

5. ACTS

Version 6.1: 1-31-17

Chapter 1

1:1 This is the first account I have made,
oh friend of **YAHWEH**,
of all that **YAHUSHUA** began, both doing and teaching,

Theophilus – friend of “God”.
This is not likely to be the name of an individual. It’s difficult to ascribe The Book of Acts as being written to only one person. It seems far more likely this is a metaphor for anyone who is a “friend of YAHWEH”.
YAHUSHUA is the personal name of The Messiah.
It means YAH saves or delivers; YAH is deliverance.
It’s a duplication of the name, Joshua, Yehoshua. (More correctly, Yahoshua.)
Indeed, in Acts 7.45, Col. 4.11, and Heb. 4.8. there are errors involving this very name. There, “Jesus” is substituted for “Joshua” incorrectly in the King Ya’akob Version of The Bible. (And many others.) This reveals the error.
The Messiah’s name was never “Jesus”, which in Greek is *Isous*. The Hebrew Messiah would never have been given a Greek name!

1:2 until the day in which He was taken up,
having given instructions by means of
a Set Apart Divine Nature of **YAHWEH**
to the ambassadors whom He had chosen

pneumatōs hagiou - by tradition “The Holy Spirit”.
Literally it means. - **a breath sacred**. (There is no article before it in the Greek text.)
Holy means to be sacred, to be set apart for a special purpose, sanctified.
pneumatōs - a current of air, i.e. breath or breeze.
hagion - sacred (physically pure, morally blameless or religious, ceremonially consecrated)
Since the Book of Acts is central to the concept of “the pouring out of The Holy Spirit” it’s vital to identify the terms used and to give their correct meanings. This will seriously challenge most “traditional” believers.
It means “The Holy Spirit” is something DIFFERENT than what we’ve been taught by the traditions of men. What is normally translated as “The Holy Spirit” is NOT correct!
It is “breath”, not “spirit”.
‘Spirit;’ is a Greek creation. It is never found in Hebrew thought. They had no idea what a ‘spirit’ was. It’s only inserted in English texts as a result of the Greek “translations”.
To understand what this represents it’s crucial to know how the Hebrews understood the breath. It was considered to be “the wind of man”, and since it came from within it represented the person’s nature, their character, their very “nature”.
What we have in the text is a “sacred breath”. The only source for such a breath is YAHWEH, for He alone is Holy - Sacred!
What’s portrayed here is:
- His divine breath
- His divine character
- His nature, or “nature”.
A thorough study of the original languages and the terms used will clearly demonstrate **there is no separate “person” known as “The Holy Spirit”. The reference is to the “sacred breath”, or the Diving Nature of YAHWEH**.
Unlike YAHUSHUA, you cannot have a meeting with “it” (usually translated as “Him”, but the pronoun allows for the use of either). Furthermore, a “person” cannot live inside another person. So how can “The Holy Spirit” live inside your body if it’s a “person”?
On the other hand, it’s quite possible for the “character” of YAHWEH, the divine nature - His “nature” - to become a part of your life if you permit it to happen.
Tradition has lied to us! Read the accounts carefully. Pay very careful attention to what the “nature” does and does not do. Scripture itself will teach you The Truth - if you’re willing to “hear” it.

apostolos – a delegate, ambassador – apostle.
Personal representatives, in a legal fashion, of The Messiah.

1:3 whom He also stood beside,
He Himself being alive following His suffering
by many convincing proofs,
being seen by them through forty days,
and speaking *to them* concerning The Kingdom of **YAHWEH**.

1:4 And being assembled together with them
He charged them, saying,
“Do not depart from Yerushalaim
but instead wait for the promise of The Father
which you have heard from Me

1:5 because Yahnathan indeed baptized with water
but you will be baptized with a Divine Nature of **YAHWEH**
not many days following these.”

baptizo - to immerse, submerge.
I've added *of YAHWEH* in italics to emphasize that it is His nature that they were to be immersed in.
Note: they were NOT being baptized again in water. They were going to be immersed, submerged, in the divine nature itself.
Yerushalaim means complete teaching of deliverance.
Yahnathan means given by Yah. (This is John.)

Acts 1:6 Therefore having indeed been called together
they were asking Him saying,
“Master, will You at this time restore The Kingdom to Yisra'el?”

1:7 Then He said to them,
“It is not for you to know times or seasons
which The Father has placed in His own authority.
1:8 But on the other hand, you will receive miraculous power
at the coming upon you
of The Set Apart Divine Nature of **YAHWEH**
and you will be witnesses for Me even in Yerushalaim,
and in all Yahudah and Shomeron and to the end of the earth.”

dunamis - force; specially, miraculous power.
The article does appear with "set apart" in this portion of the Greek text. In this instance it is specific.
Note that this "sacred breath" is coming upon, or over, them. It is not standing in front of them or beside them as a "person" would do.
This is the "bestowing" of "the new man" - the new birth - which is non-carnal. The "new nature" is The Divine Nature. It replaces the "old nature".
Yahudah means of Yahudah.
Yahudah means YAH will be praised. (This is "Yahudah".)
Shomeron means guardianship. (This is "Samaria".)
Yahudah and Shomeron encompasses ALL of the nation of Yisra'el (the proper Hebrew name). Yahudah was the Southern Kingdom and Shomeron was The Northern Kingdom in previous times. A split still existed in the days of The Messiah between these two groups.

1:9 And having spoken these things
they were watching as He was taken up.
And a cloud lifted Him up from beneath, away from their eyes.

Eyes is a key word in Scripture. It's used repeatedly in The Old Covenant. It's important to keep the concept of the eyes and "seeing" visible in the text since it's such a significant part of The Hebrew Scriptures.

1:10 And as they gazed intently into the skies
as He was traveling, behold!
Two men in white apparel stood beside them,

Behold is a very important term. Every time it's used it's in the imperative form -emphatic! It means, Pay Attention!

1:11 who also said, “Men of Galil,
why are you standing gazing up into the skies?”

This same **YAHUSHUA**,
Who has been taken up from you into The Heaven
likewise will come in a similar manner
as you have intently watched Him traveling into the skies.”

1:12 At that time they returned to Yerushalaim
from the mountain called Olivet which is near Yerushalaim,
a Sabbath Day's distance.

about 1/2 mile

1:13 And when they had entered
they went up into the upper room where they were staying,
including Peter, Ya'akob, Yahanathan and Andrew,
Philip and Bar Talmay and Mattiyah Ya'akob, *son of Alphaeus*
and Shim'on the Zealot and Yahudah *son of Ya'akob*.

Peter means a stone.
To'am means a twin. (This is "Thomas".)
Ya'akob means heel catcher. (This is "James".)
Yahanathan means given by YAHWEH. (This is "John".)
Andrew means manly.
Philip means lover of horse
Bar Talmay means son of my furrows. (This is
"Bartholomew".)
Mattiyah means gift of YAHWEH. (This is "Matthew".)
Shim'on means one who hears. (This is "Simon" or Simeon.)
Alphaeus means produce; grain.
Yahudah means Yah is praised. (This is "Yahudah", or
"Judas".)

1:14 These all were unanimously in earnest
with prayer and supplication, together with the women
and Miryam, the mother of **YAHUSHUA**, and with His brothers.

Miryam means their rebellion.

1:15 And during those days Peter stood up
in the midst of the students.
(altogether the number of names
was about a hundred and twenty),
And he said,

mathetes – a learner

1:16 “Men, brothers,
it was necessary that this Scripture be fulfilled
which The Divine Nature of **YAHWEH** predicted
by means of the mouth of David concerning Yahudah,
who became a guide to those who arrested **YAHUSHUA**,

David means beloved.

1:17 because he was numbered with us
and obtained a part in this ministry.”

1:18 Therefore indeed, this same one acquired a field
from the wages received for the injustice.

And falling head first he burst open in the middle.
And all his entrails poured forth.

1:19 And it became well known
to all the residents of Yerushalaim.

Therefore that field is called, in their own dialect,
Akeldama, that is, The Field of Blood.

1:20 Indeed, it is written in the Book of The Psalms:

*‘Let his dwelling place become desolate,
and let no one live in it.’*

(Psa. 69.25)

and, *‘Let another take his office.’*

(Psa. 109.8)

1:21 Therefore of these men who have associated with us
all the time that The Master, **YAHUSHUA**,
came in and went out among us,

1:22 beginning from the baptism of Yahanathan
even until that day that He was taken up from us,

one must become a witness with us of His resurrection.”

1:23 And two were stood up;
Yoseph, called Bar Tsaba, who was surnamed Justus,
and Mattiyah.

Yoseph means he will add.
Bar Tsaba means son of pleasing
Justus means just one. It is of Latin origin.
Mattiyah - the same as Mattiyah. (Mathias)

1:24 And they prayed and said,
“You, **YAHWEH**, Who know the hearts of all,
indicate which of these two You have chosen
1:25 to take part in this ministry and commission
to which Yahudah became contrary,
having gone into his own place.”

1:26 And they cast their lots.
And the lot fell on Mattiyah.
And he was numbered with the eleven ambassadors.

Chapter 2

2:1 And as the Day of Shavuot was coming to fulfillment
every one was of the same mind concerning it.

Shavuot is a Hebrew Festival, known as Pentecost because
it took place 50 days after the presentation of the First Fruits
during Passover week (The Feast of Unleavened Bread).
Pentecost is the Greek term.
It's generally believed that on this same date YAHWEH gave
The Torah to Yisra'el at Mount Sinai.

2:2 And suddenly a loud noise came out of the skies
being carried by violent wind.
And it filled the whole house where they were sitting.
2:3 And they observed divided tongues, as if they were flames,
sitting upon absolutely every one of them.

Note that this happened only to those who were believers in
The Messiah, those who were gathered together in the
house. It did not happen to "non-believers".

2:4 And absolutely every one was filled
with The Set Apart Divine Nature of **YAHWEH**.
and began speaking with different languages
just as The Divine Nature was giving to them,
enunciating plainly.

This was not a "person". It came as "tongues of fire". This is
what Yahnathan The Baptist prophesied (Matt 3.11, Luke
3.16), a baptism with "fire".
Languages literally means tongues. It can refer to distinct
languages or to differing dialects.

2:5 Now there were Yisra'elites dwelling in Yerushalaim,
devout men from every race under the skies.

Yisra'elites - This is the proper Hebrew term. Most modern
versions use "Jews". This is **not correct**. It's not correct
because the term "Jew" is taken from "Yahudah". But
"Yahudah" is, properly, YAHUDAH. There is no "J" in the
Hebrew language. In fact the letter "J" did not exist until
roughly 1500 A.D. The Germans created it.
Thus "Jew" represents only **one tribe** out of the 12 tribes of
Yisra'el. It entirely dismisses the other eleven tribes. Only
human tradition has been responsible for this drastic error.
The twelve tribes still exist. They have never been "lost".
devout - careful of thought.
ethnos - tribe, nation, race, Gentiles.

2:6 And when this sound occurred
the large crowd assembled together
and were thrown into disorder
because everyone was hearing them speaking
in his own dialect.

The large crowd consists of those who were not in the room with the assembly of believers. While "language" is typically used here, it seems more appropriate to use "dialect", since even within each language there are many dialects that occur. The point is being made that no one who was there did not understand what was being said.

2:7 Indeed, everyone was astounded and wondered, saying to one another, "Behold! Are not all these who are speaking Galil'ans?"

2:8 And how are we hearing, each in our own dialect into which we were born,

2:9 Parthians and Medes and Elamites, those dwelling in Mesopotamia, Yahudah and Cappadocia, Pontus, and Asia,

2:10 Phrygia, and Pamphylia, Mitsraim and the parts of Libya adjoining Cyrene, visitors from Rome, both Yisra'elites and proselytes,

2:11 Cretans and Arabs?

We hear them speaking in our own languages of the magnificent things of **YAHWEH**."

Please recognize the great territory covered by these people - who would go back and report what they had experienced.
Parthian means of a pledge.
Mede means a measure.
Elam means of their heaps.
Mesopotamia means exalted.
Cappadocia means branded unreal.
Pontus means the sea.
Asia means slime; mire.
Phrygia means parched.
Pamphylia means all types; all tribes.
Mitsraim means double straits, trouble. This is Mitsraim.
Libya means afflicted.
Cyrene means supremacy of the bridle.
Rome means strength.
Cretans means of flesh.
Arabs means ambushes.

2:12 Indeed, everyone was astounded and perplexed, saying to one another, "Whatever could this mean?"

2:13 Others jeering said, "They are intoxicated with new wine."

2:14 But Peter, having stood up with the eleven, raised his voice.

And he declared to them,

"Men of Yahudah and all who dwell in Yerushalaim, let this be well known to you and listen to my speech.

2:15 Indeed, these are not drunk as you presume, because it is *only* the third hour of the day.

2:16 But rather this is what was spoken by the prophet Ya'el:

Ya'el means YAH is El (God). This is Joel.

2:17 *"And it will come to pass afterward that I will pour out of My Divine Nature upon all flesh.*

Your sons and your daughters will prophesy.

Your young men will see visions.

Your old men will dream dreams.

2:18 *And on My menservants and on My maidservants I will pour out of My Divine Nature in those days.*

And they will prophesy.

2:19 *I will show wonders in the skies above and signs in the earth beneath:*

blood and fire and vapor of smoke.

2:20 *The sun will be turned into darkness, and the moon into blood, before the coming of the great and awesome Day of **YAHWEH**.*

2:21 *And it will come to pass*

that whoever calls on the name of YAHWEH will be delivered.'

(Joel 2.28-32)

Note: This passage from Joel is crucial. It declares that one is "saved" by calling upon the **name of YAHWEH**. To call upon His name is equivalent to calling upon His authority and His character. It is to acknowledge your willingness to be placed under His authority. You are proclaiming that He is your King! This is directly tied to The Messiah, YAHUSHUA, who has YAHWEH's name "in" Him - YAHU-Shua. Also note that YAHWEH will pour out (spill forth) **"of My nature"** - portions of it, and **not a "person"**. You cannot "spill forth" a "person". This entity traditionally referred to as "The Holy Spirit" **never** is identified by a personal name, as YAHWEH is and as YAHUSHUA is.

2:22 "Men of Yisra'el, listen attentively to these words!
YAHUSHUA, The Nazarene,
a man exhibited by **YAHWEH** to you
through miraculous powers, and wonders, and signs
which **YAHWEH** was doing through Him in your midst,
just as you yourselves also understand,

Note that it is YAHWEH who was doing the work through (by means of) YAHUSHUA.
Nazarene means branch.

2:23 this One, the one delivered by the determined will
and forethought of **YAHWEH**,
Whom you took with lawless hands,
having murdered Him by crucifixion,
2:24 **YAHWEH** has raised up,
having released Him from the pangs of death
because it was not possible that He could be held by it!

2:25 Indeed, David says concerning Him:

*"I foresaw **YAHWEH** always before my face,
for He is at my right hand, that I may not be shaken.*

2:26 *Therefore my heart rejoiced, and my tongue was glad.*

2:27 *Moreover my flesh also will rest in hope,
for You will not leave my life in She'ol,
nor will You allow Your Holy One to see corruption.*

2:28 *You have made known to me the ways of life.
You will make me full of joy in Your presence.'*

(Psa. 16.8-11)

2:29 Men, kindred!

I would speak freely among you concerning the patriarch David
because he is dead and has been buried.

And his tomb is with us to this day.

2:30 Therefore being a prophet and understanding

that **YAHWEH** had sworn by an oath to him

that from the fruit of his loins according to the flesh

He would establish The Messiah, sitting up on his throne,

2:31 having foreseen this he spoke

concerning the resurrection of The Messiah,

that His life was not left in she'ol

nor did His flesh see corruption.

Two things are to be noted.
First is the reference to the **psuche**, of The Messiah.
psuche - life, breath.
This is different than **pneuma** in that it represents one's life
breath, one's life itself, not one's character or essence.
Second is the she'ol. This is in Hebrew thought the place of
departed beings. It is not "hell".

2:32 This **YAHUSHUA YAHWEH** has raised up,
of which we are all witnesses.

2:33 Therefore having been exalted

to the right hand of **YAHWEH**,
and having also received from The Father
the promise of that which is set apart,
that which is a Divine Nature of **YAHWEH**,
He has bestowed this which you now see and hear.

ekcheo - to pour; to pour forth; figuratively, to bestow.
You do not bestow a "person".
What was poured out was The Devine Nature. This is the
very first instance of "the new birth". This is "the power from
on high" that the students were to wait for in Yerushalaim.
It is not "a person". It is the very Divine Essence of YAHWEH
Himself!

2:34 Indeed, David has never ascended into The Heavens.
But he himself says,

*"YAHWEH said to my Master, 'Sit at My right hand,
2:35 until I make Your enemies Your footstool."
(Psa. 110.1)*

2:36 Therefore let all the house of Yisra'el know assuredly
that **YAHWEH** has made this same **YAHUSHUA**
whom you have crucified both a Sovereign and The Messiah."

kurios - Lit. -supreme in authority, i.e. controller; Master. A
sovereign.
Translated improperly as "the Lord".
Note that YAHUSHUA has been caused to fulfill two different
roles. He is both a King, a Sovereign, AND The Messiah. This
is a crucial message to Yisra'el. They have just killed their long
hoped for "King", AND their long promised Messiah! Note the
response in the very next verse.

2:37 Now having heard they were agitated violently
in the heart!
And they said to both Peter and the rest of the ambassadors,
"Men, kindred! What shall we do?"

The heart in Hebrew thought is the center of one's being
where the mind, the intellect resides.

2:38 Then Peter said to them,
"Reconsider and be baptized, each one of you,
in regard to the name of **YAHUSHUA**, The Messiah,
for the sake of the pardon of offenses.
And you will receive the free gift
of The Set Apart Divine Nature of **YAHWEH**

metanoeo - to think differently or afterwards; to reconsider.
Since YAHWEH's name is in The Messiah one is ultimately
to be baptized (immersed) in the name of YAHWEH! He
alone is the one who "saves" us.
Psa. 3:8 Salvation belongs to YAHWEH.
Keep in mind that the name represents the authority and
character of the person. To be baptized is to be immersed in
the authority and character of YAHUSHUA, The Messiah!
hamartia - a sin; an offense.
It's tied to "missing the mark" which represents going off the
path. It represents a refusal to follow the teaching of
YAHWEH concerning His will for us. It is an act of rebellion
which results in offending YAHWEH because we have
rejected His desire in favor of our own. The penalty for such
action is DEATH!
Now, one does not receive a "person" as a free gift?
A gift of the divine nature however is receivable.

2:39 because the promise is to you and to your children,
and to all who are afar off, as many as might be called
by **YAHWEH**, our Elohim!"

2:40 And with many other words he gave evidence.
And he encouraged them saying,
"Be delivered from this perverse generation!"

2:41 Therefore indeed, those who with pleasure
accepted his message were baptized.
And that very day about three thousand lives were added.
2:42 Indeed, they persevered in the ambassadors' instruction
and partnership, in the breaking of bread and in prayers.

2:43 Now fear came upon every life.
And many wonders and signs existed
by means of the ambassadors.

2:44 Indeed, all who believed were together.
And they held everything in common.
2:45 And they sold their possessions and property.
And they distributed them among everyone,
according to what any had need,
2:46 accordingly persevering daily
with one mind in The Temple,
and breaking bread according to households,
sharing their nourishment with much joy and simplicity of heart,
2:47 praising YAHWEH, and having favor with all the people.
And YAHWEH added to the assembly daily
those who were being delivered.

Chapter 3

3:1 Now Peter and Yahanathan
went up together to The Temple
at the hour of prayer, the ninth *hour*.
The ninth hour is the hour of prayer. It is 3 PM.

3:2 And a certain man having been lame
from his mother's womb was carried in
whom they placed daily at the gate of The Temple
which is called Beautiful to beg for compassion
from those who were entering The Temple,
3:3 who having seen Peter and Yahanathan
intending to enter The Temple begged for compassion.

3:4 Now Peter intently looking at him
together with Yahanathan said, "Look at us."
3:5 And he gave them his attention,
anticipating receiving something from them.
3:6 Then Peter said,
"Silver and gold I do not have.
But what I do have I give to you.
In the name of YAHUSHUA, The Messiah from Nazareth
Stand up and walk!"
3:7 And he grabbed him by the right hand.
And he raised him up.
And instantly his feet and ankles were stabilized.

3:8 And leaping up he stood and walked about.
And he entered with them into The Temple,
walking, leaping, and praising YAHWEH.
3:9 And all the people saw him walking and praising YAHWEH.

3:10 And they even recognized that it was he who sat
begging for compassion at The Beautiful Gate of The Temple.
And they were filled with astonishment and excitement
at what had happened to him.
3:11 Now the lame man, having been healed,
seized Peter and Yahanathan.
All the people ran together to them in the porch
which is called Shelomoh's, utterly astounded.
Shelomoh means peaceableness.

3:12 But Peter having seen *this* responded to the people,
"Men of Yisra'el, why do you marvel at this?"

Or why look so intently at us as though by our own ability or reverence we had made this man walk?

3:13 The Elohim of Abraham, Yitzhak, and Ya'akob

The Elohim of our forefathers,
has honored His servant, **YAHUSHUA**,
whom you betrayed and rejected in the presence of Pilate,
that one Pilate had determined to release.

Abraham means father of a multitude.
Yitzhak means laughter
Ya'akob means he will take by the heel.
Pilate means compressed (like felt).

3:14 But you rejected the set apart and just One!

And you begged for a murderer to be granted to you,

3:15 And you killed The Prince of Life

whom **YAHWEH** has raised up out of *being* dead
of which we are witnesses.

If you explore the Greek and the root word for "prince" you discover it refers to "the beginning", or "the first". This phrase, as given in the Greek text, suggests the meaning: The Beginning of Life. This is in direct keeping with John 1.1-4.
Dead is an adjective describing His condition. There is no article in the text. To accurately interpret this one might say "has raised out of deadness."

3:16 And His name, through trust in His name,
has stabilized this one whom you observe for yourself
and recognize.

And the trust which exists by means of Him

has given him this physical wholeness in front of all of you.

The Greek term for name, just as the Hebrew term for name, does not simply mean a proper name. It could refer to a title, or to one's authority or character.
It seems most appropriate in referring to YAHUSHUA, to always keep His authority as The Son of YAHWEH within our perspective of His "name".
Furthermore, in this instance the reference to "His name" is a reference to YAHWEH, the One who raised up The Messiah, YAHUSHUA.
The Greek term *pistis*, means (according to James Strong) persuasion, i.e. credence; moral conviction; or by extension the system of religious truth itself. It's translated as: assurance, belief, believe, faith, and fidelity.
The Greek term, *pisteuo* is essentially the verbal action form of *pistis*. It's defined as meaning: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, **to entrust**. It is translated as: believe(-r), commit (**to trust**), **put in trust with**.
Given these definitions it's difficult to separate faith, belief, and trust. Without trust you have neither faith nor belief.

3:17 And now, brothers, I understand that you did it because of ignorance, exactly like your rulers also.

3:18 But those things which **YAHWEH** had predicted through the mouth of every one of His prophets,
the suffering of The Messiah, He has in this manner fulfilled.

3:19 Reconsider therefore and be turned back for the sake of obliterating your offenses,
so that times of revival might come from the presence of **YAHWEH**.

3:20 And He will send **YAHUSHUA**, The Messiah,
who was proclaimed to you in advance,

3:21 whom The Heaven must truly receive until the times of restitution of everything,
of which **YAHWEH** has spoken through the mouth of all His set apart prophets since eternity past.

This is normally translated "since the world began". But that's

not what the Greek says. It says, literally, since an age (*aion*, or eon in English).
It's a reference to the previous earthly existence alluded to in Genesis in the "creation story". This is a subject avoided by most because they don't know how to deal with it effectively. However, that there was a previous existence that was also destroyed by a flood (long before the flood of Noah) is confirmed by numerous Scripture passages.
It's believed that it was during that period that Lucifer was cast out of The Heaven of YAHWEH because of his rebellion, resulting ultimately in the destruction of the first creation and the state of things that existed as Genesis begins the story of the "creation" of this portion of world history.

3:22 Indeed, Moshe truly said to The Fathers,

*"YAHWEH, your Elohim,
will raise up for you a prophet
even like me out of your brothers.
Him you will listen to according to everything,
whatever He says to you.*

3:23 *And it will happen that every breathing creature
who will not listen to that prophet
will be utterly destroyed from among the people.'*
(Deut. 18.15,18-19)

3:24 And indeed all the prophets from Shemu'el
and those who follow, as many as have spoken,
have also predicted these days.

Shemu'el means his name is from El (God)

3:25 You are sons of the prophets and of the covenant
which YAHWEH established with our forefathers,
saying to Abraham,

*"And in your seed all the families of the earth
will be blessed.'*

(Gen. 22.18, 26.4, 28.14)

3:26 To you first YAHWEH,
having raised up His child, YAHUSHUA, set Him apart,
blessing you by turning back each one of you
from your depravities."

Chapter 4

4:1 Now as they were speaking to the people the priests,
the captain of The Temple, and the Sadducees
stood before them

4:2 being greatly disturbed that they were teaching the people
and proclaiming in YAHUSHUA the resurrection from the dead.

4:3 And they laid hands on them.

And they put them in custody until the morning
because it was already evening.

4:4 However many of those who heard the message believed.
And the number of the men came to be about five thousand.

4:5 And it was now on the next day.

They were gathered at Yerushalaim
by their rulers, elders, and scribes,

4:6 and Annas, the great priest, Caiaphas, Yahnathan,
and Alexander, and as many as were from the kindred
of the great priest.

4:7 And having placed them in the middle they asked,
"With what kind of power or by what name
have you done this?"

dunamis – force, especially miraculous power. From a root
meaning ability or possibility.
"or name" - in other words, by who's authority.

4:8 Then Peter, having been filled with
a Set Apart Divine Nature of YAHWEH, said to them,

"Rulers of the people and elders of Yisra'el,
4:9 if we this day are investigated
on behalf of a good deed to a helpless person
as to how he was delivered
4:10 let it be well known to you all
and to all the people of Yisra'el
that in the name of **YAHUSHUA** of Nazareth,
The Messiah, whom you crucified,
whom **YAHWEH** has raised up from being dead,
through Him this man stands in your presence healthy.
4:11 This is the

*"stone which was rejected by you builders,
which has become the chief cornerstone."*
(Ps. 118.22)

4:12 And there is no deliverance in any other
because there is not another name under the skies
given unto human beings by which we might be delivered."

The only name that truly fits this statement is YAHWEH.
Keep in mind that YAHUSHUA has this name upon Himself,
YAHU meaning YAHWEH, and His entire name meaning
YAHWEH delivers!

4:13 Then having observed the boldness
of Peter and Yahanathan and having perceived that they
were illiterate and ignorant persons, they marveled,
also recognizing that they had been with **YAHUSHUA**.

4:14 And seeing the person who had been healed
standing with them they could not refute it.

4:15 However, having ordered them to go aside
out of The Sanhedrin they conferred among themselves,
4:16 saying, "What shall we do to these persons?
Indeed that a notable sign has been created through them
is apparent to all who dwell in Yerushalaim.
And we are not able to deny it.

4:17 On the other hand, in order that it spreads no further
among the people let us severely threaten them
to speak no longer to any person concerning this name."

The only name that was forbidden to be spoken by the
elders, scribes and Pharisees was YAHWEH. To speak it
carried the death penalty under the **traditions** they had
established.
This was never part of The Torah of Moshe, and this is
plainly confirmed by any review of the Psalms. There the
name of YAHWEH is to be remembered, praised, blessed,
honored, etc. Where "the LORD" occurs in your Bible in
most cases in the original text is YHWH -YAHWEH!

4:18 So they called them.
And they ordered them not to speak at all nor to teach
concerning the name of **YAHUSHUA**.

4:19 But Peter and Yahanathan responded saying to them,
"Whether it is right before **YAHWEH**
to listen to you more than to **YAHWEH**, you decide
4:20 because we are not able not to speak
about the things which we have seen and heard!"

4:21 And having threatened them further they released them,
finding not even one way to punish them
because of the people, because everyone honored **YAHWEH**
concerning what had been done.

4:22 Indeed, the man was over forty years old
upon whom this sign of healing had been done.

4:23 Now having been released they went to their own.

And they announced everything that the chief priests and elders had said to them.

4:24 And having heard this they lifted up their voice to **YAHWEH** with one mind and said, "**YAHWEH**, You are The Elohim Who has made the skies and the earth and the sea, and all that is in them,

4:25 who through the mouth of Your child, David, has said:

*"Why did the pagans rage
and the people plot vain things?"*

4:26 *The kings of the earth took their stand,
and the rulers were gathered together
against **YAHWEH** and against His Messiah.'*

(Psalm 2.1-2)

4:27 Indeed, for the sake of truth concerning Your set apart child, **YAHUSHUA**, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Yisra'el, have been gathered together

4:28 to do whatever Your hand and Your choice determined in advance to happen.

4:29 And now, **YAHWEH**, regard their threats!
And give to Your slaves every boldness to speak Your Word

doulos – a slave (literal or figurative, voluntary or involuntary). Translated, improperly, as "servant". It appears this was done to blunt the reality of slavery in the minds of the readers of the King James Version of The Bible, and it has been maintained ever since – by the "traditions of men".

There are different Greek terms for servant – **oiketes** – a menial domestic. **diakonos** – an attendant, waiter (pastor or teacher), deacon.

There's a difference between one who is "owned" as a slave, and one who serves for pay, or other compensation.

4:30 by stretching out Your hand to heal, and that signs and wonders might be done through the name of Your set apart child, **YAHUSHUA**."

4:31 And having begged, the place where they were assembled together was shaken. And they were each filled with The Set Apart Divine Nature of **YAHWEH**. And they spoke the word of **YAHWEH** with boldness.

logos - can also mean message, and that is most likely the intent in this verse.

4:32 Now the large crowd of those who trusted were of one heart and one being. And not even one said that any of the things he possessed was his own, but instead absolutely everything was shared by all.

4:33 And with great power the ambassadors gave witness to the resurrection of The Master, **YAHUSHUA**. And great favor was upon them all.

4:34 Indeed, not any of them were deficient because all who were owners of lands or houses sold them, bringing the proceeds of what was sold

4:35 and placing them at the ambassadors' feet.

Then distribution was made to each as any had a need.

While this may have been a literal act, it should also be recognized that this phrase is symbolic of placing these proceeds under the authority of the ambassadors. Being at someone's feet in Eastern culture represents submission to their authority. This is a very significant concept, missed by most Westerners.

4:36 And Yosiah, who was also named Bar Nabas

by the ambassadors (which is translated Son of Encouragement), a Levite of the country of Cyprus,

Yosiah means established by Yah.
Bar Nabas means son of prophecy or consolation.
Cyprus means love; a blossom.

4:37 having land, sold it bringing the money and placing it at the ambassadors' feet.

Chapter 5

5:1 Now a certain man named Hananiah, with Sappir, his wife, sold a possession.

Hananiah means favored by YAHWEH.
Sappir means a sapphire.

5:2 And he kept back *part* of the proceeds, his wife also being aware. And having brought a certain part he placed it at the ambassadors' feet.

5:3 But Peter said, "Hananiah, why has The Adversary filled your heart to lie to The Set Apart Divine Nature of **YAHWEH** and to keep back *part* of the price of the land?

5:4 While it remained was it not indeed still your own? And after it was sold was it not still under your own authority? Why have you placed this thing in your heart? You have not lied to human beings, but rather to **YAHWEH**."

Note the characterization here. Traditionally according to v. 3 he lied to "The Holy Spirit". But here the "nature of YAHWEH" and YAHWEH are equated - the very same. This affirms the concept of a "nature" and not a "person".

5:5 Then Hananiah, hearing these words, fell down and expired. And great fright came upon all those hearing these things.

5:6 Then the young men stood up, wrapped him up, and carried him out to bury.

5:7 Now it was about three hours later and his wife came in, not understanding what had happened.

5:8 And Peter spoke to her, "Tell me if you sold the land for so much?" She said, "Yes, for so much."

5:9 Then Peter said to her, "How is it that you have agreed together to test The Divine Nature of **YAHWEH**? Behold!

The feet of those who buried your husband are at the door. And they will carry you out."

Lit. - to test the breath of YAHWEH. While *pneuma* is typically translated as "spirit" it must be noted that spirit is a Greek creation. It did not exist prior to when Greek culture developed, or for quite some time after that even. It is not a Hebrew concept.

5:10 Then she fell down instantly at his feet and stopped breathing.

And the young men coming in found her dead. And they carried her out to bury by her husband.

5:11 And great fright came upon the whole assembly and upon everyone hearing these things.

5:12 Now through the hands of the ambassadors many signs and wonders were being done among the people. And they were all with one mind in Shelomoh's Porch.

5:13 But none of the rest dared join them. However, the people esteemed them highly.

5:14 And large numbers of both men and women were trusting in The Master.

5:15 Therefore they brought the sick out into the streets. And placed them on couches and mattresses in order that perhaps the shadow of Peter passing by might cast a shadow on some of them.

5:16 Now a large crowd assembled also from the towns surrounding Yerushalaim bringing sick people and those who were tormented by unclean natures. And absolutely all of them were healed.

These are the same thing as 'demons'. They are defiled natures. Defiled means "unclean" in the religious sense. nothing unclean was permitted in the presence of YAHWEH.

5:17 Then the great priest stood up and everyone with him being the party of the Sadducees, having been filled with indignation.

Sadducees means the righteous, or just.

5:18 And they laid their hands on the ambassadors. And they put them in the public prison.

5:19 But during the night a messenger of YAHWEH opened the prison doors and brought them out, even saying to them,

aggelos, from which we get the term "angel", means messenger, deputy; one sent by another. Where YAHWEH is not directly referenced this will be noted as a YAH-messenger.

5:20 "Go! Stand in The Temple and speak to the people all the sayings concerning this way of life."

5:21 Now having listened they entered The Temple at sunrise and were teaching.

But the great priest and those with him came. And they called together The Sanhedrin and all the elders of the children of Yisra'el. And they sent to the prison to have them brought.

5:22 But when the officers came near they did not find them in the prison.

And having returned they announced it, 5:23 saying,

"We truly found the prison shut securely, and the sentries standing outside in front of the door. But having opened it we found no one inside!"

5:24 Now when the great priest, the captain of The Temple, and the chief priests heard these things they were completely at a loss concerning what would become of this.

5:25 But one came near. And he announced to them saying, "Behold! The men whom you put in prison are standing in The Temple and teaching the people!"

5:26 Then the captain with the officers went and brought them without force because they feared the people lest they might be stoned.

5:27 Now having brought them they stood them in the middle of The Sanhedrin. The great priest asked them,

5:28 saying, "Did we not strictly command you not to teach concerning this name? And behold!

You have filled Yerushalaim with your instruction.

And you intend to bring upon us this human being's blood!"

Literally - charge with a crime.

5:29 But Peter and the ambassadors responded saying,
"We must obey YAHWEH rather than human beings.

5:31 The Elohim of our fathers has raised up YAHUSHUA,
whom you killed by hanging on a tree.

This One YAHWEH has exalted to His right hand,
a Prince and a deliverer, giving reconsideration to Yisra'el,
even pardon of offenses.

5:32 And we are His witnesses to these things,
and also to The Set Apart Divine Nature
which YAHWEH has given to those
who listen attentively to Him."

5:33 Now having heard they were exasperated.
And they resolved to kill them.

5:34 But one in The Sanhedrin stood up,
a Pharisee named Gamali'el, a teacher of The Torah,
respected by all the people.
And he ordered them to put the ambassadors outside
for a little while.

Pharisee means the separated.
Gamali'el means my compensator is El.

5:35 Then he said to them,
"Men of Yisra'el, you yourselves pay attention
to what you intend to practice concerning these men
5:36 because prior to these days Theudas rose up,
declaring himself to be somebody.

Theudas means gift of God.

A number of men, about four hundred, joined him.
He was killed.
And all who were convinced by him were scattered
and brought to nothing.

5:37 After this a man, Yahudah of The Galil,
rose up in the days of the census
and drew away many people after him.
He also was destroyed.
And all who had been convinced by him were dispersed.

5:38 And now I say to you keep away from these persons
and let them alone because if this purpose or this work
is from human beings it will be demolished.
5:39 But if it is from YAHWEH you are not able to demolish it
lest you even be found to be an opponent of YAHWEH."

5:40 Now they were convinced by him.
And having called the ambassadors and having flogged them,
they ordered that they should not speak
concerning the name of YAHUSHUA.
And they released them.

5:41 Therefore they departed from the presence
of The Sanhedrin, rejoicing that they had been counted worthy
to suffer shame on behalf of His name.

5:42 And daily in The Temple and in every house
they did not stop teaching and proclaiming
ⲛ as The Messiah.

Chapter 6

6:1 Now in those days, the number of students
having multiplied, there came to be a grumbling
of the Hellenists toward the Hebrews
because their widows were neglected in the daily services.

6:2 Then the twelve called for the multitude of the students and said,
"It is not proper that we should abandon the word of **YAHWEH** and wait upon tables.

6:3 Therefore, brothers, select from yourselves seven men having a good witness full of The Set Apart Divine Nature of **YAHWEH** and wisdom whom we may appoint over this business.

6:4 But we will persevere in prayer and the ministry of the word."

6:5 And the saying was agreeable before the whole multitude. And they chose Stephen, a man full of trust and The Set Apart Divine Nature of **YAHWEH**, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte from Antioch,

Stephen means a crown.
Philip means lover of horses.
Prochorus means leader of the dance; or of praise.
Nicanor means untimely victory.
Timon means honorable.
Parmenas means one who abides.
Nicolas means conqueror of the people.
Antioch means driven against.

6:6 whom they set before the ambassadors. And having prayed they laid hands on them.

6:7 Then the word of **YAHWEH** grew. And the number of the students increased greatly in Yerushalaim. Even a great group of the priests became obedient to the faith.

6:8 And Stephen, full of trust and power, did great wonders and signs among the people.

6:9 Then some stood up from what is called The Synagogue of the Freedmen (also Cyrenians, and Alexandrians, and those from Cilicia and Asia) disputing with Stephen.

6:10 But they were not able to oppose the wisdom and The Divine Nature of **YAHWEH** by which he spoke.

6:11 Then they secretly induced men to say, "We have heard him speak blasphemous rhetoric against Moshe and **YAHWEH**."

Moshe means drawing out.

6:12 They even incited the people, the elders, and the scribes. And they assaulted him, seized him, and led him to The Sanhedrin.

6:13 They also set up false witnesses who said, "This man does not stop speaking blasphemous rhetoric against this set apart place and The Torah.

6:14 Indeed, we have heard him say that this **YAHUSHUA** of Nazareth, will demolish this place and alter the customs which Moshe entrusted to us."

6:15 Now absolutely everyone who was sitting on The Sanhedrin, looking intently at him, saw his face as if it was the face of a **YAH**-messenger.

Chapter 7

7:1 Then the great priest said, "Are these things so?"

7:2 And he said, "Brothers and fathers, listen.

The Elohim of glory appeared to our father Abraham

when he was in Mesopotamia prior to his dwelling in Haran.

Mesopotamia means exalted.
Haran means their mountain.

7:3 And He said to him,
*“Get out of your country and from your relatives,
and come to a land that I will show you.”*
(Gen. 12.1)

7:4 Then he came out of the land of the Chaldeans
and dwelt in Haran.
And from that place, after his father had died,
He moved him to this land in which you now are dwelling.

Chaldeans means clod breakers.

7:5 But He gave him no inheritance in it,
not even to set his foot upon.
Yet He promised to give it to him for a possession,
and to his descendants after him, he having no child.

7:6 And YAHWEH spoke in this way,
that his descendants would be aliens in a foreign land,
and that they would bring them into bondage
and do harm to them four hundred years.

7:7 *“And the nation to whom they will be in bondage
I will judge,”* (Gen. 15.14)

said YAHWEH,
*‘and after that they will come out
and serve Me in this place.’* (Ex. 3.12)

7:8 And He gave to him the covenant of circumcision.
And in this way he fathered Yitzhak.
And he circumcised him on the eighth day.
And Yitzhak *fathered* Ya’akob.
And Ya’akob *fathered* the twelve patriarchs.

Yitzhak means laughter.
Ya’akob means heel catcher.

7:9 But the patriarchs having been jealous,
sold Yoseph into Mitsraim.
But YAHWEH was with him.

Yoseph means he will add.
Mitsraim means dual straits, trouble.
Mitsraim is a son of Ham, son of Noah. It's important to note
this connection.

7:10 And He delivered him out of all his troubles.
And He gave him favor and wisdom
in the presence of Pharaoh, king of Mitsraim.
And he established him as governor over Mitsraim
and *over* his entire house.

Pharaoh means his nakedness.

7:11 Now a famine came upon the whole land of Mitsraim
and Kena’an, even great trouble.
And our forefathers found no food.

7:12 And Ya’akob having heard grain existed in Mitsraim
sent out our forefathers first.

7:13 And on the second *occasion*
Yoseph made himself known to his brothers.
And Yoseph’s kindred became known to the Pharaoh.

7:14 Then Yoseph sent.
And he summoned his father, Ya’akob, and all his relatives,
seventy-five people.

7:15 And Ya’akob went down to Mitsraim.
And he died, he and our forefathers.

7:16 And he was carried back to Shekem
and laid him in the tomb that he bought for a sum of money
from the sons of Hamor of Shekem.

Genesis 33 records the purchase of land from Hamor by
Ya’akob, not Abraham, after his return from Aram, but it does

not mention a tomb.
Shekem means ridge.
Hamor means an ass.

7:17 Now just as the time of the promise
which YAHWEH had sworn to Abraham drew near
the people grew and multiplied in Mitsraim
7:18 until a different king stood up
who was not aware of Yoseph.
7:19 This one dealt treacherously with our people.
And he oppressed our forefathers,
making them expose their babies so that they might not live.

7:20 At this time Moshe was born.
And he was handsome to YAHWEH.
And he was brought up in his father's house for three months.
7:21 But when he was exposed
Pharaoh's daughter took him and adopted him.
And she brought him up as her own son.
7:22 And Moshe was educated
in all the wisdom of the Mitsraites.
And he was capable in words and in deeds.

7:23 Now when he was a full forty years old
it rose up upon his heart to visit his brothers,
the children of Yisra'el.
7:24 And having seen one suffer wrong
he defended and avenged him who was being oppressed,
striking down the Mitsraite.

7:25 Now he thought his brothers might comprehend
that YAHWEH was giving to them a deliverance
by means of his hand, but they did not comprehend it.

soteria - rescue, safety – deliver, health, save, salvation. It's
interesting how the term is the same, but salvation is somehow
not typically used for this story.

7:26 Then the next day he appeared to two of them
as they quarreled.
And he was reconciling them into peace saying,
'Men, you are kindred.
Why do you do wrong to one another?'
7:27 But he who did his neighbor wrong
pushed him away saying,
'Who made you a ruler and a judge over us?'
7:28 Do you want to kill me
as you killed the Mitsraite yesterday?'

7:29 Then Moshe fled at this saying.
And he became a dweller in the land of Midyan
where he fathered two sons.

Midyan means contention

7:30 And forty years having been completed,
there was seen by him in the wilderness of Mount Sinai,
a messenger of YAHWEH in a blazing fiery bush.

Sinai means my thorns.

7:31 Now Moshe having seen it
wondered at the spectacle.
But as he approached to observe it fully
the voice of YAHWEH came to him,
7:32 saying,

*"I am The Elohim of your fathers.
The Elohim of Abraham,
The Elohim of Yitzhak,
and The Elohim of Ya'akob."*

(Ex. 3.6, 15)

And Moshe became terrified.
And he dared not look at it fully.

Note how in this passage the messenger seems also to actually be The Elohim, YAHWEH, who speaks to Moshe personally. What we tend to miss is that a messenger was sent as a deputy, an ambassador, of the one who sent him. As such he carried with him the authority of the one who sent him. Thus when he speaks it is the same as if the person who sent him is speaking.

7:33 Then YAHWEH said to him,
*'Put off your sandals from your feet,
because the place on which you stand
is consecrated ground.*

7:34 *I have surely seen the oppression of My people
who are in Mitsraim.
I have heard their groaning
and I have come down to rescue them.
And now come here. I will send you into Mitsraim.''*
(Ex. 3.5,7-8, 10)

7:35 This Moshe whom they rejected saying,
'Who made you a ruler and a judge?' (Ex. 2.14)
is the same one YAHWEH sent to be a ruler and a redeemer
by the hand of the messenger
who appeared to him in the bush.

7:36 He led them forth having done wonders and signs
in the land of Mitsraim, and in The Reed Sea,
and in the wilderness forty years.

7:37 This is the same Moshe
who said to the children of Yisra'el,
*'YAHWEH, your Elohim, will raise up for you
a prophet like me from your brothers.
Him you will listen to attentively.'*
(Deut. 18.15)

7:38 This is the same one who was in the assembly
in the wilderness with the messenger who spoke to him
at Mount Sinai and to our forefathers,
the one who received the living utterance to give to us,
7:39 to whom our forefathers decided not to listen attentively,
but rather pushed him away from them.
And in their hearts they had turned back to Mitsraim,
7:40 saying to Aharon,

*"Make us gods to go before us.
As for this Moshe who brought us
out of the land of Mitsraim,
we do not know what has become of him.'*
(Ex. 32.1, 23)

7:41 And they fabricated the image of a bullock in those days,
offered sacrifices to the image,
and rejoiced in the works of their own hands.

7:42 And YAHWEH turned around and surrendered them
to worshipping the host of heaven,
even as it is written in the book of the Prophets:

*"Did you offer Me slaughtered animals and sacrifices
during forty years in the wilderness,
O house of Yisra'el?*

7:43 *You also took up the tabernacle of Moloch,
and the star of your god, Remphan,
images which you made to worship.
Now I will carry you away beyond Babylon.'*
(Amos 5. 25-27)

Moloch means a king.
Remphan means the lifeless.
Babylon means confusion.

7:44 The Tent of The Testimony existed among our fathers in the wilderness just as He had arranged, telling Moshe to make it according to the pattern which he had seen,
7:45 which our forefathers having received it in turn also brought in with **Yahoshua** into the land possessed by the Gentiles whom **YAHWEH** expelled from the presence of our fathers until the days of David,

Special Note: Many English texts place the name "Jesus" here.
For two reasons this is very informative:
First, Joshua, of the OT, was certainly not "Jesus", nor was he ever known as such. In Hebrew his name was Yahoshua. It means YAH is deliverer, or salvation.
Second, this reveals the error of calling The Messiah "Jesus". This is a Greek name, not a Hebrew name. It is not, and has never been, His proper Hebrew name.
It's a perversion of the text that has been intentionally perpetuated by terrible scholarship on the part of translators for centuries now!
See also Col. 4.11, Heb. 4.8.

7:46 who found favor in the presence of **YAHWEH** and asked to find a dwelling for **YAHWEH** in Ya'akob.

7:47 Now Shelomoh built Him a House.

7:48 However The Most High does not dwell in temples of human construction just as the prophet says:

"Heaven is My throne, and earth is My footstool.

7:49 *What house will you build for Me? says **YAHWEH**, Or what is the place of My rest?*

7:50 *Has My hand not made all these things?' (Is. 66.1-2)*

7:51 Stiff-necked and uncircumcised in heart and ears!
You always oppose The Set Apart Divine Nature of **YAHWEH**!
As your forefathers were so are you!

7:52 Which of the prophets did your forefathers not persecute?
They have even killed those

who predicted the coming of The Just One,
of Whom you have now become the betrayers and murderers;

7:53 those who received The Torah
by the arrangement of messengers, yet have not preserved it!"

7:54 Now having heard these things
they were exasperated in the heart.
And they grated their teeth at him.

7:55 But he,
being full of The Set Apart Divine Nature of **YAHWEH**,
stared into The Heaven.

And he saw the splendor of **YAHWEH**,
and **YAHUSHUA** standing at the right hand of **YAHWEH**.

7:56 And he said, "Behold!
I see The Heavens being opened
and The Son of Man standing at the right hand of **YAHWEH**!"

7:57 And they yelled with a great noise, plugging their ears.
And they ran upon him violently with one mind.

7:58 And they ejected him from the city.
And they stoned *him*.

And the witnesses set aside their garments
at the feet of a young man named Sha'ul.

Sha'ul means requested

8:1(a) Now Sha'ul was in favor of his killing.

The last verses of Chapter 7 and the first verses of Chapter 8 appear to be fragments that are not placed in their proper order. This affects the chapter break, which is not properly located. For the sake of thought continuity they have been rearranged here.

7:59 And they stoned Stephen as he was calling out and saying, "Master, **YAHUSHUA**, receive my life."

7:60 Then he knelt down. And he cried out with a loud voice, "Master, do not charge them with this offense." And having said this he died.

Chapter 8

(See note above on verse arrangements)

8:2 And devout men carried Stephen away. And they made a great mourning over him.

8:1 (b) Now at that time there became a great persecution upon the assembly which was at Yerushalaim. And everyone was scattered abroad throughout the regions of Yahudah and Shomeron except the ambassadors.

8:4 Therefore those who were scattered were traveling everywhere, announcing the good news of the word.

8:3 Now Sha'ul was mistreating the assembly, entering every house, and dragging off men and women, committing them to prison.

ekklesia – a calling out, i.e. a popular meeting, especially a religious congregation (Hebrew synagogue or Christian community of members on earth or saints in heaven or both). This was an **assembly** of people. There was **no "church"** in Yisra'el. The only concept they had was that of an assembly. Church is a religious term created much later. It's an improper concept. It does not agree with The Word of YAHWEH, even though it's been placed there by terrible scholarship created by "the traditions of men".

8:5 But Philip went down to the city of Shomeron. And he proclaimed The Messiah to them.

8:6 And the crowds with one mind paid close attention to the things spoken by Philip, hearing and seeing the signs which he did.

8:7 Indeed, many of those were having unclean natures *which were* crying with a loud voice come out of them.

Notice the contrast between unclean natures and the set apart Divine Nature of YAHWEH. Here you have the concept of the clean (set apart, pure) and the unclean which runs throughout Scripture. It really points to the undefiled and the defiled.

Now many who were paralyzed and crippled were healed.

8:8 And there was great joy in that city.

8:9 But there was a certain man named Shim'on, who previously was practicing magic in the city. And he astonished the people of Shomeron, claiming that he was someone great,

mageuo – to practice magic - use sorcery

8:10 to whom they all paid attention from the least to the greatest saying, "This man is the great power of The Elohim."

Note: Not just "a god".

8:11 And they paid attention to him because for a long time he had astonished them with his magic practices.

8:12 Now when they believed Philip
as he proclaimed the things concerning
The Kingdom of YAHWEH and the name of YAHUSHUA,
The Messiah, they were baptized, both men and women.

8:13 And Shim'on himself also believed.
And having been baptized he was with Philip.
And he was astounded, watching both the signs and wonders
which were happening.

8:14 Now when the ambassadors who were at Yerushalaim
heard that Shomeron had received the word of YAHWEH
they sent Peter and Yathonathan to them,

8:15 who having come down prayed concerning them
in order that they might receive
The Set Apart Divine Nature of YAHWEH,

8:16 because as yet it had fallen upon none of them.
They merely had now been baptized
into the name of The Master, YAHUSHUA.

epipto – to embrace (with affection) or seize with violence)
– fall into/upon, lie on, press upon.
The concept is that of being bestowed upon them.

8:17 At that time they laid hands upon them.
And they received The Set Apart Divine Nature of YAHWEH.

Note that with the laying on of hands these people received
the nature of YAHWEH. They did NOT see or meet any
"person".

8:18 Now when Shim'on saw that through the laying on
of the ambassadors' hands
The Set Apart Divine Nature of YAHWEH was given,
he offered money to them

8:19 saying,
"Give this authority even to me also
so that anyone upon whom I lay hands
may receive The Set Apart Divine Nature of YAHWEH."

8:20 But Peter said to him,
"Your money be destroyed with you
because you have thought that the gift of YAHWEH
is acquired through money!"

Note the concept of a gift. One does not give a "person" as a
gift. And a gift is something one retains for their own
use/benefit.

8:21 You are neither part nor parcel in this matter
because your heart is not right before YAHWEH.

8:22 Reconsider your actions therefore
concerning this depravity of yours!

And beg YAHWEH
if perhaps the purpose of your heart might be forgiven you
8:23 because I discern clearly that you are poisoned
by bitterness and controlled by injustice."

8:24 But Shim'on answered and said,
"Beg The Master for me in order that none of the things
which you have uttered come upon me."

8:25 Therefore having witnessed thoroughly
and having spoken the word of YAHWEH,
they returned to Yerushalaim also proclaiming the good news
in many villages of the Shomeronites.

8:26 Then a messenger of YAHWEH
spoke to Philip saying,
"Arise and travel toward the south upon the road
which goes down from Yerushalaim into Azzah."

(This is a desert.)

Azzah means strong. This is modern day Gaza.

8:27 And he arose and traveled.

And behold!

A man of Ethiopia, a eunuch,
an official of Candace, Queen of the Ethiopians,
who was over all her treasure
who had come into Yerushalaim to worship

Ethiopia means black/
Candace means a sting.

8:28 was returning.

And sitting in his chariot

he was reading Yeshay'yah the prophet.

8:29 Then The Divine Nature of **YAHWEH** said to Philip,
"Approach and join up with this chariot."

8:30 So Philip ran to him.

And he heard him reading the prophet Yeshay'yah,
And he said, "Do you know for certain what you are reading?"

8:31 Then he said,

"How can I unless someone shows me the way?"

And he invited Philip to come up and sit with him.

8:32 Now the passage in The Scripture
which he was reading was this:

*"He was led like a sheep to the slaughter;
and as a lamb before its shearer is silent,
so He opened not His mouth.*

8:33 *In His humiliation His justice was taken away,
and who will declare His generation?
For His life is taken from the earth."*

(Is. 53.7-8)

8:34 And the eunuch responding to Philip said,
"I beg you concerning whom does the prophet say this;
of himself or of some other man?"

8:35 And Philip having opened his mouth,
and beginning at this same Scripture,
proclaimed the good news of **YAHUSHUA** to him.

This is noteworthy! Beginning with Isaiah Philip proclaimed the
"gospel of YAHUSHUA! Oh that we might be so well versed in
Scripture that we could do the very same thing!

8:36 Now as they traveled on the road
they came to some water.

And the eunuch said, "Behold! Water.
What prevents me from being baptized?"

8:37 Then Philip said,

"If you trust with your whole heart it is proper."

Trust is the essence of faith or belief. It is **only** through placing
your trust 100% in YAHWEH that you or anyone else will ever
be granted deliverance.

This is a point missed by many who seem to think simply
believing God exists they will somehow be "saved". True "faith"
takes a full commitment to YAHWEH - a covenant sealed by
the blood of YAHUSHUA.

Then he responded saying,

"I believe that **YAHUSHUA**, The Messiah,
is The Son of **YAHWEH!**"

8:38 And he ordered the chariot to stand still.

And they went down into the water, both Philip and the eunuch.
And he baptized him.

8:39 Now when they had come up out of the water
The Divine Nature of **YAHWEH** seized Phillip.
And the eunuch saw him no longer.

Indeed, he traveled on his way rejoicing.

harpazo means to seize. It comes from a term that means to take for oneself; to choose. In this instance The nature of YAHWEH grabbed Phillip and took him away.

8:40 But Philip was found at Azotus.

And traveling through he proclaimed the good news in all the towns until he came to Caesarea.

Azotus is the same as Ashdod which means I will spoil. It's quite some distance away from the road Phillip and the eunuch had been traveling upon.

Chapter 9

9:1 Now Sha'ul, still breathing threats and murder

toward the students of The Master, went to the great priest.

kurios – supreme in authority, i.e. controller, Master. – God, Lord, master, Sir.
It's very easy to see by this “definition” and the identified forms of translation, why it's so confusing.
Each time it occurs one would have to stop and ask to which one of these it applies.
This is particularly problematic when it's assigned to “God”, or to “The Lord (as “Jesus”). In this passage it refers to YAHUSHUA, The Messiah. But since He is not referred to by “name” the term Master has been used.

9:2 And he requested letters from him

to the assemblies of Damascus so that if he found any who were of “The Way”, whether men or women, he might lead them bound to Yerushalaim.

YAHUSHUA is The Way - Yathonathan 14.6. His followers were known as “The Way” at this point in history.
Damascus means sackcloth weaver.

9:3 Now as he was traveling he was approaching Damascus.

And suddenly a light flashed all around him from the skies.

9:4 And he fell upon the ground.

And he heard a voice saying to him,

“Sha'ul! Sha'ul!

Why are you persecuting Me?”

9:5 And he said, “Who are You, Master?”

Then The Master said,

“I am **YAHUSHUA**, whom you are persecuting.

It is difficult for you to kick against the goads.”

recalcitrate - be in stubborn opposition
sharp points, or, the divine impulse

9:6 He, both trembling and being astonished, said,

“Master, what do You desire me to do?”

Then The Master *said* to him,

“Get up and enter into the city!

Then you will be told what you need to do.”

9:7 Now the men who were traveling with him

stood speechless, indeed hearing the voice, but observing no one.

9:8 Then Sha'ul got up off the ground.

But having his eyes open he saw not even one thing.

Then they led him by the hand.

And they brought him into Damascus.

9:9 And he existed three days without seeing.

And he neither ate nor drank.

9:10 Now there was a certain student at Damascus named Hananyah.

And The Master spoke to him in a vision,

“Hananyah!”

And he said, “I am here, Master.”

9:11 Then The Master said to him, "Get up!
Go upon the narrow way which is called Straight
and seek one named Sha'ul of Tarsus of the house of Yahudah
because, behold, he is praying to YAHWEH.

See Matt. 7.14 to grasp the significance of this instruction.
Tarsus means a flat basket.

9:12 Also he has seen in a vision a man named Hananyah
entering in and laying hands upon him
so that he might recover his sight."

9:13 Then this Hananyah responded, "Master,
I have heard from many concerning this very man,
how much harm he has done
to Your set apart ones in Yerushalaim.
9:14 And in this place he has authority from the chief priests
to bind all who call upon Your name."

9:15 But The Master said to him,
"Go, because this one is a chosen vessel of Mine
to lift My name before Gentiles, kings,
and even the children of Yisra'el.
9:16 Indeed, I will reveal to him how much he must endure
for the sake of My name."

Lit. - under his eyes, or "right before his own eyes", in the
vernacular.

9:17 Then Hananyah went.
And he entered into the house.
And laying his hands upon him he said,
"Brother Sha'ul, The Master, YAHUSHUA,
whom you saw on the road as you were coming
has sent me so that you might recover your sight
and be filled with The Divine Nature of YAHWEH."

9:18 And immediately there fell off from his eyes
as if it were scales.
And his sight was restored instantly.
And he got up and was baptized.
9:19 And when he had received food he was strengthened.

Then Sha'ul spent some days with the students at Damascus.
9:20 And immediately he proclaimed The Messiah
in the assemblies, that He is The Son of YAHWEH.
9:21 Now all who were listening were astounded and said,
"Is this not he who was ravaging those
who were calling upon this name in Yerushalaim,
and has come here for that same thing
in order that he might lead them bound to the chief priests?"

9:22 And Sha'ul was empowered more.
And he confounded the Yisra'elites who dwelt in Damascus,
proving that this One is The Messiah Himself.

9:23 Now after sufficient days were accomplished
the Yisra'elite leaders plotted to kill him.
9:24 But their plot became known to Sha'ul.
They even watched the gates day and night, to kill him.
9:25 But the students took him by night.
And the lowered him down through the wall in a large basket.

9:26 Now when Sha'ul had come to Yerushalaim
he attempted to join the students.
But they were all afraid of him.
And they did not believe that he was a student.

This is an important thing to note. It verifies that Sha'ul was not

taught by these people concerning The Messiah.

9:27 Then Bar Nabas grabbed him.
And he brought him to the ambassadors.
And he related fully to them
how he had seen The Master on the road,
and that He had spoken to him,
and how he had spoken boldly at Damascus
in the name of **YAHUSHUA**.

9:28 And he was among them at Yerushalaim,
coming in and going out.

9:29 And he spoke boldly
in the name of The Master, **YAHUSHUA**.

And he disputed against the Hellenists.
And they undertook to kill him.

9:30 But having recognized it
the brothers brought him down to Caesarea.
And they sent him away to Tarsus.

9:31 Therefore the assemblies throughout all Yahudah,
Galil, and Shomeron had peace.
And they were being built up.

And traveling in the fear of The Master
and in the encouragement
of The Set Apart Divine Nature of **YAHWEH**
they were increasing.

9:32 Now it was as Peter traveled through everywhere.
And he also came down to the set apart ones
who were dwelling in Lydda.

Lydda means travail.

9:33 And there he found a certain person named Aeneas,
who had been bedridden eight years.
And he was paralyzed.

Aeneas means to praise.

9:34 And Peter said to him,
"Aeneas, **YAHUSHUA**, The Messiah, cures you.
Stand up and make your bed!"

And he stood up immediately.

9:35 And all who were dwelling
at Lydda and Sharon observed this.
And they turned to The Master.

Sharon means observation.

9:36 Now there was at Yoppa
a certain student named Tabitha, which is translated Dorcas.

Yoppa means fair to him.
Tabitha means a gazelle.
Dorcas means the same.

This woman was full of good works
and charitable deeds which she did.

9:37 But it happened in those days
that she became sick and died.
And having washed her they laid her in an upper room.

9:38 Now Lydda was near Yoppa.
And the students having heard that Peter was there
sent two men to him inviting him to not delay
in coming to them.

9:39 Then Peter arose and went with them.
Having arrived they brought him to the upper room.
Now all the widows stood beside him sobbing
and displaying the tunics and robes
which Dorcas had made while she was with them.

9:40 Then Peter put them all outside.

And he knelt down.
And he prayed to YAHWEH.
And turning to the body he said,
"Tabitha, get up!"
And she opened her eyes.
And having seen Peter she sat up.
9:41 Then he gave her a hand and stood her up.
And having called the set apart ones and widows
he presented her alive.

9:42 Now it became well known throughout all Yoppa.
And many believed concerning The Master.
9:43 And it happened that he stayed
sufficient days in Yoppa with Shim'on, a tanner.

Chapter 10

10:1 There was a certain man in Caesarea
named Cornelius, a centurion
who was in the squad called Italian;

Cornelius means pitiless self-satisfaction.

10:2 a devout *man* and one who revered YAHWEH
with all his household;
who gave many good things to the people
and petitioned YAHWEH continually.

10:3 About the ninth hour of the day he saw clearly in a vision
a messenger of YAHWEH coming in and saying to him,
"Cornelius!"

10:4 And having gazed intently at him
he became frightened and said, "What is it, Master?"
Then He said to him,

"Your prayers and your kindnesses to the poor
have come up as a reminder before YAHWEH.

10:5 Now also, send men to Yoppa
and summon Shim'on whose surname is Peter.

10:6 He is a guest with a certain Shim'on, a tanner,
whose house is beside the sea.
He will tell you what you must do."

10:7 Now when the messenger
who spoke to Cornelius had departed
he called for two of his household servants
and a well respected soldier
of those who served him diligently.

10:8 And having explained everything to them
he sent them to Yoppa.

10:9 Now the next day as they traveled
and were approaching the town
Peter had gone up on the housetop
to pray to YAHWEH about the sixth hour.

10:10 And he became intensely hunger.
And he wanted to eat.

But while they were preparing he fell into a state of ecstasy.

10:11 And he observed the skies being opened up
and a certain object descending toward him
like a great linen cloth bound at the four corners
and lowered upon the earth.

10:12 In it were all kinds of four footed animals of the earth,
even wild animals, and crawling things, and birds of the sky.

therion – a dangerous animal. – wild beast

10:13 And a voice came to him,
"Stand up, Peter! Kill and eat!"

10:14 But Peter said,
"By no means, Master,
because I have never eaten anything common."

profane or ceremonially unclean - defiled.

10:15 And a voice *spoke* to him again the second time,
"What **YAHWEH** has cleansed you must not call common."

10:16 Now this happened three times.
And the object was taken up into the skies again.

10:17 And while Peter was perplexed within himself
what this vision which he had seen might mean, behold!
The men who had been sent from Cornelius
had inquired concerning Shim'on's house.
And they stood before the entrance.

10:18 And they called.
And they asked whether Shim'on,
whose surname was Peter, was lodging there.
10:19 While Peter was perplexed in himself
about what the vision might mean
The Divine Nature of **YAHWEH** said to him, "Behold!
Three men are seeking you.

10:20 Arise therefore and go down.
And travel with them hesitating at nothing
in as much as I have sent them."

10:21 Now Peter went down to the men
who had been sent to him from Cornelius.
And he said, "Behold!
I am he whom you seek.
For what reason have you come?"

10:22 Then they said, "Cornelius, a centurion,
a just man and one who reveres **YAHWEH**
and has a good reputation
among the whole nation of the Yisra'elites
was called upon by a set apart messenger
to invite you to his house and to hear a message from you."

10:23 Then he invited them in.
And he made them guests.
Now on the next day Peter departed with them.
And some brothers from Yoppa accompanied him.
10:24 And the following day they entered Caesarea.
And Cornelius was waiting for them.
And he had called together his relatives and close friends.

10:25 Now as Peter was coming in Cornelius met him.
And he fell down at his feet and worshiped.

10:26 But Peter lifted him up saying, "Stand up.
I myself am also a human being."

10:27 And as they conversed he entered.
And he found many who had assembled.
10:28 Then he said to them,
"You comprehend that it is illegal for an Yisra'elite man
to associate with or to approach one of another nation.
Yet **YAHWEH** has shown me

that I should not call any person common or unclean.
10:29 Because of this I came without question,
having been invited.
I ask therefore for what reason you have invited me?"

10:30 So Cornelius said,
"Four days ago I was fasting until this hour.
And at the ninth hour I was praying to **YAHWEH** in my house.
And behold!

A man stood before me in radiant clothing.
10:31 And he said,

'Cornelius, your prayer has been heard
and your kindnesses to the poor

are remembered in the presence of **YAHWEH**.
10:32 Send therefore to Yoppa
and summon here Shim'on, whose surname is Peter.
He is a guest in the house of Shim'on, a tanner, by the sea.
Having arrived he will speak to you.'

10:33 Therefore I sent to you immediately.
And you have done well to have come.
Now therefore we are all present before **YAHWEH**
to hear everything directed to you by **YAHWEH**.

10:34 Then Peter opening his mouth said,
"Because of truth I comprehend that **YAHWEH**
shows no partiality,
10:35 but rather in every nation whoever reveres Him
and does right acts is accepted by Him.
10:36 The word which He sent to the children of Yisra'el
proclaiming good news of peace
through **YAHUSHUA**, The Messiah,
- He is Master of everything -
that message you understand.
10:37 It was proclaimed throughout all Yahudah,
even beginning from Galil,
according to the baptism which Yahanathan proclaimed,
10:38 how **YAHWEH** anointed **YAHUSHUA** of Nazareth
with The Set Apart Divine Nature of **YAHWEH**
and with miraculous power.
He traveled about doing good and curing all
who were oppressed by The False Accuser
because **YAHWEH** was with Him.

10:39 And we are witnesses of everything which He did,
both in the land of the Yisra'elites and in Yerushalaim.
Him they murdered, hanging Him upon a tree.
10:40 This One **YAHWEH** raised up on the third day.
And He caused Him to become visible,
10:41 not to all the people,
but to witnesses chosen in advance by **YAHWEH**;
to us who ate and drank with Him
after He had been raised up from being dead.
10:42 And He instructed us to proclaim to the people,
and to testify that it is He who was appointed by **YAHWEH**
as a judge of living and dead.

10:43 To Him all the prophets give witness
that through His name whoever is trusting in Him
will receive pardon of offenses."

10:44 While Peter was still speaking these words
The Set Apart Divine Nature of **YAHWEH**
embraced every one of those listening to the message.

epippito - to embrace (with affection) or seize.
A "person" cannot fall upon everyone at once.

10:45 And the faithful of the circumcision were astounded,
as many as had come with Peter,
that the gift of The Set Apart Divine Nature of **YAHWEH**
had been bestowed upon the Gentiles also.

The importance of this event cannot be overstated!
This event clearly establishes The New Covenant, because it
reaches beyond Yisra'el to The Gentiles (non-Yisra'elites).

10:46 Indeed, they heard them speaking with tongues
and magnifying **YAHWEH**.

Then Peter responded,
10:47 "Can anyone forbid water so that these

might not be baptized who have received
The Set Apart Divine Nature of **YAHWEH** exactly like us?”
10:48 And he directed them to be baptized
in the name of **YAHWEH**.
Then they asked him to remain certain days.

Here, is another instance of the gross confusion caused by the use of “The Lord”. It is the name of YAHWEH into which we are to be baptized, not “The Lord”.
YAHUSHUA Himself was baptized by Yahnathan and most assuredly would **not** have been baptized in His own name. He would have been baptized in (or into) the name of YAHWEH. This is the **only name** into which a believer ought to be baptized.
YAHUSHUA came, not to do His own will, but to do that of The Father. He did not serve Himself, He served YAHWEH. We are to do as He did.

Chapter 11

11:1 Now the ambassadors and brothers
who were in Yahudah
heard that the Gentiles had also received
The Word of **YAHWEH**.

A reminder: **logos** = Word.
Clearly The Logos, as revealed in the opening verses of Yahnathan, is The Messiah. It was not merely the message (word) of YAHWEH that was received, but The Messiah.

11:2 And when Peter went up to Yerushalaim
those of the circumcision contended with him
11:3 saying,
“You went in to uncircumcised men and ate with them!”

11:4 But Peter explained to them in order
from the beginning saying,

11:5 “I was in the town of Yoppa, praying to **YAHWEH**.
And in a state of ecstasy I saw a vision,
a certain object descending like a great linen cloth
lowered out of the skies by four corners.
And it came to me.

11:6 Having gazed intently at it I contemplated it.
And I saw the four footed animals of the earth, wild animals,
creeping things, and birds of the sky.

11:7 And I heard a voice saying to me,
‘Rise, Peter! Kill and eat!’

11:8 But I said, ‘Not so, Master,
because nothing common or unclean
has at any time entered my mouth.’

11:9 But the voice responded to me once more from skies,
‘What **YAHWEH** has cleansed you must not call common.’

11:10 Now this was done three times.
And everything was drawn up again into the skies.

11:11 And behold! Immediately three men stood
before the house where I was,
having been sent to me from Caesarea.

11:12 Then The Divine Nature of **YAHWEH**
told me to go with them without hesitation.
Moreover, these six brothers went with me.
And we entered the man’s house.

11:13 And he declared to us
how he had seen a messenger standing in his house,
who said to him,

‘Send men to Yoppa, and summon Shim’on,
whose surname is Peter,

11:14 who will explain the matter to you
by which you and all your household will be delivered.’

11:15 Now as I began to speak
The Set Apart Divine Nature of **YAHWEH** came upon them
exactly as upon us at the beginning.

11:16 Then I remembered the saying of The Master,
how He said, 'Yahonathan indeed baptized with water
but you will be baptized with The Set Apart
Divine Nature of **YAHWEH**.'

11:17 If therefore **YAHWEH** has given to them the same gift
as to us who are trusting concerning The Master, **YAHUSHUA**,
The Messiah, who was I to be able to stop **YAHWEH**?"

11:18 Now having heard these things they kept still.
And they honored **YAHWEH** saying,
"Without a doubt **YAHWEH** has also given to the Gentiles
reconsideration into *Eternal* Life."

11:19 Those indeed who therefore had been scattered
because of the persecution that happened concerning Stephen
traveled as far as Phoenicia, Cyprus, and Antioch,
speaking the word to no one but the Yisra'elites only.

Phoenicia means palm land.
Cyprus means love; a blossom.
Antioch means driven against.

11:20 And some of them were men from Cyprus and Cyrene
who having come to Antioch spoke to the Hellenists
proclaiming The Master, **YAHUSHUA**.

11:21 And the hand of **YAHWEH** was with them.
And a great number were believing.
And they turned to The Master.

11:22 Now word concerning these things
was being heard in the ears of the assembly at Yerushalaim.
And they sent out Bar Nabas to travel as far as Antioch,

11:23 who having arrived and having seen
the favor of **YAHWEH** was happy.

And he encouraged them all that with purpose of heart
they should continue with The Master.

11:24 Because he was a good man,
and full of The Set Apart Divine Nature of **YAHWEH**
and of faith,
even a significant group was added to The Master.

11:25 Then Bar Nabas departed for Tarsus to seek Sha'ul.

11:26 And when he had found him he brought him to Antioch.

Now it happened that for a whole year
they gathered with the assembly.

And they taught a significant group.

Also, the students were first called Christians in Antioch.

This is most unfortunate. Early believers were, first and foremost Hebrews, not Gentiles. It was to them that The Messiah was promised, and delivered. History records that this was actually intended as a derogatory term, not a favorable one. It was used by the Gnostics, a group of Yisra'elites in Antioch who sought to discourage other Yisra'elites from following **YAHUSHUA**. Also, the term "Christ" is a Greek creation, not a Hebrew term. While it also means "anointed" it should never have replaced **Messaías**, the proper Greek word for The Messiah. Believers in The Messiah should **NEVER** have been referred to as "Christians". It is heresy!
Antioch means driven against.

11:27 And in those days prophets came
from Yerushalaim to Antioch.

11:28 And one of them named Agabus stood up

and indicated through The Divine Nature of **YAHWEH** that there would be a great famine upon the whole land, even like happened in the days of Claudius Caesar.

Agabus means a grasshopper.
Claudius means whining.
Caesar means severed.

11:29 Now the students, each according to his means, determined to send relief to the brothers dwelling in Yahudah.

11:30 This they also did.

And they sent it to the elders by the hands of Bar Nabas and Sha'ul.

Chapter 12

12:1 Now about that time Herod the king stretched out a hand to injure some from the assembly.

12:2 Now he killed Ya'akob, the brother of Yahnathan, with a sword.

12:3 And having seen that it was pleasing to the Yisra'elite leaders he proceeded further to seize Peter also. Now it was the Days of Unleavened Bread.

12:4 And having arrested him he put him in prison, delivering him to four squads of soldiers to watch him, intending to bring him out to the people during Passover.

12:5 Peter therefore was guarded in the prison.

And fervent prayer was offered to **YAHWEH** for him by the assembly.

12:6 Now when Herod was about to bring him out, that very night Peter was sleeping between two soldiers bound with two manacles.

And the sentries in front of the door were guarding the prison.

12:7 And behold!

A messenger of **YAHWEH** was present.

And a light shone in the prison.

Then he nudged Peter on his side.

And he awakened him saying, "Stand up quickly!"

And his manacles fell off his hands.

12:8 The messenger also said to him, "Gird yourself and tie on your sandals!"

And so he did.

And he said to him,

"Put on your garment and follow me!"

12:9 And he went out following him,

And he did not understand that what was done by the messenger was real.

And it seemed he was seeing a vision.

12:10 Now having passed the first and the second guard posts they came to the iron gate that leads into the city which opened up to them automatically.

And they went out.

And they proceeded down one street.

And immediately the messenger departed from him.

12:11 And Peter having come to himself said,

"Now I truly understand that **YAHWEH** has sent His messenger.

And He has rescued me out of the hand of Herod and all the anticipated harm of the people of the Yisra'elite leadership."

12:12 Then having contemplated he went to the house of Miryam, the mother of Yahnathan, whose surname was Mark, where many were gathered together and praying to **YAHWEH**.

Mark means a defence.

12:13 Now as Peter was knocking at the door of the gate

a girl named Rhoda approached to listen.

Rhoda means a rose.

12:14 And having recognized Peter's voice because of her delight she did not open the gate. But she ran in announcing that Peter was standing in front of the gate.

12:15 But they said to her, "You are raving like a maniac!" But she confidently affirmed that it was so. Then they said, "It is his messenger."

This is likely a scribal correction. More likely, they would have said, "It is his ghost."

12:16 But Peter continued knocking. Then having opened and having seen him they were astounded.

12:17 And motioning to them with his hand to keep silent he related fully to them how YAHWEH had brought him out of the prison.

And he said, "Report these things to Ya'akob and to the brothers." And he departed, traveling to another place.

12:18 Now daytime having happened there was no small disturbance among the soldiers about what had become of Peter.

12:19 And Herod having searched for him and not having found him interrogated the guards. And he commanded they be put to death. And he went down from Yahudah to Caesarea and stayed.

12:20 Now Herod had been very angry with the people of Tzor and Tzidon. But they drew near to him with one mind. And having befriended Blastus, at that time the king's personal aide, they asked for peace because their country was supplied with food by the king's *country*.

12:21 Now on an appointed day Herod, arrayed in royal apparel, sat on his throne. And he gave a public speech to them.

12:22 And the people shouted, "The voice of a god and not of a human being!"

12:23 Then instantly a messenger of YAHWEH struck him because he did not give the honor to YAHWEH. And he became diseased with maggots and died.

12:24 And the Word of YAHWEH grew and increased.

12:25 Then Bar Nabas and Sha'ul returned from Yerushalaim having fulfilled *their* ministry. And they also took with them Yahanathan, surnamed Mark.

Chapter 13

13:1 Now in the assembly that was at Antioch there were certain prophets and teachers: Bar Nabas, Simeon, who was called Niger, Lucius of Cyrene, Manaen, who had been brought up with Herod, the tetrarch, and Sha'ul.

Bar Nabas means son of consolation.
Simeon means attentive listening.
Niger means black.
Lucius means light; bright.
Cyrene means supremacy of the bridle.

Manaen means comforter.
Sha'ul means requested.

Z

13:2 And as they were ministering to **YAHWEH** and fasting,
The Set Apart Divine Nature of **YAHWEH** said,
“Now separate to Me both Bar Nabas and Sha'ul
for the work to which I have called them.”

13:3 Then having fasted and having prayed,
and having laid hands on them they sent them away.

13:4 Therefore having been sent away
by The Set Apart Divine Nature of **YAHWEH**,
they went down into Seleucia.

And from there they sailed to Cyprus.

13:5 And when they came into Salamis
they proclaimed the word of **YAHWEH**
in the assemblies of the Yisra'elites.

They also had Yahonathan as an assistant.

13:6 Then having traveled over the island as far as Paphos,
they found a certain magician, a false prophet,
an Yisra'elite whose name was Bar jesus,

Seleucia means white light.
Cyprus means love; a blossom.
Salamis means a surging.
Paphos means suffering.
Bar-Jesus means Son of Jesus. But this man was an
Yisra'elite, so more correctly his Hebrew name was Bar-
Yahoshua, or son of Joshua. Note that he is identified as a
false prophet.

13:7 who was with the proconsul, Sergius Paulus,
a perceptive man.

This man summoned Bar Nabas and Sha'ul,
desiring to hear the word of **YAHWEH**.

Sergius means earth-born.
Paulus means little.

13:8 But Elymas, the magician
(because thus his name is translated)
opposed them, seeking to turn the proconsul away from belief.

Elymas means a wizard.

13:9 But Sha'ul, who is also Paul,
filled with The Set Apart Divine Nature of **YAHWEH**,
looked intently at him.

13:10 And he said,

“Oh full of every deceit and every reckless act,
son of The Adversary, enemy of all right acts,
you will not stop perverting the straight paths of **YAHWEH**.”

13:11 And now behold!

The hand of **YAHWEH** is upon you!
And you will be blind, not seeing the sun until the proper time.”

And instantly there fell upon him
dimness of sight and obscurity.

And he went around seeking someone
to lead him by the hand.

13:12 Then the proconsul
having seen what happened believed,
being astonished at the teaching of **YAHWEH**.

13:13 Now Sha'ul and those around him,
having set sail from Paphos, came to Perga of Pamphylia.
But Yahonathan, departing from them,
returned to Yerushalaim.

13:14 Then having traveled from Perga,
they arrived in Antioch of Pisidia
and having entered into the assembly on The Sabbath Day,
sat down.

Pisidia means right persuasion

13:15 And after the reading of The Torah and The Prophets the rulers of the assembly sent to them saying,
“Men, brothers, if you have any word of encouragement for the people speak.”

13:16 Then Sha'ul stood up.
And motioning with a hand he said,
“Men of Yisra'el, and you who revere **YAHWEH**,
listen attentively!

13:17 The Elohim of this people, Yisra'el,
chose our forefathers
and exalted the people living as foreigners
in the land of Mitsraim.
And with a raised arm He lead them forth from there.

13:18 And for a time of about forty years
He endured their habits in the wilderness.

13:19 And having demolished seven nations
in the land of Kena'an
He apportioned their land to them by lot.

13:20 After that He gave judges
for about four hundred and fifty years
until Shemu'el, the prophet.

Shemu'el means his name is from El

13:21 And afterward they asked for a king.
And **YAHWEH** gave them Sha'ul, the son of Kish,
a man of the tribe of Benjamin, for forty years.

Kish means a snare.
Benjamin means son of the right hand.

13:22 And having deposed him
He raised up for them David as king,
to whom also He testified saying,
*“I have found David, the son of Yishai,
a man after My own heart, who will do all My will.”*
(Psa. 89.20, 1Sam. 13.14)

13:23 From this man's seed according to a promise
YAHWEH raised up for Yisra'el a deliverer, **YAHUSHUA**,
13:24 Yahonathan having proclaimed His coming in advance
by a baptism of reconsideration to all the people of Yisra'el.

13:25 Now as Yahonathan was finishing his career he said,
‘Who do you think I am?
I am not He.
But on the other hand, behold!
One comes after me, the sandals of whose feet
I am not worthy to loosen.’

13:26 Men, brothers, sons of the offspring of Abraham,
and those among you who revere **YAHWEH**,
to you the word of this rescue has been set apart.
13:27 Indeed, those dwelling in Yerushalaim and their rulers,
having not known Him,
have fulfilled even the voices of the Prophets
which are being read according to every Sabbath Day,
condemning Him.
13:28 Yet having found no cause for death,
they asked Pilate to kill Him.

13:29 Now when they had fulfilled absolutely everything
that was written concerning Him,
they lowered Him from the tree and placed Him in a tomb.

13:30 But **YAHWEH** raised Him up from being dead.
..it. deadness, a noun, with no article in the Greek.

13:31 He was observed over many days
by those who came up with Him from The Galil to Yerushalaim.
These are His witnesses to the people.

13:32 And we announce good news to you, that the promise
which was made to the forefathers

13:33 **YAHWEH** has accomplished entirely for us,
their children, in that He has raised up **YAHUSHUA**,
even as it is written in the second Psalm:

"You are My Son.

Today I have begotten You.'
(Psa. 2.7)

13:34 Now because He has been raised up
from the state of being dead, no longer to return to decay,
He has spoken in this manner:

"I will give you the sure mercies of David.'
(Is. 55.3)

13:35 Therefore He also says in another *place*:

*"You will not allow Your Set Apart One
to see corruption .'* (Psa. 16.10)

13:36 Indeed, David, having served his own generation
by the will of **YAHWEH**, died.

He was also placed with his forefathers and saw decay.

There is a tradition of placing the bones of a dead person in an
ossuary, or box, with the bones of one's ancestors.

13:37 Yet He whom **YAHWEH** has raised up
has seen no decay.

13:38 Therefore let it be well known to you, brothers,
that through this One is proclaimed to you
the pardon of offenses.

13:39 And in Him everyone who trusts is rendered innocent
from everything from which you were not able to be justified
by The Torah of Moshe.

13:40 Watch out therefore lest what has been spoken
by the prophets comes upon you:

13:41 *'Behold you despisers, marvel and perish!*

*For I work a work in your days,
a work which you will by no means believe,
though one were to declare it to you.'*

(Hab. 1.5)

13:42 Now the Yisra'elites having gone out of the assembly,
the Gentiles encouraged that these matters
might be told to them on the next Sabbath.

13:43 Then the assembly having dissolved
many of the Yisra'elites and devout proselytes
accompanied Sha'ul and Bar Nabas, who, talking to them,
persuaded them to continue in the favor of **YAHWEH**.

13:44 Now the next Sabbath having come,
almost the whole city came together
to hear the word of **YAHWEH**.

13:45 But the leaders of the Yisra'elites,
having seen the crowds were filled with jealousy.
And they disputed the things spoken by Sha'ul,
contradicting and blaspheming.

13:46 Then Sha'ul and Bar Nabas became bold, saying,
"It was necessary that the word of **YAHWEH**
was spoken to you first.

But since you reject it and are distinguishing yourselves
as not worthy of Eternal Life, behold!

We are turning to the Gentiles!

13:47 Indeed, in this manner **YAHWEH** has directed us,

*'I have set you as a light to the Gentiles,
that you should be for deliverance
to the ends of the earth.'*

(Is. 49.6)

13:48 Now the Gentiles having heard this were happy.
And they honored the word of **YAHWEH**.
And as many as were disposed toward Eternal Life believed.

13:49 And the word of **YAHWEH**
was being carried through the whole region.

13:50 But the leaders of the Yisra'elite
having stirred up the respected and prominent women
and the chief men of the city
aroused persecution against Sha'ul and Bar Nabas.
And they ejected them out of their region.

13:51 And they shook off the dust from their feet
against them and went to Iconium.

Iconium means image-like.

13:52 And the students were filled with joy
and with The Set Apart Divine Nature of **YAHWEH**.

Chapter 14

14:1 Now it happened at Iconium concerning them
that they entered the synagogue of the Yisra'elites.
And they spoke so that a great number
both of the Yisra'elites and of the Greeks believed.

14:2 But the disbelieving Yisra'elites
stirred up and exasperated
the minds of the Gentiles against the brothers.

14:3 However they stayed there a long time
speaking concerning **YAHWEH**
who was bearing witness to the message of His favor,
granting signs and wonders to be done through their hands.

14:4 And the great number of the city was divided.
And some were with the Yisra'elites,
and some were with the ambassadors.

14:5 Now an assault was about to happen
by both the Gentiles and Yisra'elites
with their ruler insulting and throwing stones at them.

14:6 They observed it and fled to Lystra and Derbe,
cities of Lycaonia, and into the surrounding region.

Lystra means ransoming.
Derbe means tanner of skins.
Lycaonia means wolf like.

14:7 There also they proclaimed the good news.

14:8 And a certain man at Lystra with useless feet was sitting,
having existed as lame from his mother's womb
who had never walked.

14:9 This same one listened to Sha'ul speaking
who looking at him intently and perceiving
he had faith to be healed,

14:10 said with a loud voice,
"Stand up straight upon your feet!"
And he jumped up and walked about.

14:11 Now the people having seen what Sha'ul had done
raised up their voices saying in the Lycaonian language,
"The gods have come down to us
in the likeness of human beings!"

14:12 And Bar Nabas they called Zeus,
but Sha'ul Hermes since he was the primary speaker.

Note the astral references related to the worship of the sun,
moon and stars. Since many are inclined to think in terms of

the mythological beings of Greece this concept is often lost, because it is associated with a "personage" rather than the objects in the skies. Regardless, these are "idols", false "gods". Zeus = Jupiter. Hermes =Mercury.

14:13 And the priest of Zeus who was over their city brought bulls and wreaths to the gates intending to sacrifice with the crowd.

14:14 But having heard of it Bar Nabas and Sha'ul tore their clothing, rushed in among the crowd shouting
14:15 and saying, "Men, why are you doing these things? We also are men like you.

And we proclaim good news to you so that you might turn from these profitless things to The Living Elohim

14:16 who has made the sky, the earth, the sea, and everything that exists in them,

14:16 who in bygone generations permitted all nations to walk in their own ways.

14:17 And yet indeed He did not leave Himself without witness by doing good, giving us rain from the sky and fruitful seasons, filling our hearts with food and happiness."

14:18 And with these sayings they with difficulty restrained the crowd from sacrificing to them.

14:19 But Yisra'elites arrived from Antioch and Iconium. And they were persuading the crowds. And having stoned Sha'ul they dragged him out of the city regarding him to be dead.

There's a particularly interesting point in the Greek term used for "regarding". Properly, it means "to do by law". The implication is that they were acting as though they were somehow fulfilling The Torah by getting rid of this "heretic". Please note also that they stoned Sha'ul, and left him, believing he was dead – which indeed he probably was. There is evidence to suggest this in other things Sha'ul has written. It means Sha'ul also experienced a resurrection.

14:20 Now the students having surrounded him, he was raised up. And he went into the city. And the next day he departed with Bar Nabas into Derbe.

Some 30 miles away. Amazing for one who had just been stoned to death. And he did not travel by car.

14:21 And when they had proclaimed the good news to that city and made many students

they returned to Lystra, Iconium, and Antioch,
14:22 further supporting the lives of the students, encouraging them to continue in the faith, and that we must through much pressure enter into The Kingdom of **YAHWEH**.

14:23 Now having appointed elders for them for every assembly, and having prayed with fasting, they committed them to The Master in whom they had trusted.

14:24 And having traveled to Pisidia they came to Pamphylia.

14:25 And having spoken the word in Perga, they went down to Attalia.

Attalia means gentle father.

14:26 From there they sailed to Antioch from where they had been committed to the favor of **YAHWEH** for the work which they had completed.

14:27 And having arrived and gathered the assembly together, they reported all that **YAHWEH** had done with them, and that He had opened up the door of faith to the Gentiles.

14:28 Now they stayed there a long time with the students.

Chapter 15

15:1 And some came down from Yahudah to teach the brothers that unless they were circumcised according to the custom of Moshe they were not able to be delivered.

15:2 Therefore a controversy happened and no small dispute against Sha'ul and Bar Nabas. They determined that Sha'ul and Bar Nabas and certain others of them should go up to Yerushalaim to the ambassadors and elders concerning this debate.

15:3 Therefore having been sent on their way by the assembly, they traveled through Phoenicia and Shomeron, declaring the conversion of the Gentiles. And they caused great joy for all the brothers.

15:4 Now having arrived at Yerushalaim they were received gladly by the assembly and the ambassadors and the elders.

And they announced how much **YAHWEH** had accomplished among them.

15:5 But some of the sect of the Pharisees who were believing rose up saying that it was necessary to circumcise them, commanding them also to keep The Torah of Moshe.

15:6 Now the ambassadors and elders had come together to consider this matter.

15:7 Then having had much discussion Peter stood up and said to them, "Men and brothers, you understand that a long time ago **YAHWEH** chose among us that through my mouth the Gentiles should hear the word of the good news and believe.

15:8 And **YAHWEH**, knower of hearts, gave witness giving to them The Set Apart Divine Nature of **YAHWEH**, even as to us.

15:9 And He made no distinction between us and them, cleansing their hearts by faith.

15:10 Now therefore why do you test **YAHWEH**, placing a yoke on the neck of the students which neither our fathers nor we could bear?

15:11 On the contrary, through the favor of The Master, **YAHUSHUA**, The Messiah, we believe, being delivered, which is the same means for them."

15:12 Then the entire multitude kept silent. And they listened to Bar Nabas and to Sha'ul rehearsing how many signs and wonders **YAHWEH** had accomplished among the Gentiles through them.

15:13 Now after they had become silent Ya'akob began speaking saying,

"Men, brothers, listen attentively to me!

15:14 Shim'on has rehearsed how **YAHWEH** at the beginning inspected the Gentiles to take from them a people for His name.

15:15 And with this the words of the prophets agree, just as it is written,

15:16 "*After this I will return and will rebuild the tabernacle of David which has fallen down. I will rebuild its ruins, and I will set it up,*

15:17 *so that the rest of mankind may seek **YAHWEH**, even all the Gentiles who are called by My name,*'

says **YAHWEH** *Who does all these things.*"

(Amos 9.11-12)

15:18 Known to **YAHWEH** from eternity are all His works.

15:19 Therefore I judge that we should not harass them any further since the Gentiles are turning to **YAHWEH**,

15:20 instead writing to them to abstain from the defilement of idols, and sexual immorality, and things strangled, and blood.

15:21 Indeed, Moshe from ancient generations, has had those who proclaim him out of every city, being read in the assemblies every Sabbath."

15:22 Then the ambassadors and elders, with the whole assembly decided to send chosen men of their own to Antioch with Sha'ul and Bar Nabas, Yahudah, who was also named Bar Saba, and Silas, leading men among the brothers,
15:23 having written by their own hands in this manner:

Greetings.

15:24 Since we have heard that some who went out from us have stirred you up with words, upsetting your lives, telling you to be circumcised and to keep The Torah, to whom we gave no such instruction,

15:25 it seemed good to us, having become of one mind, to send chosen men to you with our beloved Bar Nabas and Sha'ul,

15:26 men who have surrendered their lives for the name of our Master, **YAHUSHUA**, The Messiah.

15:27 We have therefore sent Yahudah and Silas who are also reporting the same things by saying them.

15:28 Indeed, it was thought by The Set Apart Divine Nature of **YAHWEH** and by us to impose upon you no greater burden than these necessities:

15:29 that you abstain from sacrificing to idols, and blood, and things strangled, and from sexual immorality. If you keep yourselves from these you will do well. Farewell.

15:30 Therefore having been dismissed they went to Antioch. And having gathered the multitude together they delivered the letter.

15:31 Now having read it they rejoiced over its encouragement.

15:32 Now Yahudah and Silas, themselves being prophets also, encouraged and strengthened the bothers with many words.

15:33 And having been there a while they were released with peace from the brothers to the ambassadors.

15:34 But Silas decided to remain there.

15:35 Now Sha'ul and Bar Nabas stayed in Antioch teaching and announcing the good news, the word of **YAHWEH**, among many others also.

15:36 And some days later Sha'ul said to Bar Nabas, "Let us now go back and examine how our brothers are doing in every city where we have proclaimed the word of **YAHWEH**."

15:37 Now Bar Nabas advised taking with them Yahanathan called Mark.

15:38 But Sha'ul did not consider it good taking the one who had departed from them in Pamphylia, having not gone with them to the work.
15:39 Therefore a dispute happened so that they separated from one another.
So Bar Nabas took Mark and sailed to Cyprus,
15:40 but Sha'ul chose Silas and departed, being commended by the brothers to the favor of **YAHWEH**.
15:41 Then he went through Syria and Cilicia, strengthening the assemblies.

Chapter 16

16:1 Then he arrived at Derbe and Lystra.
And behold!
A certain student was there named Timothy, son of a certain believing Jewish woman, but his father a Greek.
16:2 He was well spoken of by the brothers who were at Lystra and Iconium.
16:3 Sha'ul wanted to have him go on with him. And he took and circumcised him because of the Yisra'elites who were in that place, because they all understood that his father was Greek.

16:4 Now as they went through the cities they delivered to them the decrees to be observed which had been determined by the ambassadors and elders at Yerushalaim.
16:5 And accordingly the assemblies were strengthened in the faith, and increased in number daily.

16:6 Now having traveled through Phrygia and the region of Galatia, they were prevented by The Set Apart Divine Nature of **YAHWEH** from speaking the message in Asia.

Galatia means milky.
Asia means mire.

16:7 Having come down to Mysia they endeavored to travel into Bithynia. But The Divine Nature of **YAHWEH** did not permit them.

Mysia means obscure.
Bithynia means violent rushing.

16:8 Then having arrived at Mysia they went down into Troas.

Troas means a Trojan.

16:9 And a vision appeared to Sha'ul in the night. A man of Macedonia was standing and inviting him saying, "Come over to Macedonia and help us."

Macedonia means tall.

16:10 And after having seen the vision immediately we sought to go to Macedonia, concluding that **YAHWEH** had called us to proclaim the good news to them.

16:11 Therefore sailing from Troas we sailed directly to Samothrace, and the next day came to Neapolis,
Samothrace means a sign of rags.

16:12 and from there to Philippi, which is the chief city of that part of Macedonia, a colony.

Neapolis means new city.
Philippi means lover of horses.

Now we were staying in that city for some days.

16:13 And on The Sabbath Day we went out of the city to the riverside, where prayer was customarily made.

And we sat down.

And we spoke to the women who were assembling.

16:14 Now a certain woman named Lydia,
a seller of purple from the city of Thyatira,
who worshiped YAHWEH listened attentively.

The Master opened her heart
to pay attention to that which was spoken by Sha'ul.

Lydia means travailing; labor pains.
Thyatira means odor of affliction.

16:15 And after she and her household were baptized
she invited us saying,

“If you have judged me to be trusting in The Master
come to my house and stay.”

And she compelled us.

16:16 Now it was as we traveled to prayer.

And a certain slave girl having a nature of divination met us
who furnished her masters much profit by fortune telling.

Divination is “fortune-telling”. It's a counterfeit of YAHWEH's
ability to accurately predict the future. A believer is not to be
involved in such things.

16:17 This girl followed Sha'ul and us.

And she cried out saying,

“These human beings are the slaves
of The Supreme One, YAHWEH,

who proclaim to us the way of deliverance.”

Note: This ungodly entity knows YAHWEH. It also knows that
Sha'ul and the other believers with him are slaves of
YAHWEH. This reveals the level of knowledge found in such
entities.

16:18 Now she did this over many days.

But Sha'ul being annoyed, turned and said to the nature,

“I direct you in the name of YAHUSHUA, The Messiah,
to come out of her.”

And it came out that very moment.

16:19 Now her masters, seeing that their expectation
of profits was gone, seized Sha'ul and Silas,
dragging them into the marketplace to the rulers.

16:20 And having brought them to the chief leaders they said,
“These men being Yisra'elites exceedingly trouble our city.

16:21 And are teaching customs
which are not right for us to accept
nor to practice being Romans.”

16:22 And the crowd rose up together against them.

And the chief leaders, having torn off their clothes,
commanded *them* to be beaten with rods.

16:23 And having imposed many strokes upon them
threw them into prison,

commanding the jailer to keep them securely,

16:24 who having received such a mandate

threw them into the inner prison

and made their feet secure in the stocks.

16:25 Now at midnight Sha'ul and Silas were praying

and singing hymns to YAHWEH.

And the prisoners listened to them.

16:26 Then unexpectedly a great earthquake happened
so that the foundations of the prison were shaken.

And instantly all the doors were opened.

And everyone's shackles were loosed.

16:27 Now the jailer being awakened from sleep

and seeing the prison doors open

drew his sword and was about to kill himself

thinking that the prisoners had fled.

16:28 But Sha'ul called with a loud voice saying,
"Do yourself no harm because we are all here."
16:29 Then he, having asked for a light, rushed in.
And having become terrified he prostrated himself
before Sha'ul and Silas.
16:30 And having brought them out he said,
"Sirs, what must I do to be delivered?"
16:31 And they said,
"Trust in The Master, **YAHUSHUA**, The Messiah,
and you will be delivered, also your household."

16:32 And they spoke the word of **YAHWEH** to him
and to all who were in his house.

This short passage is another prime example of the confusion caused by the use of the Greek term, *kurios*. Within three verses we have three possible renderings of the same term. In v. 30 sirs, in verse 31 The Lord, referring to YAHUSHUA., in traditional texts.
This is clarified by the use of His name and the identification of Him as The Messiah.
Then in verse 32 we have reference to "the word of The Lord". This verse is not so clear. It may be that the message of YAHUSHUA, The Messiah, is what's being identified. Yet in the broader context of Scripture this phrase is distinctive in its reference to The Word of YAHWEH, which is all of Scripture, but is especially used in reference to the predicted coming of The Messiah.
It seems likely that the word spoken by Sha'ul to these people included far more than the "word of YAHUSHUA", in that he regularly used The Old Covenant Scriptures to demonstrate that YAHUSHUA was in fact The Messiah whom YAHWEH had promised to send to earth. Sha'ul would be an expert in The Scriptures.

16:33 And he took them the same hour of the night
to wash off their wounds.
And immediately he and all his family were baptized.
16:34 And having brought them into his house
he set a table before them.
And he rejoiced with his entire household
having believed in **YAHWEH**.

16:35 Now when it was day
the chief leaders sent the officers saying,
"Release those human beings."
16:36 And the jailer announced these words to Sha'ul saying,
"The chief leaders have sent to release you.
Now therefore depart and travel in peace."
16:37 But Sha'ul said to them,
"They have beaten us human beings publicly
without a legal trial being Romans
and have thrown us into prison.
And now do they eject us secretly?
No indeed!
Instead let them come themselves and bring us out."

16:38 Then the officers told these words to the chief leaders.
And they were frightened
having heard that they were Romans.
16:39 And they came comforting them and bringing them out,
asking them to depart from the city.

16:40 Then they went out of the prison.
And they entered *the house of* Lydia.
And having seen the brothers
they comforted them and departed.

Chapter 17

17:1 Now having traveled through Amphipolis and Apollonia they came to Thessalonica where there was a synagogue of the Yisra'elites.

Amphipolis means around the city.
Apollonia means utter destruction.
Thessalonica means victory over the tossing of law; or, victory over lies.

17:2 Then Sha'ul according to his custom entered in among them.

And for three Sabbaths he reasoned with them from The Scriptures

17:3 explaining and demonstrating that it was necessary for The Messiah to suffer and be raised again from being dead, and saying,

“This same YAHUSHUA whom I proclaim to you is The Messiah!”

17:4 And some of them were persuaded.

And they joined together with Sha'ul and Silas, even a great number of the respected Greeks, and not a few of the foremost women.

17:5 But the Yisra'elites who disbelieved, having become jealous, took to themselves some of the evil men from the marketplace.

And gathering a mob they set the whole city in tumult, even attacking the house of Jason.

And they sought to bring them out among the people.

Jason means healer.

17:6 But not having found them they dragged Jason and some brothers to the town officers crying out, “These who have turned the world upside down have come here also,

17:7 whom Jason has hosted.

And these are all acting contrary to the decrees of Caesar, saying there is another king, YAHUSHUA.”

17:8 And they stirred up the crowd and the town officers having heard these things.

17:9 And when they had taken security from Jason and the others they released them.

17:10 Now the brothers immediately sent Sha'ul and Silas away by night into Berea.

Having arrived they went into the synagogue of the Yisra'elites.

Berea means the pierced.

17:11 Now these were more noble than those in Thessalonica in that they received the word with all readiness of mind, scrutinizing The Scriptures daily to *find out* whether these things were so.

17:12 Therefore many of them believed and also prominent women of the Greeks and not a few men.

17:13 But when the Yisra'elites from Thessalonica learned that the word of YAHWEH was being proclaimed by Sha'ul at Berea they came there also and stirred up the crowds.

17:14 Now at that time the brothers immediately sent Sha'ul away to travel upon the sea. But both Silas and Timothy still remained there.

17:15 And those conducting Sha'ul brought him as far as Athens.

And having received a charge for Silas and Timothy to come to him as quickly as possible they departed.

Athens means uncertainty.

17:16 Now while Sha'ul was waiting for them at Athens his nature was provoked within him,

having observed that the city was totally idolatrous.

17:17 Therefore he reasoned in the synagogue with the Yisra'elites and with the religious people and in the marketplace each day with those who happened to be there.

17:18 Now some Epicurean and Stoic philosophers dialogued with him.

And some said, What does this gossip want to say now?

He seems to be a proclaimer of foreign deities.”,

because he proclaimed to them

the good news concerning **YAHUSHUA** and His resurrection.

Epicurean means helper; defender.
Stoic means of the doorway.

17:19 And they took him.

And they brought him to the Areopagus saying,

“May we know what this new instruction is of which you speak

Areopagus means a martial peak.

17:20 because you are bringing some strange things to our ears?

Therefore we want to know what these things mean.”

17:21 Now all the Athenians and the foreigners who were there spent their time in nothing other than either telling or listening to some new thing.

17:22 And Sha'ul stood in the middle of the Areopagus saying, “Men of Athens, I observe that in all things you are more religious than others

17:23 because as I was traveling about and considering the objects of your worship

I even found an altar with this inscription:

TO THE UNKNOWN GOD,

whom therefore you are worshipping without knowing.

This same One I proclaim to you,

17:24 **YAHWEH**, Who has made the world and everything in it.

He who is Master of the skies and the earth

does not dwell in temples of human construction.

kurios - supreme in authority, lord. Note the confusion created once more by the repeated use of this term "lord" in traditional texts.

17:25 Neither is He served with men's hands

as *though* He needed something.

He gives life to everything, even all the breathing.

17:26 And He has made from one blood every race of human beings dwelling upon the face of the earth, having determined the prescribed seasons and the boundaries of their dwellings,

17:27 to seek **YAHWEH**,

if perhaps they might search for Him and find Him.

And yet, indeed, He is not far from each one of us,

17:28 because in Him we live, and move, and have our life,

as even some of your own poets have stated,

'Indeed, we are also His offspring.'

17:29 Therefore since we exist as the offspring of **YAHWEH** we ought not think godlikeness exists in a likeness of gold, or silver, or stone, engraved by art and man's deliberation.

17:30 Truly times of ignorance **YAHWEH** is overlooking,

at present directing all human beings everywhere
to reconsider your actions
17:31 on the very account that He has established a day
in which He will judge the world with justice
by The Man whom He has specified
having provided assurance to everyone,
having raised Him up from the state of being dead.”

17:32 Now having heard of the resurrection of the dead,
on the one hand some mocked, but others said,
“We will hear you again concerning this.”

17:33 And in this manner Sha'ul departed from among them.

17:34 Now some men clung to him having believed,
among them Dionysius, the Areopagite,
a woman named Damaris, and others with them.

Dionysius means a devotee of Bacchus, god of wine.
Damaris means a yoke-bearing wife.

Chapter 18

18:1 Now after these things Sha'ul departed from Athens
and went to Corinth.

18:2 And he found a certain Yisra'elite named Aquila,
born in Pontus, having recently come from Italy
with his wife Priscilla because Claudius
had ordered all the Yisra'elites to depart from Rome.
And he approached them.

Aquila means I shall be nourished.
Pontus means the sea.
Priscilla means little old woman.
Claudius means whining.

18:3 And because he was of the same trade
he stayed with them and worked
because by occupation they were tentmakers.

18:4 And he reasoned in the synagogue every Sabbath.
And he persuaded both Yisra'elites and Greeks.

18:5 When Silas and Timothy had come from Macedonia
Sha'ul was compelled by The Divine Nature of **YAHWEH**.
And he attested to the Yisra'elites
that **YAHUSHUA** is The Messiah.

18:6 But having opposed him and having blasphemed
he shook his garments saying to them,
“Your blood is upon your heads! I am clean!

From now on I will go to the Gentiles!”

This is a major event in the history of believers. Sha'ul's mission was first and foremost to the Yisra'elites. While he was also teaching the Gentiles this was not his primary mission - until now. This marks a major turning point in his ministry, and in the impact his ministry has had upon the rest of the nations of the world.

18:7 And he departed from there.
And he entered the house of a certain one named Justus,
who worshiped **YAHWEH**,

whose house was next door to the synagogue.
18:8 Now Crispus, the ruler of the synagogue,
trusted in The Master with his whole household.
And many of the Corinthians hearing trusted
and were baptized.

Crispus means crisp; curly haired.
Corinthians means satisfied ones.

18:9 Now The Master spoke to Sha'ul in the night
through a vision,
“Do not be afraid!

But speak, and do not keep silent,
18:10 because I am with you!
And not even one will attack you to hurt you
because I have many people in this city.”

18:11 And he stayed a year and six months
teaching the word of YAHWEH among them.

18:12 Now when Gallio was acting as proconsul of Achaia
the Yisra'elites with one mind rose up against Sha'ul.
And they brought him to the judgment seat,

Gallio means a eunuch.
Achaia means wailing.

18:13 saying, “This man incites men to worship YAHWEH
contrary to The Torah.”

18:14 Then Sha'ul being about to open his mouth,
Gallio said to the Yisra'elites,
“If it were a matter of wrongdoing or morally wrong
wicked behavior, Yisra'elites, there would possibly be a reason
why I should put up with you.

18:15 But if it is a question of words and names
and concerning your own Torah look *to it* yourselves
because I do not want to be a judge of these *matters*.”

18:16 And he dismissed them from the judgment seat.

18:17 Then all the Greeks took Sosthenes,
the chief ruler of the synagogue,
and beat him in front of the judgment seat.
But Gallio was concerned about none of these things.

Sosthenes means saving strength.

18:18 And Sha'ul remained after this a good while.
Saying farewell to the brothers he sailed for Syria,
and with him Priscilla and Aquila,
having his hair cut off at Cenchrea
because he had taken a vow.

Cenchrea means granular.

18:19 Then having arrived at Ephesus and having
left them there, he himself entered into the synagogue
and reasoned with the Yisra'elites.

Ephesus means full purposed.

18:20 But having asked him to stay a longer time with them
he did not consent,

18:21 but rather bid them farewell saying,
“I must by all means keep this coming feast at Yerushalaim.
But I will return again to you, if YAHWEH determines.”
And he sailed from Ephesus.

18:22 And having arrived at Caesarea
and having gone up and greeted the assembly
he went down to Antioch.

18:23 And having been some time *there*
he departed and traveled the regions of Galatia
and Phrygia consecutively, strengthening all the students.

18:24 Now a certain Yisra'elite named Apollos,
born at Alexandria, an eloquent man
being very capable in the Scriptures, arrived at Ephesus.

Apollos means destroyer.
Alexandria means man defender.

18:25 This man had been indoctrinated
in The Way of The Master.
And being fervent in The Divine Nature of YAHWEH,
he spoke and taught accurately concerning The Master,
understanding only the baptism of Yahanathan.

18:26 And he began to speak boldly in the synagogue.
But having heard him Aquila and Priscilla
took him aside and explained to him
the way of YAHWEH more accurately.

Once again we encounter potential confusion through the use of *kurios*. (Lord) in verse 25. Was he speaking concerning YAHWEH? Or are these references to YAHUSHUA? The text is not clear. We're left to speculate. It could be either.

18:27 Now wanting to travel to Achaia the brothers wrote encouraging the students to receive him.
And when he arrived he greatly helped those who had believed because of favor,
18:28 because he vigorously refuted the Yisra'elites publicly, showing through The Scriptures that YAHUSHUA is The Messiah.

Chapter 19

19:1 Now it happened while Apollos was at Corinth that Sha'ul, having passed through the upper regions, came to Ephesus.

And having found some students

19:2 he said to them, "Have you having believed received The Set Apart Divine Nature of YAHWEH?"

But they said to him, "We have not even heard whether there is a Set Apart Divine Nature of YAHWEH."

Note that there is no indication of any "person" being involved in this. It does not say "we've not heard of him" or refer in any manner to a separate being.

19:3 And he said to them, "Into what then were you baptized?"
And they said, "Into Yahanathan's baptism."

19:4 Then Sha'ul said, "Yahanathan indeed baptized with a baptism of reconsideration, telling the people they should believe on Him who was coming after him, that is, on The Messiah, YAHUSHUA."

19:5 Now having heard they were baptized in the name of The Master, YAHUSHUA.

19:6 And Sha'ul having laid hands upon them, The Set Apart Divine Nature of YAHWEH came upon them. And they spoke with tongues and prophesied.

The Greek term used for "upon" could mean to, toward, over, etc. These are not terms that give any indication of this being a "person".

19:7 Now the men were about twelve in all.

19:8 Then he went into the synagogue and spoke boldly for three months, reasoning and persuading concerning The Kingdom of YAHWEH.

19:9 But when some were obstinate and disbelieved, speaking disrespectfully concerning The Way in the presence of the multitude, he withdrew from them, separating the students, reasoning daily in the school of Tyrannus.

Tyrannus means absolute rule.

19:10 Now this happened for two years so that all who dwelt in Asia heard the message of The Master, YAHUSHUA, both Yisra'elites and Greeks.

19:11 And YAHWEH worked unusual signs by the hands of Sha'ul

19:12 so that even handkerchiefs or aprons were brought from his body to the sick. And the diseases were removed from them. And the unclean natures departed from them.

19:13 Now some of the itinerant Yisra'elite exorcists took it upon themselves to name the name of The Master, YAHUSHUA, over those who had unclean natures, saying, "We adjure you by the YAHUSHUA whom Sha'ul proclaims."

19:14 Now there were seven sons of Sceva, an Yisra'elite chief priest, who did this.

Sceva means mind reader.

19:15 But the unclean nature responded saying, "YAHUSHUA I know absolutely, and Sha'ul I recognize. But who are you?"

Again we see the knowledge level of these entities. They know without a doubt who The Messiah is. They also recognize Sha'ul as one of His followers. But the seven sons of Sceva, even though they are sons of a Jewish great priest, they do not acknowledge as even being followers of YAHWEH.

19:16 And the human being in whom the unclean nature existed leaped upon them. And he exercised dominion over them having power against them so that they fled from that house naked and wounded.

19:17 Now this became well known even to all Yisra'elites and Greeks dwelling in Ephesus. And fear fell upon them all. And the name of The Master, YAHUSHUA, was made great.

19:18 Now many of the believing came acknowledging and reporting their practices.

19:19 Also many of those who had practiced magic brought their books together to burn them in front of everyone.

And they counted up the value of them. And it totaled fifty thousand pieces of silver.

19:20 In this manner the word of YAHWEH grew mightily and prevailed.

19:21 Now having fulfilled these things in this manner Sha'ul was appointed by The Divine Nature of YAHWEH, having traveled through Macedonia and Achaia, to go to Yerushalaim having said that, "After I have been there I must also see Rome."

19:22 Then he sent into Macedonia two of those who assisted him, Timothy and Erastus, he himself being detained in Asia for a time.

Timothy means honoring YAHWEH.
Erastus means beloved.

19:23 And about that time there arose no small disturbance about The Way,

The Way refers to those who are following The Way, YAHUSHUA, following His teachings and instructions.

19:24 because one named Demetrius, a silversmith making silver shrines of Diana which brought no small profit to the craftsmen

Demetrius means of mother earth.
Diana means complete light.

19:25 whom he called together with the workers of this sort also said, "Men, you recognize that we have our wealth from this trade.

19:26 And you see and hear that not only at Ephesus but almost in all Asia, this Sha'ul has persuaded and turned away ample crowds saying that they are not gods

which are made with hands.

19:27 Now not only is this trade of ours
in danger of coming into disrepute
but also the temple of the great goddess Diana may become
despised and even her splendor is about to be demolished
whom Asia and the whole world worship.”

19:28 Now having heard *this* and becoming full of indignation
they cried out saying.

“Great is Diana of the Ephesians!”

19:29 So the whole city was filled with disorder
and rushed into the theater with one mind,
having seized Gaius and Aristarchus, Macedonians,
Sha'ul's travel companions.

Gaius means on earth.
Aristarchus means best ruler.

19:30 Now when Sha'ul wanted to go in to the people
the students would not allow him.

19:31 And even some of the officials of Asia
who were his friends sent to him encouraging him
not to venture into the theater.

19:32 Different ones cried one thing and some another
because the assembly was in an uproar.
And most of them did not understand
why they had come together.

The term, *ekklesia*, does not mean “church”. It means an
assembly. This is clearly not a “church” in this instance. To call
it such is to politicize the term to fit one's theology.

19:33 And they forced Alexander out of the crowd,
the Yisra'elites pushing him forward.

Then Alexander motioned with his hand,
wanting to make his defense to the people.

19:34 But when they recognized that he was an Yisra'elite
everyone with one voice cried out for about two hours,
“Great is Diana of the Ephesians!”

19:35 But the town clerk having quelled the mob said,
“Men of Ephesus,

what human being is there who does not know
that the city of the Ephesians is temple keeper
of the great goddess Diana and of that which fell from the sky?

19:36 Therefore since these things are indisputable
you must calm down and do nothing rashly.

19:37 Indeed, you have brought these men here
who are neither robbers of temples
nor blasphemers of your goddess.

19:38 Therefore if Demetrius and his fellow craftsmen
have a case against anyone
the market place is open and there are proconsuls.
Let them bring charges against one another.

formal legal charges

19:39 But if you have any other inquiry to make
it will be determined in the lawful assembly.

19:40 Indeed, we are even in danger
of being called to account for today's uproar,
there being no reason which we may give
to account for this disorderly gathering.”

19:41 And having said these things
he dismissed the assembly.

Chapter 20

20:1 After the uproar had stopped
Sha'ul called the students to himself.
And having embraced them he departed,
traveling to Macedonia.

20:2 Now having traveled through that region
and encouraging them with many words he went to Greece.

Greece means unstable; the miry one.

20:3 And he stayed three months.

The Yisra'elites having plotted against him as he was about to sail to Syria, he decided to return through Macedonia.

20:4 Now Sopater of Berea accompanied him to Asia, also Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and Tychicus, and Trophimus of Asia.

Sopater means saving father.
Berea means the pierced.
Secundus means second.
Tychicus means fortunate.
Trophimus means nourishment.

20:5 These men having gone before waited for us at Troas.

20:6 Then we departed by ship from Philippi after the Days of Unleavened Bread and in five days joined them at Troas where we stayed seven days.

20:7 Now on the first of the Special Sabbath

This refers to a **shabbathown**, the Hebrew term for a special sabbath, or day of rest. There were two of these during Passover. One was at the very beginning, the other was seven days later - **and they were not necessarily on the seventh day of the week.** This means they were not on The Sabbath Day, which is Saturday. It could be any day of the week. The first of **sabbaton**, the Greek term, simply refers to the first day following the Special Sabbath. This means the resurrection did **NOT**, of necessity, occur on "Sunday". Indeed, it makes it highly probable that it **did not occur on a "Sunday"**, "the first day of the week". Lit. – one or first of the Special Sabbath. This story repeats the fact that there was a Special Sabbath as part of The Feast of Unleavened Bread. It was this very feast that is the focus of this story. It would be extremely unlikely that this was a "Sunday".

the students having come together to break bread, Sha'ul reasoned with them intending to leave the next day and continuing his message until midnight.

20:8 Now there were many lamps in the upper room where they were gathering together.

20:9 And in a window sat a certain young man named Eutychus who was sinking into a deep sleep. He was overcome by sleep.

Sha'ul reasoning extensively concerning much he fell down from the third story.

And he was picked up dead.

Eutychus means well off.

20:10 But Sha'ul went down, grabbed him, and embracing him said,

"Do not be troubled because his life is in him."

20:12 Then they brought the young man in alive.

And they were not a little comforted.

It appears the order of verses 12 & 13 has been reversed. It makes more sense to put verse 12 after verse 10.

20:11 Now coming up and having broken bread and having eaten, he talked a long while, even until daybreak. In this manner he departed.

It's quite phenomenal to consider that this resurrection occurred on "the first of The "Sabbaton", Special Sabbath. It places it on the anniversary of the resurrection of The Messiah.

20:13 Then we went ahead to the ship and sailed to Assos,
there intending to take Sha'ul on board
because so he had arranged, intending himself to go on foot.

Assos means nearer.

20:14 But having met us at Assos
we took him on board and went to Mitylene.

Mitylene means curtailed.

20:15 We sailed from there
and the next *day* arrived opposite Chios.
The following *day* we arrived at Samos
and stayed at Trogyllium.
The next *day* we came to Miletus

Chios means unlucky throw of the dice.
Samos means a sign.
Trogyllium means a cache. Miletus means cared for.

20:16 because Sha'ul had decided to sail past Ephesus
so that he would not linger in Asia
because he was hurrying to be at Yerushalaim if possible
on the Day of Shavuot. Pentecost

20:17 Now from Miletus he sent to Ephesus,
calling for the elders of the assembly.

20:18 Now when they had come to him he said to them,
"You understand from the first day that I arrived in Asia
how I have been among you at all times

20:19 serving **YAHWEH** with all humbleness of mind,
with many tears and trials which happened to me
by the plotting of the Yisra'elites,

20:20 how I withheld nothing that was helpful,
but declared it to you

and taught you publicly and from house to house

20:21 testifying to Yisra'elites and also to Greeks
reconsideration toward **YAHWEH** and trust
which is in our Master **YAHUSHUA**, The Messiah.

20:22 And now behold!

I am traveling bound in The Divine Nature of **YAHWEH**,
to Yerushalaim,

not perceiving the things that will happen to me there

20:23 except that The Set Apart Divine Nature of **YAHWEH**
testifies in every city saying that shackles
and troubles await me.

20:24 However none of these things move me
nor do I hold my life as valuable to myself

so that I may finish my race with joy

and the ministry which I received

from The Master, **YAHUSHUA**,
to testify to the good news of the favor of **YAHWEH**.

20:25 And indeed now I know that you all
among whom I have come proclaiming

The Kingdom of **YAHWEH**, will see my face no more.

20:26 Therefore I am led to affirm among you this day
that I am innocent of the blood of all.

20:27 Indeed, I have not failed to declare to you
all the will of **YAHWEH**.

20:28 Therefore take heed to yourselves

and to all the flock over whom

The Set Apart Divine Nature of **YAHWEH**

has made you superintendents,

to shepherd the assembly of **YAHWEH**

which He has purchased with His very own blood.

Because the Greek uses *tou theou* (the God) it appears
Sha'ul actually taught that it was the blood of YAHWEH that
purchased our redemption.

This term is often translated as "The Lord", presenting great confusion in the text by its lack of clarity.
There are historical evidences of changes being made in the texts by scribes at certain points to alter the implications of what was being taught, seeking to discredit believers in The Messiah by doing so, or seeking to promote a particular "theology".
Read carefully the very next verses where Sha'ul actually prophesies this will happen.

20:29 Indeed, I perceive this, that after my departure
savage wolves will enter in among you, not sparing the flock.

20:30 Also **from among yourselves** men will rise up
speaking perverse things,
drawing away the students following them.

20:31 Therefore keep awake,
remembering that for three years
I did not stop warning each one of you
night and day with tears.

20:32 And now, brothers, I present you to **YAHWEH**
and to the message of His favor which is able to build you up
and to give you an inheritance
among everyone who is being consecrated.

hagiazō - to make holy, i.e. purify or consecrate.
Being made "holy" is always tied to being "set apart" for a
special purpose for YAHWEH, within Scriptural contexts.

20:33 I have longed for no one's silver, or gold, or apparel.

20:34 Moreover you yourselves know
that these hands have provided for my necessities,
and for those who were with me.

20:35 In everything I have demonstrated to you
that laboring like this you must support the weak
even remembering the words of The Master, **YAHUSHUA**,
how He said, 'It is more blessed to give than to receive.' "

20:36 And having said these things he knelt down
and prayed to **YAHWEH** together with all of them.

20:37 Then they all wept greatly
and falling upon Sha'ul's neck kissed him,

20:38 grieving most of all for the words which he spoke,
that they would see his face no more.
Then they accompanied him to the ship.

Chapter 21

21:1 Now it was as we had been dragged away from them.
And having set sail we ran directly to Cos,
then the following *day* to Rhodes,
and from there to Patara.

21:2 And having found a ship crossing over to Phoenicia
we went aboard, sailing away.

Cos means a thorn.
Rhodes means rosy.
Patara means suffering it seems.
Phoenicia means palm land.

21:3 When we had sighted Cyprus
we passed it on the left, sailed to Syria,
and landed at Tyzor because there the ship
was to unload her cargo.

21:4 And having located the students
we stayed there seven days.

They said to Sha'ul through The Divine Nature of **YAHWEH**
that he should not go up to Yerushalaim.

21:5 When we had come to the end of those days
we departed and took our journey,
them sending us on our way with wives and children
until we *were* outside the city.

And we knelt down on the shore and prayed to YAHWEH.
21:6 And having embraced one another
we walked up into the ship.
And they returned to their own homes again.

21:7 And having finished *our* voyage from Tzor
we arrived at Ptolemais.
And we embraced the brothers.
And we stayed with them one day.

Ptolemais means warlike.

21:8 Now on the next *day*
we who were Sha'ul's companions departed.
And we went to Caesarea and entered the house
of Philip, the evangelist, who was *one* of the seven.
And we stayed with him.

21:9 Now this man had four unmarried daughters
who prophesied.

21:10 And having stayed many days
a certain prophet named Agabus came down from Yahudah.

21:11 And having come to us he lifted up Sha'ul's belt,
binding his own hands and feet and said,

"Thus says The Set Apart Divine Nature of YAHWEH,
'Thus will the Yisra'elites at Yerushalaim
bind the man who owns this belt
and deliver *him* into the hands of the Gentiles.' "

21:12 Now having heard these things
both we and the residents
encouraged him not to go up to Yerushalaim.

21:13 But Sha'ul responded,
"What do you mean by weeping and breaking my heart?
Indeed, I am ready not only to be bound,
but also to die at Yerushalaim for the sake of the name
of The Master, YAHUSHUA."

21:14 And when he would not be persuaded
we kept still saying, "The will of YAHWEH be done."

21:15 Now after those days we packed up our baggage
and went up to Yerushalaim.

21:16 And some of the students from Caesarea
also went with us.

And they brought with them a certain Mnason of Cyprus,
an original student, with whom we were to lodge.

Mnason means solicitor.

21:17 Now having come to Yerushalaim
the brothers received us gladly.

21:18 On the following *day*
Sha'ul entered in with us to Ya'akob.
And all the elders were present.

21:19 And having embraced them
he declared in every detail those things
which YAHWEH had done among the Gentiles
through his ministry.

21:20 Now having heard they honored The Master,
even having said to him,
"You see, brother, how many myriads of Yisra'elites
there are who have believed.

And they are zealous for The Torah.

21:21 But they have been informed concerning you
that you are teaching all the Yisra'elites
who are among the Gentiles to abandon Moshe,
saying they ought not circumcise *their* children
nor to walk according to the customs.

21:22 What is this therefore?

The multitude must certainly convene
because they will hear that you have come.

21:23 Therefore do what we tell you.
We have four men who have taken a vow upon themselves.
21:24 Join them! And be purified with them!
And pay their expenses
in order that they may shave *their* heads
and that all may know that those things
of which they have been informed concerning you are nothing,
but rather that you yourself also walk in conformity
and are keeping The Torah.

21:25 Now concerning the Gentiles who believe
we have written *and* determined
they should keep no such thing,
except that they should keep themselves
from things offered to idols, from blood, from things strangled,
and from sexual immorality.”

21:26 Then Sha'ul joined the men.
The next day, having been purified with them,
they entered The Temple to declare the completion
of the days of purification at which time an offering was offered
for each one of them.

21:27 Now when the seven days were about to be completed
the Yisra'elites from Asia, having seen him in The Temple,
stirred up the whole crowd.
And they laid hands upon him,
21:28 crying out,
“Men of Yisra'el, help!
This is the human being who teaches everyone universally
against the people, The Torah, and this place.
And furthermore he also brought Greeks into The Temple,
even defiling this set apart place.”

21:29 Indeed, they had previously
seen Trophimus, the Ephesian, with him in the city,
whom they thought that Sha'ul had brought into The Temple.
21:30 So the whole city was disturbed.
And the people ran together, seized Sha'ul,
and dragged him out of The Temple.
And immediately the doors were shut.

21:31 Now as they were seeking to kill him
news went up to the commander of the garrison
that all Yerushalaim was in an uproar.
21:32 He immediately took soldiers and centurions
and ran down to them.
Now having seen the commander and the soldiers
they quit beating Sha'ul.
21:33 Then the commander came near.
And he seized him.
And he ordered *him* to be bound with two manacles.
And he asked who he was and what he had done.

21:34 Then some among the multitude
shouted one thing and some another.
Then, not being able to know for certain because of the tumult,
he ordered him to be brought into the barracks.
21:35 And when he reached the stairway
he had to be picked up by the soldiers
because of the violence of the crowd.
21:36 Indeed, the multitude of the people
followed after crying out, “Away with him!”

21:37 Then Sha'ul, about to be led into the barracks,
said to the commander, “May I speak to you?”
He replied, “Can you speak Greek?”
21:38 Are you not the Mitsraite

who in former days created an uproar
and led out four thousand into the wilderness
who were murderers?"

21:39 But Sha'ul said,
"I am a human being, an Yisra'elite from Tarsus, in Cilicia,
a citizen of no insignificant city.
Now I beg you, allow me to speak to the people."

Cilicia means hair cloth.

21:40 Then having given him permission
Sha'ul stood on the stairway.
And he motioned with his hand to the people.
And when there was a great silence
he spoke in the Hebrew language saying,

Chapter 22

22:1 "Brothers and fathers, hear my defense before you now."

22:2 And having heard that he spoke to them
in the Hebrew language they kept all the more silent.

Then he said,

22:3 "I am indeed an Yisra'elite, born in Tarsus of Cilicia,
but brought up in this city at the feet of Gamali'el,
educated according to the exactness
of The Torah of our fathers.

And I was zealous for YAHWEH, just as you all are today.

Gamali'el means my rewarder is El

22:4 I persecuted this Way as far as death
binding and delivering into prisons both men and women

22:5 as even the great priest bears me witness,
and all the council of the elders, from whom I also
received letters concerning the brothers.

And I traveled to Damascus
to bring those who were bound there
to Yerushalaim to be punished.

22:6 Now it was as I traveled.

And I came near Damascus at about noon.
Suddenly a great light from the skies shone around me.

22:7 And I fell to the ground.

And I heard a voice saying to me,
'Sha'ul! Sha'ul! Why are you persecuting Me?'

22:8 Then I answered, 'Who are You, Master?'

And He said to me,

'I am YAHUSHUA of Nazareth whom you are persecuting.'

22:9 Now those who were with me
truly observed the light and were terrified.

But they did not hear the voice of Him
who was speaking to me.

22:10 Then I said,

'What shall I do, Master?'

And The Master said to me, 'Arise and go into Damascus!

And there you will be told concerning all things
which are prepared for you to do.'

22:11 Now since I could not see
because of the splendor of that light,
being led by the hand of those who were with me,
I came into Damascus.

22:12 Then a certain Hananyah,
a devout man according to The Torah,
having a good testimony from all the Yisra'elites
who dwelt there,

22:13 came to me.

And he was standing saying to me,

'Brother Sha'ul, look up!'

At that same instant I looked up at him.

22:14 Then he said,
'The Elohim of our fathers has chosen you
that you might know His will, and see the Just One,
and hear the voice of His mouth,
22:15 because you will be His witness to all human beings
of what you have seen and heard.
22:16 And now why are you waiting?
Arise and be baptized!
And wash away your offenses
calling upon the name of **YAHUSHUA.**'

tou kuriou - Lit. the supreme in authority.
The term is traditionally translated as "The Lord", but which
"lord"?
In many instances it is a reference to YAHWEH. In many
others it refers to YAHUSHUA.
The result is uncertainty and confusion. Only by reviewing
the context can one get a reasonable sense of which one is
noted.

22:17 Now it happened to me, having returned to Yerushalaim,
as I was praying in The Temple, that I came into ecstasy.
22:18 And I saw Him speaking to me,
'Hurry and get out of Yerushalaim quickly
because they will not accept your testimony concerning Me.'

22:19 But I said,
'Master, they comprehend that I was imprisoning and beating
in every synagogue those who were trusting concerning You.
22:20 And when the blood of Your witness, Stephen, was shed
I was even present and assenting to his death,
even guarding the clothes of those who were murdering him.'
22:21 Then He said to me,
'Go, because I will send you far away to the Gentiles.' "

22:22 Now they listened to him until this word.
And raising their voices they were saying,
"Remove this sort from the earth
because it is not fitting that he should live!",
22:23 and crying out and throwing down their garments
and throwing dust into the air.

22:24 The commander ordered him
to be brought into the barracks.
And he said that he should be examined by scourging
in order that he might recognize
why they shouted so against him.
22:25 But as they tied him prostrate with straps
Sha'ul said to the centurion who was standing by,
"Is it right for you to scourge if a person is a Roman
and is without a trial?"
22:26 Now the centurion having heard
went and told the commander saying,
"Discern clearly what you are about to do
because this person is a Roman."
22:27 Then the commander came and said to him,
"Tell me, are you a Roman?"
He said, "Yes."
22:28 The commander responded,
"With a large sum I obtained this citizenship."
But Sha'ul said, "But I was born a *citizen*."

22:29 Then immediately those who were
about to examine him withdrew from him.
And the commander was also afraid
having recognized that he was a Roman
and because he had bound him.

22:30 The next day, because he wanted to know for certain why he was accused by the Yisra'elites, he released him from *his* shackles. And he ordered the chief priests and all their council to come. And he brought Sha'ul down and set him among them.

Chapter 23

23:1 Then Sha'ul, looking intently at The Sanhedrin said, "Men and brothers, I have lived in all good conscience before YAHWEH up to this very day."

23:2 Then the great priest, Hannanyah, ordered those who stood beside him to strike his mouth.

23:3 Then Sha'ul said to him, "YAHWEH will strike you, you white washed wall! You even sit to judge me according to The Torah, but you order me to be struck contrary to The Torah."

23:4 Now those who stood beside him said, "Do you revile the great priest of YAHWEH?"

23:5 Then Sha'ul said, "I did not understand, brothers, that he was the great priest. Indeed, it is written, 'You are not to speak badly concerning a ruler of your people.' "

23:6 Now Sha'ul, knowing absolutely, that one part were Sadducees but the other part Pharisees, cried out in The Sanhedrin, "Men and brothers, I am a Pharisee, the son of a Pharisee. Concerning the hope and resurrection of the dead I am being judged!"

23:7 And having said this a dissension happened between the Pharisees and the Sadducees, and the group was divided

23:8 because Sadducees say there is no resurrection, nor YAH-messenger, nor Divine Nature, but the Pharisees acknowledge all.

23:9 Then a great tumult happened. And the scribes of the Pharisees' portion stood up and fought fiercely saying, "We find no intrinsic worthlessness in this human being. Now if a Divine Nature or a YAH-messenger has spoken to him let us not resist YAHWEH."

23:10 Now great dissension having happened, the commander fearing lest Sha'ul might be pulled to pieces by them ordered the soldiers to go down and seize him out of the midst of them and bring him into the barracks.

23:11 Now the next night The Master stood beside him saying, "Have courage, Sha'ul. Indeed, as you have testified concerning Me in Yerushalaim, so you must also be a witness at Rome."

23:12 Now day having happened, some of the Yisra'elites conspired together. And they vowed themselves with an oath, saying that they would neither eat nor drink until they had killed Sha'ul.

23:13 Now there were more than forty who had formed this plot.

23:14 They went to the chief priests and elders saying, "We have vowed a great oath that we will eat nothing

until we have killed Sha'ul.

23:15 Now you therefore together with The Sanhedrin, reveal it to the commander so that he brings him down to you in the morning so that you could know more exactly concerning him.

But we are prepared to kill him before he arrives.”

23:16 And when Sha'ul's sister's son heard of their ambush he went and entered into the barracks.

And he told Sha'ul.

23:17 Then Sha'ul called one of the centurions to him and said, “Take this young man to the commander because he has something to tell him.”

23:18 Therefore he took him.

And he brought him to the commander and said,

“Sha'ul, the prisoner, called me to him.

And he asked me to bring this young man to you.

He has something to say to you.”

23:19 Then the commander took him by the hand.

And they went aside by themselves, he asking

“What is it that you have to tell me?”

23:20 Then he said,

“The Yisra'elite leaders have agreed to ask that you bring Sha'ul down to The Sanhedrin in the morning so they might inquire more fully concerning him.

23:21 However do not trust them

because more than forty of them lie in wait for him,

men who have vowed themselves with an oath

that they will neither eat nor drink until they have killed him.

Even now they are prepared,

waiting for an announcement from you.”

23:22 Therefore the commander

dismissed the young man having warned him,

“Tell no one that you have revealed these things to me.”

23:23 And he called for two centurions saying,

“Prepare two hundred soldiers, seventy horsemen,

and two hundred spearmen to go to Caesarea

at the third hour of the night

23:24 also providing animals to set Sha'ul upon.

And bringing him safely to Felix, the governor.”

23:25 He wrote a letter in the following manner:

23:26 Claudius Lysias

To the most excellent governor, Felix.

Greetings.

Felix means delusive.

23:27 This man was seized by the Yisra'elite leaders

and was about to be killed by them.

I came with the troops and rescued him

having learned that he was a Roman.

23:28 Now desiring to know the reason they accused him

I brought him into their Sanhedrin.

23:29 I found that he was accused

concerning questions of their law

but had nothing charged against him

deserving of death or shackles.

23:30 Now it having been revealed to me

that the Yisra'elite leaders were lying in wait for the man

I sent him immediately to you.

And I also commanded his accusers

to state before you the charges against him.

Farewell.

23:31 Therefore the soldiers,

according to what was ordered for them,
took Sha'ul and brought him by night to Antipatris.

Antipatris means against one's country.

23:32 The next day they allowed the horsemen
to travel on with him.

And they returned to the barracks.

23:33 These *horsemen* having entered Caesarea
also delivered the letter to the governor.

And they presented Sha'ul to him.

23:34 Now the governor having read it
asked what province he was from.

And when he determined that he was from Cilicia,

23:35 he said,

"I will hear you when your accusers have also arrived."

And he ordered him to be guarded in Herod's Praetorium.

Chapter 24

24:1 Now after five days Hannanyah the great priest
came down with the elders and a certain orator, Tertullus.

These gave evidence to the governor against Sha'ul.

Tertullus means triple-hardened.

24:2 Now having been called upon,
Tertullus began to accuse him saying,

"Seeing that through you we enjoy great peace
and prosperity is being brought to this nation
through your foresight,

24:3 we accept it always and in all places,
most noble Felix, with all thankfulness.

24:4 Now in order not to be tedious to you any further,
I beg you to hear, by your courtesy, a few words from us.

24:5 Indeed, we have found this man a plague,
a creator of dissension among all the Yisra'elites
throughout the world,
and a ringleader of the sect of the Nazarenes.

24:6 He even tried to desecrate The Temple.
We seized him.

And we wanted to judge him according to our law.

24:7 But the commander, Lysias, arrived
and with great force took him out of our hands,

24:8 ordering his accusers to come before you.
By examining him yourself you may ascertain
all these things of which we accuse him."

24:9 Now the Yisra'elite leaders also concurred,
asserting that these things were so.

24:10 But Sha'ul, the governor having nodded to him
to speak, responded,

"For many years I understand
you have been a judge of this nation.

Cheerfully I defend myself

24:11 because you can understand
that it is no more than twelve days
since I went up to Yerushalaim to worship.

24:12 And they neither found me in The Temple
disputing with anyone nor stirring up the crowd,
not even in the synagogues nor in the city;

24:13 nor can they prove the things
concerning which they now accuse me.

24:14 But this I acknowledge to you,
that according to The Way, which they call a heresy,
in this manner I worship The Elohim of my fathers,
believing all that is written in The Torah and in The Prophets.

24:15 I have hope in **YAHWEH**,
which they themselves also accept,

that there will be a resurrection of the dead,
both of the just and the unjust.
24:16 Now in this I train myself
always having a conscience without offense
toward **YAHWEH** and human beings.

24:17 Now after many years I came to bring alms
and offerings to my nation,
24:18 in the midst of which some Yisra'elites from Asia
found me purified in The Temple,
neither with a crowd nor with a disturbance.
24:19 They ought to have been here before you to object
if they had anything against me.

24:20 Or else let those who are here
say whether they found any wrongdoing in me
while I stood before The Sanhedrin
24:21 unless it is for this one statement
which I cried out standing among them,
'Concerning the resurrection of the dead
I am being judged by you this day.' "

24:22 Now Felix, having heard these things,
having more accurate knowledge of The Way,
dismissed them saying,
"When Lysias the commander comes down
I will ascertain exactly concerning your case."
24:23 So he appointed a centurion to guard Sha'ul
and to let him have liberty.
And he told him not to forbid any of his friends
to provide for or visit him.

24:24 Now after some days, Felix having arrived
with his wife Drusilla, who is an Yisra'elite,
he sent for Sha'ul.
And he listened to him concerning his trust in The Messiah.
Drusilla means dewy.

24:25 Now as he reasoned concerning justification,
self-control, and the judgment which is coming,
Felix became frightened.
And he responded, "Go away for now.
At an acceptable time I will call for you."
24:26 At the same time he also was anticipating
that money might be given him by Sha'ul
so that he might release him.
Because of this he sent for him frequently
and conversed with him.
24:27 But after two years Porcius Festus succeeded Felix.
And Felix, wanting to do the Yisra'elite leaders a favor,
left Sha'ul bound.

Porcius means swinish. Festus means told out.
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Chapter 25

25:1 Now Festus having arrived in the province,
after three days he went up from Caesarea to Yerushalaim.
25:2 Then the great priest and the chief men of the Yisra'elites
informed him concerning Sha'ul.
And they petitioned him,
25:3 asking a favor concerning him
so that he would send him to Yerushalaim,
setting an ambush along the way to kill him.

25:4 However Festus responded
that Sha'ul should be kept at Caesarea,

and that he himself was going there shortly.
25:5 He said, "Therefore let those among you who are able go down with me and accuse this man, to see if there is any fault in him."
25:6 Then having remained among them more than ten days he went down to Caesarea. The next day sitting upon the judgment seat he ordered Sha'ul to be brought.

25:7 Now having arrived the Yisra'elite leaders who had come down from Yerushalaim surrounded him. And they brought many serious charges against Sha'ul which they were not able to prove,
25:8 while he answered for himself, "Neither against The Torah of the Yisra'elites, nor against The Temple, nor against Caesar have I offended in anything."

25:9 But Festus, wanting to do the Yisra'elite leaders a favor, responded to Sha'ul saying, "Are you willing to go up to Yerushalaim, there to be judged before me concerning these things?"
25:10 Then Sha'ul said, "I stand at Caesar's judgment seat where I ought to be judged. To the Yisra'elites I have done no wrong as you very well recognize.
25:11 Indeed, if I am an offender or have committed anything deserving of death I do not object to dying. But if there are none of these things of which these men accuse me no one can deliver me to them. I appeal to Caesar."

25:12 Then Festus, having conferred with The Sanhedrin, responded, "You have appealed to Caesar? To Caesar you shall go!"

25:13 Now after some days King Agrippa and Bernice came to Caesarea to greet Festus.

Agrippa means horse hunter. Bernice means carry the victory.

25:14 When they had been there many days, Festus set forth Sha'ul's matter before the king saying, "There is a certain man left a prisoner by Felix
25:15 concerning whom the chief priests and the elders of the Yisra'elites informed me when I was in Yerushalaim, asking for judgment against him.
25:16 To them I answered that it is not the custom of Romans to deliver any human being to destruction before the accused meets the accusers face to face and has opportunity to answer for himself concerning the alleged offense.
25:17 Accordingly when they had come together, without any delay, the next day I sat on the judgment seat and ordered the man to be brought in.
25:18 The accusers having stood up brought no accusation concerning him of such things as I supposed,
25:19 but had some questions against him concerning their own religion and concerning a certain YAHUSHUA, who died, whom Sha'ul asserted is alive.

25:20 Now being at a loss concerning such questions I asked if he was willing to go to Yerushalaim

and there be judged concerning these matters.
25:21 But when Sha'ul had appealed to be protected
until an examination by Augustus I ordered him to be guarded
until I could send him to Caesar.”

25:22 Then Agrippa said to Festus,
“I also desire to hear the man myself.”
“Tomorrow,” he said, “you will hear him.”

25:23 Now the next day Agrippa and Bernice
having arrived with great pomp,
and having entered the auditorium
with the commanders and the prominent men of the city,
at Festus' command Sha'ul was brought in.

25:24 And Festus said,
“King Agrippa and all the men who are now present with us,
you see this very one concerning whom
the whole assembly of the Yisra'elite leaders
conferred with me, both at Yerushalaim and here,
crying out that he was not fit to live any longer.

25:25 But having found that he
had committed nothing deserving of death
and that he himself had appealed to Augustus
I decided to send him.

25:26 I have nothing certain
to write to my sovereign concerning him.
Therefore I have brought him before you,
and especially before you, King Agrippa,
so that after the examination has taken place
I might have something to write.

25:27 Indeed, it seems to me unreasonable
to send a prisoner and not to specify the charges against him.”

Chapter 26

26:1 Then Agrippa said to Sha'ul,
“You are permitted to speak for yourself.”
Then Sha'ul defending himself stretched out his hand,

26:2 “Concerning everything with which
I have been accused by the Yisra'elites, King Agrippa,
I consider myself happy
being ready to defend myself before you today
26:3 especially because you are an expert
understanding all customs and questions
pertaining to the Yisra'elites.
Therefore I beg you to hear me patiently.

26:4 My manner of life from my youth
which has happened from the beginning
among my own nation at Yerushalaim
all the Yisra'elite leaders know,

26:5 knowing of me from the beginning
if they were willing to testify
that according to the strictest sect of our religion
I lived as a Pharisee.

26:6 And now I stand being judged for the hope of the promise
established by The Elohim of our fathers.

26:7 Unto this promise our twelve tribes
earnestly worshipping YAHWEH night and day hope to attain.
On behalf of this hope, King Agrippa,
I am accused by the Yisra'elite leaders.

26:8 Why should it be judged incredible by you
that YAHWEH raises the dead?

26:9 Indeed I myself truly thought it was necessary
to do many things antagonistic
to the name of YAHUSHUA of Nazareth.

26:10 This I even did in Yerushalaim.

And many of the set apart ones I shut up in prison
having received authority from the chief priests.
Then as they were being put to death
I cast my vote against them.
26:11 And I punished them frequently in every assembly
compelling them to blaspheme,
even being exceedingly enraged against them.
I persecuted them even to foreign cities.

The only crime of blasphemy for which one could be tried and put to death was to speak the name, YAHWEH. Under the **traditions of men**, established by the priests and scribes, one was to be stoned to death for speaking the name. Only the priests were allowed to do so - by their own determination, not by any instruction from YAHWEH.

26:12 And being in this *mode* as I traveled to Damascus
with authority and permission from the chief priests,
26:13 at midday, Oh king, along the road
I saw a light from the sky brighter than the sun
shining all around me and those who were traveling with me.
26:14 Then everyone having fallen to the ground
I heard a voice speaking to me and saying
in the Hebrew dialect, 'Sha'ul! Sha'ul!
Why are you persecuting Me?
It is hard for you to kick against the goads.'

This appears to be a Hebraism of some sort, indicating that it is not wise to oppose the divine will or purpose.

26:15 Then I said,
'Who are You, Master?'
Then He said, 'I am **YAHUSHUA** whom you are persecuting.
26:16 However get up and stand upon your feet
because I have appeared to you for this purpose,
to make you a servant and a witness
of both what you have seen and what I will yet reveal to you
26:17 selecting you out of this people, and out of the Gentiles
to whom I now am sending you
26:18 to open their eyes, to turn them from darkness to light,
and from the authority of The Adversary
to *the authority of YAHWEH*,
that they may receive pardon of offenses
and an inheritance among those
who are **sanctified by trust in Me.**'

Implied in this verse is "the authority of". Only under the authority of YAHWEH can one receive pardon of offenses. He alone can pardon those who have rebelled against His instructions - which is the very essence and definition of sin.

26:19 Therefore, King Agrippa,
I did not become disobedient to the Heavenly vision
26:20 but rather declared it
first in Damascus and *then* in Yerushalaim,
and also throughout all the region of Yahudah,
and to the Gentiles, that they should reconsider,
turn to **YAHWEH**, and practice works suitable
for reconsideration.

26:21 For these reasons the Yisra'elite leaders
seized me in The Temple and tried to kill me.
26:22 Therefore having obtained help from **YAHWEH**
I am standing to this day witnessing both to small and to great
saying nothing other than those *things*
which the prophets and Moshe said would come,
26:23 that The Messiah would suffer,
that He would be the first one resurrected from being dead,
and would proclaim light to this people and to the Gentiles."

26:24 Now as he thus made his defense
Festus said with a loud voice,
"Sha'ul, you are a raving maniac!
Much learning is driving you crazy!"

26:25 But he said,
"I am not a raving maniac, most noble Festus,
but rather speak plainly words of truth and sanity.
26:26 Indeed, the king before whom I even speak boldly
knows about these things.
I truly am convinced that none of these things
are hidden from you since this thing was not done in a corner.

26:27 King Agrippa, do you believe the prophets?
I perceive that you do believe."

26:28 Then Agrippa said to Sha'ul,
"You almost persuade me
to become a follower of The Messiah."

26:29 Then Sha'ul said, "I wish that not only you,
but also all who are listening to me today,
would become both almost and altogether
the same as I am except for these bonds."

26:30 And having thus spoken the king stood up
and the governor, and Bernice,
and those who were seated with them.
26:31 And having gone aside they talked among themselves
saying that this human being is doing nothing
deserving of death or chains.
26:32 Then Agrippa said to Festus,
"This man could have been set free
if he had not appealed to Caesar."

Chapter 27

27:1 And when it was decided that we should sail to Italy
they delivered both Sha'ul and some other prisoners
to one named Julius, a centurion of the Augustan Regiment.

Julius means palm hairy.

27:2 Then having boarded a ship of Adramyttium
we put to sea meaning to sail along the coasts of Asia.
Aristarchus, a Macedonian of Thessalonica, was with us.

Adramyttium means not in the race.

27:3 And the next day we moored at Tzidon.
And Julius treated Sha'ul kindly
giving him liberty to go to his friends
having an opportunity to refresh himself.

27:4 And having sailed from there
we sailed under the shelter of Cyprus
because the winds were contrary.

27:5 Then having sailed through the sea
which is off Cilicia and Pamphylia,
we came to Myra, a city of Lycia.

27:6 There the centurion found an Alexandrian ship
sailing to Italy, putting us on board.

27:7 But having sailed slowly many days,
and having arrived with difficulty off Cnidus,
the wind not permitting us to proceed,
we sailed under the shelter of Crete off Salmone.

Cnidus means nettled.
Crete means fleshy.
Salmone means from the surging.

27:8 Then passing it with difficulty
we came to a place called Fair Havens,
which is near the city of Lasea.

Fair Havens means good ports.
Lasea means shaggy.

27:9 Now much time having elapsed and sailing
now being dangerous because The Fast
was already over Sha'ul advised them,

The Fast is The Day of Atonement.

27:10 saying, "Men, I discern that this voyage
is about to end with much injury and much damage,
not only of the cargo and ship but also our lives."

27:11 However the centurion was more persuaded
by the helmsman and the owner of the ship
than what was spoken by Sha'ul.

27:12 Now because the harbor was not suitable to winter in
the majority advised to set sail from there also
if by any means they could arrive at Phoenix,
a harbor of Crete which looks toward south
and toward north, to winter there.

Phoenix means immortality

27:13 Then the south wind having blown softly
thinking they had obtained their desire,
they departed ,sailing very close to Crete.

27:14 But not long after a tempestuous wind
arose called Euroclydon.

This wind is a typhoon.

27:15 Then the ship having been caught
and not being able to face into the wind
we surrendered her, being driven.

27:16 Then running under the shelter
of an island called Clauda,
struggling with much difficulty we secured the skiff

27:17 which having taken on board
we used ropes to undergird the ship.

And fearing lest they should run aground on a shoal,
they lowered the sail thus being driven.

27:18 Then we, being exceedingly tempest tossed,
the next day worked at lightening the ship.

27:19 On the third day we threw the ship's tackle
overboard with our own hands.

27:20 Now neither sun nor stars being visible for many days,
and no small storm being upon us,
all hope that we would be saved was finally given up.

27:21 And after a long abstinence from food,
then Sha'ul, standing in the midst of them said,
"Men, you should have followed my advice
not having sailed from Crete

and incurred this injury and damage.

27:22 But now I urge you to cheer up
because there will be no loss of life among you,
only the ship.

27:23 Indeed, there stood beside me this very night
a messenger of YAHWEH,

to whom I belong and whom I worship

27:24 saying, 'Do not be afraid, Sha'ul.

You must be brought before Caesar.

And indeed, YAHWEH has granted you

all those who sail with you.'

27:25 Therefore men cheer up because I trust in YAHWEH
that it will be just as it was told to me.

27:26 However we must be driven off course
into a certain island."

27:27 Now when the fourteenth night had come
as we were being driven up and down in the Adriatic Sea,
about midnight the sailors surmised
that they were drawing near some land.

27:28 And taking some soundings
found it to be twenty fathoms.

And having gone a little farther,
they took soundings again
and found it to be fifteen fathoms.

27:29 And being alarmed lest we should run aground
on the rocks they dropped four anchors from the stern
and prayed for the coming of day.

27:30 Now the sailors were plotting to escape
from the ship and had lowered the skiff into the sea
pretending they were casting out anchors from the prow.

27:31 Sha'ul said to the centurion and the soldiers,
"Unless these men stay in the ship you cannot be saved."

27:32 Then the soldiers cut away the ropes of the skiff
and let it drop away.

27:33 Now as day was about to dawn
Sha'ul encouraged every single one of them
to take food saying,

"Today is the fourteenth day you have waited
and continued without food and eaten absolutely nothing.

27:34 Therefore I urge you to take nourishment.
Indeed, this is for your safety because not a hair will fall
from the head of any of you."

27:35 Now having said these things he took bread
and gave thanks to YAHWEH in front of everyone.
And having broken it he began to eat.

27:36 Then they all became cheerful, also taking food.

27:37 Now everyone in the ship
was two hundred and seventy six persons.

27:38 Then having eaten enough they lightened the ship.
And they threw out the wheat into the sea.

27:39 Now when it became day
they did not recognize the land
but they observed a certain bay
which had a beach onto which they resolved
if possible to run the ship.

27:40 And having cast off the anchors
committing them to the sea
at the same time having loosed the rudder ropes,
and hoisting the mainsail to the wind
they held on until the beach.

27:41 But falling into a place where two seas met
they ran the ship aground,
the prow of the ship having stuck fast
and remaining immovable.

Now the stern was being broken up
under the violence of the waves.

27:42 Now the soldiers' plan was to kill the prisoners
lest any of them should swim away and escape.

27:43 But the centurion, wanting to save Sha'ul,
kept them from their purpose.

And he ordered that those who could swim
to jump overboard first and get to land

27:44 and the rest, some on boards,
but others on some parts of the ship.

And so it was that everyone was brought safely to land.

Chapter 28

28:1 And having escaped they then recognized that the island was called Melita.

Melita means from honey.

28:2 Now the non-Greeks showed us unusual kindness. Indeed they kindled a fire showing us all hospitality because of the rain that was falling and because of the cold.

28:3 Now Sha'ul, having gathered a bundle of dry twigs and laying them on the fire, a viper came out because of the heat and fastened on his hand.

A viper is a poisonous snake.

28:4 Now when the non-Greeks saw the dangerous animal hanging from his hand they said to one another, "No doubt this human being is a murderer whom having escaped the sea justice does not permit to live."

28:5 However, he shook off the dangerous animal into the fire and experienced no harm.

28:6 Now they were expecting that he would swell up or suddenly fall down dead.

But having watched for a long time and observing no harm come to him they changed their minds and said he was a god.

28:7 In that region there was an estate of the leading citizen of the island whose name was Publius, who entertained us as guests, hosting us with kindness for three days.

Publius means popular.

28:8 Now it happened that the father of Publius lay sick with a fever and dysentery, to whom Sha'ul went in, and praying laid his hands upon him and healed him.

28:9 Therefore this having happened, the rest of those on the island who had diseases also came and were healed.

28:10 They also honored us with many honors. And when we sailed away they provided such things as were necessary.

28:11 Now after three months we sailed away in an Alexandrian ship which had wintered at the island whose figurehead was the Twin Brothers.

28:12 And landing at Syracuse we stayed three days.

28:13 From there we circled round and arrived at Rhegium. And after one day the south wind blew.

The next day we came to Puteoli

Puteoli means little mineral springs.

28:14 where we found brothers who encouraged us to stay with them seven days. And in this manner we came to Rome.

28:15 And the brothers having heard about us from there came out to meet us from as far as Appii Forum and Three Inns, whom Sha'ul having seen them thanked YAHWEH, taking courage.

28:16 Now when we had come to Rome the centurion delivered the prisoners to the captain of the guard. But Sha'ul was permitted to dwell by himself with the soldier who guarded him.

28:17 Now it happened after three days
that Sha'ul called the leaders of the Yisra'elites together.
Then having come together he said to them,
"Men and brothers, having done nothing against our people
or the customs of our fathers
I was delivered as a prisoner from Yerushalaim
into the hands of the Romans,
28:18 who having examined me wanted to release me
because there was no reason for putting me to death.
28:19 But the Yisra'elite leaders having spoken against me
I was compelled to appeal to Caesar,
not that I had anything of which to accuse my nation.
28:20 For this reason therefore I have called for you
to see you and to speak with you
because for the hope of Yisra'el I am bound with this chain."

28:21 But they said to him, "We neither received letters
from Yahudah concerning you,
nor have any of the brothers who have come
reported or spoken any hurtful thing concerning you.
28:22 But we desire to hear from you what you think,
because concerning this sect
we know that it is spoken against everywhere."

28:23 Now having arranged a day for him
many came to him at his lodging
to whom he explained and solemnly testified
concerning The Kingdom of **YAHWEH**,
persuading them concerning **YAHUSHUA**
from both The Torah of Moshe and The Prophets,
from morning until evening.
28:24 And some believed the things being spoken.
But some disbelieved.

28:25 Then having not agreed among themselves
they were departing, Sha'ul saying one thing,
"The Set Apart Divine Nature of **YAHWEH**
spoke well through Yeshay'yah, the prophet,
to our forefathers

28:26 saying,
'Go to this people and say,

*"Hearing you will hear, but will not understand;
and seeing you will see, but not perceive,*

28:27 *because the hearts of this people have grown dull.
Their ears are hard of hearing,
and their eyes they have closed,
lest they should see with their eyes
and hear with their ears;
lest they should understand with their hearts
and turn, so that I should heal them.'*

(Is. 6.8-10)

**28:28 Therefore let it be known to you
that the deliverance of **YAHWEH**
has been sent to the Gentiles!
And they will hear it!"**

28:29 And having said these words the Yisra'elites departed.
And they had much disputing among themselves.

28:30 Now Sha'ul dwelt two whole years
in his own rented house.

And he received all who came in to him,
28:31 proclaiming The Kingdom of **YAHWEH**
and teaching the things concerning
The Master, **YAHUSHUA**, The Messiah,
with all boldness, no one hindering him.