

The Acts of the Apostles.

Excerpted from The Latin Testament Project Bible,

Translated by John G. Cunyus.

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Acts 1.

I made the first discourse, indeed, O Theophilus, about all that Jesus began to do and to teach, even to the day when, commanding the apostles he had chosen through Holy Spirit, he was taken up – to whom also he provided himself alive after his suffering in many demonstrations, appearing to them through forty days, and speaking about God’s kingdom.

And eating together, he commanded them that they not leave Jerusalem, yet wait for the Father’s promise, “which He promised through my mouth – for John indeed baptized by water, but you will be baptized by Holy Spirit, not many days after these.”

Therefore, those who had come together questioned him, saying, “Lord, will you restore Israel’s kingdom at this time?”

But he said to them, “It isn’t yours to know the times or moments that the Father has appointed in His power. Yet you will receive power from Holy

Spirit coming over you, and you will be witnesses to me in Jerusalem, and in all Judea and Samaria, and even to the earth's end.”

And when he had said these things, while they were watching, he was lifted up, and a cloud took him from their eyes. And while they were staring into the sky, him going, look! Two men stood beside them in white clothing, who also said, “Galilean men, why are you standing looking into the sky? This Jesus who was taken from you this way into the sky will come the same way you have seen him going into the sky.”

Then they went back to Jerusalem from the mountain that is called Olives, which is beside Jerusalem, having a Sabbath's journey distance. And when they had come in, they went up to the upper room where they were staying – Peter and John, Jacob and Andrew, Philip and Thomas, Bartholomew and Matthew, Jacob of Alpheus, and Simon Zealot, and Judas of Jacob. All these were continuing as one in prayer with the women, and Mary, Jesus' mother, and his brothers.

And in those days, Peter, rising up in the middle of the brothers, (but the named crowd together was around one hundred twenty), said, “Men, brothers, it is necessary to fulfill scripture, which predicted by Holy Spirit through David's mouth about Judas, who was the leader of those who arrested Jesus, for

he was numbered together among us, and he was allotted a portion in this ministry. (And he indeed possessed a field from his iniquity's pay, and hanged, he burst apart, and all his guts were poured out. And it became known to all Jerusalem's inhabitants, so that this field was called in their tongue, Acheldemach – that is, 'field of blood.')

For it was written in the book of Psalms,
'Let his dwelling be deserted,
and let there be no one who lives in it,
and let another receive his responsibility.'

“So it is necessary from among these men who were gathered together all the time that the Lord Jesus came in and went out among us, beginning from John's baptism even to the day when he was taken up from us, one from these to be made a witness with us of his resurrection.”

And they stood up two: Joseph, who was called Barsabbas, whose surname was Fair; and Matthias. And praying, they said, “You, Lord, who have known the hearts of all, show whom you have chosen – one of these two – to receive this ministry's place and apostleship, from which Judas has transgressed, so he might go to his place.”

And they gave lots to them, and the lot fell on Matthias, and he was numbered with the eleven apostles.

Acts 2.

And when the day of Pentecost came, all were together in the same place. And suddenly a sound came from the sky like a mighty wind coming, and it filled all the house where they were sitting. And divided tongues like fire appeared to them, and sat on each one of them. And all were filled by Holy Spirit, and they began to speak other languages as Holy Spirit gave them to speak.

But there were among Jerusalem's inhabitants Jews, religious men, from every nation that is under the sky. But this voice happening, a multitude came together, and it was confused in mind because each one heard them speaking his own language. But all were astounded and wondered, saying, "Aren't all these who are speaking Galileans? And how have we heard, each one, our language in which we were born – Parthians, and Medes, and Elamites, and those who live in Mesopotamia, and Judea, and Cappadocia, Pontus, and Asia; Frygia, and Pamphilia, Egypt, and the part of Libya that is near Cyrene, and Roman newcomers; Jews and proselytes alike, Cretans and Arabs – we hear them speaking God's great works in our languages!"

But all were astounded, and they wondered, saying to each other, "What does this want to be?"

But others, mocking, began saying that, “They are full of new wine.”

But Peter, standing with the eleven, lifted up his voice and said to them, “Men of Judea and all you who live in Jerusalem, let this be known to you, and hear my words with your ears! For it isn’t as you think – that these are drunk – when it is only the day’s third hour. Yet this is what is written through the prophet Joel.

‘And it will be in the last days, the Lord says,
I will pour out from My Spirit over all flesh.
And your sons and your daughters will prophesy,
and your youths will see visions,
and your elders will dream dreams.
And indeed, over My slaves
and over My handmaids in those days,
I will pour out from My Spirit,
and they will prophesy.
And I will give signs in sky above
and signs in land below,
blood and fire and vapor of smoke.
Sun will be turned to shadows, and moon to blood
before the Lord’s great and manifest day may come.
And it will be, whoever invokes the Lord’s name
will be saved.’

“Israelite men, hear these words! Jesus Nazarene, a man approved by God among you in powers and wonders and signs, that God worked through him in your midst – as you know – he, by God’s defined

counsel and foreknowledge, handed over through the hands of treacherous men, you killed by crucifying – whom God raised up, loosing the inferno’s pains, because it was impossible for him to be held by it. For David says about him, ‘I saw the Lord before me always. Because He is at my right hand, I will not be moved. Because of this, my heart is happy, and my tongue has exulted. More so also, my flesh will rest in hope, because you will not abandon my soul to the inferno, nor will you give Your Holy One to see corruption.’ You’ve made life’s ways known to me. You will fill me with happiness with Your face.’

“Men, brothers, it is lawful to say boldly to you about the patriarch David that he is dead and buried, and his tomb is with us even to the present day. Therefore, when he was a prophet, and he knew that God, swearing, had sworn to him that one from his loins’ fruit would sit on his throne, seeing in advance, he spoke about Christ’s resurrection – for he was neither abandoned to the inferno, nor did his flesh see corruption. God raised up this Jesus, of which all of us are witnesses.

“Therefore, exalted to God’s right hand, and having received from the Father the promise of Holy Spirit,

he has poured out this that you see and hear. For David did not ascend to the skies, but he says, ‘The Lord said to my Lord, Sit at My right hand, until I set Your enemies as Your footstool.’

“So let all Israel’s house know certainly that God has made him both Lord and Christ – this Jesus whom you crucified.”

Hearing these words, they felt remorse at heart, and they said to Peter and to the other apostles, “Men, brothers, what will we do?”

And Peter said to them, “Act out penance and be baptized, each one of you, in Jesus Christ’s name, for your sins’ forgiveness, and you will receive Holy Spirit’s gift – for the promise is to you, and to your sons, and to all who are far away, as many as our God may invite!”

He also testified by many other words, and urged them, saying, “Be saved from this twisted generation!”

So those who received his word were baptized, and on that day around three thousand souls were added. But they were steadfast in the apostles’ teaching and fellowship, the breaking of bread and prayers. But fear came to every heart. Likewise, many wonders and signs were done through the apostles in

Jerusalem, and dread was great among all. All who believed also were together, and they had all in common. They were selling their possessions and substance, and dividing them among all, as each one had need. Likewise enduring daily as one in the temple, and breaking bread around the houses, they took up food with exultation and simplicity of heart, praising God together, and having grace to all the people. But the Lord added daily those who were being saved in the thing itself.

Acts 3.

But Peter and John were going up to the temple at the ninth hour of prayer. And a certain man, who was lame from his mother's womb, was carried, whom they set daily at the temple gate which is called "Beautiful," so he could beg alms from those going into the temple. He, when he had seen Peter and John beginning to go into the temple, prayed that he might receive an alm. But Peter, staring intently at him with John, said, "Look at us."

And he stretched out to them, hoping he would receive something from them. But Peter said, "There is no silver and gold with me, yet what I have I give you. In Jesus Christ the Nazarene's name, get up and walk!"

And taking him by the right hand, he lifted him up, and at once his muscles and feet were made solid.

And leaping, he stood, and was walking. And he went into the temple with them, walking and leaping and praising the Lord. And all the people saw him walking and praising God. But they recognized him, that he was the one who sat to beg alms at the temple's Beautiful gate. And they were filled with wonder and amazement at that which had happened to him.

But while he held on to Peter and John, all the people ran together to them at the gate that is called Solomon's, wondering. But Peter, seeing, responded to the crowd, "Israelite men, why do you wonder at this, or why do you look at us as if we by our power or piety had made this man walk? Abraham's God, and Isaac's God, and Jacob's God, our fathers' God, has glorified His Son Jesus, whom you indeed betrayed and denied before Pilate's face, him having judged to let him go. But you denied the holy and righteous one, and asked a man, a murderer, be given you. And you killed life's author, whom God raised up from the dead, of which we are witnesses. And his name, by faith in his name, strengthened this man whom you see and know. And the faith that is through him has given this man complete health in the sight of all of you. And now, brothers, I know that you did this through ignorance, as your princes did also. But what God announced before through all the prophets' mouth – His Christ to suffer – is fulfilled so. Repent therefore and be converted, that your sins may be

erased, that when seasons of refreshing come from the Lord's sight, He too will send him who was spoken of beforehand to you, Jesus Christ – whom sky indeed must receive even to the season of the restitution of all things, that God has spoken of through the mouth of His holy ones the prophets from the age. Moses indeed said that,
'The Lord your God will raise up
a prophet like me for you from your brothers.
You will listen according to all,
whatever he may say to you.'
But it will be that every soul
who will not listen to that prophet
will be exterminated from the people.'

“And all the prophets who spoke from Samuel and thereafter also announced these days. But you are sons of the prophets and covenant that God appointed to your fathers, saying to Abraham, ‘And all earth’s families will be blessed in your seed.’ God, raising up His Son, sent him to you first, blessing you, that each one of you may turn himself from his worthlessness.”

Acts 4.

But while they were talking to the people, the priests and temple officials and Sadducees came on them, pained that they were teaching the people and announcing in Jesus the resurrection from the dead. And they laid hands on them, and placed them in

custody until the next day, for it was already evening. But many of those who heard the word believed, and the number of men became five thousand.

But it happened at morning that their princes and elders and writers gathered in Jerusalem – with Annas, the priests' prince, and Caiaphas, and John, and Alexander, and as many as were of the priestly race. And standing them in the middle, they questioned, "In what power or in what name did you do this?"

Then Peter, filled by Holy Spirit, said to them, "Princes of the people, and elders, if we are judged today for doing well by a sick man, by whom he was made whole, let it be known to all of you and to all Israel's people that by the name of Jesus Christ Nazarene, whom you crucified, whom God raised from the dead – by this he stands before you whole. He is the stone who was rejected by you builders, who has become the cornerstone. And there is no security in another, for there is no other name given under the sky to men in which it is necessary for us to be made safe."

But seeing Peter's constancy and John's, discovering that they were men without learning and uneducated, they wondered. And they knew them, that they were with Jesus. Likewise, seeing the man standing with them who was healed, no one

could contradict it. So they ordered them to go out, outside the council, and they conferred among themselves, saying, “What will we do to these men? That a notable sign indeed has been done through them is clear to all Jerusalem’s inhabitants, and we can’t deny it. Yet that it not be given out further among the people, let us threaten them that they speak no more in this name to any man.”

And calling them, they denounced them, that they not say anything or teach in Jesus’ name. Yet Peter and John, answering, said to them, “You judge if it is fair in God’s sight to listen to you more than God, for we can’t not say what we have seen and heard.”

And threatening them, they let them go, not finding how they could punish them because of the people, for all were magnifying God over that which had happened – for the man in whom this sign of healing was done was more than forty years old.

But released, they came to their own, and they told them how much the priests’ princes and elders had said to them. They, when they had heard, lifted up the voice as one to God, and they said, “Lord, You are the One who made sky and land and sea and all that are in them, who said by Holy Spirit through the mouth of our father David, Your servant,
‘Why have nations raged,
and peoples considered foolishness?
The lands’ kings stood together,

and princes gathered as one against the Lord and against His Christ.’

“For indeed Herod, and Pontius Pilate, with the Gentiles and Israel’s people, came together in this city against Your holy servant Jesus, whom You anointed, to do what Your hand and counsel decreed be done. And now, Lord, look on their threats, and give Your slaves to speak Your word with all faithfulness, in that, when You stretch out Your hand to healings and signs and wonders, to be done through Your holy Son’s name – Jesus!”

And when they had prayed, the place in which they were gathered was moved, and all were filled by Holy Spirit, and they were speaking God’s word with faithfulness. But the heart and soul of the multitude of believers was one, nor was anyone of them saying that what they possessed was their own, yet all things were in common to them. And the apostles were giving testimony to the Lord Jesus Christ’s resurrection with great power, and great grace was among all of them – for neither was anyone in need among them. For as many as were possessors of fields or houses, selling them, were bringing the prices of those which they sold, and setting them at the apostles’ feet. But they were divided to each one, as each had need.

But Joseph, who was surnamed Barnabas by the apostles (which, interpreted, is “Consolation’s Son), was a Cypriot of Levite race. When he had a field,

he sold it, and brought the price, and set it before the apostles' feet.

Acts 5.

But a certain man named Ananias with Saffira his wife sold a field. And he cheated on the field's price, his wife knowing, and bringing a certain portion, placed it at the apostles' feet. But Peter said to Ananias, "Why has Satan tested your heart, you lying to Holy Spirit and cheating on the field's price? While it remained, didn't it remain yours, and once sold, wasn't it under your power? Why have you put this thing in your heart? You haven't lied to men but to God."

But Ananias, hearing these words, fell down and died, and great fear came on all who heard. But the young people, getting up, moved him out, and, carrying him away, they buried him. But it happened around a three hours' space later, and his wife, not knowing what had happened, came in. But Peter answered her, "Tell me if you sold the field for this much."

And she said, "Even this much."

But Peter said to her, "Why in any case did it agree to you to test the Lord's Spirit? Look, the feet of those who buried your husband are at the door, and they will carry you out."

She fell at once at his feet and died. But the youths, coming in, found her dead, and they took her out and buried her by her husband. And great fear came to all the assembly, and to all who heard this. But many signs and wonders were done through the apostles' hands among the people, and all were as one in Solomon's portico. But no one of the rest dared to join himself to them, yet the people were lifting them up. But the multitude of men and women believing in the Lord grew greater, so that they lay the sick in the streets, and set them on beds and cots, so when Peter passed by, perhaps his shadow might overshadow any of them. But a multitude ran together also from the cities around Jerusalem, bringing the sick and those troubled by unclean spirits, all of whom were cured.

But the priests' prince, rising up, and all who were with him – that is, of the Sadducean heresy – were filled with jealousy. And they laid hands on the apostles, and placed them in public custody. But the Lord's angel, opening the jail's door by night and leading them out, said, "Go and, standing in the temple, speak to the people all this life's words!"

They, when they had heard, went early into the temple, and were teaching. But the priests' prince and those who were with him, coming, called together the council, and all Israel's children's elders, and they sent to the jail so they could be

brought in. But when the ministers had come and, the jail opened, they hadn't found them, going back, they told, saying, "We found the jail closed indeed with all diligence, and the guards standing at the gates. But opening it, we found no one inside."

But as they heard these words, the temple's officer and the priests' princes were in doubt about them, what would happen. But a certain man, coming, told them that, "Look, the men that you put in jail are standing in the temple and teaching the people."

Then the officer went out with the ministers, and he brought them in without force, for they feared the people, lest they be stoned. And when they had brought them in, they stood in the council, and the priests' prince questioned them, saying, "Surely we commanded you that you not teach in this name. And look, you've filled Jerusalem with your teaching, and you want to bring this man's blood over us."

But Peter and the apostles, answering, said, "It is necessary to obey God more than men. Our fathers' God raised up Jesus whom you killed, hanging him on a tree. God exalted him to His right hand, as prince and savior, to giving penance to Israel, and forgiveness of sins. And we are witnesses of these words, and Holy Spirit, whom God has given to all believing Him."

When they had heard this, they were cut in pieces, and they plotted to kill them. But a certain Pharisee named Gamaliel, a teacher of the law honored with the whole people, getting up, commanded the men to be put outside for a moment. And he said to them, “Men of Israel, watch yourselves concerning these men, what you want to do. For before these days, Theodas rose up, claiming himself to be someone, whom a number of men joined, around four hundred. He was killed, and all who believed him were scattered, and it came to nothing. After him, Judas the Galilean rose up in the days of the declaration, and he turned the people away after himself. And he perished, and all, as many as joined him, were scattered. And so I say to you now, pull back from these men, and let them alone, for if this counsel or work is from men, it will be defeated. Yet if it is from God, you can’t defeat them, unless perhaps also you be found to fight against God.”

But they consented to him, and, calling the apostles, beating them, they warned them that they say nothing in Jesus’ name. And they let them go. And they indeed left from the council’s presence, rejoicing that they were considered worthy to suffer abuse for Jesus’ name. But all day in the temple and around the homes, they did not cease teaching and proclaiming the good news of Christ Jesus.

Acts 6.

But in those days, as the number of disciples was increasing, a complaint grew up of Greeks against Hebrews, because their widows were considered in the daily ministry. But the twelve, calling together the multitude of disciples, said, "It's not fair for us to abandon God's word and wait on tables. So, brothers, consider seven men of good testimony from among you, full of Spirit and wisdom, whom we may appoint over this work. And we indeed will be instant to prayer and the word's ministry."

And the word was pleasing before all the multitude, and they chose Stephen, a man full of faith and Holy Spirit; and Philip; and Prochorus; and Nicanor; and Timon; and Parmenas; and Nicolaus, an Antiochene newcomer. They stood these before the apostles' sight, and praying, they laid hands on them. And God's word increased, and the number of disciples multiplied greatly in Jerusalem. Even a great crowd of priests obeyed the faith.

But Stephen, full of grace and strength, worked wonders and great signs among the people. But some from the synagogue that was called "Of the Freedmen," and the Cyrenians, and the Alexandrians, and those who were from Cilicia and Asia, rose up, disputing with Stephen. And they couldn't resist the wisdom and Spirit by which he was speaking. Then they put forth men who claimed to have heard him saying blasphemous

words against Moses and God. So they moved the people and elders and writers, and, running together, they took him away, and led him to the council. And they stood up false witnesses, saying, “This man doesn’t cease to speak words against the holy place and the law, for we heard him saying that this Jesus Nazarene will destroy this place, and change the traditions that Moses handed on to us.”

And looking at him intently, all who sat in the council saw his face like the face of an angel.

Acts 7.

But the priests’ prince said, “Are these things so?”

Stephen said, “Men, brothers and fathers, listen! Glory’s God appeared to our father Abraham when he was in Mesopotamia, before he lived in Haran. And He said to him, ‘Go out from your land and from your clan, and go into a land that I will show you.’ Then he went out from the Chaldeans’ land, and he lived in Haran. And from there, after his father died, He took him into this land in which you now live. And He did not give him an inheritance in it, not even a footstep. And He promised to give it to him and to his seed after as a possession, when he had no son.

“But God said that, ‘Your seed will be an inhabitant in a strange land, and they will subject them to

slavery, and treat them harshly for four hundred years. And I will judge the nation whom they serve,’ God said, ‘and after this they will go out, and they will serve Me in this place.’ And He gave him the covenant of circumcision, and so he fathered Isaac, and circumcised him the eighth day, and Isaac Jacob, and Jacob the twelve patriarchs. And the patriarchs, envying Joseph, sold him to Egypt. And God was with him, and rescued him from all his troubles. And He gave him grace and wisdom in Pharaoh’s sight, Egypt’s king, and he appointed him commander over Egypt and over all his house. But famine and great trouble came to all Egypt and Canaan, and our fathers did not find food. But when Jacob had heard there was grain in Egypt, he sent our fathers first. And on the second trip, Joseph was recognized by his brothers, and his race was made known to Pharaoh. But Joseph, sending, brought Jacob his father near, and all his clan – seventy-five souls. And Jacob went down to Egypt, and he died – he and our fathers. And they took him to Shechem, and placed him in the tomb that Abraham bought for a price of silver from Emmor’s sons, Shechem’s son.

“But when the promised time that God had confessed to Abraham had come near, the people grew and was multiplied in Egypt – so much so that another king rose up in Egypt, who did not know Joseph. He, working around our race, afflicted the fathers, that they expose their infants, that they not

live. At that time, Moses was born, and was pleasing to God. He was nursed three months in his father's house. But when he was exposed, Pharaoh's daughter took him up, and she raised him for herself as a son. But Moses was taught all the Egyptians' wisdom, and he was mighty in his words and works. But when the time of forty years was completed for him, it rose up in his heart that he visit his brothers, Israel's sons. And when he had seen a certain one suffering injury, he defended him, and worked revenge for the one who sustained the injury, striking the Egyptian down. But he assumed the brothers would understand that God was giving security to them by his hand, yet they didn't understand. And the next day, he appeared to two who were quarreling, and he was reconciling them in peace, saying, 'Men, you are brothers – so why are you harming each other?'

“But the one who did the injury to the neighbor pushed him away, saying, ‘Who appointed you prince and judge over us? ‘Do you want to kill me like you killed the Egyptian yesterday?’

“But Moses ran away at this word, and he became a newcomer in Midian's land, where he fathered two sons. And when forty years were completed, an angel appeared to him in Mount Sinai's desert, in the flame of a burning bush. But Moses, seeing, wondered at the vision, and while he was coming near so he could consider, the Lord's voice came,

saying, ‘I am your fathers’ God: Abraham’s God, and Isaac’s God, and Jacob’s God.’ But Moses, terrified, did not dare to look.

But God said to him, ‘Untie the sandal from your feet, for the place in which you stand is holy ground! Surely I have seen the affliction of My people who is in Egypt, and I have heard their groan, and I have come down to free them. And now, go, and I will send you to Egypt!’ This Moses, whom they denied, saying, ‘Who appointed you prince and judge!’ – God sent him as prince and redeemer, with the angel’s hand who appeared to him in the bush. He led them out, working wonders and signs in Egypt’s land, and at the Red Sea, and in the desert forty years. This is Moses, who said to Israel’s sons, ‘The Lord will raise up for you a prophet like me from your brothers.’ This is the one who was in the assembly in the wasteland, with the angel who spoke to him on Mount Sinai, and with your fathers, who received life’s words to give to us – whom our fathers wouldn’t obey! Yet they rejected him, and turned away to Egypt in their hearts, saying to Aaron, ‘Make us gods who can go before us, for this Moses, who led us from Egypt’s land, we don’t know what happened to him.’ And they made a calf in those days, and offered victims to an image, and they were happy in their hands’ But God turned away, and handed them over to serve the sky’s soldiers, as is written in the Prophets’ book:

‘Did you offer victims and sacrifices to Me
forty years in the desert, Israel’s house?
And you accepted Moloch’s tabernacle,
and your god Rempham’s star,
figures that you made to worship them.
And I will take you away beyond Babylon.’

“Testimony’s tabernacle was with our fathers in the desert, as He appointed, speaking to Moses that he make it according to the form that he had seen, which they also brought in with Joshua – our fathers receiving it as a possession, from the nations which God pushed out before our fathers’ face, even to David’s days; who found grace before God. And he asked workers that he might find a tabernacle for Jacob’s God. But Solomon built Him a house. Yet the Most High does not live in houses made by hands, as the prophet says:

‘Sky is a seat to Me, but earth is My footstool.
What house will you build Me, the Lord says,
or who is the place of My rest?
Hasn’t My hand made all these?’

“Hard necked and uncircumcised in hearts and ears, you always resisted Holy Spirit! As your fathers did, you too do! Which of the prophets did your fathers not persecute? And they killed those who told beforehand of the Righteous One’s coming, to whom you now were betrayers and murderers, you who received the law at the angels’ disposition, and have not kept it!”

But hearing these words, they were cut to their hearts, and they ground their teeth at him. But while he was full of Holy Spirit, looking intently into the sky, he saw God's glory, and Jesus standing at God's right. And he said, "Look, I see skies opened, and man's Son standing at God's right!"

But shouting in a great voice, they stopped up their ears, and worked force as one against him. And throwing him outside the city, they stoned him. And the witnesses laid down their garments at the feet of a youth who was called Saul. And they stoned Stephen, who was invoking and saying, "Lord Jesus, receive my spirit!"

But pitched on his knees, he shouted in a great voice, "Lord, don't set this sin against them!"

And when he had said this, he slept. But Saul was consenting to his killing.

Acts 8.

But a great persecution happened on that day against the assembly that was in Jerusalem, and all were scattered through the regions of Judea and Samaria, except for the apostles. But devout men cared for Stephen, and they made a great mourning over him. Saul, though, devastated the assembly. Entering through houses and hauling off men and

women, he handed them into custody. Therefore, those who were scattered passed through, evangelizing the word.

But Philip, going down to a Samaritan city, was preaching Christ to them. But the crowds paid attention intently to those things that were said by Philip, hearing as one, and seeing the signs that he did – for many of those who had unclean spirits came out, shouting with a great voice. But many paralytics and lame were cured, so great joy came to that city. But there was a certain man named Simon, who was a magician before in the city, seducing the Samaritan nation, claiming himself to be someone great; whom all obeyed, from the least even to the greatest, saying, “He is God’s power, which is called Great.”

But all paid attention to him because he had deluded them for a long time with his spells. And when they had believed Philip, evangelizing about God’s kingdom and Jesus Christ’s name, they were baptized – men and women. Then Simon himself also believed, and when he had been baptized, he stayed close to Philip. Astounded, he wondered, seeing also great signs and powers being done. But when the apostles who were in Jerusalem heard that Samaria received God’s word, they sent Peter and John to them; who, when they had come, prayed for them that they might receive Holy Spirit – for it had not yet come to any of them, yet they had only been

baptized in the Lord. Then they laid hands on them, and they received Holy Spirit.

But when Simon had seen that Holy Spirit was given through the laying on of the apostles' hands, he offered them money, saying, "Give me this power, too, so whoever I lay hands on may receive Holy Spirit!"

But Peter said to him, "May your money be with you in destruction, because you thought to possess God's gift by money. There is neither portion nor lot to you in this word, for your heart isn't right before God. Therefore, act out penance for this worthlessness of yours, and pray God, if perhaps this scheme of your heart may be forgiven you – for I see you to be in bile's bitterness and iniquity's obligation!"

But Simon, answering, said, "You pray for me to the Lord, that nothing of these that you've said may come over me!"

And they indeed, having testified and spoken the Lord's word, returned to Jerusalem, and they evangelized many in the Samaritans' regions. But the Lord's angel spoke to Philip, saying, "Get up and go to the south, to the road that goes down from Jerusalem to Gaza."

This is desert. And getting up, he went out, and look, there was an Ethiopian eunuch, a mighty man of Candace, the Ethiopian queen, who was over her treasures. He had come to worship in Jerusalem, and was going back, sitting in his chariot and reading the prophet Isaiah. But Spirit said to Philip, “Go near and join yourself to that chariot!”

But Philip, running, heard him reading Isaiah the prophet, and he said, “Do you think you understand what you are reading?”

He said, “And how can I, if there is no one to show me?”

And he prayed Philip that he come up and sit with him. But the place in scripture that he was reading was this:

“He was led like a sheep to slaughter,
and like a lamb without voice
before the one shearing him,
so he didn’t open his mouth.
His judgment was taken away in humiliation.
His generation, who will tell,
for his life is taken from the earth?”

But the eunuch, answering, said to Philip, “I pray you, about whom does the prophet say this? About himself, or about someone else?”

But Philip, opening his mouth and beginning from that scripture, evangelized Jesus to him. And while they went along the road, they came to a certain pool of water. And the eunuch said, “Look, water! What keeps me from being baptized?”

And he commanded the chariot to stop, and both went down into the water – Philip and the eunuch – and he baptized him. But when they had come up from the water, the Lord’s Spirit snatched Philip away, and the eunuch saw him no more – for he went on his way rejoicing. But Philip was found in Azotus, and, passing through, he evangelized all the cities until he came to Caesarea.

Acts 9.

But Saul, still breathing threats and beatings to the Lord’s disciples, came to the priests’ prince, and asked letters from him to Damascus, to the synagogues, so if he found some men and women of this way, he might bring them chained to Jerusalem. And while he was making the journey, it happened as he came near Damascus, and suddenly a light from the sky flashed around him. And falling to the ground, he heard a voice saying to him, “Saul, Saul, why do you persecute Me?”

He said, “Who are you, Lord?”

And he said, “I am Jesus, whom you persecute. Yet get up, and go into the city, and it will be told you what you must do.”

But the men who traveled with him stood astounded, hearing the voice indeed, yet seeing no one. But Saul got up from the ground and, opening his eyes, saw nothing. So taking him by the hand, they brought him into Damascus. And he was three days not seeing, and he neither ate nor drank. But there was a certain Damascene disciple named Ananias, and the Lord said to him in a vision, “Ananias.”

And he said, “Look, Lord, I am!”

And the Lord said to him, “Getting up, go to the street that is called Straight, and seek in Judah’s house Saul, called ‘of Tarsus,’ for look, he is praying. And he saw a man named Ananias coming in and laying hands on him, so he could receive sight.”

But Ananias said, “Lord, I’ve heard from many about this man – how many harms he has done to Your holy ones in Jerusalem. And he has authority here from the priests’ prince to bind all who invoke Your name.”

But the Lord said to him, “Go, because he is a chosen vessel to me, so he may carry My name

before nations, and kings, and Israel's sons, for I will show him how much it is necessary for him to suffer for My name's sake."

And Ananias went out, and went into the house. And laying hands on him, he said, "Brother Saul, the Lord sent me – Jesus, who appeared to you on the road by which you came – so you may see and be filled by Holy Spirit."

And at once something like scales fell from his eyes, and he received sight. And getting up, he was baptized. And when he had taken food, he was strengthened. But for some days he was with the disciples who were in Damascus. And at once he began preaching Jesus in the synagogues, that he is God's Son. But all who heard were astounded, and they said, "Isn't this the one who fought against those who invoke this name in Jerusalem, and came here so he could take them chained to the priests' princes?"

But Saul recovered more, and he confounded the Jews who lived in Damascus, affirming that Jesus is Christ. But when many days were completed, the Jews made counsel how they could kill him, but their traps were made known to Saul. Yet they were watching the gates also day and night, so they could kill him. But the disciples, taking him by night, let him go over the wall, sending him down in a basket.

But when he had come to Jerusalem, he tried to join himself to the disciples, and all feared him, not believing that he was a disciple. But Barnabas, taking him, led him to the apostles. And he told them how he had seen the Lord on the road, and that He had spoken to him, and how he had acted faithfully in Damascus in Jesus' name. And he was with them, going in and coming out in Jerusalem, and acting faithfully in the Lord's name. Likewise, he spoke and disputed with the Greeks, but they sought to kill him. When the brothers recognized that, they led him out to Caesarea, and sent him to Tarsus. The assembly indeed had peace through all Judea and Galilee and Samaria, and was built up, walking in fear of the Lord, and filled by Holy Spirit's consolation.

But it happened while Peter, passing through all the places, came again to the holy ones who were living in Lydda. But he found there a certain man named Aeneas, who was paralyzed, lying on a cot for eight years. And Peter said to him, "Aeneas, Jesus Christ heals you. Get up and straighten yourself up!"

And he got up at once. And all who lived in Lydda and Saron saw him, who were converted to the Lord. But there was a certain disciple in Joppa named Tabitha, which, interpreted, means Dorcas. She was full of good works and thealms that she did. But it happened in those days that, having fallen sick, she died. When they had washed her,

they placed her in an upper room. But since Lydda was close to Joppa, the disciples, hearing that Peter was in her, sent two men to him, praying, “Don’t hesitate to come even to us!”

But Peter, getting up, came with them, and when he had come, they led him to the upper room. And all the widows stood around him, weeping and showing the shirts and clothes that Dorcas made them. But throwing all outside, Peter, getting on his knees, prayed. And, turning to the body, he said, “Tabita, get up!”

And she opened her eyes and, seeing Peter, sat up. But giving her his hand, he lifted her up. And when he had called the holy ones and the widows, he gave her over alive. But it became known through all Joppa, and many believed in the Lord. But it happened that he stayed many days in Joppa with a certain Simon, a tanner.

Acts 10.

But there was a certain man in Caesarea named Cornelius, a centurion in the cohort that is called “Italian” – religious and fearing God with all his house, working many alms to the people and praying to God always. He saw God’s angel clearly in a vision around the ninth hour, coming to him and saying to him, “Cornelius.”

And he, looking intently at him, seized by fear, said, “What is it, Lord?”

But he said to him, “Your prayers and your alms have ascended as a memorial in God’s sight. And now, send men to Joppa, and summon a certain Simon, who is surnamed Peter. He is a guest with a certain Simon, a tanner whose house is beside the sea.”

And when the angel who spoke to him had left, he called two of his domestic servants to him, and a soldier fearing the Lord from those who obeyed him. When he had told all to them, he sent them to Joppa. But the next day, while they were making the journey and coming near the city, Peter went up onto the roof so he could pray, around the sixth hour. And when he was hungry, he wanted to taste food. But while they were preparing it, a trance fell on him. And he sees the sky opened, and a certain vessel like a great linen sheet let down by four beginnings from sky to land, in which were all four-legged beasts, and the land’s snakes, and the sky’s birds. “Get up, Peter, and kill, and eat!”

But Peter said, “Far be it, Lord, for I’ve never eaten anything common or unclean!”

And the voice again spoke a second time to him, “What God has purified, you may not call unclean.”

But this happened three times, and at once the vessel was taken up into the sky. And while Peter hesitated in himself what the vision that he had seen might be, look, the men who were sent from Cornelius seeking Simon's house stood at the door. And when they had called, they asked if Simon who was surnamed Peter might be a guest there. But while Peter thought about the vision, Spirit said to him, "Look, three men are looking for you. Get up, therefore, and go down, and go with them, doubting nothing, because I have sent them."

But Peter, going down to the men, said, "Look, I am the one whom you seek. What is the reason that you've come?"

They said, "Cornelius the centurion, a fair man and one fearing God, and having testimony from all the Jewish people, received an answer from a holy angel to summon you to his house, and to hear words from you."

Bringing them in, therefore, he received hospitality. But getting up the following day, he set out with them, and some of the brothers from Joppa were his companions. But the following day, he went into Caesarea. Cornelius indeed was waiting for them, having called together his kin and closest friends. And it happened when Peter had gone in, Cornelius met him and, falling at his feet, worshiped. Yet

Peter lifted him, saying, “Get up! I myself am a man too.”

And talking with him, he went in and found many who had come together. And he said to them, “You know how it may be an abomination to a Jewish man to join with or come near a foreigner. And God has shown me to call no man common or unclean. Because of that, I came without doubt when summoned. I ask, then, for what reason you summoned me?”

And Cornelius said, “Four days ago, even at this hour, I was praying at the ninth hour in my house. And look, a man stood before me in white clothing, and he said, ‘Cornelius, your prayer has been heard, and your alms are remembered in God’s sight. Send therefore to Joppa, and summon Simon, who is surnamed Peter. He is a guest at Simon the tanner’s house, beside the sea.’ Therefore I sent to you at once, and you have done well by coming. Now then, all of us are in your presence to hear all, whatever are commanded you from the Lord.”

But Peter, opening his mouth, said, “I’ve known in truth that God is no favorer of persons, yet in every nation, who fears Him and works fairness is acceptable to Him. He sent a word to Israel’s sons, announcing peace through Jesus Christ. He is Lord of all. You know the word that happened through all Judea, for beginning from Galilee after the

baptism that John preached – Jesus of Nazareth – how God anointed him by Holy Spirit and power. He went around doing well and healing all pressed down by the devil, because God was with him. And we are witnesses of all that he did in the Jews’ country and Jerusalem, whom they also killed, hanging him on a tree. Him God raised up the third day, and gave him to be made manifest – not to all the people, yet to witnesses preordained from God, to us who ate and drank with him after he rose from the dead. And he commanded us to preach to the people, and to testify that he is the one who is appointed from God as judge of the living and the dead. To him all the prophets bear testimony. All who believe in him receive forgiveness of sins through his name.”

While Peter was still speaking these words, Holy Spirit fell over all who heard the word. And the faithful ones from the circumcision who had come with Peter were astounded, because Holy Spirit’s grace was poured out also among the nations – for they heard them speaking in tongues and magnifying God. Then Peter answered, “Can anyone prohibit water that these not be baptized, who have received Holy Spirit even as us?”

And he commanded them to be baptized in Jesus Christ’s name. Then they prayed him that he stay some days.

Acts 11.

But the apostles and the brothers who were in Judea heard that Gentiles received God's word. But when Peter had come up to Jerusalem, those who were of the circumcision disputed against him, saying, "Why did you go in to men having foreskin, and eat with them?"

But Peter, beginning, laid out the order to them, saying, "I was in Joppa city praying, and I saw in my trance a vision – a certain vessel coming down, like a great linen sheet, let down from the sky by four beginnings. And it came even to me. Looking into it intently, I considered, and I saw the land's four-legged animals, and beasts, and reptiles, and sky's birds. But I heard a voice saying to me, 'Getting up, Peter, kill, and eat!' But I said, 'By no means, Lord, for the common or unclean has never gone into my mouth!' But the voice answered a second time from the sky, 'What God has cleansed, you may not call common.' But this happened three times, and all were taken up again into the sky. And look, at once three men stood at the house where I was, sent to me from Caesarea. But Spirit said to me that I go with them, hesitating in nothing. So six of those brothers also came with me, and we went into the man's house.

"But he told us how he had seen an angel standing in his house, and saying to him, 'Send to Joppa, and

summon Simon, who is called Peter, who will speak words to you by which you will be saved, and all your house.’ But when I had begun to speak, Holy Spirit fell over them, as also among us at the beginning. But I remembered the Lord’s word, as he said, ‘John indeed baptized you by water, but you will be baptized by Holy Spirit.’ So if God gave them the same grace as also to us who believed in the Lord Jesus Christ, who was I who could prohibit God?”

Hearing these, they were silent, and they glorified God, saying, “So God has given Gentiles repentance to life also.”

And those indeed who were scattered by the trouble that happened under Stephen traveled even to Phoenicia, and Cyprus, and Antioch, speaking the word to no one except to Jews only. But there were certain of the Cypriot and Cyrenian men who, when they had come into Antioch, were speaking also to the Greeks, announcing the Lord Jesus. And the Lord’s hand was with them, and a large number of believers was converted to the Lord. But the word came to the ears of the assembly that was in Jerusalem, about these things, and they sent Barnabas to Antioch, who, when he had come and had seen God’s grace, was happy, and exhorted all by the heart’s purpose to remain in the Lord – for he was a good man, and full of Holy Spirit and faith, and a great crowd was added to the Lord.

But he set out to Tarsus so he could seek Saul, whom, when he had found him, he brought to Antioch. And they lived a whole year among the assembly, and taught a great crowd, so that the disciples were first called Christians in Antioch. But in those days prophets came from Jerusalem to Antioch. And one of them named Agabus, getting up, signified through Spirit a great future famine in all the world's lands, which happened under Claudius. But each of the disciples proposed, as anyone had means, to send in ministry to the brothers living in Judea, which they did also, sending to the elders through Barnabas and Saul's hands.

Acts 12.

At that same time, King Herod sent a hand so he could afflict some from the assembly. But he killed Jacob, John's brother, with the sword. But seeing that it pleased the Jews, he arranged to seize Peter too, yet those were the days of unleavened bread. When he had seized him, he threw him in jail, handing him over to four squads of soldiers to guard him, wanting to bring him out to the people after Passover. And Peter indeed was guarded in jail, but prayer was made without ceasing to God for him by the assembly.

But when Herod was about to bring him out, on that same night, Peter was sleeping between two soldiers, bound by two chains, and keepers watched before the jail's door. And look, the Lord's angel stood by him, and light flashed in the little room. And striking Peter in the side, he roused him, saying, "Get up quickly!"

And the chains fell from his hands. But the angel said to him, "Clothe yourself and put on your sandals," and he did so.

And he said to him, "Wrap your cloak around you, and follow me!"

And going out, he followed, and he didn't know that what was happening through the angel was real, yet he thought he was seeing a vision. But passing by the first and second keepers, they came to the iron gate that leads to the city, which opened to them unaided. And going out, they went one block, and at once the angel went away from him. And Peter, coming back to himself, said, "Now I know that the Lord really sent His angel, and rescued me from Herod's hand, and from all the Jewish people's expectation."

And considering, he came to the house of Mary, John's mother, who was surnamed Mark, where many were gathered and praying. But as he knocked at the door's gate, a girl named Rhoda

came to listen. And as she recognized Peter's voice, she didn't open the gate for joy, yet running in, she announced that Peter was standing before the door. And they said to her, "You're insane!"

But she affirmed to have it so, and they said, "It's his angel."

But Peter kept knocking, yet when they had opened, they saw him and were astounded. But motioning to them with his hand that they be quiet, he told how the Lord had led him out of the jail. And he said, "Tell Jacob and the brothers this."

And going out, he went to another place. But when day came, there was not a little disturbance between the soldiers over what had happened to Peter. But Herod, when he had sought him and not found him, making an inquisition of the jailers, commanded them to be led to death. And going down from Judea to Caesarea, he stayed there.

But he was angry at the Tyrians and Sidonians, and they came to him as one, and persuading Blastus, who was over the king's chamber, they asked peace – for their countries were fed by him. But on the appointed day, Herod, dressed in royal clothing, sat before the tribunal, and was making a speech to them. But the people acclaimed, "A god's voice, and not a man's!"

But the Lord's angel struck him down at once, because he had not given honor to God. And eaten by worms, he died. Yet the Lord's word grew and was multiplied.

But Barnabas and Saul came back from Jerusalem, having fulfilled the ministry, taking up John who was surnamed Mark.

Acts 13.

But there were prophets and teachers in the assembly that was in Antioch, among whom were Barnabas; and Simeon who was called Niger; and Lucius of Cyrenia; and Manaen, who was nursed at the same breast as Herod the tetrarch; and Saul. But while they were ministering to the Lord and fasting, Holy Spirit said, "Set apart Barnabas and Saul to Me, to the work that I've taken up for them."

Then fasting and praying and laying hands on them, they let them go. And they indeed, sent by Holy Spirit, went out to Seleucia, and from there they sailed to Cyprus. And when they had come to Salamina, they started preaching God's word in the Jewish synagogues, but they had John in ministry. And when they had walked through the whole island even to Paphos, they found a certain man, a Jewish magician, a false prophet, to whom was the name Bar-Jesus, who was with the proconsul

Sergius Paulus, a prudent man. He, summoning Barnabas and Saul, wanted to hear God's word.

But the magician Elymas (for so was his name interpreted) resisted them, wanting to turn the proconsul from the faith. But Saul (who is also Paul), filled by Holy Spirit, looking at him intently, said, "O full of every deceit, and every error, son of the devil, enemy of all righteousness, won't you stop undermining the Lord's right ways? And now, look! The Lord's hand is against you, and you will be blind, not seeing the sun until the time!"

And at once gloom fell on him and shadows, and groping around, he sought someone who might give him a hand. Then the proconsul, when he had seen it happen, believed, wondering at the Lord's teaching. And when they had sailed from Paphos, Paul and those who were with him came to Pamphilian Perga. But John, going away from them, went back to Jerusalem. And they, going through Perga, came to Pisidian Antioch. And going into the synagogue on the Sabbath's day, they sat down. But after the reading of the law and the prophets, the synagogue princes sent to them, saying, "Men, brothers, if there is someone among you with a word of exhortation to the people, speak!"

But Paul, getting up and indicating silence by hand, said, "Israelite men, and you who fear God, listen! The God of Israel's people chose our fathers, and

exalted the people when they were aliens in Egypt's land, and He led them out of it with a lifted-up arm. And He put up with their habits for forty years' time in the desert. And destroying seven nations in Canaan's land, he distributed their land to them by lot, after around four hundred fifty years. And after this, He gave judges even to Samuel the prophet. And from there, they demanded a king, and God gave them Saul, Kish's son, a man of Benjamin's tribe, for forty years. And taking him away, he raised up David as king to them, to whom, bearing testimony, He said, 'I found David, Jesse's son, a man according to My heart, who will do all My desires' – of whose seed God brought out to Israel a securer, Jesus, according to promise – John preaching his coming before his face, a baptism of repentance to all Israel's people. But when John had completed his course, he was saying, 'I am not whom you consider me to be. Yet look, he comes after me, whose sandaled foot I am not worthy to untie.'

“Men, brothers, sons of Abraham's race, and those who fear God among you, this security's word is sent to you, for those who lived in Jerusalem and their princes, not knowing Him or the prophets' voices who are read every Sabbath, fulfilled them, judging. And finding no cause of death in him, they asked from Pilate that they could kill him. And when they had fulfilled all things that were written about him, taking him down from the tree, they set

him in a tomb. God truly raised him from the dead, who was seen for many days by those who had come up with him from Galilee to Jerusalem, who even to now are his witnesses to the people.

“And we announce to you that promise which came to our fathers, for God has fulfilled this to our sons, raising Jesus, as is written also in the second Psalm:

‘You are My Son.

I birthed you today.’

But that God raised him from the dead no more to return to corruption, so He said,

‘For I will give you David’s holy faithfulness.’

And therefore as He says elsewhere,

‘You will not give Your Holy one to see corruption.’

For when David had administered God’s will to his generation, he slept, and was placed with his fathers, and saw corruption. Yet the one whom God raised up did not see corruption. Therefore, be it known to you, men, brothers, that through him sins’ remission is told you from all – which you couldn’t be justified from in Moses’ law. Everyone who believes in this, is justified. Watch, therefore, that what is said in the prophets may not come:

‘See, mockers, and wonder, and be destroyed –

for I will do a work in your days,

a work that you will not believe

even if someone tells you.’”

But while they were going out, they prayed that they would speak these words to them the following

Sabbath. And when the synagogue had been dismissed, many Jews and reverent newcomers followed Paul and Barnabas who, speaking, persuaded them that they remain in God's grace.

And the following Sabbath nearly the whole city came together to hear the Lord's word. But the Jews, seeing the crowds, were filled with jealousy, and they began contradicting those things that Paul was saying, blaspheming. Then Paul and Barnabas said firmly, "It was necessary to speak God's word first to you. Yet because you reject it, and you've judged yourselves unworthy of eternal life, look – we turn to the Gentiles, for so the Lord commanded us:

'I set you as light to the nations,
that you may be as security
even to the earth's ends.'"

But the Gentiles, hearing, were happy, and they glorified the Lord's word, and as many as were preordained for eternal life believed. But the Lord's word was spread about through all the region. But the Jews stirred the religious and honest women, and the city's nobles, and they incited a persecution against Paul and Barnabas, and threw them out of their borders. And they, shaking the dust from their feet against them, came to Iconium. The disciples likewise were filled with joy and Holy Spirit.

Acts 14.

But it happened in Iconium that as they went together into the Jews' synagogue and spoke so, that a large multitude of Jews and Greeks believed. Yet the Jews who were unbelieving rose up and stirred the souls of the Gentiles to anger against the brothers. Therefore, they stayed a long time, carrying on faithfully in the Lord, who was bearing witness to the word of His grace, giving signs and wonders to be done by their hands. But the city's multitude was divided, and some indeed were with the Jews, and some indeed with the apostles.

But when an assault was made by the Gentiles and Jews with their princes, that they might afflict them with abuse and stone them, they, aware of it, fled to the cities of Lycaonian Lystra and Derbe and all the region around, and began evangelizing there. And a certain man sat in Lystra, weak in his feet, lame from his mother's womb, who had never walked. He listened to Paul speaking, who, looking intently at him and seeing that he had faith so he might be made whole, said in a great voice, "Get up straight on your feet!"

And he leapt up and walked. But the crowds, when they had seen what Paul had done, lifted up their voice in Lycaonian, saying, "The gods have come down to us, made like men!"

And they were calling Barnabas Jove, and Paul Mercury, for he was the leader in word. Likewise, Jove's priest, who was before the city, bringing bulls and crowns before the gates, wanted to offer sacrifices. Yet when the apostles Barnabas and Paul heard, tearing their tunics, they jumped into the crowds, shouting and saying, "Men, why are you doing this? We are mortal men like you, telling you to turn from these vanities to the living God, who made sky and land and sea and all that are in them! He in generations gone by allowed all the nations to go in their own ways. Yet indeed He didn't leave Himself without testimony, doing well from the sky, giving rains and fruitful seasons, filling your hearts with food and joy."

And saying this, they hardly calmed the crowds down, that they not offer them sacrifices. But some Jews from Antioch and Iconium came and, persuading the crowds, stoning Paul, they dragged him outside the city, thinking him to be dead. But with the disciples standing around him, getting up, he went into the city and, the following day, he set out with Barnabas to Derbe. And when they had evangelized that city and taught many, they went back to Lystra and Iconium and Antioch, strengthening the disciples' souls, exhorting that they remain in the faith, and that it is necessary for us to enter into God's kingdom through many troubles. And when they had appointed them elders in each of the assemblies, and had prayed with

fasting, they commended them to the Lord in whom they believed.

And passing through Pisidia, they came to Pamphilia. And speaking the Lord's word in Perga, they went down to Attalia, and from there sailed to Antioch, from which they were handed over to God's grace for the work that they had completed. But when they had come and had gathered the assembly together, they told how much God had done with them, for He had opened faith's door to the Gentiles. But they stayed with the disciples not a little while.

Acts 15.

And some, coming down from Judea, taught the brothers that, "Unless you are circumcised according to Mosaic custom, you can't be saved."

So with Paul and Barnabas making not a small rebellion against them, they appointed that Paul and Barnabas and some of those against them should go up to the apostles and elders in Jerusalem over this question. They, therefore, sent out from the assembly, passed through Phoenicia and Samaria, telling the conversion of the Gentiles, and they made great joy to all the brothers. But when they had come to Jerusalem, they were received by the assembly and by the apostles and elders, telling how much God had done with them. But some from the

Pharisaic heresy who had believed rose up, saying that, “It is necessary for them to be circumcised, and be commanded to serve Moses’ law.”

And the apostles and elders came together to see about this word. But when a great dispute had happened, Peter, getting up, said to them, “Men, brothers, you know that from ancient days God chose among us for Gentiles to hear the evangelistic word through my mouth, and believe. And God, who has known hearts, offered testimony, giving them Holy Spirit just like us. And He separated nothing among us and them, purifying their hearts by faith. Now then, why are you testing God, to impose a yoke on the disciples’ neck that neither our fathers nor we have been able to carry? Yet through the grace of the Lord Jesus we believe to be saved, the same as they also.”

But all the multitude was silent, and they were listening to Barnabas and Paul telling how many signs and wonders God had done among the nations through them. But after they fell silent, Jacob answered, saying, “Men, brothers, listen to me. Simeon has told how God first visited to take up a people for His name from the nations. And the prophets’ words agree with this, as is written, ‘After this I will turn back and build David’s tabernacle which has fallen, and I will rebuild his ruin, and raise it up – so the rest of men may seek the Lord,

and all nations over whom My name is invoked,
the Lord says, doing these.’

His work is known to the Lord from the age. Because of that, I judge not to trouble those who turn to God from the Gentiles, yet to write to them that they keep themselves from the contaminations of idols, and fornication, and things strangled, and blood – for Moses has from ancient times those who preach him in synagogues in every city, where he is read every Sabbath.”

Then it pleased the apostles and elders with all the assembly to chose men from among them, and to send to Antioch with Paul and Barnabas Judah, who was surnamed Barsabbas, and Silas, first men among the brothers, writing through their hand:

“The apostles and elders, brothers, to the brothers, those who are at Antioch and Syria and Cilicia, from the Gentiles, health. Because we have heard that some going out from among us have troubled you by words, overturning your souls, which we have not commanded, it was pleasing to us, gathered as one, to choose men and to send them to you with our most beloved Barnabas and Paul – men who have handed their lives over for our Lord Jesus Christ’s name. Therefore, we have sent Judah and Silas, who also will bring back to you the same words, for it seemed to Holy Spirit and to us to place no further burdens on you than these necessary ones: that you keep yourselves from meat

offered to idols, and blood, things strangled, and fornication – keeping which you will do well. Be strong!”

They, therefore, let go, went down to Antioch, and, gathering the multitude, handed over the letter, which, when they had read it, they were happy over the consolation. But Judah and Silas, when they also were prophets, consoled and strengthened the brothers by many words. But passing some time there, they were dismissed in peace from the brothers to those who had sent them. But Paul and Barnabas stayed at Antioch, teaching and evangelizing the Lord’s word with many others. But after some days, Paul said to Barnabas, “Going back, let’s visit the brothers in all the cities where we preached the Lord’s word – how they have it.”

But Barnabas wanted to take with them John, who was surnamed Mark. But Paul prayed that he, who had gone away from them from Pamphilia and was not with them in the work, ought not be received. But a quarrel happened, so that they separated from each other. And Barnabas, taking Mark, sailed to Cyprus. Yet Paul, choosing Silas, set out, being handed over to the Lord’s grace by the brothers. But they walked through Syria and Cilicia, strengthening the assemblies.

Acts 16.

But he came to Derbe and Lystra, and look, a certain disciple was there named Timothy, son of a faithful Jewish woman by a Gentile father, of whom the brothers who were in Lystra and Iconium returned testimony. Paul wanted him to set out with him, and, taking him up, he circumcised him, because of the Jews who were in those places, for all knew that he was of a Gentile father. But when they passed through the cities, they handed over to them to keep the teachings that were decreed by the apostles and elders who were in Jerusalem. And the assemblies indeed were strengthened in faith, and grew in number daily.

But passing through Phrygia and the Galatian region, they were forbidden by Holy Spirit to speak the word in Asia. But when they had come to Mysia, they tried to go to Bithynia, and Jesus' Spirit did not permit them. But when they had passed through Mysia, they went down to Troas. And a vision was shown Paul by night. A certain Macedonian man was standing and pleading with him, and saying, "Crossing to Macedonia, help us!"

But as he saw the vision, we immediately sought to set out to Macedonia, made certain that God had called us to evangelize them. But sailing from Troas by a straight course, we came to Samothrace, and the following day, to Neapolis, and from there to Philippi, which is the first city of part of

Macedonia, a colony. But we were in that city some days, conferring.

But the Sabbaths' day, we went outside the gate beside the river, where prayer was seen to be, and sitting down, we spoke to the women who had gathered. And a certain woman named Lydia, a seller of purple cloth, of the Thyatireans' city, serving God, listened, whose heart the Lord opened to understand those words that were said by Paul. But when she had been baptized and her house, she prayed, saying, "If you've judged me to be faithful to the Lord, come into my house and stay!"

And she urged us. But it happened while we went into pray, a certain girl having a breath of divination met us, who provided a great income to her masters through divination. She, following Paul and us, cried out, saying, "These men are the most high God's slaves, who announce to you the way of wholeness!"

But she kept doing this for many days, and Paul, pained, turning to the spirit, said, "I command you in Jesus Christ's name to come out of her!"

And it went out that same hour. But her masters, seeing that their hope of gain had gone out, seizing Paul and Silas, led them into the forum to the princes. And offering them to the officials, they said, "These men trouble our city when they are

Jews. And they are announcing a custom which isn't legal for us to receive or do, when we are Romans.”

And the people ran together against them, and the officials, tearing their clothes, commanded them to be beaten with sticks. And when they had imposed many blows on them, they threw them into jail, commanding the keeper that he guard them diligently. He, when he had received such a command, threw them into the interior jail, and bound their feet in wooden stocks. But at midnight, Paul and Silas, worshiping, were praising God, and those who were in custody were listening to them. Yet suddenly a great earthquake happened, so that the jail's foundations were moved, and all the doors at once were opened, and the chains of all were loosed. But the jail's keeper, awakened suddenly and seeing the jail's doors open, drawing out the sword, wanted to kill himself, figuring the captives had fled. But Paul shouted in a great voice, saying, “Don't do yourself any harm, for we are all here!”

And asking for light, he went in and, trembling, threw himself down before Paul and Silas. And bringing them outside, he said, “Lords, what is necessary for me to do, so I can be saved?”

And they said, “Believe in the Lord Jesus and you will be saved – and your house.”

And they spoke the Lord's word to him, with all who were in his house. And taking them at that hour of the night, he washed their wounds. And he was baptized at once, and all his household. And when he had led them into his house, he set a table for them and was happy with all his house, believing God.

And when day had come, the officials sent attendants, saying, "Release those men!"

But the jail's keeper told these words to Paul, that, "The officials sent so you can be released. Now then, going out, go in peace."

But Paul said to them, "Having beaten us publicly, Roman men, uncondemned, they threw us in jail. And now they throw us out secretly? Not so, yet let them come, and they themselves can throw us out!"

But the attendants told the officials these words, and they were afraid, hearing that they were Romans. And coming, they pleaded with them, and leading them out, they prayed that they go out of the city. But going out of the jail, they went in to Lydia, and seeing the brothers, they consoled them, and they set out. In Thessalonica

Acts 17.

But when they had gone through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. But Paul, according to custom, went into them, and began teaching them from the scriptures for three Sabbaths, opening up and insinuating that it was necessary for Christ to suffer and to rise from the dead, and that, "This is Christ Jesus, whom I announce to you."

And some of them believed and were joined to Paul and Silas, and a great number of the reverent Gentiles, and not a few noble women. But the Jews, jealous and taking up certain harmful men from the common crowd and making trouble, stirred up the city. And standing outside Jason's house, they sought to bring them out to the people. And when they couldn't find them, they dragged Jason and some of the brothers to the city's princes, claiming that, "These who have stirred up the world have come here too, whom Jason received. And all these work against Caesar's decree, claiming Jesus to be another king."

But they agitated the people, and the city's princes, hearing these things, and, accepting satisfaction from Jason and from the others, let them go. And the brothers immediately let Paul and Silas go by night to Berea. They, when they had come, went into the synagogue of the Jews. But these were nobler than those who were in Thessalonica. They

received the word with all eagerness, searching the scriptures daily if these had them so. And indeed many among them believed, and of the honest Gentile women, and not a few men. But when the Jews of Thessalonica knew that God's word was preached by Paul at Berea also, they came there too, moving and troubling the multitude. And at once the brothers then dismissed Paul so he could go even to the sea, but Silas and Timothy remained there. But those who led Paul out brought him even to Athens. And, receiving a command from him to Silas and Timothy that they come to him as quickly as possible, they set out.

But while Paul waited for them in Athens, his spirit was stirred up in himself, seeing the city given over to idolatry. Therefore, he was disputing in the synagogue with the Jews and worshipers, and in the market place each day with those who stood by. But some Epicurean and Stoic philosophers were debating with him, and some said, "What does this word-sower want to say?"

Others indeed said, "He seems to be an announcer of new demons," because he was proclaiming Jesus and the resurrection to them. And taking him, they led him to the Areopagus, saying, "We want to know what this new teaching is that is talked about by you – for you are bringing new things to our ears. Therefore, we want to know what these want to be."

But all the Athenians and the newcomers lodging there occupy themselves with nothing else but to speak and hear something new. So Paul, standing in the middle of the Areopagus, said, “Athenian men, I see you as surpassingly superstitious through all things, for passing by and seeing your idols, I found an altar too in which was written, ‘To an unknown god.’ What then you worship unknowing, this I announce to you.

“God who made the world and all things that are in it, when He is Lord of sky and land, does not live in temples made by hand, nor is He served by human hands, lacking anything, when He Himself gives to all life and breath and all things. And He made from one every race of men to live on all the land’s face, defining established seasons, and their habitations’ limits – to seek God, if perhaps they may feel or find Him. However, He may not be far from any of us, for in Him we live and move and are, as some of your poets have said, for we are of His race. When we, then, are of God’s race, we ought not consider divinity to be like gold, or silver, or stone, sculpted by human arts and ideas.

“And God indeed, overlooking the seasons of this ignorance, now announces to men that all everywhere may act out penance – because He has appointed a day in which He will judge the world in

fairness, by a man whom He has appointed, providing faith to all, raising him from the dead.”

But when they had heard of the resurrection of the dead, some indeed mocked. Yet others said, “We will hear you about this again.”

Yet certain men, joining to him, believed, among whom also were Dionysius the Areopagite, and a woman named Damaris, and others with them.

Acts 18.

Going out of Athens after this, he came to Corinth. And, finding a certain Jew named Aquila, of Pontican birth, who had just come from Italy with Priscilla his wife, (because Claudius had commanded all Jews to leave Rome) he came near them. And because he was of the same trade, he stayed with them and worked. (But he was of the tent-making trade.). But when Silas and Timothy had come from Macedonia, Paul stood in the word, testifying to the Jews Jesus to be Christ. But while they were contradicting them and blaspheming, he, shaking out his clothes, said to them, “Your blood be on your head. I am clean from this. I will go to the Gentiles.”

And leaving from there, he went into the house of a certain man named Titus Justus, one serving God, whose home was joined to the synagogue. But

Crispus, the synagogue ruler, believed the Lord with all his house, and many Corinthians, hearing, believed and were baptized. But the Lord said to Paul through a vision at night, “Don’t be afraid, yet speak, and don’t be silent – because I am with you, and no one will impose on you that he harm you, for a great people is Mine in this city!”

So he stayed one year and six months, teaching God’s word with them. But while Gallio was Achaia’s proconsul, the Jews rose up with one soul against Paul, and they brought him to the tribunal, saying that, “He persuades men to serve God against the law.”

But as Paul began to open his mouth, Gallio said to the Jews, “If indeed there was some iniquity or dismal crime, O Jewish men, I rightly would put up with you. Yet if there are questions about the word and names and your law, you yourselves see to it. I won’t be judge of these things.”

And he drove them from the tribunal. But all, seizing Sosthenes, a synagogue prince, beat him before the tribunal, and nothing of theirs was a concern to Gallio. Yet Paul, when he had already sustained many days with the brothers, saying goodbye, sailed to Syria, and Priscilla and Aquila with him. Paul had shaved his head in Cenchrea, for he had made a vow. And he came to Ephesus, and he left them there. Yet he, going into the synagogue,

disputed with the Jews. But while they prayed him that he stay a longer time, he didn't consent. Yet saying goodbye and saying, "I will come back to you again, God willing," he set out from Ephesus.

And going down to Caesarea, he went up and greeted the assembly, and went down to Antioch. And, passing a certain time there, he set out, walking in order through the Galatian region and Phrygia, strengthening all the disciples. But a certain Jew named Apollos, of the Alexandrian nation, an eloquent man, came to Ephesus, mighty in the scriptures. He was taught the Lord's way, and spoke by a fervent spirit, and was teaching diligently those things that are of Jesus, knowing only John's baptism.

Therefore, he began to act faithfully in the synagogue. When Priscilla and Aquila had heard him, they took him up and most diligently set God's way before him. But when he wanted to go to Achaia, the brothers to encourage him wrote to the disciples that they receive him. He, when had come, brought together many of those who had believed, for he vehemently disproved the Jews, publicly showing by the scriptures Jesus to be Christ.

Acts 19.

But it happened when Apollos was at Corinth that Paul, passing through the upper portions, came to

Ephesus, and he found some disciples. And he said to them, “Did you receive Holy Spirit when believing?”

And they said to him, “We haven’t even heard if there is a Holy Spirit.”

And he said, “In what, then, were you baptized?”

They said, “In John’s baptism.”

But Paul said, “John baptized people in a baptism of repentance, saying that they should believe in him who was to come after him – that is, in Jesus.”

Hearing these words, they were baptized in the Lord Jesus’ name. And when Paul had laid hands on them, Holy Spirit came over them, and they began speaking in tongues and prophesying. But there were around twelve men. But going into the synagogue, he spoke with faithfulness for three months, disputing and persuading about God’s kingdom. But when some were hardened and wouldn’t believe, cursing the way before the multitude, withdrawing from them, he set the disciples apart, disputing daily in Tyrannus’s school. But this happened for two years, so that all who lived in Asia heard the Lord’s word – Jews and Gentiles.

And God worked extraordinary powers through Paul's hand, so that they even brought napkins or aprons from his body over the sick, and the sicknesses pulled away from them, and worthless spirits went out. But some of the Jewish exorcists going around tried to invoke the Lord Jesus' name over those who had harmful spirits, saying, "I adjure you by Jesus, whom Paul preaches."

But there were seven sons of a certain Jew Sceva, a priestly prince, who were doing this. But the worthless spirit, answering them, said, "Jesus I've known, and Paul I know, but you – who are you?"

And the man in whom the dismal demon was, leaping on them and dominating both, prevailed against them, so that they fled from his house naked and wounded. But this became known to all the Jews and Gentiles who lived in Ephesus, and fear fell over all of them, and they magnified the Lord Jesus' name. And many believers were coming, confessing and telling their actions. But many of those who were pursuing curious practices brought books and burned them before all. And counting up their value, they found the money worth fifty thousand denarii. So God's word grew mightily and was strengthened.

But after these happened, Paul set in Spirit to go to Jerusalem, passing through Macedonia and Achaia,

saying that, “After I go there, it is necessary for me to see Rome too.”

But sending two of those ministering to him into Macedonia – Timothy and Erastus – he remained awhile in Asia. But not a small trouble happened at that time about the way. For a certain silversmith, Demetrius by name, making silver shrines to Diana, supplied not a small profit to the artisans. Calling them together and those who were of the same trade, he said, “Men, you know that the gain to us is from this work. And you see and hear that not only in Ephesus, but in almost all Asia, this Paul, persuading, turns a great crowd away, saying that those who are made by hands aren’t gods. But not only this portion of ours will be in danger of coming to nothing, yet the temple of the great goddess Diana will be considered as nothing. Yet also her majesty will begin to be destroyed, whom all Asia and the world serves.”

Hearing these words, they were filled with fury, and they shouted out, saying, “Diana of the Ephesians is great!”

And the city was filled with confusion, and, taking Gaius and Aristarchus, Macedonian companions of Paul, they rushed with one soul into the theater. But when Paul wanted to go in to the people, the disciples wouldn’t permit him. But some of the princes also from Asia who were his friends sent to

him, begging that he not go into the theater. But others were shouting something else, for the assembly was confused, and many didn't know why they had come together. But they dragged Alexander from the crowd, the Jews pushing him forward. So Alexander, asking for silence by hand, wanted to give a reason to the people. As they recognized him to be a Jew, one voice came from all for around two hours, shouting, "Diana of the Ephesians is great!"

And when the clerk had calmed the crowds down, he said, "Ephesian men, who is the man who doesn't know the Ephesians' city to be a worshiper of great Diana, and the offspring of Jove? When therefore these things cannot be contradicted, it is necessary for you to be calm, and to do nothing rashly, for you brought these men in, neither defiling the temple nor blaspheming your goddess. Yet if Demetrius and those artisans who are with him have a cause against anyone, the public courts carry on, and there are counsels. Let them accuse each other. But if you seek another thing, it can be absolved in a lawful assembly, for we are in danger of being accused of today's sedition, when there is no one liable, of whom we can give a reason for this assembly."

And when he had said this, he dismissed the assembly.

Acts 20.

But after the tumult ceased, Paul, calling the disciples and encouraging them, said goodbye and set out so he could go to Macedonia. But when he had walked through those parts and had encouraged them with many a word, he came to Greece, where, when he had worked three months, traps were made by the Jews, as he was about to sail to Syria. He took counsel, so he went back through Macedonia. But he was accompanied by Sopater of Pyrrhus, from Berea, and Aristarchus and Secundus the Thessalonians; and Gaius of Derbe; and Timothy; and Tychicus and Trophimus from Asia. These, when they had gone before, waited for us in Troas.

And we sailed from Philippi after the days of unleavened bread, and we came to them in Troas in five days, where we stayed seven days. But on the first day of the Sabbath, when we had met together for breaking bread, Paul taught them, continuing to the next day. And he dragged the sermon on even to midnight. But there were many lamps in the upper room where we were gathered. But a certain youth named Eutychus was sitting on an upper window when he lapsed into a heavy sleep, while Paul still preached. Led by sleep, he fell down from the third story and was taken up dead. When Paul had come down to him, he lay down over him, and, embracing him, said, "Don't be troubled, for his soul is in him."

But getting up, and breaking bread, and tasting it, speaking enough, even to light, so he set out. But they brought the boy in living, and were consoled not a little.

But we, going up onto the boat, sailed to Assos, from which we took up Paul, for so he had arranged, making the journey by land. But when they had come to us in Assos, taking him up, we came to Mytilene. And sailing from there the following day, we came facing Chios, and the next we stuck close to Samos. And the following day we came to Miletus, for Paul had proposed to sail past Ephesus, that he not make a delay in Asia. For he hurried that he make the day of Pentecost in Jerusalem, if it were possible for him.

But sending to Ephesus from Miletus, he called the assembly's elder born, who, when they had come to him and were together, he said to them, "You know from the first day when I went into Asia, how I was with you through all the time, serving the Lord with all humility and tears, and the testings that fell to me from the Jews' plots – how I kept back nothing profitable, that I might proclaim all to you, and teach you publicly and in houses; testifying to Jews and Gentiles of repentance to God and faith in our Lord Jesus Christ. And now, look – bound by Spirit, I go to Jerusalem, not knowing what may happen to

me in it, except that Holy Spirit in all the cities bears witness to me, saying that chains and troubles await me. Yet I dread nothing of those, nor do I make the soul more precious than me, provided that I complete my course and ministry, which I received from the Lord Jesus – to testify to the good news of God’s grace. “And now, look – I know that you will not see my face again, all of you through whom I’ve passed, preaching God’s kingdom. For which reason I testify to you today, that I am clean from the blood of all, for I have not concealed anything, so I proclaim less than all of God’s counsel to you. Pay attention to yourselves, and to all the flock among whom you serve. Holy Spirit has appointed overseers to guide God’s assembly, which He acquired by His blood. I know that after my leaving, fierce wolves will enter among you, not sparing the flock. And men speaking perverse words will rise among you yourselves, so they may lead disciples away after them. Because of that, watch, keeping memory that through three years I did not cease day and night warning each one of you with tears. And now, I commend you to God and to His word of grace, who is mighty to build and to give an inheritance among all His holy ones. I lusted after no one’s silver or gold or clothing. You yourselves know that what things were needed by me and those who were with me, these hands ministered. I have shown you all, for so laboring, it is necessary to bear the weak, and to remember the

Lord Jesus' word – for he said, 'It is more blessed to give than to receive.'”

And when he had said these things, getting on his knees, he prayed with all of them. But great weeping came from all, and throwing themselves on Paul's neck, they kissed him, grieving greatly at the word that he had said, that they would not see his face further. And they led him to the ship.

Acts 21.

But when it had happened that we departed from them, we sailed by a straight course. We came to Chos, and the following day to Rhodes, and from there to Patara. And when we had found a ship crossing over to Phoenicia, getting aboard, we sailed. But when we had seen Cyprus and, leaving it to the left, were sailing to Syria, we also came to Tyre – for there the cargo was taken off the ship. But finding disciples, we stayed there seven days. They said to Paul by Spirit that he not go up to Jerusalem. And the days completed, setting out, we went, all of them leading us out, with their wives and children, even outside the city. And getting down on knees on the seashore, we prayed. And when we had said goodbye to each other, we went up on the ship, but they went back to their own.

We indeed, completing the cruise from Tyre, went down to Ptolemais. And, saluting the brothers, we

stayed one day with them. But setting out the next day, we came to Caesarea. And going into Philip the evangelist's house, who was of the seven, we stayed with him. But there were four virgin daughters to him, prophesying. And while we stayed some days, a certain prophet named Agabus came from Judea. He, when he had come to us, took Paul's belt and, binding himself hand and foot, said, "Holy Spirit says this: 'So the Jews will bind the man whose belt this is in Jerusalem, and hand you over in the nations' hand.'"

When we had heard that, we and those who were in that place begged him that he not go up to Jerusalem. Then Paul answered and said, "Why are you making a weeping and afflicting my heart, for I am prepared not only to be bound, but to die in Jerusalem for the Lord Jesus' name."

And when we couldn't persuade him, we were quiet, saying, "The Lord's will be done."

But after those days, prepared, we went up to Jerusalem. But some of the disciples from Caesarea came with us, bringing Mnason, a certain longtime disciple from Cyprus, with whom we would lodge. And when we had come to Jerusalem, the brothers received us freely. But the next day, Paul went in with us to Jacob, and all the elders were gathered. When he had saluted them, he told each of the works that God had done among the nations through

his ministry. And they, when they had heard, magnified God, and they said to him, “You see, brother, how many thousands there are among the Jews who have believed, and all are imitators of the law. But they’ve heard about you that you teach those of the Jews who are among the Gentiles to pull away from Moses, saying they ought not circumcise their sons or go in according to custom.

“So what is it? Certainly, it is necessary to call the multitude together, for they will hear you have come. Therefore, do this that we say to you. There are four men among us having a vow on them. Taking them up, sanctify yourself with them, and pay for them that they may shave their heads, and all will know that what things they’ve heard about you are false, yet you also walk keeping the law. But we have written of those who have believed among the nations, judging that they keep themselves from meat offered to idols, and blood, and things strangled, and fornication.”

Then Paul, taking the men, purified with them the next day, went into the temple, announcing completion of the days of purification, until the sacrifice could be offered for each one of them. But while the seven days were being completed, those Jews who were from Asia, when they had seen him in the temple, stirred up all the people. And they laid hands on him, shouting, “Israelite men, help us! Here is the man who is teaching all people

everywhere against the people and the law and this place. More so, he also brought Gentiles into the temple, and violated this holy place.”

(For they had seen Trophimus the Ephesian in the city with him, whom they assumed that Paul had brought into the temple.).

And the whole city was troubled, and a coming together of the people happened. And seizing Paul, they dragged him outside the temple, and gates were shut at once. But while they sought to kill him, it was told the cohort's tribune that all Jerusalem was in an uproar. He, at once taking up soldiers and centurions, ran to them. They, when they had seen the tribune and soldiers, stopped beating Paul. Then the tribune, coming near, seized him and ordered him bound by two chains. And he questioned him who he was and what he had done. But others were shouting something else in the crowds, and when he couldn't know for sure because of the uproar, he commanded him to be led into the camps. And when he had come to the steps, it happened that he was carried by the soldiers, because of the people's violence, for the multitude of people followed, shouting, "Take him away!"

And when Paul had begun to be led into the camps, he says to the tribune, "Is it legal for me to say something to you?"

He said, “Have you known Greek? Aren’t you the Egyptian who before these days stirred up a riot, and led four thousand men of the assassins into the desert?”

And Paul said to him, “I’m a Jewish man indeed, from Cilician Tarsus, not a native of an unknown city. But I ask you, let me speak to the people.”

And when he had permitted him, Paul, standing on the steps, motioned by hand to the people and, a great silence falling, he spoke in the Hebrew tongue, saying,

Acts 22.

“Men, brothers and fathers, listen to that reason I now give you!”

But when they had heard that he speaks to them in the Hebrew tongue, they offered more silence. And he said, “I am a Jewish man, born in Cilician Tarsus, yet raised in this city at Gamaliel’s feet, taught according to the truth of the ancestral law, an imitator of the law as are all of you today; who persecuted this way even to death, binding and handing over men and women into custody; as the priests’ prince returns testimony to me, and all the elder born. Receiving letters from him to the brothers in Damascus, I went so I could bring them

chained from there to Jerusalem – so they could be punished.

“But it happened as I was going and approaching Damascus, at midday, a considerable light from the sky suddenly flashed around me. And, falling to the ground, I heard a voice saying, ‘Saul, Saul, why are you persecuting me?’

“But I answered, ‘Who are you, Lord?’

“And he said to me, ‘I am Jesus Nazarene, whom you persecute.’

“And those who were with me indeed saw the light, but they didn’t hear his voice who spoke to me. And I said, ‘What will I do, Lord?’

“But the Lord said to me, ‘Getting up, go to Damascus, and it will be told you there what is necessary for you to do.’

“And when I couldn’t see for that light’s brightness, led by the hand by my companions, I came to Damascus. But Ananias, a certain man having testimony according to law from all the Jewish inhabitants, coming to me and standing by, said to me, ‘Brother Saul, look!’

“And at that same hour, I looked at him. And he said, ‘Our fathers’ God ordained you in advance,

that you know His will, and see the Righteous One, and hear the voice from His mouth – for you will be his witness to all men of those that you’ve seen and heard. And now, why are you waiting? Get up, be baptized, and wash away your sins, invoking his name!’

“But it happened as I was going back to Jerusalem and praying in the temple, being in my mind’s ecstasy, to see him saying to me, ‘Hurry and go out quickly from Jerusalem, for they won’t accept your testimony about me.’

“And I said, ‘Lord, they know that I was shutting those who believed in you in jail, and beating them in synagogues. And when Stephen your witness’s blood was poured out, I was standing by, and consenting, and keeping the clothes of those killing him.’

“And he said to me, Go, for I will send you to nations far away.”

But they listened to him even to this word, and lifted up their voice, saying, “Take this sort away from the earth, for it isn’t right for him to live!”

But while they were shouting, and throwing down their garments, and throwing dust in the air, the tribune commanded him to be led into the camps, and to be beaten with whips, and to torture him – so

he could know why they shouted against him so. And while they were tying him up with straps, Paul said to the centurion standing by him, “Is it legal to beat an uncondemned Roman man?”

Hearing which, the centurion came to the tribune, and announced, saying, “What are you about to do, for this man is a Roman citizen?”

But the tribune, coming near, said to him, “Tell me, are you Roman?”

And he said, “Yes.”

And the tribune answered, “I attained this citizenship for a great price.”

And Paul said, “But I was born this way”

So those who were to torture him pulled back from him at once. The tribune likewise was afraid after he learned that he was a Roman citizen, and that he had bound him. But the following day, wanting to know diligently why he was accused by the Jews, he untied him, and he commanded the priests and all the council to come together. And bringing Paul out, he stood him among them.

Acts 23.

But Paul, looking intently at the council, said, “Men, brothers, I have carried on in all good conscience before God even to the present day.”

But the priests’ prince, Ananias, commanded those standing by to strike his mouth. Then Paul said to him, “God will strike you, white-washed wall! And you, sitting down, judge me according to the law, and command me to be struck against the law.”

And those who were standing by said, “You are speaking ill of God’s high priest.”

But Paul said, “I didn’t know, brothers, that he is the priests’ prince, for it is written: ‘You will not speak ill of your people’s prince.’”

But Paul, knowing that one part was Sadducees and the other Pharisees, shouted, “Men, brothers, I am a Pharisee, a son of Pharisees. I am judged for the hope and resurrection of the dead.”

And when he had said this, a dispute broke out between the Pharisees and the Sadducees, and the multitude was divided – for the Sadducees say there is neither resurrection, nor angel, nor spirit, but the Pharisees on the other hand confess both. But a great clamor happened, and some of the Pharisees, getting up, fought, saying, “We find nothing

harmful in this man. What if a spirit or angel spoke to him?"

And while a great argument took place, the tribune, fearing that Paul might be torn apart, commanded the soldiers to go down, and take him away from among them, and lead him out into the camps.

But the following night, the Lord, standing by him, said, "Be steady, for as you've testified about me in Jerusalem, so it is necessary for you to testify also in Rome."

But when day came, some of the Jews came together and pledged themselves, swearing neither to eat nor drink until they had killed Paul. But there were more than forty who made this conspiracy. They came to the priests' princes and elders, and said, "We've pledged an oath to taste nothing until we kill Paul. Now then, make known to the tribune with the council that he bring him to you, as if wanting to know something more certainly from him. Yet before he will come close, we are ready to kill him."

When Paul's sister's son had heard this plot, he came, and went into the camps, and told Paul. But Paul, calling one of the centurions to him, said, "Bring this youth to the tribune, for he has something to tell him."

And he, indeed, taking him up, led him to the tribune, and he said, “Paul the prisoner, calling, asked me to bring this youth to you, having something to say to you.”

But the tribune, taking him by his hand, went apart with him, and he asked him, “What is it that you have to tell me?”

But he said, “It comes from the Jews – to ask you that you bring Paul out to the council tomorrow morning, as if they want to question something more certainly from him. Yet you must not believe them, for there are more than forty men among them who have sworn themselves to neither eat nor drink until they kill him. And now, they are ready, waiting for your promise.”

Therefore the tribune let the youth go, commanding that he not tell anyone that he had made this known to him. And calling two centurions, he said to him, “Prepare two hundred soldiers so they can go to Caesarea, and seventy cavalry, and two hundred lancers, at the third hour of the night. And prepare animals so, putting Paul on them, they can bring him safe to President Felix,” writing a letter containing this:

“Claudius Lysias, to the noblest President Felix, health: This man, seized by the Jews and beginning to be killed by them, I rescued – knowing that he is Roman, coming with the army. Wanting to know the

reason why they opposed him, I led him into their council. I found him to be accused of questions about their law, having nothing of a crime worthy of death or chains. And when it had been told me about ambushes that they have prepared against him, I sent to you, telling the accusers also that they speak with you.”

So the soldiers, taking Paul up with them according to the command, led him by night to Antipatris. And the following day, dismissing the cavalry so they could go with him, they went back to the camps. They, when they had come to Caesarea and handed the letter to the president, stood Paul before him also. But when Felix had read it, and asked what province he was from, and knowing that he was from Cilicia, he said “I will hear you when your accusers come too.”

And he commanded him to be held in Herod’s headquarters.

Acts 24.

But after five days, Ananias, the priests’ prince, came down with some of the elders, and Tertullus, a certain orator, who stood before the president against Paul. And Paul being summoned, Tertullus began to accuse him, saying, “When we live in much peace through you, and many matters are corrected by your providence, we support you

always and everywhere, excellent Felix, with every action of thanks. Yet that I might not detain you further, I pray briefly you may hear us by your mercy. We have found this man pestilential and stirring up rebellions among all the Jews in all the world, and an author of the Nazarene sect's rebellions, who even tried to violate the temple, whom we also arrested – of whom you may judge, to know about all these things of which we accuse him.”

But the Jews also spoke, claiming this to be so. But the president nodding to him to speak, Paul answered, “I will be satisfied on my part, knowing you to be this nation's judge by a good soul for many years – for you can know that not more than twelve days have passed for me since I went up to worship in Jerusalem. And they found me in the temple neither disputing with anyone, nor making a gathering of a crowd, either in the synagogue or in the city; nor can they prove to you those matters of which they now accuse me.

“But I confess this to you, that according to the sect which they call a heresy, so I serve my fathers' God, believing all that are written in the law and the prophets, having hope in God, which these themselves also await – the future resurrection of the righteous and the wicked. In this also I myself study to have a conscience without offense toward God and toward men, always.

“But after many years I came, making alms and offerings and promises to my nation, in which they found me, purified in the temple, not with a crowd or with an uproar. But there are some Jews from Asia who ought to be present with you and accuse, if they have something against me. Or let these themselves say if they found some iniquity in me when I stood in the council, except for this one voice only which I cried out, standing among them, that, ‘I am judged by you today for the resurrection of the dead.’”

But Felix put them off, knowing most certainly of the way, saying, “When the tribune Lysias comes down, I will hear you.”

And he commanded a centurion to guard him and to have mercy, nor to keep any of his friends from ministering to him. But after some days Felix, coming with his wife Drusilla, who was Jewish, called Paul, and heard from him the faith that is in Jesus Christ. But as he spoke to him about righteousness, and purity, and about the future judgment, Felix, fearful, answered, “Go away for the time that now holds. But I will come to you at a convenient time.”

At the same time also, hoping that a bribe would be given by Paul, and coming near him often because of that, he spoke with him. But when two years

were completed, Felix received a successor, Porcius Festus. Yet wanting to supply a favor to the Jews, Felix left Paul chained.

Acts 25.

So Festus, when he had come into the province, went up after three days to Jerusalem from Caesarea. And the priests' princes and Jewish nobles came together against Paul, and they prayed Festus, asking a favor against him, that he command him to be led to Jerusalem, ambushes being set so they could kill him on the road. But Festus answered that Paul was kept in Caesarea, and he himself quickly setting out there. So he said, "Let the powerful ones among you accuse him, going down together, if there is a crime in the man."

But waiting among them not more than eight or ten days, he went down to Caesarea. And the next day, he sat before the tribunal, and commanded Paul to be brought in. When he had been led in, the Jews who had come down from Jerusalem stood around him, throwing at him many serious accusations which they couldn't prove. But Paul, giving a reason, said that, "Neither in the Jews' law, nor in the temple, nor in Caesar have I sinned in anything."

But Festus, wanting to provide the Jews a favor, answering Paul, said, "Do you want to go up to

Jerusalem and be judged there with me about these matters?”

But Paul said, “I stand before Caesar’s tribunal, where it is necessary for me to be judged. I have not harmed the Jews, as you well know. Yet if I’ve harmed, or done something worthy of death, I do not refuse to die. Yet if there is nothing in those which they accuse me of, no one can hand me over to them. I appeal to Caesar.”

Then Festus, when he had spoken with the council, answered, “You’ve appealed to Caesar. You will go to Caesar.”

And when some days had passed, King Agrippa and Bernice came down to Caesarea to salute Festus. And while they stayed there many days, Festus told the king about Paul, saying, “A certain man was left chained by Felix, of whom the priests’ princes and Jewish elders spoke to me when I was in Jerusalem, asking damnation against him – to whom I answered that it is not Roman custom to give any man before he who is accused has the accusers present, and receives place to defend himself for the washing away of the accusations. So when they had gathered here, without any delay, sitting the next day before the tribunal, I commanded the man to be brought in. About whom, when the accusers had stood, they brought no accusation of that which I suspected harm. Yet they had certain questions

against him about their own superstition, and about a certain dead Jesus, whom Paul affirmed to be alive. But I, unsure about this sort of question, asked if he wanted to go to Jerusalem and be judged there about these things. But when Paul appealed that he be kept for Augustus's examination, I commanded him to be kept until I can send him to Caesar."

But Agrippa said to Festus, "I myself wanted to hear this man too."

"Tomorrow," Festus said, "you will hear him."

But the next day, when Agrippa and Bernice had come with much pomp, and had gone into the auditorium with the tribunes and the city's principal men also, Paul was brought in at Festus' command. And Festus said, "King Agrippa and all the men who are present with us, you see this man, about whom all the multitude of the Jews interrupted me in Jerusalem, asking and shouting that he ought not live further. Yet I found nothing worthy to put him to death. But since he appealed this to Augustus, I judged to send him. I do not have what I can write about him for certain to my lord. For this reason, I brought him out to you all, and most of all to you, King Agrippa, that, making an interrogation, I may have something I can write – for it seems unreasonable to me to send a prisoner, and not to indicate his charges."

Acts 26.

And Agrippa said to Paul, “It is permitted to you to speak for yourself.”

Then Paul, stretching out the hand, began to give a reason. “I consider myself happy when I may defend myself today before you, King Agrippa, about all things which I am accused of by the Jews – most of all, because you know all the customs and questions that are with the Jews. Because of this, I pray that you hear me patiently. And indeed, all the Jews have known my life from its youth, which from the beginning was among my nation in Jerusalem, knowing me in advance from the beginning – if they care to offer witness – that I lived a Pharisee according to the most certain sect of our religion. And now, I stand subject to judgment in the hope that came as a promise to our fathers from God, to which our twelve tribes hope to come, serving night and day, of which hope I am accused by the Jews, O king.

“Why is it judged unbelievable with you if God raises the dead? And I myself indeed thought that I ought to carry out many contrary things against Jesus Nazarene’s name, which I also did in Jerusalem. And I locked up many of the holy ones in prison, receiving authority from the priests’ princes. And when they were killed, I conveyed the

sentence. And punishing them often through all the synagogues, I compelled them to blaspheme, and raging further among them, I pursued them even to foreign cities. In which, while I was going to Damascus with authority and permission from the priests' princes, at midday on the road, I and those who were together with me saw, O king, light flash from the sky around me, beyond the sun's splendor. And when all of us had fallen to the ground, I heard a voice saying to me in the Hebrew tongue, 'Saul, Saul, why are persecuting me? It is hard for you to kick against the goad.'

"But I said, 'Who are you, Lord?'

"And the Lord said, 'I am Jesus, whom you persecute. Yet get up, and stand on your feet, for I have appeared to you for this: that I may appoint you minister and witness of those that you've seen, and of those in which I will appear to you, rescuing you from the people and nations to which I now send you – to open their eyes, that they be converted from shadows to light, and from Satan's authority to God, that they receive forgiveness of sins, and a portion among the holy ones, through the faith that is in me.'

"From which, King Agrippa, I was not unbelieving to the heavenly vision, yet I told first those who are in Damascus, and Jerusalem, and to all the Jews' region, and to the nations, that they should act out

penance and be converted to God, doing works worthy of repentance. The Jews tried to kill me for this reason, seizing me when I was in the temple. But by the help of God's encouragement even to the present day, I stand testifying to small and great, saying nothing more than those that the prophets and Moses said would be in the future – if Christ suffered, if he were first of the dead's resurrection, he would show a light to the people and nations.”

While he was saying this and giving the reason, Festus said in a great voice, “Paul, you are insane! Many letters turn you insane!”

And Paul said, “I am not insane, excellent Festus, yet I speak words of truth and sobriety – for the king knows about these things, to whom I speak surely. For I consider nothing of these hidden from him, neither was anything of these done in a corner. Do you believe the prophets, King Agrippa? I know that you believe.”

But Agrippa said to Paul, “Do you persuade me so quickly to be a Christian?”

And Paul said, “I wish before God, both quickly and at length, not only you but all those who hear me today might be such as I am, except for these chains.”

And the king got up, and the president, and Bernice, and those who stood near them. And when they had gone apart, they were saying to each other that, “What this man does is nothing worthy of death or chains.”

But Agrippa said to Festus, “This man could be released, if he hadn’t appealed to Caesar.”

Acts 27.

But as it was judged for him to sail to Italy, and Paul with the other prisoners was handed over to a centurion named Julius, of the Augustan cohort, going up into a Hadrumentian ship beginning to sail around places in Asia, we took up, Aristarchus of Macedonian Thessalonica continuing with us. But the following day we came to Sidon, and Julius, treating Paul humanely, allowed him to go to his friends and see to his need. And when we had taken up from there, we sailed under Cyprus because the winds were contrary. And sailing over the open sea of Cilicia and Pamphilia, we came to Lystra, which is in Lycia. And the centurion, finding an Alexandrian ship there sailing to Italy, placed us on it.

And when we had sailed slowly many days, and had hardly come facing Cnidus, the wind preventing us, we sailed to Crete, making for Salmone. And sailing past with difficulty, we came to a certain

place which was called Good harbor, which was beside Thalassa city. But much time having passed, and when it was already unsafe to sail, because the fast had already passed, Paul consoled them, saying to them, “Men, I see that the voyage begins to be with injury and much loss, not only to the cargo and ship, yet even to our souls.”

But the centurion believed the pilot and ship master more than those words that were said by Paul. And since the port was not fit to winter in, the counsel of many stood to sail from there, if somehow they might winter, coming to Phoenice, a Cretan port, looking to the southwest and northwest. But the south wind blowing, thinking themselves to have the goal, when they had taken up from Asson, they were reading Crete. But not long after, a typhoon wind which was called the Northeaster blew against them. And when the ship was caught, and couldn't come around into the wind, we were driven, giving the ship to the blowing winds.

But running up under a certain island which was called Caudas, we could hardly get hold of the boat, which, being taken up, they used helpers, undergirding the ship. Fearing that they might run into Syrtim, letting down the sail, so they were driven. But being tossed strongly by the storm, the following day they made a lightening (of the ship), and the third day they threw the ship's armament over with their own hands. But with neither sun nor

stars appearing for many days, and not a small storm already hanging over us, all hope of our safety was taken away. And when the fasting had lasted a long time, then Paul, standing in their midst, said, “It was necessary indeed, O men, listening to me, not to take up from Crete, and gain this injury and loss. And now I urge you to be of good spirit, for there will be no loss of life among you, other than the ship, for the angel of the God whose I am and whom I serve stood by me this night, saying, ‘Don’t be afraid, Paul. It is necessary for you to stand before Caesar. And look, God has given you all who sail with you.’”

“For this reason, be of good spirit, men, for I believe God, that as He said to me, so it will be. But we must come up under a certain island.”

Yet after the fourteenth night came over us, while we were sailing in Hadria, around midnight, the sailors suspected themselves to be nearing some country. They, sounding, found a depth of twenty and, moving a little from there, they found a depth of fifteen. But fearing to be torn open in rough places, casting out four anchors from the stern, they longed for day to come. Yet the sailors, seeking to escape from the ship when they had put the boat into the sea under pretense, as if beginning to stretch out the anchors from the prow, Paul said to the centurion and soldiers, “Unless these stay in the ship, you cannot be saved.”

Then the soldiers cut away the boat's lines, and they allowed it to fall away. And when the light began to dawn, Paul begged all to take food, saying, "Today is the fourteenth day of waiting. You've remained fasting, taking nothing. Because of that, I pray you to take food for your health, because not one hair of your heads will perish."

And when he had said that, taking bread, he gave thanks to God in the sight of all. And when he had broken it, he began to eat. But all becoming calmer, they also took food. Yet we were two hundred seventy-six, all the souls in the ship. And filled with food, they lightened the ship, throwing the wheat in the sea. But when day had come, they didn't recognize the land. Yet they looked over a certain bay having a shore, in which they planned to beach the ship, if they could. And when they had taken up the anchors, they committed themselves to the sea, at once relaxing the rudder's joints. And lifting the topsail into the blowing breeze, they headed to the shore.

And when we had fallen into a place where the two seas met, they ran the ship aground, and the prow, fixed indeed, remained immobile. Yet the stern was broken up by the sea's force. But the soldiers' counsel was that they kill the prisoners, unless someone escape when he swam away. But the centurion, wanting to save Paul, forbade it to be

done. And he commanded those who could swim to throw themselves in first, and escape, and go to land. And they carried the rest, some on boards, and others on those pieces that were from the ship, and so it happened that all the souls escaped to land.

Acts 28.

And when we had escaped, then we knew that the island was called Malta. And the barbarians furnished us not a small measure of humanity, for, kindling a fire, they refreshed all of us, because of the rain that hung over and the cold. But when Paul had gathered a certain multitude of brush, and had placed it on the fire, a viper, when it had come out from the heat, bit his hand. Yet as the barbarians saw the beast hanging from his hand, they said to each other, “Surely this man is a murderer, who, when he had escaped from the sea, Revenge does not allow to live.”

And he indeed, shaking the beast off into the fire, suffered no harm. And they were expecting him to swell up, and fall suddenly, and die, but while they were waiting and watching, seeing nothing harmful happen to him, turning themselves, they claimed him to be a god. But in that place were the farms of the island’s prince, named Publius, who, receiving us for three days, showed kindness. But it happened that Publius’s father lay vexed by fever and dysentery, to whom Paul went in. And when he

had prayed and laid hands on him, he healed him. Once that happened, all on the island who had infirmities also came near and were healed. They also honored us with many honors, and when we sailed, they placed aboard what things were needed.

But after three months, we sailed in an Alexandrian ship that had wintered in the island, whose insignia was the Twins. And when we had come to Syracuse, we stayed there three days. Going around from there, we came to Regium, and, after one day, a south breeze blowing, we came the second day to Puteoli, where, finding brothers, we prayed to remain with them seven days, and so we came to Rome.

And from there, when the brothers heard, they met us even at the Appian Forum and Three Taverns. When Paul had seen them, giving thanks to God, he took confidence. But when we had come to Rome, Paul was allowed to stay by himself, with the soldier guarding him. But after the third day, he called together the Jewish nobles. And when they had come together, he said to them, “Men, brothers, I was handed over chained from Jerusalem into the Romans’ hands, doing nothing against the people or the fathers’ customs. They, when they had questioned me, wanted to let me go, because there was no cause of death against me. But while the Jews were contradicting me, I was forced to appeal to Caesar – not as if having anything to accuse

against my nation. For this cause, therefore, I prayed to see and speak to you, for I am bound by this chain on account of Israel's hope."

And they said to him, "We haven't received letters about you from Judea, nor has anyone coming from the brothers told or said something harmful about you. But we ask to hear from you what you think, for this sect is known to us – that it is spoken against everywhere."

And when they had appointed him a day, many came to him in the lodging, to whom he set forth, testifying to God's kingdom, and persuading them about Jesus from Moses' law and the prophets, from morning even to evening. And some believed those words that were said, yet others didn't believe. And when they weren't agreeing with each other, they went away, Paul saying one word, that, "Holy Spirit spoke well to our fathers through Isaiah the prophet, saying,

'Go to this people and say,
You will hear by ear and not understand,
and seeing, you will see and not perceive –
for this people's heart has grown fat,
and they've heard heavily with ears,
and they've closed their eyes,
unless perhaps they see with eyes,
and hear with ears,
and understand with heart,
and be converted,

and I heal them.’

Be it known to you, therefore, that this security of God is sent to the Gentiles, and they will listen.”

But he stayed two years in all in his own rented room, and received all who came in to him, preaching God’s kingdom, and teaching with all confidence what things are about the Lord