) and everyone staying in Yerushalem (Jerusalem). Listen to me so that I can explain this to you. 15 This group isn't drunk like you're all thinking, because it's still mid-morning, 16 but you're seeing what the prophet Yoel (Joel) wrote about:

17 **God** said, 'In the last days I'll pour out my **spirit** on all humanity—your children will tell of future events, your young men will see visions, and your old men will have dreams from God. 18 I'll pour my **spirit** out on my male and female slaves and they'll tell of future events. 19 I'll do unusual things with the stars and planets, and also down on the earth below: blood, fire, and clouds of smoke. 20 I'll make the sun go dark and the moon go blood red. This will happen before the great victorious day **of the** coming of **Yahweh**. 21 Then everyone who relies on the name and authority **of Yahweh** will be saved.'[16]

22 "Fellow Israelis, listen to this account: You yourselves know that God did miracles through **Yeshua** (Jesus; Grk. Yesus) from Nazaret, and he fulfilled signs from the scriptures—in fact **God** did this right in front of you. 23 Then as part **of God's** plan and foreknowledge, this Yeshua was taken to the authorities by those who didn't follow their own laws, and you all killed him by having him nailed to a post.[17][18] 24 But **God** released him from the agonies of death and brought him back to life—death couldn't restrain him.[19] 25 As David wrote,

'I foresaw **Yahweh** always being in front of me. I refuse to be afraid because he's there on my right.

26 Because of that, I was happy and spoke out my praises. My whole body lives in anticipation 27 because you'll never abandon my soul in Haidais, nor will you allow the godly one to decay. 28 You showed me the roads to life. You fill me with gladness because of your presence.'[20]

29 "Fellow Israelis, we can tell you all with confidence that our patriarch David both died and was buried, and his tomb is still here with us today. 30 So because he was a prophet, and knowing that **God** has promised him to seat one of his descendants on his throne,[21] 31 he was foretelling the resurrection of the **messiah** who was neither 'abandoned in Haidais nor did his body decay.' 32 Then **God** raised this **Yeshua** (Jesus; Grk. Yesus) back to life and we're all witnesses of that. 33 Now he's sitting at **God's** right hand, and having received the promise of the holy **spirit** from the father, he poured this out which you're all seeing and hearing today. 34 You see, David never went up to the heavens, but he himself said,

'**Yahweh** said to my **master**: Sit down on my right
35 until I defeat your enemies.'[22]

36 "So let all Yisrael (Israel) know that this **Yeshua** that you executed on a post, **God** made him both **Yahweh** and **messiah**."

37 When the people heard that, they were deeply troubled and asked Kefa (Peter; Grk. Petros) and the other missionaries, "What should we do then, brothers?"

38 Kefa responded, "Turn away from your sins and each **one** of you needs to be immersed by the authority **of Yeshua the messiah**. Then your sins will be forgiven and you all will receive the gift of the holy **spirit**, 39 because that promise is to you all and your children and to their descendants—to anyone who will call out to our **God Yahweh**."

40 Then Kefa shared further teaching with them and encouraged them to save themselves out from this corrupt generation. 41 Because of that, those who welcomed his teaching were immersed and about three thousand people were added to their numbers that day. 42 They continued listening to the teaching of the missionaries, and building their relationships with each other, and breaking bread and praying together.

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15 **RV 3:1 · Note** See https://www.billmounce.com/monday-with-mounce/what-%E2%80%9Cdivided-tongue%E2%80%9D-acts-2-3-0

16 **RV 2:17-21 · Cross-ref.** Yoel 2:28-32 (LXX).

17 **RV 2:23 · Cross-ref.** Jhn 20:25.

18 **RV 2:23 · Cross-ref.** Mat 27:35; Mrk 15:24; Luk 23:33; Yhn 19:18.

19 **RV 2:24 · Cross-ref.** Mat 28:5-6; Mrk 16:6; Luk 24:5.

20 **RV 2:25-28 · Cross-ref.** Psa 16:8-11 (LXX).

21 **RV 2:30 · Cross-ref.** Psa 132:11; 2Sam 7:12-13.

22 **RV 2:34-35 · Cross-ref.** Psa 110:1.

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The lifestyle of the early believers

43 They were serious in their learning about God, and the missionaries did many miracles and signs of God's power in Yerushalem (Jerusalem) and all the people wanted to be right with God. 44 All those who did believe were united in purpose and had shared use of many things.[23] 45 Some sold their properties and possessions and divided them among the group so that everyone had everything they needed. 46 Each day they worshipped together at the temple and also went to various homes to break bread together. They talked about Yeshua (Jesus; Grk. Yesus) at their mealtimes without sophistication, 47 praising **God** and being popular with the people, and every day **Yahweh** was adding more that were being saved.

A lame man starts bouncing around

3:1 One afternoon around 3pm, Kefa (Peter; Grk. Petros) and Yohan (John; Grk. Yoannes) were going to the prayer meeting in the temple. 2 Now there was a man who had been lame from birth, and every day he was placed beside a door into the temple—an entry named 'Beautiful Door'. From there he could beg from the people entering the temple. 3 He saw Kefa and Yohan about to enter into the temple, so he asked them for a donation, 4 but Kefa and Yohan, looking closely at him said, "Look at us!" 5 So the man grabbed onto them, expecting to get given something by them. 6 But Kefa said, "I don't have any silver or gold, but I'll give you what I do have. With the authority **of Yeshua (Jesus; Grk. Yesus) the messiah** from Nazaret, I command you to walk." 7 Then Kefa grabbed the man by the right hand and pulled him upwards. Immediately the man's feet and ankles were strengthened 8 and he jumped up and stood and started walking and went into the temple with them, walking and skipping and praising **God**. 9 All the people there saw him walking and praising **God**, 10 and recognising that he was the man who usually sat outside begging at the 'Beautiful Door' of the temple, they were astonished and astounded at what had happened to him.

Kefa's sermon in the temple

11 As the man clung onto Kefa (Peter; Grk. Petros) and Yohan (John; Grk. Yoannes), all the people ran to see them in Shelomoh's Porch and they were really astounded. 12 But when Kefa saw the crowd, he answered their thoughts, "Fellow Israelis, why are you all puzzled about this, and why are you staring at us as if this man is walking because of *our* power or closeness to God." 13 The **god** of Avraham, Yitshak (Isaac), and Ya'akov (Jacob)—the **god** of our fathers[24]—gave honour to his servant, **Yeshua** (Jesus; Grk. Yesus), who you handed over to be killed and then you rejected him when Pilatos (Pilate) had judged him and wanted to release him. 14 You disowned this man who was innocent and sinless, and instead you requested that a murderer be released to you.[25] 15 However in doing so, you killed the creator of life, who **God** then raised from the dead as we can attest. 16 Now it's our faith in the authority of Yeshua that has strengthened the legs of this man that you have seen and that you already knew—this authority and faith that comes from Yeshua completely healed this man right in front of you all.

17 So now, friends, I know that you did all that in ignorance, just like your leaders, 18 but actually **God** was fulfilling what he'd had written by the prophets, that the **messiah** should suffer. 19 Because of that, you all need to repent and turn back to God so that your sins can be erased, 20 and then times of refreshing will come from the presence of **Yahweh**, and so that he may send **Yeshua** the **messiah** who's been appointed, back to save you. 21 For now it is appropriate for heaven to receive him, until the times of restoration of everything, which again **God** has had written by the faithful prophets. 22 Indeed Mosheh (Moses) said, 'Our **God Yahweh** will raise up a prophet for you that's like one of your own brothers. You must listen to everything he says—whatever he tells you.[26] 23 Everyone who doesn't listen to that prophet will end up totally destroyed and not part of God's people.'[27] 24 Similarly, the prophets from Shmuel (Samuel) onwards spoke in turn, and when they spoke they foretold these current days. 25 And you are the descendants of those prophets, and part of the agreement between **God** and your ancestors, when he told Avraham, 'All the families in the world will be blessed by one of your descendants.'[28] 26 **God** had raised up his servant and sent him to you Yehudim (Jews) first, to bless you by turning each of you away from your own wicked behaviour."

Kefa and Yohan are threatened by the religious leaders

4:1 While Kefa (Peter; Grk. Petros) and Yohan (John; Grk. Yoannes) were still talking to the people, the chief priests and a temple officer and some people from the Sadoukaios (Sadducee) sect approached them 2 because they were very upset about what they'd been teaching the people, including preaching that **Yeshua** (Jesus; Grk. Yesus) could give life to the dead. 3 So they arrested the two, and as it was already evening, they put them in jail overnight. 4 Despite this, many people who'd heard their message trusted in Yeshua and the number of families who were believers grew to around 5,000.

5 Then the next day, the religious leaders and the elders and the religious teachers gathered together in Yerushalem (Jerusalem) 6 along with those descended from high priests, including Hanan (Annas; Grk. Hannas) the current high priest and Kayafa (Caiaphas; Grk. Kaiafas) and Yohan and Alexandros (Alexander). 7 After having

23 **RV 2:44 · Cross-ref.** Acts 4:32-35.

24 **RV 3:13 · Cross-ref.** Exo 3:15.

25 **RV 3:14 · Cross-ref.** Mat 27:15-23; Mrk 15:6-14; Luk 23:13-23; Yhn 19:12-15.

26 **RV 3:22 · Cross-ref.** Deu 18:15,18 (LXX).

27 **RV 3:23 · Cross-ref.** Deu 18:19.

28 **RV 3:25 · Cross-ref.** Gen 22:18.

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Kefa and Yohan brought in and standing them in the middle, they began to ask, "Under what authority did you do this?"

8 Then Kefa, having been filled **with the** holy **spirit**, said to them, "Rulers of the people and elders, 9 if we're being questioned today about a good deed done to a man who couldn't walk and which resulted in his healing, 10 then you all need to know, and the people of Yisrael (Israel) should also know, that it was done under the authority and name **of Yeshua the messiah**. He was the man from Nazaret that you executed on a pole, but who **God** brought back to life. It was because of his authority that this man can now stand before you without deformity. 11 This Yeshua is:

'the stone which was rejected by you builders,
has now become the vital cornerstone.'[29]

12 We can't be saved by anyone else, because there's no other name or authority that's been given in the entire world under which people can be saved.

13 The assembled leaders were amazed when they saw the boldness of Kefa and Yohan (John; Grk. Yoannes) who they knew to be illiterate, working-class men Then they recognised that they'd been with **Yeshua**, 14 but since the man who was no longer deformed was standing there with them, there was nothing that they could really accuse them of. 15 So they had them removed from the room, and they asked each other, 16 "What should we do with these fellows? By now everyone in Yerushalem (Jerusalem) has heard about the miracle they did, and we have no way to rebuff it. 17 However, we have to stop it spreading even further, so maybe we should ban them from speaking about this name to anyone." 18 So they called them back in and decreed that they weren't allowed to preach or teach under the name **of Yeshua** anymore.

19 But Kefa and Yohan answered, "You judge for yourselves whether it's right in **God's** eyes to listen to you rather than to him? 20 As for us, we're not able to be silent about what we saw and heard." 21 So after making some further threats, the leaders sent them off. They hadn't been able to find anything to punish them for, because the people were all praising **God** for what had happened 22 and because the man who'd miraculously recovered was over forty years old.

The believers ask God for power

23 After Kefa (Peter; Grk. Petros) and Yohan (John; Grk. Yoannes) had been released, they went to their own group and told them what the chief priests and elders had said. 24 When they all heard this, they began to pray out loud to **God**, saying, "Yahweh, you created heaven and earth and the sea, and everything in them.[30] 25 You spoke long ago by **the** holy **spirit** through our ancestor who was your servant, David, when you said,

'Why are the other nations angry and why have their peoples tried new ideas?"

26 The earthly kings and rulers stood and worked together against **Yahweh** and against his **messiah**.'[31]
27 And indeed Herodes (Herod)[32] and Pontios Pilatos (Pilate)[33] met with the pagan Romaios and the peoples of Yisrael (Israel) to conspire against your holy servant **Yeshua** (Jesus; Grk. Yesus) who you chose. 28 Then they did exactly what your power and plan had already decided would happen. 29 So now, **Yahweh**, see their threats and help us, your slaves, to be able to proclaim your message with boldness. 30 Let us experience your power to heal and do miracles and things that confirm the scriptures by means of the name and authority of your holy servant, **Yeshua**."

31 As they finished their requests, the place where they had met was shaken and all of them were filled with the holy **spirit**, and they went out and boldly proclaimed **God's** message.

The believers share their wealth and possessions

32 And so the group of believers were united in their will and attitude. No one claimed anything to be their own, but they shared everything they had.[34] 33 The missionaries of the **master Yeshua** (Jesus; Grk. Yesus), experienced great power and proclaimed the truth about how he came back to life, and God's favour was with them. 34 None of them were lacking anything, because any of them who owned properties or houses would sell them and donate the proceeds. 35 They would lay them down in front of the missionaries, and from there it was distributed around according to what needs each person had.

36 Yosef (Joseph) (a Levite born in Kupros (Cyprus) who was nicknamed by the missionaries as 'Barnabas', meaning 'Encourager') was one who 37 owned a field which he sold, and brought the money and put it down in front of the missionaries.

The death of Hananyah and Sapfira

5:1 But in contrast, a couple named Hananyah (Ananias; Grk. Hananias) and Sapfira sold a property 2 but agreed together to hide some of the proceeds. So Hananyah brought a smaller amount and put it down in front of the missionaries. 3 Then Kefa (Peter; Grk. Petros) said, "Hananyah, why has Satan filled your mind such that you would lie to the holy **spirit** and keep aside some of the proceeds of the property? 4 Wasn't it yours before it was sold? And even when it was sold, the money was still yours. Why did you decide to handle it like this? It wasn't people that you're lying to, but **God**." 5 When Hananyah heard that, he fell down and stopped breathing. Everyone

29 RV 4:11 · Cross-ref. Psa 118:22.

30 RV 4:24 · Cross-ref. Exo 20:11; Neh 9:6; Psa 146:6.

31 RV 4:25-26 · Cross-ref. Psa 2:1-2 (LXX).

32 RV 4:27 · Cross-ref. Luk 23:7-11.

33 RV 4:27 · Cross-ref. Mat 27:1-2; Mrk 15:1; Luk 23:1; Yhn 18:28-29.

34 RV 4:32 · Cross-ref. Acts 2:44-45.

who heard about it felt very afraid, 6 and the young men there stood up and covered his body, carried it out, and buried him.

7 Three hours later, Hananyah' wife came in, not knowing anything about what had happened. 8 Kefa checked, "Is it true that you guys sold the property for such-and-such an amount?"

"Yes, for that amount," she replied.

9 But Kefa said to her, "Why did the two of you agree to test **Yahweh's spirit**? The guys who just buried your husband are just out the door, and they'll carry you out as well." 10 Sapfira immediately fell down in front of him and stopped breathing. Then the young men came in and found her dead, so they took her body out and buried her with her husband. 11 So the entire assembly of believers became very afraid, along with everyone else who heard about these events.

Ongoing miracles and healings

12 The missionaries went on to do many miracles and amazing things, and all the people who gathered in Shelomoh's Porch had a united vision, 13 but no one else dared to join them. However, the people were talking positively about them 14 and more were becoming believers in the **master**—big numbers of both men and women. 15 Some would even bring those who were sick out to the side of the road, lying them on beds and mats waiting for Kefa (Peter; Grk. Petros) to come past so that even his shadow might touch them. 16 More crowds were coming from the towns around Yerushalem (Jerusalem), bringing those who were sick and those tormented by demons, and they were all getting healed.

The preachers get arrested but released again

17 But the chief priest and his colleagues who were members of the sect of Saddoukaios (Sadducees) were filled with jealousy and took action 18 by having the missionaries arrested and thrown into the public jail. 19 But one **of Yahweh's** messengers opened the prison doors during the night and led them out again, saying, 20 "Now go and stand in the temple and keep telling the people all the teaching about new life." 21 So at dawn, having taken notice of the messenger, they went into the temple and started teaching the people there again.

When the chief priest arrived with his companions, they called together the religious council and also the political council of Yisrael (Israel), then called for the missionaries to be brought in from the prison. 22 But when their attendants got to the jail, they weren't there, so they returned to the gathering and told them, 23 "We found the prison all locked up with the guards in their positions at the doors, but when they opened it up, there was no one inside!" 24 When they heard this, the officer of the temple and the chief priests were totally puzzled as to what could have happened. 25 Just then someone came in and told them, "Hey, the men that you put in prison are in the temple—standing there teaching the people." 26 So the temple officer took the attendants and went and got them, but didn't use force because they were afraid that the people might start throwing rocks at them.

27 So they brought them in and stood them in front of the council, where the chief priest addressed them, 28 "We officially commanded you all not to be teaching in this name and authority. But see here, now you've filled Yerushalem (Jerusalem) with your teaching, and what's more, you're blaming us for the death of that man."[35] 29 But Kefa (Peter; Grk. Petros) and the other missionaries answered, "It's better **to** obey **God** than people. 30 The **god** of our ancestors brought **Yeshua** (Jesus; Grk. Yesus) back to life after you all handed him over to be hung up on a pole. 31 But **God** honoured this way-maker and saviour by placing him in the place of honour, to encourage Yisrael (Israel) to repent and then to forgive their sins. 32 We are witnesses of these messages, along with the holy **spirit** who **God** gave to the ones who obey him."

33 When the gathered councils heard this, they were enraged and wanted to kill them, 34 but a certain member of the Farisaios party named Gamliel stood up in the council chamber. He was a law teacher respected by all the community, and he ordered the guards to take them outside for a while, 35 then he said, "Fellow Israelis, think carefully about what you're planning to do with these men. 36 A while back, a man called Theudas became prominent, saying that he was someone important. Eventually about four hundred others joined him, but he was killed and those who'd followed him were dispersed and it all came to nothing. 37 A bit later on, a Galili man named Yehudah (Judas; Grk. Yudas) became prominent at the time of the census and he attracted people to him. But he also died, and all those who'd been persuaded by him ended up being scattered. 38 So here's my advice to you all: pull back from killing these men and allow them to continue, because if this teaching and goings on is man-made, it'll be overthrown, 39 but if it's from **God**, you all won't be able to bring them down in case you find yourselves opposing God."

So they were persuaded by Gamliel, 40 and after calling in the missionaries and having them beaten, they commanded them not to speak using the name and authority **of Yeshua** (Jesus; Grk. Yesus) and then sent them out. 41 So the missionaries left the councils, very excited that they were considered worthy to be disgraced because of Yeshua. 42 After that, they never stopped teaching and preaching the good message about **Yeshua the messiah** in the temple and in various homes.

Seven administrators appointed

6:1 However around that time when the number of Yeshua-followers were growing, some of the Greek converts starting grumbling about the Jewish believers because the Greek widows were being overlooked in the daily sharing of food and money. 2 So the twelve missionaries assembled the believers together and told them, "We're

35 **RV 5:28 · Cross-ref.** Mat 27:25.

Readers' Version

not pleased about having to take time off sharing the message **of God** to be serving here at the distribution tables.
3 So brothers, look around you for seven men who are well known to be full **of** God's **spirit** and wisdom, so we can appoint them to be in charge of this part of the work. 4 Then we ourselves can continue to pray and share the message."
5 This idea pleased the group, so they went ahead and chose Stefanos (a man full of faith and **of the** holy **spirit**), Filippos (Philip), Prokoros, Nikanor, Timon, Parmenas, and Nikolaos (a non-Jew from Antiokeia who had previously converted to Youdaismos). 6 They stood these seven up in front of the missionaries, who prayed and then placed their hands on them.
7 **God's** message continued spreading and the number of followers in Yerushalem (Jerusalem) was rapidly increasing, and a large number of the priests became believers.

Stefanos gets arrested after teaching and doing miracles

8 Now Stefanos (one of the seven) was full of grace and power and was doing miracles and amazing demonstrations of God's power among the people. 9 But a group from the Freedmen Synagogue as well as Yehudim (Jews) from Kurainai (Cyrene), Alexandria, Kilikia, and Asia Minor rose up and started arguing against Stefanos, 10 but they weren't able to refute the wisdom that he spoke with the help of the pure **spirit**. 11 So they got some men to falsely accuse Stefanos saying, "We heard him denigrating Mosheh (Moses) and **God**." 12 So they stirred up the people and the elders and the law teachers and so they approached Stefanos and arrested him and brought him to the council chambers. 13 There they produced the false witnesses saying, "This man won't stop spreading messages against this holy temple and against the law 14 because we heard him saying that that **Yeshua** (Jesus; Grk. Yesus) from Nazaret will be tearing down this building and will be changing the traditions that Mosheh gave to us." 15 So then the council members looked across at Stefanos and saw that his face was shining like that of one of God's messengers.

Stefanos's history discourse and accusations

7:1 Then the chief priest asked Stefanos, "Is all this true?"
2 And he replied, "My brothers and fathers, please listen. Our honoured **God** was seen by our ancestor Avraham in Mesopotamia before he moved to Haran 3 and he told him, 'Leave your land and your relatives, and go to the place that I will show you.'[36] 4 So he left Kasdim and moved to Haran,[37] and then after his father died, he moved again to this land where we now live.[38] 5 Avraham hadn't received any land here as an inheritance, in fact he'd never been near this land and nor did he have any children, yet God promised to give this entire country to him and his descendants.[39] 6 And yet **God** also told him that his descendants would end up staying in another country where they would be enslaved and mistreated for four hundred years. 7 However **God** promised to punish the nation that enslaved them, and told him that in the end they would leave that place and serve him here in this country.[40][41] 8 And he contracted with Avraham about being circumcised,[42] and so when Avraham had Yitshak (Isaac), he circumcised him on the eighth day,[43] and then Yitshak went on to have Ya'akov (Jacob),[44] and Ya'akov to have the twelve tribal leaders.[45]
9 Those brothers went on to become jealous of Yosef (Joseph)[46] and sent him back into Mitsrayim (Egypt) as a slave,[47] but **God** was with him[48] 10 and rescued him out of all his troubles there. Then God gave him wisdom and caused him to gain the favour of Par'oh (Pharaoh), the king of Mitsrayim, who then appointed him as the ruler of all Mitsrayim and over Par'oh's own household.[49] 11 Then a famine hit all Mitsrayim and Kena'an (Canaan) causing great distress and our ancestors were unable to find enough food.[50] 12 But Ya'akov heard that grain was available in Mitsrayim, so first, he sent off our tribal leaders.
13 On their second visit, Yosef revealed himself to them,[51] and so Par'oh became aware of Yosef's heritage.[52] 14 Then Yosef sent for his father Ya'akov and all the extended fam-

36 **RV 7:2-3 · Cross-ref.** Gen 12:1.
37 **RV 7:4 · Cross-ref.** Gen 11:31.
38 **RV 7:4 · Cross-ref.** Gen 12:4.
39 **RV 7:5 · Cross-ref.** Gen 12:7; 13:15; 15:18; 17:8.
40 **RV 7:6-7 · Cross-ref.** Gen 15:13-14.
41 **RV 7:7 · Cross-ref.** Exo 3:12.
42 **RV 7:8 · Cross-ref.** Gen 17:10-14.
43 **RV 7:8 · Cross-ref.** Gen 21:2-4.
44 **RV 7:8 · Cross-ref.** Gen 25:26.
45 **RV 7:8 · Cross-ref.** Gen 29:31–35:18.
46 **RV 7:9 · Cross-ref.** Gen 37:11.
47 **RV 7:9 · Cross-ref.** Gen 37:28.
48 **RV 7:9 · Cross-ref.** Gen 39:2,21.
49 **RV 7:10 · Cross-ref.** Gen 41:39-41.
50 **RV 7:11 · Cross-ref.** Gen 42:1-2.
51 **RV 7:13 · Cross-ref.** Gen 45:1.
52 **RV 7:13 · Cross-ref.** Gen 45:16.

Readers' Version

ily[53]—some seventy-five of them.[54] **15** So Ya'akov went to Mitsrayim,[55] where he and the twelve tribal leaders eventually died,[56] **16** although their bodies were moved to Shekem where they were put into the tomb that Avraham had bought from the sons of Hamor.[57]

17 But as the time limit promised to Avraham by **God** was getting closer, our people multiplied in Mitsrayim[58] **18** until another Par'oh ended up ruling there who had never known Yosef. **19** He took advantage of us Yehudim (Jews) and mistreated our ancestors,[59] even forcing them apart from their own babies so they wouldn't live.[60] **20** Mosheh (Moses) was born during that time and **God** considered him beautiful. He spent three months in his own father's house[61] **21** before being placed outside, from where Par'oh's daughter took him and brought him up herself as her own son.[62] **22** So Mosheh was instructed in all the wisdom of the Mitsrim (Egyptians), and was a powerful speaker and project leader.

23 But when he hit forty, it entered his mind to visit his relatives, the Israelis.[63] **24** When he noticed one of them being mistreated, he retaliated and while defending the oppressed man, he struck and killed the Mitsri (Egyptian). **25** He thought his relatives would understand that **God** was bringing salvation to them via him, but they didn't see it that way. **26** So on the following day when he saw two of them quarrelling, he tried to resolve the situation by saying, 'Men, you're all brothers. Why are you injuring each other?' **27** But the bullying one pushed him away and said, 'Who made you the judge over us? **28** Do you want to kill me like you killed that Mitsri yesterday?' **29** When he heard that, Mosheh fled Mitsrayim (Egypt) and became an exile in Midyan where he eventually had two sons.[64]

30 After another forty years, he was in the wilderness around Mt. Sinay when he saw a messenger in the flame of a burning thorn bush.[65] **31** Mosheh was amazed at the vision when he saw it, so he approached the bush to look more closely when he heard Yahweh's voice saying, **32** 'I am the **god** of your ancestors—the **god** of Avraham and of Yitshak (Isaac) and of Ya'akov (Jacob).' At that point, Mosheh started trembling and was scared to go any closer to look, **33** but **Yahweh** said, 'Take off your sandals, because the ground you're standing on is dedicated to God. **34** I have noticed the mistreatment of my people in Mitsrayim and heard their groaning and so I came down to rescue them, so now I'm going to send you back to Mitsrayim.'

35 This was the same Mosheh that they had previously rejected and asked who had made him ruler and judge over them.[66] Now **God** had indeed sent him as ruler and liberator by means of the messenger that he saw in the thorn bush. **36** So eventually Mosheh led them out of Mitsrayim after doing miracles and signs of God's power there,[67] and then also at the Red Sea[68] and during the forty years in the wilderness.[69] **37** This same Mosheh told Israelis that in the future **God** would raise up another prophet like him from among them.[70] **38** Now Mosheh was the person that led the assembly of people in the wilderness, was spoken to by one of God's messengers on Mt. Sinay, and one of our ancestors that received living messages to pass on to us.[71]

39 "Yet our ancestors didn't want to obey that man, so they rejected him and started thinking about Mitsrayim again, **40** saying to Aharon (Aaron), 'Make some gods for us to lead us because we've got no idea what happened to that Mosheh who led us out of Mitsrayim.'[72] **41** So together they made a calf as an idol to bring sacrifices to, and they were pleased with what they'd achieved.[73] **42** But **God** turned and allowed them to serve the heavenly armies, just as the prophets wrote,

'It wasn't me that you Israelis sacrificed to for those forty years in the wilderness.

43 You turned to Molek's tent and Remfan's star as your

53 **RV 7:14 · Cross-ref.** Gen 45:9-10,17-18.
54 **RV 7:14 · Cross-ref.** Gen 46:27 (LXX).
55 **RV 7:15 · Cross-ref.** Gen 46:1-7.
56 **RV 7:15 · Cross-ref.** Gen 49:33.
57 **RV 7:16 · Cross-ref.** Gen 23:3-16; 33:19; 50:7-13; Josh 24:32.
58 **RV 7:17-18 · Cross-ref.** Exo 1:7-8.
59 **RV 7:19 · Cross-ref.** Exo 1:10-11.
60 **RV 7:19 · Cross-ref.** Exo 1:22.
61 **RV 7:20 · Cross-ref.** Exo 2:2.
62 **RV 7:21 · Cross-ref.** Exo 2:3-10.
63 **RV 7:23-29 · Cross-ref.** Exo 2:11-15.
64 **RV 7:29 · Cross-ref.** Exo 18:3-4.
65 **RV 7:30-34 · Cross-ref.** Exo 3:1-10.
66 **RV 7:35 · Cross-ref.** Exo 2:14.
67 **RV 7:36 · Cross-ref.** Exo 7:3.
68 **RV 7:36 · Cross-ref.** Exo 14:21.
69 **RV 7:36 · Cross-ref.** Num 14:33.
70 **RV 7:37 · Cross-ref.** Deu 18:15,18.
71 **RV 7:38 · Cross-ref.** Exo 19:1–20:17; Deu 5:1-33.
72 **RV 7:40 · Cross-ref.** Exo 32:1.
73 **RV 7:41 · Cross-ref.** Exo 32:2-6.

Readers' Version

gods by making images of them to bow down to. So for that, I'll send you all away into exile beyond Bavel (Babylon).'[74]

44 The tent of evidence was with our ancestors in the wilderness—made to the pattern that God had shown Mosheh.[75] 45 Our ancestors then carried that tent into the land, having inherited it along with **Yehoshua** (Joshua) from the possession of the pagans which **God** drove out ahead of them.[76] The tent remained there until the time of David 46 who found favour with **God** and requested to find a tent for the house of Ya'akov (Jacob),[77] 47 but it was Shelomoh (Solomon) who built the house for God to reside in.[78]

48 However the highest one doesn't actually live in structures made by people, but as the prophet wrote,

49 'Heaven is my throne,
and the earth is where I place my feet.
How could you possibly build a suitable house for me?
50 Wasn't it me that created everything?'[79]

51 You stiff-necked people with uncircumcised hearts and ears! You're always opposing the holy **spirit** just like your ancestors were.[80] 52 Which one of the prophets wasn't persecuted by your ancestors? Even the ones that foretold the coming of the righteous one were killed off by them in just the same way that you yourselves became his betrayers and murderers! 53 You'd received the law under the direction of messengers, and yet you didn't obey it."

Stefanos's lynching and death

54 When they heard that, they were raging inside and grating their teeth at him. 55 But being full **of the** holy **spirit**, Stefanos stared up into the sky and was able to see **God's** splendour, as well as seeing **Yeshua** (Jesus; Grk. Yesus) standing there on God's right. 56 He said, "I can look through the sky that's opened up and can see the son of humanity standing at **God's** right side."

57 At this point, they blocked their ears and rushed together to grab Stefanos, yelling loudly. 58 They drove him out of the city and then started throwing rocks at him. His accusers left their cloaks in the care of a young man named Sha'ul (Saul; Grk. Saulos/Saul). 59 As Stefanos was being hit by the rocks, he called out, "**Master Yeshua**, receive my spirit." 60 Then falling to his knees, just before he died he called out loudly, "**Master**, don't hold this sin against them."

8:1 (And Sha'ul was agreeing that Stefanos should be executed.)

Persecution of believers intensifies

That same day, intense persecution began against the assembly in Yerushalem (Jerusalem), and so the believers fled throughout the regions of Yehudah (Judea) and Shomron (Samaria), except for the twelve who stayed. 2 (Some godly men buried Stefanos with loud wailing.)

3 As for Sha'ul (Saul; Grk. Saulos/Saul), he started on destroying the assembly by entering people's homes and dragging both men and women out and then off to prison.[81]

Filippos preaches in Shomron/Samaria

4 However, now the people who had fled began to proclaim the good message to others in other places. 5 Around the same time, Filippos (Philip) went to a city in Shomron (Samaria) and told them about the **messiah**. 6 Crowds gathered and listened carefully to Filippos and watched him do miracles—7 many demon-possessed people shouted loudly as the demons left them, and many who were paralysed or lame were healed 8 so there were a lot of happy people there.

Shim'on the magician seeks power

9 One man in the city had been practicing magic and amazing the people, and he claimed that he was someone great. His name was Shim'on (Simon) 10 and the people there from the least to the most important said, "This power is from the great **god**." 11 They gave him a lot of attention because he'd been amazing them with magic for quite a long time. 12 However when Filippos (Philip) started preaching the good message about **God's** kingdom and the name and authority **of Yeshua (Jesus; Grk. Yesus) the messiah**, they believed the message, and many men and women asked to be immersed in water. 13 Shim'on himself also believed and was immersed, and then started accompanying Filippos around—marvelling as he observed the miracles and signs of God's power.

14 When the missionaries in Yerushalem (Jerusalem) heard that many people from Shomron (Samaria) had accepted **God's** message, they sent Kefa (Peter; Grk. Petros) and Yohan (John; Grk. Yoannes) out to them 15 so then they prayed for them to receive **the** holy **spirit**. 16 (The holy spirit hadn't fallen on any of them at that point, but they had only been immersed into the name and authority of the **master Yeshua**.) 17 So Kefa and Yohan placed their hands on the new believers and they received **the** holy **spirit**.

18 When Shim'on the magician saw that they received the **spirit** after having the hands of the missionaries placed on them, he offered money to Kefa and Yohan, saying, 19 "Give me this authority so that anyone who I place *my* hands on will receive **the** holy **spirit**."

20 But Kefa responded, "May your money join you in your

74 **RV 7:42-43 · Cross-ref.** Amos 5:25-27 (LXX).
75 **RV 7:44 · Cross-ref.** Exo 25:9,40.
76 **RV 7:45 · Cross-ref.** Josh 3:14-17.
77 **RV 7:46 · Cross-ref.** 2Sam 7:1-16; 1Ch 17:1-14.
78 **RV 7:47 · Cross-ref.** 1Ki 6:1-38; 2Ch 3:1-17.
79 **RV 7:49-50 · Cross-ref.** Isa 66:1-2.
80 **RV 7:51 · Cross-ref.** Isa 63:10.
81 **RV 8:3 · Cross-ref.** Acts 22:4-5; 26:9-11.

destruction because you thought you could buy **God's** gift with it. 21 There's no role for you here and no part for you in our work because your heart isn't right with **God**. 22 You need to turn away from this evil desire and beg the **master** that maybe he'll forgive you for your wrong intentions 23 because I perceive that you have a bitter attitude and ungodly habits.

24 Shim'on answered, "Oh, please ask the **master** on my behalf that none of what you mentioned will happen to me."

Filippos immerses the Kushi official

25 After that, Kefa (Peter; Grk. Petros) and Yohan (John; Grk. Yoannes) continued to testify and proclaim the good message about the **master** in many villages around Shomron (Samaria) before they returned to Yerushalem (Jerusalem).

26 Then a messenger from **Yahweh** spoke to Filippos (Philip), "Start walking and head south on the road that goes downhill from Yerushalem to Azah (Gaza) through the wilderness." 27 So he headed off, and on the road he came across an important official of the Kushi (Ethiopian) queen[82] who was in charge of her treasury. This man had been in Yerushalem to worship God 28 and was returning home in his chariot. As he rode, he was reading the scroll of the prophet Yeshayah (Isaiah), 29 and the **spirit** told Filippos to approach him and stay by the chariot. 30 So Filippos ran up to the chariot and heard the man reading from the prophet Yeshayah and asked, "Do you know what it is that you're reading about?"

31 "How could I know when I don't have someone to guide me?" he answered, and so he invited Filippos to climb up and sit with him. 32 Now the particular passage that he was reading was this:

'He was led away like a sheep being led to the slaughterhouse,
and stayed as silent as a lamb being shorn
so he never opened his mouth.
33 He was humiliated by a lack of justice.
Who can name his descendants,
because his life is being taken from the earth?'[83]

34 "Now tell me," said the official, "who was Yeshayah (Isaiah) talking about? Was he talking about himself or someone else?" 35 So Filippos started with that passage and explained the good message about **Yeshua** (Jesus; Grk. Yesus) to him. 36 As they were going along the road, they came to some water, and the official asked, "Look, here's some water. What would stop me from being immersed here?"

37 ◘ 38 So he commanded the driver to stop the chariot and they both climbed down, and Filippos (Philip) immersed the official in the water. 39 But as they came out of the water, **Yahweh's spirit** snatched Filippos away and so the official never saw him again, but he continued on his journey very happy. 40 As for Filippos, he found himself at the town of Azotos, and as he passed through the coastal towns on the way to Kaisareia, he proclaimed the good message in each town.

Yeshua talks to Sha'ul[84]

9:1 Meanwhile Sha'ul (Saul; Grk. Saulos/Saul) was still spouting off murderous threats towards the followers of the **master**. He went to the chief priest 2 and obtained official letters to enable him to enter the Jewish meeting halls (Grk. synagogues) in Damesek (Damascus) so that if he found either male or female followers of Yeshua (Jesus; Grk. Yesus), he could arrest them and bring them to Yerushalem (Jerusalem) in chains.

3 On his journey as he approached Damesek, suddenly light from the sky flashed around him. 4 He dropped to his knees[85] and heard a voice calling, "Sha'ul, Sha'ul, why are you persecuting me?"

5 "Who are you, master?" he asked.

And the voice replied, "I'm **Yeshua**, the one that you're persecuting. 6 Now, stand up and go into the city, and you'll be told there what you need to do."

7 Meanwhile his travelling companions had stood there speechless, because they'd heard the voice but couldn't see anyone. 8 They helped Sha'ul up from the ground, but even when he opened his eyes, he couldn't see anything. So they had to lead him into Damesek by hand. 9 Sha'ul stayed there for three days, unable to see and not eating or drinking anything.

Hananyah restores Sha'ul's sight

10 Now there was a believer there in Damesek (Damascus) named Hananyah (Ananias; Grk. Hananias), and the **master** spoke to him in a vision, calling, "Hananyah."

"I'm here, master," he answered.

11 So the **master told** him, "Get up and go to Yehudah' (Judas'; Grk. Yudas') house in Straight Street where you'll find a man named Sha'ul (Saul; Grk. Saulos/Saul) from Tarsos. He's praying right now 12 and in his vision, he saw a man named Hananyah who comes in and places his hands on him so that he can receive his sight back."

13 But Hananyah resisted, "**Master**, I've heard a lot about that man, including all the evil things he's done to your dedicated people in Yerushalem (Jerusalem), 14 and the reason he's here in Damesek with the authority of the chief priests is to arrest everyone who trusts in you."

15 But the **master** said, "Go now, because I've chosen that man to be a bearer of my name and authority both in other countries, even to their kings, and to the descendants of Yisrael (Israel), 16 because I'll be showing him what he's

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82 RV 8:27 · Note Some translations list the queen's name as 'Candace', but that was the name of the series of queens, cf., Par'oh (Pharaoh) or Caesar which came to be used as a title for more than one person.

83 RV 8:32-33 · Cross-ref. Isa 53:7-8 (LXX).

84 RV 9:1 · Parallel Acts 22:6-16; 26:12-18

85 RV 9:4 · Note It seems most likely that Paul and company were walking to Damascus (and not on horseback despite paintings by Caravaggio and others). The journey of somewhere around 300km would have taken around two weeks.

going to have to suffer for bearing my name."

17 So Hananyah left and went into Yehudah' house where he placed his hands on Sha'ul and said, "Brother Sha'ul, the **master** has sent me here—**Yeshua** (Jesus; Grk. Yesus) the one you saw on the road when you were coming here—so that you'll be able to see again and also be filled **with the** holy **spirit**." 18 Immediately something like scales fell off Sha'ul's eyes and he was able to see again, and he got up and got immersed in water, 19 before getting something to eat to renew his strength.

Sha'ul starts preaching in Damesek

Then Sha'ul (Saul; Grk. Saulos/Saul) stayed several days with the believers in Damesek (Damascus). 20 He went straight into the Jewish meeting halls and started proclaiming that **Yeshua** (Jesus; Grk. Yesus) is **God's** son.

21 The hearers were all amazed, saying, "Isn't this the guy that persecuted the ones following that Yeshua in Yerushalem (Jerusalem), and even came to Damesek to arrest them here and take them back to the chief priests?"

22 But Sha'ul was growing stronger[86] and he was confounding the Yehudim (Jews) living in Damesek as he taught them that Yeshua is the promised **messiah**.

23 After several days, the religious Yehudim plotted together to kill him,[87] 24 but Sha'ul found out about their plan. Those Yehudim were also watching the city exits so they could kill him if he tried leaving, 25 but his supporters took him to the city wall at night time and lowered him down in a basket.

Sha'ul goes to Yerushalem but has to leave

26 When he got back to Yerushalem (Jerusalem), Sha'ul (Saul; Grk. Saulos/Saul) attempted to join in with the believers there but they were all scared of him, not believing that he was a true follower of Yeshua (Jesus; Grk. Yesus). 27 However Barnabas took Sha'ul and brought him to the twelve, and Sha'ul told them how he had seen the **master** on the road, and been spoken to by him, and how he had spoken boldly in Damesek (Damascus) in the name and authority **of Yeshua**. 28 So Sha'ul stayed connected with the believers, going in and out of Yerushalem and speaking boldly in the name and authority of the **master**. 29 He also talked and debated with the Greek-speaking Yehudim (Jews), but they wanted to kill him, 30 so when the brothers found out, they took Sha'ul down to Kaisareia on the coast, and from there sent him on a ship to Tarsos.

31 After that the assemblies[88] of believers throughout Yehudah (Judea) and Galil and Shomron (Samaria) had peace and grew in their respect and service of the **master**, as well as increasing in numbers through the encouragement of the holy **spirit**.

Kefa heals Aineas

32 Kefa (Peter; Grk. Petros) travelled around the country and then went to visit the dedicated believers in Lod. 33 He saw a paralysed man named Aineas who'd spent eight years lying on his pallet, 34 and said to him, "Aineas, **Yeshua (Jesus; Grk. Yesus) the messiah** is healing you. Stand up and pack up your bed." And straight away Aineas stood up 35 and all the people living in Lod and Sharon who saw him became followers of the **master**.

Kefa brings Tabita back to life

36 Then in Yafo (Joppa) there was a believer named Tabita (or Dorkas if translated) and she did a lot of good things as well as being generous to the poor. 37 Around that time she got sick and died. After washing her body, they placed it in an upper room, 38 and since Yafo was near Lod and the believers had heard that Kefa (Peter; Grk. Petros) was there, they quickly sent two men to request, "Please come as soon as possible." 39 So Kefa went with them, and when they arrived in Yafo they took him up to the room. All the widows stood there, sobbing and showing him various clothes that Tabita had made for them. 40 But Kefa had them all removed from the room, and then kneeling down he prayed before turning back to the body and said, "Tabita, get up." Then she opened her eyes, and seeing Kefa there she sat up. 41 Kefa helped her to stand up, then he called the believers and the widows, and presented the live Tabita to them. 42 News of this spread throughout Yafo and many people there believed in the **master**. 43 So Kefa stayed on there for quite a few days, living with a tanner of hides named Shim'on (Simon).

Kefa and Kornelios each hear from God

10:1 Just up in Kaisareia there was a Romaios army commander named Kornelios (leader of the 'Italian Regiment') 2 who, along with all his household, worshipped God and obeyed his laws. He gave to the poor and regularly asked **God** for help. 3 One afternoon around 3pm he had a vision where he clearly saw one **of God's** messengers come into the house and call, "Kornelios."

4 Kornelios was scared and looked intently and asked, "What is it, master?"

"Your prayers and your helping the poor rose up to **God's** notice and attention," he said. 5 "Now, send some messengers to Yafo (Joppa) to go and find a man there named Shim'on (Simon) Kefa (Peter; Grk. Petros). 6 He's staying with Shim'on the tanner whose house is by the sea." 7 So as soon as the messenger left, Kornelios called two of his house servants and a godly soldier from his bodyguard, 8 and after explaining the task to them, he sent them off to Yafo.

9 The next day as they were approaching the town, Kefa went up onto the flat roof of the house around midday to

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86 RV 9:22 · Note It's not clear here whether it means that Saul was growing physically stronger, or that his preaching and debating skills were improving.

87 RV 9:23-25 · Cross-ref. 2Cor 11:32-33.

88 RV 9:31 · Note Lit. 'assembly' (singular). Jonathan Leeman in 'One Assembly' makes a good case that the force of κατά 'throughout' contributes to making the force of ἐκκλησία plural in this sentence (similar to Luke's use in Luke 4:14, 23:5, Acts 9:42, 10:37).

pray. 10 But he felt hungry and wanted something to eat,
but while it was still being prepared he fell into a trance
11 and saw the sky open up. Something like a sheet was be-
ing lowered down to the earth by the four corners 12 and it
held all kinds of animals and reptiles, as well as birds.
13 Then he heard a voice saying, "Get up Kefa, and slaugh-
ter these and eat them."
14 "I can't, **master**," Kefa responded, "because I've never
eaten anything that's forbidden."
15 But the voice spoke a second time, "Don't you be treat-
ing anything as unclean that **God** has made clean." 16 This
vision happened three times and then the sheet thing was
lifted back up into the sky.
17 Now Kefa was still there wondering what the vision
was all about when the men sent by Kornelios had tracked
down the tanner's house and arrived outside. 18 They
called out to ask if Shim'on (Simon) Kefa was staying there.
19 Even as Kefa still continued to ponder about the vi-
sion, the **spirit** said, "Hey, there's three men here looking
for you. 20 So get up and go downstairs to them. Believe
everything they say because I sent them here." 21 So he
went down and asked the men, "I'm the one you're looking
for, so tell me what you came here for."
22 They answered, "We were sent by Kornelios who's an
army commander who worships **God** and obeys his laws
and has a good reputation with you Jewish people. A holy
messenger told him to send for you to come to his house
so they can listen to what you have to say." 23 So Kefa in-
vited them in to stay the night.
The next day, Kefa and some of the believers from Yafo
(Joppa) started out with them 24 and they arrived in
Kaisareia the following day. Kornelios was expecting them
and had also invited some relatives and close friends to
join them. 25 Kefa entered the house and when they met,
Kornelios knelt down and worshipped him 26 but Kefa
pulled him up and said, "Stand up. I'm just a man like you."
27 After they greeted each other, Kefa went into the main
room and found that quite a few people had gathered
there. 28 Then he told them, "You all know that us
Yehudim (Jews) are forbidden by our laws to associate with
or to enter the house of a non-Jew. However, **God** showed
me that it's not right to treat other people as being lesser
or undesirable. 29 That's why I came without any reserva-
tions when you sent for me. But I'm still waiting to know
what you all want from me?"
30 So Kornelios answered, "I was praying in my house
three days ago in the middle of the afternoon when I sud-
denly saw a man in shining clothes standing in front of me
31 and he said, 'Your prayer has been heard, Kornelios, and
God has noticed your gifts to the poor. 32 Now he wants
you to send messengers to get Shim'on (Simon), the one
called Kefa, from Yafo (Joppa) where he's living by the sea
in Shim'on the tanner's house.' 33 I did that straight away
and you kindly came here, so now we're all here in **God's**
sight to find out everything that the **master** has com-
manded you to say."

Kefa's talk in Kaisareia

34 So Kefa (Peter; Grk. Petros)
spoke up and said, "Honestly, I'm
still just realising that **God** doesn't favour only certain peo-
ple,[89] 35 but he accepts people from any nation as long as
they honour and obey him. 36 He sent us a message
through the descendants of Yisrael (Israel)—a good mes-
sage that teaches that we can have peace through **Yeshua
(Jesus; Grk. Yesus) the messiah**—everyone's **master**.
37 And you all know the news that started in Galil and
spread through all Yehudah (Judea) after the time of
Yohan's (John's; Grk. Yoannes') teaching and ministry of
immersion— 38 how God filled **Yeshua** from Nazaret
(Nazareth) **with the** holy **spirit** and with power, and who
then went around doing good and healing all those op-
pressed by the devil, because **God** was with him. 39 We are
witnesses of all the things he did in the Jewish provinces
and in Yerushalem (Jerusalem), and then how they exe-
cuted him by nailing him to a stake.[90] 40 Then **God** brought
him back to life on the third day and sent him where he
could be seen, 41 not by all the people, but to the witnesses
that **God** had previously appointed—to us who ate with
him and drank with him after he'd been raised from the
dead. 42 He commanded us to tell the people, and to testify
that he is the one who **God** has designated to be the judge
of the living and the dead. 43 The writings of all the
prophets point towards him, and everyone who believes
that he's God can have their sins forgiven by his author-
ity."

God's spirit enters non-Jews

44 While Kefa (Peter; Grk. Petros)
was still speaking, the holy **spirit**
came down onto everyone who was listening. 45 The Jew-
ish believers who had come with Kefa were astonished that
the gift of the holy **spirit** had been poured out even on
non-Jews 46 as they heard them speaking in other lan-
guages and magnifying **God**. Then Kefa said, 47 "Surely no
one could argue against them getting immersed in water
now that they've received the holy **spirit** just like we did?"
48 So with the authority **of Yeshua (Jesus; Grk. Yesus) the
messiah**, he commanded for them to be immersed in wa-
ter. Then they asked him to stay with them for a few more
days.

Kefa explains everything to those in Yerushalem

11:1 Soon the missionaries and
other believers in Yehudah (Judea)
heard that non-Jews had also ac-
cepted **God's** message, 2 but when Kefa (Peter; Grk. Petros)
went to Yerushalem (Jerusalem), the strict Jewish believers
were upset with him, 3 saying that he had gone into the
home of uncircumcised pagans and even eaten with them.
4 But Kefa started explaining from the beginning, 5 "I was
staying in Yafo (Joppa), and as I was praying I saw a vision
of an object like a sheet coming down, as if it was being let
down out of the sky by its four corners. As it came down to

89 **RV 10:34 · Cross-ref.** Deu 10:17.

90 **RV 10:39 · Cross-ref.** Jhn 20:25.

Readers' Version

me 6 I looked at it and saw animals, even wild animals, and reptiles and birds. 7 I also heard a voice telling me, 'Kefa, get up and slaughter these and eat them.' 8 But I said, '**Master**, I can't because I've never eaten anything that's forbidden.' 9 But the voice from the sky spoke again, 'Don't you be treating anything as unclean that **God** has made clean.' 10 This happened three times, and then it was pulled up again into the sky. 11 Next minute there were three men at the house where I was staying saying that they had been sent from Kaisareia to fetch me, 12 and the **spirit** told me to go with them without questioning anything they said. These six other believers went with me, and we arrived at the house of the man who had sent the three. 13 He told us how he'd seen one of God's messengers standing there in his house and who'd told him, 'Send someone to Yafo to fetch Shim'on (Simon), the one called Kefa, 14 and he will explain to you how you and all your household can be saved.' 15 Then when I started speaking to them, the holy **spirit** came down on them just like it had happened to us previously. 16 That reminded me of the words of the **master** when he told us, 'Yohan (John; Grk. Yoannes) immersed people in water, but you all will be immersed in **the** holy **spirit**. 17 Therefore if **God** gave the same gift to them that he'd given to us when we'd believed in the **master Yeshua (Jesus; Grk. Yesus) the messiah**, what authority did I have to contradict **God**?' "

18 When the group heard all this, they had no objections and they praised **God**, saying, "It seems that **God** has also allowed the pagans to repent and live."

Many in Antiokeia become believers

19 Over time, due to the persecution that began with Stefanos's killing, the ones who had moved away went as far as Foinikai, Kupros (Cyprus), and Antiokeia, but they only shared Yeshua's (Jesus'; Grk. Yesus') teaching with other Yehudim (Jews). 20 However, some of the believers were from Kupros and Kurainai (Cyrene), and when they got to Antiokeia they proclaimed the good news from the **master Yeshua** to the Hellains (Greeks). 21 **Yahweh** caused their efforts to prosper, so a large number of Hellains believed and decided to follow the **master**.

22 News about this reached the assembly in Yerushalem (Jerusalem), so they sent Barnabas to Antiokeia. 23 When he arrived and saw how **God's** grace was spreading, he was elated and encouraged them all to earnestly continue to follow the **master**. 24 Barnabas was good man and full **of the** holy **spirit** and full of faith in God, and a large number of people decided to follow Yeshua.

25 So Barnabas went to Tarsos to look for Sha'ul (Saul; Grk. Saulos/Saul), 26 and when he found him, he brought him back to Antiokeia. Then for a whole year they met with the assembly and regularly taught a large crowd. It was there in Antiokeia that the believers were first called Christians.

27 In those days, some prophets from Yerushalem went to Antiokeia, 28 and one of them named Agabos when he was prompted by the **spirit**, stood up and predicted that the world would experience a severe famine (and this happened later during the reign of Klaudios). 29 The believers decided to send assistance to their fellow believers who lived in Yehudah (Judea)—each one according to his means— 30 and so they did, sending their contributions with Barnabas and Sha'ul to take to the elders.

Persecution of believers restarts

12:1 Around that time, King Herodes (Herod) Agrippas used his power to mistreat some of the believers from the assembly, 2 and he had Ya'akov (James; Grk. Yakobos), the brother of Yohan (John; Grk. Yoannes), executed by the sword. 3 Then when he saw that it pleased the Jewish religious leaders, he went on to seize Kefa (Peter; Grk. Petros) during the *Flat Bread Celebration*. 4 After being arrested, Kefa was put in prison where he was guarded by four squads of four soldiers each. After the Passover Feast, Herodes planned to display Kefa to the people, 5 but while he was being held in prison, those in the assembly were earnestly asking **God** to help him.

A messenger leads Kefa out of prison

6 Herodes (Herod) planned to send for Kefa (Peter; Grk. Petros) later that evening, but meanwhile Kefa had fallen asleep chained with two chains between two soldiers. There were also prison guards at the door 7 but one **of Yahweh's** messengers suddenly appeared standing by Kefa and light radiated through the prison cell. The messenger poked Kefa in the side to wake him up, saying, "Quickly, get up!" The chains fell off his wrists 8 and the messenger said, "Get dressed and put on your sandals," so he did. Then the messenger said, "Now put on your coat and follow me." 9 So Kefa followed the messenger out of the cell, not really knowing if it was real or if he was still dreaming. 10 They went past the first guard and then the second, and then came to the iron gate which led out of the prison into the city. The gate opened by itself and they went out onto the street, then at the end of the street the messenger suddenly left him.

11 By now Kefa was fully awake and said to himself, "Now I know that the **master** really did send his messenger to rescue me from Herodes and from the plans of the Jewish leaders."

12 Now that he realised this, he went to Miryam's (Grk. Maria's/Mariam's) house (the mother of Yohan (John; Grk. Yoannes) Markos / John Mark) where many believers had met to pray. 13 He knocked at the door in the fence and a servant girl named Rode came out to see who it was. 14 But when she recognised Kefa's voice, she was so excited that she forgot about opening the door, but ran back inside to tell everyone that Kefa was standing out there. 15 They told her that she must be raving mad, but she insisted it was true, but they said that it must be his messenger.

16 Meanwhile Kefa continued knocking, and when they eventually opened the outer door, they saw that it was him and they were amazed. 17 But Kefa signalled them with his hand to be quiet, and then he explained how the **master** had led him out of the prison, and instructed them, "Tell this to Ya'akov (James; Grk. Yakobos) and the brothers." Then he left and went off to another place.

Readers' Version

18 Once daylight came, there was pandemonium among
the soldiers in the prison as they tried to figure out what
had happened to Kefa. 19 Then when King Herodes sent for
Kefa and he wasn't there, the prison guards were interro-
gated and then taken away to be executed.

After that, Herodes (Herod) left Yehudah (Judea) and
went up to Kaisareia to stay.

The death of Herodes

20 Now King Herodes (Herod) was
disputing with the people of Tsor
(Tyre) and Tsidon (Sidon), and so they got together and
persuaded Blastos, a close personal servant of the king, to
be their spokesman in asking for peace because they were
dependent on food from the king's provinces.

21 On the agreed day, Herodes, dressed in his royal gar-
ments and seated on his throne, started to address them.
22 The crowd shouted out, "This is the voice **of a god**, not
of a man." 23 Because he didn't attribute the honour **to
God**, one of the **Yahweh's** messengers immediately struck
him down and he stopped breathing as a result of a worm
infestation.

24 Meanwhile **God's** message continued to spread and
multiply.

25 By then Barnabas and Sha'ul (Saul; Grk. Saulos/Saul)
had completed their ministry and returned to[91]
Yerushalem (Jerusalem) taking Yohan (John; Grk. Yoannes)
Markos (Yohan Markos) along with them.

The spirit chooses Barnabas and Sha'ul

13:1 In the assembly at Antiokeia
there were some prophets and
teachers: Barnabas, Shim'on (Simeon; Grk. Sumeon) (called
Niger), Lukios from Kurainai (Cyrene), Menahem (Grk.
Manaen) (who grew up with Herodes (Herod) the tetrarch),
and Sha'ul (Saul; Grk. Saulos/Saul). 2 One day when they
were ministering to the **master** and fasting, the holy **spirit**
said, Appoint Barnabas and Sha'ul to serve me and do the
work that I have called them to." 3 So they fasted and
prayed and placed their hands on the two, and then sent
them off.

Barnabas and Sha'ul go to Kupros to preach

4 So Barnabas and Sha'ul (Saul; Grk.
Saulos/Saul), having been sent by
the holy **spirit**, went down to Se-
leukeia at the coast and from there sailed on to the island
of Kupros (Cyprus). 5 When they arrived in the town of
Salamis, they proclaimed **God's** message in the Jewish
meeting halls. They also had Yohan (John; Grk. Yoannes) as
their assistant.

Sergios believes after Bar-Yeshua is blinded

6 They travelled around the island
and when they got to Pafos, they
met a Jewish man named Bar-Yeshua
(Grk. Bariesus).[92] He was a sorcerer and false prophet
7 who was with Sergios Paulos the proconsul, an intelligent
man. Sergios sent for Barnabas and Sha'ul (Saul; Grk. Sau-
los/Saul) because he wanted to hear **God's** message from
them, 8 but the sorcerer opposed them and tried to pre-
vent Sergios from believing. 9 So then Sha'ul (the Romaios
form of his name was Paulos), filled **with the** holy **spirit**
looked intently at Bar-Yeshua 10 and said, "You're full of all
kinds of deceit and fraud you child of the devil. Will you
never stop twisting the truth about following the **master**?
11 Well, look here! **Yahweh** will extend his power against
you and blind you—you'll go a season without seeing the
sun!"

And immediately he could only see fog and darkness, and
needed someone to guide him around by the hand. 12 The
proconsul believed when he saw what had happened, and
was amazed as he learnt about the **master**.

Paulos and Barnabas in Pisidia

13 After that, Paulos[93] and his com-
panions sailed from Pafos to Pergai
in Pamfulia, but Yohan (John; Grk. Yoannes) Markos (John
Mark) left them and returned to Yerushalem (Jerusalem).
14 Paulos and his companions, went on from Pergai to Pi-
sidian Antiokeia, where they entered the Jewish meeting
hall on the Rest Day and sat down with the congregation.
15 After the readings from the Law and from the
Prophets,[94] the leaders sent a messenger over to them to
ask, "Men, brothers, if you bring any message of encour-
agement for the congregation, please share it."

16 So Paulos stood up and, motioning with his hand,
started speaking, "Fellow Israelis and everyone who
reveres **God**, listen to me. 17 The **God** of the people of Yis-
rael (Israel) chose our ancestors and helped the people to
prosper when they were staying in Mitsrayim (Egypt).
Then later he showed his power as he led them out 18 and
endured them in the wilderness for around forty years.
19 Then having overthrown seven nations in Kena'an
(Canaan),[95] he passed on that land as an inheritance[96]
20 after around 450 years.

"Then he gave them judges through until the time of the
prophet Shmuel (Samuel) 21 when they requested a king,
and **God** gave them Sha'ul (Saul; Grk. Saulos/Saul), the son
of Kish from the tribe of Benyamin to reign for forty years.
22 After Sha'ul was removed, God chose David to be their
king—the man of whom he said, 'I found David the son of
Yishay (Jesse), a man who wants to obey me and do every-
thing I ask.'[97] 23 Then eventually a descendant of David ar-
rived in Yisrael as promised—the saviour **Yeshua** (Jesus;
Grk. Yesus). 24 Before he arrived Yohan-the-immerser had

91 RV 12:25 · Note TD:Some manuscripts have 'from' here because in the next few sentences it seems that they were returned to Antioch.

92 RV 13:6 · Note The Greek form of his name was Elymas according to verse 8.

93 RV 13:13 · Note From this point on in the text, Paul is referred to by his Roman name as his ministry is largely outside of Yisrael. (In Yisrael he seemed to be better known as Saul, the Greek form of his Hebrew name Sha-ul.)

94 RV 13:15 · Note The Hebrew Scriptures are divided into the Law, the Prophets, and the Writings.

95 RV 13:19 · Cross-ref. Deu 7:1.

96 RV 13:19 · Cross-ref. Josh 14:1.

97 RV 13:22 · Cross-ref. 1Sam 13:14; Psa 89:20.

publicly preached to all the people of Yisrael about being immersed as a sign of repentance. 25 As Yohan's (John's; Grk. Yoannes') ministry was nearing an end, he asked, 'Who do you suspect I am? I'm not the messiah, but he will come after me, and I'm not even worthy to undo his sandals.'

26 "Men, brothers, descendants of Avraham and others here who revere **God**, the teaching about this salvation has been sent to us. 27 The people of Yerushalem (Jerusalem) and their religious leaders didn't recognise this Yeshua, but by their judgement of him they fulfilled the words of the prophets that are read every Rest Day. 28 Despite not finding even one charge against him worthy of death, they requested Pilatos (Pilate) to execute him 29 and when they'd done all the things that the prophets had written about him, they took his body down from the post he'd been nailed to[98] and placed it in a burial chamber. 30 But **God** brought him back to life 31 and his followers who had come to Yerushalem from Galil saw him for several days and now testify about this to the people. 32 So now we're preaching this good message to you that what God promised to our ancestors 33 has now been fulfilled for our descendants, now that **God** brought **Yeshua** back to life just like it's written in the second psalm:

'You are my son;
today I have borne you.'[99]

34 God brought him back to life, and he's never going to return to the grave to decay. As God said,

'I will give David's faithful devout things??? to you all.'[100]

35 So in another psalm God said,

'You won't allow your devout one to experience decay.'[101]

36 This can't be David, because after he'd served his own generation as **God** led him, he indeed died and was buried with his ancestors and his body decayed. 37 On the contrary, the one who **God** raised from the dead never experienced decay. 38 So brothers, let it be known to you all that your sins can now be forgiven through this Yeshua (Jesus; Grk. Yesus)—the law of Mosheh (Moses) was never able to offer you that. 39 Everyone who puts their trust in Yeshua is able to receive a clean record. 40 But keep your eyes open in case something else the prophets wrote might come true:

41 'Watch you scoffers, and be amazed and die because I'm doing something special during your time.
Even if someone described it clearly to you all, you still might not believe it.' "[102]

42 As they left the meeting hall after the service, the people invited them to speak again the following Rest Day. 43 But when they started walking away, many people followed after Paulos and Barnabas, who then addressed them and encouraged them to continue trusting in **God's** grace.

44 So on the following Rest Day, nearly everyone in the city had gathered there to hear the message from **God**. 45 But the Jewish religious leaders became very jealous when they saw the crowds and claimed that Paulos's words had slandered God. 46 But Paulos and Barnabas responded boldly, "It was necessary for **God's** message to be explained in the meeting hall to all of the Yehudim (Jews) first. But since you are rejecting that teaching, you are all judging yourselves to be unworthy of living forever, so instead, we will now share it with the non-Jews. 47 Because this is what the **master** commanded us:

'I have chosen you to be a light for the pagans;
You will take salvation to the end of the earth.'[103]

48 When the non-Jews heard that, they were very happy and were praising the **master's** message, and as many as were appointed to receive eternal life believed it.

49 So from there, the **master's** message spread throughout the entire region. 50 But the Jewish religious leaders incited some prominent women from the meeting halls and some from the local city government, and they then stirred up persecution against Paulos and Barnabas and had them expelled out of their region. 51 So Paulos and Barnabas just left that place to face their own consequences, and continued on to Ikonion. 52 Meanwhile the believers back in Pisidian Antiokeia were full of happiness and of **the** holy **spirit**.

Paulos and Barnabas in Ikonion

14:1 A similar thing happened in Ikonion. Paulos and Barnabas went into the Jewish meeting hall and spoke in such a way that a lot of both Yehudim (Jews) and Hellains (Greeks) believed. 2 But those Yehudim who didn't believe got the non-Jews emotionally stirred up to oppose the believers. 3 So Paulos and Barnabas ended up staying there for quite a while, and as they spoke boldly for the **master**, he himself confirmed his grace by enabling the two of them to be able to do miracles and amazing things. 4 Nevertheless, the people of the city were divided—some agreeing with the strict Yehudim, and others supporting the missionaries.

5 At one point, both the non-Jews and the strict Yehudim and their leaders got worked up enough to come in order to attack them and throw rocks to kill them. 6 However, Paulos and Barnabas found out about it and escaped to the Lukaonios cities of Lustra and Derbai and the surrounding region 7 and preached the good message there.

A miracle in Lustra following by a stoning

8 In Lustra there was a man sitting there who had been unable to use his legs since birth. 9 He was listening to Paulos speaking, when Paulos looked straight at him

98 RV 13:29 · Cross-ref. Jhn 20:25.
99 RV 13:33 · Cross-ref. Psa 2:7.
100 RV 13:34 · Cross-ref. Isa 55:3.
101 RV 13:35 · Cross-ref. Psa 16:10.
102 RV 13:41 · Cross-ref. Hab 1:5.
103 RV 13:47 · Cross-ref. Isa 49:6.

Readers' Version

and realised that the man had the faith to be healed. 10 So in a loud voice, Paulos said, "Stand upright on your feet." And the man sprang up and was walking around. 11 The crowd of people who saw what Paulos had done began to shout out in Lukaonios, "These two look like men, but they're really gods who have come down to us!" 12 They called Barnabas 'Zeus' and called Paulos 'Hermas' since he was the main speaker. 13 And the priest of Zeus wanted to sacrifice with the crowds, so he brought bulls and garlands of flowers to the city gates from the temple on the path to the city.

14 But when the missionaries Barnabas and Paulos heard what was going on, they tore their clothes in dismay as they rushed out into the crowd 15 shouting, "Men, why are you doing all these things? We are only humans just like all of you. We were bringing you the good message about abandoning these useless sacrifices and turning to the living **God** who made heaven and the earth and the sea and everything in them.[104] 16 In previous generations he allowed all the nations to go their own different ways, 17 but he never left himself without evidence of himself—sending good rains from heaven to give you all fruitful seasons with food to fill your stomachs and happiness to fill your hearts." 18 By saying these things, they were eventually just able to restrain the people from sacrificing to them.

19 But some strict Yehudim (Jews) came over from Pisidian Antiokeia and Ikonion and were able to persuade the crowds. They threw rocks at Paulos to kill him and dragged his body outside the city gates thinking that he was dead. 20 But as the believers were standing around him, Paulos got up and went back into the city, but he left again with Barnabas the next day and went to Derbai.

Paulos and Barnabas return to the sending assembly in Antiokeia

21 They preached the good message in Derbai, and after giving further training to many of them, they returned to Lustra and Ikonion and Antiokeia. 22 There they strengthened the faith of the believers—encouraging them to continue believing and to expect that it's normal to endure a lot **of** suffering on the path to **God's** kingdom. 23 They appointed some elders for each assembly, then they fasted and prayed for the elders—asking the **master** that they believed in to look after them.

24 After passing through Pisidia, they arrived at Pamfulia 25 and after teaching the master's message in Pergai, they went down to the coastal city of Atalia. 26 From there, they sailed back to Arami (Syrian) Antiokeia where the congregation had prayed for **God's** grace to be with them[105] for the work they had just fulfilled.

27 So when they arrived, they gathered the assembly together there and shared about what **God** had done with them and how he had opened up the door of faith to the non-Jews. 28 Then they stayed on with them there for quite a while.

The decision from the Yerushalem elders

15:1 Then some people came to Antiokeia from Yehudah (Judea) and were teaching the believers that according to Mosheh's (Moses') teachings, you can't be saved unless you've been circumcised. 2 This led to no end of argument and debate between them and Paulos and Barnabas until it was decided that the two of them and some other believers should go to Yerushalem (Jerusalem) to ask the missionaries and the elders there about this issue.

3 So indeed the assembly sent the group on their way, and as they passed through Foinikai and Shomron (Samaria), they described how non-Jews had become believers and this news made the believers there very happy.

4 When they arrived in Yerushalem, they were welcomed by the assembly and the missionaries and the elders, and they explained how **God** had used them. 5 But some of the believers who were also members of the Farisaios party stood up and said, "It's quite proper for them to be circumcised and to be commanded to keep the Jewish religious laws."

6 So the missionaries and the elders met separately in order to consider the matter further. 7 After a lot of debate, Kefa (Peter; Grk. Petros) stood up and said, "Men, brothers, all of you here know that some time back, **God** chose me to be a mouthpiece so that the non-Jews could hear the good message and believe. 8 And **God** who knows even people's inner thoughts, gave them the same holy **spirit** that he gave us, 9 and when he purified their minds by the faith, he didn't do anything different for them than he did for us. 10 So why are you all provoking **God** by putting a load on the shoulders of these believers that neither we, nor our ancestors, were ever able to bear? 11 But we ourselves have believed thanks to the grace of **Yeshua (Jesus; Grk. Yesus) the master**, and they can be saved in just the same way."

12 The whole group sat in silence, and then they listened to Barnabas and Paulos as they described everything that **God** had done among the non-Jews through them, including miracles and amazing things. 13 Then while they were still silent, Ya'akov (James; Grk. Yakobos) responded, "Men, brothers, listen to me. 14 Shim'on (Simon) Kefa has told us how **God** first intervened in order to select a people for himself from among the non-Jews. 15 And this actually agrees with the message that the prophets recorded,

16 'After these things have happened I will return,
and I will rebuild the worship tent from David's time that has collapsed,
Although it was overturned, I will rebuild and restore it,
17 so that the remaining people will want to find the **master**,
and also the non-Jews who cried out to me.
Yahweh who's doing these things is saying this,
18 and planned it this way from eternity.'[106]

104 **RV 14:15 · Cross-ref.** Exo 20:11.

105 **RV 14:26 · Cross-ref.** 13:3.

106 **RV 15:16-18 · Cross-ref.** Amos 9:11-12.

Readers' Version

19 Because of this, my ruling is not to be troubling the
non-Jews who are turning back to **God**, 20 but to write to
them to keep away from anything polluted by idols, from
sexual immorality, and from strangled animals and eating
or drinking blood. 21 Mosheh's (Moses') writings have been
preached in every city and are read in our meeting halls on
every Rest Day.

The letter is carried to Antiokeia

22 So the missionaries and elders
with all the assembly decided to
choose some men to accompany Paulos and Barnabas to
Antiokeia, so they chose Yehudah (Judas; Grk. Yudas)
(nicknamed Bar-Saba) and Silas who were leaders among
the believers, 23 This is what they wrote: This letter is from
the missionaries and elders, your brothers here in
Yerushalem (Jerusalem) to our non-Jewish fellow believers
in Antiokeia and Aram (Syria) and Kilikia. 24 Since we
heard that some people who weren't sent by us came from
here and disturbed you all with their upsetting messages,
25 we unanimously agreed to select some men to accom-
pany our dear friends Barnabas and Paulos back. 26 These
are men who have dedicated their lives to our **master**,
Yeshua (Jesus; Grk. Yesus) the messiah. 27 So we've sent
Yehudah and Silas and they'll confirm in person what we
are writing. 28 It seemed right to the holy **spirit** and to us
to not burden you all with anything more than the follow-
ing commands: 29 you all must keep away from anything
sacrificed to idols, from eating or drinking blood or stran-
gled animals, and from sexual immorality. You will do well
if you avoid these things. Farewell.

30 So they were sent off and when they arrived at An-
tiokeia, they gathered the believers and handed across the
letter, 31 and when they read it, they were very happy with
the encouraging contents.

32 Yehudah and Barnabas were both prophets, and said a
lot to encourage them and strengthen their faith. 33 After
they'd stayed there for a while, the believers sent them
home carrying greetings from them to the assembly back
in Yerushalem (Jerusalem).

34 ◘ 35 But Paulos and Barnabas stayed on there in An-
tiokeia, teaching them and preaching the good message
along with many others.

Paulos and Barnabas go separate ways

36 After a few days, Paulos sug-
gested to Barnabas, "Let's go back
and visit the believers in each city
where we proclaimed the **master's** message, and see how
they're doing." 37 Barnabas agreed and wanted to take
Yohan (John; Grk. Yoannes) Markos (John Mark) along with
them as well, 38 but Paulos didn't want to take him because
he had left them in Pamfulia instead of continuing with
them in their work. 39 And so it turned into such a dis-
agreement that the two of them each went their different
ways. Barnabas took Yohan Markos with him and sailed to
Kupros (Cyprus) 40 while Paulos chose Silas and they left
after being entrusted to the **master's** grace by the believ-
ers. 41 They went through Aram (Syria) and Kilikia,
strengthening the assemblies there.

Paulos and Silas also take Timotheos with them

16:1 Then Paulos went to Derbai
and then on to Lustra where a be-
liever named Timotheos lived. His
mother was a Jewish believer, but his father was Greek.
2 The believers in Lustra and Ikonion spoke well of Timoth-
eos 3 and Paulos wanted him to accompany them on his
trip so he circumcised him in advance because of the
Yehudim (Jews) in that region—everyone knew that his fa-
ther was a Greek. 4 As they passed through various towns,
they explained the decision of the missionaries and elders
in Yerushalem (Jerusalem) about which commands they
must adhere to. 5 So the assemblies were strengthened in
this way and their numbers were increasing each day.

Paulos's vision in Troias

6 From there, they travelled
through Frugia and the Galatia re-
gion, after the holy **spirit** prevented them from proclaim-
ing the message in Asia Minor. 7 When they got to Musia,
they planned to go on into Bithunia, but **Yeshua's (Jesus;
Grk. Yesus) spirit** didn't let them, 8 so after leaving Musia
they went to Troias. 9 During the night, Paulos had a vision
of a Makedonian man standing there and imploring him,
"Come on to Makedonia and help us here." 10 So as a result
of the vision, we decided to go straight to Makedonia, con-
cluding that **God** had called us to share the good message
with them.

Ludia's enthusiasm at Filippou

11 From Troias we sailed directly to
Samothrakai, and then on to Neapo-
lis the following day. 12 From there we continued on to Fil-
ippou (Philippi) which is a Romaios colony and the capital
city of the Makedonia district where we stayed for several
days. 13 On the Rest Days, we went down to the river out-
side the city gate where we thought people might be pray-
ing, and we spoke to the women who had met there. 14 One
of them was Ludia from Thuateira who was a seller of pur-
ple goods[107] and although she already worshipped **God**,
the **master** opened her mind and she readily accepted
what Paulos was saying. 15 So then Ludia and her house-
hold were all ceremonially immersed, and then she re-
quested, "If you all consider me to be faithful to the **mas-
ter**, come and stay at my place." So she persuaded us.

Paulos and Silas get thrown into prison

16 One time as we were walking to
the prayer meeting, we met a female
slave who was possessed by a spirit that enabled her to tell
fortunes, and thanks to that, to earn a lot of money for her
masters. 17 She walked along behind us and shouted out,
"These men are slaves **of** the highest **god** and they will be
telling you all how to be saved." 18 After she'd done this for
several days, Paulos was so frustrated that he turned
around and spoke to the spirit in her, "I command you by
the authority **of Yeshua (Jesus; Grk. Yesus) the messiah**
to leave her."

19 But when her masters realised that their profitable
business was about to come to an end, they grabbed Paulos
and Silas and dragged them to the authorities at the mar-

107 RV 16:14 · Note It's possible that Lydia dyed fabric and sold it, or that she actually made and sold the purple dye itself.

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ketplace. 20 They brought them forward to face the magistrates and said, "These Yehudim (Jews) are disturbing the peace in our city 21 and teaching behaviour that we as Romaios can neither accept nor practice." 22 An angry crowd gathered around and the magistrates ordered for Paulos and Silas to have their robes torn off and then to be beaten with rods. 23 They were severely beaten and then thrown into prison where the officer was commanded to keep them secure. 24 Because of that, he threw them into the inner cell and locked their feet in stocks.

25 Around midnight Paulos and Silas were praying and singing praises **to God**, and the other prisoners were listening to them. 26 Suddenly there was a strong earthquake that shook even the foundations of the prison, and immediately all the prison doors opened up and the chains of all the prisoners came loose. 27 The prison officer woke up, and when he saw that all the prison doors were open, he drew his sword to take his own life as he figured that all the prisoners must have escaped. 28 But Paulos shouted out, "Don't harm yourself! We're all still here!"

29 The officer called for torches, then rushed in and knelt down trembling in front of Paulos and Silas. 30 Then he escorted them out and asked, "Masters, what do I need to do to be saved?"

31 "Believe in the **master Yeshua** (Jesus; Grk. Yesus)," they replied, "then you and your household can all be saved." 32 Then they explained the message about the **master** to him and all those in his household. 33 Even though it was still the middle of the night, he sponged their wounds, and then him and his household were all immersed straight away. 34 He took Paulos and Silas up into his house and gave them a meal, and his whole household were happy because they now believed **in God**.

35 The next day the magistrates sent officials to tell the jailer to release Paulos and Silas.

36 So the officer told Paulos, "The magistrates sent these officials to order that you two be released."

37 But Paulos responded, "You mean that after publicly beating us Romaios men without a trial, they threw us into prison and now they want to just quietly release us."

38 So the officials reported this back to the magistrates, and they were quite afraid when they heard that Paulos and Silas were Romaios citizens. 39 So now they came to the prison in person, and appealed to them, and escorting them out of prison themselves, asked them to please leave the city. 40 So after Paulos and Silas left the prison, they went to see Ludia and after encouraging the believers there, they left.

Yason gets in trouble in Thessalonikai

17:1 After travelling through Amfipolis and Apollonia, Paulos and Silas went to Thessalonikai where there was a Jewish meeting hall. 2 Paulos's custom was to attend at the local meeting hall on the Rest Day, so he did that, and for three weekends in a row he discussed the scriptures with them, 3 showing them how that it had been written that the **messiah** would suffer and be killed and come back to life, and then explaining, "This **Yeshua** (Jesus; Grk. Yesus) that I've been telling you about is **the messiah**." 4 Some of them were persuaded and joined with Paulos and Silas, along with a big group of godly Hellains (Greeks) and quite a few prominent women.

5 But some of the other Yehudim (Jews) were envious of them, and enlisted some of the troublemakers from the marketplaces to form a mob. They stirred up all the people, and looking for Paulos and Silas so they could bring them out, arrived at the house of a man named Yason. 6 But when they realised that Paulos and Silas weren't there, they dragged Yason and some other believers off to the city leaders, shouting, "Those two men who've gone around upsetting the whole world have now come here as well 7 and Yason has welcomed them into his house. They rebel against Kaisar's decrees and claim that **Yeshua** is a rival king." 8 They stirred up the crowd and the city leaders with these accusations, 9 so the leaders collected a heavy fine from Yason and the others, and then released them.

Many new believers in Beroia

10 So the believers immediately sent Paulos and Silas off during the night to go to Beroia. In Beroia they also attended at the Jewish meeting hall 11 and this group were more upper-class than the congregation in Thessalonikai. They eagerly accepted the message and examined the scriptures every day to check if what was being taught matched what was written there. 12 Because it did, many of the people believed including quite a few of the prominent Hellains (Greeks). 13 But when the Yehudim (Jews) from Thessalonikai found out that **God's** message was also being proclaimed by Paulos there in Beroia, they soon turned up to agitate and stir the crowds. 14 So the believers immediately sent Paulos off to the coast, but Silas and Timotheos both stayed. 15 The ones guiding Paulos took him to Athainai before they headed back with his instructions for Silas and Timotheos to come and join him again as soon as possible.

People of Athainai like new ideas

16 While Paulos stayed in Athainai waiting for them, he was upset in his spirit as he observed how idolatrous the people were. 17 So while he stayed busy having discussions with the Yehudim (Jews) and other worshippers from the meeting hall, he also spent time every day with anyone who just happened to be around in the marketplace. 18 Some of the Epikoureios and Stoikos philosophers enjoyed discussing things with him, but others just mocked him, "What does this babbler want to talk about now?"

But others said, "Seems that he's talking about strange demons," because he was preaching the good message about **Yeshua** (Jesus; Grk. Yesus) and coming back to life. 19 So they grabbed him and brought him to the Areios Hill where the council sat and asked, "Are we allowed to know what this new teaching that you're bringing is about? 20 It seems that you have some surprising ideas for our ears, so we want to hear what it's all about." 21 (Everyone in Athainai and even visitors often took the opportunity either to explain or to listen to any new things.)

22 So Paulos stood up in the middle of the gathering on

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the hill and spoke, "Men of Athainai, I've noticed how you
all are very religious, 23 because as I was looking around
and observing your objects of worship, I even discovered
an altar that was inscribed, 'To the unknown **god**.' So with-
out knowing it, you already worship this **God** that I'm go-
ing to tell you about. 24 This **God** who created the earth
and everything in it is **Yahweh** who's over heaven and
earth. He doesn't live in man-made temples 25 nor can he
be repaired by any human hands and he doesn't need to be
fed. On the contrary, he's the one who gives life and breath
and who gives us everything that we need. 26 From one
man he made every nationality that lives across all the
earth and designated their boundaries and their futures.
27 He made them so that they would try to discover **God**,
and if they did search for him they might find him as he's
not far from any one of us 28 because

'We live in him and are moved by him and exist through
him.'

Even some of your own poets wrote,

'We are all descended from just one.'

29 So since we are **God's** offspring, we shouldn't be putting
gold or silver or stone craftsmanship in the same class as
the divine. 30 In fact **God** overlooked times of such igno-
rance in the past, but now he's informing everyone and re-
quiring them to repent 31 because he's set a date for when
he's going to be fairly judging the world. He's already ap-
pointed the judge who everyone can have faith in because
he brought him back to life from the dead.

32 When they heard about a dead person coming back to
life, some started mocking but others said, "We'd like to
hear more about this from you another time." 33 So Paulos
left at that stage 34 but some people joined with him and
believed, including Dionusios who was a council member, a
woman named Damaris, and others as well.

Paulos resides in Korinthos for some time

18:1 After this, Paulos left Athainai
and travelled to Korinthos. 2 There
he came across a Yehudi (Jew)
named Akulas (Aquila) who had been born in Pontos but
who had recently moved from Italia along with his wife
Priskilla because Emperor Klaudios had ordered all
Yehudim (Jews) to leave Romai. So Paulos approached
them, 3 and since they worked in the same trade, he ended
up staying with them and they worked together in their
craft of tent-making. 4 On every Rest Day, Paulos debated
in the Jewish meeting hall, and was persuading both
Yehudim and Hellains (Greeks).

5 However when Silas and Timotheos arrived from Make-
donia, Paulos was able to devote his full time to the mes-
sage—demonstrating to the Yehudim that **Yeshua** (Jesus;
Grk. Yesus) is the promised **messiah**. 6 But when they op-
posed the message and made false accusations, he publicly
brushed the dust off his clothes[108] and said, "Your future
deaths are your own problem. I'm innocent of your guilt.
From now on, I'll going to the non-Jews." 7 So Paulos left
there, and went to stay at the house of a man named Titos
Yustos who worshipped **God** and whose house was
next-door to the meeting hall. 8 Krispos the meeting hall
leader and all his household decided to follow the **master**,
and many of the Korinthios believed after they heard the
message and were immersed.

9 Then the **master** spoke to Paulos one night in a vision,
"Don't be afraid and stay silent, but keep speaking out
10 because I am with you and no one can mistreat you here
because there are many of my people in this city." 11 So
Paulos stayed on for eighteen months, teaching **God's**
message to the people there.

12 Then at the time when Gallion was the proconsul of
Akaia, the Yehudim united against Paulos and brought a
case to the tribunal against him 13 saying, "This man is go-
ing against the law by persuading people to be worship-
ping his **God**."

14 But as Paulos opened his mouth to speak, Gallion said
to the Yehudim, "I would have accepted this charge if it
was a serious wrong or evil crime and would have listened
to you Yehudim. 15 However, since it's a question about a
message and names and your own law, you all can see to it
yourselves because I don't want to get involved in judging
things like that." 16 So he sent them away from the tri-
bunal, 17 but they grabbed Sosthenes, the leader from the
meeting hall, and beat him up right there in front of the
tribunal. But Gallion took action to stop them.

Paulos returns to Arami Antiokeia

18 Paulos stayed on for quite a few
days after that, then he farewelled
the believers and went to Kegkreai where he had his hair
cut as was the custom for someone making a vow. Then
taking Priskilla and Akulas (Aquila) with him, he sailed to-
wards Aram (Syria). 19 When they arrived at Efesos, he left
the other two there while he went into the Jewish meeting
hall and had a discussion with the Yehudim (Jews) there.
20 They asked him to remain longer, but he turned them
down 21 although as he gave his farewells, he said, "I'll
come back here again if **God** wills it," then he sailed on
from Efesos.

22 When he landed at Kaisareia, he went to Yerushalem
(Jerusalem) and greeted the assembly there before contin-
uing on to Antiokeia. 23 He stayed there for some time be-
fore travelling through the regions of Galatia and Frugia
strengthening the faith of the believers through his teach-
ing.

Apollos teaches in Efesos and Korinthos

24 Meanwhile a Jewish man named
Apollos (who had been born in the
city of Alexandria) arrived in Efesos.
He knew the Hebrew scriptures well 25 and had been
taught about the **master's** way. Being a very enthusiastic
person, he started teaching about **Yeshua** (Jesus; Grk.
Yesus), even though he didn't know about being filled with
the spirit.[109] 26 So Apollos started speaking out boldly in
the Jewish meeting hall. Priskilla and Akulas (Aquila) lis-

108 **RV 18:6 · Note** In the culture, this was a demonstration that you're not responsible for their decision(s).

109 **RV 18:25 · Cross-ref.** 2:1-4.

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tened to him, then asked to speak with him privately and explained **God's** way more accurately. 27 Now Apollos wanted to go to Akaia, so the believers encouraged him and sent a letter ahead of him to tell the believers there to welcome him, so when he arrived there, he was able to contribute a lot to those who through God's grace had also become believers. 28 Apollos was also able to thoroughly refute the arguments of the Yehudim (Jews) and used the scriptures to show that **Yeshua** is the **messiah**.

Many filled with the spirit in Efesos

19:1 So then while Apollos was at Korinthos, Paulos travelled through the interior regions before arriving at Efesos. He found some followers there, 2 and asked them if they had received **the** holy **spirit** when they had first believed in Yeshua (Jesus; Grk. Yesus).

They replied, "We hadn't even heard that there's a holy **spirit**."

3 "So then what were you immersed into?" asked Paulos.

"With Yohan's (John's; Grk. Yoannes') immersion," they answered.

4 Then Paulos said, "Yohan immersed people in water with an immersion that went with repentance from their sins, but he told them to believe in the one who would follow him, that is to believe in **Yeshua**."

5 When the followers heard this, they were immersed in water again, this time proclaiming their faith in **Yeshua** the **master**. 6 Then Paulos placed his hands on them and prayed and the holy **spirit** came down onto them and they started speaking in other languages and speaking messages from God. 7 There were about twelve men in the group.

8 So Paulos started going to the Jewish meeting hall and for the next three months he boldly discussed and persuaded them about **God's** kingdom. 9 But as some of them refused to believe and became hardened against his teaching and started telling everyone that the Yeshua way was evil, Paulos stopped teaching in the meeting hall and taught the followers at Turannos' school instead. 10 This went on for two years to the point that everyone in Asia Minor, whether Yehudim (Jews) or Hellains (Greeks), heard the message about Yeshua.

The power of the master's message

11 And **God** was doing incredible miracles through Paulos 12 such that even if handkerchiefs or aprons that had touched his skin were placed on top of any person who was sick or troubled with demons, then they would recover and the evil spirits would leave them. 13 But some of the Jewish exorcists going around attempted to use the name of **Yeshua** (Jesus; Grk. Yesus) to drive out evil spirits by telling them, "I am imploring you all **by Yeshua** that Paulos preaches about." 14 Seven sons of the Jewish chief priest, Skeuas were doing this.

15 But the evil spirit would answer them saying, "I know **Yeshua** and I recognise Paulos, but who are you?"

16 Then the man who had the evil spirit would jump on them and beat them up so they'd end up escaping out of the house naked and wounded. 17 When everyone in Efesos heard about this, both Yehudim (Jews) and Hellains (Greeks) were frightened, and the name of **Yeshua** the **master** was being honoured. 18 Many of the people who believed in Yeshua came and confessed their sins and wrong practices. 19 Lots of the people who'd practiced magic brought their scrolls and burnt them in front of the others. When the values of all of these were added up, it was huge—worth around 50,000 silver coins. 20 So that was how the **master's** message had a powerful effect and won over many people.

The silversmiths start a ruckus in Efesos

21 After all of this, Paulos decided in his **spirit** that he would need to travel through Makedonia and Akaia en route to Yerushalem (Jerusalem), saying, "After I've been there a while, I will also need to go to Romai." 22 He sent two of his workers, Timotheos and Erastos, to Makedonia while he stayed on a bit longer in Asia Minor.

23 But while he was still there, a major disturbance hit the Yeshua (Jesus; Grk. Yesus) followers. 24 A silversmith named Demetrios made little silver shrines of Artemis and this business brought a tidy profit to the local craftsmen. 25 Demetrios gathered all the workers together and told them, "Men, you all know that our prosperity comes from this business of ours. 26 But you've seen yourselves and heard from others that not only Efesos, but almost our entire province of Asia Minor has become persuaded by this Paulos fellow, and now the crowds are saying that what we make are not real gods. 27 However it's not only us and our trade that is coming into disrepute, but the temple of the great goddess Artemis is considered to be useless. This could result in a loss of power for the great Artemis that all of Asia Minor and the inhabited world have been worshipping."

28 When the gathering heard this, they became very angry and yelled out, "Artemis of the people from Efesos is great!" 29 Then the whole city was filled with confusion and the people rushed to the theatre and grabbed Gaios and Aristarkos from Makedonia—travelling companions of Paulos's. 30 Now Paulos wanted to go there and speak to the crowd, but the believers wouldn't let him go. 31 Also some of the leaders from Asia Minor who were friendly towards him, sent messengers to him to implore him not to go to the theatre. 32 Some of the people gathered there were yelling out something, but overall it was just confusion, and the majority of the people couldn't even tell you the reason why they were there. 33 Some people in the crowd selected Alexandros (Alexander) the Yehudi (Jew) and sent him forward to speak, so he motioned with his hand ready to explain the situation to the people. 34 But as soon as they recognised that he was a Yehudi, people started yelling, "Artemis of the people from Efesos is great," and this continued for over two hours.

35 Eventually the city administrator was able to calm the crowd and tell them, "Men, fellow people from Efesos, what person from around here doesn't know that it's Efesos that's the temple keeper of the great Artemis and of this image that fell down from Zeus? 36 Since all of this is

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unquestionable, it makes sense for everyone to calm down
and not do anything reckless. 37 These men that you pre-
sented here haven't stolen anything from the temple, nor
have they slandered our goddess. 38 So if Demetrios and
the silver craftsmen with him have a case against anyone,
they should bring it to the courts and the proconsuls and
register the charges. 39 But for the rest of you, if you have a
grievance against others, it needs to be settled in a lawful
assembly 40 because we're in danger of being charged with
insurrection about what happened today. And we would
have no defence that we could respond with concerning
this disorderly gathering." 41 Then he told them all to go
home.

Paulos travels to Makedonia and Akaia

20:1 After all the commotion had
died down, Paulos sent for the be-
lievers, and after greeting and en-
couraging them, he left Efesos to go to Makedonia.[110] 2 As
he travelled through the districts, he challenged the peo-
ple there with a lot of messages, until he eventually ar-
rived in Yavan (Greece). 3 He'd been there about three
months when he heard about a plot by some Yehudim
(Jews) to waylay him as he boarded a ship to return to
Aram (Syria), so instead he decided to return through
Makedonia 4 with Sopatros son of Puros from Beroia, Aris-
tarkos and Sekundos from Thessalonikai, Gaios from Der-
bai, Tukikos and Trofimos from the province of Asia Minor,
and Timotheos all accompanying him. 5 They went ahead
and waited for us[111] at Troias. 6 So we sailed out from Filip-
pou (Philippi) after the *Flat Bread Celebration*. We arrived
and meet the others there at Troias after a five-day trip,
and then stayed on there for seven days.

Paulos's all-night discussions in Troias

7 On the Sunday we had gathered
together to break bread together
and Paulos was discussing many things with them. As he
was scheduled to leave the next day, the meeting went on
towards midnight 8 and there were many lamps in the up-
per room where we had all gathered. 9 Now there was a
young man named Eutukos who was sitting on the window
sill, and as Paulos went on, he fell asleep and toppled down
from the third storey. The ones who reached him first
thought he was dead, 10 but Paulos had come downstairs
and bent over Eutukos and held him in his arms and said to
the crowd, "Don't worry, he's still alive." 11 Then Paulos
went back up and broke the bread with the others, eating a
little and continuing to talk with them until leaving at
daybreak. 12 The locals took the young man home and
were very relieved that he was alive.

Sailing from Troias to Milaitos

13 We went ahead to the ship and
departed for Assos where it had
been arranged that we'd pick up Paulos because he wanted
to walk there. 14 So when we met him at Assos, he boarded
the ship and we all sailed on to Mitulainai. 15 After we left
Mitulainai, we were out from Kios the next day, in Samos
the day after that, and then the following day we arrived
at Milaitos. 16 Paulos had decided to sail past Efesos be-
cause he was hurrying to try to get to Yerushalem
(Jerusalem) for the Day of Pentecost so he didn't want to
spend time in Asia Minor.

Paulos's farewell to the Efesian elders

17 So while we were at Milaitos, he
sent a message to Efesos for the el-
ders of the assembly to come to him. 18 When they arrived,
he told them, "You all know that from the very first day
that I set foot in Asia Minor and for the entire time that I
was there 19 I humbly served the **master** even through
tears and trials when the Yehudim (Jews) plotted to de-
stroy me. 20 But I didn't shrink back from teaching you ev-
erything that would help you, whether I was teaching in
public or in individual homes. 21 I explained to both
Yehudim and Hellains (Greeks) how they needed to turn
their backs on their sins and towards **God** with faith in our
master Yeshua (Jesus; Grk. Yesus) the messiah.
22 However the **spirit** is now forcing me towards
Yerushalem (Jerusalem) even though I don't know what
will happen to me there. 23 I just know that recently in ev-
ery city, the holy **spirit** tells me that chains and hardships
are waiting for me. 24 But I've never regarded my own life
as being valuable—I only want to reach the end of my life
having served in the way that the **master Yeshua** in-
structed me to speak out the good message about **God's**
grace.
25 So you see, I know that all of you from here where I
passed through proclaiming God's kingdom, you will never
see me again. 26 That's why I'm declaring to all of you to-
day that I'm not guilty of your judgement 27 because I
didn't avoid telling you anything that I had from **God**. 28 So
now you elders look after your own lives and those of your
flock because the holy **spirit** chose you as overseers to
shepherd the assembly of **God's** people who he paid for
with his very own blood. 29 I'm aware that after I leave, vi-
cious wolves will come in amongst you and trying to steal
the flock. 30 Even some of you will rise up and teach a mes-
sage that's warped but which will draw some of the believ-
ers away to follow it, 31 so take great care. Remember that
for three years, I never stopped warning each of you along
with my tears 32 so now I'm leaving you all in **God's** hands
and with the message of his grace which is quite capable of
helping you grow to receive the inheritance that's for all
those who've been purified.
33 I never envied anyone's gold or silver or fancy clothes
34 and you yourselves know that I laboured with my own
hands to cover my expenses and for those with me. 35 Yes,
I showed you all that it's good to work and to take care of
the weaker ones and to remember the message of the **mas-
ter Yeshua** (Jesus; Grk. Yesus) when he said that it's better
to be a giver than a taker."
36 When he'd finished speaking, Paulos knelt down and
prayed with them all. 37 Everyone was sobbing as they
hugged and kissed him 38 because what he'd said about

110 **RV 20:1 · Note** As he'd already decided—see 19:21.

111 **RV 20:5 · Note** Luke (the writer) includes himself here.

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never seeing him again had really distressed them. Then they accompanied him to his ship.

Paulos goes to Yerushalem

21:1 When it was time for us to sail, we left them and sailed directly across to Kos before going on to Rodos the next day and then on to Patara. 2 From there we found a ship heading to Foinikai, so we boarded that and set off. 3 After sighting Kupros (Cyprus) and then leaving it behind on our left, we sailed on to Aram (Syria) and docked there at the port of Tsor (Tyre) where the ship had cargo to be unloaded. 4 We searched for the believers there and then stayed on with them for seven days. They were inspired by the **spirit** to tell Paulos not to go to Yerushalem (Jerusalem). 5 Once our time was up there and everyone knew that we were leaving, even the wives and children accompanied us out of the city to the port. We all knelt on the beach and prayed 6 before we continued on and boarded our ship and they went back to their own homes.

7 So we sailed from Tsor down to Ptolemais where we were able to greet the brothers and sisters and stay overnight with them. 8 The next day we continued on to Kaisareia and ended up in Filippos's (Philip's) house. He was one of the original seven men who had been given the responsibility of distributing aid—a preacher of the good message, and we stayed with him. 9 Filippos had four unmarried daughters still at home, and they shared messages from God. 10 Several days later a man named Agabos came from Yehudah (Judea). He too shared messages from God 11 and when he arrived, he picked up Paulos's belt and tied it around his own feet and hands, telling them that the holy **spirit** had told him that this is how the owner of the belt would be treated by the Jewish leaders in Yerushalem before they would then hand him over to the non-Jews to be dealt with.

12 When we heard this described, both we and the locals begged Paulos not to go to Yerushalem 13 but he answered, "Oh come on, what's all this weeping and carrying on that's breaking my heart? Actually I'm quite ready not only to be tied up, but even to be killed in Yerushalem as a testimony to the **master Yeshua** (Jesus; Grk. Yesus)."

14 When we saw that we couldn't change his mind, we didn't say anything else, figuring out that whatever the **master** wills for the situation would happen, 15 and so after these several days, we had gotten everything ready and started off for Yerushalem. 16 Some of the believers from Kaisareia accompanied us and led us to the home of a man named Mnason to stay—he was an older believer from Kupros (Cyprus).

Paulos visits Ya'akov and makes a vow

17 When we arrived at Yerushalem (Jerusalem), the brothers and sisters there happily welcomed us, 18 and the next day, we accompanied Paulos to go and see Ya'akov (James; Grk. Yakobos)[112] and the elders of the assembly there. 19 After greeting them, Paulos then described all the things that **God** had done among the non-Jews as he had served among them, 20 and when they'd heard all that they praised **God** and told Paulos, "Brother, you've noticed how many thousands of Yehudim (Jews) have believed in the messiah but they still strive to observe Mosheh's (Moses') laws. 21 But they've heard reports that you've been teaching the Yehudim that live outside our country that they don't have to obey what Mosheh wrote—telling them that they don't have to have their children circumcised and that they don't have to follow our Jewish customs. 22 What will happen now, because the leaders here will certainly hear that you have arrived? 23 So here's what we suggest that you do: Four of our men are making a public vow. 24 Why don't you join these four and join them in the purification ceremony at the temple and pay their expenses in getting your heads shaved. Then everyone will be able to see that it's false what they've heard about you, because you clearly still comply with Mosheh's instructions. 25 And as for the believers who are non-Jews, we've informed them of our recommendation that they should avoid anything that's been offered to an idol, avoid consuming blood and meat from strangled animals and birds, and avoid sexual immorality."

26 So the next day Paulos took the four men for the purification ceremony in the temple and there they announced the date when their vows would be fulfilled and their sacrifices made.

Paulos is captured inside the temple

27 When the seven days of the vow were almost over, some Yehudim (Jews) from the province of Asia Minor noticed Paulos in the temple. They stirred up the crowd and grabbed hold of him, 28 yelling out, "Men of Yisrael (Israel). Help us here. This is the man who's been teaching all around the world against Yisrael and against Mosheh's (Moses') law and against this temple. What's more he brought non-Jews here into the temple and so has defiled this holy place." 29 (They said this because they had previously seen Trofimos from Efesos in the city with Paulos and had assumed that he had brought him into the temple.)

30 So now the whole city was in an uproar, and the crowds rushed in, grabbed Paulos, and dragged him out of the temple and hurriedly closed the temple gates. 31 They were ready to kill Paulos, but the commander of the Romaios soldiers had heard that all Yerushalem (Jerusalem) was in an uproar. 32 Taking some soldiers and officers, he immediately ran down to the temple, and when the crowd saw the commander and the soldiers they stopped beating Paulos. 33 The commander came close and took hold of Paulos and ordered that he be tied up with a pair of chains while he tried to find out who he was and what he'd done wrong. 34 Various people in the crowd were shouting out different things, and not being able to make any sense of it because of all the commotion, the commander ordered that Paulos be taken into the barracks. 35 When they got to the stairs, the soldiers had to lift him up above their heads because of the frenzy of the crowd, 36 because most of the

112 **RV 21:18 · Note** Yacob is commonly (but wrongly) called James in most older English Bibles.

Readers' Version

people were following and shouting out, "Do away with him!"

Paulos's defence

37 As they were able to carry him into the fortress, Paulos called down to the commander, "Can I say something to you?"

"You speak Greek!", replied the commander. 38 "Aren't you the Mitsri (Egyptian) who stirred up a group of assassins a while back and led them out into the wilderness?"

39 "No, I'm a Yehudi (Jew) from Tarsos in Kilikia—a citizen of an important city," said Paulos. "But please, let me speak to these people."

40 The commander nodded, so the soldiers stood Paulos on the stairs where he gestured to the people. The crowd quietened down, and so Paulos spoke loudly in his Hebrew language:

22:1 "Men, brothers, and fathers, listen to what I have to say for myself." 2 When they heard him speaking Hebrew, they became even more quiet as he continued, 3 "I am a Yehudi who grew up in this very city to study under Gamliel. I've been raised according to every part of our ancestral law, working hard to obey **God** like all of you here today. 4 I used to persecute the followers of 'The Path' even to death—tying up both men and women and handing them over to the prisons 5 as the Chief Priest and all the council of elders can tell you. I took letters from them to our Jewish brothers in Damesek (Damascus) when I went so that I could arrest the ones there and bring them back here to Yerushalem (Jerusalem) to be punished.

Paulos explains about his conversion[113]

6 "But one time as I was travelling and getting close to Damesek (Damascus) by the middle of the day, suddenly a bright light from the sky began to flash around me 7 and I fell to the ground. I heard a voice asking me, 'Sha'ul (Saul; Grk. Saulos/Saul), Sha'ul, why are you persecuting me?' 8 'Who are you, master?' I answered. And the voice said, 'I am **Yeshua** (Jesus; Grk. Yesus)—the one from Nazaret that you are persecuting.' 9 The other people with me saw the light but didn't hear the voice that spoke to me. 10 Then I asked, 'What do I need to do, **master**?' 'Get up and continue into Damesek,' the **master** said. 'When you get there, you'll be told everything that you've been assigned to do.' 11 But I couldn't see anything because the brightness of the light had affected my eyes, so my companions had to lead me by hand into Damesek.

12 "In Damesek there was a man named Hananyah (Ananias; Grk. Hananias)—a non-Jew but who was respected by the Yehudim (Jews) there because he strove to obey Mosheh's (Moses') instructions about living. 13 Hananyah came to where I was and standing by me said, "Brother Sha'ul, receive your sight!" That very hour I was able to see again and look at him 14 and he said, 'The **god** of our ancestors has decided in advance to reveal his plans to you, and for you to see the sinless one—to hear him speaking 15 because he wants you to inform people everywhere what you've seen and heard. 16 So what else are you waiting for? Get up and wash away your sins by getting immersed in water as you request his forgiveness.'

The crowd riots when Paulos mentions preaching to non-Jews

17 "Then when I returned to Yerushalem (Jerusalem) and was praying in the temple, I fell into a trance 18 and saw the master telling me, 'Get out of Yerushalem in a hurry because they won't accept what you're teaching them about me.' 19 '**Master**,' I replied, 'they know that previously I was the one imprisoning and beating the people who believed in you, 20 and when Stefanos was killed after teaching about you, it was me standing there and cheering on the ones executing him as I held their coats for them.' 21 Then the master told me, 'Get going now because I'm sending you away to the non-Jews.' "

22 Until this point in his message, the crowd had been listening to Paulos, but now they started shouting, "Do away with this man! He doesn't deserve to live in this world!" 23 Then they yelled and threw some of their clothes down onto the ground and threw dust up into the air. 24 So the commander ordered Paulos to be brought inside into barracks and ordered that he be flogged and interrogated to determine what he'd done that would make the crowd react like that. 25 But as they strapped him down and stretched him out for the flogging, Paulos asked the centurion standing there, "It is legal for you to flog a Romaios citizen who hasn't even been tried?"

26 When he heard that, the centurion went to the commander and reported, "How are we going to handle this, because this man is a Romaios citizen?"

27 So the commander went in to where Paulos was and asked him, "Tell me the truth. Are you a Romaios citizen?"

"Yes I am," said Paulos.

28 "Yeah, and I paid a lot for mine as well," mocked the commander.

"Actually mine is through birth," Paulos responded.

29 At this point, the soldiers who were about to interrogate Paulos left the room, and even the commander was now afraid after learning that he'd had a Romaios citizen tied down to be flogged.

Paulos faces the Jewish council

30 The next day, the Romaios commander still wanted to know what was behind the anger of the Yehudim (Jews), so he had Paulos released from the cell, but brought him down to a room where he'd ordered the chief priests and the Jewish council to convene. Paulos was given a seat

23:1 and looking directly at the council members said, "Men, brothers, all my life I have lived before **God** as a good citizen and with a clean conscience." 2 But Hananyah (Ananias; Grk. Hananias) the chief priest commanded one of his companions to whack Paulos on the mouth. 3 "**God** will strike you," said Paulos, "you grand show-off. You've been brought here to judge me as someone who knows the law and yet you violate the law by commanding that I be hit in the face."

113 RV 22:6 · Parallel Acts 9:1-19; 26:12-18

Readers' Version

4 But the others standing there said, "Are you insulting
God's chief priest?"
5 "Brothers," said Paulos, "I didn't realise that he's the
chief priest, because the scriptures teach us not to speak
wrongly of our leaders."[114]
6 But then, knowing that the council consisted of some
from the sect of the Saddoukaios (Sadducees) and some
from the Farisaios' party, Paulos continued loudly, "Men,
brothers, like my father, I'm a member of the Farisaios and
I'm being tried today concerning the hope and the resur-
rection of the dead!"
7 Well, as soon as he said this, the council was split as the
Farisaios and the Saddoukaios started arguing. 8 (Sad-
doukaios say that the dead don't come back to life, and
there's no messengers and no spirits, but the Farisaios be-
lieve there is.) 9 So then there was a big kerfuffle because
some of the teachers of the law spoke up for the Farisaios
saying, "We don't see anything wrong with this man.
Maybe it was a spirit or one of God's messengers that
spoke to him."
10 But the Romaios commander was afraid that they
might tear Paulos apart in the big argument, so he called
for his soldiers to come down to uplift Paulos and return
him to the barracks.
11 The following night, the **master** appeared to Paulos
and told him, "Be brave because just like you testified
about me here in Yerushalem (Jerusalem), so too you'll tell
them about me in Romai."

The plan to kill Paulos

12 The next day, some of the
Yehudim (Jews) gathered informally
and pledged not to eat or drink until they'd killed Paulos.
13 There were more than forty of them in this conspiracy,
14 and they approached the chief priests and elders and
told them, "We've made an oath to taste nothing until
we've killed Paulos, otherwise we'll bring a curse on our-
selves. 15 So you guys assemble the council and report to
the commander so that he'll bring him down to you all as if
you need more information about his actions, and then
we'll have an opportunity to kill before he gets here.
16 But a nephew of Paulos had heard about this ambush
and went in to the barracks to inform Paulos. 17 Paulos
then called one of the Romaios centurions and told him to
take the young man to the commander because he had
something to tell him. 18 So the centurion took him to the
commander, explaining, "The prisoner Paulos, called me
and asked me to bring this young man to you because he
has something to report to you."
19 The commander took the young man by the hand and
led him into his private office and asked, "What do you
have to tell me?"
20 "The Yehudim (Jews) have decided to ask you," he said,
"that tomorrow you bring Paulos down to the council as if
they wanted to question him further. 21 But don't listen to
them because over forty of their men will be lying in wait
for him, and they've sworn not to eat or drink until they've
killed him. In fact, they're all set up already, just waiting
for your consent."
22 The commander told the young man not to tell anyone
else about the ambush and dismissed him.

Paulos is escorted away in the night

23 Then the commander called in
two of his centurions and ordered
them to prepare two-hundred soldiers to travel as far as
Kaisareia, supported by seventy mounted soldiers and
two-hundred more with spears. They were to be ready to
leave by 9pm, 24 along with a horse for Paulos to ride, and
were to get him safely to Governor Felix. 25 Then the com-
mander wrote a letter ready to take:
26 "Greetings to the most excellent Governor Felix from
Klaudios Lusias. 27 I'm writing to you about this man who
had been captured by the Yehudim (Jews) here and they
were about to kill him when I moved in with my soldiers
because he is a Romaios citizen. 28 I wanted to know what
they were accusing him of, so I took him down to their
council meeting, 29 but I discovered that it was just some
detail about their Jewish law and nothing that should re-
sult in death or imprisonment. 30 Then when I learnt that
they have a plot to try to ambush and kill him, I sent him
immediately to you, and I'll order his accusers to bring
their case before you."
31 So the soldiers carried out their instructions and took
Paulos as far as Antipatris during the night. 32 The next
morning the foot soldiers returned to the barracks, leaving
the mounted soldiers to take him on 33 to Kaisareia, where
they presented Paulos to the governor along with the let-
ter. 34 After reading the letter the governor asked Paulos
what province that he's from and found out that he was
from Kilikia. 35 Then he ordered Paulos to be kept under
guard in the prison in Herodes's (Herod's) palace until he
would hear from him in the future once his accusers got
there.

The Yehudim accuse Paulos before Governor Felix

24:1 Five days later, Hananyah (Ana-
nias; Grk. Hananias) the chief priest
arrived along with some elders and
an attorney named Tertullos, to bring the charges against
Paulos before Governor Felix. 2 Once he was called to
speak, Tertullos began his accusation of Paulos:
"We have seen peace under your rule and the helpful re-
forms that this nation has experienced through your pro-
vision, 3 most excellent Felix, and we gratefully welcome
everything you've done and everywhere you've done it.
4 But in order not to oblige you longer than necessary, in
your gentleness we request you to listen to our brief state-
ment. 5 This man here has been found to be a trouble-
maker, stirring up riots among the Yehudim (Jews)
throughout the inhabited world, and as a ring-leader of
the Nazoraios sect 6 he even attempted to profane the tem-
ple where we were able to arrest him. 7 ◘ 8 When you ex-
amine him yourself you'll discover all these things that
we're accusing him of." 9 The Yehudim who had come also
affirmed all the accusations.

114 **RV 23:5 · Cross-ref.** Exo 22:28.

Readers' Version

10 So the governor nodded for Paulos to speak and he started,

Paulos's defence against the accusations

"I happily defend myself today knowing that you have many years of experience ruling in this region. 11 You can quickly establish that it was less than twelve days ago that I arrived in Yerushalem (Jerusalem) to worship there. 12 They never found me in the temple arguing with anyone or stirring up the crowd, and nor was I doing that in the Jewish meeting halls or anywhere in the city 13 and so they can't provide evidence to you to support any of their accusations. 14 However, I must confess that I follow 'The Path' that they call a sect which serves the **God** of our ancestors and believes everything in Mosheh's (Moses') law as well as the writings of the prophets. 15 We put our trust in the same **God** that they themselves follow, and we all anticipate a resurrection of those who serve God and those who don't. 16 Because of this, I also strive to maintain a clean conscience in everything, before **God** and the people.

17 After several years away, I arrived in Yerushalem bringing offerings to help my own people and before God. 18 That was when they found me in the temple after going through the purification ceremony, and without either a crowd or a commotion around me. 19 But there were some Yehudim (Jews) from the province of Asia Minor who are the ones who should be appearing here before you, and they should be the ones accusing me if they could find anything against me. 20 Even these ones here now should explain what their council found me guilty of, 21 other than my calling out that I was being judged because I believe in the resurrection of the dead.

22 But Felix who was already familiar with followers of 'The Path', announced that the trial would be adjourned until Commander Lusias arrived when he would investigate further. 23 He ordered the centurion to keep Paulos confined, but under relaxed conditions and allowing any of his friends to bring him anything he needed.

24 However, several days later Felix returned there, this time with his wife Drusilla who was Jewish. He

Paulos speaks to the governor and his wife

sent for Paulos and listened to him explain about faith in **the messiah**. 25 But when the subject turned to righteousness and self-control and the coming judgement, Felix became very uncomfortable and told him, "That's enough for now. If I have time in the future, I'll send for you." 26 However he was also hoping that Paulos would give him money, so he often sent for him and spoke with him.

27 This went on for two years, until Felix was replaced as governor by Porkios Festos, but wanting to stay in the good books of the Yehudim (Jews), Felix left Paulos confined.

25:1 After Festos had been in the area for three days, he made the uphill trip from Kaisareia to

Tried yet again, Paulos appeals to Kaisar

Yerushalem (Jerusalem). 2 There the chief priests and the Jewish leaders repeated their case against Paulos, and they implored Festos, 3 asking as a special favour, that he would order Paulos to be sent to Yerushalem (because they wanted to ambush and kill him on the way). 4 But Festos replied that he'd keep Paulos in Kaisareia and he was heading back there soon, 5 so he told them, "Some of your leaders can go there with me, and if the man has done anything wrong, they can explain their accusations there."

6 After staying seven or eight days in Yerushalem, Festos and company travelled back to Kaisareia, and the next day he sat at the judge's bench and ordered that Paulos be brought in. 7 When he arrived, the Yehudim (Jews) who'd come from Yerushalem stood facing Paulos and presented many heavy charges which they weren't able to prove. 8 Paulos defended himself, stating that he hadn't sinned against any Jewish law or against the temple, nor against any Romaios law.

9 However, Festos wanted to be able to grant a favour to the Yehudim, so in response to Paulos he asked, "Are you willing to be returned to Yerushalem so that I can judge you about these things there?"

10 "I'm here facing Kaisar's representative," Paulos replied. "and it's quite appropriate for me to be judged here. I've done nothing wrong to these Yehudim as you can no doubt see for yourself. 11 If I had done anything wrong, anything worthy of the death sentence, then I'm ready to accept death. On the other hand, if none of their accusations are true, no one can hand me over to them. I appeal to Kaisar."

12 So Festos conferred with his legal counsel and answered, "Well, you've appealed to Kaisar so you'll go to Kaisar!"

13 Several days later, King Agrippas and his sister Bernike arrived in

King Agrippas wants to hear from Paulos

Kaisareia to meet Festos. 14 As they had planned to stay on for a few days, Festos mentioned about Paulos to the king, telling him, "There's a prisoner here that Felix left behind. 15 When I was in Yerushalem (Jerusalem), the chief priests and Jewish elders reported to me, wanting a conviction of this man. 16 I told them that it's not the Romaios way to convict someone until they've been able to face their accusers and make their defence against the accusations. 17 So as soon as they arrived here, on the very next day I sat on the judge's bench and ordered the man to be brought in 18 that they were accusing, but they didn't raise even one of the charges that I expected. 19 Instead they raised some issues about their own beliefs and about some dead person called **Yeshua** (Jesus; Grk. Yesus) that Paulos reckoned was still living. 20 I was puzzled about this debate and asked him if he wanted to be judged about these things in Yerushalem. 21 But Paulos appealed to be kept safe from them until he could face the emperor, so I ordered him to be kept in prison until I can send him to Romai."

22 "I'd quite like to hear him myself," Agrippas said.

"Well, tomorrow," replied Festos, "you'll be able to hear from him."

23 So the next day, King Agrippas and Bernike formally arrived with all their attendants and entered the audito-

Readers' Version

rium to greet the commanders and the prominent men of the city, and then Festos ordered for Paulos to be brought in. 24 Festos started, "King Agrippas and everyone present, observe the prisoner who a multitude of Yehudim (Jews) pleaded with me about both in Yerushalem and here, that he doesn't deserve to still be alive. 25 But I haven't discovered anything that he's done that's worthy of a death sentence, and since he himself appealed to the emperor, I judged that that's where he should be sent. 26 The problem is that I don't have any charge to write to my master and so I've brought the prisoner out in front of you so that after you examine him, I might have something I can write, 27 because it doesn't seem logical to me to transport a prisoner to Romai if there's no charges specified against him."

Paulos's defence before Festos and Agrippas

26:1 So then Agrippas told Paulos, "Okay, you can give your side now then."

So Paulos gestured with his hand and began:

2 "Concerning all the charges which have been brought against me by the Yehudim (Jews), King Agrippas, I consider myself fortunate 3 because you're an expert on Jewish customs and issues, so I ask you to listen to me patiently.

4 "All the Yehudim know about my early life, from my upbringing in my own country and then in Yerushalem (Jerusalem). 5 They also know, and could even testify to you if they would admit it, that I followed our religious laws very closely as a member of the Farisaios party. 6 Yet now I stand judged for believing in the same hope as our ancestors—that hope promised by our **God** 7 who we twelve tribes diligently serve day and night in order to obtain—the hope, your majesty, for which I'm being indicted. 8 So why do you all find it unbelievable that **God** can raise the dead?

9 "I too originally thought it necessary to do many things to oppose the cause **of** this **Yeshua** (Jesus; Grk. Yesus) from Nazaret. 10 So in Yerushalem I worked to have many of these innocent believers locked up in prison with the authority of the chief priests, or if they were to be killed, I would add my vote against them. 11 And in all the Jewish meeting halls, when I found believers I punished them and forced them to curse God and treated them with extreme anger, even travelling to further away towns.

Paulos tells about his commission

12 "So it was one time travelling to Damesek (Damascus) carrying permission letters from the chief priests 13 that in the middle of the day, your majesty, I saw a bright light from the sky—even brighter than the sun—and it shone on me and my companions. 14 All of us fell down to the ground and I heard a voice speaking to me in Hebrew saying, 'Sha'ul (Saul; Grk. Saulos/Saul), Sha'ul, why are you persecuting me? Life will be difficult for you if you resist me.'

15 'Who are you, master?', I asked.

"And the **master** responded, 'I am **Yeshua** (Jesus; Grk. Yesus), the one you're persecuting. 16 Now get up, because I let you see me in order to appoint you as my servant and my witness—to tell the people what you've seen and what you will be shown. 17 I will rescue you from your own people and from the non-Jews that I'm sending you out to, 18 to open their minds and for them to turn back from darkness to light and from Satan's power to **God**, so that they can be forgiven for their sins and receive an inheritance among the ones who've been made guiltless by their faith in me.'

Paulos tells about his ministry

19 "So then, King Agrippas, I couldn't disobey that vision 20 so I preached first to those in Damesek (Damascus) and then in Yerushalem (Jerusalem) and all of Yehudah (Judea), and then in the towns of the non-Jews. I preached about turning from their sins and turning back to **God**, and then actually living like people who had repented. 21 It was because of these things that the Yehudim (Jews) grabbed me in the temple and tried to do me in. 22 So it is that with **God's** help until this very day I have stood testifying to commoners and leaders, teaching nothing other than what Mosheh (Moses) and the prophets had already written that would happen— 23 that the **messiah** would come and suffer and as the first of the dead to come back to life, he is going to be proclaiming light to both Yehudim and non-Jews."

24 Then speaking about Paulos's defence, Governor Festos said, "Paulos, you're stark, raving mad! All your education has turned you into an idiot."

25 But Paulos said, "I haven't gone mad, most excellent Festos, but I'm speaking the truth in all seriousness. 26 The king knows what I'm talking about and that's why I'm speaking boldly, because none of these things were done in a corner and I'm sure that none of it has escaped his notice. 27 King Agrippas, do you believe what the prophets wrote? Yes, I'm sure you do."

28 But Agrippas answered Paulos, "Do you think you can talk me into becoming a follower of the messiah in just that short time?"

29 "I hope **to God**", said Paulos, "whether it takes a short time or a long time, that both you and the others listening today will become just like me except for these chains."

30 Then the king and the governor both stood, along with Bernike and the others sitting with them 31 and as they left they were saying to each other, "That man hasn't done anything deserving of death or imprisonment."

32 "Yes, he could have been set free," replied Agrippas, "if he hadn't appealed to Kaisar."

Paulos is escorted off overseas

27:1 So when it was considered the right season to sail to Italia, Paulos and some other prisoners were put under the guard of a centurion named Yulios (from the Augustan Regiment). 2 We all boarded on a ship from Adramuttainos that was about to sail to various places along the coast of Asia Minor. Aristarkos, a Makedonian man from Thessalonikai, was with us as we departed.

3 The next day we docked at Tsidon (Sidon) where Yulios very kindly allowed Paulos to visit some of his friends so they could provide for his needs. 4 When we left again, the ship stayed between Kupros (Cyprus) and the mainland be-

Readers' Version

cause of the unfavourable winds, 5 then after sailing past Kilikia and Pamfulia, we docked at Mura in the province of Lukia. 6 There the centurion found a ship from Alexandria that was sailing to Italia, so he boarded us on that.

7 After many days of slow and difficult sailing, we came alongside Knidos but the wind wasn't helpful to us, so we sailed across to Kraitai (Crete) and along the cape of Salmone. 8 We sailed along it with difficulty until we came to a place called 'Fair Havens' which was near the city of Lasaia.

9 A lot of time had now elapsed and the voyage was starting to become dangerous because we were already heading into winter. Paulos advised those in charge, 10 telling them, "Men, I perceive that we're going to encounter a lot of damage on this voyage, with loss not only of the cargo and the ship, but also our lives." 11 But the centurion was persuaded by the ship owner and the captain, rather than by what Paulos had said. 12 They realised that this harbour wasn't suitable to winter in, so the majority suggested leaving there with the expectation of being able to get to Kraitai to winter in the harbour at Foinix (which was open to both the southwest and the northwest).

The severe storm at sea

13 When a south wind started blowing gently, they thought they could make it, so they pulled in the anchor and sailed along close to Kraitai (Crete). 14 However, a short while later the wind turned to a violent north-easter which forced us out to sea. 15 The ship was driven by the wind and unable to tack to face into it, so the sailors gave up and just let it be driven. 16 As we passed a small island called Klaudai, we got a brief break and were able to resecure the lifeboat 17 and then bring it up on board. Then ropes were used to wrap around the ship in case it were to run aground into the shallows at Surtis and the gear was lowered,[115] allowing the wind to drive the ship along. 18 We were violently tossed around by the storm, and the next day the crew started lightening the ship by tipping some of the cargo overboard. 19 By the third day, the sailors themselves in desperation were even throwing some of the ship's gear overboard. 20 We didn't see either the sun or the stars for several more days—it wasn't a minor storm by any means—and by then any remaining hope that we had of staying alive disappeared 21 and no one had eaten or drunk much at all.

Then Paulos stood up in the middle of them and said, "Well, you should have listened to me after all and not left Kraitai, so now we have this damage and loss. 22 Nevertheless I think we can all cheer up because not a single life will be lost—only the ship— 23 because last night one of the messengers **of** the **God** that I serve came and stood beside me 24 and told me not to be afraid because I would indeed get to stand before Kaisar and that **God** has granted your lives to me as well. 25 So cheer up, fellows, because I'm certain that **God** will carry out what was told to me 26 even though we'll run aground onto an island first."

27 So it happened that in the middle of our fourteenth night of being blown across the Adrias Sea, the sailors suspected that we were nearing land. 28 They dropped a weighted line and measured the ocean depth at around 40 metres and then a bit later it was down to 30 metres. 29 Worrying that the ship might run aground on rough rocks, they threw out four anchors from the stern as they hoped that daylight would come quickly. 30 Then the sailors lowered the lifeboat as if planning to pull out some anchors from the bow, but really planning to desert the ship. 31 However Paulos told the centurion and the soldiers that if the sailors didn't remain with the ship, everybody couldn't be sure to be saved, 32 so the soldiers cut the ropes attaching the lifeboat and allowed it to run aground.

33 As they waited for the daylight, Paulos encouraged them all to eat something, saying, "Today is our fourteenth day and you've had nothing to eat. As we're waiting, 34 I urge you to eat something. This will help you to have strength because none of you are going to drown." 35 Having said that, he gave thanks **to God** in front of everyone, and breaking some bread, started eating it. 36 They all cheered up and also started eating. 37 There were two hundred and seventy-six of them on the ship, 38 and when they'd all eaten what they wanted, they lightened the ship more by throwing their wheat into the sea.

The ship runs aground

39 Once it became light, they saw that they were close to shore in a bay but didn't recognise the place. After some discussion, they decided to try to save the ship 40 so they cut away the anchors that were holding them in the sea and untied the rudder handles. Then raising the foresail, they let the wind blow them into the shore. 41 But they hit a bank with ocean on both sides of it and the ship ran aground. The bow of the ship was completely stuck but the stern was being broken up by the force of the ocean.

42 At this point the soldiers decided that they should kill the prisoners in case any of them decided to swim away and escape, 43 but the centurion wanted to keep Paulos safe so he vetoed that plan. He commanded those who could swim to jump off and swim in to shore, 44 and for the others to grab floating planks or something off the ship that would float, and so everyone got safely onto the beach.

On the island of Melitai

28:1 Once everyone was safe, we discovered that the island is called Melitai. 2 And the people there showed incredible kindness to us as they welcomed us and lit a fire, as it started raining again and was very cold. 3 However when Paulos was helping to pick up sticks and putting them on the fire, a viper was driven out by the heat and clamped its jaws down on his hand. 4 When the islanders saw the snake hanging from his hand they decided that he must be a murderer who had survived the shipwreck but now fate

115 **RV 27:17 · Note** It's not certain what was meant here—it might have meant lowering the sails further to catch less wind or even lowering the mast, or else letting out the sea anchor to help keep the back of the ship facing the wind.

Readers' Version

had finally decided his time was up. 5 However, Paulos just shook the snake off into the fire and wasn't harmed. 6 The locals were waiting for his arm to swell up or for him to fall down dead, but after a while when nothing happened they changed their minds and decided that instead, he must be a god.

7 The area that we had beached in belonged to the leader of the island named Poplios. He welcomed us and looked after us for three days, 8 but while we were there, his father got sick with dysentery and fever. Paulos went in and placing his hands on him, prayed for him and healed him. 9 As a result of that, anyone on the whole island who was sick came and was cured 10 and so the people brought us many gifts and when we left, they supplied us with provisions.

Sailing from Melitai to Romai

11 After three months we were able to leave on an Alexandrian ship that had wintered at the island. It was decorated with carvings of the twin 'gods'. 12 We stayed three days when we arrived at Surakousai 13 and then we sailed on to Raigion. The next day a south wind came so we sailed on to Potioloi 14 where we found some believers and they encouraged us to stay for seven days. Then we finally got to Romai. 15 The believers in Romai had heard about us, so they came to meet us at the Appios Market and the Three Taverns. Paulos was encouraged to see them and thanked **God**.

Paulos preaches in Romai

16 When we got into Romai proper, Paulos was allowed to live by himself, with just a soldier guarding him.

17 After three days, he called together the leaders of the Yehudim (Jews) in Romai, and when they'd all gathered he spoke to them, "Men, brothers, I have done nothing against my people or against our ancestral customs. I was taken prisoner in Yerushalem (Jerusalem) and handed over to the Romaios 18 who, after examining me, wanted to release me because I had done nothing worthy of execution. 19 But in defending myself against the Yehudim there, I felt compelled to appeal to Kaisar, although I myself had no complaint against the Yehudim. 20 So that was why I called for you and wanted to address you, because I am in chains for the sake of Yisrael's (Israel's) hope—the messiah."

21 "We haven't received any correspondence here about you," they answered. "Nor have any of our brothers from Yerushalem arrived here to report any crimes of yours. 22 But we would very much like to hear from you about your thinking, because we've certainly heard about this new sect because everyone is speaking out against it."

23 Then they set a day when they could visit him where he was staying and so that from morning to evening he could explain **about God's** kingdom and show them how Mosheh's (Moses') law and the prophets' writings spoke about **Yeshua** (Jesus; Grk. Yesus). 24 Afterwards some were persuaded while others didn't find it believable. 25 They argued back and forth, and as they were about to leave, Paulos shared this final message, "The holy **spirit** spoke rightly through Yeshayah (Isaiah) the prophet to your ancestors, saying:

26 Go to these people and tell them,
When you listen you will hear but not understand,
and when you look you will see but not perceive it.
27 Because these people's minds have become dull
and they can barely hear with their ears
and they shut their eyes,
just in case their eyes might actually see,
and their ears might actually hear,
and they might understand with their minds,
and turn back to me
and then I would heal them.[116]

28 So now let it be known to you all that the message of salvation from **God** has been sent out to non-Jews and they will listen."

29 ◘ 30 Paulos remained in his own rental accommodation in Romai for two whole years and welcomed everyone who went to see him, 31 telling them **about God's** kingdom and boldly teaching about the **master Yeshua** (Jesus; Grk. Yesus) without any hindrance.

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116 RV 28:26-27 · Cross-ref. Isa 6:9-10.