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.
Open English Translation · Translation draft v0.48.94 · https://OET.Bible
Copyright © 2010-2026 https://Freely-Given.org. CC BY-SA 4.0. https://creativecommons.org/licenses/by-sa/4.0/

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

---

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.

Readers' Version

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 in-
teracting 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, "**Mas-
ter**, you know everyone's inner thoughts, so re-
veal 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 ar-
rived, the believers met together in the same
room. 2 Suddenly there was a noise in 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 con-
fused because they heard the believers talking
in their own languages from around the world.
7 They were astounded and marveled, 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, Ma-
day (Media), Eylam, Mesopotamia, Yehudah
(Judea), Kappadokia, Pontos, Asia Minor, 10 Fru-
gia, 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 think-
ing, 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 vi-
sions, and your old men will have dreams from
God. 18 I'll pour my **spirit** out on my male and

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.
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

Readers' Version

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** re-
leased him from the agonies of death and
brought him back to life—death couldn't re-
strain 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 de-
cay. 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 wit-
nesses 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. Pet-
ros) 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 re-
ceive 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 mis-
sionaries, and building their relationships with
each other, and breaking bread and praying to-
gether.

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)

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.

Readers' Version

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

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.

Readers' Version

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 Avra-
ham, '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 be-
haviour."

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 Saddoukaios (Sad-
ducee) 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, includ-
ing Hanan (Annas; Grk. Hannas) the current
high priest and Kayafa (Caiaphas; Grk. Kaiafas)
and Yohan and Alexandros (Alexander). 7 After
having 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 (Is-
rael) should also know, that it was done under
the authority and name **of Yeshua the mes-
siah**. He was the man from Nazaret that you ex-
ecuted 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 defor-
mity. 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 How-
ever, 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 al-
lowed 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

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.

29 **RV 4:11 · Cross-ref.** Psa 118:22.

Readers' Version

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 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

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.

Readers' Version

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

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

Readers' Version

planning to do with these men. 36 A while back,
a man called Theudas became prominent, say-
ing 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 per-
suaded 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 af-
ter calling in the missionaries and having them
beaten, they commanded them not to speak us-
ing 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 mes-
sage about **Yeshua the messiah** in the temple
and in various homes.

Seven administrators appointed

6:1 However around
that time when the num-
ber of Yeshua-followers
were growing, some of the Greek converts
starting grumbling about the Jewish believers
because the Greek widows were being over-
looked in the daily sharing of food and money.
2 So the twelve missionaries assembled the be-
lievers together and told them, "We're 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 ap-
point 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), Proko-
ros, 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 amaz-
ing demonstrations of God's power among the
people. 9 But a group from the Freedmen Syna-
gogue 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 Ste-
fanos 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 say-
ing, "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 Ste-
fanos 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

Readers' Version

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 family[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 multi-

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.
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.

Readers' Version

plied 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 fa-
ther'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 retal-
iated 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 fol-
lowing day when he saw two of them quar-
relling, he tried to resolve the situation by say-
ing, 'Men, you're all brothers. Why are you in-
juring 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 ances-
tors—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 stand-
ing 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 wilder-
ness.[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

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.

Readers' Version

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 be-
cause we've got no idea what happened to that
Mosheh who led us out of Mitsrayim.'[72] 41 So to-
gether they made a calf as an idol to bring sac-
rifices to, and they were pleased with what
they'd achieved.[73] 42 But **God** turned and al-
lowed 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 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 ances-
tors in the wilderness—made to the pattern
that God had shown Mosheh.[75] 45 Our ancestors
then carried that tent into the land, having in-
herited 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 Shelo-
moh (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 uncircum-
cised 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 your-
selves 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 in-
side 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) stand-
ing 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 ac-
cusers 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.)

---

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.

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.

Readers' Version

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 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

81 RV 8:3 · Cross-ref. Acts 22:4-5; 26:9-11.

Readers' Version

(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.

---

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.

Readers' Version

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 pray-
ing 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 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 Immedi-
ately 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 some-
thing to eat to renew his strength.

Sha'ul starts preaching in Damesek

Then Sha'ul (Saul; Grk.
Saulos/Saul) stayed sev-
eral days with the believ-
ers in Damesek (Damascus). 20 He went straight
into the Jewish meeting halls and started pro-
claiming 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 low-
ered 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. Sau-
los/Saul) attempted to join in with the believ-
ers 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 (Damas-
cus) in the name and authority **of Yeshua**. 28 So
Sha'ul stayed connected with the believers, go-
ing in and out of Yerushalem and speaking
boldly in the name and authority of the **mas-
ter**. 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 encour-

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).

Readers' Version

agement 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 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 being 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 slaughter 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 treating 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 vision, 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 invited 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 reservations 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 suddenly 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 commanded 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 people,[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 message 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 oppressed 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 executed 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 authority."

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 Jewish 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 languages 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 water. 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

89 RV 10:34 · Cross-ref. Deu 10:17.

90 RV 10:39 · Cross-ref. Jhn 20:25.

Readers' Version

that non-Jews had also accepted **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 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

Readers' Version

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.

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 interrogated 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 garments 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

Readers' Version

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 Seleukeia 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. Saulos/Saul) because he wanted to hear **God's** message from them, **8** but the sorcerer opposed them and tried to prevent 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 companions 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 Pisidian 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 encouragement 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 Yisrael (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

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.

Readers' Version

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 everything I ask.'[97] **23** Then eventually a descendant of David arrived in Yisrael as promised—the saviour **Yeshua** (Jesus; Grk. Yesus). **24** Before he arrived Yohan-the-immerser had 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

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

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.

Readers' Version

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 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

103 **RV 13:47 · Cross-ref.** Isa 49:6.

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

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 out-
side 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 ful-
filled.

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 mis-
sionaries and the elders, and they explained
how **God** had used them. 5 But some of the be-
lievers 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 sepa-
rately 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) re-
sponded, "Men, brothers, listen to me.
14 Shim'on (Simon) Kefa has told us how **God**

105 RV 14:26 · Cross-ref. 13:3.

Readers' Version

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]

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 accompany 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 following commands: 29 you all must keep away from anything sacrificed to idols, from eating or drinking blood or strangled 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 Antiokeia, 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 Antiokeia, teaching them and preaching the good message along with many others.

Paulos and Barnabas go separate ways

36 After a few days, Paulos suggested 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 disagreement 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 believers. 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 believer named Timotheos lived. His mother was a Jewish believer, but his father was Greek. 2 The be-

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

lievers in Lustra and Ikonion spoke well of Timotheos 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 father 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 region, after the holy **spirit** prevented them from proclaiming 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, concluding 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 Neapolis the following day. 12 From there we continued on to Filippou (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 outside the city gate where we thought people might be praying, and we spoke to the women who had met there. 14 One of them was Ludia from Thuateira who was a seller of purple 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 household were all ceremonially immersed, and then she requested, "If you all consider me to be faithful to the **master**, 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 marketplace. 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

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.

Readers' Version

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 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 without knowing it, you already worship this **God** that I'm going 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 ignorance in the past, but now he's informing everyone and requiring them to repent 31 because he's set a date for when he's going to be fairly judging the world. He's already appointed 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 Makedonia, Paulos was able to devote his full time to the message—demonstrating to the Yehudim that **Yeshua** (Jesus; Grk. Yesus) is the promised **messiah**. 6 But when they opposed 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

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

Readers' Version

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 going against the law by persuading people to be worshipping 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 tribunal, 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 towards 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 continuing on to Antiokeia. 23 He stayed there for some time before travelling through the regions of Galatia and Frugia strengthening the faith of the believers through his teaching.

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) listened 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 re-

109 RV 18:25 · Cross-ref. 2:1-4.

pentance 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

Readers' Version

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 unquestionable, it makes sense for everyone to calm down and not do anything reckless. 37 These men that you presented 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 believers, and after greeting and encouraging them, he left Efesos to go to Makedonia.[110] 2 As he travelled through the districts, he challenged the people there with a lot of messages, until he eventually arrived 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, Aristarkos and Sekundos from Thessalonikai, Gaios from Derbai, 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 Filippou (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 upper 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 because he was hurrying to try to get to

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

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

Readers' Version

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 elders 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 destroy me. 20 But I didn't shrink back from teaching you everything 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 every 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** instructed 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 today 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, vicious wolves will come in amongst you and trying to steal the flock. 30 Even some of you will rise up and teach a message that's warped but which will draw some of the believers 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 **master 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 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

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

Readers' Version

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 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.'

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

Readers' Version

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."

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 resurrection of the dead!"

7 Well, as soon as he said this, the council was split as the Farisaios and the Saddoukaios started arguing. 8 (Saddoukaios say that the dead don't come back to life, and there's no messengers and no spirits, but the Farisaios believe 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

114 RV 23:5 · Cross-ref. Exo 22:28.

Readers' Version

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 ourselves. 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 commander 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 result 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 letter. 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 (Ananias; 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 accusa-

Readers' Version

tion of Paulos:

"We have seen peace under your rule and the helpful reforms that this nation has experienced through your provision, **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 statement. **5** This man here has been found to be a troublemaker, 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 temple where we were able to arrest him. **7** ◘ **8** When you examine 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.

Paulos's defence against the accusations

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

"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.

Paulos speaks to the governor and his wife

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

Tried yet again, Paulos appeals to Kaisar

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

King Agrippas wants to hear from Paulos

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

Readers' Version

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

Readers' Version

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 because 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

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

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 day-
light would come quickly. 30 Then the sailors
lowered the lifeboat as if planning to pull out
some anchors from the bow, but really plan-
ning 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 en-
couraged 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 hun-
dred 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 an-
chors 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 ve-
toed 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 some-
thing off the ship that would float, and so ev-
eryone 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 Pau-
los 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 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 de-
cided 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

Readers' Version

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.

ACT · OET-RV v0.4.3

Text preprocessed by script v1.1.0, then PDF produced by SILE v0.15.12-0938a45-flake
https://Freely-Given.org/OBD/OET/byDoc/ACT.htm#Top

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