ACTS
[OF THE SENT-OFF FOLKS]

CHAPTER 1

1. **Indeed, I made** (did; composed) **the first account** (word; narrative; message; laid out and arranged collection of thoughts, ideas, expressions and statements; logos), **O Theophilus** (or: O friend and lover of God; or: O man loved of God), **concerning everything** (or: about all the things) **which Jesus both began to continuously do** (or: started to progressively make or construct) **and to habitually and progressively teach,**
2. **until a** (or: [the]) **day in which He was taken** (or: received) **back up again, after – through a set-apart Breath-effect** (or: [the] Holy Spirit) **– imparting the goal within the folks sent off with a mission** (giving the end in view to the emissaries; investing mature directives for the commissioned representatives), **whom He selected** (picked out and chose) **for Himself,**
3. **to whom also – within many fixed marks of substantial and certain proof – He presented Himself** (or: among whom He placed Himself alongside) **still living** (or: continuing alive) **after the [situation causing] Him to suffer, from time to time repeatedly appearing to, and being seen by, them at intervals throughout [a period of] forty days, and continuously saying things concerning God's reign and sovereign activities** (or: and progressively laying out thoughts about the kingdom and realm of God, as well as the ruling influence, which is God).

4. **And so, being repeatedly collected together to the assembled crowd, and periodically eating with them, He at one point passed along the message to them to not be presently separated** (or: caused to depart) **from Jerusalem, but rather, to continue remaining with regard to, and waiting around for, the Father's promise** (or: the promise, the source of which is the Father; or, as a genitive of apposition: the promise which is the Father), **"Which you people heard Him repeatedly saying through My mouth** [reading with D*; other MSS: "Which you folks heard from Me],
5. **"because John, indeed, immersed** (or: baptized) **in water, but you, yourselves, will be immersed within the midst of [the] Holy Spirit**
(or: dipped into the midst of to the point of being saturated in a set-apart Breath-effect; baptized in a holy attitude; immersed in a union with a sacred wind; [D* adds: which, also, you are presently about to continuously receive]), **after not many [of] these days** [D* adds: – until Pentecost]**."**

6. **So then these folks, coming together, indeed kept on asking Him, one after another saying, "Lord** (or: Master), **are You in this time progressively moving the kingdom away from where it has been put down** (or: off its established position and away from the current situation and condition) **and now restoring the sovereignty** (or: reign) **to** (or: in; for) **Israel?"**
7. **So He said to them, "At this point it is not yours** (or: it does not pertain to you) **to personally know times or seasons** (or: periods or situations) **which the Father put within His own authority** (or: places in His own jurisdiction and privilege).

8. **"Nevertheless, you folks will receive power and will take to yourselves ability [at, or with, the] coming of the Set-apart Breath-effect** (the Holy Spirit) **upon you folks – and you will be My witnesses** (those who testify and give evidence of what they have seen and experienced; and later: martyrs; = you will tell about Me), **both within Jerusalem and within all Judea and Samaria... even as far as [the] end of the Land** (or: the extremity and farthest point of the earth)**."**

9. **Then, after saying these things – during their continued looking and uninterrupted seeing – He was suddenly lifted up, and a cloud from underneath [Him] took and received Him... away from their eyes.**
10. **Next, as they were continuing in staring intently, straining and stretching with a fixed gaze, into the sky** (or: the atmosphere; heaven) **during His progressively going on His way, and now look and consider! – two adult men** (males of the human race; or: husbands) **had taken a position and now stand beside them in bright white garments,**
11. **who also said, "Men! Galileans! Why do you stand continuously looking into the sky** (or: the atmosphere; heaven)**? This Jesus – the One being taken** (or: received) **back up away from you folks, into the atmosphere** (or: the sky; heaven) **– will thus be coming, [in the] manner [in] which you gaze at Him progressively going His way into the atmosphere** (or: will in this way be continuing to go, [by] which [in] turning, you watched Him continue journeying into the heaven)**."**

12. **At that time they returned into Jerusalem from [the] mountain being normally called The Olive Grove** (or: Olivet; or: = the Mount of Olives) **– which is near Jerusalem – having a journey** (or: path [to travel]) **which corresponded to a sabbath's [allowable distance** (= 2000 yards, just over a mile)**].**
13. **And so when they entered [the city], they went up into the upstairs room where they were residing** (or: continuing to stay) **– both Peter and John, as well as Jacob** (James) **and Andrew, Philip and Thomas, Bartholomew and Matthew, Jacob** (James) **Ben-Alphaeus and Simon the Zealot, also Judah** (Judas) **Ben-Jacob** (or: [son] of James).
14. **All these men were continuing to be carrying on forward with strength and with the same passion and temperament constantly persisting in the prayer – together with [the] women, as well as Mary** [other MSS: Mariam], **the mother of Jesus, and with His brothers** (siblings).

15. **Later during these days, after rising** (or: standing) **up within the midst of the brothers** (= the assembled brotherhood [that was upstairs]) **– now there was a group at the same [place] of about one hundred and twenty names** (= people; [note: these were probably outside; further: in Jewish local government, at least 120 persons were needed to constitute a council]), **Peter said,**
16. **"Men! Brothers! It was continuing binding and necessary for the Scripture to be fulfilled in which the Holy Spirit** (or: the Set-apart Breath-effect) **foretold** (or: spoke in advance) **through the mouth of David, concerning** (or: about) **Judah** (or: Judas) **– the one coming to be a guide for** (or: to) **the folks seizing and arresting Jesus –**

17. **"because he was one having been actually numbered** (or: counted down; = enrolled and assigned) **among us** (or: within our [group]) **and thus he obtained by lot the allotted portion** (or: share) **of this attending service."**
18. **– This man, indeed therefore, acquired a small parcel of ground** (a farm; an estate; a freehold: a place not subject to allotment which could be bought or sold) **from out of wages of injustice** (that which is contrary to solidarity and the Way pointed out; inequity; unfairness), **and so, having come to be flat on his face** (prostrate), **[his] heart** (the core of his being in the midst of him) **broke and his deep feeling and affections were poured forth** (or, literally: mid-section ruptured and all his intestines were poured out).
19. **And it came to be known to** (or: by) **all those normally inhabiting Jerusalem, so that small parcel of ground** (freehold) **came to be called "Akeldama." In their language** (or: dialect [of Aramaic]) **this is "a bloody piece of ground** (or: Field or Freehold of Blood)**" –**
20. **"You see," [continued Peter], "it has been** (or: it stands) **written within [the] Book** (or: scroll) **of Psalms,**

> **'Let his encampment** (unroofed place where he spends the night; or: sheepfold; unwalled village; homestead) **at once come to be desolate** (abandoned and lonely; a desert), **and let there not continue being the permanent resident with it,'** [Ps. 69:25]

also,

> **'Let a different person take** (or: receive) **his function of visitation and supervision** (or: of keeping an eye fixed on a distant object or goal; of a watcher who takes note of a situation and provides care).**'** [Ps. 109:8]

21. **"Therefore, it continues binding and necessary that of those adult men coming together to us and assembling with us during all the time in which the Lord** (or: Master) **Jesus entered upon our [situation], and then exited** (or: came in and went out [among] us) **–**
22. **"beginning from the immersion originated by John** (or: John's baptism) **until the day in which He was taken back up** (or: received again), **away from us – one of these is to become a witness** (one who gives testimony and presents evidence) **together with us, in regard to His resurrection."**

23. **And so they set** (or: placed; = nominated) **two men: Joseph, the one normally being called Bar-Sabba – who was surnamed Justus, and Matthias.**
24. **Then, in praying, they said, "You, O Lord** (Master; or: = [Yahweh]) **– Knower and One experiencing the hearts of all men, raise up to point out** (or: exhibit and indicate) **one from these two men, whom You picked out and chose for Yourself**
25. **"to receive** (or: take in hand) **the place** [other MSS: lot] **pertaining to** (or: of) **this attending service of dispensing and sending-forth** (or: releasing on expedition) **– from which Judah** (or: Judas) **stepped aside, to journey into his own place."**

26. **So then they gave lots for** (or: on; to; among) **them** [D* and other MSS: they gave their lots], **and the lot fell upon Matthias. Then** (or: And so) **he was voted on by**

placing pebbles down together, and thus was jointly numbered and reckoned with (= being a part of) **the eleven sent-forth folks.**

CHAPTER 2

1. **Later, during the progression for the day of Pentecost** (= Feast of the harvest; = the Festival of Weeks) **to be filled together unto its full measure, they were all in the same place, at the same time, [and focused] on the same thing.**
2. **Then suddenly and unexpectedly there came to be** (or: was birthed) **from out of the midst of the sky** (or: atmosphere; heaven) **a roaring noise** (or: sound) **as of a continued rushing and driving of a violent wind** (or: exactly like a continual carrying of a forcible breath), **and it filled** (pervaded; permeated; saturated) **the whole house where they were sitting.**
3. **Then progressively dividing and self-distributing tongues – as if of fire – were seen by them, and He** (or: it; or: [one]) **sat down upon each one of them.**
4. **And then they all were filled with [the] Consecrated Breath-effect** (or: [the] Holy Spirit; or: a set-apart attitude), **and they started** (or: began) **to continuously** (or: repeatedly) **speak in different tongues** (= languages) **– accordingly and correspondingly as the Breath-effect** (or: the Spirit) **kept on giving** (or: granting) **to them to be continuously** (or: intermittently) **uttering loudly and clearly.**

5. **Now there were Jews permanently residing** (continuously housed-down; or, perhaps: staying) **in Jerusalem – well-received adult men who take hold well [on things]** (or: pious, reverent and circumspect adult males; or: cautious husbands) **from every nation and ethnic group under the sky** (or: heaven).
6. **But upon the occurring of this sound, the multitude came together and were mingled with perplexity, bewilderment and confusion – because each one of them kept on listening and heard [the disciples] continually** (or: repeatedly) **speaking in his own language and dialect.**
7. **So they all began being put out of place** (or: set out of themselves) **with amazement, and continued being caused to wonder with admiration and astonishment – one after another saying, "Look, and think about it** (or: See here)**! All these folks who are presently speaking are Galileans, are they not?**
8. **"And so how are we ourselves now hearing – each one of us – in his own language and dialect, [the one] in which we were born?**
9. **"[There are] Parthians, Medes and Elamites** [= portions of the Persian empire]; **even folks presently dwelling in Mesopotamia... both Judea, as well as Cappadocia... Pontus, as well as Asia** [= principally the kingdom of Pergamus, including Lydia, Mysia, Caria and Phrygia],
10. **"both Phrygia and Pamphylia; Egypt and the parts of Libya which is down toward Cyrene, as well as the temporary residents from Rome** (or: the repatriated Romans); **both Jews and proselytes** (converts to Judaism), **Cretans and Arabians** (or: Arabs) **–**
11. **"we continue hearing their speaking the magnificent things of God** (or: God's great deeds) **in our own tongues** (= languages)**!"**

12. **So they all continued being put out of place** (or: set out of themselves) **with amazement and were bewildered** (or: perplexed), **[some] saying one to another, "What is this now purposing** (or: intending; resolving) **to be?"**
13. **Yet folks of a different class, while thoroughly joking, jesting and taunting, began to say, "They are folks having been filled full** (glutted; tanked; are brimful) **of sweet wine** (or: musk)**."**
14. **So Peter, having stood together with the eleven, raised his voice** [D* adds: first] **and uttered loudly and clearly to them, "Men! Jews!** (or: Men of Judea!) **– and all those presently residing in Jerusalem! Let this be known to you folks, and let my declarations at once sink in your ears** (= listen carefully to me)**!**
15. **"For these folks are not being drunk, as you folks are presently undertaking to suppose, for you see it is the third hour of the day.**
16. **"On the contrary, this is the thing** [oracle; prophecy] **having been spoken through the prophet** (one who had light ahead of time and spoke before folks) **Joel,**
17. **'And so it will be** (or: shall exist) **within** (or: during) **the last days,' – God is now saying – 'I will pour** (or: diffuse; shed) **from out of the midst of My Breath-effect** (Spirit) **upon all flesh** (= humans, people) **and then your sons and your daughters will be prophesying, and your youths** (older boys; young men) **will see sights** (or: visions), **and your old men** (or: elders) **will be dreaming dreams.**
18. **'In fact, I will pour from out of the midst of My Breath-effect** (or: diffuse from My Spirit) **even upon My slaves – both men and women – and they, too, will prophesy** (speak light ahead of time and before people).
19. **'Then I will give miracles** (wonders; omens; portents) **within the sky** (or: atmosphere; heaven) **above, and signs upon the land** (or: earth**) below – blood and fire and vapor [pillars] of smoke** (or: a mist composed of smoke; [note: these three are a figure to illustrate bloodshed and destruction on earth]);
20. **'the sun will be converted into darkness** (or: twisted with [itself, and move] into darkness) **and the moon into blood – before the great and fully-apparent day of [the] Lord** [= Yahweh] **is to come in full and clear light.**
21. **'Then it will be** (or: exist**) [that] everyone – whoever can** (or: may in any single situation) **call upon the Name of [the] Lord** [= Yahweh's name]**! – will be rescued** (or: kept safe; healed and restored to wholeness; delivered; saved)**.'** [Joel 2:28-32]

22. **"Men! Israelites!** (or: Men of Israel!) **Continue listening and hear these words! Jesus the Nazarene, a mature Man having been fully pointed out unto you and continuing publicly exhibited and demonstrated [to be] from God** [D* reads: proved unto us, after testing and examination, and thus approved, from God] **– in powers and by abilities, together with miracles** (wonders; omens; portents) **and signs which God did and performs through Him within your midst – just as you yourselves have seen, and thus are aware and know.**
23. **"This Man, given up out of the midst in and by the specific, determined, bounded** (limited) **plan** (intended purpose, design and counsel) **and foreknowledge** (intimate knowledge which was experienced beforehand) **of God** (or: whose source and character was God; or: which pertained to and was God), **you folks, through the hand**

(= agency) **of people not bound by the Law** (= folks without knowledge of and not living in accordance to the Torah), **took up and assassinated by fastening [Him] to [an execution stake** (or: a cross)**],**
24. **"Whom God resurrected** (raised up; caused to stand back up again), **after loosing** (untying; = releasing and freeing from) **the birth-pangs** (or: -throes) **of the death** (or: the Death; [or, with D and other witnesses: after destroying the cords of the Unseen {Hades}]) **– corresponding to the fact that it was not possible for Him to be held fast by it** (or: it was not continuing to be powerful or capable for Him to be possessed under its strength).
25. **"You see David is constantly laying out words [that lead] into Him:**
'I was continuously foreseeing the Lord in my sight, through everything (or: I habitually held [Yahweh] in sight, before my eyes, in the course of all things; or: I was previously seeing the Lord, before me and in my presence continually), **because He is** (or: continuously exists) **at my right hand – to the end that I can** (or: may; should) **not be shaken** (or: caused to waver or totter; agitated).
26. **'Through** (or: Because of) **this, my heart was made cheerful, glad and in a healthy frame of mind, and then my tongue was constantly expressing extreme joy! Now still, even my flesh** (= natural existence) **will be pitching a tent and residing upon expectation** (or: hope),
27. **'because** (or: that**) You will not be leaving my soul** (my interior self; my existential life) **down in,** (or: abandon me into) **[the] Unseen** (or: Hades, the unseen abode of the dead), **neither will You give Your loyal one** (a person sanctioned by God's law, and by nature; a pious and devout person) **to see** (= experience) **corruption** (thorough ruin, rot and decay).
28. **'By intimate experience You make paths of life known to me** (or: You personally made known to me [the] Life's ways; roads which are life); **with Your face You will be filling me with gladness, cheer, euphoria and a healthy frame of mind – a disposition of well-being.'** [Ps. 16:8-11]

29. **"Men! Brothers! Allow me to say to you folks, with freeness of speech and with outspoken frankness and boldness, concerning the patriarch David – that he both came to [his] end and was buried, and his memorial tomb is among us until this day.**
30. **"Being inherently a prophet** (one who had light ahead of time), **however, and thus seeing and knowing with perception that God swore and affirms to him with an oath to at some point seat [One] upon his throne [that is] from out of [the] fruit of his loins** (reproductive organs),
31. **"seeing and perceiving beforehand, he spoke concerning the resurrection of the Christ, that He was neither left down within the midst, in** (or: [sinking] into) **the Unseen** (or: Hades [= sheol]; the realm or abode of the dead), **nor did His flesh** (= body) **see** (= experience) **corruption or decay.**
32. **"God resurrected** (raised; made to stand back up again) **this Jesus – of which and of Whom we are all witnesses** (folks who saw what happened and who now give evidence and testimony)**!**
33. **"Being, then, lifted up high by the right hand of God, and exalted to, and thus being at, God's right hand, as well as receiving the promise of the Set-apart**

Breath-effect (or: the promise which comes from the Holy Spirit; or: the promise which is the Sacred Spirit) **at the side of, and from, the Father, He poured out this which you folks are now both continuously seeing** (or: observing) **and keep on hearing.**
34. **"For you see, David did not climb up** (or: it [was not] David [who] ascended) **into the heavens** (or: skies; atmospheres), **yet he himself continues laying it out and saying,**

'The Lord [= Yahweh] **said** (or: says) **to my Lord** (or: my Master),
"Continue seating Yourself at My right [hand; plural: = positions of power, honor and authority],

35. **"until I may place** (put; set) **Your enemies** (folks hostile to You) **[as] a footstool for Your feet."'** [Ps. 110:1]

36. **"Therefore, let all [the] house of Israel, for a certainty and without slipping or tripping, come to progressively know by intimate experience that God made and creates Him [to be] both* Lord** (Master; Owner) **and Christ** ([the] Anointed One) **– this Jesus, whom you folks put to death on a stake** (crucified)**!"**

[*note: "both" omitted by *p*91]

37. **Now, upon hearing [this], they were pierced down to the heart** (the core of their being), **and so said to Peter and the rest of the commissioned and sent-forth folks** (or: emissaries), **"Men... brothers, what can or should we do?"**
38. **So Peter at once affirms to them, "At once change your way of thinking** (your frame of mind and point of view; [by customary use this implies: and return to Yahweh]). **Then at once let each one of you folks be immersed** (baptized) **within the Name** (= in union with the identity, the character, the authority) **of Jesus Christ** (or: [the] Anointed Jesus) **– into the midst of a release and sending away, a divorce and an abandonment, a cancellation and a forgiveness: of your failures, your mistakes, your times of missing the target, your errors, and your sins – and then you will be receiving and taking in hand the free gift** (the gratuity) **of the Set-apart Breath-effect** (or: which is the Holy Spirit; or: which has its source in and the character of the Set-apart Spirit).
39. **"For you see, the promise is** (continuously exists being) **to and for** (and in?) **you folks, as well as to** (for; in?) **your children – even to and for** (and in?) **all people: to and for** (and in?) **the folks [being] a long way off – whosoever [the] Lord** [= Yahweh] **our God can call to Himself!"**

40. **Besides [this], he gave full testimony, completely laying out the facts of the case, with different thoughts and ideas, and by many more words. Then he kept on calling one after another to his side, repeatedly urging, encouraging and admonishing them, while saying, "You folks can be rescued and kept safe, away from this generation which has become warped and crooked from drying out** (or, as an imperative: Be restored to health and wholeness – be at once saved – as you are separated from this perverse generation)**!"**
41. **Therefore the people who indeed, as it were with their hands, took away and fully received, welcomed and embraced his word** (his idea; his message) **were at some point immersed** (baptized). **And so on** (or: during) **that day about three**

thousand souls (= people) **were added** [to the group and community] (or: were placed and set toward [the goal]).
42. **So they were continuing strongly focused toward and persevering in and by, while devoting themselves to, the teaching of the sent-forth folks** (the emissaries; the representatives) **and to common sharing, partnering, contributing and participation in the breaking of the loaves of bread** (= eating meals), **as well as to, in and by the thoughts, words and deeds that were focused toward goodness, ease and wellbeing** (or: prayers).

43. **Now reverence, awe, respect and fear began to be birthed in every soul** (or: continued coming to be on every person), **and many miracles** (or: portents; omens) **and signs began occurring through the sent-forth folks** (the emissaries; the representatives).
44. **So all the folks continuing in trusting and believing were at the same [place], and they continued having and holding all things in common and with joint-participation** (in a fellowship of partnership).
45. **Furthermore, they began, and from time to time continued, selling** (disposing of) **the possessions and acquisitions, as well at the properties and things that support their existence, and then were thoroughly dividing and distributing them to everyone – in correspondence to anyone who would continue having a need.**

46. **Not only daily continuing strongly focused and persevering while devoting themselves in like passion and with one accord within the Temple courts and grounds, but also regularly breaking bread** (= having meals) **from house to house** (or: home by home; or: in accord with [their] homes), **they were sharing and partaking together of food** (nourishment) **in the midst of great rejoicing and with the evenness and smoothness of a heart without a stone,**
47. **constantly praising God and habitually having grace facing, and holding favor toward, the whole People. Now the Lord** [= Christ or Yahweh] **kept on adding and placing toward [the goal] the folks being from day to day rescued** (saved; delivered; made whole; restored to their original state and condition), **at the same [place and time]** [other MSS add: within the called-out community].

CHAPTER 3

1. **Now during those days Peter and John – as was their habit – were progressively walking up** [i.e., ascending the terraces] **unto the Temple courts and grounds in the afternoon, as it was coming upon the hour of the prayer** [note: the time of the evening sacrifice and the prayer which accompanied the offering of incense; there were three hours of prayer: the third, the sixth, the ninth], **the ninth** (three o'clock).
2. **And now a certain adult man, being inherently lame** (or: crippled) **from out of his mother's womb** (= since birth), **was in the process of being carried, whom they were in the habit of daily placing near and facing toward the gate** (entrance) **of the Temple courts – the one normally being called "Beautiful"**
(or: Timely [from the noun: hour]; Seasonable; Lovely [note: the term is used figuratively of a virgin ready for marriage; the entrance is elsewhere called the

Gate of Nicanor; an external gate leading into the court of the Gentiles]) **– in order to continue asking for an act of mercy** (= to beg for alms) **at the side of the folks normally going their way into the Temple grounds and courts,**
3. **who, upon catching sight of Peter and John being about to be entering into the Temple complex, began requesting to receive a gift of mercy** (alms) **[from them].**
4. **So Peter, together with John, staring intently into him, said, "Look into us!"**
5. **Now the man began holding [his] attention on them, progressively anticipating to at once receiving** (or: take) **something from them.**

6. **However, Peter said, "Silver and gold [coin] is not normally a subsistence for me** (or: is not a possession with me), **yet what I do continuously have, this I am presently giving to you: Within, and in union with, the Name of Jesus Christ the Nazarene, start walking, and then keep on walking about** (around)**!"**
7. **And so, taking a firm grasp on him by [his] right hand, he raised him up. Now instantly and with usefulness the bases of his feet** (the part directly under his legs) **and the ankle bones were made firm with strength, and were given stability.**
8. **Then, after repeatedly leaping forth, he stood a moment, then began walking around. Next, together with them, he entered into the Temple courts – constantly walking around and leaping and praising God!**

9. **And so all the people saw him continuously walking around and praising God.**
10. **Now they began to recognize him, and were fully perceiving that this man was the one customarily sitting for gifts of mercy** (alms) **at the Beautiful Gate of the Temple complex – and they were filled with wondered astonishment and ecstasy, being internally put out of their normal position of understanding things – upon the thing having stepped together with him** (= at what had happened to him).

11. [conflated with D:] **So as Peter and John proceeded going out, and with his continued going out with them, clinging** (firmly holding fast) **to Peter and John, the entire [crowd of] people – overawed and out of their wits – ran together to them at the portico** (or: porch) **normally called Solomon's Colonnade** [note: built on a remnant of the ancient Temple].
12. **Now Peter, upon seeing [this], gave a decided reply to the people: "Men! Israelites!** (or: Men of Israel!) **Why do you folks continue amazed with wonder upon this [occurrence; or: man]? Or, why do you continue staring and gazing intently at us – as if by our own power and ability or godliness** (religiousness; devoutness; piety) **[we] had been making him to be walking around?**
13. **"The God of Abraham, of Isaac and of Jacob – the God of our fathers – brought glory** (a manifestation which calls forth praise) **and a good reputation to His Servant** (or: Boy), **Jesus, Whom indeed you folks turned over** (gave aside; [D adds: unto judgment]) **and renounced** (or: disown; denied) **before Pilate's face – [he] having decided to be releasing that One!**
14. **"But then you yourselves renounced** (disowned; denied) **the set-apart and fair Person** (the holy and just One Who personified the Way pointed out; the consecrated and rightwised One), **and instead you demanded for yourselves an adult man [who is] a murderer – to be at once graciously surrendered to you, as a favor.**

15. **"So you folks killed-off the Inaugurator of the Life** (or: Life's Originator; the Author, Founder, Leader, Prince and Initiator of the Life) **– Whom God raised up out from among the midst of dead folks, of which and of Whom we ourselves are witnesses, and continue being both evidence and testimony.**
16. **"Consequently, by the faith** (and: in the trust; with the loyalty and reliability) **of** (or: which has its source in) **His Name, His Name at once made this person firm, solid and stable – whom you now continue watching and gazing at, and have seen so thus know – and the faith, trust, loyalty and faithfulness that [is] through and by means of Him both gave and gives to him the entire allotment of whole and complete soundness... in front of you all!**
17. **"And so now, brothers, I have seen and so know that you acted and committed [it] in accord with and down from ignorance – even as also your rulers** (chiefs; leaders) **[did].**
18. **"But what God announced-down in advance** (or: before) **through the mouth of the prophets** (those who have light ahead of time and speak before people) **– [the situations which] His Anointed One** (or: Christ) **was to experience and suffer – He thus, and in this way, fulfilled.**
19. **"Therefore, at once change your way of thinking** (your frame of mind and point of view; [by customary use this implies: and return to Yahweh]), **and turn around toward [the situation for] your failures** (errors; times of missing the target; sins) **to be anointed out and wiped forth from your midst, so that seasons of cooling again and fitting situations of refreshing would come from [the] face of the Lord** [= Yahweh],
20. **"and that He would send forth in** (or: to; for; with) **you folks the One having been handpicked beforehand to be ready and at hand, Christ Jesus,**
21. **"Whom indeed it continues binding and necessary for heaven to welcome, accept and embrace** (or: for [the] atmosphere to grant access, admit, receive and take to itself), **until times of a movement away from all things that have been firmly put down, set and established and until the periods of successive events which occur in passing moments, moving all mankind away from having been placed and positioned down as well as from the state or condition of all things that had been determined) from an indefinite period of time** (or: from a [particular] age) **– of which things God spoke** (or: speaks) **through [the] mouth of His set-apart prophets** (those who speak light ahead of time).
22. **"Indeed, Moses said,**

    '[The] Lord [= Yahweh] God will raise up for (or: to; among) **you folks a Prophet from out of the midst of your brothers, as** (or: like) **me. You people will listen to His [words] and being hearing** (= obeying) **Him in regard to** (or: in accordance with) **all things – as much** (or: as many) **as He may be speaking to you folks!**
23. **'So it will be [that] every soul** (= person) **which may** (or: should; or: will) **not listen to or hear** (= obey) **that Prophet will be completely brought to destruction** (or: ruin and loss) **from out of the midst of the People.'** [Deut. 18:15-16]
24. **"Now all the prophets also fully announced these days, from Samuel on, and as many as consecutively** (in order according to succession) **spoke.**

25. **"You yourselves are the sons of the prophets and of that which was thoroughly set in order and arranged through the covenant, which God fully arranged** (or: covenanted) **to, and with a view toward, your fathers** (= ancestors), **progressively saying to Abraham,**

> **'And so, within and in union with your Seed, all the families** (or: kinship groups; clans; tribes) **of the earth** (or: land) **shall be blessed and will have words of goodness, ease and well-being spoken to and about them.'** [Gen. 22:18; 26:4]

26. **"To you folks first, God, in raising up His Servant, sent Him forth continually blessing you and repeatedly speaking words of goodness, ease and well-being, within the [situation for] constantly and progressively turning each one away from your worthless conditions, laborious works, painful relationships, malicious deeds, wicked plans and evil thoughts and dispositions."**

CHAPTER 4

1. **Now during their continued speaking to the people, the chief** (or: ranking) **priests, the officer of the Temple guard** (= the Controller of the Temple), **and the Sadducees stood near them, in opposition, and at last took a stand upon [the scene],**
2. **being progressively annoyed, exasperated, vexed through and through, and in a thoroughly worthless and knavish attitude because of their continuing to teach the people, and to be bringing down the announcement and be fully proclaiming in [the case of] Jesus** (or: in union with Jesus; in the sphere [or: authority] of Jesus) **the resurrection from out of the midst of dead folks.**
3. **And so they thrust [their] hands on them and they were placed into custody** (in ward) **overnight, since it was already evening.**
4. **However, many of the folks presently hearing the word** (message) **trusted and believed, and so the number of the adult men came to be about five thousand.**

5. **So it happened on the next day, [when] their rulers and the elders, along with the Torah scholars** (scribes; theologians; doctors of the Law) **were to be gathered together in Jerusalem,**
6. **including Annas, the chief** (or: ranking) **priest, as well as Caiaphas, John, Alexander and as many folks who were of the chief priest's family** (kinsfolk).
7. **Then, standing them in their midst** [note: the Sanhedrin sat in a semicircle], **they began by inquiry to investigate and ascertain: "Within, or in union with, what sort of power or ability – or in what kind of name** (= in whose authority or invoking whose power) **– did you people do this?"**

8. **At that point Peter – being filled full of [the] Set-apart Breath-effect** (or: a holy spirit and a separated attitude; [the] Holy Spirit) **– said toward them, "Rulers** (or: Chiefs; Leaders) **of the People, and elders!**
9. **"Since** (or: If) **we, ourselves, are in the process of being investigated and thoroughly examined on [the matter of] a good deed** (a beneficial act of well-being)

pertaining to a weak and disabled person – within Whom and in union with what this man has been healed, and now stands made whole (or: saved) **–**
10. **"let it be now progressively known to all you men, and to all the people of Israel, that this man has stood near, and now stands sound and healthy** (in an undamaged condition), **at the side, in your sight and presence, in** (within and in union with) **the Name of Jesus Christ** (or: of [the] anointed Jesus), **the Nazarene, Whom you yourselves executed on a stake** (crucified), **Whom God raised up from out of the midst of dead folks – within and in union with this Man** (or: Name), **this man has stood near, and now stands sound and healthy** (in an undamaged condition), **at the side, in your sight and presence!**
11. **"This One is the Stone – the One being treated as nothing** (with scorn and contempt) **and being disregarded by and under you folks, the builders** (or: the 'architects') **– the One coming into [the position of] being 'Head of the corner** (or: an angle; = Headstone, or, Keystone; = the Summit of the building).**'** [Ps. 118:22]
12. **"And thus, the rescue and deliverance – the restoration to health and wholeness, the safety and salvation, and the return to our original state and condition – is in absolutely no other person! For neither is there a different name under the [dome of the] sky** (or: heaven) **that has been given, and now exists as a gift, among mankind** (or: in the midst of humanity) **within which it continues binding and necessary for us to be saved** (restored to health and wholeness; delivered and kept safe; returned to our original state and condition)**!"**

13. **Now as they continued watching and observing the bold confidence and outspoken freedom of speech of Peter and John – and grasping that they were uneducated** (= without technical training in the professional rabbinical schools of Hillel or Shammai) **and untrained people** (= laymen; common laborers or folks of some trade, or, of the peasant class) **– they began marveling and continued filled with wonder, and they began to fully realize** (or: recognize) **[about] them, that they had been** (or: used to be) **with Jesus.**
14. **Besides, while continuing to observe the man who had been cured standing with them, they were having nothing to say in rebuttal or in contradiction.**
15. **So, after ordering them to go forth outside of the Sanhedrin [hall], they began tossing [their thoughts and ideas] together** (= conferring and consulting) **with one another,**
16. **one to another saying, "What can or should we do to or with these men? For, in fact, a known and noteworthy sign has occurred through them – one that [is] apparent** (obvious and manifest) **to all the folks presently inhabiting Jerusalem – and we are unable to continue denying [it].**
17. **"Nevertheless, so that it may not all the more be disseminated and spread abroad, on into the People [at large], let us make threats to them [that they] no longer are to continue speaking on** (= about, or, on the authority and basis of) **this Name to even one individual of humanity!"**

18. **And so, after calling them, they ordered [them] to cease making any utterance at all, as well as to terminate teaching anywhere, on [the authority or basis of] the Name of Jesus.**

19. **But Peter and John, giving a decided reply, said to them, "You men judge and decide whether it is right** (in accord with the Way pointed out) **in God's sight to continue listening to** (and thus: obeying) **you rather than God.**
20. **"For you see, we ourselves are not able not be to constantly speaking [about] the things which we saw and heard."**
21. **So, after projecting menace and adding threats, they released them – continuing to find nothing [to solve] "the how"** (= the means) **[so that] they could curb them** (= cut back their activities) **– on account of the people, because they were all continuing in glorifying God** (enhancing God's reputation) **[based] on the thing** (= the healing) **having occurred** (having come to be).
22. **You see, the man upon whom this sign had occurred was more than forty years [old].**

23. **Now being released** (loosed away), **they went to their own [group; company; association; family and friends; home] and reported back as many things as** (or: whatever) **the chief priests and the elders said to them.**
24. **So upon hearing [it], the [group] unanimously with the same mind and like passion lifted up a voice** (or: sound) **to God and said, "O Sovereign Owner – absolute in power – You, 'the One making** (or: constructing) **the heaven** (or: the atmosphere and sky) **and the earth** (or: the land) **and the sea as well as all the things within them,'** [Ps. 146:6]
25. **"the One saying – through means of [the] Holy Spirit** (or: a set-apart breath-effect and a separated attitude) **– from our father** (= ancestor) **David's mouth,**

> **'To what end or purpose did** (or: do) **the ethnic multitudes** (or: nations) **snort, neigh and stomp around [as a high-spirited horse]** (or: behave arrogantly or with insolent and haughty airs) **and peoples show care for and take interest in empty things** (or: concern themselves over meaningless [activities]; or: mumble empty [phrases]; or: practice useless [rituals]; or: meditate on, give careful thought and attention to and then devise futile [schemes] or hollow [projects])**?**

26. **'The kings of the land** (or: earth) **took a stand** (or: stood by; i.e.: placed themselves alongside to be at folks disposal), **and the rulers** (or: the leaders; the officials) **were gathered together at the same [place]** (or: = joined forces upon the same [purpose and intent]; or, perhaps: = as one) **– down against the Lord** [= Yahweh] **and down against His Anointed One** (or: the Christ which originated in Him).**'** [Ps. 2:1-2]
27. **"For in truth** (actuality; reality) **both Herod and Pontius Pilate, together with ethnic multitudes and [the] People of Israel – [coming] upon** (= against) **Your set-apart Servant** (or: holy Boy) **Jesus, Whom You anointed – were gathered together** (thus: were made to join forces) **in this city**
28. **"to do whatever** (or: as many things as) **Your hand and Your counsel** (purpose; plan; intent; design) **previously marked out the bounds for and limited beforehand to be happening** (to come to be; to occur).
29. **"And so at this time, O Lord** [= Christ or Yahweh], **gaze upon** (= take note of and attend to) **their threats, and then give** (or: at once grant) **to Your slaves to continue speaking Your Word** (or: message; idea; thought) **with the right of complete freedom from constraint, and with all boldness to be publicly open and frank**

30. **"during the [situation and circumstance for] You to continue stretching out** (or: forth) **[Your; or: our] hand unto** (or: into the midst of a) **healing, and while signs and miracles** (or: portents; wonders; marvels) **continue to be birthed** (come to be; happen; occur) **through means of the Name of Your set-apart Servant** (or: holy Boy) **Jesus."**

31. **Then, after their urgently making their needs known in [this] prayer** (or: while they are still presenting their earnest requests in prayer), **the place – within which they were continuing assembled, having been gathered together – was suddenly shaken** (moved to and fro, vibrated and then put into a state of moving in a wave), **and then they were all filled full of the Set-apart Breath-effect** (or: the Holy Spirit; or: with the consecrated attitude). **Later they began speaking God's message** (the Word, thought and idea of God) **with the right of complete freedom from constraint, and with all boldness being publicly open and frank.**

32. **Now pertaining to the fullness of the trusting and believing multitude, there was one heart and soul** (= they were united at their core and in their will and feelings) **and not even one person was saying [that] anything of the things belonging to, or sustaining for, him continued to be his own – but to the contrary, all things were common to them** (or: a thing held in partnership by them; something shared by them).

33. **And thus, with great power and ability, the sent-forth folks** (the representatives; the emissaries) **continued giving away** (rendering; giving in answer to an expectation) **the evidence** (or: witness; testimony) **of the resurrection of the Lord Jesus. Furthermore, great favor and enormous grace continued being upon them all.**
34. **In fact, "there was not even anyone in persistent need** (poverty-stricken; destitute; indigent) **among them"** [*cf* Deut. 15:4], **for whoever** (or: as many as) **had been owners** (possessors) **of pieces of land or houses, upon from time to time selling [them], were periodically bringing the proceeds** (= the money paid for the value and price) **of the things being occasionally sold,**
35. **and they habitually placed** (deposited) **[them] beside the feet** (= at the disposal) **of the sent-forth folks. So then it was from time to time being distributed** (or: given throughout)**: to each person in proportion to any need he would occasionally** (or: routinely) **have** (or: for as much as someone would from time to time, or customarily, have a need).

36. **Now Joseph, the one from among the sent-forth folks being surnamed "Barnabas" – which is normally being translated and interpreted "A son of comfort, consolation and encouragement** (or: One who has the character and qualities of being an aid-giver and a helpful assistant; a son of a paraclete {or: the Paraclete})**" – a Levite, a Cyprian by country of origin,**
37. **upon selling a field belonging to him, brought the money and placed** (deposited) **[it] beside the feet of the sent-forth folks** (= set it to be at the disposal of the representatives).

CHAPTER 5

1. **However, a certain adult man – Ananias by name – together with Sapphira, his wife, sold a possession**
2. **and he secretly put aside** (kept back funds; embezzled) **for himself from the proceeds** (the price received for its value) **– [his] wife having seen [it] with [him] and thus also knowing [about it] – and then bringing a certain part [of it], he placed [it] beside the feet** (= deposited it for the disposal) **of the sent-forth folks.**
3. **So Peter said, "Ananias, why** (or: through what [situation or circumstance]) **did the adversary** (or: satan) **fill your heart** (= the core of yourself) **to play false and lie to the Set-apart Breath-effect** (or: Holy Spirit), **and thus to secretly put aside** (keep back funds; embezzle) **for yourself from the proceeds of the piece of ground** (the field; the property; the homestead; the freehold)**?**
4. **"Was it not by all means continuously abiding** (remaining; dwelling) **with you while it continued remaining [yours]? And then, upon being sold, it continued in your authority and control. Why [is it] that you put** (or: fix) **this worthless matter** (this affair of poor quality; this bad performance-effect) **within your heart? You did not play false and lie to humans** (people), **but rather** (or: but on the contrary) **to God!"**

5. **Now after progressively hearing these words, Ananias, immediately falling [down], at once breathed out [his] soul-life. Then great fear and reverence came to be upon all the people presently** (or: one after another) **hearing [about it].**
6. **So after standing up, the younger men enwrapped him for burial, then, after carrying [him] out, they buried [him].**

7. **Now it occurred [after] about an interval of three hours that his wife entered – not having seen or known of the thing having occurred** (or: being aware of what had happened).
8. **So Peter made a decisive response to her, "Tell me if you folks sold** (or: gave from yourself [as a price]) **the property for such-and-such."**
So she said, "Yes, for so much."
9. **Then Peter [said] to her, "Why [is it] that it came in symphony to you folks** (or: was voiced together by [both] of you) **to make [this] attempt [with] the Spirit of [the] Lord** (or: to test [Yahweh's, or, Christ's] Breath-effect)**? Look and see! The feet of the folks just now burying your husband [are] at the door** (or: gate), **and they will be carrying you out!"**
10. **Now she instantly fell to** (or: toward) **his feet and she breathed out [her] soul-life. So upon entering, the youths found her dead. And then, after carrying [her] out, they buried [her] face-to-face with her husband.**
11. **Consequently great fear and awe was birthed** (or: came to be) **upon the whole called-out community – as well as upon all the people hearing these things.**

12. **Now through** (or: by means of) **the hands of the sent-forth folks, many signs and miracles** (or: portents; wonders) **kept on happening** (or: were being birthed from time to time) **among the people. And so they all continued being with one accord**

and with similar emotions (like-minded and with the same passions) **within Solomon's colonnade** (a roofed portico).
13. **But concerning the rest of the folks [in the city], no one was daring or brave enough to be permanently united with** (or: closely joined [as with furniture] or glued [as in sexual union] to) **them. Nevertheless, the people [of the city] continued speaking highly of them – as well as great things about them.**
14. **Yet, more than that, multitudes** (= large numbers) **of both men and women – folks continuing to trust and to believe – kept on being added by the Lord** [= Christ or Yahweh] (or: to the Lord; or: for the Lord).

15. **Therefore** (or: So then) **[folks] continued to be carrying out the sick and weak** (infirm) **folks even into the plazas and city squares or broad streets, then to be putting them on little beds and cots** (small couches used by the poor), **so that at Peter's repeated** (or: usual; habitual) **coming at the very least [his] shadow** (or: even if the shadow) **will overshadow** [other MSS: might cast a shadow on] **some one of them** [D adds: **for you see, they were one after another changed or transformed to be other than they were away** (or: = set free and healed) **from all sicknesses and infirmities according as each one of them had been having**].
16. **So the multitude – from towns and cities roundabout – also continued coming together, constantly bringing sick people and folks being constantly disturbed by unclean spirits or breath-effects** (or: repeatedly affected under the [influence of] crowds and culturally impure mob spirits and attitudes) **– all of whom, one after another, were being tended, given treatment or cured.**

17. **Now having arisen, the chief** (ranking) **priest and all those together with him – the existing sect of the Sadducees – were filled with jealousy** (or: with boiling zeal),
18. **and they thrust [their] hand upon** (= arrested) **the sent-forth folks** (the emissaries) **and put them in [the] public [place] of custody and observation.**
19. **But during [the] night, an agent of [the] Lord** (= Christ's or Yahweh's messenger) **opened the gates** (or: doors) **of the prison** (or: jail; place of being under guard). **Then, after leading them out, he said,**
20. **"You men be going your way, then later, upon taking a stand within the Temple courts** (or: grounds), **continue speaking to the people all the sayings and declarations of this Life."**
21. **So after hearing [this], they entered into the Temple complex under the [light of] daybreak** (or: the early dawn) **and began** (or: continued) **teaching.**
Now later, after arriving (or: coming along), **the chief** (ranking) **priest and those with him called together the Sanhedrin** (the Jewish High Council; the governing body) **and all the assembly of the older men** (persons of age and influence invited to sit with the Sanhedrin; = the senate) **of the sons of Israel** (= Israel as a tribe or nation), **and they sent forth [men] unto the prison** (jail; place for bound folks) **to have them brought.**
22. **But upon arriving** [D adds: **and opening up the prison**], **the subordinate officers did not find them in the jail** (or: prison). **So after returning, they gave a report, saying,**

23. **"We found the prison** (or: jail) **shut in all security, having been firmly barred and locked, and the guards standing at the doors – yet upon opening [them] up, we found no one inside."**
24. **Now as they heard these words, both the captain of the Temple complex and the head** (chief; ranking) **priests became utterly perplexed about them and continued bewildered as to whatever this might come to be** (or: what would come of this).
25. **But then someone just arriving reported to them, "Look, and consider** (or: Hey)! **The men whom you folks put in the prison are presently within the Temple courts** (or: grounds), **standing and continuing in teaching the people!"**
26. **At that point the captain, after going off with the subordinate officers, proceeded in leading them, [bringing them] without force or violence – for they were fearing the people, lest they could** (or: should) **be stoned.**

27. **So after leading them, they had [them] stand in the Sanhedrin [hall], and then the chief** (head; ranking) **priests questioned them, saying,**
28. **"We commanded to you men, with a direct order, not to keep on teaching upon the [authority and basis of] this Name – and look! – you folks have filled Jerusalem with your teaching, and now you continue purposed and determined to bring up us** (= hold us responsible for) **the blood of this man!"**

29. **So Peter, along with the sent-forth folks, giving a decisive reply, said, "It continues binding and necessary to with persuaded faithfulness habitually obey and yield to God as the Ruler, rather than humans** (people)**!**
30. **"The God of our fathers** (= ancestors) **raised up Jesus – Whom you men yourselves intensely manhandled with intent to kill, hanging [Him] on a wooden pole** (or: suspending [Him] upon a tree).
31. **"God exalted and lifted up high this Originator** (or: Beginning Leader; Inaugurator; Founder; Chief Agent; Prince) **and Deliverer** (Savior; Rescuer; Restorer of health and wholeness; Returner to the original sphere and state of being) **to** (or: by) **His right hand** (= power and authority; [D reads: glory]) **– to give** (or: grant) **a change of mind and way of thinking [which results in a return to Yahweh] to** (or: for) **Israel, and a sending away of mistakes** (a divorcing of failures; an abandoning of sinning; a flowing away of the results from times of missing the target; a forgiveness of errors; [D adds: within {or: among} them])**!**
32. **"And we ourselves are evidences and witnesses of these saying and declarations** (spoken words) **– as well as the Set-apart Breath-effect** (or: Holy Spirit; consecrated attitude) **which** (or: Whom) **God gave** (or: gives) **to** (or: in; for; among) **the folks who in persuaded loyalty are continually obeying and yielding to Him as the Ruler."**

33. **Now the people hearing [this] began being divided in two by a saw** (sawn through; = cut and torn apart emotionally so as to be enraged) **and began intending** (wanting and purposing) **to "lift them up"** (= haul them off and kill them).
34. **But, after standing up, a certain man in** [other MSS: belonging to] **the Sanhedrin – a Pharisee named Gamaliel, a Law professor** (a respected teacher of the Torah;

[note: the grandson of Hillel]), **one esteemed and honored by all the People – gave an order to put the men outside for a little while** (or: briefly).
35. **And then he said to them** [D reads: to the leaders (rulers) of the Sanhedrin], **"Men! Israelites!** (or: Men of Israel!) **Hold [this matter] to yourselves [in your mind] and put your attention upon these men, being careful as to what you are presently about to be committing or performing** (= doing to them).
36. **"You see, before these days Theudas** (or: Todah) **arose, repeatedly saying of himself to be somebody** [D adds: great (= important; significant)] **– to whom men numbering about four hundred were inclined** (= rallied in support) **– who was "taken up"** (= hauled off to be killed – [perhaps by hanging or crucifixion]) **and everyone, whoever was loyally submitting to him and obeyed him, were at once disbanded and dispersed, and so it came to be nothing** (or: unto nothing did it occur).
37. **"After this, Judah** (or: Judas) **the Galilean, in the days of the registration** (or: census; the enrollment for the Roman tax), **also established a people of behind him** (= got some people to defect to him). **That one also destroyed himself – then all** [*p*45 & D omit: all], **whoever was loyally submitted to him and obeyed him, were fully dispersed and are scattered abroad.**
38. **"And so, [with] the present [circumstances and events]** (or: = in this instance), **I am now telling you men, Stand away from these men and leave them alone** (or: let them go off; divorce [yourselves] from them; allow them; [D adds: {do} not {be} staining {your} hands]), **because if this counsel or this work should be from humans** (or: have people as its source or origin) **it well be utterly undone and demolished.**
39. **"Yet if it is from out of God, you folks will not be able or have power to dismantle or demolish them** [D adds: neither we nor kings nor tyrants. Therefore, hold yourselves away from these men] **– and** [D* omits: and] **may you not at some point be found [to be] fighters [against] God!"**
And so they were persuaded by him.

40. **Next, upon calling the sent-forth folks to their presence, after severely lashing** (flogging; whipping) **[them], they gave orders not to continue speaking upon the [authority and basis of the] Name of Jesus. Then they released them.**
41. **Therefore the sent-forth folks indeed went their way, away from the face** (= presence) **of the Sanhedrin** (the High Council), **repeatedly rejoicing because they were counted** (deemed; regarded; put down and recorded as being) **worthy** (of corresponding value) **to be dishonored and treated as being without value and despised – over** (for the sake of) **the Name.**
42. **And so every day – within the Temple complex, as well as from house to house – they were not ceasing** (they continued without letup) **in repeatedly and progressively teaching and announcing the good news of the ease and well-being: the message about Christ Jesus** (or: the news which came by, and is, Jesus, the Anointed One).

CHAPTER 6

1. **Now in these days, during a progressive multiplying** (= increasing the number) **of the disciples** (students; learners; apprentices), **a discontented muttering of grumbling and complaints occurred** (was birthed) **from the Hellenists** (Greek-speaking Jews, and/or, folks of the Hellenistic culture) **aimed toward the Hebrews** (the Hebrew-speaking folks, and/or folks living in accord with the Jewish culture) **because their widows kept on being overlooked** (= neglected and disregarded) **in the daily attending service of dispensing hospitality and serving meals.**
2. **So the twelve, after summoning the full multitude of the disciples** (students) **to themselves, said to them, "It is not acceptable** (satisfactory; approvable) **[for] us to be constantly serving [food] at tables** (also: = supervising the distribution of supplies), **thus neglecting** (or: completely abandoning; leaving down) **the Word of God** (or: the Word which is God; the Word coming from God)**!**
3. **"Thus, brothers** (= fellow believers and member of the community), **look about carefully upon and inspect so as to select from your [ranks] seven adult men [who are] constantly being attested and certified by witnesses [to be] full of Breath-effect** (or: [the] Spirit) **and of wisdom, whom we will situate** (set or place down) **upon this need.**
4. **"Yet we, ourselves, will endure strongly focused on and loyally persist in the thought, speaking and action aimed at goodness, ease and well-being** (or: prayer) **and the attending service of the Word** (and: pertaining to the Idea and Message; which originates in the Logos).**"**
5. **And the idea** (word; thought) **brought satisfaction in the eyes** (in the sight; = in the judgment and view) **of all the full multitude, and so they selected** (picked out; chose) **Stephen, an adult man full of trust** (and: faith; or: trustworthiness) **and set-apart Breath-effect** (or: Holy Spirit; or: a consecrated attitude), **as well as Philip, Prochorus, Nikanor, Timon, Parmenas, and Nicolas, a proselyte of Antioch,**
6. **whom they made stand before the sent-forth folks. Then, while envisioning goodness and speaking well-being** (or: praying), **they placed [their] hands on them.**

7. **And so the Word of God** (or: God's thought, idea, message and Logos) **kept on progressively growing and increasing** (also: = God's Reason was spreading out like a growing Vine), **and thus the number of disciples** (students; learners; apprentices) **continued tremendously multiplying** (= increasing in number) **within Jerusalem. Furthermore, a vast throng of the priests** [note: these would have been Sadducees] **kept on submissively listening and hearing** (thus: paying attention to and obeying) **the Faith** [note: noun with the article, thus this would signify trust and belief in Jesus as the Christ – the message of faith that was then being proclaimed].

8. **Now Stephen, full of grace and power** (and: favor and ability), **repeatedly performed great miracles and signs among the people.**
9. **Yet certain men rose up – from the [members] of the synagogue being normally termed "Freedmen"** (or: Libertines; Jews who had been enslaved in the Syrian wars but were later freed), **also [composed] of Cyrenians, Alexandrians and people from Cilicia, as well as [the province] of Asia – repeatedly arguing and debating** (or: inquiring and discussing together) **with Stephen,**

10. **and yet they were not continuing strong [enough] to withstand** (= hold their own position against) **the wisdom and the spirit in which** (or: with which; or: the Breath-effect or Spirit by which) **he continued speaking.**

11. **At that point they underhandedly and secretly induced men to be saying, one after another, "We have heard him repeatedly speaking blasphemous** (or: slanderous; defaming; harmful; abusive) **declarations unto Moses and God** (or: directed into [the Law with its religion and culture, which is represented by] Moses, and [into] God)**."**
12. **And so they stirred up** (agitated; moved and shook together like an earthquake) **the people – as well as the elders and the scholars** (scribes; theologians of the Law) **– and so, having been standing near upon [him], they, as a group, suddenly took him by force** (gripped, seized and snatched him) **then led [him] unto the Sanhedrin** (High Council).
13. **Here they set up** (or: put on the stand) **false witnesses, one after another saying, "This man is not ceasing from continually speaking declarations down against this set-apart** (or: holy; sacred) **place and the Law.**
14. **"For instance, we have heard him repeatedly saying that Jesus the Nazarene will destroy** (demolish; dismantle) **this place and he will change the customs which Moses handed down to** (and: for) **us."**

15. **Then, staring intently at** (or: into) **him, all the men presently sitting in the Sanhedrin** (High Council) **saw his face** (and: countenance) **as if [it were the] face of an "agent"** (or: countenance and presence of [God's] messenger).

CHAPTER 7

1. **Yet the head** (chief; ranking) **priest said** [D adds: to Stephen], **"Do these matters continue holding thus** (or: Are these things so; = Is this the case)**?"**
2. **So he affirmed, "Men... brothers and fathers, listen, and now hear!**
The God of the glory (or: The God of the manifestation which called forth praise; or: The God which pertains to, and is, the glory [of Israel]) **was perceived** (or: seen) **by our father** (or: forefather; patriarchal ancestor) **Abraham – [he] being in Mesopotamia, before the [situation for] him to settle down** (= take up residence) **within Haran –**
3. **'and He said to him, "At once go forth from out of the midst of your land and your relationships with family** (or: your relatives and the fellowship of kinfolks; your common origin), **and then come on into the Land which I would then be pointing out and showing to you."'** [Gen. 12:1]
4. **"At that point, after going forth out of the land of [the] Chaldeans, he settled down and took up residence in Haran. Then from there – after the [occurrence for] his father to die off – He caused him to change residence into this Land in which you yourselves are at this time presently residing** (continuing settled down).
5. **"And yet He did not give to him an allotted permanent inheritance [for him] to possess and enjoy – 'not even a raised public platform or step for a foot** (or: = a space, or a chance, for a foot to step)**!'** [Deut. 2:5]

And yet He promised to 'give it to him – [leading] into a holding it down for a possession – and also to his seed (= offspring; descendants), **after him,'** [Gen. 12:7; etc.] **while there was not presently being a child by and for him.**
6. **"But God also spoke thus [other MSS: to him]: that his**
'seed (descendants) **would be alien residents** (sojourners) **in a foreign land – and [the foreign people] will be enslaving them and will treat [them] badly [for] four hundred years.**
7. **"'And yet I Myself will judge the nation to** (or: for) **which they will perform as slaves,' said God, 'and after these things they will come out** (or: go forth from the midst), **and then they will be rendering sacred service to** (or: hired service for) **Me – in this place.'** [Gen. 15:13-14, 16]

8. **"He also gave to him a full arrangement of circumcision** (a covenant which is circumcision; or: a settlement that pertains to, has the characteristics of, is marked with, and is disposed by circumcision). **And thus, he generated** (effected the birth of) **Isaac, and then circumcised him on the eighth day – and [likewise] Isaac Jacob and Jacob the twelve patriarchs.**
9. **"Then the patriarchs, becoming jealous of Joseph, gave [him] away by selling [him] into Egypt – and yet God continued being with him –**
10. **"And so He took him up out** (extricated him) **from the midst of all his pressures** (or: squeezing compressions; tribulations; afflictions), **and then 'gave to him grace and favor, as well as wisdom, before** (in front of; in the sight of) **Pharaoh, king of Egypt, who established him** (appointed and placed him down) **[as the] one to continue exercising leadership upon and being governor over Egypt, as well as his whole house** (or: household and palace affairs).**'** [Gen. 41:37-44]

11**. "'Now a famine came upon the whole of Egypt and Canaan,'** [Gen. 41:54] **and [there was] great pressure** (stress and affliction), **and so our fathers** (forefathers; ancestors) **kept on not finding provisions** (foodstuffs and sustenance for people or provender and pasture for cattle).
12. **"So upon hearing of there being [stores of] grain in Egypt, Jacob sent out our fathers on a first mission** (or, with other MSS: Thus, at hearing of there being grain, Jacob sent forth our ancestors into Egypt a first [time]).
13. **"Then during the second [mission] 'Joseph was made known to his brothers,'** [Gen. 45:1] **and so Joseph's race** (family stock; kindred group) **came to be apparent and manifest to Pharaoh.**
14. **"So now Joseph, dispatching [them], called** (or: summoned) **Jacob, his father, and all [his] relatives** (the group of common birth) **from that place – consisting of seventy-five souls** (= people) [note: Stephen follows the LXX here].
15. **"Thus Jacob walked down into Egypt. Later he came to his end – he and our fathers –**
16. **"and they were transferred into Shechem, then they were placed within the memorial tomb which Abraham [in the person of Jacob] purchased for a price** (or: a certain sum) **– in silver – from the sons of Hamor, in Shechem.**

17. **"Now just as the time of the Promise** (the succession of time pertaining to the Promise) **– that which God covenanted in speaking the same Word, consenting agreement** [*p*45, D & others: promised], **to** (for; in) **Abraham – drew near, the People 'grew** (increased in number) **and was multiplied,' within Egypt,**
18. **"until which** [time] **'a different king stood up upon Egypt – one who had not seen or known Joseph.'** [Ex. 1:7-8]
19. **"This one, devising shrewdly** (cleverly plotting to outwit and deal insidiously) **against our race** (family stock; kindred group), **treated the fathers** (the ancestors) **badly – to be habitually making their infants** (or: newborn babies**) [to be] placed outside and exposed, unto the [result for them] to not continue to be kept alive as a living being** (= to be abandoning their babies in the open so they would die) **–**
20. **"in the midst of which opportune situation and appointed season, Moses was born, and he was well-bred and refined** (with the qualities of an urban person [as opposed to an ill-bred country urchin]) **by God** (or: handsome to God; attractive for God), **and who was nursed and nurtured** (reared up) **for three months in his father's house.**
21. **"So, at his being exposed by being placed outside** [D adds: beside (E reads: into) the river], **the daughter of Pharaoh took him up for herself, and then she nourished him and reared him into [being] her own son.**
22. **"Then Moses was child-trained, disciplined and educated in and by all the wisdom of [the] Egyptians. Now thus he was being powerful and able in his words, thoughts, ideas and verbal expression – as well as in his acts and works.**

23. **"Now as forty year's time was progressively being fulfilled to** (or: for; in; by) **him, it walked up upon his heart** (= it occurred in the core of his being) **to visit and look upon** (or: see for himself and inspect) **his brothers** (= his fellows; his countrymen) **– the sons** (= the people) **of Israel.**
24. **"Then, upon seeing someone** [D, E add: of his kinsmen (or: fellow tribesmen)] **being repeatedly injured and treated wrongly** (unjustly; unfairly), **he at once defended [him] and took revenge for the person being abused** (worn down by exhaustive labor and knavish treatment), **striking a fatal blow on the Egyptian** [D* adds: and hid him in the sand].
25. **"Now he had been assuming from what was customary [that] the brothers** (= his people) **would then be grasping that God was presently giving deliverance to them through his hand** [note: e.g., in his striking the Egyptian] **– but they did not put that together so as to comprehend [this].**
26. **"And so, on the following day, he was seen by them as [some] men continued fighting** [D* adds: and he saw them behaving unfairly and bringing injury], **and thus he began attempting to negotiate with them a change into peace, saying, 'Men! You are brothers** (= fellow countrymen)**! Why [is it] that you continue injuring one another and behaving unfairly** (or: unjustly)**?'**
27. **"But the one presently hurting** (and: treating unfairly) **the associate** (or: neighbor) **pushed him away, saying,**

> **'Who established you** (set you down) **[as the] ruler and judge** (or: arbitrator) **upon us?**

28. **"'You... you are not presently desiring or intending to lift me up** (= kill me) **in the same manner as you lifted up** (= killed) **the Egyptian, yesterday – are you?'** [Ex. 2:14]

29. **"Now in [view and consideration of] this expressed thought** (word; verbal expression), **Moses fled and came to be an alien resident** (a sojourner) **within [the] land of Midian, where he generated** (effected the birth of) **two sons.**

30. **"And then – with forty years having been filled full** (or: fulfilled) **– within the midst of the desolate place** (the wilderness; the desert) **of Mount Sinai, an agent** (or: messenger; [D & others add: of the Lord]) **– in union with [the] flame of a fire in a bramble** (or: thornbush) **– was seen by him.**

31. **"So Moses, upon seeing [it], was shocked and filled with wonder, marveling at the sight** (or: vision; or: the result and effect of what was seen). **Now during his progressive approaching to take note and focus his mind down [on it], a Voice of [the] Lord was birthed** (or: a sound of [Yahweh] occurred, or, came to be; [D reads: the Lord {= Yahweh} spoke to him, saying]),

32. **"'I Myself [am] the God of your fathers** (= ancestors)**: the God of Abraham and of Isaac and of Jacob.' So Moses, coming to be in a tremble was not continuing to have courage to be focusing [his] mind or taking notice, or considering [what was happening]!**

33. **"And the Lord [= Yahweh] further said to him,**
'At once loosen (or: untie) **the sandals from your feet, for you see, the place upon which you stand is set-apart ground** (sacred soil; consecrated earth; a holy land). [note: the priests were barefooted while serving in the Temple]

34. **"'In seeing, I saw the bad treatment of** (worthless conduct to; evil handling of) **My People who are in Egypt. I also heard their groaning, and so at this time I stepped down to at once by Myself take them up from out of the midst** (or: extricate them). **Thus come here now; I can send you off with a mission** (or: as an emissary) **into Egypt.'** [Ex. 3: 6-10]

35. **"This Moses – whom they refused and disowned, saying,**
' Who established you (set you down) **[as the] ruler and judge** (or: arbitrator) [some MSS add: upon us]**?'** [Ex. 2:14]

This one God has sent off on a mission (or: as an emissary) **[as] both a ruler** (or: chief) **and a redeemer** (ransomer) **– together with** (= in association and co-operation with) **[the] hand** (= agency; help) **of [the] agent** (or: messenger) **– the one being seen by him within the midst of the bramble** (thornbush).

36. **"This one led them forth from out of the midst after doing** (or: performing) **miracles** (portents; wonders) **and signs within the land of Egypt, and in the midst of [the] Red Sea, as well as in the wilderness** (desolate place; desert) **[for] forty years.**

37. **"This one is Moses, the one saying to the sons of Israel,**
'God will be raising up for (or: to) **you people a prophet from out of the midst of your brothers – like me!** (or: will appoint and set up a prophet {one who has light ahead of time and speaks it before the people} like me from your people; [D, C & others add: You will hear and listen to Him!])**'** [Deut. 18:15]

38. **"This one is the man coming to be in the midst of the called-out community which was our fathers** (which consisted of our ancestors) **within the desert** (wilderness; desolate place) **– along with the agent** (or: messenger), **the one continuing in speaking to him in Mount Sinai – he who received continuously living little Words** (or: thoughts; ideas; verbal expressions; oracles) **to give to you folks** [other MSS: to us] (or: to grant for you people; to deliver among you; to bestow in you) **–**
39. **"to whom our fathers were not willing to become obedient with submissive hearing, but to the contrary, they pushed [him] away and within their hearts they were turned around, into Egypt**

(or: to which [words] our ancestors were not wanting or intending to be birthed submissively obedient in hearing [them], but rather, they thrust [them] away – and thus they were turned back to Egypt, in the midst of their hearts),

40. **"saying to Aaron,**

'Make (Construct; Create) **at once for** (or: to) **us gods who will go their way before us, since this Moses who led us forth from out of the midst of Egypt – we have not seen, so we don't know, what has happened to him.'** [Ex. 32:1, 23]

41. **"And so they made** (constructed; formed; created) **a calf in those days, and then they brought** (or: led) **up a sacrifice to the idol. Thus they were in a good frame of mind and began to enjoy themselves and celebrate, being made glad in the works of their hands.**
42. **"So God turned [away], and then handed them over to be habitually rendering sacred service, as hirelings, to the host** (= sun, moon, stars; or: the band or company of the military force; the army) **of the sky** (or: atmosphere; heaven), **just as it has been written in the scroll of the prophets,**

'O house (= people) **of Israel, it was not to or for Me [that] you people offered slaughtered victims and sacrifices [for] forty years, within the midst of the wilderness** (desolate place; desert)**!**

43. **"'They you took up the tent** (or: tabernacle; or: covering shadow) **of Molock and the star** (or: constellation) **of your god** [B, D and other witnesses read: the god] **Raiphan** (or: Rompha; Remphan; Reifan) **– the models and beaten replicas which you made** (formed; fabricated)**' to repeatedly** (or: habitually) **be worshiping and doing obeisance to them. 'Consequently I will cause you to change houses** (I will change your abode; = I will deport and exile you people) **beyond'** [D*: upon the district of] **Babylon.** [Amos 5:25-27]

44. **"The Tent** (tabernacle; covering shadow) **of the Witness** (evidence; testimony) **was with** (or: for; in the midst of) **our fathers within the wilderness** (desert) **– just as the One then periodically speaking to Moses personally prescribed** (thoroughly arranged and set in order) **[for him] to make** (or: construct) **it: according** (and: corresponding**) to the model** (replica; pattern; type) **which he had seen,**
45. **"which, later on, our forefathers** (or: ancestors), **receiving [it] in succession with Joshua, led** (or: brought) **in within the possession of the ethnic multitudes** (or:

nations; = the peoples of Canaan) **whom God drove out** (expelled; thrust forth) **from the face** (= presence) **of our fathers, until the days of David**
46. **"– who found grace and favor in the sight of** (or: before) **God, and so he asked to find a camping site** (a tenting place; the results and effects of pitching a tabernacle; = a place for a habitation with covering shade) **for the God** [*p*74,B,D and other MSS read: in the house] **of Jacob.**
47. **"However, Solomon built** (constructed**) a house for Him.**
48. **"Nevertheless, the Most High is not continuously settling down to perpetually dwell in houses made by hands – just as the prophet continues saying,**
49. **'The heaven** (or: sky; atmosphere) **[is] a throne for** (or: to) **Me, and the earth** (or: land) **[is] a footstool for My feet. What kind** (or: sort) **of house will you folks construct for Me,' [the] Lord** [= Yahweh] **continues saying, 'or what is [the] place of My stopping down to rest?**
50. **"'Did not My hand make all these things?** (or: My hand forms and constructs all these, does it not?)**'** [Isa. 66:1-2]

51. **"'Stiff-necked** (= Obstinate and proud) **men' and 'people uncircumcised in hearts and ears!'** [Ex. 32:9; Lev. 26:41]

You yourselves are ever repeatedly falling in opposition against (or: are always by habit resisting and clashing with) **the Set-apart Breath-effect** (or: the Holy Spirit)**! – as your fathers** (or: ancestors), **so also you folks!**
52. **"Which one of the prophets** (those who had light ahead of time and spoke before the people) **did your fathers** [D* reads: those men] **not persecute and pursue? And they killed off those predicting concerning** (or: bringing down the announcement in advance about) **the coming of the Just One** (the Fair, Equitable, Right One that is in rightwised relationships that accord with the Way pointed out) **– of Whom you yourselves became betrayers** (or: traitors) **and murderers:**
53. **"the very ones who received and took in hand the Law – [leading] into [situations] thoroughly arranged and fully set in order by [His] agents and messengers – and yet you people did not observe it, maintain it, keep it or guard it!"**

54. **Well now, while progressively hearing these things, they were being progressively sawn in two in their hearts** (= emotionally ripped and cut to the core so as to be filled with rage), **and so they began and continued to grind and gnash [their] teeth on him** (= at his words) **with noises as of a wild animal eating greedily.**
55. **Yet he, continuing in being inherently full of set-apart Breath-effect** (or: of [the] Holy Spirit; or: filled with a consecrated attitude), **gazing intently into the atmosphere and sky** (or: heaven) **saw God's glory, and Jesus** [D adds: the Master (or: Lord)], **standing at God's right [hand, or, side]**

(or: fixing his eyes into the heaven, sees a manifestation of God which calls forth praise – even Jesus, having taken a stand from out of the midst of God's place of honor and power),

56. **And so he said, "Look! I am presently watching the atmosphere and skies** (or: the heavens) **having been fully opened up... and the Son of the Man** (the Human Being; = Adam's Son; [*p*74 reads: God's Son]) **standing at God's right [hand, or,**

side] (or: having taken a stand from out of the midst of the right [parts] of God)**!"** [Ps. 110:1]

57. **So now, screeching and crying out in a great voice** (with a loud sound; = at the top of their lungs), **they pressed [their hands on] their ears and uncontrollably rushed upon him with one accord** (in like passions).
58. **Then after casting [him] forth, outside of the city, they began stoning [him]** (throwing stones at him to kill him).
And the witnesses put off their outer garments, [depositing them] beside the feet of a certain young man being normally called Saul.
59. **Then as they continued stoning Stephen, [he] continued making an appeal and repeatedly saying, "O Lord Jesus, at once welcome and receive my breath-effect** (or: spirit)**!"**
60. **Now kneeling, he cried out with a great** (or: loud) **voice, "O Lord** [= Christ or Yahweh], **You should not place** (or: set; cause to stand) **this mistake** (failure; error; sin) **to** (or: on) **them** (= do not charge this sin against them)**!"**
Then, after saying this, he fell asleep (euphemism: he died).
Now Saul was endorsing (approving in; thinking well together [with them] about) **his assassination** (at his lifting up; in his murder).

CHAPTER 8

1. **Now on that day great persecution, pursuit and [D: pressure] was birthed (occurred) upon the called-out community [that was] within Jerusalem, so they were all – except for the sent-forth emissaries** (representatives) [D*& 1175 add: who alone remained in Jerusalem] **– dispersed and scattered as seeds down among the regions** (or: territories) **of Judea and Samaria.**
2. **So cautious but respected men joined together and collected Stephen and carried [him] in to be prepared for burial, and then they made a great lamentation** (grieving and beating the chest) **upon him** (= at his situation and the loss of him).

3. **Now Saul began devastating then continued laying waste and bringing havoc to the called-out community, repeatedly making his way into and invading one house after another. Constantly dragging away and pulling along both men and women by force, he routinely handed [them] over into prison** (or: jail).

4. **Nonetheless, those being scattered and dispersed went throughout, from place to place, progressively bringing and announcing the good news of the Word** (the Logos; the Idea; the message).
5. **Now Philip, upon going down into the city of Samaria, continued publicly proclaiming to them the Christ** (the Anointed One).
6. **And the crowds, with one accord and like passion, continued attentively holding to [themselves and their minds] the things being progressively spoken by Philip, at hearing them and repeatedly seeing** (looking at; observing) **the signs which he kept on doing** (or: performing).

7. **You see, many of the folks habitually having unclean breath-effects** (spirits; attitudes) **kept on crying out, then shouting for joy, with a loud voice, [as] they [i.e., the spirits], one after another, were coming** (or: going) **out.**
Now many folks – being people having been paralyzed, as well as lame ones – were cured and healed.
8. **So, much joy was birthed** (or: a great deal of happiness came to be) **within that city.**

9. **Now a certain man named Simon had been previously subsisting in the city [by] habitually practicing magic** (or: using sorcery) **and repeatedly amazing the nation** (or: ethnic group) **of Samaria, constantly saying [of] and presenting himself to be someone great** (= important) [note: such folks were often considered spiritual advisors, and may have had an official position],
10. **to whom everyone, from small to great** (= from the unimportant to the very important), **kept on attentively holding [themselves] and giving heed, one after another saying, "This man is normally being called God's Great Power** (or: This one continuously exists being God's Power – that usually termed Great One)**!"**
11. **So they kept on heeding and holding themselves focused to him due to the considerable time [he had] to have been displacing [things] and amazing them by the magical acts** (or: with [his] magic).
12. **But when they came to trust and then believed – by Philip progressively bringing and declaring the good news of ease and well-being pertaining to the reign and kingdom of God, and [about] the name of Jesus Christ** (or: Jesus [the] Anointed One) **– they were being from time to time, and one after another, immersed** (or: baptized)**: both men and women.**
13. **So Simon himself also trusted and came to believe, and, after being immersed** (or: baptized), **he was constantly attached to Philip** (or: habitually persistent at standing by waiting and ready to assist Philip) **and continued amazed and moved out of his position while continually watching and observing both signs and great powers** (or: abilities; or: may = works and deeds of power) **continually happening** (or: one after another being birthed into existence).

14. **Now upon hearing that [the regions of] Samaria had welcomely received, accepted and taken to themselves the Word** (Logos; Idea; message) **of God, the sent-forth folks** (emissaries and representatives) **in Jerusalem sent off Peter and John on a mission to them,**
15. **who, after walking down, spoke goodness concerning** (or: prayed about) **them, so that they could receive a set-apart Breath-effect** (or: in what manner and by what means they would take hold of [the] Holy Spirit),
16. **for you see, it** (or: It; He) **had not yet fallen upon even one of them, yet, only being folks having been immersed, they were continually subsisting and were progressing from under that beginning into the Name of the Lord Jesus**
(or: they continued being a possession, progressing into the Name, which is the Owner, Jesus; or: Now only having been baptized, in making a beginning they continued belonging unto the Name which pertains to the Master: Jesus).

17. **At that time they began placing** (or: laying) **[their] hands upon them, and so, one after another, they began receiving a set-apart Breath-effect** (or: [the] Holy Spirit).

18. **Now Simon, upon seeing that the** [*p*45, A & other MSS add: set-apart (or: Holy)] **Breath-effect** (or: Spirit) **is repeatedly being given through the placing or laying on** (or: the imposition) **of the hands of the sent-forth folks** (the emissaries or representatives), **he brought** (or: offered) **useful things** (or: money; properties) **to them,**
19. **repeatedly saying, "Give at once also to me this authority and right, so that on whomever I also should place [my] hands he may receive a set-apart breath-effect** (or: [the] Holy Spirit)**!"**

20. **But Peter said to him, "Your silver might** (or: could) **continue being with [you, as you yourself progress on the path] into loss or destruction, seeing that you suppose and presume from custom to proceed to obtain and acquire God's free gift** (or: gratuity) **through useful things** (or: money; properties; = by buying it).
21. **"There is neither a part nor a lot for you within this Word** (or: this idea; this reason; this expressed verbal communication; or: this message; or: this matter). **You see, your heart is not straight and level with a position answering to God** (or: in front of God, in His presence).
22. **"So change your mind and your way of thinking – away from this worthlessness** (or: ugliness; baseness; badness of quality; malice) **of yours – and then at once urgently ask of the Lord** [= Christ or Yahweh] **if consequently** (or: since in that case) **the thought and purpose of your heart will be caused to flow away** (or: will be divorced from [you]; will be forgiven and sent away),
23. **"For you see, I am presently seeing you existing** (continuously being) **[drawn] into [the] bile** (or: gall) **of bitterness as well as a close joint-bond of injustice** (inequity and unfairness; that which is not in right relationship and contrary to the Way pointed out)**."**
24. **So, making a decided response, Simon said to them, "I am now asking for help: would you men at once urgently make a request over me** (or: on my behalf; for my situation; [D: concerning me]) **to the Lord** [= Christ or Yahweh; D reads: God] **so that not even one of the things which you have said can** (or: would) **come upon me?"** [D adds: – {He} could not cease shedding many tears.]

25. **Therefore, after indeed fully giving evidence** (thoroughly witnessing and certifying) **and speaking the Word of the Lord** (or: = Yahweh's thoughts and ideas; = the message about Christ [*p*74, A & others read: God]), **these men began returning unto Jerusalem, also repeatedly bringing the good news and announcing the message of goodness, ease and well-being [to] many villages of the Samaritans.**
26. **However, an agent of [the] Lord** [= Yahweh's or Christ's messenger] **spoke to Philip, presently saying, "At once arise** (or: stand up) **and continue traveling down south** (or: at noon) **on the road descending from Jerusalem unto Gaza." This is a desert** (or: desolate, uninhabited place).

27. **And so, upon arising, he went his way and – look, consider this – an adult man – an Ethiopian eunuch who had power** (= a high court official) **of [the] Kandake, [or] Queen, of [the] Ethiopians, who was upon** (= had control of) **all of her treasury – who had come unto Jerusalem in order to be worshiping.**
28. **Now he was in the midst of returning and was presently sitting on his chariot** (or: carriage) **while continuing in reading aloud the prophet Isaiah.**
29. **Now the Breath-effect** (or: Spirit) **said to Philip, "Approach and be joined (glued) to this chariot."**
30. **So upon running up to [it], Philip heard his reading aloud [of] Isaiah the prophet, and then he said, "Are you presently recognizing and progressively understanding [the] things which you are now reading?"**
31. **But he replied, "How, you see, would I ever continue able [to], unless someone will lead and guide me on the path?" And so he asked Philip to assist [him], after climbing up to sit with him.**

32. **Now the passage** (context) **of the Scripture which he was reading was this: "As** (or: Like) **a sheep, He was led onto [the] slaughter, and as** (or: like) **a lamb [that is] set in position against the person shearing it [is] without a voice** (or: mute; voiceless; = silent), **in like manner He continues not to open up His mouth.**
33. **"Within the midst of the low status and the experience of being abased and humiliated, His justice** (either: the opportunity for a fair trial; or: the chance or ability to divide, separate and make decisions; or: the judging) **was lifted up and taken away. So who will fully take over the lead of His generation** (or: will conduct a thorough narration to recount His generation), **because His life is now being taken up, away from the earth** (or: taken away from the Land)**?"** [Isa. 53:7-8]

34. **So the eunuch, making a discerning response, said to Philip, "Now my question to you is, About whom is the prophet now saying this – about himself, or about someone else?"**
35. **Well Philip, opening his mouth and beginning from this Scripture, presents to him Jesus, as the news of goodness, ease and well-being** (or: declared to him the good news about Jesus).
36. **So as they continued going their way down the road, they came upon some water, and the eunuch affirms, "Look! Water! What continues preventing** (hindering) **me to be at once immersed** (or: baptized)**?"**

[note: vs. 37 is missing in texts of Nestle-Aland, WH, Concordant, Panin, Griesbach, Tasker, and is not in the ancient Syriac]

38. **And thus, he ordered the chariot to halt** (or: stand still), **and they both walked down into the water – both Philip and the eunuch – and [Philip] immersed** (or: baptized) **him.**
39. **Now when they walked up out of the water, [the] Lord's** [= Yahweh's or Christ's] **wind** (or: Breath-effect; Spirit) **suddenly snatched Philip away** (i.e.: carried him off), **and the eunuch did not see him any longer for he kept on going on his road, continuously rejoicing.**

40. **But Philip was found** (or: discovered) **[entering] into Ashdod** (or: Azotus), **and continuing in going throughout [the territory], he was repeatedly bringing and announcing the good news to all the towns and cities – till the [occasion for] him to come into Caesarea.**

CHAPTER 9

1. **Now Saul, still continuously inhaling and breathing** (or: blowing) **threatening and murder** (or: slaughter) **into the midst of the Lord's** [= Yahweh's or Christ's] **disciples** (or: students; learners), **after going to the head** (chief; ranking) **priest,**
2. **requested from him letters [to take] into Damascus – to the synagogues – so that if he should be finding anyone being [a part] of** (or: belonging to) **the Way** (or: the Path; the Road), **he could lead [them] – both men and women – bound, into Jerusalem.**

3. **Now it happened, during [the occasion for] him to be progressively traveling [and] to be nearing Damascus, that with unexpected suddenness a light from out of the midst of the atmosphere** (or: sky; heaven) **flashed around him as lightning,**
4. **and having fallen upon the ground, he heard a Voice** (or: sound) **repeatedly saying to him, "Saul... Saul... Why do you continue pursuing and persecuting Me?"**
5. **So he said, "Who are You, Lord** (or: Sir; Master)**?"**
Now He replied, "I, Myself, am Jesus... Whom you continue pursuing and persecuting!
6. **"Nevertheless, at once stand up and then enter into the city. Then it will be spoken to you that which it continues binding and necessary for you to continue doing."**

7. **Now the adult men who were presently accompanying him on the journey had stood speechless and continued standing dumbfounded – while hearing the Voice** (or: sound), **and yet still, as spectators, gazing at not even one person** (or: yet not viewing anyone)**!**
8. **But then Saul got up from the ground, and yet with his eyes having been opened up, and continuing open, he was seeing nothing! So they led him on into Damascus,**
9. **and he was three days still not seeing. He also neither ate nor drank.**

10. **Now there was a certain disciple** (student; apprentice) **in Damascus named Ananias, and within a vision the Lord [= Christ] said to him, "Ananias!" So he said, "Look, I [am here], O Lord!"**
11. **So then the Lord [said] to him, "At once get up and go on your way upon the alley** (or: narrow street) **being normally called 'Straight,' and look for** (seek; try to find) **within [the] house of Judah** (or: Judas) **a person from Tarsus named Saul, for you see, look and consider! – he is presently thinking with a view toward goodness** (or: continuously praying),

12. **"and within a vision he saw an adult man named Ananias coming in and putting [his] hands upon him so that he can look up, and see again!"**

13. **But Ananias discerningly answered, "O Lord! I hear** (or: heard) **from many people about this adult man... how many vile and bad** (worthless and evil; ugly and malicious) **things he did to Your set-apart folks** (Your saints) **in Jerusalem!**
14. **"And here in this place he is presently having** (or: holding) **authority from the chief** (head; ranking) **priests to bind all those habitually calling upon Your Name!"**

15. **Yet the Lord** [= Christ] **said to him, "Be presently going** (or: Go, and continue on your way), **because this one is** (or: exists being) **a vessel of choice to Me** (or: a picked our and chosen instrument for Me) **to lift up and carry My Name before** (in the sight and presence of) **the ethnic multitudes** (or: nations; Gentiles; non-Israelites) **– as well as [before] kings and [the] sons** (= people) **of Israel.**
16. **"For you see, I Myself will be underlining and pointing out** (or: plainly showing) **to him how many things it continues being binding and necessary for him to experience and be suffering – over [the situation of]** (or: for; on behalf of) **My Name."**

17. **So Ananias went off and entered into the house, and after placing [his] hands upon him, he said, "O Brother Saul! The Lord – Jesus, the One being seen by you on the road in which you were coming – has sent me with a mission so that you can look up and see again, and then you can be filled with [the] set-apart Breath-effect** (or: [the] Holy Spirit; a consecrated attitude)**!"**
18. **And immediately there fell off from his eyes [something] like scales** (or: hulls; shells; rinds; incrustations; [Greek *lepris*; note: *lepra* is the word: leprosy; *lepros* is a leper]). **And so he looked up and could see again** (or: recovered his sight). **Next, after standing up, he was immersed** (or: baptized), **then, upon receiving food** (or: nourishment), **he was inwardly strengthened and invigorated.**

19. **Now he came to be** (= spent some time) **with the disciples in Damascus [for] some** (or: certain; *p*45 reads: enough) **days,**
20. **then straightway** (at once) **began publicly proclaiming Jesus within the synagogues – continuously heralding that this Man is** (exists being) **God's Son** (or: the Son which has the character and qualities of, and whose origin is, God)**!**
21. **Yet all the folks presently listening and hearing [him] continued amazed and astonished** (literally: standing out of themselves), **and were one after another saying, "Is not this man the person [who] in Jerusalem was laying waste** (devastating; ravaging; trying to kill) **the people habitually calling upon this Name? And now he has come here, into this place** (or: unto this purpose), **so that, after having been bound, he could lead them on to the head** (chief; ranking) **priests!"**

22. But Saul kept on being more exceedingly empowered and was progressively given inner abilities, and so he kept on pouring [thoughts; ideas; Scriptures] together – [to the point that] he was creating an uproar among, and was confounding, the Jews presently living and permanently dwelling in Damascus –

progressively causing [his arguments] to stand together, thus proving conclusively that this Man is (exists being) **the Christ** (the Anointed One; = the Messiah; [note: = "God's Son," of vs. 20, above]).

23. **Now as a considerable number of days were, one after another, being fulfilled** (or: = coming to a close; thus: = quite some time later) **the Jews consulted together to assassinate him** (to "take him up"). **However, their plot became known to Saul.**
24. **Now they also kept on closely watching and covertly guarding the gates both day and night so that they could capture and assassinate him.**
25. **So his students, by night taking [him] through [an opening or window in] the wall, let him down by gradually lowering [him] in a hamper** (possibly: a basket made of braided ropes).

26. **Now later, coming to be present [after entering] into Jerusalem, he kept on trying to be closely joined to the disciples** (students; apprentices), **and yet everyone continued fearing him, still not trusting or believing that he is now a disciple.**
27. **So Barnabas, taking on [the problem]** (or: taking him on [as a friend]; or: taking him by the hand) **led him to the sent-forth folks** (the emissaries), **and then he [i.e., Paul] fully related to them how he saw the Lord on the road, and that He spoke to him** (or: he spoke to Him) **and how in Damascus he spoke in the Name of Jesus with the right of complete freedom from constraint, and with all boldness being publicly open and frank.**

28. **And so he continued being with them, going his way into Jerusalem, as well as traveling out.**
29. **Repeatedly speaking in the Name of the Lord with the right of complete freedom from constraint, and with all boldness being publicly open and frank, he continued both speaking and making joint-deliberations to the Hellenists** (the Jews who spoke Greek or had adopted the Greek culture, or both). **Yet these folks began taking in hand to assassinate him.**
30. **So, upon coming to be personally aware and to accurately know [of this], the brothers led him down into Caesarea, and then sent him forth with a mission into Tarsus.**

31. **So then the called-out community down through [the] whole of Judea, Galilee and Samaria continued having peace** (or: began possessing unbroken tranquility [= shalom]), **progressively being built as a house and continuously edified, as well as habitually going their way, in and by the fear of the Lord** [= Christ or Yahweh]. **And so, in and by the comforting and encouraging relief and assistance of the set-apart Breath-effect** (or: the Holy Spirit), **it continued being multiplied** (or: was progressively increased and made full).

32. **Now while Peter continued going through all [the territories], it happened [for him] to go down also to the set-apart folks** (the saints) **presently inhabiting** (permanently settled in) **Lydda** (or: Lud).

33. **Now there he found a certain man named Aeneas, who was one having been paralyzed, continuously lying down upon a cot** (or: pallet; = bed-ridden) **for eight years.**
34. **So then Peter said to him, "Aeneas, Jesus Christ** (the Anointed One) **is presently healing** (or: has healed) **you. At once stand up** (or: arise; get up) **and spread** (= make up) **[your bed] by yourself!" And so he immediately got up** (arose; stood up).
35. **Later all the folks presently inhabiting** (residing in) **Lydda and the [plain of] Sharon saw him, which folks [also] turned back upon** (= returned their lives to having a focus on) **the Lord** [Christ or Yahweh].

36. **Now in Joppa there was a certain female disciple named Tabitha – which, being translated, is normally called Dorcas** (= Gazelle). **She was full of good works and noble, virtuous acts – as well as deeds of mercy and gifts of compassion – which she was habitually doing.**
37. **But in those days, after becoming weak and ill, she happened to die. So, upon washing** (bathing) **[her], they placed her in the upper room** (or: story; chamber).

38. **Now with Lydda being near to Joppa, the disciples – upon hearing that Peter was in [Lydda] – sent off two adult men to him, calling [him] to their side for help, urging, "You should not delay or be slow to pass through to us** (or: hesitate to come through as far as us; = include us in your travels, and don't delay)**!"**
39. **So after arising, Peter went with them, whom – upon [his] arriving – they led up into the upper room** (or: the upstairs chamber). **Then all the widows presented [themselves] to him and stood by, weeping and exhibiting tunics and outer garments** (= dresses and coats) **[and] whatever Dorcas used to make [while] still being with them.**

40. **But after causing everyone to be put forth outside and then kneeling down, Peter prayed. Next, turning around and facing toward the body, he said, "Tabitha! Get up** (or: Stand up; Arise)**!" So she opened up her eyes, and, seeing Peter, she sat up.**
41. **And so, giving her a hand, he raised her up** (or: helped her stand up). **And now, after summoning the set-apart folks** (the saints; the holy people) **and the widows, he stood her alongside** (or: presented her), **now living.**

42. **So it came to be known down through [the] whole of Joppa, and many folks placed trust upon** (or: believed and had faith on) **the Lord** [= Christ or Yahweh].
43. **Now it turned out [for] him to remain and dwell in Joppa – alongside of a certain Simon, a tanner – for a considerable number of days.**

CHAPTER 10

1. **Now in Caesarea there was a certain adult man named Cornelius, a centurion** (a Roman officer in charge of 100 men, i.e., one sixth of a cohort) **that was a part of**

the band (or: cohort; squadron; – an army division of 600 men) **which is normally being called "Italian,"**
2. **a person of well-directed reverence** (or: devout; one who properly stands in awe of God), **and by habit fearing God, along with all his household, constantly performing many acts of mercy and making lots of gifts that express [his] compassion to the people, as well as repeatedly making requests of God** (or: from God) **throughout all times and situations.**

3. **In the midst of a vision – just about the ninth hour of the day** (three o'clock in the afternoon) **– he clearly saw an agent** (or: messenger) **of God entering toward him, and then saying to him, "Cornelius!"**
4. **So he, gazing intently at him and then coming to be in reverent fear, said, "What is it, sir** (or: [my] lord)**?"**
Now [the agent] replied, "Your prayers along with your gifts and acts of mercy ascended into a situation that has cause you not to be forgotten (or: unto a memorial or a remembrance) **in a place facing** (or: before; in front of) **God.**
5. **"And so, at this time send adult men into Joppa and then send after** (or: change the sending to summon) **Simon, a certain man who in now surnamed Peter.**
6. **"This man is currently being entertained as a guest at the side of Simon, a tanner, for whom there is a house beside [the] sea** (or: ocean)**."**

7. **Now as soon as the agent** (messenger) **that had been speaking to him went away, upon summoning two of the household servants and a devout soldier** (a warrior with well-directed reverence) **of those being constantly in loyal attendance to him** (or: regularly attached to his service),
8. and then leading them through a detailed narrative of all the things [that occurred], he sent them off on the mission, into Joppa.

9. **Now the next day, while those [three] were in progress of traveling on the road and were presently drawing near to the city, Peter went up onto the housetop to pray** (think and speak towards things being well) **– [it was] about [the] sixth hour** (about noon).
10. **But he became very hungry – almost ravenous – and began desiring to at once taste** (= eat) **[something]. Now during their being in the midst of preparing [a meal], an ecstasy happened** (an out-of-place state of being was birthed [*p*45 reads: came]) **upon him,**
11. **and he is now watching** (as a spectator) **the sky** (or: heaven; the atmosphere) **– having been opened up – and in the process of descending [is] some container, like a large, fine linen sheet, being gradually but progressively lowered down onto the ground** (or: Land; earth) **by [its] four corners** (extremities; origins; beginnings),
12. **within the midst of which were continuing under [the directive, or, power] of [their] origin all the four-footed animals, as well as creeping things** (perhaps: insects; reptiles) **of the ground** (or: land; earth) **and flying creatures of the sky** (or: atmosphere; heaven).

13. **Then a voice was birthed to him** (or: occurred, [directed] toward him), **"After getting up** (or: Upon arising), **Peter, slaughter** (or: sacrifice) **and then at once eat [it]!"**
14. **But Peter said, "Not even one [of those], Sir** (or: Lord; Master; or: = Yahweh?), **because I never eat** (or: ate) **all [that is] common** (= what is not set-apart as food for Israelites and is forbidden by the dietary rules of the Law) **and unclean** (meaning: ceremonially unclean)**!"**
15. **Then again, a voice, forth from a second [one, saying] to him: "You are not to continue making, or considering, common [the] things which God cleansed** (or: cleanses) **and made** (or: makes) **clean!"**
16. **Now this happened on a third [time]** (or: So this occurred three times), **and immediately the container was taken back up again, into the sky** (or: the atmosphere; heaven).

17. **Now as Peter was continuing thoroughly perplexed** (bewildered and at a loss, as when not knowing what road to take) **within himself [as to] what the vision** (or: sight) **which he saw would likely be** (= mean) **– now look and consider this! – the men who had been sent off on the mission by Cornelius, after sorting out by making inquiry throughout [the town] and ascertaining [the location of] Simon's house, approached and stood by at the portal** (or: vestibule; gateway).
18. **Then, calling out loudly, they kept inquiring if Simon – the one surnamed Peter – is still being entertained as a guest** (or: continues lodging) **in this place.**
19. **Now during Peter's repeatedly going through his feelings about the vision, continuing engrossed in pondering the effects of that which was seen, the Breath-effect** (or: Spirit) **said, "Look, and take note! Three** [B reads: Two] **men are presently seeking you!**
20. **"But now, after getting up, you at once go downstairs** (descend; climb down) **then continue going you way together with them – doubting nothing and continuing in making no discrimination nor separating yourself in even one thing – because I, Myself, have commissioned them and sent them off on this mission."**

21. **So after walking downstairs to the men, Peter said, "Look, I myself am [the person] whom you are presently looking for. What [is] the cause for which you men are now present?"**
22. **So they said, "Cornelius – a centurion** (army officer), **a just, fair and equitable man who lives in accord with the way pointed out, as well as being habitually God-fearing, besides being a person constantly attested** (reported by witnesses; = highly regarded) **by the whole nation of the Judeans – was given useful and practical instructions on this matter, by a set-apart agent** (or: sacred messenger)**: to send you over unto his house, and then to listen to your spoken words and declarations** (= to hear what you have to say)**."**
23. **Therefore, upon inviting them in, he entertained and lodged [them] as guests. So on the next day, after getting up, he went with them – and some of the brothers from Joppa accompanied him.**

24. **The following day** (or: On the day after that) **he entered into Caesarea. Cornelius, of course, was looking forward in anticipation for them, calling together to himself his relatives and the indispensable intimate friends.**
25. **So it happened as Peter was [about] to enter, Cornelius, upon meeting with** (or: encountering; intercepting) **him, in falling prostrate at [his] feet did obeisance** (showed respect and offered homage) **[to him].**
26. **Yet Peter raised him up, while saying, "Get up** (or: Stand up; Rise**)! I myself also am the same as you – a human!"**

27. **And so, while continuing to converse with him, he entered and is then finding many people having come together and now assembled.**
28. **Thus he affirmed to them, "You folks continue well versed [in the fact] and are well aware of how illicit and inappropriate** (forbidden by [our] Law and contrary to [our] established order) **it is for an adult man [who is] a Jew** (or: is of the Jewish culture) **to be intimately joined to, or to regularly come to** (visit and associate with), **a man from another race. And yet God pointed out and demonstrated to me to not continue saying [that] even one human [is] common** (= socially or ceremonially unhallowed or defiled) **or unclean.**
29. **"Wherefore – and without speaking against it or debating the matter – I come** (or: came), **being sent over. I am now, therefore, inquiring to ascertain for what reason** (or: to what word; matter; issue) **you folks sent over for me."**

30. **Then Cornelius brought the matter to light: "Four days ago, exactly to this very hour, I was in the midst of thinking and speaking with a view toward goodness and well-being** (or: praying) **within my house, at the ninth [hour]** (three in the afternoon), **and – now consider this! – and adult man** (male human being) **in bright, shining clothing stood before me**
31. **"and proceed to utter, 'Cornelius, your thoughts, speech and deeds toward goodness and well-being** (or: prayer) **came into hearing** (or: [entering] into the midst were heard; or: were listened into) **and** (or: even) **your gifts, as well as acts, of mercy were remembered in God's sight and presence.**
32. **"'Therefore, send into Joppa and call over Simon, who is normally being surnamed Peter. This man is currently being lodged and entertained as a guest in the house of Simon, a tanner, by [the] sea.'**
33. **"Thereupon I immediately sent to you** [D adds: urging you to come to us and help us], **and you did beautifully** (or: ideally) **in** [D adds: quickly] **coming to be at [our] side. At this time, then, we ourselves are all present – in the sight and presence of God – to at once hear all the things having been commanded to you from, and now arranged for you by, the Lord** [= Yahweh; *p*74, D & others read: God]**."**

34. **At this Peter, opening his mouth, said, "[Based] upon truth and reality, I continue grasping with force and fully receiving [understanding] that God is neither partial nor takes folks at face value** (does not receive faces or appearances),
35. **"but to the contrary, within every nation and ethnic group the person habitually reverencing and fearing Him, as well as repeatedly doing works and**

performing acts that have the qualities and character of fairness, equity, justice and rightwised relationships which accord with the way pointed out, is and continues being welcome and acceptable to Him.
36. **"He sent forth the Logos** (the Word; the Idea; the Thought; the Reason; the message) **to, and then in and by the sons of Israel – repeatedly announcing the good new of ease and well-being: peace through Jesus Christ** ([the] Anointed One). **This One is Lord** (Master) **of all humans, and Owner of all things!**
37. **"You yourselves have seen and thus know the thing happening** (coming to be) **– [the] spoken word** (or: = the subject talked about) **[going] down through the whole of the Judean [district], beginning from Galilee, after the immersion** (or: baptism) **which John, as a herald, publicly proclaimed –**
38. **"Jesus, the One from Nazareth – even as how God anointed Him with [a/the] set-apart Breath-effect** (or: Holy Spirit) **even for** (or: and with**) power and ability – Who went throughout repeatedly doing works bringing goodness, ease and well-being, as well as constantly healing all the folks being continuously held down under power** (tyrannized and oppressed) **by the one that casts things through folks** (the accuser, slanderer, adversary)**... because God was with Him.**

39. **"And we ourselves [are] witnesses of all [the] things which He did** (and: performed), **both within the country of the Judeans, and in Jerusalem – Whom also they lifted up and assassinated, hanging [Him] upon a wooden pole** (or: stake; tree).
40. **"This Man** (or: Person) **God raised up on** (or: in; [D reads: after]) **[the] third day, and He gave** (or: gives) **Him to become** (or: be birthed) **visible within the midst –**
41. **"not among all the people, but rather among witnesses** (or: disclosed – not to all the people, but rather to folks giving evidence) **having been previously hand-picked and elected by God – in us** (or: to us) **who ate and drank together with Him, after the [occasion for] Him to stand back up** (rise again) **out from the midst of dead folks.**
42. **"And He passed along the directive** (the announced instructions) **for us to publicly proclaim, as heralds – to, and among, the people – and to certify at once, by personal evidence, and to give testimony as witnesses, that this Man is and continues being the very One having been definitely marked out and specified by God [as] He who decides** (a Separator for making decisions; Judge) **concerning presently living folks, and currently dead people**.
43. **"To this Man** (or: Person) **all the prophets** (those who had light ahead of time) **continue bearing witness, giving testimony and presenting evidence: through His Name, everyone making it a habit to place their trust into Him and continue believing with [their focus] into the midst of Him is to at once receive a sending away of mistakes** (a divorce from failures; a cancellation of errors; a forgiveness of sins; a flowing off of deviations)**."**

44. **During the middle of Peter's still speaking these declarations, the set-apart Breath-effect** (or: the Holy Spirit; the Sacred Wind) **fell upon all the folks presently listening to and hearing the Logos** (the message; the Word).

45. **Then the trusting** (full of faith and loyal) **men from among [the] Circumcision** (= those of the Jewish culture and religion) **who came with Peter "stood out of themselves" in shocked amazement, that the free gift** (the gratuity) **of** (or: which is) **the set-apart Breath-effect** (the Holy Spirit) **had been poured out upon the nations** (the ethnic multitudes; the non-Jews) **as well,**
46. **for you see, they kept on hearing them continuously and repeatedly speaking with tongues** (in languages; by ecstatic glottal utterances) **and repeatedly magnifying** (speaking great things about) **God.**
47. **At that point Peter gave a decisive and insightful response: "Not anything or anyone continues able** (or: now has power) **to cut off the water [so that] any of these is not to be immersed** (baptized) **at once – these who received the set-apart Breath-effect** (or: Holy Spirit), **even as we ourselves [have]!"**
48. **So he at once gave instruction toward arranging for them to be immersed within the Name of Jesus Christ** (or: [the] Anointed Jesus). **At that point they requested him to stay on and remain some** (or: certain; = a few more) **days.**

CHAPTER 11

1. **Now the sent-forth folks and the brothers** (= fellow believers) **who were down throughout Judea heard that the ethnic groups of the nations** (the non-Jews; Gentiles) **also welcomingly received and embraced the Logos of God** (or: the Word which is God; the message from God; God's thought, idea and reason).
2. **So when Peter went up into Jerusalem, the men from among [the] Circumcision** [note: i.e., the Jews adhering to the Jewish culture and religion: these may or may not have been a part of the called-out community] **continued their evaluation [of propriety] for a complete distinction and separation [between Jews and non-Jews], and so began taking sides against him to make a cleavage, contending and debating the issue with him,**
3. **[and, speaking about Peter,] were saying that he had gone into [a house] to men still having foreskins and he had eaten with them.** [other MSS have this as a direct address: "You entered to men that are uncircumcised, and you ate with them!"]
4. **At this Peter, in making a beginning, began setting [the matter] out for them consecutively** (or: expounding a deliberate and detailed narrative to them, point by point), **saying,**
5. **"I myself was in the city of Joppa, continuing in prayer** (thinking and speaking towards things being well), **and I saw – within an ecstasy** (a displaced state of being) **– a vision** (a sight)**: some container in the process of descending, like a large, fine linen sheet, being gradually but progressively lowered down from out of the sky** (or: atmosphere; heaven) **by [its] four corners** (extremities; origins; beginnings), **and it came right down to me,**
6. **"after gazing intently, stretching [my eyes] into which, I began considering and fixing my mind down [on it], and then saw** (or: perceived) **the four-footed animals of the land** (or: earth), **and the little wild animals that are trapped and hunted, also creeping things** (insects and reptiles), **as well as the flying creatures of the sky** (or: heaven; atmosphere).

7. **"Now I also heard a voice, saying to me, 'Get up** (Stand up; Arise), **Peter! Slaughter** (or: Sacrifice) **and eat** [something] **at once!'**
8. **"But I said, 'Not even one [of those], Sir** (or: Lord; Master; or: = Yahweh?), **because common** (= what is not set-apart as food for Israelites and is forbidden by the dietary rules of the Law) **and unclean** (meaning: ceremonially unclean) **never entered into my mouth!'**
9. **"Yet a voice forth from a second one responded decidedly from out of the heaven** (or: atmosphere; sky), **'You are not to continue making, or considering, common [the] things which God cleansed** (or: cleanses) **and made** (or: makes) **clean!'**
10. **"Now this occurred three times, and then everything was pulled** (or: drawn) **back up again into the sky** (or: atmosphere; heaven).
11. **"Furthermore – now consider this! – out of that very [moment], three men, being the ones sent off on the mission from Caesarea to me, stood at the house in which we presently were.**
12. **"So the Breath-effect** (or: Spirit) **told me to at once go with them – doubting nothing and making no discrimination nor separating myself in even one thing. Now these six brothers also went together with me, and then we entered into the house of the man.**

13. **"Now he at once reported back to us how he saw the agent** (messenger) **standing within his house, and then saying, 'Send off into Joppa, then send after Simon, the one now surnamed Peter,**
14. **"'who will be speaking to you declarations** (spoken words) **within the midst of which you yourself will be made whole** (saved; rescued; healed and returned to your pristine state of being) **– as well as all your household!'**
15. **"However, within the midst of my starting to continue speaking, the set-apart Breath-effect** (or: Holy Spirit) **fell upon them – even as also upon us, in the beginning.**
16. **"At this I was reminded of the words spoken by the Lord, as He was repeatedly saying, 'John, indeed** (or: for his part), **immersed in water, yet you yourselves will be immersed** (baptized) **within the midst of set-apart Breath-effect** (or: in [the] Holy Spirit).**'**
17. **"Since** (or: If), **therefore, God gave** (or: gives) **to them the equal free gift** (the gratuity that is equal in quality, measure and rank) **as also to us, when** (or: in) **believing and putting their trust upon the Lord, Jesus Christ** (or: [the] Anointed Jesus) **– who or what [am] I? Was I able to cut off or hinder God?!"**

18. **Now upon hearing these, they were quiet** (silent; still), **and then they gave glory to, and enhanced the reputation of, God, as a group saying, "Consequently, God also gave** (or: gives) **to the non-Jews** (the ethnic multitudes of the nations) **the change of mind** (or: change in thinking) **[which brings one; or, leads] into Life!"**

19. **So then, as to the folks being scattered and dispersed from the pressure, affliction and tribulation being birthed on [the situation regarding] Stephen, they went throughout [the country, or, area] as far as Phoenicia, Cyprus and Antioch,**

by custom speaking the Logos (the Word; the message) **to no one except to Jews only.**
20. **Yet there were certain folks from among them – adult men from Cyprus and Cyrene – who, upon coming into Antioch, began also speaking to the Greeks**
[reading with *p*74, Aleph2, A and D*: = Gentiles, non-Jews, people of the nations; but B, D2, and other MSS read: Hellenists (= Greek-speaking Jews, as well as others of the Greek culture)], **continuously bringing and announcing [to them] the Lord Jesus as the good news of ease and well-being.**
[note: it is not clear from the text whether this happened before, simultaneously with, or after Peter visited Cornelius; further: these folks seemed to be operating on their own, with no "official" sending or commissioning]
21. **Furthermore, the hand** (= the power and activity) **of [the] Lord was with them, and a great number who were trusting and believing turned [themselves and their lives, with a focus] upon the Lord.**

22. **Now the account concerning them was heard in the ears of the called-out community then being in Jerusalem, and those folks sent forth Barnabas, out on an errand, all the way to Antioch,**
23. **who, upon coming to be at [their] side and seeing the grace and favor – that which has its source in God, and which has the qualities and characteristics of God, and which in fact is God – at once rejoiced and began calling everyone to his side so that he could assist and encourage them to habitually remain oriented to and focused in the Lord** [= Christ and Yahweh] **– with** (or: by) **the plan and purpose of the heart!**
24. **Because you see, he was a man [that was] good** (virtuous; having quality) **and [was] full of set-apart Breath-effect** (or: [the] Holy Spirit), **and faith** (trust; loyalty). **And thus, a considerable crowd was set toward** (or: added to) **the Lord.**

25. So he went forth into Tarsus to hunt up (to seek up and down as well as back and forth for; = to make a thorough search for) **Saul,**
26. **then, upon finding [him], he brought** (or: led) **[him] into Antioch.**
Now it also came to be (or: happened) **for them to be gathered together among** (or: within the midst of) **the called-out community [there for] a whole year, and to teach a considerable crowd [of people]. Furthermore, [it happened] in Antioch for the first time to employ the useful appellation "Christians** (little anointed ones; = Messianics; = associates or followers of the Christ)**" [to; for] the disciples** (or: students).

27. **Now during these days prophets** (folks having light ahead of time who spoke this light before folks) **came** (or: went) **down from Jerusalem unto Antioch.**
28. **And now one from among them, named Agabus, upon rising and taking a stand, through means of the Breath-effect** (or: Spirit) **began indicating by signs and symbols [that] a great famine is to be progressively impending, [which] is going to birth itself into existence upon the whole inhabited land** (= the whole Roman empire) **– something which occurred upon [the reign] of Claudius.**

29. **So they determined a plan** (marked off the horizon) **[that] each of them, according as any of the disciples prospered and thrived** (= could afford), **is to send [something] unto a relief service** (or: to a dispensing of aid) **for the brothers** (= fellow members of the called-out community) **presently settled permanently** (or: dwelling) **in Judea,**
30. **which, also, they did, sending [it] off to the elders** (older men) **through [the] hand** (= by the means or personal agency) **of Barnabas and Saul.**

CHAPTER 12

1. **Now down through that season and during that particular situation, Herod the king [had his subordinates] thrust [their] hands on** (= arrest) **certain of the folks from the called-out community** (or: the [local Messianic] communit[ies]; [D adds: in Judea]) **to mistreat [them].**
2. **And so he took up Jacob** (or: James), **the brother of John, and assassinated [him] with a** (or: by [the]) **sword.**
3. **Now upon seeing that [this] was pleasing to the Judeans** (= the Jewish leadership and their sympathizers), **he set himself with a focus to seize** (take together with the hands) **Peter, also – now [these] were the days of unleavened bread** [= during the Feast of Passover],
4. **whom, after taking a firm hold on [him], he put into prison** (or: jail), **turning [him] over to four [shifts] of four soldiers [each] to continue guarding him, presently intending to lead him back up** (= present him) **to the people, after the Passover.**

5. **Therefore Peter, consequently, continued being kept in custody** (remained under guard and was being watched) **within the prison** (or: jail), **yet thoughts and speech toward things being well [for him]** (or: prayer) **continued being repeatedly birthed** (or: was continuously coming to be) **extendedly** (i.e., in a way or manner that stretched forth from out of [their] midst) **focused on God around him** (or: toward God concerning him), **by the called-out community.**
6. **So when Herod was being about to bring him forth** (or: produce him [to them]), **during that night Peter – being bound with two chains – continued sleeping between two soldiers, besides [the] guards before the door [who] continued watching over and guarding the prison** (or: jail).
7. **And yet, look, and consider this! An agent of [the] Lord** (or: [Christ's or Yahweh's] messenger) **made a stand upon** [**the scene**; D reads: stood by Peter], **and light shown** (or: a light shines) **within the midst of the room** (= prison cell). **Now tapping Peter's side, he** (she; it) **raised him up, while saying, "Get up quickly!" Then his chains at once fell off from [his] hands.**
8. **Now the agent** (messenger) **said to him, "Gird yourself** (= Fasten your garments with your belt, so as to be ready to walk) **and bind on your sandals." So he did so. Then he** (she; it) **says to him, "Throw your outer garment** (robe; cloak) **around [you] and keep following me."**
9. **And thus, after going out, he continued following, and yet he had not seen or perceived so as to know that the [incident] presently happening by means of the**

agent (messenger) **is real, so he continued thinking** (imagining; supposing) **[himself] to be seeing a vision.**

10. **Now, after passing through [the] first guard station, and then a second one, they came upon the iron gate, [which] now is leading into the city – which automatically** (spontaneously; by self-acting) **was opened up to** (or: for) **them. And so, having gone out, they proceeded [along] one narrow street** (lane; alley) **– then suddenly the agent** (messenger) **stood away** (or: withdrew; departed) **from him.**
11. **Next, Peter, suddenly coming to be within** (= coming to) **himself, said, "Now I have truly seen, and thus am really aware, that the Lord** [= Yahweh or Christ] **sent forth His agent** (messenger) **out on a mission, and he extricated me** (plucked me out) **from the midst of Herod's hand** (= power and authority), **and from the entire anticipation of the Judean people** (or: from everything the people of Judea were focusing their thinking to and looking toward)**."**

12. **And then, after perceiving [the various aspects of his situation] and consciously considering [it], he came upon the house of Mary, the mother of John – the one surnamed Mark, where quite a few people had been gathered and were crowded together continuing in thinking or speaking toward things being well** (i.e., praying).
13. **So after his knocking [at; on] the door or the portal** (or: gateway; entrance), **a servant girl named Rhoda came to [the entry] to answer** (to obediently hear [the reason for the knock] and to respond; [*p*74: to go to meet {him}]).
14. **Then, upon recognizing** (accurately knowing) **Peter's voice, from the joy [of the realization] she did not open up the gateway, but instead, immediately running into [their] midst, reported [that] Peter is standing before the gateway** (or: entrance).
15. **Yet they, themselves, said to her, "You are either manic, or you are out of your mind!" But she continued strongly asserting and thoroughly insisting [that] thus [they] are to continue having [it]** (= that it was so). **So those folks kept on saying, one after another,** [D adds: to her], **"**[D adds: Perhaps] **it is his agent** (or: The messenger is from him; or: It is the agent that pertains to him; It is the messenger that has his characteristics)**!"**
16. **Now Peter continued remaining at [the door], repeatedly knocking. So when they opened [it] up, they saw him and were standing outside of themselves in astonishment** (or: beside themselves in amazement).
17. **But, after gesturing** (motioning downward) **with [his] hand for them to hush and keep silent, he thoroughly related to them how the Lord** [= Christ or Yahweh] **led him forth out of the prison. The he said, "Report these things back to Jacob** (James) **and the brothers." And then, after going out, he went his way into a different place.**

18. **Now with the birthing of** (or: at its coming to be) **day, there was no little** (small; slight) **commotion** (stir; agitation; disturbance) **among the soldiers – about what had really become [of]** (or: had in fact happened [to]) **Peter.**

19. **So Herod – after making a thorough search for him and not finding [him] – [and] upon examining and interrogating the guards, ordered [them] to be led away [and punished, or, executed?].**
Later, after going down from the Judean [district] into Caesarea, he continued wearing through [the fabric of the days] (= he idled away, or spent, some time [there]).
20. **But he was continuing in a rushing passion for battle** (or: progressing to a furious fighting mood) **in regard to the people of Tyre and of Sidon. So with like mind and purpose, they kept on being present with [their faces] toward him. Then upon persuading** (convincing; coaxing; conciliating; winning over) **Blastus – the king's personal attendant who is in charge of his sleeping quarters – they kept on asking for peace, because their country [had the situation] to be normally receiving [their] food supplies from the territory and authorization of the king** (or: via royal discretion).
21. **Now on an arranged** (set; appointed) **day, Herod – having dressed** (or: clothed) **himself [in] royal attire** (garments; apparel; [note: A.T. Robertson comments that Josephus says it was a robe of silver tissue]) **– being seated upon the dais** (an elevated platform, ascended by steps, for public address; here: = a throne or a judgment seat), **was in the midst of giving a speech to them.**
22. **In response** [D adds: his being changed from enmity to friendship by the people of Tyre], **the populace gathered [there] began shouting, "[This is] a voice of a god, and not of a human!"**
23. **So without delay an agent of [the] Lord** [= Yahweh or Christ] **from necessity struck him, in return for that [situation] – [since] he did not give the credit** (or: glory) **to God. Later, having come to be consumed** (or: eaten) **by worms, he expired** (breathed out).

24. **But the Logos of God**
(God's Word, thought and idea; or: the message pertaining to and the source of which is God; the verbal expression which is God [B reads: the Lord {= Christ or Yahweh}]) **kept on growing** (increasing) **and continued being multiplied.**
25. **Yet Barnabas and Saul, after returning out of** [D reads: from; other MSS: into] **Jerusalem** [E and other witnesses add: into Antioch], **[are] fulfilling the dispensing and attending service – having taken along with [them] John, the one surnamed Mark.**

CHAPTER 13

1. **Now there were prophets** (folks who had light ahead of time and spoke it before folks) **and teachers within the midst of Antioch, down in** (or: corresponding to; or: to accord with) **the called-out community currently being [there]: both Barnabas and Simeon – the one normally being called "[the] Black"** (or: Niger) **– as well as Lucius, the man from Cyrene** (a Greek colony in north Africa; or: Cyrenian, being the name of another man there), **and Manaen** (or: Manahen) **– a person who was brought up with** (or: a foster brother of; a childhood companion of; one educated and nurtured with) **Herod, the tetrarch** (provincial or district ruler) **– and Saul.**

2. **So, in the midst of their continually doing public work** (service for the people) **for** (or: in; to; by) **the Lord** [= Christ or Yahweh], **as well as periodically fasting, the set-apart Breath-effect** (or: the Holy Spirit) **said, "Now therefore, you folks section off** (mark off boundaries so as to define) **Barnabas and Saul – to** (or: for; by; in) **Me – into the work toward which I, Myself, have called** (or: summoned) **them."**
3. **At that time then, after fasting and praying** (speaking and thinking toward things going well), **and then placing their hands on** (or: to) **them, they loosed** [them] **away** (disbanded and released [them]).

4. **They themselves indeed therefore – being sent out from the midst by the set-apart Breath-effect** (or: under the Holy Spirit) **– went down into Seleucia. Then from there, they sailed away unto Cyprus.**
5. **And so, upon coming to be in Salamis, they began bringing God's Logos down** ([note: the prophets brought the Word of God down from heaven, and to the people]; or: thoroughly announcing the message and proclaiming God's Word, Idea and thought) **within the synagogues of the Jews. Now they also continued having John [as] an attendant** ("under-rower;" = for support and assistance).

6. **Now after going through the whole island up to Paphos, they found a certain man – a magus** [note: originally of the Persians, Medes and Babylonians as priests and wise men, magi specialized in the study of astrology and enchantment and were often employed as official spiritual advisers; some were sorcerers] **[and] a false prophet – a Jew named Bar-Jesus** (son of Jesus),
7. **who was in association with the proconsul** (= regional governor under the control of the Roman senate) **Sergius Paulus – an intellectual and intelligent man. This man, having called to himself Barnabas and Saul, earnestly sought to hear God's Logos** (the Word of God; the thought, idea, reason and verbal expression which came from, had the characteristic of, and was God; the message from God).
8. **But Elymas** (Arabic meaning: the wise one), **the magus – for in this way is his name being normally translated and interpreted, kept on standing in face-to-face opposition to them, repeatedly seeking to twist in two and thoroughly turn the proconsul away from the faith.**
9. **Yet Saul – the [same] man also [being] Paul, being filled full of set-apart Breath-effect** (or: being filled with [the] Holy Spirit), **after staring intently into him, said,**
10. **"O you son of an adversary** (of one who throws something through another person; = one who has the character and qualities of a devil), **all full of fish-bait** (or: filled with every fraud and deceit) **and every thing that is done adroitly and with ease** (knavish schemes and roguish tricks) **– enemy of all fairness, equity, rightwised behavior and just relationships which constitute the Way pointed out! You will not of yourself cease thoroughly perverting and twisting in two** (or: distorting) **the straight ways and paths of [the] Lord** [= Yahweh, or, Christ],
11. **"and so at this moment, look and consider: [the] hand of [the] Lord [is] upon you, and you will be a blind man, not seeing the sun – until an appointed season,**

and a fitting situation!" So instantly, and from the necessary [situation], a thick mist (also: a medical term for a failure of sight) **and darkness fell upon him, and then, continuously going around, he kept seeking people to lead him by the hand.**
12. **At that point the proconsul, having seen what had happened, at once believed and is trusting – being progressively struck out the midst of himself** (or: = struck out of his [wits]), **and astounded, upon** (or: at) **the Lord's** [= Christ's or Yahweh's] **teaching** (or: teaching about the Lord).

13. **Now having been led back up [upon the sea] away from Paphos, they – around Paul – came into Perga of Pamphylia. Yet John, withdrawing from them and departing, returned unto Jerusalem.**
14. **They themselves, however, passing on through from Perga, came along unto the Pisidian Antioch. Then having gone into the synagogue on the day of the sabbaths, they sat down.**
15. **Now after the public reading of the Law and the Prophets, the synagogue leaders** (rulers; chiefs) **sent a message over to them, saying, "Men** (= Gentlemen), **brothers, if within or among you folks there is any word** (or: message) **of relief, comfort, encouragement or exhortation to the people, be now speaking [it]** (= you are invited to be speaking at this time)**."**

16. **So, arising** (or: after standing up) **and gesturing – making a downward motion – with [his] hand, Paul said,**
"Men (= Gentlemen), **Israelites – as well as the folks fearing God** (i.e., the God-fearers: Gentile proselytes) **– listen, and hear.**
17. **"The God of this people Israel picked out and chose our fathers** (= ancestors), **then exalted** (put up high) **the people during [their] period of living as alien residents** (as foreigners) **within the land of Egypt. Next He led them out of it with an uplifted** (high) **arm,**
18. **"and then for about forty years' time He carried them in His arms as a nurse** [reading with *p*74, A, C and others; Aleph, B, C2, D and others read: put up (or: was tolerant) with their behavior, disposition, moods and manners] **within the midst of the wilderness** (desert; lonely and desolate place).
19. **"Later, after pulling down seven nations** (or: demolishing seven ethnic groups) **within the land of Canaan, He distributed** [A,C D2 and others add: to them] **their land** [D* reads: the land of the foreign tribes], **by lot, as an inheritance**
20. **"– for about four hundred and fifty years.**
Then after these things, he gave [them] **judges – until Samuel, the prophet** (the one who had light ahead of time, and spoke it before folks).
21. **"And from there they asked for a king, and so He gave them Saul, son of Kish, a man out of the tribe of Benjamin – [for] forty years.**
22. **"Then, upon changing the standing of** (or: deposing; dismissing) **him, He raise up David to** (or: for) **them, unto [the position of] king – about whom He also said, showing evidence and giving testimony, 'I found David, the [son] of Jesse, a man corresponding to and in accord with My heart, who will do all the effects of My will** (or: who will perform all the results of My intent, purpose and desire)**.'** [Ps. 89:20]

23. **"From the seed of this one** (or: From this person's descendant) **– corresponding to and in accord with [the] promise – He brought to** (or: for; in; by) **Israel a Deliverer** (Savior; Rescuer; Restorer to health and wholeness), **Jesus.**

24. **"John's previous heralding – before His personal entrance – was publicly proclaiming an immersion** (a dipping; a baptism) **which pertained to a change of mind** (a change in thinking and life, which also involved a return of their focus to Yahweh) **to and for all the people [of] Israel.**
25. **"Yet as John continued fulfilling [his own] race course** (= completed [his] career), **he kept on repeatedly saying, 'What are you people continuing to secretly think** (or: repeatedly conjecturing; presently supposing) **me to be? I, myself, am not [what you think]** (or: not [the One])**! To the contrary, look and consider! One is progressively coming – after me – the sandals of Whose feet, I am not worthy to loosen or untie.'**

26. **"Men! Brothers! Sons of the race** (or: family) **of Abraham as well as those among you continuously fearing God** (or: [who] are God-fearers)**! The Logos** (Word; message) **of this deliverance** (salvation; return to health, wholeness and our original state of being) **was sent forth out to us!**
27. **"You see, those presently residing** (dwelling; having a permanent home) **in Jerusalem, along with their rulers, not knowing this or even the voices of the prophets – those being regularly and repeatedly read in accord with every sabbath – they fulfilled [them] in judging [Him]**

(or: not recognizing or knowing, and being ignorant about, this One, by judging [Him] they fulfilled the voices of the prophets which are continuously being read, down on every sabbath).

28. **"And even though not finding in Him even one cause for** (or: grounds deserving) **death** [D* adds: after judging Him they turned {Him} over to Pilate {and}], **they asked Pilate to take Him up to be executed.**

29. **"So as they ended** (brought to fruition; brought to its goal; finished; completed the final act of) **all the things having been written concerning Him, after taking [Him] down from the wooden pole** (stake; cross), **they put [Him] into a memorial tomb.**
30. **"Yet God aroused and raised Him up from out of the midst of dead folks,**
31. **"Who was from time to time seen on many days by those walking back up together from Galilee into Jerusalem – who at this time continue being witnesses of Him** (or: evidence for Him; His folks who give testimony) **to the people.**

32. **"And thus we ourselves continue bringing and declaring [to] you folks the good news [about] the promise that was being birthed to** (or: was coming into existence, or occurring, toward) **our fathers** (= ancestors),
33. **"that God has filled this out of [our] midst** (or: has fully fulfilled this) **for** (or: to; in) **our children** [other MSS: us, their children,] **in raising** (resurrecting; standing back up again) **Jesus – even as it has been written in the second Psalm,**

'You are My Son; I Myself have given birth to You today (or: today I Myself have become Your Father.**'** [D adds: You see then, request of Me and I will give

to You the ethnic multitudes (nations and people groups) {for} Your allotted inheritance, and the limits and uttermost parts of the earth {as} Your firmly held possession.] [Ps. 2:7]

34. **"Now, seeing that He raised Him up** (resurrected Him; stood Him back up again) **from out of the midst of dead folks – no longer being about to be progressively returning** (or: not anymore continuing about to be constantly or repeatedly turning below, or under) **into corruption and decay. Thus He has declared,**

'I will give to you people the faithful and trustworthy qualities and aspects of pious and benign loyalty which belonged to David.' [Isa. 55:3]

35. **"Wherefore also, in a different [Psalm], it continues saying,**

'I will not be giving Your Pious and Benignly Loyal Person to see (= experience) **decay or corruption.'** [Ps. 16:10]

36. **"You see David, on the one hand – in his own generation – after rendering subordinate service to** (or: in; by; for; with) **the counsel and express will of God, fell asleep** (= died) **and was placed facing toward** (or: was added to) **his fathers – and then saw** (= experienced) **decay and corruption.**

37. **"On the other hand, He whom God aroused and raised up did not see** (= experience) **decay or corruption.**

38. **"Therefore be it now known to you and progressively experienced by you folks – men... brothers – that through This One is being continuously and progressively announced, as a message come down to** (or: for; among) **you people, a flowing-away of mistakes** (a sending away of failures; a divorce from sins; an abandoning of errors; a forgiveness and release from situations of missing the target),

39. **"even from every thing** (or: all things) **of which you folks, in union with** (or: within) **[the] Law of Moses, had no power or ability to at any point be rightwised** (made fair, equitable and in right relationships within the Way pointed out).

In union with and within This One, everyone who is habitually trusting and continuously believing is being progressively rightwised (habitually placed in right relationships which accord with the Way pointed out; continuously made fair and equitable).

40. **"Therefore see to it [that] the thing having been declared within the Prophets** (= the writings of those who had light ahead of time) **may not be coming upon you folks,**

41. **'Continue looking and keep on directing your eyes, you scorners and despisers who maintain a down frame of mind, and be at once wondering and marveling in amazement – and then be caused to disappear** (be made invisible), **because I Myself am progressively accomplishing a work in your days – a work which you folks can not trust or put your faith in** (or: would not believe) **even if someone would relate [it] in detail to you.'"** [Hab. 1:5]

[D adds: And they {i.e., those hearing him} were silent.]

42. **Now at their being out from the midst of the synagogue, folks began asking them to come to their sides for assistance [and for] these sayings and**

declarations to be spoken to them [during the days] between, [leading] unto the next sabbath.
43. **So with the breaking up of the gathering** (the dissolving of the synagogue assembly), **many of the Jews and the reverent proselytes** (Gentiles who wished to embrace the Jewish faith) **followed Paul and Barnabas who, in continuing to speak to them, began persuading and convincing them to be habitually remaining focused toward God's grace and favor.** [D adds: Now accordingly it happened {for} God's Logos (Word; message; idea; reason) to go throughout the whole of the city].

44. **So on the coming sabbath almost all the city was led together to listen to and hear the Logos** (Word; message) **of the Lord** [= Yahweh or Christ; other MSS: God; D reads: to hear Paul delivering a long message concerning the Lord].
45. **Now upon seeing the crowds, the Jews were filled with jealousy and began contradicting the things being spoken by Paul, while repeatedly speaking abusively** (or: arguing with slander and invectives).
46. **Continuing bold, expressing the inherent right to speak the whole truth publicly with freedom from reprisal, both Paul and Barnabas said, "It was a matter of constraint, compulsion, and pressed indispensability [for] God's Logos** (Word; message; idea) **to be spoken to you folks first! Yet since you folks continue to push it away from yourselves, and are repeatedly judging** (or: deciding) **yourselves [to be] not worthy of the eonian life** (the life pertaining to the Age; the life whose source and character is from the Age), **look! We are now being turned** (or, as a middle: progressively turning ourselves) **unto the nations** (the ethnic multitudes; the Gentiles; the non-Jews).
47. **"You see, thus has the Lord [= Christ or Yahweh] directed to us:**
    'I have placed (or: set) **you unto [being] a light of nations** (ethnic multitudes; non-Jews), **[in order for] you to be [placed] into the midst of a deliverance** (a rescue and a return to health and wholeness; a restoring to the original state of being and condition) **as far as [the] last [point] of the earth!'"** [Isa. 49:6]

48. **Now upon hearing [this], the non-Jews** (the [folks of the] nations and ethnic groups) **began rejoicing and continued glorifying** (enhancing the reputation of) **the message from God** (God's Logos: God's Word and idea). **And so they trusted and believed – whoever were folks having been set and arranged into an eonian life** (or: into life which has is source and quality from the Age).
49. **So the message of the Lord** [= Christ or Yahweh] (or: the Lord's Word and idea) **began being carried through the midst in all directions – and continued thus throughout the whole country** (or: region).
50. **But the Jews incited and spurred on the reverent, respectable** (or: reputable; influential; of good form and decorum) **women, as well as the leading** (principal; foremost) **men of the city, and they aroused** (raised up; mounted) **a pursuit and persecution upon Paul and Barnabas, and then threw them out of their midst – away from their boundaries** (= city limits; or: territory; district).
51. **So they, after shaking out** (or: off) **the dust from their feet on them** (= as a repudiation, signifying that their city was like the unclean heathen), **they went into Iconium.**

52. **Furthermore, the disciples** (the students) **continued being progressively filled with joy and a consecrated attitude** (a holy spirit; a set-apart Breath-effect; or: [the] Holy Spirit).

CHAPTER 14

1. **Now in Iconium, the same thing happened [for] them: to enter into the synagogue of the Jews, and then to speak to them in such a way so that a great multitude of both Jews and Greeks** [thus: non-Jews] **at once came to trust and to believe!**
2. **Yet the Jews [who] were at that point being unconvinced** (or: stubborn) **rose up on** [**the situation**; D reads: But the synagogue leaders of the Jews, and synagogue rulers brought persecution upon them – against those of the rightwised Way –] **and acted in a worthless manner so as to badly effect the souls** (inner lives) **of the non-Jews** (folks of the nations; = the Greeks that were involved) **in a negative manner in regard to the brothers** [= either those with Paul and Barnabas, or, those of the synagogue who had become brothers; D adds: but the Lord soon granted peace {to the situation}].
3. **Therefore, as a result, they spent adequate time constantly and repeatedly speaking out freely, boldly and openly in public – as is the right of respected citizens – upon** (or: on [the authority and basis of]; or: [with trust and reliance] on; or: = about) **the Lord** [= Christ or Yahweh], **[Who] was continuously giving evidence and bearing witness to the Logos** (Word; message; idea) **of His grace and favor by repeatedly giving signs and miracles** (or: portents; wonders) **to be happening through their hands.**

4. **However, the multitude** (= population) **of the city was split** (rent [in two]), **and so, on the one hand, folks were with the Jews** (= on their side), **yet on the other hand, [there were] folks [who sided] with the sent-forth folks** [D reads: folks continuing closely joined with the sent-forth folks by the Logos (Word; message) of God].
5. **So as a rushing onset occurred of both the non-Jews** (ethnic folks; = Greeks) **and Jews – together with their leaders** (or: authorities; rulers) **– to outrage** (to violate, manhandle, or treat insolently) **and to pelt them with stones,**
6. **they, becoming aware [of it], fled down for refuge into the cities of Lycaonia, Lystra and Derbe – as well as the surrounding country,**
7. **and there** (= in those places) **they were continuously bringing and declaring the good news** (the message of goodness, ease and well-being) [D adds: And the whole multitude was moved over the teaching. So Paul and Barnabas continued spending time in Lystra].

8. **Then, in Lystra, a certain adult man was sitting, impotent** (without power; = disabled) **in [his] feet – lame from out of his mother's womb** (= from birth), **who had never walked around.**
9. **This man kept on listening to the continued** (or: repeated) **speaking of Paul – who, looking intently at him and seeing that he is progressively having faith pertaining to being healed** (made whole; restored to health; rescued; saved),

10. **said in a loud voice** [C & D add: I say to you in the name of the Lord Jesus Christ], **"Stand up erect upon** (or: upright on) **your feet!" And so he immediately leaped** (sprang up) **with a single bound, and continued walking around.**

11. **Besides this, upon seeing that which Paul did, the crowds lifted up** (elevated) **their voice in [the] Lycaonian language, repeatedly** (or: one after another) **saying, "The gods, being made to resemble humans, stepped down** (or: descended) **to us!"**
12. **Furthermore, they began calling Barnabas, "Zeus," yet Paul, "Hermes," since he himself continued being the one constantly taking the lead with reference to the Logos** (or: was the leader of the message; or: continued taking the lead from the Word; or: was repeatedly guiding the discourse).
13. **More than this, the priest of Zeus – the [idol and temple] being in front of [their] city – upon bringing bulls, as well as wreaths and garlands, proceeded in intending to be progressively slaughtering and then offering sacrifices, together with the crowds.**

14. **Now upon hearing [of this], the sent-forth men, Barnabas and Paul, leaped forth into the midst of the crowd while at the same time ripping** (or: tearing) **their outer garments** (or: cloaks) **in two, crying out loudly,**
15. **and [both] saying, "Men** (= Gentlemen**)! Why are you now doing these things? We ourselves are also humans: men with similar experiences and like emotions as you folks! Men presently bringing and progressively declaring the good news to you people:** [D adds: the God by what means] [with *p*45: you are to at once stand away and separate] **– to then progressively turn away from these fruitless** (vain; purposeless; useless) **things** (or: practices) **and to continue turning** [your focus and attention] **on a living God, Who makes** (or: formed; constructs) **the heaven and the earth** (or: the sky and the land) **– as well as all the things within them,**
16. **"Who, within the generations having gone by, permitted** (let; allowed) **all the ethnic groups** (nations; non-Jewish multitudes) **to continue going in their ways** (or: to progressively travel on their paths),
17. **"although He did not leave** (or: abandon; neglect; let go from His care and attendance of) **Himself without evidence** (= proof; or: testimony; or: a witness) **by repeatedly doing good works** (or: benevolent deeds)**: regularly giving to** (or: for) **you people rains from heaven** (or: [the] sky), **and thus fruit-bearing seasons, constantly filling the core of your beings full of food** (or: nourishment) **and your hearts with gladness and a frame of mind** (or: disposition) **characterized by ease and well-being in the midst of togetherness."**
18. **And so, by saying these things, they with difficulty caused the crowds to bring [the proceedings] down to an end and fully stop – [so as] not to continue in sacrificing to them** [C adds: but rather [for] each one to proceed on their way unto their own homes].

19. **So** [C, D & E add: during their continuing to spend time {there} and repeatedly teaching, certain] **Jews from Antioch and Iconium came upon [the scene], and** [with other MSS: from their repeated arguments, publicly] **persuaded the crowds** [other

MSS add: to separate from them, saying that they were not even speaking truth, but rather were all constantly lying]. **And so, after stoning Paul, they proceeded to be violently dragging [him] outside of the city, continuing in presuming him to have died.**
20. **However, with the disciples' forming a circle, surrounding him, upon arising** (or: after standing back up again; or: upon resurrecting) **he entered into the city. Then on the next day he went out, together with Barnabas, into Derbe.**
21. **Continuing in bringing and declaring the good news to that city as well, and making a considerable [number of] disciples** (or: students), **they returned into Lystra, then into Iconium, and finally into Antioch,**
22. **progressively establishing** (fixing and making to stand) **the souls** (inner lives) **of the disciples** (or: students), **repeatedly calling [them] alongside to give relief, aid and comfort while encouraging [them] to continue abiding and remaining within the midst of the faith** (or: trust; confidence; loyalty; reliance; conviction; assurance), **and [saying] that, "It continues binding and necessary for us to enter into the reign of God** (or: God's kingdom) **through the midst of many pressures, squeezings, tribulations and afflictions** (or: because of many oppressions)**."**
23. **So while extending** (or: stretching out) **their hands to** (or: on) **them, in accord with the older men in each called-out community, while speaking toward things being well** (or: praying) **– along with** (or: accompanying) **fastings – they committed them to the Lord** (or: put them at [their] side, in the Lord [= Christ or Yahweh]; or: deposited them for the Lord; or: set them along [the path] by the Lord) **into Whom they had believed and placed their trust, confidence and loyalty.**

24. **Later, passing through the Pisidian [district], they came into Pamphylia.**
25. **Next, after speaking the Logos** (Word; message) **in Perga, they walked down into Attalia.**
26. **From there they sailed off into Antioch – the place from where they were given over, to** (or: by; for; in; with) **the grace and favor of God, into the work which they fulfilled** (made full; = fully performed).

27. **Now coming to be alongside** (= present) **and after gathering the called-out community together, they began recounting [to them] whatever God did** (performed) **with them** [D reads: with their souls], **and that He opened up a** (or: [the]) **door of faith** (trust) **to** (for: among) **the ethnic multitudes** (nations; non-Jews).
28. **So they continued spending not a little time** (= stayed a long time) **together with the disciples** (students).

CHAPTER 15

1. **Later, certain men, having come down from Judea, began teaching the brothers that, "Unless you folks should** (or: would) **get circumcised within** (or: by) **the custom of Moses** [D reads: and should habitually walk (= order your lives) in (by) the custom of Moses], **you continue without power to be saved** (or: you continue unable to be healed, made whole or returned to the original state and condition)**."**

2. **But** [*p*74, A & others: Therefore] **with there coming to be no little occurrence of taking positions** (making stands in the dissension) **as well as of debating, disputing and seeking a resolution [to the question] by** (or: with; or: to) **Paul and Barnabas, face to face with them, they made arrangements for Paul and Barnabas – and certain others from among them – to now go up unto Jerusalem, to the sent-forth folks and older men concerning the effect of this seeking** (or: about this question)

> [D reads: ... face to face with them, for Paul, insisting firmly, continued telling {them} to remain thus, according as they had believed. Yet the men who had come from Jerusalem passed on instruction to them for Paul and Barnabas – and some other folks – to now go up to face the sent-forth ones, even {the} elders, in Jerusalem so that they could have a decision made upon them about this matter in question].

3. **Accordingly** (or: Indeed, therefore), **after being sent forward** (or: = being helped forward [on their journey]; or: being escorted [part way]) **by the called-out community, they themselves continued passing through both Phoenicia and Samaria, repeatedly relating in detail the turning about** (= the conversion) **of the ethnic multitudes** (the non-Jews; the [people] of the nations). **And thus they continued producing** (making; causing; creating) **great joy for** (in; to) **all the brothers** (= fellow believers).
4. **Now on having come to be alongside** (= upon arriving), **into the midst of Jerusalem, they were welcomely received as part of the group by the called-out community – even the sent-forth folks, including the older men** (or: the elders) **– and so they recounted** (or: reported) **whatever** (or: as many things as) **God had done in accompaniment with them.**
5. **Yet certain men from the sect of the Pharisees – being ones who had believed and were now trusting – stood up out of the midst, [as a group] saying that it continues binding and necessary for them** [i.e., the non-Jews] **to continue with circumcision, besides to continue to be observing the Law of Moses.**

6. **So the sent-forth folks and older men** (or: elders) **were gathered together to see about this idea** (expressed thought; word; = matter).
7. **Now after there coming to be much seeking [of a solution], questioning and disputing, Peter – after standing up – said to them, "Men! Brothers! You yourselves continue well versed** (standing upon so as to comprehend) **that from the days of the beginning God chose among you folks [for] the ethnic multitudes** (or: nations; non-Jews) **to hear the Logos** (Word; idea; message) **of the good news** (the message of goodness, ease and well-being) **through my mouth – and then, to at once trust and believe!**
8. **"And God, One who knows** (or: has insights into) **the heart by intimate experience, has given evidence for** (or: bore witness to; gave testimony in) **them in** (or: when) **giving the set-apart Breath-effect** (or: the Holy Spirit) **to** [D reads: upon] **them, just as [He did] to us, also!**
9. **"Furthermore, He made not even one separation of any kind** (or: He made a distinction in nothing; or: He makes no dividing decision in even one thing) **between**

both us and them, in (by; to; for; with) **faith** (trust) **at once cleansing** (or: purifying) **their hearts!**
10. **"Therefore, why are you folks at this time** (or: now) **continuing to test** (or: constantly trying; repeatedly examining and attempting to prove) **God [by attempting] to put** (place; set) **upon the neck of the students** (disciples) **a yoke which neither our fathers** (= ancestors) **were, nor we ourselves are, strong enough [even] to pick up, [much less] to carry?**
11. **"But to the contrary, we continue trusting and believing – through the grace and gratuitous favor of the Lord** (or: Owner), **Jesus** [C, D & others add: Christ] (or: which has its source and character in [Yahweh] – Jesus; or: which is the Lord Jesus) **– to at once be delivered** (or: rescued; saved) **in accordance with which manner those people also [are]**

(or: But rather, we ourselves habitually trust to be wholly restored to health and returned to our original state and condition, through the grace which has the character and qualities of Jesus, the Lord – in the same way as those folks [were], also).**"**

12. **So** [D adds: with the older men (or: elders) now accepting and consenting to the things having been spoken by Peter,] **the entire multitude became silent, and they began listening to Barnabas and Paul progressively unfolding and leading [the folks] out, [through] a description of whatever** (or: however many) **signs and miracles** (wonders; portents) **[which] God did among the ethnic multitudes** (or: nations; non-Jews) **through them.**
13. **Now after the [time for] them to become silent, Jacob** (or: James) [D adds: upon arising] **discerningly responded, presently saying, "Men! Brothers! Hear** (or: Listen to) **me!**
14. **"Simeon led [us] out and unfolded, relating in detail, how God first** (or: first of all; in the first [place]) **made a visit** (and: took an attentive look characterized by complete care) **to at one point take from out of the midst of the ethnic multitudes** (or: nations; folks who were non-Jews) **a people for His Name**

[= as His representatives and for His glory] (or: by His Name [= power and authority]; in His Name [= possession and realm of being]; with His Name [= character and reputation]; to His Name).

15. **"And with this** [D reads: thus] **the words** (or: messages) **of the Prophets** (= the writings of those who had light ahead of time) **continue sounding together in agreement and symphony, just as it has been – and stands – written,**
16. **'After these things I will turn back again** (or: return), **and I will build back up again** (rebuild as a house) **the tent** (or: tabernacle) **of David – the one having fallen down. Then I will build back up again** (rebuild as a house) **its things having been turned upside down – also I will make it straight and erect again**
17. **'so that the rest of humanity would seek out and earnestly try to find the Lord** [= Yahweh] **– even all the ethnic multitudes** (nations; non-Jews), **upon whom My Name has been called on: upon them, continues saying [the] Lord** [= Yahweh] **– the One constantly doing these things.'** [Amos 9:11-12]

18. **"[These have been] known from an indefinite period of time** (from [the] age) **by insight and experience.**
[or: with other MSS: "Known in (or: with; or: to; by) the Lord {= Yahweh or Christ}, by intimate experience and insight from the indefinite past, are His deeds and works.]

19. **"Hence** (or: Because of which), **I myself am now judging and deciding not to continue making it more difficult for, or to be troubling or harassing, the folks from the ethnic multitudes** (the nations; the non-Jews) **[who] are progressively turning upon** (= turning around to) **God,**
20. **"however** (or: but yet) **to send word by a letter to them pertaining to habitually hold themselves away from** (constantly abstaining from) **the effects of ceremonial pollution from** (or: belonging and pertaining to) **the idols – as well as from the prostitution** ([note: may also have reference to temple idol worship]; or: sexual immorality; [*p*45 omits this phrase]) **– and from [something that was] strangled** [i.e., where the blood was not drained out], **also from blood**
[comment: these were prohibitions from the Law, in Lev. 17 & 18; D adds: Also, whatever you would not normally want to be happening to yourselves, do not do to others].
21. **"For you see, Moses – from out of [the] original** (beginning) **generations – continually has folks repeatedly making public proclamation of him, in city after city within the synagogues, being habitually read aloud in correspondence with every sabbath."**

22. **At that point it seemed [good; favorable] to the sent-forth folks and the older men** (or: elders), **together with the whole called-out community, to send adult men – folks picked out** (or: chosen; selected; spoken-forth) **from among their midst – into Antioch along with Paul and Barnabas, [namely], Judah – the one normally being called Barsabbas – and Silas** (probably = Silvanus), **men normally taking the lead among the brothers** (= fellow believers),
23. **after writing** [D adds: a letter] **by their hand** [D adds: presently containing this]**:**
"[From:] The emissaries (sent-forth folks) **and the older men** (or: the elders) **– brothers** (or: the older brothers; [other MSS: as well as the brothers {= fellow believers; = your brothers}]),
To: The brothers down in Antioch, Syria and Cilicia – to those from out of the ethnic multitudes (nations; non-Jews) **– to continue to be rejoicing!** (= Greetings!)
24. **"Since we hear** (or: heard) **that certain folks going out from among us disturbed** (agitated; troubled; perplexed) **you folks with words** (or: by messages; in thoughts) **progressively dismantling** (breaking up the camp of; bankrupting by removing the furniture of; remodeling) **your inner lives** (souls) **– to whom we of ourselves gave no distinctive decision, thorough arrangement, determined instruction or assignment –**
25. **"in coming to be like-minded** (of one accord; unanimous), **it seemed [good; productive] to us, by choosing men out from ourselves, to send [them] to you, together with our beloved Barnabas and Paul:**

26. **"men having given over** (= dedicated) **their souls** (inner lives: will, desire, intellect – and very breath) **over** (= for the sake of) **the Name of our Lord, Jesus Christ** ([the] Anointed One).
27. **"Therefore we have sent off** (dispatched with a mission) **Judah and Silas, and so they themselves are now reporting the same things verbally** (by word) **[to you].**
28. **"You see, it seemed [good; productive] to the set-apart Breath-effect** (or: in the Holy Spirit) **and to** (or: among) **us to have not even one more burden to be placed upon you folks – besides these necessary and essential things:**
29. **"to habitually abstain and hold yourselves away from idol sacrifices** (or: things [i.e., foods] sacrificed to idols) **and from blood,** [omitted by D: and from things that were strangled,] **and from sexual immorality** (fornication; prostitution) **– out from which things, by practice carefully keeping and habitually thoroughly guarding yourselves, you folks will perform well** (be well-engaged; prosper)

[D reads: and whatever you do not normally wish or purpose for yourselves to progressively become or to have happen, do not keep on doing to other folks, {and} from which things, in continuously keeping yourselves thoroughly {away}, commit acts of ease and well-being, being folks constantly carried along within the set-apart Breath-effect (or: the holy wind; the Holy Spirit)]. **Be ones having been strengthened and made firm** (= Good health to you)**!"**

30. **Therefore accordingly upon being released away** (= dismissed), [D adds: in a few days] **these men went down into Antioch and – after gathering the multitude together – they handed the letter [to them].**
31. **So, upon reading [it], they burst into rejoicing at the helpful and encouraging [message] of comfort and relief.**
32. **Both Judah and Silas – they also being prophets – assisted, gave relief to, comforted and encouraged the brothers** (= fellow believers; members) **through much discourse, and they established [them]** (or: they helped and made the brothers to settle and rest upon [the Logos; the Word] through many a word, thought and idea).
33. **Then, having performed a period of time, they were released away – with peace [= shalom] from the brothers – to the folks having sent them off on the mission.**
[34. missing in most MSS, but D adds: Yet Silas decided to remain on with them, and Judah continued on his way alone unto Jerusalem.]
35. **However Paul and Barnabas continued spending time in Antioch, constantly teaching and repeatedly bring the good news – declaring the Logos** (Word) **of the Lord** [= Christ or Yahweh]**: the message of ease and well-being – along with many different folks, also.**

36. **Now after some days, Paul said to Barnabas, "In returning** (= retracing our journey), **doubtless we can and should visit and look in on the brothers, city by city, in every one in which we brought the message down, and announced the Logos of the Lord** (or: the Word of [Yahweh]; the idea of the [Christ]), **[to see] how**

they continue holding [it] (or: how they progressively have [it]; or: = how they are now getting on).**"**
37. **However, Barnabas kept on wanting – and stuck with intending – to take along together with [them] also John, the one normally being called Mark.**
38. **Yet Paul kept on thinking it not fitting** (of appropriate worth) **to continue taking along with them this one – the person having withdrawn from them, away from Pamphylia, and not going together with them into the work** [D adds: into which they were sent].
39. **So there occurred a sharp dispute, with the result for them to at once be pulled apart and disunited from one another. And thus at that point Barnabas, taking along Mark, set sail unto Cyprus.**
40. **But Paul, choosing for himself Silas, went forth from [their] midst, being given over** (= entrusted) **to the grace and favor of [the] Lord** [= Christ or Yahweh; *p*45, C,E and others read: God] **by the brothers.**
41. **And so he continued passing on through Syria and Cilicia, progressively establishing the called-out communities** [D adds: while repeatedly handing over the directives of the elders].

CHAPTER 16

1. **So** [with D: after going through these ethnic (= non-Jewish) countries,] **he came down into, and arrived at, Derbe, and then at Lystra – and now consider this! – a certain disciple** (student; apprentice) **was there, named Timothy – [the] son a faithful** (loyal; trusting; believing) **Jewish woman, yet of a Greek father –**
2. **who was constantly being attested** (or: repeatedly witnessed of, well reported on and recommended) **by the brothers in Lystra and Iconium.**
3. **[It was] this man [that] Paul had wanted, and now intended, to go out with him, and so, after taking [him], he circumcised him because of the Jews – the ones presently being in those places – since they had all seen, and were thus aware, that his father was** (or: had been) **a Greek.**

4. **Now as they continued traveling through the villages and cities,** [D adds: they continued heralding and repeatedly dispensing the Lord Jesus Christ to them publicly, with all the boldness and freedom of a citizen, while at the same time] **they kept on delivering** (or: handing over) **to them the effects of the opinions and the decision, [regarding] what seemed appropriate [for them] to be observing and maintaining – which had been decided upon by the sent-forth folks and elders** (or: older men) **who were in Jerusalem.**
5. **The called-out communities were indeed, therefore, being progressively made strong, firm, solid and stable in the faith** (or: in union with the trusting conviction), **and they kept on increasing and superabounding in number daily.**

6. **So they went through Phrygia and [the] Galatian province** [note: possibly the ethnographic area of the Gauls or Celts who dwelt in North Galatia], **having been restrained** (or: prevented) **by the set-apart Breath-effect** (or: the Holy Spirit) **from**

speaking the message (the Logos; the Word; [D reads: not even one word of God]) **within the [province of] Asia.**
7. **Now upon coming down [to] Mysia, they made efforts** [D reads: they continued wanting and intending] **to travel on into Bithynia, and then the Breath-effect** (or: Spirit) **of Jesus did not let** (permit; allow) **them.**
8. **So, skirting alongside** (or: bypassing) **Mysia, they went down into Troas.**

9. **Then, during one night, a vision** (or: sight) **was seen by** (or: in) **Paul:** [D adds: as it were] **a certain Macedonian man was standing** [D adds: before him] **and calling him to his side for assistance, and repeatedly saying, "After crossing over into Macedonia, run to us with aid, in response to our cry for help!"** [note: this was a call to come to Europe]
10. **Now as [soon as] he saw the vision** [D reads: Then, being aroused he related the vision in detail to us and we understood.] **we immediately endeavored to go forth into Macedonia, progressively putting [aspects of the vision] together and mutually concluding that God** [D and others read: {the} Lord] **had called to us, to bring them** [D reads: those in Macedonia] **the good news – the message of ease and well-being.**

11. **Therefore, setting sail and putting out to sea, from Troas we followed a straight course** (i.e., were sailing before the wind) **unto Samothrace, but on the following [day we went] to Neapolis,**
12. **and from there unto Philippi, a colony which is a foremost city of [that] part of Macedonia. Now we were within this city, continuing to spend time, for some days.**

13. **And then, on one of the sabbath days, we went forth outside the [city] gate beside [the] river** [Gangites (or: Gargites); about one mile west of town] **where we had been supposing** (or: inferring from custom) **there to be a place of prayer** (may = a synagogue; a place devoted to imparting well-being and to speaking toward things being well). **And so, after sitting down, we** [note: implies each of the four men] **began speaking to the women being come together [there].**
14. **Then a certain woman named Lydia – a seller** (or: dealer) **of purple fabrics, from the city of Thyatira, [and she was] a woman who stood in awe of God**
[D* reads: the Lord {= Yahweh, or, Christ}; note: = a convert to Judaism, or, a "God-fearer;" the word was also used to designate a group (including males and females) separate from proselytes and native Jews, yet enrolled as members of a synagogue] **– began hearing and continued listening, whose heart** (core of her being) **the Lord** [= Yahweh, or, Christ] **at once completely opened up** (or: opened back wide) **to continue holding to, attentively accepting and being devoted to the things being presently and progressively spoken by** (or: under) **Paul.**
15. **Now as soon as she had been immersed** (or: baptized) **– along with** [D adds: all] **her household – she at once called [them] to her side, saying with entreaty, "Since** (or: If) **you men have separated me and decided** (judged) **me to be trusting in the Lord** (or: faithful to the Lord; full of faith by the Lord [= Christ or Yahweh; D

reads: God]), **upon entering into my house, continue remaining** (abiding; dwelling**)." And thus she strongly urged us [to accept her hospitality].**

16. **Once it happened, during our going our way unto the place of prayer** (= synagogue; or: the place devoted to imparting well-being and to speaking toward things being well), **[that] a certain servant-girl** (or: maid) **– continuously holding a python spirit**

(or: repeatedly having a python breath-effect; = a serpent attitude and orientation; = an animistic practitioner; [note: in Greek mythology, Python was a giant snake guarding the oracular sanctuary at Delphi until slain by the god Apollo; later, the term came to refer to divination, ventriloquism and oracular spirits]) **suddenly comes to meet with us** (or: comes from under to confront us face to face), **who, by habitually performing many acts of the craft of divining, fortune-telling and casting spells, had been consistently providing a steady source of income for her owners** (or: masters; lords).

17. **This girl, repeatedly following Paul and [the rest of] us down [to the river], kept on crying out and shrieking, constantly saying, "These people** (or: humans) **are slaves of the Most High God** [= El Ha Elyon], **who are constantly and progressively bringing the news down and are announcing to you folks** [other MSS: to us] **a way** (or: path) **of safety and deliverance** (or: health, wholeness and salvation)**."**

18. **Now she kept on doing this for many days. So, being thoroughly wearied and exasperated [from this], and finally turning around [toward her], Paul says to the breath-effect** (or: spirit; or: said in and by the Breath-effect and Spirit), **"I am now giving a directive to you** (or: passing on an announcement for you) **– within and in union with [the] Name of Jesus Christ** (or: the Anointed Jesus) **– to go out and away from her at once!" And thus, it went out that very** (or: same) **hour** [D reads: it went out at once].

19. **Well, her** [D reads: the servant-girl's] **owners** (masters), **upon seeing** (or: perceiving) **that the expectation of their business** (= the source of their income) **went out from the midst** [D reads: had been deprived from them which they had been having through her], **after seizing Paul and Silas, they forcibly dragged [them] into the marketplace [and] before [the station of] the authorities ([city] rulers).**

20. **And so, after leading them forward to the civil magistrates, they said, "These men, being** (or: belonging to; making a beginning as) **Jews, continue completely stirring up** (or: are repeatedly bringing forth a disturbance [in]) **our city!**

21. **"Furthermore, they are habitually bringing down an announcement of customs which are not normal, right or allowed for us to habitually accept and embrace at our sides, nor to continue doing or practicing, [we] being Romans."**

22. **Then the crowd rose up together,** [with D: taking a stand in attack] **against them** [with D: repeatedly crying out against them], **and the civil magistrates, after stripping** (or: ripping) **off the cloaks and outer garments from them, began giving orders to proceed beating [them] with rods.**

23. **Besides imposing** (inflicting) **on them many blows** (or: stripes), **they threw them into jail** (or: prison), **passing along instructions to the jailer** (or: prison guard) **to continue keeping them guarded securely,**
24. **who, upon receiving such an order, cast them into the more interior prison** (or: jail), **and then fastened their feet into the wooden stocks.**

25. **Now at about midnight, Paul and Silas, continuing in thinking toward the situation going well** (or: praying; imparting words with a focus on ease and well-being), **began singing hymns** (or: praise and festive songs) **[to] God** (or: were continuing on by creating odes [about] God). **So then, the prisoners kept on attentively listening [to what came] from them.**
26. **Now suddenly and unexpectedly, a great** (or: violent) **shaking** (= an earthquake) **occurred so that foundations of the prison** (the place of the bound ones) **were caused to move to and fro** (made to totter and be rendered unstable**). So now, instantly for use, all the doors were at once opened and the bonds of everyone were loosened** (allowed to go up or back so as to relax and be slack; [D reads: unfastened]).

27. **So the guard of the bound ones** (the jailer; the warden), **coming to be awakened** (aroused out of sleep) **and having seen the doors of the prison being opened up** (= standing open), **on drawing [his] sword was about to proceed in killing himself, continuing in assuming – from what normally happens – the prisoners to have fled out** (escaped).
28. **But Paul shouted in a loud voice, saying, "You should perform nothing bad to** (or: on) **yourself** (or: May you execute nothing worthless for yourself; = Don't harm yourself) **– we are all in here!"**
29. **So, after asking for lights, with a leap he rushed into [their] midst, and then coming to be in the midst of a tremble** (or: inwardly trembling), **he fell down toward** (or: prostrated to; [D adds: the feet {of}]) **Paul and Silas.**
30. **Next, after leading them outside** [D adds: and upon securing the rest {of the prisoners}], **he said to them, "Sirs** (or: [My] lords; Masters) **what is it now necessary for me to continue doing or keep on performing so that I can be kept safe** (or: rescued)**?"**
31. **So these men said, "At once place your trust and confidence upon the Lord Jesus** (or: the Master, Jesus), **and then you as well as your household will be kept safe** (or: rescued and kept from trouble or danger [from the consequences of these events])**."**

32. **Later, they spoke God's** [other MSS: the Lord's {= Christ's or Yahweh's}] **Word** (or: God's idea and thoughts; God's Logos; God's message) **to him [and] to all the folks within his house** (or: household), **together.**
33. **Then, taking them along in that very hour of the night, he washed [the bruises from] the blows, and bathed [their] stripes. Next he himself was immersed** (baptized), **along with all his folks** (= family, or, those belonging to him; [*p*45 reads: his whole house]), **instantly and effectively.**

34. **Besides this, leading** (or: bringing) **them up into the house, he placed beside [them] a table** (= fed them a meal). **Then, having put faith and trust in** (or: on) **God, he expressed extreme gladness, leaping and skipping in ecstatic delight, along with all the household.**

35. **Now, with it becoming day, the civil magistrates dispatched the constables** (those who had the rods: both an emblem of the office, as well as a means for executing the judgments of the magistrates), **saying [to them], "Release those men."**

[D reads: At daybreak, the civil magistrates came together at that time into the market place, and recalling the earthquake which had happened, they became afraid and so dispatched the court-officers, who said, "Release those men."]

36. **So the guard of the bound ones** (the jailer; the warden) **reported back these words to Paul: "The city magistrates have sent off [a message] to the end that you men should be released. At this time, therefore, upon going out, be going your way in peace."**

37. **Yet Paul affirmed to them, "After lashing** (or: beating) **us in public, uncondemned** (or: not having gone through a legal trial) **– men who are Romans – they threw** (cast) **[us] into prison** (or: jail)**! And now they are proceeding in throwing us out secretly and unnoticed? No indeed! To the contrary, upon coming [here], let they themselves lead us out!"**

38. **So the constables reported these sayings back to the city magistrates. Now they grew fearful upon hearing that they were Romans,**

39. **and then, after coming, they entreated them, calling them to their sides. Next, having led them out [of the prison], they kept on asking [them] to go off, away from the city.**

[D reads: and so, upon arriving unto the prison – accompanied by many friends – they entreated them to go forth, saying, "We were not aware (had no personal knowledge) of the situation regarding you folks, that you are just men (men of blameless character)." And so, having escorted them out, they entreated them, saying, "Go forth out of this city, otherwise folks may gather together again and turn on you, repeatedly shouting threats against you."]

40. **So then, after coming out of the prison** (or: jail), **they went unto [the home], to face and be with Lydia. Then, upon seeing the brothers** (= fellow believers), [D adds: they fully related everything that {the} Lord did for them {and}] **they called [them] to their sides, encouraging them. Later they departed** (went out [of the city]).

CHAPTER 17

1. **So after making their way through Amphipolis and then Ampollonia, they came into Thessalonica – where there was a synagogue of the Jews.**

2. **Now corresponding to the custom having been normally practiced by Paul, he went into [their] midst to face them** (= to join their meeting), **and thus, upon three [consecutive] sabbaths he laid out thoughts and ideas to them through reasoning from the Scriptures** (or: he held thorough discussion with them from out of the writings; he led a dialogue through [a path] from the midst of the Scriptures for them),

3. **thoroughly and progressively opening [them] up and repeatedly placing [them] side-by-side** (= explaining and setting forth proofs) **that it had continued binding and necessary for the Anointed One** (the Christ) **to experience, and at some point to suffer, but then to rise** (stand back up again) **from out of the midst of dead folks – and [saying] that "This Jesus, Whom I myself am now fully announcing to** (or: progressively publishing down among) **you folks, is the Anointed One** (the Christ)**."**

4. **And so certain folks from among them were persuaded and became convinced – including a great multitude of reverent** (or: "God-fearing") **Greeks** [i.e., those who, without becoming "Jews," attended the synagogue to worship the true God], **as well as not a few of the leading women [of the city]** (or: first-[ranking] women; = women of the upper class or aristocracy) **– and thus had their lot cast with Paul and Silas.**

5. **Now the** [D adds: unpersuaded; unconvinced] **Jews, becoming jealous and taking to themselves certain worthless men** (= degenerates) **from the market-place loafers** (ones who are idle and hung out on the streets) **as associates and forming a mob, began starting a riot in the city. Then, after assaulting the house of Jason** [note: probably Paul and Silas' host], **they continued in seeking to lead them before the populace** (or: into the midst of mob).
6. **Yet upon not finding them, they began violently dragging** (or: forcefully trailing) **Jason and certain brothers before the city rulers** (or: officials), **repeatedly yelling, "The people that are causing the inhabited areas of the Empire to be roused up out of its situation** (or: are inciting tumults and insurrections in the State; or: = are upsetting the inhabited land, causing folks to get up and take a stand) **– these folks are now present in this place also;**
7. **"men whom Jason has received under [his roof] and has shown hospitality! And yet all these people are constantly practicing and committing [acts; things] contrary and in opposition to the decrees of Caesar, repeatedly saying there to now be a different king: Jesus!"**

8. **So they stirred up** (unsettled; agitated; shook together and threw into confusion) **the crowd and the city officials** (rulers) **[that were] presently listening and hearing these things.**
9. **And so, after receiving sufficient security** (or: obtaining enough bail; taking considerable bond) **from Jason and the rest, they released them.**

10. **So then the brothers** (= fellow believers) **immediately sent both Paul and Silas out, by** (or: through [the]) **night, into Berea, who, upon arriving unto the synagogue of the Jews, continued being away [there].**
11. **Now these folks were** (or: existed being) **more noble** (well-born; = noble-minded and having the character that comes from being raised in a good family) **than those in Thessalonica. [They were] folks who received and welcomed the Logos** (the Word; the message; the idea) **with all eagerness** (rushing forward), **repeatedly examining again, separating back and sifting up and down the Scriptures – day by day – to determine if these continue having it thus** (or: holding it in this way).

12. **Indeed, therefore, many from out of their midst trusted and believed – and from the respectable** (those who had good form, decorum, manners and propriety; reputable; may = prominent and influential) **Greek women and men, not a few** [D reads: a considerable number became loyal].

13. **Now as soon as the Jews from Thessalonica came to know** (or: learned) **that the Logos of God** (or: God's Word and message) **was proclaimed by** (or: brought down as a public announcement under) **Paul in Berea also, they came there as well, repeatedly shaking** (agitating) **and stirring up** (disturbing) **the crowds** [D adds: not ceasing].
14. **So at that point, the brothers immediately sent Paul out from [their] midst, to continue traveling away – as far as the sea. Other than this, both Silas and Timothy remained there, under cover yet persevering and supporting [the situation].**

15. **Now the folks progressively conducting Paul brought [him] as far as Athens. Then, after receiving** [D adds: from Paul] **a directive to Silas and Timothy that they should come to him as quickly as possible, they departed** (they were progressively forth from the midst [of that place]).

16. **Yet during Paul's waiting for them and progressively taking in [the scene] from the midst of the people and the situation within Athens, his breath-effect** (spirit) **began being progressively on edge** (sharpened; thus: irritated or incited) **within the midst of him, while being a spectator and steadily observing the city being full of idols**

(or: as he was progressively beholding the city [which] was continuously existing in a state of being sunken down in idolatry; or: repeatedly noticing the city as being [held] down in concepts of external form and appearances, as well as being followers of perceptions).

17. **Consequently, he began to reason and dialogue** (hold discussions) **with the Jews and with the reverent, religious folks, within the synagogue, and then, day by day in the marketplace, to those happening along** (or: toward people whom he is happening to meet, at the side).

18. **Now certain folks – both of the Epicurean and of the Stoic philosophers – began throwing [comments; thoughts; ideas] together to** (or: took to conversing with; were intermittently tossing remarks at) **him, and some had been saying, "What could this seed-collector** (= a bird that picks up scraps in the market place or fallen seeds in the field; = a chatterer who gathers scraps of knowledge and repeats trifling things) **now possibly intend** (or: want) **to continue saying?" While others [said], "He seems to be an announcer of** (publisher for; one putting forth a case about) **foreign** (or: alien; strange) **demons** (Hellenistic concept and term: = animistic influence; here may refer to foreign divinities)**," because he had been announcing the message of goodness** (ease and well-being)**: Jesus and the resurrection!**
19. **So** [other MSS: Along with this; D adds: after a few days,] **after taking a hold on him, they brought [him] up on the Areopagus** (or: a meeting of the council of the

Areopagos [a body similar to a municipal or colonial senate]), **various ones saying, "Are we able** (or: Can we) **get to know what this fresh, new teaching [is] which is being repeatedly spoken by you?**
20. **"For you see, you continue importing into our hearing some things being presently strange and foreign. Therefore we are now wishing and intending** (we are resolved) **to personally know and experience** (or: gain insight about) **[what] these certain things are progressively intending** (purposing; resolving) **to be."**
21. **In fact, all Athenians and the foreigners repeatedly being temporary residents** (or: sojourners; folks continuing as resident aliens) **were habitually spending leisure time** (or: good opportunities; seasons of ease) **[invested] into nothing different than to be saying** (or: telling) **something or to be hearing** (or: listening to) **something fresher and newer** (= the latest novelty).
22. **So Paul, being made to stand in the middle of the Areopagus, affirmed [to them],**
"Men (some scholars suggest that this term = Ladies and Gentlemen), **Athenians! I continue watching and observing you people as [being] most reverencing of the animistic powers** (or: more religious than usual in regard to the fear of demons [Hellenistic concept and term: = animistic influence] and unseen forces),
23. **"for while passing through, and then continuing in contemplation during carefully observing one after another of your religious objects** (items of reverence, veneration, devotion and worship), **I also found an elevated spot within which it had been inscribed, 'To** (or: For) **an Unknown** (or: Unknowable) **God.' To Whom then, while continuing ignorant, you make it a habit to give reverent worship and dutiful support, this One am I myself presently announcing** (bringing down a clear proclamation of) **to you folks** (or: Therefore, to what you people continue unknowingly giving godly devotion, this same One do I myself continue publishing among you).
24. **"The God making** (forming and constructing) **the ordered system and arrangement of the universe, and all the things within it – this One continuously being from the start: Lord of heaven and of earth** (or: this Owner and Master, repeatedly and progressively being the subsisting and originating source, the under-beginning, of sky and land) **– is not now** (or: habitually) **taking up residence within handmade shrines, sanctuaries or temples!**
25. **"Neither is He continuously provided for, attended or habitually served by human hands – as constantly being in want, or having a need, of something – He Himself being the One constantly giving to all people** (or: all things) **life and breath and all things** (or: everything; the whole [universe])**!**
26. **"Besides this, He made** (formed; or: constructs) **from out of one** [man, or, source; D and other MSS add: blood] **every ethnic group of mankind, to continue dwelling** (or: to be repeatedly residing) **upon all [the] face of the earth** (or: land) **– while setting a boundary for** (or: defining; determining; specifying) **[the] seasons and fitting situations** (or: opportunities) **which have been set and arranged with [predetermined] aspects** (or: facing toward [specific purposes]), **as well as [the] limits and bounds of their dwelling place** (residence; habitat) **–**
27. "[D adds: most of all] **to be continuously seeking God** [D reads: the Deity], **since really, in fact, they could feel about and grope, and then at some point might** (or: possibly) **find Him! And, to be sure, [He] is continuously being an Originator** (or:

He is constantly subsisting, being inherently [the] Under-beginner) **not far away** (or: a long distance) **from each one of us!**
28. **"For you see, within the midst of and in union with Him we continuously live** (or, as a subjunctive: could be constantly living), **and are constantly moved about and put into motion, and continue existing** (experiencing Being). **Even as certain of the poets down among you people have said,**

> **'You see, we are also a family of the One** (or: we even continuously exist being a race whose source is the One; or: we also are His species and offspring; we are even a family which is composed of the One and which is the One).**'**

29. **"Therefore, continuously and inherently subsisting from under a beginning, being God's family** (a species of God; a race whose source is God; [the] kind of being having the qualities and characteristics of God; [the] offspring birthed from God), **we continue indebted** (or: we ought) **not to from custom be habitually presuming or inferring the Deity** (or: the Divine Nature) **to be like gold or silver or stone – an engraved or sculpted work of art or craftsmanship, or even of human inner rush of emotion, passion or sentiment.**

30. **"Indeed then, upon looking over, seeing above and perceiving on behalf of** [D reads: taking no notice of] **the times of this ignorance, in regard to the present conditions and situations, God is presently and progressively passing along** [other MSS: bringing back] **this announcement to mankind** (or: for humanity)**: all people** (or: every human) **everywhere are** (or: is) **to be progressively changing [their] thinking and continue with a changed mindset!**
31. **"In accord with that, He set** (or: established) **a Day within which He is progressively about to continue separating and deciding about** (or: judging) **the inhabited area [of the Empire] in fairness and equity** (in union with rightwised relationships for making things right and in accord with the Way pointed out) **– within a Man,** [D adds: Jesus,] **Whom He definitely marked out, furnishing faith to all people** (providing trust and assurance for all mankind; tendering loyalty in all) **by raising Him back up from the midst of dead ones."**

32. **Now upon hearing [of] a resurrection of dead people, indeed, some folks began sneering and mocking, yet others said, "We will listen and hear from you about this again, also."**
33. **Thus** (or: Under these circumstances), **Paul went out from the midst of them, yet certain men** (or: ladies and gentlemen) **trusted and believed – being glued** (joined; attached; welded) **to him,**
34. **Among whom [were] also Dionysius, the Areopagite** (a member of the court of Areopagus), **and a woman named Damaris, as well as different folks together with them.**

CHAPTER 18

1. **After these events [and] having been separated from out of Athens, Paul came into Corinth.**

2. **Then, upon finding a certain Jew named Aquila – a native of Pontus recently having come from Italy along with Priscilla, his wife, because of the order that Claudius [Caesar] had carefully arranged to be prescribed for all the Jews to progressively be separated from Rome – he** [D reads: Paul] **came to them,**
3. **and, because of [his happening] to be by occupation practicing a like craft – you see, they were tentmakers by trade – he continued staying** (remaining; dwelling) **at their side** (or: with them) **[and] they continued working [together]** [*p*74, Aleph2, A, D and others read: he began working {there}].

4. **Now he continued dialoguing and reasoning in the synagogue on every sabbath, [and] was repeatedly persuading and convincing both Jews and Greeks.**

> [D reads: Now repeatedly going his way into the synagogue on every sabbath, he continued holding discussions and habitually implanting the Name of the Lord Jesus and repeatedly persuading and convincing not only Jews but also Greeks.]

5. **So, as both Silas and Timothy came down** [D reads: arrived] **from Macedonia, Paul continued being held together by the Logos** (or: was constantly being compressed, so as to be confined, in the Word; or, as a middle: held himself focused on and attuned to the message), **repeatedly witnessing and progressively giving evidence to the Jews [for] Jesus to be the Christ** (= certifying that Jesus is the Anointed One [= the Messiah]).
6. But with their constantly setting themselves in face to face battle array for opposition against [him] and then repeatedly speaking abusively [to him], while suddenly shaking out [his] garments [note: a symbolic act denoting disassociation], **he said to them, "Your blood [is] upon your head! I myself [am] clean** (= I have no blame in this situation, and am not responsible for your lives). **From now on I will be going unto** (or: into the midst of) **the ethnic multitudes** (the nations which are non-Jews)**."**

7. **And so, walking across [town] from that place** [D reads: from {the residence of} Aquila], **he came unto [the] house of** (= [the] home belonging to) **a certain man named Titus Justus, who by way of life stood in awe of God** (= a convert to Judaism, or, a "God-fearer"), **whose house had a common wall, or boundary, with** (or: was adjoined or adjacent to) **the synagogue.**
8. **Now Crispus, the presiding member** (or: leader; ruler) **of the synagogue, put his trust in and believed by and in the Lord** [= Christ], **along with his whole household. Furthermore, many of the Corinthians, continuing in hearing [the message], began trusting and believing, and, one after another, were being immersed** (baptized).

9. **Now at one point, through a vision during [the] night, the Lord** [= Christ or Yahweh] **said to Paul, "Stop being caused to fear. To the contrary, keep on speaking; and you should not at any point become silent,**
10. **"because I, Myself, am with you, and not even one person will set himself upon** (= assault; attack) **you with the intent to treat you badly** (harm you; behave in a

worthless manner to you; injure or ill-treat you), **because within this city there are many people in Me** (or: for Me; with Me)**."**
11. **So he took a seat** (as a teacher) **and was seated** (= installed) [D adds: in Corinth] **one year and six months, habitually teaching the Word and message of God in the midst of them** (or: among them).

12. **Now while Gallio** [brother of Seneca, Nero's tutor] **was being [the] proconsul** (regional governor) **of Achaia, the Jews,** [D adds: after talking together,] **with one accord and like rushing-passion, took a stand down upon** (or: made a concerted assault on) **Paul and,** [D adds: laying hands on {him},] **led him up on the raised public platform where legal cases were tried** (the dais), **[before Gallio],**
13. **one after another** [D adds: repeatedly shouting in complaint and] **saying, "By persuading folks back [to a different belief], this person continues inducing the people to habitually worship and show reverence to God [in a manner that is] to the side of the law** (or: = outside the law; = in illegal ways; or: = against the Torah)**."**
14. **But then, at Paul's being about to be opening up [his] mouth, Gallio says to the Jews, "O Jews! If this were actually the result of something unfair** (inequitable; injurious; contrary to what is right; or: = a violent crime), **or the effect of a worthless act of villainy** (e.g.: fraud; unscrupulousness; reckless action), **in accord with reason** (or: corresponding to [such] account) **I would hold myself back and tolerate you people** (or: your [issue and behavior]).
15. **"Yet since it is the results of questions and controversies concerning a word** (or: a message; a thought; an idea) **and names, or even a law or custom of that which relates to you people, you yourselves will be seeing [to it]! I myself am neither wishing nor intending to be a judge of these matters!"**
16. **Then** (or: And so) **he drove them away from the court** (the elevated public platform; the dais).
17. **So** (or: Then) **they all, after suddenly grabbing Sosthenes, the [current] presiding leader** (or: chief ruler) **of the synagogue, began beating [him] in front of the court area** (the dais). **And yet no one of these things came to be a concern or was of interest to** (or: for) **Gallio.**

18. **Now Paul, after remaining** (or: staying on) **yet a considerable number of days face to face with the brothers** (= fellow believers), **upon separating himself and saying good-bye proceeded to sail forth unto Syria – Priscilla and Aquila also with him – shearing [his] head** (cutting his hair in the manner of shearing a sheep) **in Cenchrea, for you see, he continued holding** (or: having) **a good thought for well-being** (or: a prayer which he claimed; or: a vow).
19. **So they came down opposite unto** (or: arrived into the midst of) **Ephesus and** [D adds: on the next Sabbath] **he left those folks there, yet he himself, upon entering into the synagogue, had dialogues and reasoned with the Jews.**
20. **Yet at their repeated asking [him] to stay on more time** [D and others add: with them], **he did not nod in consent,**
21. **but rather, upon arranging for himself to be off** (or: away) **while saying good-bye and saying, "**[D and others add: Now it continues binding for me to by all means do (or: perform) the feast – the one periodically coming into Jerusalem, but] **I will come**

back again to you folks, God's continuing in willing and intending [it]," he set sail from Ephesus.
22. **Then, after coming down into Caesarea and walking up [to be] one after another greeting and embracing [the folks of] the called-out community, he walked down into Antioch.**
23. **And then, after creating** (or: doing; = spending) **some time [with the folks there], he went forth, passing consecutively through the Galatian province and the Phrygia, progressively setting and establishing** [D and others read: further establishing] **all the disciples** (students).

24. **Now a certain Jew named Apollos came down unto** (or: arrived into the midst of) **Ephesus, a native of Alexandria – an adult man of reason, thought, and a gifted speaker** (or: a learned and eloquent man) **being able and powerful in the Scriptures.**
25. **This man was one having been orally instructed in the way** (or: path) **of the Lord** [= Yahweh], **and continuing boiling hot** (= fervent) **in** (or: by; for; with) **the Breath-effect** (the Spirit), **he kept on speaking and teaching accurately the things concerning** (or: about) **Jesus – continuing being versed in and acquainted with only the immersion** (or: baptism) **carried out by John.**
26. **More than this, this person started to be consistently speaking boldly, as with the right of a citizen, within the synagogue. So after hearing him, Priscilla and Aquila took him to themselves and more accurately exposed** (or: expounded; set out from the midst) **God's Way** (or: path).

27. **Now at his continuing in desiring and intending to pass through into Achaia, the brothers** (= fellow believers), **themselves promoting and encouraging [him; or: it], wrote to the disciples to, from acceptance, welcome and receive him – who, upon coming to be at [their] side, in giving much help threw himself [into the work] with the folks having trusted and believed through the grace and favor,**
28. **for he, at full stretch and with intense vigor, began thoroughly reasoning the case down to a conclusive proof to the Jews, publicly, by** [*p*38 and D add: continuously reasoning and] **progressively giving a complete demonstration** (or: a full exhibition) **through the Scriptures [for] Jesus to be the Christ** (the Anointed One; = the Messiah).

CHAPTER 19

1. [D and *p*38 read: Now upon Paul's desiring – according to {his} personal wish and intent – to continue traveling into Jerusalem, the Breath-effect (or: Spirit) told him to be progressively turned back into Asia]. **So it happened during the [occasion] for Apollos to be within Corinth, [that] Paul, passing through the upper parts** (= mountainous or highland regions; or: = by an inland route), **came down into Ephesus. Then, upon finding certain disciples, he said to them,**
2. **"Since trusting, believing and being loyal, did you folks receive [the] Set-apart Breath-effect** (or: Holy Spirit; or: a holy spirit and attitude)**?" Yet these [said] to him, "To the contrary, we have not even heard if there is** (or: exists) **a Set-apart Breath-**

effect (or: Holy Spirit; or: consecrated spirit and attitude; [D* and *p*38 read: we have not so much as heard of any one's receiving a holy spirit])**."**
3. **So he said, "Into what, therefore** (or: then), **were you folks immersed** (or: baptized)**?" And they said, "Into the immersion that originated with** (or: which had the character of and pertained to; which was carried out by) **John."**
4. **Yet Paul said, "John immersed** (or: baptized) **[into] an immersion** (a baptism) **of a change of thinking for the people, repeatedly saying that they could and should at once put their trust in, believe and place loyalty into the One progressively coming after him – that is, into Jesus."**
5. **Now, upon hearing [this], they were at once immersed** (or: baptized) **into the Name of the Lord Jesus.**
6. **Then, after** (or: during) **Paul's placing [his] hands upon them, the Set-apart Breath-effect** (or: the Holy Spirit) **came** [*p*38 and D read: immediately fell] **upon them and they began speaking in languages** (or: with tongues), **and then began** (or: and continued) **prophesying** (speaking light ahead of time and in front of people).
7. **There were about twelve adult men, [in] all.**

8. **Now upon entering into the synagogue,** [D adds: in union with great power and ability] **he began speaking publicly with the boldness and freedom which comes from citizenship – making this a habit for about three months – repeatedly holding discussions while thoroughly laying thoughts out with reasonings, as well as habitually seeking to persuade and endeavoring to convince** [folks; other MSS read: {about} things], **concerning the reign of God** (or: about God's kingdom; sovereign influences and activities which are God).
9. **Yet, as certain folks were being progressively dried up and began to be made hard and stiff, they continued unconvinced** (unpersuaded) **and began being uncompliant and obstinate, repeatedly speaking bad, worthless and malicious things about the Way before the crowd** (or: multitude) [D adds: of the ethnic groups (or: nations). At that point,] **immediately withdrawing from them, he set boundaries to separate the disciples** (the folks who were learning) **away from [them], continuing in daily holding discussions while thoroughly laying thoughts out with reasonings** [D adds: from eleven o'clock in the morning until four in the afternoon] **in the school** (or: lecture hall or auditorium; or: place for leisure) **of** (or: belonging to) **Tyrannus.**
10. **Now this took place for two years, so that all the folks permanently living in** (or: normally inhabiting) **[the province of] Asia [had the chance] to at some point listen to and hear the Logos of the Lord** (or: = Christ's Word; or: [Yahweh]'s thought and idea; or: the message about, and which is, the Lord) **– both Jews and Greeks.**

11. **More than this, God kept on performing** (or: continued making and constructing) **uncommon** (or: extraordinary; what one doesn't experience every day) **abilities and expressions of power through the hands of Paul,**
12. **so that even sweat cloths** (or: face cloths; handkerchiefs) **or workman's** (or: servant's; artisan's) **aprons from the surface or proximity of him** (= from his skin or having grazed his body) **came to be periodically carried away [and placed] upon the folks being habitually without strength** (= weak; infirm; ill; sick; incapable), **even**

thus to cause the sicknesses and diseases to be transferred away from them (or: to be changed and transformed so as to be other than they were, and be away from them), **and furthermore to cause the miserable spirits** (or: the breath-effects and attitudes which cause pain, bad conditions, unsoundness, wickedness and evil) **to journey out of the midst** (or: to progressively travel out and depart), **one after another.**

13. **So certain folks who were a part of the constantly wandering** (or: periodically roving; habitually vagabond) **Jews – being practicing exorcists** (folks who exacted or administered oaths; people who pronounced incantations) **– also took in hand** (= ventured; undertook) **to be repeatedly naming the Name of the Lord Jesus upon folks continuing in having miserable spirits** (breath-effects or attitudes which bring pain, bad conditions, unsoundness, wickedness and evil), **habitually saying, "I am now administering as an oath upon you folks** (or: adjuring and solemnly charging you people by) **the Jesus whom Paul is now repeatedly proclaiming** (publicly heralding)**!"**
14. **Now there were seven sons of a certain Sceva** (or: Sceuas), **a Jewish chief priest, repeatedly performing this** [D and *p*38 read: desired to do this].
15. [D and *p*38 add: They continued having a habit (or: custom) such as these things, to proceed in performing an exorcism. And so, upon entering to face the person affected by a demon (a Hellenistic religious word and concept), they began to repeatedly have the Name called upon, repeated saying, "In union with {the} Jesus, whom Paul continues preaching, we are now commanding and passing along this announcement to you, to come (or: go) out at once!"] **But making a discerning reply, the miserable spirit** (or: the malicious and mischievous breath-effect) **said to them, "Indeed, from experience I recognize and have insight about Jesus, and I am learning of, and becoming increasingly acquainted with, Paul, but now who** (or: what [sort of] men) **are you folks?"**
16. **And then suddenly leaping** (springing like a panther) **upon them, the man within whom was the miserable breath-effect** (the bad spirit or attitude) **– in coming down as master and owner of both of them** (= two at a time; or, thus: = all of them, one after another) **– exerted [his] strength down on and against them** (= prevailed over them), **with the result that, naked and having been wounded and traumatized, [they managed] to make an escape** (to flee out) **from that house.**

17. **Now this [incident] came to be known to** (or: by) **everyone – both Jews and Greeks – normally residing in Ephesus. And so fear fell upon them all, and then the Name of the Lord Jesus began becoming great and continued enlarging.**
18. **More than that, many of the folks having believed, trusted and come to be full of faith and loyalty, continued coming, one after another, constantly making open confession** (speaking out agreement) **and continuing in reporting again their practices in public announcements.**
19. **So a considerable number of the folks practicing the meddling arts** (acts or works concerning [other folks]; things that work around [nature or people]; = sorcery or magic arts), **after bringing together the scrolls, began burning [them] down** (= up) **in the sight of all** (or: before everybody). **Then folks calculated the prices** (or:

values) **of them and they found [them worth] fifty thousand [pieces] of silver** (= a day's wage per piece of silver).
20. **Thus, down with force and in accord with [the] might of the Lord** [= Yahweh, or, Christ], **the Logos** (Word; idea and message) **continued growing and increasing – and It increasingly exerted strength so as to prevail.**

21. **Now as these things were being fulfilled** (or: made full), **Paul put himself in the attitude** (or: set himself in union with the Breath-effect; or; placed within the spirit for himself [the intent]) **to continue journeying into Jerusalem – after passing through Macedonia and Achaia – saying, "After the [situation] occurs [for] me to come to be in that place** [i.e., Jerusalem], **it continues binding and necessary for me to see Rome at some point, also."**
22. **So after sending off Timothy and Erastus – two of the folks normally giving him attending service** (= two of his assistants) **– on a mission into Macedonia, he himself held on [for] a period of time** (= stayed longer), **[eventually passing deeper] into the [province of] Asia.**

23. **Now corresponding to that particular situation [in Ephesus]** (or: Now during that season) **there occurred no slight disturbance** (agitation; trouble) **about** (or: concerning) **the Way.**
24. **You see, a certain silversmith named Demetrius was habitually furnishing a continual supply of no small working profit** (or; trade; business for gain; income) **to** (or: for) **the craftsmen** (or: artisans) **– by constantly making silver temples (or: shrines) of Artemis –**
25. **whom convening into a crowded body** (or: assembly) **– as well as the workers and laborers involved with such things** (= workers in similar trades) **– then says, "Gentlemen! You men continue well knowing and habitually stand upon [the fact] that from out of this trade** (vocation; business) **is prosperity** (a good means of passing through life; = wealth and a high standard of living) **for us.**
26. **"And yet, you folks continue as spectators, gazing with contemplation, and you are constantly hearing that not only in regard to Ephesus, but as it pertains to nearly all of the [province] of Asia, this Paul, by persuading, caused a considerable crowd to change positions and stand with a changed opinion, now continually saying that they are not gods which are periodically coming into being** (or: existence) **by means of [people's] hands.**
27. **"Now not only this, but the part for us** (= the trade done by us) **is now progressing in danger** (or: peril) **to come into discredit** (refutation and disrepute), **but further, even** (or: also) **the temple of the great goddess Artemis will come into being logically considered nothing, and reckoned of no account. Besides this, her magnificence – which the whole [district or province of] Asia and the inhabited area [of the empire] continues adoring with godly fear and worship – also proceeds in being about to be progressively pulled** (or: brought) **down and demolished."**

28. **Now at hearing these things and coming to be full of rushing and violent emotions** (or: impetuous passion leading to indignation and fury) [D adds: then (or:

while) running (or: dashing; rushing out forward) into the street], **they began crying out, one after another repeatedly saying, "Great [is] Artemis of [the] Ephesians!"** (or: they continued making exclamations of entreaty, constantly saying, "O Great Artemis of Ephesus!")
29. **So the city came to be filled with the confusion that comes with the actions of a disorderly mob** [D reads: And thus the whole city was being poured together with the sense of shame and disgrace]. **What is more, with similar emotions and passion they rushed headlong** (or: stampeded) **into the theater, having suddenly and violently seized and drug away Gaius and Aristarchus – the Macedonian traveling companions of Paul** (or: folks traveling abroad with Paul).

30. **Now at Paul's persistent desiring and intending to go inside unto the people of the local society, the disciples** [D: began preventing (hindering)] **[and] continued not letting him [do so].**
31. **Moreover, even some of the annually elected officials who presided over and funded the public games and religious festivals in the province of Asia** [note: called Asiarchs, they acted as high priests of the cult of the goddess Roma, and of the Emperor cult], **being friendly to him and having affection for him, were sending [word] to him, continuing in offering assistance, as well as entreating him** (= kept on insisting for him) **not to give himself unto the theater** (or: not to venture into the theater).

32. **Indeed, other folks then kept on crying out some other thing – for you see, that called-out group was one having been commingled into a state of confusion, and the majority had not seen, and were thus unaware of, what reason or account they had come together.**
33. **So folks of the Jews, thrusting him forward, together made Alexander stand out of the crowd. Thus now Alexander, gesturing** (or: motioning) **downward with [his] hand, was wanting and intending to be defending himself to the people** (or: populace).
34. **Yet upon recognizing** (or: coming to clearly know) **that he is a Jew, one voice was birthed** (= arose) **forth from the midst of all of them,** [like a flock of gulls] **continuously crying out for about two hours, "Great [is] Artemis of [the] Ephesians** (or: O Great Artemis of Ephesus)**!"**

35. **Finally, upon quelling and composing the crowd** (or: throng), **the city recorder** (or: town clerk; [note: this was the chief elected magistrate of the city]) **continued saying, "Gentlemen! Ephesians! Now really, who is there of mankind who does not continue with personal, experiential knowledge and insight [that] the city of [the] Ephesians continues being the temple keeper** (warden; custodian; sexton; official in charge of keeping the temple clean, decorated and in repair) **of the great Artemis, and of the [stone; statue] fallen from Zeus?**
36. **"Therefore, with these things being undeniable** (indisputable; beyond question of being spoken against), **it continues being binding for you folks to be from the source submitted** (or: to be submitted from the beginning; = be calm), **being ones having been quelled and composed, and to continue practicing** (committing;

performing) **nothing rash or reckless** (as though from falling headlong toward something).
37. **"For you see, you folks led these men [here], [who are] neither robbers of temples nor folks blaspheming** (slandering; speaking abusively or contemptuously of) **our goddess.**
38. **"Indeed, therefore, if Demetrius and those artisans** (craftsmen) **with him continue having** (or: holding) **a matter aimed toward someone** (= a case or a charge against anybody), **court sessions are regularly being convened, and there are proconsuls** (= governors of the Roman provinces); **let them continue to call in the cases** (= bring the charges) **to** (or: for; = against) **one another.**
39. **"If, however, you folks continue seeking** (or: searching for) **anything beyond that** [other MSS: concerning different things], **it will be released** (= resolved and settled) **in the lawful assembly,**
40. **"for we also continue being in danger** (or: peril; at risk) **to be now arraigned and indicted** (or: accused and charged) **for a rebellious posture** (a stance which signifies civil insurrection) **concerning today's [affair; commotion; events], possessing** (or: there inhering [D reads: there being]) **not one cause concerning which we will be able to render a reason** (an account; a word; a thought; = an explanation) **about this turning-together** (= a conspiracy, a riot, or a disorderly mob)**"**
41. **And so, upon saying these things, he dismissed (loosed-away) the assembly.**

CHAPTER 20

1. **Now with** (or: after) **this [intervention] to cause the uproar and milling, disorderly tumult to cease, Paul – after summoning the disciples to himself, then comforting and encouraging [them], and finally giving a farewell embrace – went out to continue [his] journey into Macedonia.**
2. **So, after passing through** [D adds: all] **those parts and [at the same time] comforting, assisting and encouraging them with many a word and message** (or: with much Logos and thought), **he came into Greece.**
3. **Along with this, after doing** (= spending) **three months [in that area, and] there coming to be a plot against him by** (or: under [the direction of]) **the Jews, being progressively about to set sail unto Syria, he suddenly came to be of the informed opinion and of the experienced decision** [D reads: he intended to go back again into Syria, but the Breath-effect (Spirit) told him] **to be now returning through Macedonia.**
4. **Now** [D: therefore with his being progressively about to depart], **it continued being arranged for him to be met, as far as [the province of] Asia, [by] Sopater, [the son] of Pyrrhus, a Berean. Now [there was] also Aristarchus and Secundus, from Thessalonica, and Gaius from Derbe, as well as Timothy. Then, from [the province] of Asia, [there were] Tychicus and Trophimus.**
5. **So these, having come before us** [other MSS: after going on], **continued waiting** (or: were for a while remaining) **in Troas,**
6. **yet we** [= Paul and Luke?] **put out to sea** (or: set sail) **from Philippi, after the days** [= the Feast] **of Unleavened [Bread], and came to them, after five days [entering] into Troas, where we spent seven days.**

7. **Now on that one particular sabbath** (literally: in the one of the sabbaths), **at our having been gathered together to break bread** (= share a meal), **Paul began dialoging with** (or: discussing and reasoning through a discourse to) **them. [He was] being about to depart on the next day, so he continued prolonging the message** (stretching out beside [them] the thoughts and reasons of the Logos) **until midnight.**
8. **So in the upper room** (or: chamber; = upstairs or in the upper story) **where we were gathered together, there were quite a few lamps.**
9. **Now a certain young man named Eutychus, remaining seated upon the window [sill]** (or: little door [opening]; [note: likely opened due to the crowd as well as from the heat and smoke from all the lamps]) **[and] being made to increasingly sink down in a deep sleep during Paul's discoursing still more** (= for a long time), **upon being caused to collapse from the sleep, fell down from the third story – and was lifted up dead!**
10. **So Paul, descending the steps, fell on him and, after taking [him] in his arms and embracing [him], said, "Stop wailing and do not continue causing a tumult, for his soul** (the inner life of his being) **continues existing** (or: being) **within the midst of him!"**
11. **Now after walking back up and breaking bread, then tasting** (= sipping and eating) **for a considerable time, besides conversing until daybreak, without further ado, he went out.**
12. **So** [D adds: after their embracing and saying good-bye], **they took the young man [home] alive** (or: living), **and thus were relieved and comforted beyond measure.**

13. **Now we ourselves** (= the rest of us), **going ahead by boat, sailed on to Assos, being about** (= planning; intending) **to take up Paul – for thus [he] had arranged, [as] he himself was being about to continue going on, [taking a shortcut], by foot.**
[note: this was a journey of about twenty miles over a paved Roman road, and was less than half the distance of the sea voyage around Cape Lectum]
14. **So as [soon as] he was joining us in Assos, after taking him up** (= on board), **we went into Mitylene.**
15. **Then from there, sailing away on the succeeding [day], we arrived down in front of and face to face with Chios. Yet on a different day, we threw alongside and touched into Samos, but then, on the following [day], we came into Miletus.**
16. **You see, Paul had decided to sail on, passing beside Ephesus, so that it would not happen for him to linger or run out of time in the [province of] Asia, for he was continuing to hurry on [so as] to come to be [entered] into Jerusalem [for] the Day of Pentecost – if it would be possible for him.**

17. **Now by sending from Miletus unto Ephesus, he summoned the older men of the called-out community [there] to journey over to him.**
18. **So when they arrived and came to his side** [D & *p*74 add: , their being in the same place], **he said to them, "**[D adds: Brothers,] **you yourselves continue being fully acquainted with and are well versed about how I came to be** (= lived and acted [during]) **the whole time with you folks, from the first day on which I stepped into the [province of] Asia –**

19. **"constantly performing as a slave for the Lord** (or: continually serving as a slave-servant to [Christ, or, Yahweh]), **with all submissive humility** (the frame of mind as of being in a low position) **and [with] tears and [with] harassing ordeals** (or: tests and trials) **which from time to time walked along with me** (= happened to me) **during, and in the midst of, plots originating from the Jews –**
20. **"how [in] nothing** (or: under no circumstances) **did I arrange myself under** (= out of public view) **and hold myself away [from the issue]** (or: shrink or draw back) **from repeatedly bringing [thoughts and information] together to recount to** (or: for) **you and to teach you folks in public, as well as from house to house,**
21. **"to both Jews and Greeks constantly certifying with thorough testimony about and full witness of the change in thinking and the returning into God, as well as faith and trust [directed] into our Lord, Jesus** [*p*74, Aleph, A, C & D add: Christ].
22. **"And so now, look and consider this! I myself, having been bound by the Breath-effect** (or: in the Spirit; to [my] spirit; with the [realm of] spirit; for the breath-effect) **– and still being thus – I continue proceeding on my journey into Jerusalem, not seeing or knowing** [*p*41 & D read: having insight about] **the things that will be meeting together with me** (or: that are about to be falling together in opposition to me) **within the midst of her** (or: it),
23. **"except that down through each city** (or: from city to city) **the Set-apart Breath-effect** (or: Holy Spirit) **keeps repeatedly giving full witness and evidence to me, continually saying that bonds** (= imprisonments) **and pressures** (oppressions; afflictions; tribulations) **continue remaining and are still awaiting me.**
24. **"Nevertheless, from not even one thought do I habitually make my soul of value to myself** (or, with other MSS: neither do I now hold a word or idea for me, nor do I continuously make my inner life or self valuable or precious to me), **until I can finish my course** (or: [with other MSS: so] I would bring my course to its goal), **as well as the attending service, which I received from beside the Lord Jesus: to for myself make full witness of and give thorough evidence for the good news** (the message of ease, goodness and well-being) **which is God's grace** (or: which has a source in, and the character of, the undeserved favor of God).

25. **"And thus now, consider this. I have seen and am thus aware that all you folks, among whom I passed through constantly and progressively making public proclamation heralding the reign and kingdom** [D adds: of Jesus; E and others read: of God], **will no longer see my face.**
26. **"Hence** (or: Because of this) **I am now testifying to you men – in this very day – that I continue being clean from the blood of all humanity,**
27. **"for you see, I did not draw back from recounting to you folks all the purpose, will and counsel of God** (or: from the [situation] to at some point announce again all God's design and determination for you people).

28. **"Continue holding toward and take care – for yourselves and for all the little flock among whom the Set-apart Breath-effect** (or: the Holy Spirit) **Itself** (or: Himself) **set you men [as] ones who look around over folks for their welfare and oversee situations – to be continuously** (or: habitually) **acting as shepherds of God's** [other

MSS: {the} Lord's {= Christ's or Yahweh's}] **called-out community which He built as a surrounding for Himself** (or: made to encompass Himself), **through** (or: by means of) **His own blood.**

29. **"Now I myself have seen and am aware that, after** (or: with) **my spreading forth as dust and ashes** (= going away, so as to be out of reach), **heavy** (= burdensome and oppressive) **wolves will enter into the midst of you folks – folks by habit not sparing** (or: treating with tenderness or forbearance) **the flock,**
30. **"and men from among you yourselves** (= from your own community) **will of themselves stand up, repeatedly speaking things having been thoroughly turned and twisted** (things that are distorted and not straight), **to progressively drag** (or: draw; [D & *p*41 read: turn]) **away the disciples behind** (thus: after) **themselves.**

31. **"Therefore, constantly keep your wits about you** (be continuously awake, alert and watchful), **continuously bearing in mind through remembrance, that three-year period [when] night and day I did not cease – with tears – repeatedly and progressively placing [thoughts; ideas; information; admonition] in the minds of each one** [D & E add: of you folks].
32. **"And these present things I am presently placing beside you folks, by** (or: in) **the Lord** [= Christ or Yahweh; other MSS: God] **and by** (or: in) **the Logos** (Word; thought; idea; message) **of His grace and undeserved favor which is continuously having power and ability to at any point edify and build the house, and then to at once give the enjoyment of the allotted inheritance within the midst of** (or: in union with; or: among) **all the folks having been set-apart** (or: consecrated, made holy and dedicated to sacred service).

33. **"I did not covet, have an over-desire for, or set my heart upon silver or gold or clothing which belongs to even one person.**
34. **"You yourselves continue knowing by personal experience that these very hands subserved to my needs, as well as [giving service] to those being with me.**
35. **"I demonstrated under your observation, giving you an object lesson for all situations and for all people, that by thus laboring it continues binding and necessary to habitually take things in hand so as to assist in the stead of the weak and infirm folks, besides to be constantly bearing in mind through remembrance the words** (thoughts; ideas; messages) **of the Lord Jesus, that He said, 'It is a happy and blessed** [state and situation] **to be habitually giving, rather than to be continually receiving!'"**

36. **Then, after saying these things, upon bending his knees together with all of them, he spoke toward things being well** (or: he prayed).
37. **So there came to be considerable weeping and lamentation from all of them, and one after another, after falling upon Paul's neck, were successively giving down expressions of affection and fondly kissing him,**
38. **being presently pained by mental and emotional distress – especially upon the word which he had declared, that they were now about to no longer be**

periodically gazing upon his face. Thus they began escorting him, sending [him] forward unto the boat.

CHAPTER 21

1. **Now as it happened [for] us finally to be put out to sea – after having been torn away from them – in running a straight course we came into Cos, but then on the succeeding [day] into Rhodes, and from there into Patara** [*p*41 & D add: and Myra].
2. **Later, upon finding a boat in the process of passing through, ferrying into Phoenicia, after climbing on board we were sailed away.**
3. **So then, with Cyprus coming up into view, then later leaving it behind on the port side** (the left), **we continued sailing on into Syria and came down into** (= put into port at) **Tyre – for it was there [that] the boat was unloading the cargo.**

4. **Now after searching and having found the disciples – who through means of the Breath-effect** (or: Spirit) **repeatedly told Paul not to continue walking on** (or: embarking) **into Jerusalem – we prolonged our stay there seven days.**
5. **So when there came to be the days to furnish us** (fit us out [with provisions] and put us in appropriate condition), **after going out, we continued on our journey – all of them, together with women and children, progressively sending us forward and accompanying us till outside of the city. Then, kneeling upon the beach** (or: seashore), **after speaking toward things going well for us** (or: praying)
6. **we at once pulled away from one another in saying goodbye and then stepped into** (or: boarded) **the boat – yet those folks returned into their own [homes and affairs].**

7. **Now we ourselves, finishing the voyage, descended to arrive from Tyre into Ptolemais, and, after greeting the brothers, we remained one day with them.**
8. **So the next day, after setting out, we came into Caesarea. Then, upon entering into the house of Philip, the one who brings wellness and announces goodness** (or: good news) **– being [a part] of the seven – we remained** (or: stayed) **with him.**
9. **Now by this man there were being four daughters – virgins – [who] were from time to time prophesying** (speaking light ahead of time and in front of people).

10. **Yet during the prolonging of our stay [several] more days, a certain prophet** (one who speaks light ahead of time) **from Judea, named Agabus, came down,**
11. **and then, after coming to us and picking up Paul's girding attire** (sash or leather belt; girdle with which he wraps himself) **[and] upon binding his own feet and hands, he said, "Thus** (or: Now these things) **is the Set-apart Breath-effect** (the Holy Spirit) **saying, 'In this way will the Jews in Jerusalem bind the man who owns this girding attire – and they will turn [him] over into [the] hands of [the] ethnic multitudes** (or: nations; people groups that are non-Jewish)**!'"**
12. **So as we heard these things, both we ourselves and the folks in the place began entreating him not to continue walking up into Jerusalem.**
13. **At that point Paul made a discerning and decisive reply: "What are you folks now doing continuing to weep and to progressively crush my heart to pieces?**

You see, I myself readily make it a habit to be holding [myself] prepared not only to be bound (or: = imprisoned), **but more than that, at once also to die [upon entering] into Jerusalem – over** (or: for the sake of) **the Name of the Lord Jesus!"**
14. **So at his not being convinced or persuaded, we grew calm and became silent, [all; or: various ones] saying, "Let the will** (or: desire, intent, resolve, design) **of the Lord** [= Yahweh or Christ] **come to be** (be birthed; = be [done])**."**

15. **Later, after these days, upon furnishing, preparing and packing on our baggage, we began walking up into Jerusalem.**
16. **Now some of the disciples from Caesarea also came with us, proceeding in leading [us],** [D adds: later coming into a certain village], **to a certain Mnason** [Aleph reads: Jason] **of Cyprus, a disciple [from the] beginning with whom we would lodge and be received as guests.**
17. [D reads: Then departing from there], **with our coming to be [arrived] into the midst of Jerusalem, the brothers** (= community of believers) **favorably and gladly welcomed and received us.**
18. **So on the following [day], Paul was proceeding to be entering in with us to [meet with] Jacob** (or: James). **All the older men** (or: elders) **came to be present, as well.**
19. **Then, after greeting and embracing them, he began leading out with a detailed account, unfolding one by one each of the things which God had done among the ethnic multitudes** (= the non-Jews of the nations) **through his attending service.**

20. **Now after hearing [these things] they began giving the glory and ascribing the reputation to God** [D and other MSS: the Lord (= Yahweh, or, Christ)]. **Besides this, they said to him, "Brother, you are now observing and noticing how many tens of thousands there are among the Jews of those having trusted and are continuing in believing – and they all continue humbly from their beginning being zealots of the Law** (or: zealous about the Law).
21. **"Yet they have been orally instructed concerning you, that you are repeatedly** (or: habitually) **teaching all the Jews down through the ethnic multitudes** (or: nations; non-Jews) **an apostasy away from Moses, constantly telling them not to be circumcising [their] children, nor even to be living their lives** (continually walking about) **in** (by; with) **the customs.**
22. **"What therefore is it** (= What is to be done; What is the solution)**? At any rate** (or: By all means) **it is now compelling for a multitude to come together, for they are going hear that have come.**
23. **"Therefore, at once do this which we are now saying to you. With us are four men presently having a vow** (or: holding a religious commitment on behalf of well-being) **[placed] upon them** [or, with other MSS: from themselves (= voluntarily taken)].
24. **"Taking these men along, be ritually purified together with them and pay the expenses for them so that they will shave [their] heads – and everyone will come to know that what they have been orally instructed** (= the rumor) **concerning you is nothing, but to the contrary you yourself are also habitually observing the**

elements and keeping in line, constantly watching, guarding and maintaining the Law!
25. **"Now concerning those of [the] ethnic multitudes** (or: nations; non-Jews) **[who] have believed and now trust,** [D adds: they presently having nothing to say to you, for you see,] **we ourselves sent forth a letter which we wrote, deciding and giving our judgment for them to be constantly guarding themselves against** (= habitually avoid and abstain from) **both idol sacrifices** (or: meat sacrificed to idols) **and blood, as well as something that was strangled** [i.e., so the blood was not drained out], **and also sexual impurity** (or: unchastity; fornication; prostitution)**."**

26. **Thereupon on the next day, after taking the men along then being ceremonially purified together with them, Paul entered into the Temple complex and continued being there while giving thorough notice [to the priests or Levites] of the date when the period of purification would be completed** (or: the [number] of days [remaining] for the fulfillment of the cleansing period), **at which time an offering would be presented** (or: a sacrifice would be offered) **over** (= on behalf of) **each one of them.**
27. **So as the seven days were being about to be concluding, the Jews from the Asian [district], upon catching a view and gazing upon him** [i.e., Paul] **in the midst of the Temple complex, began pouring [themselves into the midst], together with [the] whole crowd, to mix and stir up confusion – then they laid [their] hands on him,**
28. **repeatedly crying out, "Men! Israelites! Come help [us]... now** (Run immediately to our cry)**! This man is the person who is constantly teaching all people everywhere against the People** [= Jews or Israelites], **and the Law, and this** [Concordant text adds: holy] **Place! Still more than this, he also brought Greeks into the Temple complex and has thus made this set-apart and sacred Place common** (= profane, contaminated and defiled)**!"**
29. **You see, they were folks who had been previously seeing Trophimus the Ephesian together with him** [i.e., Paul] **in the city, whom they had been presuming – from what is customary – that Paul had brought into the Temple complex.**
30. **And so with this, the whole city was set in violent motion and there came to be a running together of the people. Then, with getting a hold on** (or: grabbing) **Paul, they began dragging him outside of the Temple complex – and at once the doors were closed and bolted** (or: locked) [by the Levites].
31. **And then, while [they were] seeking to kill him, a report that [the] whole of Jerusalem was being progressively poured together in turmoil reached the commander** (or: tribune) **of the battalion** (or: squadron – normally 600 Roman soldiers),
32. **who from that same moment ran** (or: rushed) **down upon them, talking along soldiers and centurions** (officers in charge of 100 men). **Now upon seeing the commander and the soldiers, they at once stopped beating Paul.**
33. **At that point the commander** (or: tribune), **drawing near, took hold of him** (= arrested him). **Then he gave orders [for him] to be bound with two chains, and began inquiring who he might be and what it is he had done.**

34. **Now some within the mob began shouting out one thing, other folks something else. So with his not being able to know the certainty [of the matter] because of the uproar and tumult, he gave orders for him to be led into the barracks** (or: fortress).

35. **But when he came to be upon the stairs, the situation presented the need for him to proceed by being picked up and carried by the soldiers – because of the violence of the crowd,**
36. **for you see, the great mass of the people kept following, repeatedly crying out, "Take him up and be doing away with** (= killing) **him!"**

37. **But just as he is about to be led into the barracks, Paul proceeds in saying to the commander, "Is it alright** (or: allowable) **for me to say something to you?" So he affirmed, "You know Greek!**
38. **"Consequently, you are certainly not the Egyptian – the one who was stirring up a revolt and then leading the four thousand 'men of the dagger'** (= assassins or terrorists) **into the desert some time ago** (or: before these days)**."**
39. **So Paul said, "I myself am in fact a Jew, a man from** (= a native of; [D adds: having been born in]) **Tarsus in Cilicia, a citizen of a distinguished and illustrious** (or: no insignificant) **city. So please, will you permit me to speak to the people?"**

40. **Now after his giving permission, Paul, standing on the stairs, gestures – motioning down with [his] hand – to the people. Then, with it becoming perfectly quiet, he shouted to [them] in the Hebrew** [*p*74 & A read: in his own] **language** (or: dialect), **saying:**

CHAPTER 22

1. **"Men! Brothers** (= Fellow Jews) **and fathers! Listen, and hear my defense to you now!"**

2. **Well, upon hearing that he was now loudly addressing them in the Hebrew language** (or: dialect), **they provided even more quietness of behavior and** [with D: became calm and tranquil]. **And so he continued affirming,**
3. **"I myself am a man [who is] a Jew having been born in Tarsus of Cilicia, but having been nourished, trained and educated in this city at the feet of Gamaliel – disciplined and instructed corresponding to and in accord with the strictness, accuracy and precision of the ancestral Law** (or: the Law received from the fathers); **continuing under a beginning of being God's zealot** (or: progressing from a humble beginning, being zealous concerning God), **just as all of you yourselves are today!**
4. **"I – who quickly gave pursuit and persecuted this Way, to the extent of death, repeatedly binding and handing over into prison both men and women,**
5. **"as both the chief priest and the entire body of elders continue bearing witness** (or: giving testimony) **to** (or: for) **me, from whom also receiving letters to** [D adds: all] **the brothers** (= fellow Jews) **– I was continuing my journey into**

Damascus, intending to be bringing also those [of this Way] being there, bound (= as prisoners), **into Jerusalem, so that they could** (or: would) **be punished.**

6. **"Now it happened to me, during going my way and when drawing near to Damascus, at about midday, suddenly and unexpectedly from out of the sky** (or: forth from the midst of heaven; out of the atmosphere) **a bright and intense Light flashed all around me like lightning!**
7. **"At this, I fell onto the road** (literally: the bottom), **and I heard a Voice repeatedly saying to me, 'Saul... Saul! Why do you continue pursuing and persecuting Me?'**
8. **"So I myself gave a considered reply, 'Who are You, Lord** (or: Master; Sir)**?' Then He said to me, 'I am** (or: I Myself Am) **Jesus, the Nazarene, Whom you yourself continue pursuing and persecuting!'**

9. **"Now the men being with me indeed had a view of and gazed at the Light** [D and others add: and came to be afraid], **yet they did not hear the One presently speaking to me.**
10. **"At that I said, 'What shall I do, Lord?' So the Lord said to me, 'After standing up** (or: Upon rising), **continue on your way into Damascus, and there it will be spoken to you about all things which it has been arranged and aligned for you to do.'**
11. **"So, since I continued being in a condition of not seeing – from the glory** (= dazzling brightness) **of that Light – I came into Damascus, being progressively led by the hand under** [the directing and assistance] **of the folks being with me.**

12. **"Now Ananias, a certain well-received adult man who took a good hold on things that corresponded to the Law, [which fact] was being constantly attested by all the Jews normally dwelling** [*p*41 and others add: **in Damascus**] **so that he was held in high regard.**
13. **"Upon coming to me and standing near, he said to me, 'Brother Saul** (or: Saul, my brother)**! Look up and see again!' And I myself at once looked up into him and saw again** (or: recovered my sight) **– in that very hour** (= right then)**!**
14. **"So he said to me, 'The God of our fathers** (or: ancestors) **took you in hand beforehand** (or: handled you in advance; or: hand-picked you ahead of time) **to know His will and to gain insight about the effect of His intent, and the result of His design and purpose, by intimate experience, and then to see the Fair and Equitable One** (the One who is Rightwised, Just, in right relationships, and who embodies the Way pointed out), **and to hear [the] voice forth from His mouth,**
15. **"'because** (or: that) **you will be a witness for** (or: to; with; by) **Him to all mankind** (or: you will be evidence about Him with a view toward all humanity) **of what** (or: concerning which things) **you have seen and heard** (or: and now hear).
16. **"'And so now, what are you presently waiting for** (or: why do you continue delaying)**? Upon rising** (standing up), **at once immerse yourself** (dip yourself) **and you yourself wash away your mistakes** (your failures to hit the target; your errors; your sins) **in calling upon His Name!'**

17. **"Now it happened to me, after returning into Jerusalem and then during my continuing in projecting thoughts and words toward events and situations being well** (or: praying), **within the midst of the Temple complex, I came to be** (or: was birthed) **within an ecstasy**
18. **"and then to see Him presently saying to me, 'Hurry up and get out of Jerusalem quickly, because they will not accept your testimony** (or: witness; evidence) **concerning Me.'**
19. **"And so I myself said, 'Lord, they themselves continue being well-versed, and understand that in one synagogue after another I myself was repeatedly imprisoning and flaying** (flogging) **the folks trusting and believing upon You.**
20. **"Then when the blood of Stephen, Your witness, was being progressively poured out, I myself was also standing by and continuing in consenting** (approving; endorsing) **as well as guarding the outer garments of those in the process of assassinating** (murdering) **him.'**
21. **"Then He said to me, 'Get on your way, because I Myself will be sending you off with a mission, out into the ethnic multitudes** (or: nations; non-Jews) **afar off.'"**

22. **Now they kept on listening to his [speech; presentation] – down to this word! Then they suddenly raised their voice, [together and one after another] repeatedly saying, "Be lifting the likes of him away from the earth** (or: Be taking such a person off the Land), **for he has not continued fit or suitable for him to keep on living!"**
23. **More than this** [*p*74, Aleph, D and others read: Now], **with their continued crying out and one after another throwing, tossing and flinging off [their] robes and outer garments, then continuing in casting dust into the air,**
24. **the commander** (tribune) **gave orders to proceed in taking him inside, into the barracks, saying [for] him to be progressively interrogated and thoroughly examined with whips** (= to undergo scourging) **so that he can personally come to fully know through what cause** (or: for what reason) **the people were continuing to shout against him in this way.**
25. **Yet as they extend and stretch him forward with the thongs** (or: straps), **Paul says to the centurion, "If a person [be]** (or: Since a man [is]) **a Roman and [is] uncondemned, is it lawful or permissible for you to be scourging [him]** (= Is it legal for you to flog a Roman who has not been condemned)**?"**
26. **Well, upon hearing this, the centurion, after approaching, reported to the commander, saying, "**[D adds: Consider] **what you are about to be doing, for this man is a Roman [citizen]!"**
27. **So after approaching [Paul], the commander said to him, "Tell me, are you a Roman [citizen]?" So [Paul] affirms, "Yes."** [D reads: So he said, "I am."]
28. **Now the commander, after considering, responds, "I myself, with much capital** (= a large sum of money), **procured for myself this citizenship!" But Paul affirmed, "Yet I, myself, have even been born [one]** (or: But I by heredity)**."**

29. **Immediately, therefore, the men being about to be interrogating him at once withdrew** (stood away) **from him. Then the commander** (tribune) **became afraid after becoming fully aware that he is a Roman [citizen], and that** (or: because) **he was the person having bound** (or: imprisoned) **him.**

30. **So on the next day, continuing being determined to know** (or: = find out) **the certainty of the [matter] – just why he continues being accused by the Jews, he loosed him** (unshackled him and released him from prison) **and then commanded the chief priests and all the Sanhedrin** (High Council) **to come together** (to assemble). **Next, bringing Paul down, he had inserted [him] into the midst, making [him] stand among them.**

CHAPTER 23

1. **So Paul, looking intently** (riveting his gaze) **at the Sanhedrin** (Jewish High Council) **said, "Men! Brothers** (= Fellow Jews)**! I myself have lived and behaved as a citizen in all good conscience to and for God** (or: with a completely clear joint-knowledge and with virtuous shared-sight, I have conducted my citizenship in God and managed the affairs of [His] city for God), **up to this day!"**

2. **But Ananias** [note: son of Nebedaeus], **the chief priest** [note: nominated as high priest by Herod, King of Chalcis in A.D. 48], **placed a directive upon those standing beside him to proceed in striking his mouth.**
3. **At that point Paul said to him, "God is now about to be striking you, you whitewashed wall! And so you yourself are now sitting, continuing in judging me according to the Law, and at the same time [you are] transgressing the Law** (acting illegally) **[by] proceeding in ordering me to be repeatedly struck** (or: beaten)**!"**

4. **So those standing by say, "Are you now reproaching and reviling God's chief priest?"**
5. **At this Paul affirmed, "Brothers, I had not seen so I was not aware that he is a chief priest, for it has been written,**
'You will not speak badly [of] a ruler of your people.'" [Ex. 22:28]

6. **Now Paul, knowing from personal experience that in the Sanhedrin** (High Council) **the one part** (or: party) **is of [the] Sadducees, yet the different part [is] of [the] Pharisees, suddenly cries out, "Men! Brothers** (= Fellow Jews)**! I myself am a Pharisee, a son of Pharisees! I myself am presently being judged** (or: am now standing on trial) **concerning [the] expectation – even [the] resurrection of dead folks!"**
7. **Well, during his saying this, there came to be a taking of a stand creating a dispute between Pharisees and Sadducees, and so the whole group was split** (torn apart).
8. **You see, Sadducees are indeed normally saying there is not to be a resurrection – neither [are there] agent** (or: messenger) **or spirit** (or: breath-effect), **yet Pharisees normally concede both** (or: consent and agree to all [of it]).
9. **So a great outcry broke out, with shouts and screaming, and then standing up, some of the scribes** (theologians; Torah experts) **of the party of the Pharisees began fighting through the midst, contending vehemently, as a group saying, "We**

continue finding nothing wrong (bad; worthless) **in this person! Now since** (or: if) **a spirit** (or: breath-effect) **or an agent** (or: messenger) **spoke** (or: speaks) **to him..."**
10. **Yet, with so much commotion and dispute occurring, and becoming so violent, the commander – fearing [that] Paul would at some point be torn in two** (or: pulled apart) **by them – commanded the troop** (band of soldiers) **to bring [him] into the barracks after descending to snatch him out of the midst of them.**

11. **Now in the following night, the Lord** [= Christ or Yahweh], **while standing by him, said, "Be increasingly receiving courage and confidence, for as you delivered a thorough witness of the things concerning Me into Jerusalem, in this way it continues binding and necessary for you yourself to deliver a witness** (a testimony; evidence) **into Rome also."**

12. **But with it becoming day, the Jews, constructing a plot, placed themselves under an oath, all swearing neither to eat nor to drink until which [time, or, occasion] they would kill off Paul.**
13. **Now there were more than forty men forming this oath-bound conspiracy,**
14. **who, upon coming to the chief priests and the older men** (or: elders), **said, "We placed ourselves under an oath in a gift devoted [to God] to taste nothing until which [time, or, occasion] we can kill off Paul.**
15. **"Now therefore, you men make it appear** (show it in such a light so as to convey the idea) **to the commander along with the Sanhedrin** (High Council) **as though [your are] intending to continue investigating, being now about to thoroughly examine and more accurately know the things concerning him – so that he would bring him down to you folks. Yet before the** [situation for] **him to draw near** [*p*48 adds: to you] (= before he gets here), **we ourselves are ready and prepared to assassinate him.**

16. **However, the son of Paul's sister, upon hearing about the ambush – while happening to be present at the side – then, after entering into the barracks, reported [it] to Paul.**
17. **So Paul, calling one of the centurions to him, said, "Take this young man to the commander** (tribune), **for he is having something to report to him."**
18. **Therefore he indeed, taking him along, led [him] to the commander and proceeded affirming, "The prisoner Paul, upon calling [me] to himself, requested me to lead this young man to you. [He] has something to speak to you."**
19. **So the commander, upon taking a hold on his hand and withdrawing apart, back to his own quarters, began inquiring privately, "What is it which you now have to report to me?"**
20. **So he said, "The Jews have set themselves together joining in agreement to ask you, so that tomorrow you would lead Paul down unto the Sanhedrin as though you [were] being about to ascertain something more accurately about him.**
21. **"As for you, therefore, you should not be persuaded by them, for you see more than forty men from their midst continue lying in wait to ambush him – folks who placed themselves under an oath neither to eat nor to drink until which [time,**

or, occasion] they can assassinate him. And at this time they are ready and prepared, continuing in waiting to receive the promise from you."

22. **The commander indeed, therefore, released the young man, having charged [him] "to speak out to no one that you have made these things clear to me."**
23. **Then upon calling to himself two specific centurions, he said, "Get two hundred heavy-armed infantry soldiers prepared and ready so that from the third hour of the night** (= at nine o'clock tonight) **they can march clear to Caesarea – also seventy mounted cavalry and two hundred spearmen.**
24. **"Besides this, provide riding mounts so that being mounted, they can bring Paul safely through to Felix the governor."**
25. **[Then] writing a letter having this form** (or: model), **[he said]:**
26. **"Claudius Lysias to the strongest and most mighty governor Felix: Greetings** (Be rejoicing)**!**
27. **"This man, being taken in hand together by the Jews, was also being about to be murdered by them. Standing by with the troop of soldiers, I myself extricated** [*p*48 reads: rescued] **[him], having learned that he is a Roman [citizen].**
28. **"Besides this, wishing to fully know the cause for which they had been accusing him, I led him down into their High Council** (Sanhedrin).
29. **"I found him being presently accused** (or: indicted) **concerning questions of their Law, but having not even one charge worthy of death or of bonds** (or: imprisonment).
30. **"Now with it having been divulged to me [that] there will be a plot against the man, I at that very hour sent [him] to you, also commanding the accusers to be speaking those things against him in your presence. Be strong and in good health** (= Farewell)**."**

31. **Therefore indeed, having taken things up according to that which had been fully arranged for and ordered to them, these soldiers brought Paul by night into Antipatris.**
32. **But on the next day they returned unto the barracks, allowing the mounted cavalry to continue going off with him,**
33. **who, upon entering into Caesarea and after handing over the letter to the governor – and then, Paul to him – stood at the side.**

34. **Now upon reading [it] and inquiring from what province he is, then ascertaining that [he is] from Cilicia,**
35. **he affirmed, "I will be fully hearing from you whenever your accusers should come to be present also," [then] commanding him to be guarded within the praetorium of Herod** (Herod's headquarters and official residence).

CHAPTER 24

1. **Now after five days, Ananias the chief** (or: ruling) **priest came down** (or: descended; or: walked down) **with a group of older men** (or: elders) **and Tertullus, a**

certain forensic orator (or: lawyer; barrister; advocate), **who as a group brought things to light** (or: gave information; = gave evidence and presented their case) **against Paul to the governor.**
2. **So, at his** [i.e., Paul's] **being called, Tertullus began to proceed in making accusation, by saying, "Happening upon and continuing to experience** (or: enjoy) **much peace and tranquility through you, as well as [the] effects of reforms** (the results of the setting-right of situations and conditions) **continually taking place in and for this nation through your forethought – both in every [way]** (or: at all [times]) **and in all places –**
3. **"we continue receiving from and welcomingly accept with all thankfulness and the goodness of favor, O most strong and mighty Felix!**
4. **"Now, so that I should not cut-in on or interrupt you any further** (or: detain you any longer), **I am now entreating you, in your abundant reasonableness, to listen to us briefly.**
5. **"You see, [we have been] finding this man [to be] a plague and a pest – also repeatedly putting insurrections in motion among the Jews down through the inhabited land, besides [being] a spearhead** (or: ringleader; one standing in the first rank) **of the sect** (or: party; or: heresy) **of the Nazarenes,**
6. **"who also tried to profane** (ritually defile; desecrate) **the Temple, whom also we seized.**

> [note: 6b through 8a not found in early MSS and omitted by most texts; found in TR; bracketed by Griesbach; represented only by E and later MSS which add: "and intended to judge according to our Law. But Lysias, the commander, upon arriving with a great force, led {him} away out of our hands, commanding his accusers to come and appear before you]

8. **"from whose** [i.e., Paul's] **presence at your side, you yourself, by examining and again judging, will be able to fully come to know in person about all of these things of which we ourselves continue accusing him."**

9. **With that, the Jews also joined together in the attack** (or: the charge; the indictment), **continuing in alleging these things to continue holding thus** (= to be true).
10. **Following this, with the governor nodding to him to be now speaking, Paul gave a discerning response:**
"Being fully versed in the knowledge of you being a judge of this nation for many years, in a good spirit and with passion I readily proceed making a defense about the things concerning myself.
11. **"With your being able to fully recognize and verify for yourself that for me there have not been more than twelve days since I walked up into Jerusalem, intending to be worshiping,**
12. **"and that they found me – neither within the Temple complex, nor within the synagogues, nor down through the city – neither dialoguing or arguing with anyone, nor in the act of creating a tumult by collecting folks to be taking a stand on some issue, and thus making a making a mob of the crowd.**
13. **"Nor even are they now able to substantiate to you** (or: set beside you [evidence]) **concerning that for which at this time they continue accusing me.**

14. **"Yet this I now speak in agreement** (or: confess) **to you, that according to the Way** (or: corresponding to the Path) **– which they are normally calling a sect** (or: maintaining [to be] a party; or: terming heresy) **– in this way am I habitually performing sacred service to the God of** (or: pertaining to) **the fathers** (or: the ancestral God), **constantly trusting, believing and being loyal to all the things corresponding to the Law** (= the Torah) **and having been written within the Prophets –**
15. **"habitually holding** (or: constantly having) **an expectation [directed] into** [other MSS: with a view toward] **God, which also these men themselves continue anticipating and entertaining: there presently continues to be impending a resurrection that is going to be of both fair and equitable people as well as of unfair and inequitable folks**

(or: there now is about to be a resurrection. It is going to be both of rightwised folks who are in right relationship in the Way pointed out, and of unrightwised folks who are not in right relationship nor in union with the Way pointed out).

16. **"Within this I myself also habitually exercise, exert myself, train and make endeavors: to be constantly having** (or: habitually holding) **a conscience free from striking toward [others], being inoffensive to God as well as [to] humanity – through all [situations] and at all [times].**
17. **"So intending, through the midst of more years, to make gifts of mercy and offerings unto my nation, I finally arrived and was present,**
18. **"within which [activities] they found me, having been ceremonially purified, within the Temple complex – not with a crowd, nor with a tumult or uproar!**
19. **"But [there were] certain Jews from the [province of] Asia for whom it continued binding to be present before you, and to be making accusations – if they might continue having anything against me.**
20. **"Or else let these men themselves say what result of wrong-doing, injustice, injury or unfairness they found at my standing before the Sanhedrin** (Jewish High Council),
21. **"other than about this one voice with which I cried out, standing in the midst of them: 'Concerning a resurrection of dead people I myself am presently being judged** (or: separated for a decision) **today, before you people!'"**

22. **However, Felix, perceiving more exactly and being acquainted more accurately with the matters concerning the Way** (or: the Path), **thrust them back from himself** (= postponed and adjourned the proceedings, putting them off), **saying, "Whenever Lysias the commander can come down I will more thoroughly come to know the matters involving you folks."**
23. **Making precise arrangements with the centurion, [he] was giving orders for him to be kept in custody and maintained, besides to continue having a relaxation [in regard to confinement] with both ease for refreshing and privileges, as well as to continue preventing** (or: hindering) **no one of his friends to regularly attend to him and give him assistance.**

24. **So after some days, Felix, happening by with Drusilla his wife – [she] being a Jewess, sent for Paul and then heard from him about the faith, trust and loyalty [being placed] into Christ Jesus** (or: [the] Anointed Jesus).
25. **Yet during his dialoguing and discoursing about fairness and equity** (rightwised behavior and right relationships within the Way pointed out), **inner strength and self-control, and then the impending judgment** (separation which is about to result in a decision), **Felix – coming to be alarmed with inner fear – gave a decided response: "For the present, be now going your way while continuing to hold this [subject]. Now then, upon getting a fitting opportunity with [you], I will be calling for you,"**
26. **– at the same time continuing in expecting that money** (= a bribe) **will be given to him by Paul, on account of which, repeatedly sending for him even more frequently, he kept on conversing with him.**
27. **Now with two years being fulfilled** (= at the end of two years), **Felix received a successor, Porcius Festus. Yet continuing in desiring to lay up favor for himself with the Jews, Felix left Paul behind imprisoned** (or: bound).

CHAPTER 25

1. **Then Festus, having stepped up to assume the governorship of the province, after three days went up from Caesarea into Jerusalem.**
2. **Along with this, the chief** (ruling; ranking) **priests and the leading** (or: foremost) **men of the Jews brought things to light** (or: gave information; = gave evidence and presented their case) **against Paul and began entreating him,**
3. **repeatedly asking for themselves a favor in regard to him, so that he would himself send after [Paul], [to bring] him into Jerusalem – all the while [themselves] laying an ambush to assassinate him along the road.**
4. **Nonetheless, Festus gave a discerning reply, [that] Paul is to continue being kept and observed in Caesarea and that he himself is now soon about to be departing on his way quickly** (in haste; = without delay).
5. **"Therefore, let those in power among you," he affirmed, "after coming down together, continue making accusations of him – if there is anything out of place in the man."**

6. **Now after spending no more than eight or ten days among them, then descending into Caesarea, on the next day, when sitting upon the elevated platform in the public court area, he gave orders for Paul to be brought [to him].**
7. **So at his coming to be present, the Jews who had come down from Jerusalem stood round about him progressively bringing down many and weighty reasons for accusations and charges against [him] – which they were having no strength of argument to demonstrate or prove,**
8. **with Paul's presently refuting in defense, that "Neither unto the Law** (= Torah) **of the Jews, nor unto the Temple, nor unto Caesar did I commit any sin or do anything in error or failure, nor commit any wrong to offend!"**

9. **Now Festus, presently desiring and intending to lay up favor with the Jews, in making a calculated response to Paul, said, "Are you now willing to be going up into Jerusalem, to be judged there before me concerning these matters?"**
10. **But Paul said, "I am taking a stand** (or: I am presently standing) **before the court of Caesar, in which place it is binding for me to be judged** (or: where I must stand trial)**! I have done not even one thing wrong [to the] Jews, as you yourself are now fully coming to find out in finer fashion** (or: are presently more ideally recognizing).
11. **"If, then on the one hand, I am habitually doing wrong** (committing injury, injustice or unfairness) **and have practiced anything worthy of death, I am not now seeking to be excused from dying** (or: presently refusing to die). **But since** (or: Yet if), **on the other hand, there exists not even one thing of which these men continue accusing me, no one has power** (or: is able) **to hand me over** (or: surrender me) **to them as a favor. I am now calling upon** (or: appealing to) **Caesar!"**
12. **At that point Festus, after conferring with the gathered council, answered decidedly, "You yourself have called upon** (or: appealed to) **Caesar; before Caesar you will go!"**

13. **Now with the elapsing of some days, Agrippa the king and Bernice arrived in Caesarea, paying their respects to Festus.**
14. **So, as they were spending more days there, Festus submitted the matters regarding Paul to the king, saying, "There is a certain man left a prisoner by Felix**
15. **"concerning whom, at my coming to be in Jerusalem, the chief** (or: ranking) **priests and the older men** (or: elders) **of the Jews brought to light information, while repeatedly asking a decision** (or: judgment) **of condemnation against him.**
16. **"– to which men I made the decided reply that it is not [the] custom for Romans to hand over any person as a favor before the one being accused might have the accusers face to face, as well as receive a place for** (= have opportunity to make) **a defense concerning the indictment** (or: charge).
17. **"Therefore, with their coming together in this place, on the following [day] – making not one postponement or delay – while sitting on the dais** (raised platform in the public hearing area) **to convene court, I gave command for the man to be brought [in],**
18. **"concerning whom, at their being made to take the stand, the accusers were not bringing even one cause for accusation** (or: ground for a charge) **of [the] bad things** (= serious crimes) **of which I myself had been supposing** (or: suspecting; surmising),
19. **"but instead they continued holding** (or: having) **certain questions aimed at him concerning [their] own reverencing of the animistic powers** (or: fear of demons [Hellenistic concept and term: = animistic influence] and unseen powers) **and about a certain Jesus – a person having died – whom Paul keeps on alleging to be alive** (or: was continuing in claiming to be living now).
20. **"So, I myself being perplexed concerning these questions and disputes, proceeded to ask if he might be willing to be journeying into Jerusalem and there to be judged** (= stand trial) **concerning these [matters].**

21. **"But at Paul's personally calling upon** (or: making an appeal) **to be kept and reserved unto the investigation and determination** (= judicial hearing**) by the August One** (or: Venerable One; = the Emperor), **I gave orders for him to be kept and observed until which [time, or, situation] I can** (or: would) **send him up to Caesar."**

22. **And so Agrippa said to Festus, "I myself was also wanting and intending to listen to** (or: hear) **this person." "Tomorrow," [Festus] affirms, "your will** (or, as an aorist subjunctive: may; should) **hear him."**
23. **Therefore, on the next day, at [the] coming of Agrippa, as well as Bernice – with much pageantry for making an "appearance" – and their entering into the audience hall, together with both military commanders** (tribunes) **and the prominent men of the city, and then with Festus giving the command, Paul was led [in].**
24. **Then Festus affirms, "King Agrippa, and all you men being present with us, you are now looking at this person about whom the entire multitude of the Jews interceded** (or: petitioned) **to me, both in Jerusalem and in this place, repeatedly shouting [that] by all means it continues necessary and binding for him to continue living no longer.**
25. **"Now as for myself, I grasped** (caught; = found out about) **him to have committed nothing worthy** (or: deserving) **of death, yet when this man himself was calling upon** (= making an appeal to) **the August One** (= the Emperor), **I decided to proceed in sending [him] –**
26. **"concerning whom I continue having nothing certain to write to [my] Lord** (= the Sovereign; or: [our] Owner). **On this account I bring him forth before you people – and most of all, before you, King Agrippa – so that with the examination having taken place, I would have something to write.**
27. **"For it now seems illogical and unreasonable for me** (or: absurd to me), **while proceeding in sending a prisoner, not also to give a sign of** (or: to give some sign indicating) **the charges against him."**

CHAPTER 26

1. **So Agrippa affirms to Paul, "It is now permitted for you to proceed in speaking concerning** [other MSS: over; on behalf of; = for] **yourself." At that point Paul, while stretching out [his] hand, began to make a defense:**

2. **"King Agrippa, I have considered myself fortunate, happy and blessed at now being about to proceed in making a defense before you, today, concerning all [the] things of which I am being repeatedly charged** (or: indicted) **by [the] Jews,**
3. **"especially with you being an expert with personal experience and knowledge, being versed both [in] all the customs and also [the] questions** (results of seeking [understanding], and, controversial issues) **which relate to Jews** (= Jewish culture and religion). **For this reason, in my need I now beg you to listen and hear me with indulgence** (or: being long before rushing into strong emotions; patiently).

4. **"So then: all the Jews have seen and are thus acquainted with my kind of life, and its course, springing into being out of my youth with a beginning from within the midst of my nation, and more so within Jerusalem,**
5. **"previously having a personal acquaintance and intimate knowledge about me from that earlier period [so as] to continue testifying, giving witness one after another – if they would continue being willing – that in accord with the strictest sect** (or: party) **of this ritual and form of worship** (or: religious discipline; system of external observances) **of ours, I lived** (or: I live) **a Pharisee.**
6. **"And yet now I stand being repeatedly** (or: constantly) **judged** (or: put on trial) **based upon [the] expectation** (or: hope) **of the promise having been birthed into our fathers** (= ancestors) **by God –**
7. **"unto which [promise] our twelve-tribed [people], constantly rendering sacred service in earnest perseverance night and day, is continuously hoping and expecting to attain. Concerning this expectation I am now being indicted** (or: charged) **by the Jews, O king.**
8. **"Why does it continue being judged unbelievable** (or: is it repeatedly decided [to be] incredible) **among** (or: by) **you folks – since God periodically** (or: habitually; constantly) **raises dead people?**

9. **"Therefore within myself I, for one, used to think it to continue binding** (or: had the opinion [that] it was then necessary) **to commit** (or: perform) **many acts in opposition against the Name of Jesus, the Nazarene,**
10. **"which I did, even in Jerusalem. Furthermore, I myself also locked up many of the set-apart folks** (holy ones; saints) **in prisons, receiving the authority from the chief** (or: ranking) **priests, and more than this, I brought down a pebble** (= cast my vote) **against them – when one after another they were being taken back to be killed.**
11. **"Then, while continuing in punishing them in vengeance – down through the [various] synagogues – I kept on trying to force** (or: compel) **[them] to blaspheme** (speak abusively about [God]), **besides keeping them in the midst of insane rage which completely surrounded them, and continued pressing forward to persecute [them] even into the cities outside [Palestine].**

12. **"Within the midst of which [activities], while traveling on my journey into Damascus with [the] authority, as well as a commission which gave permission, from the chief** (or: ranking) **priests,**
13. **"[being] down on the road at midday, I saw, O king, a light from [the] sky** (or: from heaven) **– more intense than** (or: above) **the brightness and brilliance of the sun – shining and flashing around me and the folks then traveling with me.**
14. **"Next, at all of us falling down to the ground, I heard a Voice proceeding in saying to me in the Hebrew language, 'Saul, O Saul! Why do you continue pressing forward to persecute Me? To keep on kicking [your heel] toward [the] goads** (sharp points; e.g., as with an ox-goad; = futilely resisting or 'flogging a dead horse') **[makes it] hard for you** (or: = can hurt you)**!'**

15. **"So I myself said, 'Who are you, Sir** (or: Master; Lord)**?' But the Lord** (or: The Owner; [= Christ]) **said, 'I Myself am Jesus** (or: I exist in Myself being Jesus) **– Whom you continue pressing forward to persecute!**
16. **"'But now, get up and stand upon your feet! You see, into this [commission] and for this [purpose] I became seen by you** (or: was made to appear to you)**: to take you in hand beforehand** (or: to handle you in advance; or: to hand-pick you ahead of time) **[to be] a subordinate** (one who is a rower of a ship's crew) **and a witness** (one who testifies and gives evidence) **– both of things in which you saw Me, and of things in which I will be seen by you –**
17. **"now Myself choosing you from out of the midst of the People** (or: repeatedly taking you from out of the midst of, i.e., rescuing you from, the People), **even from out of the midst of the ethnic multitudes** (or: nations; non-Jews) **unto whom I Myself am progressively sending you off with a mission:**
18. **"to open back up their eyes again; to turn [their eyes; or: themselves] back from darkness into Light, and from the authority** (or: privilege) **of the adversary** (the opponent), **and upon God; to receive a flowing away and a release from failures, mistakes and occasions of missing the goal** (or: a forgiveness of sins) **and an allotted inheritance among and in union with the folks having been set apart in faith** (or: made holy by trust; consecrated for loyalty) **which [leads] into Me.'**

19. **"Wherefore, O King Agrippa, I did not come to be unpersuaded in** (or: become disobedient to) **the heavenly sight** (or: the vision from the atmosphere,) **which was seen,**
20. **"but to the contrary, both to the folks in Damascus, first, and then in Jerusalem – besides all the country of Judea – and later to the ethnic multitudes** (the nations; the non-Jews) **I kept on reporting the message to be progressively changing one's way of thinking and perspective, as well as to be turning before God, while habitually performing works** (or: constantly committing deeds and practicing acts) **worthy of that change of mind and that embody the value equal to [a return to Yahweh].**

21. **"On account of these things, a group of Jews – upon seizing me within the Temple complex – on their own began attempting at once to thoroughly manhandle [me], and probably kill [me].**
22. **"But then, all of a sudden obtaining the help and assistance from God which was right on target, I have taken a stand – and still stand until this day – repeatedly testifying** (attesting and giving evidence) **to both small and great, continuously saying nothing outside of those things which both the Prophets and Moses spoke** (or: speak) **of progressively being about to be birthed** (or: to continue happening) **–**
23. **"since the Christ** (the Anointed One) **[is] a suffering [Messiah]** (or: [is] subject to suffering) **– since He, [the] first one forth from a resurrection of dead people, is continually about to, as a herald, be repeatedly and continuously giving public announcement about Light – both to the People** [= the Jews and Israel] **as well as to the ethnic multitudes** (the nations; the non-Jews; the Goyim; the Gentiles)**."**

24. **Now with his progressively making [his] defense [in] these [statements], Festus then affirms in** (or: with) **a loud voice, "You are progressively going insane** (stark raving mad), **Paul! The many writings** (or: = the effects of much learning) **progressively spin you around into madness** (mania and insanity)**!"**
25. **But Paul is then affirming, "I am not going insane** (proceeding into mania or madness), **O most mighty Festus, but to the contrary I have been presently uttering an elevated and weighty discourse of declarations about reality** (or: truth) **and a sound, healthy frame of mind which has been restored to its original perspectives with saved and healed thought patterns** (= true sanity)**!**
26. **"You see, the king – to whom I am now speaking, continuing in the outspoken freedom with the rights of a bold citizen who has no fear of retribution – continues being adept and well versed concerning these [matters], for I continue persuaded and convinced that not one of these things continues to elude him or escape [his] notice. You see, this is not a thing having been committed in a corner** (= obscurely, as in some back alley).
27. **"Do you continue faithful and loyal to the Prophets** (or: Are you presently trusting and believing in the Prophets), **King Agrippa? I have seen and so know that you continue faithful and loyal [to]** (or: presently trust and believe) **[the Prophets]."**

28. **Yet Agrippa [said] to Paul, "In a little [time] and within a few [words] are you now proceeding in persuading me – to make [me] a Christian?** (or: You continue convincing, in a small [way], to make me a Christian!)**"**
29. **So Paul [responds], "I would ever claim it for the goodness in God** (or: speak in boast to the well-being [that is] by God) **[for] both in a little [time] as well as even in a great** (= long) **[space of time] not only you, but further also all those presently hearing me today, to at some point come to be folks of such a sort as I myself presently am – with the exception** (or: yet at the outside) **of these bonds!"**

30. **[As a group] both the king and the governor, along with Bernice and the folks that had continued sitting together with them, arose,**
31. **and as they were withdrawing they kept on speaking to one another, [each one] in turn saying that this person continues committing** (or: practicing; performing) **nothing warranting** (or: deserving; worthy of) **death or even bonds** (= imprisonment).
32. **So Agrippa affirmed to Festus, "This man was able to have been released, if he had not called upon** (or: appealed to) **Caesar."**

CHAPTER 27

1. **Now as it was decided for us to be presently sailing off into Italy, they handed over Paul, besides also some different prisoners** (= folks who were prisoners for reasons different than for Paul), **to a centurion** (Roman officer normally in charge of 100 soldiers) **named Julius, who was a part of an Augustan military cohort** (or: [the] Imperial regiment or squadron).
2. **So after stepping on [board] the boat** (or: ship) **[on its way from the seaport] in Adramyttium [which was] presently about to continuing sailing into the places**

down along the [province of] Asia, we were put out [to sea] – there being with us Aristarchus, a Macedonian man from Thessalonica.
3. **After this, on a different [day], we were put in at** (or: led down [from the high sea] into) **Sidon. With this, Julius, dealing kindly and being helpful and humane to Paul, permitted [him] to obtain and enjoy casual care and attention which hit the spot – after [his] going on his way [to visit] the friends** (= either personal acquaintances who had affection for him, or, fellow believers who were referred to in this way).

4. **Later, from there, upon putting out [to sea] we sailed under the [lee, or, shelter] of Cyprus, because of the winds being contrary.**
5. **After this, sailing through** (= across) **the open sea – down along Cilicia and Pamphylia – we put in at** (or: made our way down into) **Myra in Lycia.**
6. **And there, with the centurion finding an Alexandrian ship in route sailing unto Italy, he had us board it** (or: step on into the midst of it).
7. **Then, after continuously sailing slowly and with difficulty during a considerable number of day, after coming to be down by Cnidus** [note: on a peninsula of the southwest part of the Asian Minor] **with the wind continuing in not allowing us to approach, we sailed under the** [lee, or, shelter, of] **Crete, down by** (= off the coast of) **Salome** (or: Salmone),
8. **and then, with difficulty, progressively skirting** (or: coasting along) **it, we came into a place [that was] by some folks being normally called Ideal Harbors** (or: Fine and Beautiful Seaports; Fair Havens), **near which was [the] city [of] Lasea.**

9. **Now with a considerable amount of time having elapsed** (i.e., having passed by, and so was now lost), **and sailing being already hazardous – because even the Fast** [i.e., part of the Day of Atonement feast] **had already passed by** [note: thus, around early or mid October, the season of perilous navigation in that area] **– Paul began strongly advising and making recommendation, saying to them again and again,**
10. **"Gentlemen, I continue watching and am noticing that the voyage is soon about to be with damage and much loss** (or: detriment) **– not only of the cargo and of ship, but also of our souls** (= ourselves; or: persons among us)**."**
11. **Yet the centurion continued being persuaded by the helmsman** (or: pilot; navigator) **and the ship owner** (or: the man chartering the ship; or: shipmaster) **rather than by the things being repeatedly said by Paul.**
12. **Now with the harbor possessing no good placement and being unsuitable with a view toward wintering through the stormy season, the majority gave counsel to at once set sail from there, since somehow they might be able to reach Phoenix** [note: about 40 nautical miles away; approximately 12 hours of sailing with a good wind; this town could also be Phineka or Phenice] **– a harbor of Crete looking down [the] northeast and [the] southeast** [note: depending on whether reading looking into the wind, or looking down the line of the direction the wind is blowing, some interpret this as meaning northwest and south west] **– to spend the winter.**
13. **So at the south wind blowing gently, folks supposing to have gotten into [their] power the intended purpose, upon weighing** (or: hoisting) **[anchor] they began skirting** (or: coasting along) **very close to Crete.**

14. **However, after not much [time or distance], a hurricane** (or: typhoon) **wind, called a "northeaster"** (or: Euroaquilo), **thrust down against it** [i.e., the ship] [from mountainous Crete].
15. **So with the ship being violently gripped and snatched together** [amidst the waves], **and then not being able to continue keeping the eye face to face to the wind** (or: look the wind in the eye; = keep the boat's head facing into the wind), **after yielding, we began being borne** (or: carried) **along.**
16. **Now upon running under [the lee, or shelter, of] a small island called Cauda** [other MSS: Clauda], **we had strength – with difficulty – to come to be in control of the dinghy** (or: skiff) **[at the stern],**
17. **after hoisting which, they began using emergency devices** [e.g., ropes; tackle] **for support, continuing in undergirding the ship with braces. All the more continuing in fearing lest they should fall out [of line]** (= stray off course and run aground) **into the shoals** (or: Syrtis, a gulf full of shifting sandbanks and quicksand), **upon lowering the gear** (or: container; perhaps: anchor), **they in this way continued being borne** (or: carried) **along.**
18. **Yet with our continuing in being violently tossed and battered by the storm, on the following [day] they began throwing [things] overboard** (jettisoned [first nonessentials, later, the cargo, to lighten the ship]),
19. **then on the third [day] they hurled out the ship's equipment** (gear; furnishings; tackle) **overboard, with their own hands.**

20. **Now with neither sun nor stars** (or: constellations) **making their normal appearance to shine upon [us, or, the sea] for many days – besides no small winter's storm and rain continuing in lying upon [us] – all hope and expectation of the [situation or chance for] us to continue being kept safe and sound** (or: to proceed to be saved or rescued) **began being taken away from around [us]** (or: being removed as a surrounding environment).
21. **Added to this, with [their] continuing under the rule [of this situation] from its beginning with much lack of appetite, and thus a long period of abstinence from food, Paul, at that point taking a stand within their midst, said, "O gentlemen! It was continuing being a necessity, by being yielding to me as to one in authority and in being persuaded, not to have been put out to sea from Crete – to acquire, besides this damage, also the loss** (detriment and forfeit).
22. **"And yet, in the present circumstances, I am now strongly advising and urging you to be constantly in good spirits with your emotions at ease, for you see, there will be not even one casting away of a soul** (or: throwing off of a person; = loss of life) **from out of your midst, more than** (= except) **the ship,**
23. **"because there stood by me, in this night, an agent** (or: a messenger) **of the God from Whom as a source I continue existing** (or: of Whom I am and to Whom I belong) **and to** (and: for; by; in) **Whom I perform as a servant,**
24. **"presently saying, 'Do not be fearing now, Paul. It continues binding and necessary for you to stand beside Caesar – and now, consider this! God has in grace favored, along with you** (or: to you; for you), **all the folks presently sailing with you.'**

25. **"On this account men, continue being in good spirits and with emotions at ease! You see, by God I continue trusting** (or: I continue believing in God) **that thus it will be – corresponding to the turn of events of what has been spoken to me.**
26. **"So it continues now necessary and binding for us to at some point fall out** (= be cast ashore from running aground) **into some island."**

27. Now as the fourteenth night fell, during our being continuously carried throughout while tossed first this way then that in the midst of the [Sea of] Adria, down on through to the middle the night the sailors began suspecting and continued sensing for them to be now leading toward some region or strip of land.
28. **And so, upon taking soundings** (dropping weighted lines), **they found [the depth of water to be] twenty fathoms** (about 120 feet), **yet after proceeding through a short interval and again taking soundings, they found [it to be] fifteen fathoms.**
29. **With this, progressively fearing lest we should** (or: would) **fall out somewhere down on rough or uneven places** (or: = crash upon some rocks), **having hurled four anchors out of the stern, they continued thinking of well-being and claiming day to be birthed** (or: to have come to be; [i.e., that it was daytime even though dark]).
30. **So when the sailors continued seeking** (= attempting) **to escape out of the boat and were lowering the dinghy** (or: skiff) **into the sea under pretense** (or: putting forth words as truth) **as though being about to be stretching out anchors from the bow** (or: prow),
31. **Paul said to the centurion and the soldiers, "Unless these men should remain in the ship, you men yourselves are not able to be kept safe** (rescued; delivered; saved)**!"**
32. **At that point the soldiers cut off the ropes of the dinghy** (or: skiff), **and they allowed it to fall off.**

33. **Now until day was progressing in being about to be birthed, Paul kept on encouraging everyone to take their share of food** (nourishment) **at some point, repeatedly saying, "Today [is the] fourteenth day [that] you folks are continuing through to completion without food, constantly focusing [your] imagination toward apprehension and suspenseful anticipation – taking nothing to yourselves at any point.**
34. **"Because of this, I continue encouraging you folks to take a share of food** (nourishment) **at some point, for this is now leading as a support** (or: originating as an undergirding), **with a view to your personal safety and preservation. You see, not a hair from the head of one of you folks will be lost!"**

35. **So upon saying these things and then taking a loaf of bread, he spoke of the good favor in God and gave thanks to God, in the sight of them all, and after breaking it he then started to eat.**
36. **Then, with everyone coming to be in good spirits and with emotions at ease, they themselves took food** (or: nourishment), **too.**
37. **Now we were, all [together], two hundred seventy-six souls** (= people) **in the ship,**

38. **and upon being satisfied with food** (or: nourishment; = having eating their fill), **they began lightening the ship by progressively throwing the grain** (= the cargo) **out into the sea.**

39. **So when it came to be day, they continued still unable to recognize** (or: accurately know) **the land, yet some began to notice and consider a bay having a beach into which they continued deliberating whether they might continue able** (or: they were planning, if they now could,) **to drive out** (= to run aground and beach) **the ship.**
40. **And so, upon removing the anchors from around [the ship]** (= casting off), **they allowed [them to fall] into the sea while at the same time giving slack to the lashings of the rudders** (or: steering paddles). **Then, after hoisting the foresail to the wind, they began holding [the ship] on course, steadily heading down into the beach.**
41. **Now upon falling about into a place** (a reef, shoal or sandbank) **formed where two opposing currents of the sea flow together, they ran the sailing vessel** (or: craft) **ashore and the prow** (or: bow) **– indeed becoming immovable and firmly fixed – remained unshakable, yet the stern began being loosened and destroyed by the violence of the surging waves and continued being smashed up under the pounding of the surf.**

42. **So [the] counsel** (intended plan) **of the soldiers came to be that they should kill off the prisoners, lest anyone by swimming out to land could escape through the midst.**
43. **But the centurion, wanting and intending to bring Paul safely through** (or: to fully rescue Paul and keep him safe and sound throughout [the ordeal]), **prevented them from [their] intention. Besides that, he gave orders for those being able, after diving off, to proceed to be swimming [and thus] to be out upon the land first,**
44. **and then [for] the rest [to follow] – some in fact upon planks, yet others upon various pieces from the ship. And in this way it happened for everyone to be brought safely through and be preserved on the land.**

CHAPTER 28

1. **And so, after having been preserved through the midst [of the sea], we at that point recognized** (or: learned; or: came to accurately know by experience) **that the island is normally being called Melita.**
2. **More than this, the foreign-speaking people** (or: barbarians; non-Greek-speaking natives or local inhabitants) **happening to meet [us] continued to extend to us extraordinary human kindness and affection, for after kindling a fire, they took us all [in]** (= extended hospitality to all of us) **because of the imminent rain, and because of the cold.**

3. **Now at Paul's gathering together a large bundle of some dry sticks and then placing it upon the fire, a viper** (poisonous snake), **coming out** [of the bundle] **away from the heat, fastened [itself] down on his hand.**
4. **So as the native people** (barbarians; non-Greek speakers) **saw the little beast hanging and continuing suspended from his hand, they began saying to one another, "Undoubtedly** (or: By all means) **this person is a murderer whom – though having been brought safely through from out of the sea – Justice does not allow to continue living."**
5. **But then, after shaking the little beast off into the fire, he experienced nothing bad,**
6. **yet they continued apprehensively anticipating** (or: expecting) **him to be about to be caused to swell and burn with a fever and inflammation, or else to suddenly fall down** (or: drop) **dead. So with their continuing in anticipation for a long time and yet observing nothing out of place** (= unusual) **being birthed into** (or: happening to) **him, progressively casting themselves into a change [of perspective and opinion], they went to, one after another, laying out [the conclusions for] him to be a god** (or: they went to speaking [of] him being a deity, or, a divine person).

7. **Now in the** [**areas; regions;** (= neighborhoods)] **around that place were estates** (or: properties) **belonging to the first man** (= foremost resident; or: = governor [as a title]) **of the island, named Publius, who – after taking [us] up and welcomingly receiving [us] with embraces – lodged us as guests [for] three days, in a loving and friendly manner.**
8. **But it had happened** (or: occurred**) [for] the father of Publius to be constantly bed-ridden** (continuously lying down) **while being continuously gripped by intermittent fevers and dysentery** (an intestinal infection), **to whom Paul was entering and then speaking toward well-being** (or: praying). **After placing [his] hands on him, he healed him.**
9. **So in relation to this happening, the rest of the folks in the island also, [who were] presently having weaknesses and illnesses, began approaching in a steady procession, and then were being treated or cured, one after another –**
10. **who also honored us with many things of value** (gifts), **and later, while proceeding in being put to sea, they loaded on [board] the things with a view towards [our] needs.**

11. **So now, after three months, we were put to sea in an Alexandrian ship – with the ensign** (figures painted on each side of the prow) **"Sons of Zeus** (or: Castor and Pollux; Dioscuri)**" – which had wintered in the island.**
12. **Later, putting into port at Syracuse, we remained [there]** (or: stayed) **three days.**
13. **From there, tacking about, we arrived at Rhegium. Then with a south wind coming on [us] after one day, we came into Puteoli on the second day,**
14. **where, upon finding brothers** (= fellow believers), **we were called to [their] side and encouraged to stay on [for] seven days. And so in this way we came into Rome.**

15. **And now from there, the brothers** (= fellow believers there) **– after hearing the things about us – came unto a meeting with us** (or: = came to meet us), **as far as the Market Place of Appius** (or: Appii Forum) **and Three Taverns** (or: Inns; Shops), **upon seeing whom, Paul, while speaking of the good favor in God** (or: in giving thanks to God), **received courage and confidence.**
16. **Now when we entered into Rome, it was permitted for Paul to continue dwelling** (or: to proceed staying; to be remaining) **by himself, along with the soldier presently guarding him.**

17. **Then, after three days, he happened to call to himself the folks being the foremost** (those in the leading circle in the community) **of the Jews. So upon their coming together, he proceeded to say to them, "Men... Brothers! I myself, having done nothing contrary** (or: not one thing in opposition) **to the People, nor to the customs of the fathers** (or: the paternal and hereditary traditions), **was from the midst of Jerusalem handed over [as] a prisoner into the hands of the Romans,**
18. **"which folks, after fully examining me and coming up with a decision, were wanting and intending to release [me], because not even one cause for death is to proceed in making a foundational beginning or to continue being an undergirding possession within me.**
19. **"Yet with the Jews incessantly speaking against [this], I was compelled to call upon** (or: appeal to) **Caesar – yet not as though having anything [of which] to be now accusing or bringing charges against my own ethnic and cultural group** (or: nation).
20. **"Therefore, because of this accusation** (or: this reason), **I called you folks to my side: [for you] to see [the situation] and to address [it]** (or: to see [you folks] and to speak to [you]), **for you see, I continue with this chain lying around me** (or: continue lying encompassed by this chain) **on account of the hope and expectation of Israel."**

21. **So they said to him, "We ourselves neither received letters concerning you from Judea, nor has anyone of the brothers** (= fellow Jews) **coming along reported back or spoken anything harmful** (disadvantageous; malicious; bad) **about you.**
22. **"But we continue considering it valuable** (worthwhile; deserving) **to hear from you, at your side** (or: personally), **what things you are normally thinking and what things compose your disposition and frame of mind. Indeed, you see, concerning this sect** (= denomination; chosen opinion; heresy), **it is personally known to us that it is continuously being spoken against and contradicted everywhere."**

23. **Then, having themselves arranged a day with him, more folks came to him, into [his] place of lodging, to whom he continued setting forth, explaining from out of [his] midst, while progressively giving thorough evidence and double witness of God's reign** (or: the sovereign influence, actions and kingdom of God), **besides constantly using persuading and convincing [reasoning with] them concerning Jesus – both from the Law** (= Torah) **of Moses and from the Prophets – from early morning until evening.**

24. **And so [some] folks, on the one hand, began being progressively persuaded and convinced by** (or: in) **the things being continuously spoken and laid out, yet on the other hand, [other] folks continued without faith and trust** (or: persisted in unbelief).
25. **So, continuing in being out of harmony** (dissonant; discordant; without symphony; = at odds and in disagreement) **toward one another, they began loosing themselves away** (continued dismissing themselves, one after another) **with Paul's speaking one comment** (or: declaration)**: "The set-apart Breath-effect** (or: Holy Spirit) **beautifully** (finely; ideally; aptly; fittingly) **speaks** (or: spoke) **through Isaiah the prophet – to your fathers – saying,**
26. **"'Go your way at once to this People and say, "By listening** (or: In hearing), **you people will be hearing** (or: listening) **and yet by no means would you understand** (or: could you make things flow together). **And then, while constantly looking and observing, you folks will be looking and observing, and yet by no means would you see** (or: could you perceive).
27. **"You see, the heart of this People was made fat and thick** (fleshy and stout; clotted and coarse; massive and gross; = thick-witted and stupid) **and with [their] ears they hear heavily** (= with difficulty and without response), **and they squint or close their eyes – lest at some point they would** (or: could) **see with [their] eyes and should hear with [their] ears, and would understand** (make things fit together) **with the heart, and then could turn about and return – and so, I will heal them!"'** [Isa. 6:9-10]
28. **"Therefore, continue letting it be known by you folks that this restoration to health and wholeness – this rescue, deliverance and salvation – was** (or: has been) **sent off to, for, and among the ethnic people groups** (the multitudes of the nations)**! And they themselves will be listening, then in and for themselves will be hearing!"**
[vs. 29 not in any early MSS]

30. **Now he remained in his own hired house two whole years, and continued welcomingly receiving all the folks periodically or regularly coming their way in to him,**
31. **continuously and progressively making public proclamation and heralding the reign of God** (or: God's kingdom and sovereign influence), **as well as habitually teaching the things concerning the Lord** [*p*74 reads, instead of "Lord": the salvation and deliverance which comes from] **Jesus Christ** (or: the Lord, Jesus [the] Anointed One [= the Messiah]) **– unforbidden and without hindrance, with all the bold outspoken freedom of speech which is the right of a citizen!**

[Written circa A.D. 57-63 – Based on the critical analysis of John A.T. Robinson]