

Acts: The Acts Of The Delegates As Recorded By The Historian Lucus

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Amplified English

For all those who have their Foundation in Yahuweh

The Acts of the Delegates

Chapter 1 The Ascension

Indeed, truly and surely, in the first and chief, principle, former and earlier book and word, account and factual record, narrative and story, collection of affairs and history that I made and created, formed and produced, appointed and ordained, prepared and constituted, manufactured and established, accomplished and composed, O Theophilus, I wrote everything about and concerning, regarding and on account of, because of and with respect to what Yahushua began and started to both do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute, and to teach, instruct and explain through discourses and discussions up until the time and day when, having ordered and commanded, commissioned and directed, ordained and made, charged and accomplished, enjoined and authorised the delegates and emissaries, teachers and ambassadors, messengers and those persons sent forth with the orders of the Supreme One through the means of and via the Set-Apart and Cleansed Spirit whom He had picked and chosen, selected and elected, He was lifted up and taken away, carried off and raised. After He Had experienced and undergone, received and endured His suffering, He also presented and showed, brought and placed, set and submitted, furnished and offered, yielded and dedicated, provided and stood Himself upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised alive and living to these delegates in, by and through many numerous and a large amount of clear and convincing, indisputable and plain, fixed and infallible evidences and signs, tokens and proofs, being seen and beheld, witnessed and becoming clearly visible and appearing to them during and throughout forty days, and saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out about and concerning, regarding and on account of, because of and with respect to the things of the kingdom and royal power, dominion and rule, kingship, reign and authority of God. And bringing and gathering, collecting and assembling all of them together to stay, eat and have fellowship together with them, He strictly enjoined and ordered, divided and separated, defined and charged, admonished and commanded them to not become separate or part from, become sundered or leave, go away or depart from Yarushalaim, but nevertheless, notwithstanding and on the contrary, to wait around, expect and await to receive the promise and gracious pledge, offer and vow of the Father, "Which," He said, "All of you heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to from Me, for concerning this, Yahuchanon did indeed, truly and surely immerse and submerge people with water, but nevertheless and in contrast to this, all of you shall be immersed and submerged with the Set-Apart and Cleansed Spirit, not many numerous or a large amount of days after these." Then and therefore, accordingly, consequently and these things being so, indeed, truly and surely, having come, gathered and assembled together, they were asking and begging, beseeching and pleading to, expressing desire and requesting, petitioning, requiring and imploring Him, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Sovereign Master, is it in, by or at this certain specific time, opportunity and occasion that You will restore and returned, reinstate and re-establish, bring back and cause the kingdom and royal power, dominion and rule, kingship, reign and authority of Yisra'el to become whole again?" But nevertheless, He said to them for their advantage, "It is not and does not exist as the time for any of you to know or understand, perceive or realise, notice or discern, discover or observe, experience or ascertain, learn about or distinguish, judge or think about, comprehend, acknowledge or recognise the times, opportunities or occasions, nor the era's or favourable seasons, moments or due periods which the Father set down and placed, laid and established, appointed and ordained, fixed and put, designated and assigned in, by and with His own individual power and might, ability and capability, force and influence, authority and significance, competence and excellence, privilege and freedom, liberty and right, permission and strength, but nevertheless, notwithstanding and on the contrary, all of you shall receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit power and might, ability and capability, force and influence, authority and significance, competence and excellence when the Set-Apart and Cleansed Spirit comes, arrives and descends upon all of you, and all of you shall be and exist as My testifiers and witnesses, affirmers and attesters within and inside both Yarushalaim, and within and inside the whole of Yahuwdea, individually and collectively, and in Shomarown, and up until the final corners and ends, most extreme and remote places, farthest and highest boundaries of the earth and land, ground and inhabited regions." And so, having said these things, as they were perceiving and examining, discerning and observing, discovering and seeing, considering and beholding, paying close attention and noticing, directing their attention to and facing, being aware and looking onwards, He was lifted up and raised, ascended and taken up, and a cloud and mist took and carried Him away from their eyes, separating Him from their sight. And at the time when and just as they were and existed as staring at and looking intently, gazing and completely fixing their eyes onwards as He travelled and went, proceeded and left to go into heaven, the abode of the Supreme One, then behold, look and see! Two men had presented and showed, brought and placed, set and submitted, furnished and offered, yielded and dedicated, provided and stood themselves upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised before them, dressed in, by and with brilliant and glistening, radiant and shining, gleaming and beaming white clothes and garments, apparel and cloaks that looked like light and were illuminated, who also said, "Men of Galilyah: why and for what reason have all of you stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, perceiving and examining, discerning and observing, discovering and seeing, considering and beholding, paying close attention and noticing, directing all your attention to and facing, taking note of and looking into heaven, the abode of the Supreme One? This certain Yahushua, He who has been lifted up and taken away, carried off and raised from all of you, becoming separated from all of you, entering into heaven, the abode of the Supreme One, He shall come, arise and appear in this manner and way, thus and so, in the exact manner and fashion, way and style which all of you saw and beheld, gazed at and attentively viewed, contemplated, perceived and watched Him travelling and going, proceeding and entering into heaven, the abode of the Supreme One." Then, at that time, they, the delegates, turned around and returned to Yarushalaim, becoming separate from the mountain and hill called and addressed, designated and assigned as 'Of Olive trees,' which is and exists as near and close to Yarushalaim, about a Sabbath day's journey away, the half a mile walk allotted by the Oral law. So, at the time when and as soon as they come into, arisen within and entered, they went up and ascended to go into the upper room, chamber and story where they were and existed as staying and remaining, abiding and dwelling; that is, Petros and Yahuchanon, and Ya'qob and Andreas, Philippos and Ta'owm, Bar-Talmay and MattithYah, Ya'qob the son of Kheleph, and Shim'own the Zealot and Enthusiast, Nationalist and Eager, and Yahuwdah the son of Ya'qob. All of these people, individually and collectively, with one mind and one purpose, common consent and with one accord, unanimously and with one impulse were and existed as remaining steadfast and constant, devoted and adherent, persevering and staying diligent, holding onto and busily engaging, continuing and attaching themselves, clinging to and spending much time in prayer and communication with the Supreme One together with women, and Miriam the mother of Yahushua, as well as His brothers and fellow brethren.

1:1a The I here is referring to Lucus, the author of this book and the former book, Lucus
1:1b Theophilus, an unknown believer to whom Lucus has written both this book, and an account of Yahushua's life. Theophilus means The friend of God
1:1c From the placeholder I

1:2a From the placeholder IIV
1:2b This election is not used in the Calvinistic sense of predestination, but just a sense of choosing someone from among a certain number - in this case, choosing 12 special messengers from a group of disciples

1:3a From the placeholder OY
1:4a Yarushalaim, incorrectly known as Jerusalem and means That which pours out Restitution
1:4b See Lucus 24:44-53
1:4c From the placeholder IIP
1:5a Yahuchanon, referring to Yahuchanon the Immerser. Yahuchanon means Yahuweh has Favoured
1:5b From the placeholder IIV

1:6a From the placeholder KE
1:6b Yisra'el, incorrectly known as Israel and means Those that strive with God

1:7a From the placeholder IIP
1:8a From the placeholder IIV
1:8b Yahuwdea, incorrectly known as Judea and means The Land of the Yahuwdym, those that belong to Yahuweh

1:8c Shomarown, incorrectly known as Samaria and refers to the northern half of Yisra'el that split off from Yahuwdea after the reign of King Shalomoh (Solomon). The Shomarown's were hated by the Yahuwdeans (Jews), due to the fact that they saw them as traitors who were contaminated with Gentile blood
1:11a Galilyah, incorrectly known as Galilee and means District

1:11b From the placeholder I
1:13a Petros, incorrectly known as Peter and means A pebble

1:13b Yahuchanon, incorrectly known as John and means Yahuweh Has Favoured. This Yahuchanon is different to Yahuchanon The Immerser
1:13c Ya'qob, incorrectly known as James and means Holder Of The Heel
1:13d Andreas, incorrectly known as Andrew and means Manly

1:13e Philippos, incorrectly known as Philip and means Lover Of Horses
1:13f Ta'owm, incorrectly known as Thomas, an Aramaic name meaning Twin

1:13g Bar-Talmay, incorrectly known as Bartholomew and means Son of Talmay, the Furrowed

1:13h Ta'owm, incorrectly known as Thomas, an Aramaic name meaning Twin
1:13i MattithYah, incorrectly known as Matthew and means Gift of Yahuweh

1:13j Kheleph, incorrectly known as Alphaeus and means Exchange. This Ya'qob had a brother named Yahuwseph, who was not a Delegate, and their mother was called Miriam (See Marcus 15:40)

1:13k Also known as Shim'own the Canaanite (See MattithYah 10:4; Marcus 3:18)

1:13l Yahuwdah, incorrectly known as Judas and means Belongs to Yahuweh. Also known as Thaddaeus which means Courageous (See MattithYah 10:3; Marcus 3:18)

1:13m That is, not the son of either of the two Ya'qob's mentioned above, but of an unknown Ya'qob who is only ever mentioned here

1:14a Miriam, incorrectly known as Mary and means Rebellion

1:14b From the placeholder IY

15 - 19

And in, by and during these certain specific days and times, having been caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised within the midst and middle of the brothers and fellow brethren (the crowd and multitude, throng and mass of names and titles, characters and persons, reputations and authorities gathered in the same group was and existed as about and nearly one hundred and twenty in total), Petros said, "People, brothers and fellow brethren, it was necessary and behoved, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial for what has been written and inscribed, recorded and composed down in Scripture to be completed and fulfilled, perfected and celebrated, executed and carried out, finished and concluded, ratified and satisfied, realised and effected, performed and accomplished, which the Set-Apart and Cleansed Spirit prophesied and predicted, announced before and foretold, publically proclaimed and cautioned, warned and spoke through the means of and via the mouth of David about and concerning, regarding and on account of, because of and with respect to Yahuwdah, he who came to be and existed, arose, appeared and originated as a guide, escort and leader for those who seized and grasped, took hold of and restrained, hindered and prevented, arrested and took control of, conquered and imprisoned, laid hold of and took Yahushua into custody, for concerning this, he was and existed as counted, numbered and reckoned within and amongst us, being one of our group, and he received and obtained, was chosen and granted, attained and possessed the portion and lot, share and part in this certain specific task and office, service and ministry." (Then and therefore, accordingly, consequently and these things being so, this certain one did indeed, truly and surely have a small space and estate, area and section of land acquired and gained, gotten and procured, bought and provided from out of the wage and pay, reward and recompense of the unjust and unrighteous, wicked and wrong, evil and fraudulent, false and unreliable, untrustworthy, undependable and deceitful, and having come to be and existed, arose, appeared and originated as prone, falling down headfirst, he burst open and burst apart his middle and belly, and all of his individual and collective intestines and viscera's, inward parts and stomach, bowels and entrails gushed out and were poured out, scattered and emptied out, shed and spilled. And so it came to be and existed, arose, appeared and originated as known and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and ascertained, learned and distinguished, judged and thought, comprehended, acknowledged and recognised to all the individual and collective inhabitants and dwellers in Yarushalaim, those who lived and resided there, so that and therefore, for this reason and as a result of this, that certain specific small space and estate, area and section of land was called and addressed, designated and assigned in their own dialect and language, tongue and idiom as "Cheleq-Dam", which is and exists as, "The small space and estate, area and field of Blood.") "For this reason, it has been written and inscribed, recorded and composed down within and inside the book and scroll of the Psalms,

'May his dwelling place and residence, homestead and camp, lodge and tent, habitation and house, abode and quarters come to be and exist, arise, appear and originate as a forsaken wilderness and desert, desolate place and uninhabited wasteland, becoming abandoned, lonely and empty, and let there be and exist no one residing or living, inhabiting or dwelling within or inside it' *;

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and,

'Let another and different one receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit his lot and office, charge and care, position and assignment.' *

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Then and therefore, accordingly, consequently and these things being so, it is necessary and behoves, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial that a man who has come along together, assembled with and accompanied us in, during and throughout all of the individual and collective time that the Sovereign Master, Yahushua, came into and met with, entered and went out, departed and left from amongst us, performing His daily duties, starting and beginning from the immersion and submersion of Yahuchanon up until the exact day and time in which He, *Yahushua*, was lifted up and taken away, carried off and raised from us, becoming separated from us - one of these *people* is to come to be and exist, arise, appear and originate together with us as a testifier and witness, affirmer and attester to His resurrection and restoration, rising up and standing up *from out of the dead*." And so they nominated and put forth two *men*, standing them upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, Yahuwseph who was called and addressed, designated and assigned as "Bar-Tsaba", who was also called, named and addressed as 'Iustus', and MattithYah. And having offered prayers and their desire, they said, "You, Yahuweh, Who knows the heart and searches the thoughts of everyone, individually and collectively, elect and appoint, lift up and make known, commission and disclose, reveal and mark out, institute and clearly show, announce and exhibit, proclaim and display, notify and declare which one from out of these two You have picked and chosen, selected and elected to receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit the place and space, spot and location, position, task and office in this certain specific service and ministry, and to be a delegate and emissary, teacher and ambassador, messenger and one who is sent forth with orders from the Supreme one from which Yahuwdah separated himself, gave up and turned aside, transgressed and broke, disregarded and abandoned, violated and left, departed and deviated from in order to go and travel, journey and follow after his own individual place and space, spot and location, position, task and office." And so they gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, cast and drew lots for them, and the portion and lot, share and part fell and came upon and to MattithYah, and he was officially counted and assigned, reckoned and numbered among and together with the *other* eleven delegates and emissaries, teachers and ambassadors, messengers and those persons sent forth with the orders of the Supreme One.

1 - 3

Indeed, in, by and on the Day of Pentecost, the Feast of Weeks, it arrived, came and was entirely fulfilled and completed on time, attaining and accomplishing its purpose. It came to be and exist that all of them, individually and collectively, were gathered together at the same place, in harmony and of like mind, and immediately, suddenly and unexpectedly there came to be and exist, arose, appeared and originated from out of heaven, the abode of the Supreme One, a sound, tone and noise exactly like and corresponding to, just as and similar to a violent and forcible, vehement and compelling, mighty and strong, empowering and active force and energy, bringing and producing, bearing and enduring, presenting and yielding, moving and uploading the breath of life, and it completed and fulfilled, perfected and finished, concluded and abundantly supplied the whole of and the entire house and home, dwelling and abode where they were and existed as sitting down and dwelling, staying, residing and sojourning. And the

1:16a From the placeholder
1:16b David, the ancient King of Yisra'el whom Yahuweh said was *After my own heart*. He wrote most, if not all the songs which we know as the *Psalms*, mostly all of which are prophetic of things that would happen in the future after his death. See his story in 1 Samuel 16 - 1 Kings 2:12. David means *Beloved*
1:16c Yahuwdah, incorrectly known as *Judas Iscariot*, and was the man who handed Yahushua over to the Sanhedrin for a sum of money. See this story in *MattithYah 26; Marcus 14; Lucus 22; Yahuchanon 13:21-18:11*
1:16d From the placeholder *IN*

1:19a *Cheleq-Dam*, incorrectly known as *Akeldama* and means *Field of Blood*
1:20a The *Psalms*, the group of songs written mostly by *King David*, which are quoted numerous in the *Renewed Covenant Writings*

1:20b From *Psalms 69:25*

1:20c From *Psalms 109:8*

1:21a From the placeholder *KZ*
1:21b From the placeholder *LZ*

1:23a Yahuwseph, incorrectly known as *Joseph* and means *Yahuweh has Increased*
1:23b *Bar-Tsaba*, incorrectly known as *Barsabbas* and means *Son of Good Desire*
1:23c *Iustus*, incorrectly known as *Justus*, and is of *Latin* origin meaning *Just*
1:23d *MattithYah*, incorrectly known as *Matthias* and means *Gift of Yahuweh*. Not to be confused with *MattithYah* above. This *MattithYah* isn't mentioned again after this
1:24a From the placeholder *KE*

2:1a *Pentecost*, an English transliteration of the Greek *πεντηκοστή*, and means *The Fiftieth Day*
2:1b *The Feast of Weeks*, to what *Pentecost* refers, is a special Feast appointed by Yahuweh to start fifty days after the Feast of Firstfruits. See *Exodus 23:16, 34:22; Leviticus 23:15-22; Numbers 28:26-31; Deuteronomy 16:9-12*

tongues, languages and dialects of human beings were seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and became apparent to them as, like and similar to a blazing fire burning in them, and they, *the languages*, were divided and separated, dispersed and spread out, distributed and shared, and came down and dwelt, stayed and resided, sojourned and were appointed upon each and every single one of them. And all of them, individually and collectively, were completely filled, totally consumed and wholly imbued with the Set-Apart and Cleansed Spirit, and they began and started to speak, utter and declare in other and different tongues, languages and dialects of human speech, just as and exactly as the Spirit was giving and granting, supplying and furnishing, bestowing and delivering, committing and permitting, extending and presenting them with the ability to speak clearly and declare loudly, pronounce enlightening words and express a dignified discourse, utter remarkable and meaningful declarations and emphatically discuss the word.

Continuing on, pious, devout and reverent men who were scrupulous in observing the Law of the Supreme One from all the individual and collective nations, races and populaces under heaven were and existed residing and living, inhabiting and dwelling inside and within Yarushalaim. And then, when this certain specific sound, tone and noise of *the breath of life* came to be and existed, arose, appeared and originated, the quantity and magnitude of the throng and crowd, community and multitude came, gathered and assembled together, and they were confused and amazed, bewildered and confounded, disturbed and perplexed, baffled and troubled, for concerning this, each and every single one of them was hearing and attending to, considering and understanding, comprehending and perceiving, paying attention to and listening to what was being spoken, uttered and declared in his or her own individual language, dialect and tongue. Also, they were being altered and changed, confused and astounded, amazed and astonished, and they were marvelling and admiring, being astounded, astonished and amazed, extraordinarily impressed and surprised, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Behold, look and see! Do not all of these persons who are speaking, uttering and declaring, individually and collectively, exist as Galiylahens? But how and in what manner or way do we hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to *them speaking* in each of our own individual language, dialect and tongue in, by and from where we were born and begot, grew up and lived? Parthians and Medes, and Elyamites; and residents and inhabitants of Mesopotamia, both Yahuwdea and Kappadokia, Pontus and Asia, both Phrygia and Pamphylia, Egypt and the parts and sections, districts and regions of Libya that belong to Cyrene; and visitors, sojourners and foreign residents from Rome, both Yahuwdeans and foreigners, strangers and non-local residents, Cretans and Arabs - we hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to them speaking, uttering and declaring in our own languages, dialects and tongues the greatness and magnificence, splendour and excellence, wonder and might of God." However, everyone, individually and collectively, were altered and changed, confused and astounded, amazed and astonished, and they were perplexed and at a loss, bewildered and in great doubt and hesitation, one person saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out towards another, "What exactly does this mean and what is it to be understood as, imply or desire to say?" But nevertheless, others and different ones, jeering outright and ridiculing, making fun of and deriding, mocking and scoffing, sneering and scorning, joking and laughing, were saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out concerning this, "They are and exist as full and glutted with sweet new wine, being intoxicated!" On the other hand, however, having stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised together with the Eleven, Petros lifted up and elevated, raised and magnified his voice, sound and tone, and spoke clearly and declared loudly, pronounced enlightening words and expressed a dignified discourse, uttered remarkable and meaningful declarations and emphatically discussed the word with them: "Men and humans of Yahuwdea, and all those, individually and collectively, residing and living, inhabiting and dwelling inside and within Yarushalaim, let this be and exist as known and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and ascertained, learned and distinguished, judged and thought, comprehended, acknowledged and recognised by you, and listen carefully to and pay attention to, hearken and receive my words and sayings, statements and messages, proclamations and subject matters. For this reason, these people are not drunk or intoxicated on alcohol beverages as and like all of you assume and suppose, think and take up, since and because it is only the third hour of the day, nine o'clock in the morning! But nevertheless, notwithstanding and on the contrary, this certain specific thing is and exists as what has been uttered through the means of and on the grounds of, on account of and for the reason of, on the basis of and via the Prophet Yahu'el, the man who declared the thoughts of the Supreme One before and in the presence of mankind,

'And it shall be and exist in, by and with the last and final, end and uttermost days and times, ages and seasons,' God* says and teaches, maintains and affirms, directs and exhorts, advises and points out, 'I shall pour out and generously provide, abundantly give and greatly bestow and distribute My Set-Apart Spirit* upon all individual and collective flesh and mortal body. And all of your sons and daughters shall prophecy and proclaim, announce and preach, predict and speak forth by divine inspirations, and all of your young men and youths shall see and perceive, observe and witness, know and experience, recognise and respect, understand and comprehend, pay attention to and behold sights and appearances, visions and spectacles, and all of your old men, elders and seniors shall dream and envisage dreams, visions and revelations during their sleep, receiving divine insights. And indeed, upon My male slaves, servants and attendants, and upon My female slaves, servants and attendants in, by and with those certain specific days and times, ages and seasons I shall pour out and generously provide, abundantly give and greatly bestow and distribute My Set-Apart Spirit*, and they shall prophecy and proclaim, announce and preach, predict and speak forth by divine inspirations. Indeed, I shall give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present signs and marks, tokens and prodigies, miracles, wonders and portents within and inside heaven above, the sky and all things visible within it, and prodigies and indications, tokens and marks, signs and distinguishing characteristics, signals and portents upon the earth and land, ground and region below. Blood and death, and blazing fire and judgement, and rising cloud, fumes and vapour of smoke. The sun shall be changed, altered and turned into darkness, gloom and obscurity, and the moon into blood and death, before, previous to and ahead of the time when that great and strong, mighty and powerful, important and prominent, extraordinary and outstanding, large and massive, overwhelming and severe, intense, vehement and terrible,

2:4a From the placeholder ΠΝΣ
 2:4b From the placeholder ΠΝΑ
 2:7a Galiylahens, incorrectly known as Galileans, and means Men of the District
 2:9a Parthians, those from Parthia, a region of Asia Minor whose borders of Hycania, Ariana, Carmania Deserta, and Media. Parthia means A Pledge
 2:9b Medes, those from Media, a main region of Asia Minor whose main city was Ecbanta. Medes are direct descendants of the son of Yapheth, the third son of Noah (Noah). Media means Middle Land
 2:9c Elyamites, those from Elyam, a region east of Yisra'el. Elyam means Eternity
 2:9d Mesopotamia was the name given to the entire area between the Tigris and Euphrates rivers. Mesopotamia means Between Two Rivers
 2:9e Kappadokia, incorrectly known as Cappadocia was a region in Asia Minor that the Romans surrounded with the provinces of Pontus, Armenia Minor, Kilikia (Cilicia), Commagene, Lykaonia, and Galatia. Kappadokia means Province of Good Horses
 2:9f Pontus was a region of East Asia Minor, on the border of the Euxine Sea, Armenia, Kappadokia, Galatia, and Paphlagonia. Pontus means The Sea
 2:9g Asia does not refer to what we now call Asia, but to Asia Minor, more or less the same border as today's Turkey. Asia means Orient
 2:10a Phrygia was a region in Asia Minor bordered by Bithynia, Galatia, Lykaonia, Pisidia, Lydia, Mysia, and contained the main cities of Laodicea, Hierapolis, and Colossae. Phrygia means Barren
 2:10b Pamphylia was a region in Asia Minor bordered by Kilikia, Lycia, Phrygia Minor, Galatia, Kappadokia, and the Mediterranean Sea. Pamphylia means From Every Tribe
 2:10c Egypt was the country in which the Yisra'elites were slaves for 400 years. Egypt means House of Bondage
 2:10d Libya, now more commonly known as Libiya, is a large country west of Egypt, that is now a dictatorship. Libya means Weeping
 2:10e Cyrene was a large city of Libya, or specifically the part of Libya named Libya Cyrenaica. Used to have a large Jewish population, but is now an Islamic Dictatorship. Cyrene means Supremacy of the Bride
 2:10f Rome, the great capital of the Roman Empire, situated in Italy. Rome means Strength
 2:11a Yahuwdeans, commonly known as Jews and means Those from Yahuwdean
 2:11b Cretans are those from the Island of Crete. Crete means Fleshy
 2:11c Arabs, those from Arabia, which means Desert
 2:11d From the placeholder ΘΥ
 2:16a Yahu'el, incorrectly known as Joel and means Yahuweh is God
 2:17a From the placeholder ΘΣ
 2:17b From the placeholder ΠΝΣ

2:18a From the placeholder ΠΝΣ

20 (cont)
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and clear and full, splendid, glorious and wonderful, conspicuous and manifest, illustrious and notable, remarkable and famous, renowned and open, distinguished and evident Day of Yahuweh* comes, arises and appears. And it shall be and exist that everyone, individually and collectively, who may call upon and summon, appeal to and invoke, take upon and receive the personal and proper name and title, character and person, reputation and authority of Yahuweh* shall be delivered and preserved, saved and rescued from danger and destruction, ruin and annihilation.” ’ *

2:20a From the placeholder K̄Y

2:21a From the placeholder K̄Y
2:17-21 From Yahu'el 2:28-32

'Men and humans of Yisra'el, hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to these certain specific words and sayings, messages and statements, declarations and thoughts, instructions and teachings, decrees, mandates and matters: Yahushua* of Nazareth', a man publically shown and displayed, exhibited and demonstrated, constituted and exposed within and among all of you, being proclaimed to be genuine and endorsed by God* with miraculous powers and wonders, mighty deeds and supernatural capabilities, and marvels and amazements, and signs and marks, tokens and prodigies, indications and distinguishing characteristics, signals and portents that God* did and performed, accomplished and executed, practised and brought about, undertook, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of Him within and inside the middle and midst of all of you, just as and exactly as all of you see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold yourselves - this certain Man, He Who had been delivered up and surrendered, given up and handed over according to the fixed and appointed, designated and determined, decreed and ordained, defined and set out, marked out and declared deliberation and resolve, designed plan and counsel, intention and purpose, will and decree, determination and aim, and foreknowledge and prior acknowledgement, recognition and perception of God*, having affixed Him to the upright pole and crucifying Him through the means of and via the hands, power and control of lawless and wicked, transgressors, godless and impious people, all of you slayed and killed Him, put Him asunder and put Him out of the way, abolished and murdered, did away with and removed Him. God* caused Him to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, resurrecting Him and bringing Him back from the dead, having untied and loosened, set free and released, set aside and unbound, undone and unfastened, annulled and invalidated, dismissed and dispersed, done away with and removed, demolished and destroyed the pains and throes, pangs and agony, chords and snares of death and separation, the removal of the soul from the body, because and concerning the fact that it was not and did not exist as powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough for Him to be restrained or held back, hindered or imprisoned, kept hold of or seized, grasped or possessed, retained or conquered by, under or subject to his, deaths, power and control. Affirming and confirming this, David says and teaches, maintains and affirms, directs and exhorts, advises and points out about, concerning and with regards to Him, Yahushua,

2:22a From the placeholder ĪN
2:22b Nazareth means The Guarded One

2:22c From the placeholder ŌY

2:22d From the placeholder ŌΣ

22 - 24

2:23a From the placeholder ŌY

2:24a From the placeholder ŌΣ

'I continually foresaw and thought about, fixed my eyes upon and looked at, knew and comprehended the Sovereign Master* in the presence of and in the sight of, in front of and before Me through and via all individual and collective things, for concerning this, He is and exists by and at my right hand so that and in order that I may not be shaken or disturbed, caused to tremble or waver, totter or quake, rock to and fro or be agitated, distressed or upset; through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this my heart, my circulation of life that controls my desires and feelings, affections and endeavours, wills and characters, passions and impulses was joyous and celebrate, cheerful, merry and glad, and my tongue rejoiced exceedingly, actively leaped for joy and exulted; moreover, my flesh and mortal body shall also still settle down and camp, rest and tarry, live and setup its tent upon and in hope and expectation, confidence and trust. For concerning this, You shall not forsake or abandon, desert or leave My soul within and inside Hades*, the abode of the dead, neither shall You give or grant, supply or furnish, bestow or deliver, commit or permit, extend or present Your pious and devout, dedicated, regardful and obedient one Who is free from wickedness and keeps the Torah* to see or perceive, observe or witness, know or experience, recognise or respect, understand, comprehend or behold corruption or destruction, ruin or decay, dissolution or decomposition. The ways and routes, roads and paths of life and continued existence You have made known and declared, revealed and communicated, told and given recognition, imparted and confirmed, impressed and proclaimed to Me; You shall complete and fulfil, perfect and celebrate, execute and carry out, finish and conclude, ratify and satisfy, realise and effect, perform and accomplish Me, making Me full of gladness and rejoicing, cheerfulness and joy together with Your face and countenance, appearance and presence.' *

2:25a From the placeholder K̄N

25 - 28

2:27a Hades, incorrectly called Hell and means The place of Darkness, Obscurity and the invisible. Hades is synonymous with the Hebrew She'ol and is the realm of the dead
2:27b The Greek word here, σ̄σιος/Hosios is translated as Holy One in at least 15 different English translations. Unfortunately, there's no Greek word that means Holy, so Holy or Holy One is not a viable translation of the Greek Hosios. As it happens, Hosios, when used in the LXX (Greek translation of the Tanakh) is only used with regards to those who followed and observed the laws of God in His Torah, so I have translated it as such
2:25-28 From Psalm 16:8-11

'Men and humans, brothers and fellow brethren, together with courage and fearless confidence, boldness and assurance, open speaking, frankness and public outspokenness it is possible and free, permitted and lawful to say to all of you for your advantage about and concerning, regarding and on account of, because of and with respect to the forefather and patriarch David, that concerning this, he both died and came to an end, finishing and completing his earthly life, and was buried and entombed, given a proper burial and put into the grave, and his memorial and monument, tomb, grave and sepulchre is and exist with and among us up until this very day and time. Then and therefore, accordingly, consequently and these things being so, being and existing as a prophet, a man who declared the thoughts of the Supreme One before and in the presence of mankind, and having seen and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and took note of, comprehended and discerned, paid attention to and discovered, noticed and examined, inspected and beheld that concerning this, God* had sworn and affirmed, confirmed and promised with an oath, vow and pledge to him that one from out of the fruit of his genitals, one of his offspring, progenies and descendants would be sat down and dwell, stay and reside, be appointed, installed and placed upon his throne, seat and chair of authority, having foreseen and set his eyes upon the future, known beforehand and perceived what would happen later on in time, he, David, spoke, uttered and declared about and concerning, regarding and on account

2:30a From the placeholder ŌΣ

29 - 31

of, because of and with respect to this resurrection and restoration, rising up and standing up *from out of the dead*, that concerning this, He, *Yahushua*, would neither be forsaken or abandoned, deserted or left behind within or inside Hades, the abode of the dead, nor let His flesh and mortal body see or perceive, observe or witness, know or experience, recognise or respect, understand, comprehend or behold corruption or destruction, ruin or decay, dissolution or decomposition. This certain specific *Yahushua*, God caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, resurrecting Him and bringing Him *back from the dead*, of which all of us, individually and collectively, are testifiers and witnesses, affirmers and attestors. Then and therefore, accordingly, consequently and these things being so, having been lifted up and exalted, raised and elevated on high to be at the right hand of God, and also having received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted from the immediate presence and proximity of the Father the promise and gracious pledge, offer and vow of the Set-Apart and Cleansed Spirit, He has poured out and generously provided, abundantly given and greatly bestowed and distributed this that all of you yourselves both perceive and examine, mentally discern and observe, discover and understand, consider and contemplate, pay close attention to and notice, direct your attention to and face, be aware of and take note of, and also hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to. Affirming and confirming this, David did not ascend, rise or go up into the heavens, the abode of the Supreme One, but nevertheless, he himself says and teaches, maintains and affirms, directs and exhorts, advises and points out,

2:32a From the placeholder IN
2:32b From the placeholder OS

31 (cont)
- 34

2:33a From the placeholder OY

2:33b From the placeholder NP
2:33c From the placeholder NN

**‘Yahuweh* said to my Sovereign Master and my Foundation*,
“Sit down and reside, dwell, sojourn and be seated at and by
My right hand, up until that time when I may set and place,
stand and establish, appoint and ordain, fix and provide Your
hostile and opposed, hated and odious enemies and
adversaries as a footstool for Your feet,
subjecting them to Your authority and power.” ’ ***

2:35a From the placeholder KS
2:35b From the placeholder KN

35

2:35c From *Psalm 110:1*

Then and therefore, accordingly, consequently and these things being so, let everyone, individually and collectively, of the house and home, dwelling and family of Yisra'el securely and safely, certainly and assuredly, firmly and reliably know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise for sure and beyond all doubt that concerning this, God Himself has made and created, formed and produced, appointed and ordained, prepared and constituted, manufactured and established, accomplished and set Him as Messiah and as Sovereign Master, this *Yahushua* whom all of you crucified, nailing to the upright pole and stake." And having heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to this, they were stabbed and pierced through the heart, their circulation of life that controls their desires and feelings, affections and endeavours, wills and characters, passions and impulses, being greatly pained and sorrowful, remorseful and distressed, very troubled and regretful, and they said favourably towards Petros and the rest of the remaining delegates and emissaries, teachers and ambassadors, messengers and persons sent forth with the orders of the Supreme One, "What is it that we may do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint, ordain and constitute, men and humans, brothers and fellow brethren?" So favourably towards them Petros *said*, "Change your minds and think differently, amend your life and attitude, reconsider and feel compunction, abhor your past sins and repent, and let each and every one of you be immersed and submerged on the basis of, on account of and upon the personal and proper name and title, character and person, reputation and authority of *Yahushua* the Anointed Messiah, with regards to the forgiveness and letting off, leaving behind and setting aside, ignoring and disregarding, abandoning and leaving destitute, giving up and dismissing, omission and rejection, neglecting and separation of the sins and errors, misses of the mark and mistakes, violations of the law of the Supreme One and wanderings from the Way and from the state of uprightness of all of you, and all of you shall receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit the gift and offering of the Set-Apart and Cleansed Spirit. For this reason, the promise and gracious pledge, offer and vow is and exist as for all of you, and for all of your children and descendants, posterities and offspring, and for all of those, individually and collectively, who are far away, at a distance and a long way off in time, as many as and all those whom *Yahuweh* our God may call out to, summon and invite." Indeed, in more numerous and a greater quantity of different and other words and sayings, messages and statements, declarations and thoughts, instructions and teachings, decrees, mandates and matters he thoroughly testified and solemnly affirmed, earnestly attested and emphatically declared, and was exhorting and encouraging, admonishing and consoling, comforting and begging, entreating and beseeching them, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Be delivered and preserved, saved and rescued from danger and destruction, ruin and annihilation, being separated from this certain specific crooked and bent, twisted and dishonest, unscrupulous and unfair, dishonest and distorted, harsh and warped, unjust and cunning generation, those very much like each other in endowments, pursuits and character!" Then and therefore, accordingly, consequently and these things being so, all those that did indeed, truly and surely thoroughly welcome and embrace, favourably accept and receive, grasp and take his word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter were immersed and submerged, and in, by and with that certain specific day and time, about and nearly three thousand souls were added, put on and joined *them*.

2:36a From the placeholder OS
2:36b From the placeholder XN
2:36c From the placeholder KN
2:36d From the placeholder IN

36 - 41

2:38a From the placeholder LY
2:38b From the placeholder XY

2:38c From the placeholder NN

2:39a From the placeholder KS
2:39b From the placeholder OS

The
Community

42 - 44

Continuing on, all of them were and existed as remaining steadfast and constant, devoted and adherent, persevering and staying diligent, holding onto and busily engaging, continuing and attaching themselves, clinging to and spending much time in the teaching, instruction and tutoring of the delegates and emissaries, teachers and ambassadors, messengers and those persons sent forth with the orders of the Supreme One, and with the partnership and companionship, fellowship and friendship, communion, association and relationship, to the breaking of bread, having the fellowship meal together, and to the prayers and requests, pleas and communications *with the Supreme One*. Moreover, reverence, awe and respect was coming to be and existing, arising, appearing and originating in every individual and collective soul, and many numerous and a large amount of marvels and amazements, and signs and marks, tokens and prodigies, indications and distinguishing characteristics, signals and portents were coming to be and existing, arising, and appearing through the means of and via the delegates and emissaries, teachers and ambassadors, messengers and those persons sent forth with the orders of the Supreme One. And everyone, individually and collectively, who placed trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in the Trustworthy One were and existed at the same place, in harmony and of like mind, and had and held, acquired and received, owned and possessed all individual

44 (cont)
- 47

and collective things shared in common and mutually, communally and equally, generally and universally, being partners and belonging to each other. They were even selling their possessions and property, estates and lands, farms and fields, and their belongings and personal possessions, goods and wealth, and they were dividing and distributing, bestowing and assigning, imparting and apportioning these things to everyone, individually and collectively, as, according to what and in proportion to which certain person had and held, acquired and received, owned and possessed the need and necessity, supplying what they were lacking, what they required and their essentials needed to live. And accordingly each day, with one mind and one purpose, common consent and with one accord, unanimously and with one impulse, they were remaining steadfast and constant, devoted and adherent, persevering and staying diligent, holding onto and busily engaging, continuing and attaching themselves, clinging to and spending much time within and inside the Sacred Place and Temple, and breaking bread and having fellowship accordingly in each house and home, dwelling and abode, they were taking and partaking of, sharing and eating their food, nourishment and provision in, by and with extreme gladness and joy, great happiness, exultation and exuberant rejoicing, and sincerity and simplicity, humbleness and purity of heart, their circulation of life that controls their desires and feelings, affections and endeavours, wills and characters, passions and impulses, being without guile and duplicity, singing praises of honour and extolling God and having and holding, acquiring and receiving, owning and possessing favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure and the gift of merciful and loving kindness favourably to the whole of and the entire people, population and society. And accordingly each and every day, the Sovereign Master was adding and providing, putting on and giving, granting and handing over, delivering and imputing, bestowing and joining those who were being delivered and preserved, saved and rescued from danger and destruction, ruin and annihilation to their number, bringing them to the exact same place in harmony and of like mind.

Chapter 3
The Power of
Yahushua's
Name

1 - 10

Now, Petros and Yahuchanon were going up and ascending to go into the Sacred Place and Temple upon and at the specific hour and time of prayer and requesting, pleading and communicating with the Supreme One, the ninth hour of the day, 3 o'clock in the afternoon, and a certain specific man who was and existed as lame and crippled, maimed and infirm ever since he came from out of his mother's womb and uterus, since his birth, was being taken and lifted up, carried and endured, upheld and supported, provided for and embraced, whom they were constantly, each and every day, setting down and placing, putting and establishing, appointing and ordaining, fixing and providing, designating and assigning by and at the outer door, gate and entrance of the Sacred Place and Temple (which is said and taught, maintained and affirmed, directed and called, advised and pointed out as "The Beautiful, Lovely and Attractive"), in order to keep asking and begging, beseeching and pleading, expressing desire and requesting, petitioning, requiring and imploring for alms and sympathy, charitable gifts and compassion, donations, benevolent activities and acts of mercy from the immediate proximity and presence of those who were travelling and entering into the Sacred Place and Temple. Having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to Petros and Yahuchanon who were about to and inevitable to, determined and intended to, certain and expected to, destined and going to go and enter into the Sacred Place and Temple, he was asking and begging, beseeching and pleading, expressing desire and requesting, petitioning, requiring and imploring *them* in order to receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit alms and sympathy, charitable gifts and compassion, donations, benevolent activities and acts of mercy. On the other hand, however, having stared and looked intently at, gazed at and completely fixed his eyes inside and within him, together with Yahuchanon, Petros said, "Perceive and examine, discern and observe, discover and understand, consider and contemplate, pay close attention to and notice, direct your attention to and face, be aware of and look at us." And so he was observing and giving attention to, checking and taking note of, watching and giving heed to them, anxiously expecting and waiting for, looking for and anticipating to receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit something from their immediate proximity and presence. But nevertheless, Petros said, "Silver money and coins, and gold, gold ornaments and jewellery I do not have at my disposal, in my presence or at hand, nor do they exist as my possessions or property; on the other hand, however, what I do have and hold, acquire and receive, own and possess, this certain thing I give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present to you: in, by and with the personal and proper name and title, character and person, reputation and authority of Yahushua the Anointed Messiah, the *man* of Nazareth, get up and stand, awaken and arise, and walk around and go about." And having squeezed and taken hold of, tightly grasped and firmly captured his, *the lame man's* right hand, he caused him to get up and stand, rise and be restored to health. And suddenly and instantly, immediately and at that very moment, his feet and ankles were made strong and firm, strengthened and solidified, stabilised and hardened, stiffened and tightened, being re-created, confirmed and established again, and leaping, jumping and springing up, he stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, and he was walking and going about. So he went and entered into the Sacred Place and Temple together with them both, walking and going about, and singing praises of honour and extolling God. And all the individual and collective people, populace and crowd saw and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and took note of, comprehended and paid attention to him walking around and going about, and singing praises of honour and extolling God. Moreover, they were accurately knowing and clearly seeing, perceiving and fully understanding, recognising, acknowledging and completely comprehending that concerning this, he himself was and existed as the one who was sitting down and dwelling, staying, residing and sojourning upon and at The Beautiful, Lovely and Attractive gate, door and entrance of the Sacred Place and Temple, with the view to favourably receiving alms and sympathy, charitable gifts and compassion, donations, benevolent activities and acts of mercy; and so they were completely filled and imbued, affected and influenced with astonishment and amazement, wonderment and admiration, and exceptional joy and great excitement on the basis of, on account of and because of what had come about and happened, came to pass and befallen him.

3:6a From the placeholder /Y
3:6b From the placeholder XY

3:8a From the placeholder ØN

3:9a From the placeholder ØN

Petros Speaks
At The Temple

11 - 12

Continuing on, as he was laying hold of and seizing, grabbing and holding fast to, clinging to and carefully keeping hold of Petros and Yahuchanon, all the individual and collective people, populace and crowd, utterly astonished, awestruck and amazed, ran and rushed on foot together favourably towards them, onto the portico and porch, cloister and colonnade, the open space surrounded and supported by upright columns, the one being called and addressed, designated and assigned as "Shalomoh's." And so, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to *them*, Petros answered, replied and responded favourably to the people, populace and crowd, for their advantage, "Men and humans, Yisra'elites, why and for what reason do all of you marvel and admire this, being astounded, astonished and amazed, extraordinarily impressed and surprised on the basis of, on account of and because of this certain thing, or why and for what reason do all of you stare and look intently at, gaze at and completely fix your eyes on

3:11a *Shalomoh*, incorrectly known as *Solomon* and means *Peace*.

us, as if, like and as though by our own individual miraculous power and might, ability to perform miracles and capability, force and influence to do mighty deeds, authority and significance, competence and excellence, energy and supernatural capability, or through our reverence, respect and proper attitude we have made and created, formed and produced, appointed and ordained, prepared and constituted, manufactured and established, accomplished and set him with the ability to walk around and go about? **“The God* of Abraham*, and the God* of Yitschag*, and the God* of Ya’qob*, the God* of our forefathers and ancestors”** * gave glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty to His child and servant, Yahushua . He Whom all of you indeed, truly and surely gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered, betrayed and handed over, and also thoroughly and utterly denied and rejected, disowned and disregarded, abnegated and renounced, repudiated and disavowed towards and before the face, countenance and presence of Pilate , after he had actually separated and sundered, made a distinction and disputed, debated and taken issue with, discriminated and determined, contented and differentiated, decided and evaluated, assessed and judged this certain specific man to be set free and released, let go of and dismissed, granted the permission to depart and sent away. But nevertheless, all of you thoroughly and utterly denied and rejected, disowned and disregarded, abnegated and renounced, repudiated and disavowed the Set-Apart and Cleansed, and the Righteous and Just, Upright and Virtuous, Faultless and Guiltless, Fair, Approved and Accepted One, and asked and begged, beseeched and pleaded for, expressed desire and requested, petitioned, required and implored for a man, a murderer, slayer and killer, to be graciously and freely bestowed, favourably granted and kindly given back to all of you collectively; on the other hand, however, all of you, individually and collectively, killed and eliminated, slayed and put to death the Beginner and Originator, Founder and Initiator, Author and Prince of life and continued existence, He Whom God^d raised and lifted up, awakened and restored back to life from out of the dead and lifelessness, inanimateness and realm of the deceased, of which we are and exist as testifiers and witnesses, affirmers and attesters. And so, on the basis of, on account of and because of trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in His, *Yahushua’s*, name and title, character and person, reputation and authority - this certain specific man, whom all of you are watching and looking upon, understanding and perceiving, noticing and beholding, attentively viewing and seeing, and have seen and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and took note of, comprehended and discerned, paid attention to and discovered, noticed and examined, inspected and beheld *before* - His, *Yahushua’s*, name and title, character and person, reputation and authority has made *him* strong and firm, strengthening and solidifying, stabilising and hardening, stiffening and tightening *his legs*, re-creating, confirming and establishing *them* again, and the trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence that is through the means of and on the grounds of, on account of and for the reason of, on the basis of and via Him, *Yahushua*, gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to him this certain specific completeness and perfect health, soundness, intactness and wholeness in all parts of his body in front of and before, opposite and in the presence of all of you, individually and collectively. So now, at this very moment, brothers and fellow brethren, I see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold that concerning this, each of you practiced and carried out, undertook and accomplished, performed and pursued, executed and observed, concerned yourselves and acted in accordance with and with regards to, in relation to and with respect to erroneous ignorance and lack of knowledge, blindness and unawareness, lack of discernment and delusion, mistaken conduct and want of perception, exactly like and corresponding to, just as and similar to how all of your rulers and princes, commanders and chiefs, leaders and governors did as well. But nevertheless, what God^d announced and declared, publically pronounced and published, openly preached and taught beforehand, foretold and predicted ahead of time through the means of and via the mouth of all the individual and collective Prophets, the men and women who declared the thoughts of the Supreme One before and in the presence of mankind, that His Anointed One^d would experience and undergo, receive and endure suffering, He completed and fulfilled, perfected and celebrated, executed and carried out, finished and concluded, ratified and satisfied, realised and effected, performed and accomplished it in this manner and way, thus and so. Then and therefore, accordingly, consequently and these things being so, change your minds and think differently, amend your life and attitude, reconsider and feel compunction, abhor your past sins and repent, and turn around, return and come back, so that as a result and for the purpose of having your sins and errors, misses of the mark and mistakes, violations of the law of the Supreme One and wanderings from the Way and from the state of uprightness wiped away and removed, done away with and erased, eliminated and obliterated, blotted out and cancelled, expunged and stricken off, so that and therefore, for this reason and as a result of this, favourable times, opportune seasons and moments of refreshment and relaxation, rest and coolness, relief and strength, alleviation and liberation may come, arise and appear from the face, countenance and presence of the Sovereign Master^d, and that He may send and dismiss, dispatch, order and commission the Anointed One^d, Yahushua^d, Whom He chose and had ready at hand, ordained and appointed, determined and prepared, equipped and arranged for all of you, He Whom it is indeed, truly and surely necessary and behoves, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial for heaven, the abode of the Supreme One, to welcome and embrace, favourably receive and accept, take and grasp, approve of and endure up until the set times, occasions and periods of the restoration and restitution, re-establishment and reconstitution of all the individual and collective things that God^d spoke, uttered and declared through the means of and via the mouth of His Set-Apart and Cleansed Prophets, the men and women who declared the thoughts of the Supreme One before and in the presence of mankind, since and from a very long time, age and eon ago. Indeed, truly and surely, Moshe^d said **‘Concerning this, Yahuweh*, the God* of all of you, shall cause a Prophet, someone who declares the thoughts of the Supreme One before and in the presence of mankind, as, like and similar to me, to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised* from out of and among all of your brothers and fellow brethren. All of you shall hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to Him in accordance with and with regards to, in relation to and with respect to all the individual and collective things that He may say, utter and declare to you, as much as He speaks favourable to all of you about. Moreover, it shall be and exist that every individual and collective soul, whoever may not or does not hear or attend to, consider or understand, comprehend or perceive, pay attention to or listen to that certain specific Prophet, the Man declaring the thoughts of the Supreme One before and in the presence of mankind, shall be utterly destroyed and rooted out, completely cut off and totally remove from out of and among the people, populace and nation.’** * And all the individual and collective Prophets, the men and women who declared the thoughts of the Supreme one before and in the presence of mankind, as many as and all those who spoke, uttered and declared, from and starting with Shamu’el and those who succeeded and came after, in order and one after another, consecutively and in sequence, also announced and declared, publically pronounced and published, openly preached and

3:13a From the placeholder $\Theta\Sigma$
 3:13b Abraham means *Father of nations*
 3:13c From the placeholder $\Theta\Sigma$
 3:13d Yitschag, incorrectly known as *Isaac* and means *He Laughs*
 3:13e From the placeholder $\Theta\Sigma$
 3:13f Ya’qob, the 2nd son of Yitschag whom *Esau* sold his inheritance. Ya’qob means *Holder of the Heal*
 3:13g From the placeholder $\Theta\Sigma$
 3:13h From *Exodus* 3:6
 3:13i From the placeholder IN
 3:13j *Pilate* means *Armed with a Spear*

3:14a See *MattithYah* 27:15-23; *Marcus* 15:6-15; *Lucus* 23:18-25; *Yahuchanon* 18:39-40

3:15 From the placeholder $\Theta\Sigma$

3:18a From the placeholder $\Theta\Sigma$

3:18b From the placeholder XY

3:20a From the placeholder KY
 3:20b From the placeholder XIV
 3:20c From the placeholder IN

3:21a From the placeholder $\Theta\Sigma$

3:22a *Moshe*, incorrectly known as *Moses* and means *Drawn Out*
 3:22b From the placeholder $\text{K}\Sigma$
 3:22c From the placeholder $\Theta\Sigma$

3:22d That is, literally, *To stand upright so to enable others to stand*

3:22-23 From *Deuteronomy* 18:15, 19

3:24a *Shamu’el*, incorrectly known as *Samuel* and means *He is called God*. See his story in *1 Samuel* 1:1-25:1

24 (cont)
- 26

Chapter 4

1 - 4

Petros and
Yahuchanon
Before the
Council

5 - 12

taught about these certain specific days and times. All of you are and exist as the sons and children of the Prophets, the men and women who declared the thoughts of the Supreme One before and in the presence of mankind, and also of the covenant and agreement, treaty and testament, disposition and arrangement, compact and contract that God made and ordained, arranged and designated, assigned and distributed, established and determined, set down and delivered, settled, decreed and instigated favourably with your forefathers and ancestors, for their advantage, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out favourably to Abraham for his advantage, **'And in, by and through your seed, offspring and progeny shall all the individual and collective families and clans, tribes and nations of the earth and land, ground and regions be blessed and benefitted.'** * Having caused His child and servant to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, resurrecting Him and bringing Him *back from the dead*, God sent and dismissed, dispatched, ordered and commissioned Him to go to all of you firstly and chiefly, principally and most importantly, to bless and give thanks, praise and extol, celebrate and bestow favour on all of you in, by and through causing each and every one of you to turn away from and stop, return from and desert, come back and dissuade all of you from all of your evils and troubles, sorrows and poorness, pitiableness and unfitness, unattractiveness and uselessness' worthlessness and moral reprehensibility's, moral corruptness and wickedness, annoying and unethical notions, diseased and blind minds, perilous and criminal thoughts, vicious and malignant influences, harmful and incompetent purposes, frauds, bad and wretched, pernicious and noxious desires." • Moreover, as they were speaking, uttering and chatting favourably with the people, populace and crowd, the priests and the captain and commander, chief and magistrate, official and governor of the Sacred Place and Temple, and the Sadducees came upon and stood before, were placed and set, established and presented, appointed and brought to, approached and suddenly appeared to them, being greatly annoyed and disturbed, upset and displeased, offended and grieved, irked and angry through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of what they were teaching, explaining and instructing through discourses and discussions with the people, populace and crowd, and that they were announcing and declaring, publically pronouncing and publishing, openly preaching and teaching the resurrection and restoration, rising up and standing up of those from out of the dead and lifeless, inanimate and the realm of the deceased in, by and through Yahushua. And so they cast and threw, put and laid their hands upon them, *Petros, Yahuchanon and the crippled man*, arresting and taking them under their power and control, and they set and placed, laid and established, appointed and ordained, fixed and put, designated and assigned them into a prison and jail, holding cell and compartment, keeping and guarding, holding on to and retaining, maintaining, keeping an eye on and watching over them until the next day and the day after, for the reason that is was and existed now and already evening. But nevertheless, many numerous and a large amount of those who had been hearing and attending to, considering and understanding, comprehending and perceiving, paying attention to and listening to the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter placed trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in it, and the total number and sum of the men came to be and exist, arose, appeared and originated as five thousand.

And on the next day and the day after, it came to be and exist, arose, appeared and originated that their rulers and princes, commanders and chiefs, leaders and governors, and presbyters and elders, and the clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars were gathered and drawn, collected and assembled, brought and joined together within and inside Yarushalaim, as well as KhananYah the high and chief priest, and Ka'iafa, and Yahuchanon, and Alexandros, and as many as and all that were and existed as from out of the kind and class, kindred, relatives and family of the high and chief priesthood. And having stood them, *Petros, Yahuchanon and the crippled man*, upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised within and inside their midst and middle, they inquired and asked, investigated and learned about, questioned and ascertained, "In, by or through what kind or sort of miraculous power or might, ability to perform miracles or capability, force or influence to do mighty deeds, authority or significance, competence or excellence, energy or supernatural capability, or in, by or through what kind or sort of personal or proper name or title, character or person, reputation or authority did you both do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute this certain specific thing?" Then, at that time, having been completely filled and imbued with the Set-Apart and Cleansed Spirit, Petros said favourably to them for their advantage, "Rulers and princes, commanders and chiefs, leaders and governors of the people, populace and nation, and presbyters and elders, if or whether we are today, this very day, being examined and questioned, accurately studied and investigated, carefully judged and evaluated, discerned and scrutinised, sifted and determined, estimated and assessed on the basis of, on account of or because of a good and beneficial, well and beautiful work and deed, action and accomplishment, undertaking and service done to a sick and weak, ill and crippled man, in, by or through what kind or sort of means this certain one was delivered and preserved, saved and rescued from danger and destruction, ruin and annihilation, becoming healed and cured from his disability, let it be and exist as known and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and ascertained, learned and distinguished, judged and thought, comprehended, acknowledged and recognised to all of you, individually and collectively, and to all the individual and collective people, populace and nation of Yisra'el, that concerning this, in, by and through the personal and proper name and title, character and person, reputation and authority of Yahushua the Anointed Messiah, the *man* of Nazareth, He Whom all of you crucified and caused to be nailed to an upright pole and stake, He Whom God raised and lifted up, awakened and restored back to life from out of the dead and lifelessness, inanimateness and realm of the deceased - *it is* in, by and through Him, *Yahushua*, that this certain *crippled* man has been presented and shown, brought and placed, set and submitted, furnished and offered, yielded and dedicated, provided and stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised in the presence of and in the sight of, in front of and before all of you, physically sound, well and healthy. This certain specific man, *Yahushua*, is and exists as the stone and rock, the one which has been despised and scorned, rejected and disregarded, made light of and treated with contempt by all of you, the builders and repairers, setters and planters, restorers and establishers, founders and constructors, confirmers, erectors and promoters, the One which has come to be and exist, arise, appear and originate as the chief cornerstone and the sole source, the keystone and the beginning, the foundation and the summit, the head and most prominent corner, outstanding and determinative stone, important and superior rock, top and sum-total place to turn for protection - and there is and exists deliverance and preservation, salvation and rescue from danger and destruction, ruin and annihilation in, by and through no one else, nobody other than *Him* and in nothing else, for the reason that there is and exists no other or different personal or proper name or title, character or person, reputation or authority under and subject to the power and control of heaven, the abode of the Supreme One, that has been given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented within and among men and

3:25a From the placeholder 0Σ

3:25b From Genesis 22:18

3:26a From the placeholder 0Σ

4:1a The *Sadducees* were a Jewish sect that seems to have disappeared after the 1st Century CE. They only accepted *The Torah* as inspired Scripture, rejecting the later prophets of the Tanakh, and the Oral law of the Pharisees, but had some of their own beliefs and traditions of their own. They claimed to have a Priestly lineage to the *High Priest Tsadoq (Zadoc)*, and so were in quite prominent positions

4:2a From the placeholder IY

4:6a *KhananYah*, incorrectly known as *Annas* and means *Yahuweh has Favoured*

4:6b *Ka'iafa*, incorrectly known as *Caiaphas* and means *Comely*

4:6c *Yahuchanon*, incorrectly known as *John* and means *Yahuweh has Favoured*. Not to be confused with *Yahuchanon the Immerser*, or *Yahuchanon the Delegate*. Apart from his mention here, there is no other information regarding this *Yahuchanon*

4:6d *Alexandros*, incorrectly known as *Alexander* and means *Defender of men*. Like the *Yahuchanon* above, no other information is known regarding this *Alexandros*

4:8a From the placeholder ΠΝΣ

4:10a From the placeholder IY

4:10b From the placeholder XY

4:10c From the placeholder 0Σ

human beings in, by or through which it is necessary and behoved, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial for all of us to be delivered and preserved, saved and rescued from danger and destruction, ruin and annihilation."

Now, watching and looking upon, understanding and perceiving, noticing and beholding, attentively viewing and seeing the courage and fearless confidence, boldness and assurance, open speaking, frankness and public outspokenness of Petros and Yahuchanon, and having found out and comprehended, understood and perceived, grasped and detected, learned and ascertained that concerning this, they are and exist as uneducated and unschooled, unlettered and unlearned, and unskilled and inexperienced, amateurish and untrained men, they were marvelling and admiring *them*, being astounded, astonished and amazed, extraordinarily impressed and surprised, and they were accurately knowing and clearly seeing, perceiving and fully understanding, recognising, acknowledging and completely comprehending that concerning this, both of them were and existed together in close association with Yahushua. And perceiving and examining, discerning and observing, discovering and seeing, considering and beholding, paying close attention and noticing, directing their attention to and facing, taking note of and looking upon the man who had stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised together with them, *Petros and Yahuchanon*, the one who had been willingly served and healed, cured and restored to health, they had and held, acquired and received, owned and possessed nothing that they could say in opposition or reply, rebut or contradiction, rejection or refutation, dispute or counter-claim against them. On the other hand, however, having commanded and directed, urged and bid, exhorted and ordered them to go away from and depart, leave and proceed to go outside their high council and assembly, the Sanhedrin, they were seriously thinking about and considering, pondering about and collecting, storing up and drawing up a conclusion favourably together with one another, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "What may we do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint, ordain and constitute to these certain specific men and human being? For the reason that concerning this, a known and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and ascertained, learned and distinguished, judged and notable, comprehended, acknowledged and recognised sign and mark, token and prodigy, miracle and signal, indication and distinguishing characteristic, wonder and portent has indeed, truly and surely come to be and exist, arise, appear and originate through the means of and on the grounds of, on account of and for the reason of, on the basis of and via them is quite evident and visible, publically known and distinguishable, apparent and recognisable, open and known, clearly and plainly seen by all the individual and collective inhabitants and dwellers of Yarushalaim, those who live and reside here, and we are not powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to thoroughly and utterly deny and reject, disown and disregard, abnegate and renounce, repudiate and disavow it. But nevertheless, notwithstanding and on the contrary, in order that and with the result that it may not be spread about or circulated, told everywhere or divulged, become known or evident any further or any more among and within the people, populace and nation, let us threaten and warn, reproach, forbid and promise them that unless they no longer, no more and no further speak, utter or declare on the basis of, on account of or because of this certain specific personal and proper name and title, character and person, reputation and authority to any man or person, we will not harm them." And so, having called and addressed, summoned and invited them, they strictly enjoined and ordered, divided and separated, defined and charged, admonished and commanded *them* not to speak loudly or utter clearly, open their mouths to communicate or proclaim, nor to teach, explain or instruct through discourses and discussions at all or generally on the basis of, on account of or because of the personal and proper name and title, character and person, reputation and authority of Yahushua. But nevertheless, having answered, replied and responded, Petros and Yahuchanon favourably said to them for their advantage, "If or whether it is and exists as righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted in the presence of and in the sight of, in front of and before God to hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to all of you rather than and more than, instead of and in contrast to God, all of you are to separate and sunder, make a distinction and dispute, debate and take issue with, discriminate and determine, bring contention and differentiation, decide and evaluate, assess and judge, for the reason that we are not powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to not speak, utter or declare regarding what we saw and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and took note of, comprehended and paid attention to, and heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to." But nevertheless, having further threatened and warned, reproached, forbid and promised them harm more than before, they set them free and released them, let them go and dismissed them, granted them the permission to depart and sent them away, not finding or discovering, observing or recognising, detecting or learning, understanding or coming to know through enquiry and examination, thought and scrutiny, investigation and perception how or in what manner or way they might chastise and punish, restrain and prune, curb and correct, trim and discipline, moderate, impede and cut them short, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of people, populace and crowd, for concerning this, everyone, individually and collectively, were giving glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty to God on the basis of, for the reason of and because of what had come to be and exist, arose, appeared and originated, for the reason that the man and human being upon whom this certain specific sign and mark, token and prodigy, miracle and signal, indication and distinguishing characteristic, wonder and portent of healing and cure had come to be and exist, arise, appear and originate was and existed as more than and greater than forty years old.

4:13a From the placeholder IV

4:18a From the placeholder IV

4:19a From the placeholder OY

4:19b From the placeholder OY

4:21 From the placeholder ON

Prayer For Courage

Continuing on, having been set free and released, let go and dismissed, granted the permission to depart and sent away, they went, arose and appeared favourably to their own individual *friends* and announced and declared, publically pronounced and published, openly preached and taught them favourably for their advantage as much as and all that the high and chief priests and presbyters and elders had said. Moreover, having heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to *this*, with one mind and one purpose, common consent and with one accord, unanimously and with one impulse, they, *the hearers*, lifted up and raised, exalted and elevated their sound, tone and voice favourably towards God and said, "Sovereign Master and Owner, **You Who has made and created, formed and produced, appointed and ordained, prepared and constituted, manufactured and established, accomplished and set down heaven, the sky and all things visible within it, and the earth and land, ground and region, and the sea, and all the individual and collective things that are within and inside them,** * Who, by the mouth of our father and ancestor David, Your boy servant and attendant, through the means of and via the Set-Apart and Cleansed Spirit, have said,

4:24a From the placeholder ON

4:24b From *NachemYah*
(*Nehemiah*) 9:6

4:25a From the placeholder ON

'Why, for what reason and for what purpose did the nations and races snort and neigh, stomp and rave angrily, be insolent and behave arrogantly, make fierce noises and be tumultuous, haughty and rage in verbal and non-verbal opposition, and the people, populaces and crowds devise and plot, conspire and premeditate, give careful thought to and think, ponder and make plans, consider and weigh, be concerned and threaten empty-handedly and in vain, devoid of anything and without any purpose, foolishly and uselessly, meritless and senselessly, trivially and without any value? The Kings and leaders, commanders and princes, rulers and emperors, chiefs and monarchs of the earth and land, ground and inhabited regions presented and showed, brought and placed, set and submitted, furnished and offered, yielded and dedicated, provided and stood themselves upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, and the rulers and princes, commanders and chiefs, leaders and governors were gathered and drawn, collected and assembled, brought and joined together at and upon the same place against, contrary to and in opposition to the Sovereign Master*, and against, contrary to and in opposition to His Anointed Messiah*.' *

26

4:26a From the placeholder KY
4:26c From the placeholder XY
4:25-26 From Psalm 2:1-2

'Affirming and confirming this, on the basis of, on account of and because of the reality and disclosure, expression and certainty, uprightness and dependableness, genuineness and reliability, fact, sincerity and honesty of truth they were gathered and drawn, collected and assembled, brought and joined together within and inside this certain specific town and city on the basis of, against and in hostility towards Your Set-Apart and Cleansed child and servant, Yahushua, He Whom You anointed, appointed and assigned; both Herod and Pontius Pilate, together in close association with Gentile nations and races, and peoples, populaces and families of Yisra'el, to do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute as much as and all that Your hand, power and might and Your deliberation and resolve, designed plan and counsel, intention and purpose, will and decree, determination and aim had previously set out, determined and decreed in advance to come to be and exist, arise, appear and originate. And as for now, at this present time, Yahuweh, take notice of and consider, regard and look upon their threats, reproach and boastful promises of harm and give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present to Your slaves, servants and attendants to continue to speak, utter and declared Your word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter together in close association with every individual and collective type and kind of courage and fearless confidence, boldness and assurance, open speaking, frankness and public outspokenness, with, at and whilst You stretch and hold out Your hand for and in order to heal, cure and restore *people* back to health, and *so that* signs and marks, tokens and prodigies, indications and distinguishing characteristics, signals and portents, and marvels and amazements come to be and exist, arise, appear and originate through the means of and on the grounds of, on account of and for the reason of, on the basis of and via the personal and proper name and title, character and person, reputation and authority of Your Set-Apart and Cleansed child and servant, Yahushua.' And after they had asked and begged, beseeched and pleaded to, expressed desire and requested, petitioned, required and implored *the Supreme One*, the place and space, spot and location, district and territory, region and area within and inside which they were and existed as gathered and drawn, collected and assembled, brought and joined together was shaken and disturbed, caused to tremble and waver, totter and quake, rock to and fro and be agitated, distressed and upset, and everyone, individually and collectively, were completely filled, totally consumed and wholly imbued with the Set-Apart and Cleansed Spirit, and they were speaking, uttering and declaring the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of God together in close association with courage and fearless confidence, boldness and assurance, open speaking, frankness and public outspokenness.

27 - 31

4:27a From the placeholder IN
4:27b Pontius is the clan/family name of Pilate. Pontius means Of the Sea

4:29a From the placeholder KE

4:29b From the placeholder IY

4:31a From the placeholder NNZ

4:31b From the placeholder OY

Everything Shared & KhananYah And Sapphira

Now, the fullness and magnitude, complete number and community, group and whole amount of those who placed trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* were and existed as one in heart and endeavour, will and mind, character and soul, and not a single one was saying or teaching, maintaining or exhorting, advising or directing, affirming or pointing out that any of the certain things that were their belongings and personal possessions, goods and wealth were or exist as his *or her* own individual things, but nevertheless, notwithstanding and on the contrary, every individual and collective thing was and existed as theirs shared in common and mutually, communally and equally, generally and universally, being partners and belonging to each other. And with great and large, massive and huge, important and prominent, intense, extraordinary and outstanding power and might, ability and capability, force and influence, authority and significance, competence and excellence the delegates and emissaries, teachers and ambassadors, messengers and those persons sent forth with the orders of the Supreme One were giving and granting, supplying and furnishing, bestowing and delivering, committing and permitting, extending and presenting, discharging and rendering, bearing and expressing, exhibiting and displaying, explaining and expounding, referencing and assigning the testimony and witness, evidence, proof and confirmation of the resurrection and restoration, rising up and standing up of the Sovereign Master, Yahushua, *from out of the dead*, and great and large, massive and huge, important and prominent, intense, extraordinary and outstanding favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure and the gift of merciful and loving kindness was and existed upon all of them, individually and collectively, for the reason that there was and existed no certain specific person within and among them that was needy or poor, impoverished or poverty-stricken, destitute of basic essentials or indigent. Affirming and confirming this, as many as and all those that were owners and possessors of small fields or lands, places or areas, or who were possessing houses or homes, dwellings or abodes at their disposal, at hand and that were there's from the beginning, that were belonging to them and that had been purchased by them, upon selling and trading *them*, they were bringing and producing, bearing and enduring, presenting and yielding, moving and uploading the proceeds and money, value and prices received, payment and purchase evaluations of those which were being sold and traded, and they were setting *the proceeds* down and placing, laying and establishing, appointing and ordaining, fixing and putting, designating and assigning it before and at, beside and by the feet of the delegates and emissaries, teachers and ambassadors, messengers and those persons sent forth with the orders of the Supreme One, and so it was distributed and divided, dealt, shared and given out to each and every one as, according to what and in proportion to which certain person had and held, acquired and received, owned and possessed the need and necessity, supplying what they were lacking, what they required and their essentials needed to live. Moreover, Yahuweh, the one who had, by the delegates and emissaries, teachers and ambassadors, messengers and those persons sent forth with the orders of the Supreme One, been called and addressed, designated and assigned as "Bar-Nabiy'" (which is and exists as being translated as and given the meaning of, "Son of

32 - 36

4:33a From the placeholder KY
4:33b From the placeholder IY

4:36a Yahuweh, incorrectly known as Joseph and means Yahuweh has Increased. Not to be confused with Yahuweh Bar-Tsaba' above
4:36b Bar-Nabiy', incorrectly known as Barnabas and means Son of Encouragement. There is an Epistle of Barnabas, but that is a forgery written sometime in the 2nd Century CE

Chapter 5

exhortation and encouragement, admonition and consolation, comfort and solace”), a Leviyte, of the race and people, nation and family of Cyprus, a Cypriot, having sold and traded a field and piece of land, farm and area that he was possessing at his disposal, at hand and that was his from the beginning, that was belonging to him and that had been purchased by him, brought and produced, bore and endured, presented and yield, moved and uploaded the wealth and money, riches and value, and favourably set it down and placed, laid and established, appointed and ordained, fixed and put, designated and assigned it by the feet of the delegates and emissaries, teachers and ambassadors, messengers and those persons sent forth with the orders of the Supreme One. • On the other hand, however, a certain specific man, KhananYah by name and title, character and person, reputation and authority, together in close association with his woman and wife Sapphira, sold and traded some property, a field, estate and piece of land that they possessed, and he separated and divided, embezzled and stole, took and removed, deprived and robbed, withdrew and kept for himself a part of the proceed and money, value and price received, payment and purchase evaluation, and his woman and wife shared in knowledge of this and was aware, conscious and comprehended, knew about and perceived, acknowledged, witnessed and complied with him as well, and so, having brought and produced, bore and endured, presented and yield, moved and uploaded only a certain part and share, piece and measure, portion and fraction of it, he set it down and placed, laid and established, appointed and ordained, fixed and put, designated and assigned it before and at, beside and by the feet of the delegates and emissaries, teachers and ambassadors, messengers and those persons sent forth with the orders of the Supreme One. But nevertheless, Petros said, “KhananYah, why and through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of what reason has the Adversary, Shatan, completed and fulfilled, perfected and finished, concluded and abundantly supplied your heart, your circulation of life that controls your desires and feelings, affections and endeavours, wills and characters, passions and impulses, to make you lie and try to deceive, purposefully mislead and intentionally create and preach a falsehood, myth and perverse idea and fallacy to the Set-Apart and Cleansed Spirit, and to separate and divide, embezzle and steal, take and remove, deprive and rob, withdraw and keep for yourself a part of the proceed and money, value and price received, payment and purchase evaluation of the small field and land, place and area? Whilst it was remaining and abiding, enduring and living on, lasting and persisting, staying and continuing on *unsold*, was it not remaining and abiding, enduring and living on, lasting and persisting, staying and continuing on as yours? And having sold and traded it, did you not possess *the proceeds* at your disposal, at hand and be yours from the beginning, belong to you and exist in, by and with your own power and might, ability and capability, force and influence, authority and significance, competence and excellence, privilege and freedom, liberty and right, permission and strength? Why and for what reason is it that concerning this, you have set down and placed, laid and established, appointed and ordained, fixed and put, designated and assigned this certain specific affair and event, circumstance and cause, deed and matter, accomplishment and practice, undertaking and obligation, task and act within and inside your heart, your circulation of life that controls your desires and feelings, affections and endeavours, wills and characters, passions and impulses? You haven’t lied or tried to deceive, purposefully mislead or intentionally create and preach a falsehood, myth and perverse idea and fallacy to men and human beings, but nevertheless, notwithstanding and on the contrary, *you have lied* to God!” And so, having heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to these certain specific words and sayings, messages and statements, declarations and thoughts, instructions and teachings, decrees, mandates and matters, having fallen down and plunged to the ground, collapsed and tumbled forwards, KhananYah expired, died and breathed out his last breathe, and a great and strong, mighty and powerful, important and prominent, extraordinary and outstanding, large and massive, overwhelming and severe, intense, vehement and terrible fear and awe, respect, terror and alarm came to be and existed, arose, appeared and originated over and upon all those, individually and collectively, who were hearing and attending to, considering and understanding, comprehending and perceiving, paying attention to and listening to *this*. Moreover, having been caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, the younger and youthful men wrapped him with bandages and enshrouded him, enveloped him with swaths and cloth, and having brought and carried him out, they buried and entombed him, giving him a proper burial and putting him into the grave. Then it came to be and existed, arose, appeared and originated that after an interval and space of time of about and nearly three hours, his woman and wife also went in and entered, not seeing or perceiving, observing or witnessing, knowing or experiencing, recognising or respecting, understanding or taking note of, comprehending or discerning, paying attention to or discovering, noticing or examining, inspecting or beholding what had come to be and exist, arise, appear and originate. And so Petros answered, replied and responded favourably to her for her advantage, “Tell me, did both of you give up and sell, yield and deliver the small field and land, place and area?” And she replied, “Yes, truly and indeed, for this much, this amount and this quantity *of money*.” But in response Petros said to her, “Why and for what reason is it that concerning this, both of you agreed and conspired, were of one mind and in one accord decided together, were united and made a joint decision to try to test and objectively examine, scrutinize and entice the Spirit of Yahuweh to prove, determine and ascertain *her* genuineness, behavioural response and character? Behold, look and see! The feet of those who have been to bury and entomb your man and husband, giving him a proper burial and putting him into the grave are at and coming to the door and entrance way, and they shall bring and carry you out as well!” Then suddenly and instantly, immediately and at that very moment, she fell down and plunged to the ground, collapsed and tumbled forwards by and at his feet, and expired, died and breathed out her last breathe. And so, having come inside and entered, through enquiry and examination, thought and scrutiny, investigation and perception the young men and youths found and discovered, observed and recognised, detected and attained her dead and lifeless, inanimate and deceased, and having brought and carried her out, they buried and entombed her beside and by her man and husband, giving her a proper burial and putting her into the grave. And a great and strong, mighty and powerful, important and prominent, extraordinary and outstanding, large and massive, overwhelming and severe, intense, vehement and terrible fear and awe, respect, terror and alarm came to be and existed, arose, appeared and originated over and upon the whole of and the entire called-out Ekklesia, assembly and congregation, and upon and over every individual and collective person who were hearing and attending to, considering and understanding, comprehending and perceiving, paying attention to and listening to these certain specific things.

4:36c Leviyte, incorrectly known as Levite and means *From the tribe of Levy, the Joined*
 4:36d Cyprus is an Island in the midst of the Mediterranean sea. Cyprus means *A blossom’s Love*
 4:36e Cypriot, that is, someone from Cyprus
 5:1a KhananYah, incorrectly known as Ananias and means *Yahuweh has Favoured*. Not to be confused with the KhananYah who was a member of the Sanhedrin
 5:1b Sapphira means *A Sapphire*

5:3a Shatan is from the Hebrew *Shatan* and means *Adversary*

5:3a From the placeholder ΠΝΑ

5:4a From the placeholder ΘΩ

5:9a From the placeholder ΠΝΑ
 5:9b From the placeholder KY

5:11a Ekklesia, deviously replaced with the word *Church* and means *Called-Out Assembly*

Miracles

Continuing on, many numerous and a large amount of signs and marks, tokens and prodigies, indications and distinguishing characteristics, signals and portents, and marvels and amazements were coming to be and existing, arising, appearing and originating within and among the people, populace and nation through the means of and on the grounds of, on account of and for the reason of, on the basis of and via the hands, power and control of the delegates and emissaries, teachers and ambassadors, messengers and those persons sent forth with the orders of the Supreme One. And all of *the believers*, individually and collectively, with one mind and one purpose, common consent and with one accord, unanimously and with one impulse were and existed within and inside the portico and porch, cloister and colonnade of Shalomoh, the open space surrounded and supported by upright columns, but nevertheless,

no one else of the rest of those that remained were daring or being brave enough, courageous or prepared to undergo or venture to be joined closely together with and united with, glued to and cleaved to, fastened firmly to and associated with them, but nevertheless, notwithstanding and on the contrary, the people, populace and crowd were praising and extolling, magnifying and honouring, glorifying and highly esteeming, lauding and celebrating, making them great and exalting them. Moreover, an even greater number of those who placed trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in the Sovereign Master were being added and provided, put on and given, granted and handed over, delivered and imputed, bestowed and joined *with them*, great numbers and multitudes of both men and women, so that and therefore, for this reason and as a result of this, they would even bring and carry the sick and weak, ill, feeble and crippled ones, those who are fashionable and mouldable, formable and receptive, out into the streets and lanes and set them down and place, lay and establish, appoint and ordain, fix and put, designate and assign them upon small beds, couches and straw-filled mattresses, camp beds and pallets, so that and in order that as Petros came, arose and appeared to pass by, at least his shadow and image-outline, representation and reflection may overshadow and cover, rest on and come upon, envelop and fall upon some certain ones among them. Moreover, the quantities and numbers, multitudes and crowds, throngs and people, populations and communities from the towns and cities surrounding and encircling Yarushalaim on all sides were also coming, gathering and assembling together, bringing and carrying their sick and weak, ill, feeble and crippled ones, and those who were being troubled and disturbed, tormented and molested, vexed and harassed, afflicted and who were suffering by, under and subject to the power and control of unclean and defiled, dirty and filthy, indecent and impure, shameless and licentious spirits, demons, all of which were indeed being willingly served and healed, cured and restored to health, individually and collectively. But nevertheless, having been caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, the high and chief priest and all of those, individually and collectively, who were together in close association with him (which is and exists as the sect and party, school and division of the Sadducees), were completely filled and totally consumed with jealousy and envy, resentment and contentious rivalry, and so they cast and threw, put and laid their hands upon the delegates and emissaries, teachers and ambassadors, messengers and those persons sent forth with the orders of the Supreme One, arresting and taking them under their power and control, and they set them down and placed, laid and established, appointed and ordained, fixed and put, designated and assigned them within and inside the state, public and open prison and jail, holding cell and compartment. However, during and at night time, when it was dark, a Heavenly messenger and envoy of Yahuweh opened and gave entrance and access through the outer door, gate and entrance of the guarded jail, prison and holding cell, and having led and guided, brought and taken them out, he said, "Travel and journey, go and proceed on your way, all of you, and having stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised within and inside the Sacred Place and Temple, speak, utter and declare all the individual and collective words and sayings, statements and messages, proclamations and subject matters, affairs and events of this certain specific Life and Continued existence to the people and crowd, populace and nation." And so, having heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to this, they went into and entered within the Sacred Place and Temple by and at the first glimpses of dawn, very, very early in the morning, and they were teaching, explaining and instructing *there* through discourses and discussions.

5:14a From the placeholder KΩ

13 (cont)

- 16

The Delegates
Are Arrested

17 - 21

5:19a From the placeholder KY

Now, after the high and chief priest and those who were together in close association with him came and approached, appeared and arrived, they called together and summoned, invited and assembled their high council and assembly, the Sanhedrin, and all of the individual and collective council of elders and senate of the sons, offspring and people of Yisra'el, and sent and dismissed, dispatched, ordered and commissioned a message to the prison and jail to have them, *the delegates*, be led and guided, taken and brought forth. On the other hand, however, after the attendants, servants and assistants had come and approached, appeared and arrived, through enquiry and examination, thought and scrutiny, investigation and perception they did not find or discover, observe or recognise, detect or attain their, *the delegates*, whereabouts within and inside the guarded jail, prison and holding cell. So, having turned back and returned *to the council*, they announced and declared, publically pronounced and published, openly preached and reported, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out "Concerning this, through enquiry and examination, thought and scrutiny, investigation and perception we found and discovered, observed and recognised, detected and attained knowledge that the prison and jail has been shut up and locked, barred, confined and enclosed in, by and with every individual and collective kind and type of firmness and safety, security and certainty, reliability and the assurance that everything is kept in custody, with the guards, sentinels and prison keepers stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised at and by the outer doors, gates and entrances, but nevertheless, having opened them and been given entrance and access, through enquiry and examination, thought and scrutiny, investigation and perception we found and discovered, observed and recognised, detected and attained knowledge of nothing, no one and nobody inside or within it." Moreover, as and at the time when both the captain and commander, chief and magistrate, official and governor of the Sacred Place and Temple, and the high and chief priests heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to these certain specific words and sayings, messages and statements, declarations and thoughts, instructions and teachings, decrees, mandates and matters, they were perplexed and at a loss, bewildered and in great doubt and hesitation about and concerning, regarding and on account of, because of and with respect to them, wondering what this certain thing may come to be and exist, arise, appear and originate as meaning. But then, having come and approached, appeared and arrived, a certain person announced and declared, publically pronounced and published, openly preached and reported to them concerning this, "Behold, look and see! The men and human beings whom all of you set down and placed, laid and established, appointed and ordained, fixed and put, designated and assigned within and inside the prison and jail are and exist within and inside the Sacred Place and Temple, standing upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, and teaching, explaining and instructing the people and crowd, populace and nation through discourses and discussions!" Then, at that time, having gone off and departed, left and proceeded to go *there, to the Temple*, the captain and commander, chief and magistrate, official and governor together with the attendants, servants and assistants were leading and guiding, bringing and taking them *away*, not together with bodily strength or force, violence or impetus, against the *delegates* will or with any sort of pressure, for the reason that they were fearing and being afraid, terrified and frightened of the people and crowd, populace and nation, lest they might be pelted with stones and have pebbles and rocks thrown and flung at them, showing the peoples displeasure and anger. Then, having led and guided, brought and taken them *away*, they, *the delegates*, stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised within and inside the high council and assembly, the Sanhedrin. So the high and chief priest asked them and desired to know, demanded and addressed, enquired and examined, interrogated and requested them to answer the

22 - 28

following question, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "We strictly enjoined and ordered, divided and separated, defined and charged, admonished and commanded all of you with this proclamation and order, command and charge, instruction and direction, statute and law, precept and rule: to not teach, explain or instruct through discourses and discussions on the basis of, on account of or about this certain specific personal and proper name and title, character and person, reputation and authority, yet behold, look and see! All of you have completely filled and imbued, affected and influenced Yarushalaim with your teaching, explanation and instruction that all of you have produced with your discourses and discussions, and you deliberately plan and intend, purposely desire and want, will and wish, choose and prefer to bring and set, lead and lay, apply and procure This Certain Specific Man's life-blood upon and over us!" However, having answered, responded and replied, Petros and the delegates and emissaries, teachers and ambassadors, messengers and those persons sent forth with the orders of the Supreme One said, "It is necessary and behoved, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial to obey the authority of God much more to a higher and greater degree than and rather than that of men and human beings. The God of all of our fathers and ancestors raised and lifted up, awakened and restored Yahushua from the dead, He Whom all of you laid your hands on and took control over, violently handled and maliciously took hold of, forcing Him to be killed, slayed and murdered, having hung and suspended Him upon an upright wooden log, beam and timber. This Certain Specific Man, God Himself lifted up and exalted, raised and elevated on high to be at His right hand, the Beginner and Originator, Pioneer and Author, Leader and Prince, Founder, Initiator and Hero, and Deliverer and Preserver, Protector, Saviour and Rescuer, to give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present a changing of minds and a different way of thinking, an amended life and attitude, reconsideration and a feeling of compunction, abhorrence of past sins and repentance to Yisra'el, and the forgiveness and letting off, leaving behind and setting aside, ignoring and disregarding, abandoning and leaving destitute, giving up and dismissing, omission and rejection, neglecting and separation of sins and errors, misses of the mark and mistakes, violations of the law of the Supreme One and wanderings from the Way and from the state of uprightness. And we ourselves all are and exist as testifiers and witnesses, affirmers and attestors of these certain specific words and sayings, statements and messages, proclamations and subject matters, affairs and events, and the Set-Apart and Cleansed Spirit is as well, Whom God has given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to those who are obeying His authority." But nevertheless, hearing and attending to, considering and understanding, comprehending and perceiving, paying attention to and listening to this, they were infuriated and enraged, vexed and cut through, sawn asunder, emotionally torn and furious, and they were deliberately planning and intending, purposely desiring and wanting, willing and wishing, choosing and preferring to slay and kill them, put them asunder and put them out of the way, abolish and murder, do away with and remove them. On the other hand, however, having been caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, a certain specific Pharisee within and among the high council and assembly, the Sanhedrin, Gamiy'el by name and title, character and person, reputation and authority, a teacher and interpreter of the written and Oral Torah honoured and venerated, esteemed and highly regarded, valued and respected, prized and treasured by all the individual and collective people and crowd, populace and nation, He commanded and directed, urged and bid, exhorted and ordered the men to go outside for a little while and a short amount of time. And so he favourably said to them, *the Sanhedrin*, for their advantage, "Men and humans, Yisra'elites, pay attention to and direct your mind towards, watch out for and be on guard against, be concerned about and take heed of, be aware of and be careful of them, with regards to and on account of these certain specific men, what all of you are about to and inevitable to, determined and intended to, certain and expected to, destined and going to practice and carry out, undertake and accomplish, perform and pursue, execute and observe, concern yourselves with and do. Before and ahead of these certain specific days, times and seasons, when Theudas was caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out that he himself was and existed as someone important, with whom a total number and sum of about and nearly four hundred men and human beings attached themselves to and joined, were loyal to and were inclined to follow after and obey him as his companions and associates. He himself was slayed and killed, put asunder and put out of the way, abolished and murdered, done away with and removed, and everyone, individually and collectively, as much as and all who were being assured and conciliated, convinced, persuaded and influenced to follow him were broken up and dispersed, scatted and dissolved, dissipated and caused to part, disbanded and separated, loosed from one another and untwined, discharged and his following was destroyed and put to an end, and it came to be and exist, arose, appeared and originated as nothing importing, coming to no purpose, aim or goal. After this certain specific thing, Yahuwdah the Galiylahen was caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised within and among the days, times and seasons of the registration and enrolment in the governmental inventory and census, and he misled and withdrew, seduced and alienated, drew away and caused a people, crowd and populace to revolt and rebel after him, following his insurrection. And that one too destroyed and killed, ruined and annihilated himself, rendering himself useless, wasting and slaying himself, causing himself to perish and pass away, and as much as and all who were being assured and conciliated, convinced, persuaded and influenced to follow him were broken up and dispersed, scatted and dissolved, dissipated and caused to part, disbanded and separated, loosed from one another and untwined, discharged and his following was destroyed and put to an end. And what's happening now, at this present time, I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you, stand away from and withdraw, remove yourselves and depart, desert and go away from, resign from and leave these certain specific men, separating yourselves from them, and leave them behind and set them aside, ignore and disregard, abandon and leave them destitute, give up and dismiss, omit and reject, neglect and leave them alone. For concerning this, just in case this deliberation and resolve, designed plan and counsel, intention and purpose, will and decree, determination and aim, or this work and business, employment and undertaking, act and deed, task and labour may be and exist from out of men and human beings, it shall be thrown down and loosened, destroyed and demolished, dismantled and torn down, overthrown and detached, broken up and abolished, subverted and discarded, invalidated and put to an end. On the other hand, however, if or whether it is and exists from out of God, none of you shall be powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to throw them down or loosen, destroy or demolish, dismantle or tear them down, overthrow or detach, break up or abolish, subvert or discard, invalidate or put them to an end, lest perhaps or at some time all of you may even be found and discovered, observed and recognised, detected and attained through enquiry and examination, thought and scrutiny, investigation and perception to be fighting against the Supreme One as His enemies, resisting Him, striving against Him and contending with Him!" And so they, *the Sanhedrin*, were assured and conciliated, convinced, persuaded and influenced to take his advice, and having called out to, summoned and invited the delegates and emissaries, teachers and ambassadors, messengers and those persons sent forth with the orders of the Supreme One, after beating

5:29a From the placeholder ΘΩ

5:30a From the placeholder ΘΣ

5:30b From the placeholder /N

5:31a From the placeholder ΘΣ

5:32a From the placeholder ΠNA

5:32b From the placeholder ΘΣ

5:33a *Gamiy'el*, incorrectly known as *Gamaliel*, was a prominent Religious teacher in the first half of the first Century CE, who was praised as a *Doctor of the Oral Law*, and was the grandson of another famous teacher named *Hillel*. We learn latter in *Acts 22* that he taught *Sha'uwl/Saul*, the man that would come to be known as *Paul*. *Gamiy'el* means *God's Reward*

5:36a *Theudas*, of which not much is known, is thought to have been one of a number of insurrectionists who were known as the *Zealots*, very fanatical anti-Romans of the 1st Century CE. *Theudas* means *God-Given*

5:37a *Galiylahen*, incorrectly known as *Gallilean*, meaning *Someone from Galiylah, the District*. There is a bit more known about this *Yahuwdah the Galiylahen*. He is said to have been another insurrectionist who caused a rebellion against a Roman census. His followers were later disbanded, and nothing is known what became of *Yahuwdah the Galiylahen*

5:39a From the placeholder ΘΥ

and faying, striking and whipping, hitting, thrashing and scourging them, they strictly enjoined and ordered, divided and separated, defined and charged, admonished and commanded them not to speak, utter or declare on the basis of, on account of or about the personal and proper name and title, character and person, reputation and authority of Yahushua, and they set them free and released, let go of and dismissed, grant them the permission to depart and sent them away. Then and therefore, accordingly, consequently and these things being so, they, *the delegates*, were indeed, truly and surely travelling and journeying, going and proceeding on their way from the face, presence and countenance of the high council and assembly, the Sanhedrin, rejoicing and being glad, delighted and pleased, for concerning this they were considered and regarded as worthy, thought of as deserving and deemed fit and honoured enough to be dishonoured and treated shamefully, disrespected and insulted, degraded and abused on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for the personal and proper name and title, character and person, reputation and authority. And each and every individual and collective day, time and season, within and inside the Sacred Place and Temple and accordingly in each house and home, dwelling and abode, they did not stop or cease, restrain or keep from teaching, explaining and instructing through discourses and discussions, and declaring and proclaiming, bringing and telling, announcing and communicating the good news, glad tiding and message, proclamation and victorious declaration that Yahushua is the Anointed One, the Messiah .

5:40a From the placeholder IV

40 (cont)

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5:42a From the placeholder IV

5:42b From the placeholder XIV

Chapter 6

The Hellenist Yahuwdym

Now in, by and with these certain specific days, times and seasons, as the disciples and followers, pupils and learners, apprentices and adherents were multiplying and increasing, growing and getting to be more in number, a grumbling and complaint, discontent murmuring and dissatisfied muttering by the Hellenists came to be and exist, arose, appeared and originated towards the Hebrews, for concerning this, their bereaved and widowed women, women whose husbands had died, were being disregarded and overlooked, neglected and slighted, left unnoticed and wrongly ignored in, by and during the daily distribution of service and aid, support and provision, ministering and contributions, alms and assigned preparations. And so, having called out to, summoned and invited the total number and sum of the disciples and followers, pupils and learners, apprentices and adherents, the Twelve said, "It is not and does not exist as pleasing or acceptable, desirable or right, proper or approved for us, having left behind and abandoning, deserting and neglecting, setting aside and disregarding, giving up and being no longer concerned with the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of God, to then serve and support, take care of and minister to, wait on and attend to tables, handling finances and serving meals. However, brothers and fellow brethren, after meticulous examination and review, inspection and consideration, reflection and enquiry, seek out and choose, carefully select and look for, come to find and diligently discover, accurately observe and appoint seven men and human beings from out of among all of you, being witnessed and declared, confirmed and approved, testified and affirmed, reported and acknowledged to be completely filled and imbued, perfect and solid, whole, abounding and thoroughly endowed with Spirit and wisdom and intelligence, knowledge, sophistication and insight, whom we shall set down and place, put and appoint, install and assign, constitute and render, exhibit and declare, show and make, bring and designate over, upon and on account of this certain specific need, want and necessity. On the other hand, we ourselves shall remain steadfast and constant, devoted and adherent, persevere and stay diligent, hold onto and busily engage, continue and attach ourselves, cling to and spend much time in prayer and request, pleading and communication *with the Supreme One* and in the service and support, care and ministry, waiting on and attendance of the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter." And this word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter was pleasing and won over, satisfying and flattering, appealing and accommodating before and in the presence of, in the sight of and in the judgement of all of the quantity and magnitude of the throng and crowd, community and multitude, individually and collectively, and so they picked and chose, selected and elected Stephanos, a man and human being completely filled and imbued, perfect and solid, whole, abounding and thoroughly endowed with trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*, and with the Set-Apart and Cleansed Spirit, as well as Philippos, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaos, a permanent stranger, non-native resident and foreigner who was from Antioch. These stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised before and in the presence of, in the sight of and in the judgement of the delegates and emissaries, teachers and ambassadors, messengers and those persons sent forth with the orders of the Supreme One, and having prayed and communicated *with the Supreme One*, they laid and set, placed and put their hands upon them. And the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of God was growing, increasing and becoming greater, and the total sum and number of the disciples and followers, pupils and learners, apprentices and adherents was exceedingly and extremely, very and greatly multiplying and increasing, growing and becoming more within and inside Yarushalaim, and even a great and large, much, many and plentiful amount of the crowd and multitude, throng and mass of the priests were listening to and obeying, yielding and paying attention to, surrendering and hearkening to, submitting and becoming subject to the trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*.

6:2a From the placeholder OY

6:5a Stephanos, incorrectly known as Stephen and means Crown

6:5b From the placeholder TINZ

6:5c Philippos, incorrectly known as Philip and means Lover of

Horses. Not to be confused with the Delegate Philip

6:5d Prochorus means Leader of the Chorus

6:5e Nicanor means Victorious

6:5f Timon means Honourable

6:5g Parmenas means Abiding

6:5h Nicolaos, incorrectly known as

Nicolas and means The People's

Conqueror

6:5i Antioch was the Capital of Syria/Tsor, named after Antiochus

in 300BCE, the father of one of Antioch's kings. Antioch means

Driven Against

6:7a From the placeholder OY

Stephanos Is Seized, Questioned, And Murdered

Continuing on, completely filled and imbued, perfect and solid, whole, abounding and thoroughly endowed with favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure and the gift of merciful and loving kindness, and with divine power and might, ability to perform miracles and capability, force and influence to do mighty deeds, authority and significance, competence and excellence, Stephanos was doing and performing, accomplishing and executing, practising and bringing about, undertaking and creating, keeping and carrying out, constructing and establishing, forming and producing, appointing and ordaining, celebrating and constituting great and mighty, powerful and strong, intense and important, high and overwhelming, large and extraordinary, massive and huge, prominent and outstanding, spacious and wide, long and splendid, grand and vast, big and extensive marvels and amazements, and signs and marks, tokens and prodigies, indications and distinguishing characteristics, signals and portents within and among the people and crowd, populace and nation. But nevertheless, having been caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, some certain ones from out of the Synagogue being said and taught, maintained and affirmed, directed and called, advised and pointed out as "Of the Freedmen, Devoted and Libertines", and of the Cyrenian's and Alexandrians, as well as those from Kilikia and Asia, were questioning and disputing, enquiring and discussing, debating and examining, arguing, pondering and deliberating Stephanos. But they were not strong or mighty, great or powerful, competent, able or capable enough to stand upright or sustained, steadfast or established, fixed or unmoveable, upheld or firm, maintained or authorised against him, not being able to resist or oppose, withstand or refute, match with or compare themselves to the wisdom and intelligence, knowledge, sophistication and insight, and the Spirit with which he was speaking, uttering and declaring. Then, at that time, they secretly induced and

6:9a Cyrenian's, that is, people from Cyrene. See Acts 2:10

6:9b Alexandrians, that is, people from Alexandria. See Acts 2:10

6:9c Kilikia, incorrectly known as Cilicia, and means The Land of

Kelix (Celix). Was a province in southern Asia Minor, bordered by

Pamphylia, Lykaonia and

Kappadokia. Tarsus, the capital of

Kilikia, was where Sha'uwil Paul

was born

6:10a From the placeholder TINZ

1 - 7

8 - 11

instigated, bribed and suggested to, privately instructed and underhandedly suborned, whispered and proposed men and human beings, *in order to get them* saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Concerning this, we have heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to him speaking, uttering and declaring blasphemies and lies, malicious and slandering, abusive and injurious, reproachful and vilifying, mocking and insulting, reviling and defaming words and sayings, statements and messages, proclamations and subject matters, affairs and events against, in opposition to and contrary to Moshe and to God!" Together they stirred and roused, incited and put into commotion both the people and crowd, populace and nation, and the presbyters and elders, and the clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars, and having come upon and stood before, being placed and set, established and presented, appointed and brought to, approaching and suddenly appearing to him, they violently and suddenly seized, caught and took hold of him, and led and guided, brought and took him to the high council and assembly, the Sanhedrin, and they stood lying and deceitful, false and untrue testifiers and witnesses, affirmers and attesters upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, who were saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "This certain specific man and human being never stops or ceases, restrains or keeps from speaking, uttering and declaring words and sayings, statements and messages, proclamations and subject matters, affairs and events against and contrary to, opposite to, in conflict with and resistant against the Set-Apart and Cleansed Place and Space, Spot and Location, and the Law, the teachings and precepts, instructions and commandments of the Torah! Affirming and confirming this, we have heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to him saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, 'Concerning this, this certain specific man, Yahushua the Nazarene, shall have this certain specific Place and Space, Spot and Location thrown down and loosened, destroyed and demolished, dismantled and torn down, overthrown and detached, broken up and abolished, subverted and discarded, invalidated and put to an end, and shall change and transform, alter and exchange, do away with and corrupt, give up and make different the customs and habits, usages and practises, institutes and prescriptions, rites and manners that Moshe gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered and handed over to us.'" And so, having stared and looked intently at, gazed at and completely fixed their eyes towards him, *Stephanos*, all of those, individually and collectively, who were sitting down and dwelling, staying, residing and sojourning within and inside the high council and assembly, the Sanhedrin, saw and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and took note of, comprehended and paid attention to the fact that his face and countenance, appearance and presence was as that, like and similar to the face and countenance, appearance and presence of a Heavenly messenger and envoy. • And so the high and chief priest said, "Is there any truth and do any of these certain statements have and hold, acquire and receive, own and possess some fact in them in this manner and way, thus and so?" But nevertheless, he, *Stephanos*, said and affirmed, asserted and declared, "Men and human beings, brothers and fellow brethren, and fathers and leaders, hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to *me*. The God of glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty was seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to by our forefather and ancestor Abraham, who was and existed within and inside Mesopotamia, before and previous to the time when he was inhabiting and dwelling, living and residing within and inside Haran, and favourably said to him for his advantage, '**Come out from, leave and depart from out of your area and land, ground and region, and also from out of and away from your kindred, relatives and family, and come here, to this place, into the area and land, ground and region which I shall show and give evidence of, exhibit, prove and make known to you.**' * Then, at that time, having come out from, left and departed from out of the area and land, ground and region of the Kasdiyamah, he inhabited and dwelt, lived and resided in Haran. And from there, from that place, after his father had died and perished, having his soul separated from his body, he changed his home and removed himself, transferred and moved into this certain specific area and land, ground and region, inside and within which all of you now, at this present time, inhabit and dwell, live and reside. Yet He, *God*, gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented him with no inheritance or possession within or inside of it, not even a foot's stride or step, pace or breath, and yet He promised and asserted, professed and announced, offered and declared that He '**will give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present it to him to confirm it as a possession and land, property and ownership and to his seed, offspring and progeny after him,**' * *even though* a child, infant and descendant was not and did not exist for him. On the other hand, however, *God* spoke, uttered and declared in this manner and way, thus and so, that concerning this, '**His seed, offspring and progeny shall be and exist as strangers and aliens, foreigners and non-members within and inside another and different area and land, ground and region, and they shall cause it, the offspring, to serve and be slaves to, obey and be subject to them, and they shall be harmed and mistreated, distressed and afflicted, injured and ruined, hurt and oppressed, maltreated and befouled, embittered and turned against for four hundred years. But the Gentile nation and people in which they shall serve and be slaves to, obey and be subject to, I Myself shall separate and sunder, make a distinction and dispute, debate and take issue, discriminate and determine the destination of, bring contention and differentiation, make a decision and evaluate, assess and judge,**' * said *God*, '**and after these certain specific years, they shall come out from, leave and depart from it, and shall serve and minister, help and attend, assist and wait upon Me within and inside this certain specific place and space, spot and location, district and territory, region and area.**'* And so He, *God*, gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented him the covenant and agreement, treaty and testament, disposition and arrangement, compact and contract of circumcision, the cutting off of the foreskin, and so in this manner and way, thus and so, he gave birth to, fathered and begat *Yitschaq*, and circumcised him, cutting off his foreskin, on the eighth day, and *Yitschaq did the same* to *Ya'qob*, and *Ya'qob did the same* to the twelve forefathers and patriarchs. Then the forefathers and patriarchs, having been jealous and envious against *Yahuwseph*, gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered and handed him over to Egypt, yet *God* was together in close association with him, and He delivered and rescued, freed and drew him out, removed and took him from out of all his individual and collective oppressions and afflictions, tribulations and distresses, troubles and crushing, harassments and calamities, pressures and persecutions, and gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented him with favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure and the gift of merciful and loving kindness, and wisdom and intelligence, knowledge, sophistication and insight before and in the presence of, in the judgement of and in the sight of *Par'oh*, King and leader, commander and prince, ruler and emperor, chief and monarch of Egypt, who set down and placed, put and

11 (cont)
- 15

Chapter 7
Stephanos'
Speech

1 - 10

6:11a From the placeholder ØV

6:14a From the placeholder Ł
6:14b Nazarene, that is, someone from Nazareth. Nazareth means *The Guarded One*
6:13-14 Actually, Stephanos was probably talking about *Yahushua* who said that *His* temple, i.e., *Yahushua's* body would be *tom* down, which *Yahushua* does state as recorded in *Yahuchanon* 2:19. *Yahushua* also prophesied that the Temple in *Yarushalaim* would be destroyed as noted in *MattithYah* 24:1-2; *Marcus* 13:1-2; *Lucus* 21:5-6, which happened in 70 CE. There's a reason these people are called *false witnesses*

7:2a From the placeholder ØΣ

7:2b *Haran* was a place at the foot of the hills between the *Khabour* and *Euphrates* rivers. *Haran* means *Mountaineer*

7:3a From *Genesis* 12:1
7:4a *Kasdiyamah*, incorrectly known as *Chaldeans*, meaning those from *Kasdiy*, the *Clod-Breakers*. *Kasdiy* was where the ancient empire of *Babylon* was established

7:5a From *Genesis* 17:8; 48:4

7:6a From the placeholder ØΣ

7:6b-7a From *Genesis* 15:13-14

7:7b From the placeholder ØΣ

7:7c From *Genesis* 15:14; *Exodus* 3:12

7:9a *Yahuwseph*, incorrectly known as *Joseph* and means *Yahuwseh* has *Increased*. See his story in *Genesis* 37:2-*Exodus* 1:6

7:9b From the placeholder ØΣ

7:10a *Par'oh*, incorrectly known as *Pharaoh*, was the title given to anyone who ruled over the country of Egypt. *Par'oh* means *Great House*

appointed, installed and assigned, constituted and rendered, exhibited and declared, showed and made, brought and designated him as the one who would be leading and governing, ruling and having authority, commanding and be in control over and upon Egypt, as well as over and upon his, *the Pharaoh's*, whole and entire house and home, dwelling and abode. Continuing on, famine and pandemic hunger came to be and existed, arose, appeared and originated over and upon the whole of and the entirety of Egypt and Kana'an, as well as a great and strong, mighty and powerful, important and prominent, extraordinary and outstanding, large and massive, overwhelming and severe, intense, vehement and terrible oppression and affliction, tribulation and distress, trouble and crushing, harassment and calamity, pressure and persecution, and our forefathers and ancestors, through enquiry and examination, thought and scrutiny, investigation and perception, were not finding or discovering, observing or recognising, detecting or learning, understanding or coming to know sustenance or nourishment, food or fodder, provender or anything what they could eat. On the other hand, however, having heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to news and reports that grain and wheat, food and bread, provisions and victuals were and existed inside and within Egypt; Ya'qob sent out and dispatched, sent away and dismissed, ordered and commissioned our forefathers and ancestors for their first and chief, principle and most important *journey there*. And in, at and during *their* second *visit*, Yahuwseph was made known and caused to be recognised, revealed and became reacquainted with his brothers, and Yahuwseph's race and people, nation and kindred, relatives and family, ethnic group and posterity came to be and exist, arose and appeared as evident and visible, publically known and distinguishable, apparent and recognisable, open and known, clearly and plainly seen to the Pharaoh. Moreover, having sent and dismissed, dispatched, ordered and commissioned the message, Yahuwseph called for and summoned, beckoned and had Ya'qob, his father, brought to him, and all the individual and collective relatives and countrymen, fellow citizens and kinsmen, seventy five souls in all. And so Ya'qob went down and was lead, was brought and descended into Egypt, and he himself came to an end, perished and died, as well as our forefathers and ancestors, and they were transferred, taken and brought into Shakem, and they were set down and placed, laid and established, appointed and ordained, fixed and put, designated and assigned within and inside the sepulchre and tomb, grave and burial place that Abraham had bought and purchased for a price and valued sum of silver and money from the immediate presence and proximity of the sons, children and offspring of Khamowr within and inside Shakem.

'Continuing on, just as and as soon as the period and span of time, point and set occasion of the promise and gracious pledge, offer and vow which God had promised and asserted, professed and announced, offered and declared to Abraham neared and came close, approached and was at hand, the people, populace and nation grew and was added to, increased and became more, and was multiplied and caused to be given in abundance within and inside Egypt, up until the time when **'Another and different King and leader, commander and prince, ruler and emperor, chief and monarch was caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised upon and over Egypt, who had not seen or perceived, observed or witnessed, known or experienced, recognised or respected, understood or taken note of, comprehended or discerned, paid attention to or discovered, noticed or examined, inspected or beheld Yahuwseph.'** * This certain specific man, having used wisdom to outwit and cunningly take advantage of, subtly victimise and deal insidiously, deceitfully and used his intellectual powers for a ploy and fraud in order to exploit and trick, fool and mislead our race and people, nation and kindred, relatives and family, ethnic group and posterity, he harmed and mistreated, distressed and afflicted, injured and ruined, hurt and oppressed, maltreated and befouled, embittered and turned against our forefathers and ancestors in order to make them do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, manufacture and constitute a bad thing by exposing and abandoning their newborn children, infants and babies, with the result that, so that and for the purpose of making sure they would not be preserved, given continued life or be kept alive. In, at and during this era and season, moment and due period of time, Moshe was born, begotten and given birth to; and he was and existed as well formed and beautiful, eloquent and acceptable, well-pleasing and refined, handsome and graceful, pretty, charming and honourable to God. He, *Moshe*, was brought up and nourished, cared for and nursed for three months within and inside *his* father's house and home, dwelling and abode; on the other hand, however, when he had been abandoned and isolated, exhibited and exposed, the Pharaoh's daughter took him away and lifted him up, picked him up for herself and adopted him, and she brought him up and nourished, cared for and nursed him, trained and reared him, educated and formed his mind as though he was her own son. So Moshe was trained and educated, disciplined and corrected, brought up and counselled, admonished and advised, encouraged and reproved as a child in, by and with all the individual and collective wisdom and intelligence, knowledge, sophistication and insight of the Egyptians, and he also was and existed as powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent in, by and with his words and sayings, messages and statements, declarations and thoughts, instructions and teachings, decrees, mandates and matters, and works and deeds, actions and accomplishments, acts and businesses, employments and undertakings, tasks and labours. Continuing on, about and near the era and season, moment and due period of time when he was completing and filling, finishing and coming to be forty years of age, it came up and ascended, grew and sprung up, arose and entered upon and over his heart, his circulation of life that controlled his desires and feelings, affections and endeavours, wills and characters, passions and impulses, to visit and go to help, seek out and look after, be concerned about and show care for, inspect and closely examine, accurately observe and diligently consider, watch over and have regard for, find out about and investigate, reflect upon and make an appearance to his brothers and fellow brethren, the sons, children and offspring of Yisra'el. And having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to a certain specific person *from the nation of Yisra'el* being wronged and hurt, injured, damaged and harmed, he defended and aided, assisted and took vengeance for, rescued and helped, delivered and succoured the one being worn out and oppressed, tormented and mistreated, troubled and treated roughly, exhausted with labour and afflicted, vexed and damaged, subdued and crushed, roughly handled and maltreated, and did and performed, accomplished and executed, practised and brought about, undertook, kept and carried out, constructed and established, formed and produced, appointed and ordained, manufactured and constituted an act of revenge and retribution, punishment and the distribution of justice, having struck down and hit, smite and killed, slayed and cut down the Egyptian. As it happened, he thought and deemed, supposed and considered, held and presumed, imagined and assumed, suggested, regarded and believed that his brothers and fellow brethren would know and understand, comprehend and perceive, become intelligent or insightful, be able to assemble all the individual facts into one complete whole and grasp and ascertain the concepts and relationship that concerning this, God Himself was giving and granting, supplying and furnishing, bestowing and delivering, committing and permitting, extending and presenting them deliverance and preservation, salvation and rescue from danger and destruction, ruin and annihilation through the means of and on the grounds of, on account of and for the reason of, on the basis of and via his hand, power and

7:11a *Kana'an*, incorrectly known as *Canaan* and means *Lowland*. *Kana'an* is the land that would eventually come to be known as *Yisra'el*

7:16a *Shakem*, incorrectly known as *Shechem* and means *Shoulder*. *Shakem* was a city in *Manashsheh* (*Manasseh*), 34 miles north of *Yarushalaim* and located between *Mount Ebal* and *Mount Gerizim*
7:16b *Khamowr*, incorrectly known as *Hamor* and means *Donkey*. *Khamowr* was the Hittite Prince of *Shakem*. See *Genesis 23*
7:17 From the placeholder ΩΣ

7:18a From *Exodus 1:8*

7:20a From the placeholder ΘΩ

7:22a *Egyptians*, that is, people from *Egypt*

7:23-29 From the main story of *Moshe*, see *Exodus 2:1-12:36*

7:25a From the placeholder ΘΣ

control; however they did not know or understand, comprehend or perceive, become intelligent or insightful, were not able to assemble all the individual facts into one complete whole and grasp or ascertain their concepts and relationship. Then, on the next, succeeding and following day and period of daylight, he was seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to by them as they were fighting and quarrelling, disputing and contending, striving and waging war, and he was urgently attempting to reconcile and persuade, compel and drive them to come to terms with the result that and making sure they would be at peace and tranquil, in harmony and concord, security and safety, prosperity and freedom, exemption from chaos, felicity and the assurance of salvation, having been saying, **'Men and humans, you all are and exist as brothers and fellow brethren! Why, for what reason and to what purpose do you all do wrong and hurt, injure, damage and harm one another?'** * On the other hand, however, the one who was doing wrong and hurting, injuring, damaging and harming the neighbour and fellow countryman, kinsman and human being pushed him, *Moshe*, aside and thrust him away, rejected and repudiated him, refusing to listen to him and repelling him, spurning him and shaking him off, having been saying, **'Who, which or what set down and placed, put and appointed, installed and assigned, constituted and rendered, exhibited and declared, showed and made, brought and designated you as a ruler and prince, commander and chief, leader and governor, and a nominated tribunal judge, umpire and elected arbiter over and upon us? Do you not want and wish, prefer and aim, intend, will and desire to kill and destroy, abolish and murder, do away with and slay me in the exact manner and fashion, way and style you killed and destroyed, abolished and murdered, did away with and slayed the Egyptian yesterday?'** * And so Moshe fled and took flight, vanished and quickly disappeared, ran and slipped away in, by and on the basis of this certain specific word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter, and came to be and existed, arose, appeared and originated as a stranger and foreigner, alien and non-family member within and inside the earth and land, ground and inhabited region of Midyan, where and in the place which he gave birth to and became the father of, begat and produced two sons, children and offspring. Then, when forty years had been completed and fulfilled, finished and had come to an end, a messenger and envoy was seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to by him within and inside the forsaken wilderness and desert, desolate place and uninhabited wasteland of the mountain and hill, 'Ciyнай', within and inside a flame and blaze of fire in a thorn and bramble bush. However, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to this, Moshe was marvelling and admiring *it*, being astounded, astonished and amazed, extraordinarily impressed and surprised at the divine vision, supernatural appearance and spectacle, and so, as he was coming forward and approaching, drawing near and attempting to associate himself with it in order to turn his eyes upon and look to, gaze at and consider, notice and study, examine and discern, understand and attentively perceive, observe and come to know what it was, the sound, tone and voice of Yahuweh came to be and existed, arose, appeared and originated, **'I am the God* of your forefathers and ancestors; the God* of Abraham, and Yitschaq, and Ya'qob.'** * But nevertheless, having come to be and existed, arisen, appeared and originated as trembling and terrified with overwhelming fear, Moshe was not daring or being brave enough, courageous or prepared to undergo or venture to turn his eyes upon or look to, gaze at or consider, notice or study, examine or discern, understand or attentively perceive, observe or come to know what it was. On the other hand, however, the Sovereign Master said to him, **'untie and loosen, set free and release, unbound, undo and unfasten the sandal and leather sole from your feet, for the reason that the place and space, spot and location, district and territory, region and area upon which you have stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised is and exists as a set-apart and cleansed earth and land, ground and area. Upon having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention, I have surely seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to the mistreatment and affliction, oppression and vexation, misgoverning, suffering and distress of My people, nation and family within and inside Egypt, and I have heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to their sighing and groaning, complaining and muttering, grumbling and discontent. Therefore I have come down and descended to deliver and rescue, free and draw them out, removed and took them away. So come here and now so I may send and dismiss, dispatch, order and commission you with a message to take to Egypt.'** * This certain specific man, Moshe, whom they thoroughly and utterly denied and rejected, disowned and disregarded, abnegated and renounced, repudiated and disavowed, having said, **'Who, which or what set down and placed, put and appointed, installed and assigned, constituted and rendered, exhibited and declared, showed and made, brought and designated you as a ruler and prince, commander and chief, leader and governor, and a nominated tribunal judge, umpire and elected arbiter over and upon us?'** * This certain specific man God Himself has sent and dismissed, dispatched, ordered and commissions as both ruler and prince, commander and chief, leader and governor, as well as redeemer, deliverer and liberator who pays the ransom, together in close association and co-operation with the hand, power and control of the messenger and envoy which had been seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to by him within and inside the thorn and bramble bush. This one man led and guided, brought and took them out, having done and performed, accomplished and executed, practised and brought about, undertook, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted marvels and amazements, and signs and marks, tokens and prodigies, indications and distinguishing characteristics, signals and portents within and inside the earth and land, ground and inhabited region of Egypt, as well as in, by and through the Red Sea, and within and inside the forsaken wilderness and desert, desolate place and uninhabited wasteland for forty years, periods and spans of time. This certain specific person is and exists as the Moshe who had said to the sons, children and offspring of Yisra'el, **'God* Himself shall cause a Prophet, someone who declares the thoughts of the Supreme One before and in the presence of mankind, as, like and similar to me, to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised* from out of and among all of your brothers and fellow brethren.'** * This certain specific person is and exists as the one who was existing and arose, appeared and was established within and inside the called-out Ekklesia, assembly and congregation within and inside the forsaken wilderness and desert, desolate place and uninhabited wasteland, together with the messenger and envoy, the One who was speaking, uttering and declaring to him in, by and on the hill and mountain Ciyнай, and *with* our forefathers and ancestors, he who welcomed and embraced, favourably received and accepted, took and grasped living, active and effective sayings and pronouncements, oracles and words, messages and statements, declarations and thoughts, instructions and teachings, decrees, mandates and matters to live by to give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present to all of us. Our forefathers and ancestors did not want or wish, prefer or aim,

7:26a From Exodus 2:13

7:27a From Exodus 2:14

7:29a Midyan, incorrectly known as Midian and means Strife. Midyan was a desert land north of the Arabian Peninsula

7:30a 'Ciyнай, incorrectly known as Sinai and means Thorny

7:31a From the placeholder KY

7:32a From the placeholder ΘΣ

7:32b From the placeholder ΘΣ

7:32c From Exodus 3:6

7:33a From the placeholder KΣ

7:33-34 From Exodus 3:5-10

7:35a Exodus 2:14

7:35b From the placeholder ΘΣ

7:37a From the placeholder ΘΣ

7:37b For some reason, English translations have wanted to translate the Greek

Anhistemi/ανιστημι as raise, despite the Greek word for to raise being egeiro/εγειρο. Anhistemi actually means to cause one to stand upright so to enable others to stand with them

7:37c From Deuteronomy 18:15

intend, will or desire to come to be or exist, arise, appear or originate as obedient or submissive, give ear to or listen to him, but nevertheless, notwithstanding and on the contrary, they pushed *him*, *Moshe*, aside and thrust *him* away, rejected and repudiated *him*, refusing to listen to *him* and repelling *him*, spurning *him* and shaking *him* off, and within and inside their hearts, their circulation of life that controlled their desires and feelings, affections and endeavours, wills and characters, passions and impulses, they were turned back and returned towards Egypt, having said to Aharon, **'Make and create, form and produce, appoint and ordain, prepare and constitute, manufacture and establish, accomplish and bring about gods for us which shall lead us and show us the way, precede and go one before us, for the reason that this certain specific Moshe, he who led and guided, brought and took us from out of the earth and land, ground and inhabited region of Egypt, we do not see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold what has become of him, not knowing where he is or what he has arisen, appeared or originated as.'** * So in, by and at those certain specific days and times, periods and spans of time, they made, formed and calved the image and shape of a calf idol, a representation of a young cow, and they brought and led, carried, took and offered a sacrifice, gift and offering to the idol, that statue in the form and copy, figure and image of an animal, and they were joyous and celebrated, cheerful, merry and glad in, by and with the works and deeds, actions and accomplishments, acts and businesses, employments and undertakings, tasks and labours of their hands, power and control. But nevertheless, God Himself turned away and turned around, no longer cared and didn't concern Himself any longer, and gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered and handed them over to serve and minister, help and attend to, assist and wait upon the army and super terrestrial host, multitude and stars, supposed celestial powers and firmament of heaven, the sky, galaxy and universe and all things visible in them, just as and exactly as it has been written and inscribed, recorded and composed down in Scripture, within and inside the book and scroll of the prophet, the man who declared the thoughts of the Supreme One before and in the presence of mankind,

7:40a *Aharon*, incorrectly known as *Aaron* and means *Light Bringer*

39 (cont)
- 42

7:40b From *Exodus 32:1, 23*

7:42a From the placeholder $\Theta\Sigma$

'It wasn't to Me Whom all of you brought and carried, moved and fetched, drove and presented sacrificed offerings and gifts to *during* the forty years within and inside the forsaken wilderness and desert, desolate place and uninhabited wasteland, *was it*, O house and home, dwelling and family of Yisra'el? All of you even lifted and took up on yourselves, carried and raised, promoted and advocated, received and kept upright, restored and retrieved, collected, adopted and erected the tabernacle tent, booth and shrine of Molek, and the star of Raiphan, your god; the figures and forms, characters and impressions, shapes and moulds, outlines and types, kinds and styles, designs and contents, images and substances, representations and examples, patterns and models that all of you made and created, formed and produced, appointed and ordained, prepared and constituted, manufactured and established, accomplished and brought about in order to fall and collapse, bow down and become prostrate on the ground, and kneel down before and pay homage, show reverence and express uttermost respect to them. Therefore I shall change your home and remove all of you, transfer and move all of you, resettle and deport, banish and send all of you into exile beyond, to the further reaches of and to the other side of Babylon*!' *

7:43a *Molek*, incorrectly known as *Molech*, and means *King*. He was the chief god of the *Ammonites* and *Phoenicians*, to whom certain *Yisra'elites* at certain times sacrificed their children in the *Valley of Hinnom*

7:43b *Raiphan*, incorrectly known as *Remphan* and means *Lifeless*. *Raiphan* is thought to be the *Egyptian* name for the *Roman* god *Saturn*, or the *Greek* god *Cronus*, and the *Hebrew* equivalent *Kiyuwnl Chium*, meaning *Pillar*

7:43c *Babylon*, the famed pagan empire that imprisoned the *Yahuwdeans*, and which came to be a code name for *Rome* - the main seat of idolatry in the 1st century CE. *Babylon* means *Confusion*

7:43d From *'Amoc (Amos) 5:25-27*

43

The Tabernacle Tent, booth and shine of testimony and witness, evidence, proof and confirmation was and existed within and inside the forsaken wilderness and desert, desolate place and uninhabited wasteland with our forefathers and ancestors, just as and exactly as the One speaking, uttering and declaring to Moshe arranged and appointed, ordained and regulated, prescribed and established, ordered and directed, constituted and administered, determined and allotted, commanded and instructed *him* to make and create, form and produce, appoint and ordain, prepare and constitute, manufacture and establish, accomplish and bring it about in accordance with and with regards to, in relation to and with respect to the figure and form, character and impression, shape and mould, outline and type, kind and style, design and content, image and substance, representation and example, pattern and model which he had seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to. And having received this in succession, our forefathers and ancestors carried and brought, led, took and guided it together with *Yahushua* in, by and during the taking back and inheritance, repossession, retention and obtaining of the land and property that belonged to the gentile nations and races, those whom God Himself pushed out and expelled, drove and wrenched out, displaced and ejected, banished and trust out, separating them from the face, countenance and presence of our forefathers and ancestors up until the days and times, periods and seasons of David, he who through enquiry and examination, thought and scrutiny, investigation and perception found and discovered, observed and recognised, detected and attained favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure and the gift of merciful and loving kindness before and in the presence of, in the sight of and in the judgement of God Himself, and so he asked and begged, beseeched and pleaded, expressed desire and requested, petitioned, required and implored for permission to find and discover, observe and recognise, detect and attain through enquiry and examination, thought and scrutiny, investigation and perception a tent like dwelling and habitation, tabernacle and logging place for the *earthly* house and home, dwelling and abode of Ya'qob. However, it was *Shalomoh* who ended up being the one who built and prepared, set up and planted, established and confirmed, founded and constructed, erected and made a house and home, dwelling and abode for Him, *God*. But nevertheless, notwithstanding and on the contrary, the Highest and Most Exalted One isn't inhabiting and dwelling, living and residing within and inside man made dwelling places or handmade homes, just as and exactly as the prophet, the man who declared the thoughts of the Supreme One before in the presence of mankind, says and teaches, maintains and affirms, directs and exhorts, advises and points out,

7:45a From the placeholder $\Upsilon\Upsilon$. Not to be confused with *Yahushua the Messiah*, but this *Yahushua* is incorrectly known as *Joshua*, the main successor to *Moshe*

7:45b From the placeholder $\Theta\Sigma$

44 - 48

7:46a From the placeholder $\Theta\Upsilon$

49 - 50

' "Heaven is My throne, seat and chair of authority; on the other hand, however, the earth and land, ground and region is a footstool for My feet, under My control and authority. What kind or sort of house and home, dwelling place and abode shall all of you build and prepare, set up and plant, establish and confirm, found and construct, erect and make for Me?" says and teaches, maintains and affirms, directs and exhorts, advises and points out Yahuweh*, "Or what is the place and space, spot and location, district and territory, region and area of My rest and where I cease from My work, live peacefully and where I shall be calm? Has not My hand, power and control made and created, formed and produced, appointed and

7:49a From the placeholder $\overline{K}\Sigma$

'All of you stiff-necked and headstrong, stubborn, proud and obstinate people, and uncircumcised in all of your hearts, your circulation of life that controls your desires and feelings, affections and endeavours, wills and characters, passions and impulses, and in all of your ears and hearing, understanding and perception too! All of you always and forever, at all times and incessantly, from the beginning and continually, constantly and perpetually fall and strive against, resist and oppose, object and are adverse against, in conflict with and are actively hostile against the Set-Apart and Cleansed Spirit! Just as, like and similar to the way your forefathers and ancestors did, so do all of you! Which of the prophets, the men and women who declared the thoughts of the Supreme One before and in the presence of mankind, did all of your forefathers and ancestors not persecute or expel, pursue or harass, cause trouble for or mistreat!? They even killed and eliminated, slayed and put to death those who have announced and declared, publically pronounced and published, openly preached and taught beforehand, foretold and predicted ahead of time about and concerning, regarding and on account of, because of and with respect to the coming and appearance, advent and arrival of the Righteous and Just, Upright and Virtuous, Faultless and Guiltless, Fair, Approved and Accepted One, He whom all of you now, at this present time, came to be and existed, arose, appeared and originated as the betrayers and traitors, and murderers, slayers and killers of, all of you who received and accepted, took and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted the Law, the teachings and precepts, instructions and commandments of the Torah through, as the result of and at the ordinances and directions, dispositions and arrangements, appointments and instructions of messengers, envoys and representatives, and yet none of you guarded or watched over, protected or kept an eye on, preserved or took care of, observed or obeyed it!"

51 - 53

7:51a From the placeholder *INI*Stephanos Is
Murdered

But nevertheless, upon hearing and attending to, considering and understanding, comprehending and perceiving, paying attention to and listening to these certain specific things, all of them were infuriated and enraged, vexed and cut through, sawn asunder, emotionally torn and furious in their hearts, their circulation of life that controlled their desires and feelings, affections and endeavours, wills and characters, passions and impulses, and they were gnashing and grating, grinding and crunching their teeth together with anger and violent rage against and at him. However, being and existing as completely filled, totally consumed and wholly imbued with the Set-Apart and Cleansed Spirit, having stared and looked intently at, gazed at and completely fixed his eyes into heaven, the abode of the Supreme One, he saw and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and took note of, comprehended and paid attention to the glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty of God, and at Yahushua Who had stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised and by the right *hand* of God, and he said, "Behold, look and see! I watch and look upon, understand and perceive, notice and behold, attentively view and see that the heavens, the abode of the Supreme One, have been completely and thoroughly opened, and the Son of Man has stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised and by the right *hand* of God." But nevertheless, having shouted and cried, screamed and howled, yelled out and exclaimed in a great and mighty, powerful and strong, intense and violent sound, tone and voice, they held their ears together and closed them up, locked them shut and constrained them with their hands, refusing to listen, and with one mind and one purpose, common consent and with one accord, unanimously and with one impulse, they violently and impetuously rushed upon him. Then, having thrown out and expelled, driven and repudiated, pulled and torn out, brought and sent out, cast and extracted out, disposed of and ejected, banished and got rid of him outside of the town and city, they were throwing stones and rocks *at him*. Moreover, the testifiers and witnesses, affirmers and attestors threw off and cast, took off and shed their clothes, garments and mantels by and alongside the feet of a young and youthful man called and addressed, designated and assigned as 'Sha'uwl'. And they were throwing stones and rocks at Stephanos, as he was calling out and summoning, addressing and appealing, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Yahuweh, Yahushua: welcome and embrace, favourably receive and accept, take and grasp, approve of and endure my spirit." Moreover, having set and placed, stood and established, appointed and ordained, fixed and put, designated and assigned his knees, he shouted and cried, screamed and howled, yelled out and exclaimed in a great and mighty, powerful and strong, intense and outstanding sound, tone and voice, "Yahuweh, may You not stand or establish, fix or hold, maintain or place, appoint or put, set or weigh this certain specific sin and error, miss of the mark and mistake, violation of the law of the Supreme One and wandering from the Way and from the state of uprightness against them." And having said this, he fell asleep and died. • And Sha'uwl was and existed as approving of and consenting to, pleased with and applauded, sympathising with and agreeing with his murder and killing, destruction and slaying, putting to death, quashing and execution. Continuing on, in, by and during that certain specific day and time, period and set occasion, a great and strong, mighty and powerful, important and prominent, extraordinary and outstanding, large and massive, overwhelming and severe, intense, vehement and terrible pursuit and harassment, persecution and oppression came to be and existed, arose, appeared and originated upon and over, against and in opposition to the called-out Ekklesia, assembly and congregation that was within and inside Yarushalaim, and all of them, individually and collectively, were scattered abroad and dispersed, sown as seed and spread about throughout and across the lands and countries, provinces, districts and regions of Yahuwdea and Shomarown, except and besides the delegates and emissaries, teachers and ambassadors, messengers and those persons sent forth with the orders of the Supreme One. Moreover, pious, devout and reverent men who were scrupulous in observing the Law of the Supreme One helped in bringing and collecting Stephanos, preparing a burial for him, and did and performed, accomplished and executed, practised and brought about, undertook, kept and carried out, constructed and established, formed and produced, appointed, constituted and ordained a great and mighty, powerful and strong, intense and important, high and overwhelming, large and extraordinary, massive and huge, prominent and spacious, long and vast, big and extensive mourning, wailing and lamentation, beating their breasts in sorrow upon and over him. But nevertheless, Sha'uwl was fiercely and relentlessly devastating and destroying, doing great harm and severely injuring, ravaging and wasting, making havoc of and disgracing, insulting and hurting, imperilling and shaming, mistreating and damaging, inflicting indignities and inflicting punishment upon, ill-treating and ruining the called-out Ekklesia, assembly and congregation, going into and entering through the *Ekklesia's* house and homes, dwelling and abodes. Forcefully dragging and pulling, drawing and violently hauling off both men and women, he was giving and granting, supplying and furnishing, bestowing and delivering, committing and permitting, extending and presenting, surrendering and handing *them* over to guarded jails, prisons and holding cells.

7:55a From the placeholder *INI*7:55b From the placeholder *OY*7:55c From the placeholder *HN*7:55d From the placeholder *OY*

54 - 60

7:56a From the placeholder *OY*7:58a *Sha'uwl*, incorrectly known as *Saul* and means *To Enquire*. Would later come to be known as *Paul*7:59a From the placeholder *KY*7:59b From the placeholder *IY*7:60a From the placeholder *KE*Chapter 8

1 - 3

Then and therefore, accordingly, consequently and these things being so, those who indeed, truly and surely had been scattered abroad and dispersed, sown as seed and spread about travelled around and walked, journeyed and passed through different places declaring and proclaiming, bringing and telling, announcing and communicating the Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter. And so, Philippos, having gone down and descended into a town and city of Shomarown, with the goal to persuade and warn he was announcing and declaring, publically pronouncing and publishing, openly preaching and teaching them about the Anointed One. Moreover, the crowds and throngs, multitudes and masses of *people*, with one mind and one purpose, common consent and with one accord, unanimously and with one impulse, were giving heed to and paying attention to, attending to and turning their minds towards, applying and attaching themselves to, holding and cleaving onto the things which were being said and taught, maintained and affirmed, directed and called, advised and pointed out by, under and subject to Philippos' power and control, as, at and during the time they were hearing and attending to, considering and understanding, comprehending and perceiving, paying attention to and listening to them, and to also perceive and examine, mentally discern and observe, discover and understand, consider and contemplate, pay close attention to and notice, direct their attention to and face, be aware of and take note of the signs and marks, tokens and prodigies, indications and distinguishing characteristics, signals and portents that he was doing and performing, accomplishing and executing, practising and bringing about, undertaking and creating, keeping and carrying out, constructing and establishing, forming and producing, appointing and ordaining, celebrating and constituting. Affirming and confirming this, many numerous and large amounts of those who had and held, acquired and received, owned and possessed unclean and defiled, dirty and filthy, indecent and impure, shameless and licentious spirits, demons, had them coming out and departing, disembarking and flowing out, disappearing and proceeding to leave them, crying and calling, exulting and proclaiming, exclaiming and shouting out in a great and strong, mighty and powerful, important and prominent, extraordinary and outstanding, large and massive, overwhelming and severe, intense, vehement and terrible sound, tone and voice, and even many numerous and large amounts of those who were paralyzed, disabled people who were unable to walk, and lame and crippled, maimed and infirm were willingly served and healed, cured and restored to health. And so much, large and great joy and gladness, happiness and delight came to be and existed, arose, appeared and originated within and inside that certain specific town and city. However, a certain specific man, Shim'own by name and title, character and person, reputation and authority, formerly existed and previously, firstly and in a time before had been within and inside the town and city practising magic and sorcery, using witchcraft and starting a religious movement in the order of the Magoi, and altering and changing, confusing and astounding, amazing and astonishing the nation, race and population of Shomarown, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out that he himself was and existed as a certain someone who was great and strong, mighty and powerful, important and prominent, extraordinary and outstanding, to whom everyone, individually and collectively, starting and beginning from the smallest and littlest, most unimportant and insignificant in influence, rank and honour up until the great and strong, mighty and powerful, important and prominent, intense, extraordinary and outstanding in influence, rank and honour, were giving heed to and paying attention to, attending to and turning their minds towards, applying and attaching themselves to, holding and cleaving onto, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "This is and exists as the man, the one being called and addressed, designated and assigned as the 'Great and large, massive and huge, important and prominent, intense, extraordinary and outstanding power and might, ability and capability, force and influence, authority and significance, competence and excellence of god.'" However, they were only giving heed to and paying attention to, attending to and turning their minds towards, applying and attaching themselves to, holding and cleaving onto him through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of fact that for quite some and a considerable length of time, he had altered and changed, confused and astounded, amazed and astonished them with his magic and sorcery, witchcraft and illusionary tricks. But nevertheless, at the time when and as soon as they placed their trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in Philippos as he was declaring and proclaiming, bringing and telling, announcing and communicating the good news, glad tiding and message, proclamation and victorious declaration about and concerning, regarding and on account of, because of and with respect to the kingdom and royal power, dominion and rule, kingship, reign and authority of God and of the personal and proper name and title, character and person, reputation and authority of the Messiah Yahushua, both the men and males, and the women and females were being immersed and submerged. However, even Shim'own himself trusted and relied, obeyed and placed confidence, certainty and guarantee, assurance and dependence *in him*, and having been immersed and submerged he was and existed as remaining steadfast and constant, devoted and adherent, persevering and staying diligent, holding onto and busily engaged, continuing and attaching himself, clinging to and spending much time with Philippos. Watching and looking upon, understanding and perceiving, noticing and beholding, attentively viewing and seeing both the signs and marks, tokens and prodigies, indications and distinguishing characteristics, signals and portents, and the great and large, massive and huge, important and prominent, intense, extraordinary and outstanding miraculous powers and wonders, mighty deeds and supernatural capabilities that were coming to be and existing, arising, appearing and originating, he himself was altered and changed, confused and astounded, amazed and astonished. Now, as for the delegates and emissaries, teachers and ambassadors, messengers and those persons sent forth with the orders of the Supreme One who were within and inside Yarushalaim, having heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to news and reports that concerning this, Shomarown had welcomed and embraced, favourably received and accepted, taken and grasped, approved of and endured the Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of God, they sent and dismissed, dispatched, ordered and commissioned Petros and Yahuchanon favourably to them for their advantage. These certain men, having come down and descended, prayed and communicated *with the Supreme One* about and concerning, regarding and on account of, because of and with respect to them, *the Shomarown's*, so that and therefore, for this reason and as a result of this, they might receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit the Set-Apart and Cleansed Spirit, for the reason that She had not and did not yet exist as fallen down upon or embraced, descended or thrown upon, affectionately seized or taken possession of anyone or anybody among them, but nevertheless, they merely were and only existed as having been immersed and submerged on the basis of, on account of and with regards to the personal and proper name and title, character and person, reputation and authority of the Sovereign Master, Yahushua. Then, at that time, they themselves, *Petros and Yahuchanon*, were laying and setting, placing and putting their hands upon them, and they were receiving and accepting, taking and seizing, acquiring and collecting, grasping and obtaining, choosing and selecting, claiming and procuring, apprehending and admitting the Set-Apart and Cleansed Spirit. However, when Shim'own *the magician* had seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to the fact that concerning this, through the means of and

8:5a This *Philippos* is to be identified as one of the *Hellenists* mentioned above

8:5b From the placeholder *XN*

8:9a *Shim'own*, incorrectly known as *Simon* and means *Heard*. Not to be confused with the *Delegate Simon*, who was also known as *Petros*. This *Shim'own* is more commonly known as *Simon Magus*
8:9b The *Magoi* were the *Babylonian* "wise men", who performed a daily worship of fire. They also practised sorcery, and their name is from where we get our word *magic*

8:12a From the placeholder *ÖY*

8:12b From the placeholder *XY*

8:12c From the placeholder *IY*

8:14a From the placeholder *ÖY*

8:15a From the placeholder *ΠNA*

8:16a From the placeholder *KY*

8:16b From the placeholder *IY*

8:17a From the placeholder *ΠNA*

via the laying and setting, placing and putting of the hands of the delegates and emissaries, teachers and ambassadors, messengers and those persons sent forth with the orders of the Supreme One, the Set-Apart and Cleansed Spirit is given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, he brought and offered, presented and handed them money and property, wealth and riches, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Also give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present me with this certain specific power and might, ability and capability, force and influence, authority and significance, competence and excellence, privilege and freedom, liberty and right, permission and strength, in order that and with the result that whoever I may lay and set, place and put *my* hands on, he *or she* might receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit the Set-Apart and Cleansed Spirit." On the contrary, however, Petros said to him for his advantage, "May your silver and money, together with you, be and exist as going to complete and utter destruction and ruin, waste, obliteration and annihilation! For concerning this, you thought and deemed, supposed and considered, held and presumed, imagined and assumed, suggested, regarded and believed that through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of money and property, wealth and riches, you could acquire and gain, get and procure, buy and be provided with the gift and offering of God! It is not and does not exist as your part, share and portion, nor lot in, by or with this certain specific word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter, for the reason that your heart, your circulation of life that controls your desires and feelings, affections and endeavours, wills and characters, passions and impulses, is not and does not exist as straight or just, upright or direct, true or sincere, proper or correct before, in the presence of and in the sight of God. Then and therefore, accordingly, consequently and these things being so, change your mind and think differently, amend your life and attitude, reconsider and feel compunction, abhor your past sin and repent, separating yourself from your certain specific bad and wicked, wrong and troublesome, pernicious and baneful, reproachful and abusive, worthless and unskilled, injurious and destructive, incorrect and harmful, evil and vicious, noisome and intellectually errant, morally corrupt and diseased, culpable and derelict, mischievous and demonic, guilty and rotten idea, and ask and beg, beseech and plead to, express desire and request, petition, require and implore the Sovereign Master, if or whether it is possible or allowed, that the thought and purpose, intention and cogitation, notion and idea, concept and invention, device and conceit, design and afterthought, reflection and judgement, reason and feeling, inclination and perception of your heart, your circulation of life that controls your desires and feelings, affections and endeavours, wills and characters, passions and impulses, may be forgiven and let off, left behind and set aside, ignored and disregarded, abandoned and left destitute, given up and dismissed, omitted and rejected, neglected and separated from you. Affirming and confirming this, I see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and pay attention to the fact that you are and exist inside and within the gall and bile of bitterness and resentment, animosity and jealousy, envy and hostility, anger and wrath, venom and poison, and also in the bondage and fetter, join and sinew, enslavement and union, conjunction and conspiracy of unrighteousness and injustice, wickedness and wrongdoing, transgression and violation of the Law of the Supreme One, causing you to be under its control." But nevertheless, having answered, responded and replied, Shim'own said, "May all of you ask and beg, beseech and plead to, express desire and request, petition, require and implore favourably to the Sovereign Master on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for my advantage, so that and therefore, for this reason and as a result of this, nothing of what all of you have spoken may come upon or overtake, attack or befall me!" Then and therefore, accordingly, consequently and these things being so, those who had indeed, truly and surely thoroughly testified and solemnly affirmed, earnestly attested and emphatically declared, and had spoken, uttered and announced the Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of the Sovereign Master, were returning and going back to Yarushalaim, and many numerous and large amounts of the villages and small country towns of the Shomarown's were being declared and proclaimed, brought and told, announced and communicated the good news, glad tiding and message, proclamation and victorious declaration.

8:18a From the placeholder \overline{NNA}

8:19a From the placeholder \overline{NNA}

8:20a From the placeholder \overline{OZ}

8:21a From the placeholder \overline{OY}

8:22 From the placeholder \overline{KY}

8:24a From the placeholder \overline{KN}

8:25a From the placeholder \overline{KY}

17 (cont)
- 25

Philippos And
The Eunuch

Continuing on, a Heavenly messenger and envoy of Yahuweh favourably spoke, uttered and declared to Philippos, for his advantage, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Having been caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, travel and journey, go and proceed on your way down towards the south, following the location the sun is at noon, on and along the way and route, road and path that goes down and descends, starting and beginning from Yarushalaim, all the way into Gaza." (This *road* is and exists as forsaken wilderness and desert, desolate place and uninhabited wasteland.) And so, having been caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised,, he travelled and journeyed, went and proceeded to go on his way. And behold, look and see! An Ethiopian, a eunuch, a man who was the chamberlain and superintendent, keeper of the bed and high officer, a ruler and sovereign, potentate and court official, courtier and royal minister of Candake, the queen of the Ethiopians, who was and existed as one *in charge* over and upon all of her treasure and riches, individually and collectively, who had come, arisen and appeared in order to go into Yarushalaim so he could fall and collapse, bow down and become prostrate on the ground and kneel down, paying homage, showing reverence and expressing utmost respect there. This certain specific man was and existed as returning and going back *to Ethiopia*, sitting down and dwelling, staying, residing and sojourning upon his yoked carriage and travelling-chariot, and he was privately reading in order to recognise, accurately know and acknowledge what the prophet Yasha'Yah, the man who declared the thoughts of the Supreme One before and in the presence of mankind, *spoke about*. Therefore, the Spirit said to Philippos, "Come forward and approach, draw near and associate yourself, and be joined closely together with and united with, glued to and cleaved to, fastened firmly to and associated with this certain specific yoked carriage and travelling-chariot." And so, having gone forward and approached, drawn near to and associated himself, Philippos heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to him, *the eunuch*, privately reading in order to recognise, accurately know and acknowledge what the prophet Yasha'Yah, the man who declared the thoughts of the Supreme One before and in the presence of mankind, *spoke about*, and so he said to the eunuch, "Then and therefore, accordingly and consequently, do you know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise what you are privately reading in order to recognise, accurately know and acknowledge?" But nevertheless, he said, "For this reason, how and in what manner or way would I be powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough to do so, except and unless some certain person shall lead and instruct, teach and guide me?" So he exhorted and encouraged, admonished and consoled, comforted and begged, entreated and beseeched Philippos, that having risen and ascended, embarked and climbed aboard, he would sit down and dwell,

8:26a From the placeholder \overline{KY}

8:26b Gaza was once one of the five chief cities of the *Philistines* who used to live in Yisra'el, and were a constant threat to them. Gaza means *The Strong*

8:27a *Ethiopian*, that is, someone from *Ethiopia*. *Ethiopia* means *Black*

8:27b *Eunuch*, usually used to refer to someone who was *castrated*. But when *Eunuch's* were put in charge of Kings wives, due to the fact that were unable to sleep with them, they became the trusted overseers and nobles of many states, and eventually *Eunuch* came to be a title, whether the person was castrated or not

8:27c *Candake*, incorrectly known as *Candace* and means *Servant Leader*. *Candake* is a general title like *Par'oh* and *Caesar*, but in this case for *Ethiopian Queens*

8:27d *Yasha'Yah*, incorrectly known as *Isaiah* and means *Yahuweh is Salvation*

8:29a From the placeholder \overline{NNA}

26 - 31

stay, reside and sojourn together in close association with him. Continuing on, the passage and portion, content, wording and section of the writing and Scripture that he was privately reading in order to recognise, accurately know and acknowledge was and existed as this certain specific *place*,

“As, like and similar to a sheep, He was taken and led, guided and directed upon and towards slaughter and destruction, judgement and massacre, and as, like and similar to a lamb, the offspring of a sheep, that is soundless and silent, mute, voiceless and unable to speak before and in the presence of, in the judgement of and in the sight of the one who has sheared and shaved, cut off and removed his fleece, therefore in this manner and way, thus and so, He does not open His mouth. In, by and with this humility and humbleness, insignificance and low condition, abasement and humiliation, lowliness and dejection, He was lifted up and raised, elevated and drawn up, taken up and removed by the verdict and judgement, decision and evaluation, tribunal and court, determination and assessment, legal decree and sentence of the court *towards* Him, who in His generation and age, time and race, kind and contemporaries shall tell and relate, narrate and fully describe, recount and inform, provide the information and give a detailed account, set forth and declare. For concerning this, His life and continued existence is lifted up and raised, elevated and drawn up, taken up and removed, becoming separated from the earth and land, ground and material realm.” *

32 - 33

8:32-33 From *Yasha'Yah 53:7-8*

Moreover, having answered, responded and replied, the eunuch said to Philippos, “I ask and beg, beseech and plead to, express desire and request, petition, require and implore you, about and concerning, regarding and on account of, because of and with respect to Whom does the prophet, the man who declares the thoughts of the Supreme One before and in the presence of mankind, say and teach, maintain and affirm, direct and exhort, advise and point out this certain specific thing? About and concerning, regarding and on account of, because of and with respect to himself, or about and concerning, regarding and on account of, because of and with respect to another and different certain specific person?” Then, having opened his mouth, and having begun and started from this certain specific Scripture that has been written and inscribed, recorded and composed, Philippos declared and proclaimed, brought and told, announced and communicated the good news, glad tiding and message, proclamation and victorious declaration about Yahushua` to him. Moreover, as and whilst they were travelling and journeying, going and proceeding down the way and route, road and path, they came, arose and appeared upon and be some water, and the eunuch says and affirms, asserts and declares, “What is there and what reason hinders or prevents, forbids or denies, refuses or restrains, withholds or stops me from being immersed and submerged?” So he commanded and directed, urged and bid, exhorted and ordered the yoked carriage and travelling-chariot to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and still, and both of them together stepped and climbed down, descended and got out, disembarked and dismounted and went into the water, both Philippos and the eunuch, and he immersed and submerged him. Continuing on, at the time when and as soon as they got up and ascended, rose and climbed up from out of the water, Yahuweh's Spirit snatched and seized, carried off and dragged, claimed for Herself and took Philippos away, and the eunuch no longer, no more and did not see or perceive, observe or witness, know or experience, recognise or respect, understand, comprehend or behold him again. For this reason, he was travelling and journeying, going and proceeding on his way and route, road and path, rejoicing and being glad, delighted and pleased. Then Philippos was found and discovered, observed and recognised, detected and attained through enquiry and examination, thought and scrutiny, investigation and perception to be inside and within 'Ashdowd', and travelling around and walking, journeying and passing through all the individual and collective towns and cities, he was declaring and proclaiming, bringing and telling, announcing and communicating the good news, glad tiding and message, proclamation and victorious declaration, up until the time when he came, arose and appeared inside and within Caesarea.

34 - 40

8:34a From the placeholder *I/H*8:39a From the placeholder *KY*
8:39b From the placeholder *Π/Α*8:40a *'Ashdowd*, incorrectly known as *Azotos* or *Ashdod* and means *Powerful*
8:40b *Caesarea* here is not to be confused with *Caesarea of Philippos* mentioned in *MattithYah* and *Marcus*, but is actually in reference to today's *Caesarea Maritima*, a city built by *Herod the Great* in honour of *Caesar Augustus*, erected on the shore of the *Mediterranean Sea*. *Caesarea* means *Severed*
9:1a From the placeholder *KY*

Chapter 9

Sha'uwI Sees Yahushua

On the contrary, however, Sha'uwI, yet and still breathing and exhaling, speaking and blowing out threatening and menacing, reproaching and boastful promises of harm, as well as murder, killing and slaughter against and towards the disciples and followers, pupils and learners, apprentices and adherents of the Sovereign Master, having come forward and approached, drawn near and associated himself with the high and chief priest, he asked and begged, beseeched and pleaded for, expressed desire and requested, petitioned, required and implored to receive epistles and letters of authority from his immediate proximity, addressed favourably to the Synagogue's, the gatherings and assemblies, congregations and places of meeting, so that and therefore, for this reason and as a result of this, if or whether he may find or discover, observe or recognise, detect or attain through enquiry and examination, thought and scrutiny, investigation and perception a certain specific person who was and existed *as a member* of the *Way*, both men and women, having bound and tied them up, restricted and stopped them from moving, he may then take and lead, guide and direct them into and towards *Yarushalaim*. However, in, at and during the time he was travelling and journeying, going and proceeding on his way, it came to be and exist, arose, appear and originated, as he neared and came close to, approached and drew towards *Damesheq*, that suddenly and unexpectedly, a pure light and dazzling illumination from heaven, the abode of the Supreme One, glittered, flashed and shone around him. And falling down and tumbling, collapsing and throwing himself upon the earth and land, ground and region, he heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to a sound, tone and voice, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out to him, “Sha'uwI, Sha'uwI! Why and for what reason do you persecute and expel, pursue and harass, cause trouble for and mistreat Me?” And he, *Sha'uwI*, replied, “Who are You and Whom do You exist as, Sovereign Master?” So He, *the voice*, answered, “I am and I exist as *Yahushua*, the One Whom you persecute and expel, pursue and harass, cause trouble for and mistreat! But nevertheless, notwithstanding and on the contrary, be caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, and go into and enter within the town and city, and it shall be spoken, uttered and declared to you what is necessary and behoved, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial that you are to do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute.” However, the men, those who were journeying and travelling together, accompanying and walking together with him had now stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, terror struck and speechless, astounded and unable to say anything, dumb with amazement and mute due to fright, indeed, truly and surely hearing and attending to, considering, paying attention to and listening to the sound, tone and voice, but on the contrary, watching and looking

1 - 7

9:2a *The Way* was the first title attributed to the followers of *Yahushua*, due to the fact that He said *I am the Way, the Truth, and the Life*. Would later come to be known as *Christians*, the *Useful and Upright Ones*
9:3a *Damesheq*, incorrectly known as *Damascus* and means *Silent is the Sackcloth Weaver*9:5a From the placeholder *KE*
9:5b From the placeholder *Λ*

upon, understanding and perceiving, noticing and beholding, attentively viewing and seeing no one, nobody and absolutely nothing. Continuing on, Sha'uwl was aided in getting up and stood, helped to rise and awakened from the earth and land, ground and region, but nevertheless, even though his eyes had been opened, he was perceiving and examining, discerning and observing, discovering and seeing, considering and beholding, paying close attention and noticing, directing his attention to and facing, taking note of and looking at nothing, nobody and no one, being unable to see. And so, leading, guiding and directing by the hand, they carried and brought, led, took and guided him into Damesheq. And for three days, periods and spans of time he was and exist as not *able* to perceive or examine, mentally discern or observe, discover or understand, consider or contemplate, pay close attention to or notice, direct his attention to or face, be aware of or take note of *anything with his eyes*, and he did not eat, devour or consume *food*, neither did he drink, absorb or soak up *liquid*.

As it happens, there was and existed a certain specific disciple and follower, pupil and learner, apprentice and adherent within and inside Damesheq, KhananYah by name and title, character and person, reputation and authority, and the Sovereign Master favourably said to him for his advantage in, by and through a divine vision, supernatural appearance and spectacle, "KhananYah!" And he responded, "Behold, look and see! I *am here*, Yahuweh." Then the Sovereign Master favourably *said* to him, "Having been caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, travel and journey, go and proceed to walk upon the narrow street, alley and lane called and addressed, designated and assigned as Straight and just, upright and direct, true and sincere, proper and correct, and seek after and wish for, want and demand, endeavour to obtain and strive for, look for and desire to find within and inside the house and home, dwelling and abode of Yahuwdah, a man from Tarsus, Sha'uwl by name and title, character and person, reputation and authority, for the reason that behold, look and see, he is praying and requesting, petitioning and pleading, and he has seen and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and took note of, comprehended and paid attention to a man, KhananYah by name and title, character and person, reputation and authority, having come into and entered, and having laid and set, placed and put hands upon him, so that and therefore, for this reason and as a result of this, he may be able to see again, receive his sight back and have his eyes healed of their blindness." On the contrary, however, KhananYah answered, responded and replied, "Yahuweh, I have heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to reports and news from many numerous and a large amount of *people* about and concerning, regarding and on account of, because of and with respect to this certain specific man, how much and how great were the bad and wicked, wrong and troublesome, pernicious and baneful, reproachful and abusive, worthless and unskilled, injurious and destructive, incorrect and harmful, evil and vicious, noisome and intellectually errant, morally corrupt and diseased, culpable and derelict, mischievous and demonic, guilty and rotten things he did and performed, accomplished and executed, practised and brought about, undertook, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted to Your set-apart and cleansed ones within and inside Yarushalaim, and here, in this place, he has and holds, acquired and received, owns and possesses power and might, ability and capability, force and influence, authority and significance, competence and excellence, privilege and freedom, liberty and right, permission and strength from the immediate proximity of the high and chief priests to bind and tie up, restrict and stop from moving all those, individually and collectively, who continually call upon and summon, appeal to and invoke, take upon and receive Your personal and proper name and title, character and person, reputation and authority." And yet, the Sovereign Master favourably said to him for his advantage, "Travel and journey, go and proceed onwards, for concerning this, this certain specific man is and exists as My selected, elected and chosen object and good, belonging and possession, vessel and pot, implement and instrument who has free will and the ability to choose, the one to take and lift up, carry and endure, uphold and support, advocate and promote, raise and exalt My personal and proper name and title, character and person, reputation and authority before and in the presence of, in the sight of and in the judgement of different nations and races, both Kings and leaders, commanders and princes, rulers and emperors, chiefs and monarchs, and the sons, children and offspring of Yisra'el. Affirming and confirming this, I Myself shall show and give an example of, indicate and teach, point out and direct, prove and set forth, mark out and explain, make known and lay out the information to him all that, how much and how great it is necessary and behoved, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial for him to experience and undergo, receive and endure suffering on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for My personal and proper name and title, character and person, reputation and authority." And so KhananYah went off and departed, left and proceeded onwards, and he went into and entered within the house and home, dwelling and abode, and having laid and set, placed and put his hands upon him, he said, "Sha'uwl, brother and fellow brethren, the Sovereign Master Himself, Yahushua, the One whom you have seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to in, on and during the way and route, road and path which you were coming, arising and appearing, has sent and dismissed, dispatched, ordered and commissioned me *here*, so that and therefore, for this reason and as a result of this, you may be able to see again, receive your sight back and have your eyes healed of their blindness, and *so you* may also be completely filled and imbued with the Set-Apart and Cleansed Spirit." And instantly, immediately and straight away, *something* as, like and similar to flakes and small incrustations, scales, shells and crusts fell and slipped off him, becoming separated from his eyes, his organs used for seeing, and he was able to see again, received his sight back and had his eyes healed of their blindness. Having been caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, he was immersed and submerged. And having received and accepted, taken and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted *some* food, nourishment and provision, he had become strengthened and invigorated, confirmed and established.

Sha'uwl

Continuing, it came to be and exist, arose, appeared and originated that for enough and adequate, sufficient and considerable amount of days and a certain period of time, he was together in close association with the disciples and followers, pupils and learners, apprentices and adherents within and inside Damesheq, and instantly, immediately and straight away, with the goal to persuade and warn he was announcing and declaring, publically pronouncing and publishing, openly preaching and teaching Yahushua within and inside the Synagogues, their gatherings and assemblies, congregations and places of meeting, that concerning this, "This certain specific man is and exists as the Son of God" Moreover, all those, individually and collectively, who were hearing and attending to, considering and understanding, comprehending and perceiving, paying attention to and listening to this were altered and changed, confused and astounded, amazed and astonished, and they were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Was this not and does this certain specific man not exist as the one who has ravaged and attempted to destroy, devastated and attacked, endeavoured to overthrow and ruin, besiege and plunder those inside and within Yarushalaim who are

9:10a KhananYah, incorrectly known as Ananias and means Yahuweh has Favoured

9:10b From the placeholder KΣ

9:10c From the placeholder KE

9:11a From the placeholder KΣ

9:11b Yahuwdah, incorrectly known as Judas and means Belongs to Yahuweh

9:11c Tarsus, a major Latin and Greek city in Kilikia, praised as a Great centre of Education under the early Roman Emperors. During the civil wars, the city sided with the Caesar's and was also therefore called Iouliopolis (Juliopolis), literally, the City of Ioulius (Ioulius being the real name of Julius Caesar). Tarsus means A flat Basket

9:13a From the placeholder KE

9:15a From the placeholder KΣ

9:17a From the placeholder KΣ

9:17b From the placeholder IH

9:17a From the placeholder ΠΝΣ

9:20a From the placeholder IH

9:20b From the placeholder YΣ

9:20c From the placeholder ΘY

calling upon and summoning, appealing to and invoking, taking upon and receiving this certain specific personal and proper name and title, character and person, reputation and authority, and has come, arisen and appeared here, inside and within this certain specific place, in order that and with the result that having bound and tied them up, restricted and stopped them from moving, he may then bring and lead, carry, take and offer them up to and towards the high and chief priests?" On the contrary, however, Sha'uwl was being empowered and strengthened, enabled and invigorated, made strong and bold, headstrong and being imbued with ability and capability, power and might, force and influence, authority and significance, competence and excellence to an even more and a greater and higher degree, and he was confusing and amazing, bewildering and confounding, disturbing and perplexing, baffling and troubling the Yahuweans, those who were inhabiting and dwelling, living and residing within and inside Damesheq, joining arguments and explanations together, uniting them into intelligent answers and conclusions, drawing and reconciling, inferring and showing through logical and rational consequences, demonstrations and proofs, instructions and conclusively exhibiting that concerning this, this certain specific man, *Yahushua*, is and exists as the Anointed One, the Messiah. But then, about and as an enough and adequate, sufficient and considerable amount of days and certain periods of time were being completed and fulfilled, finishing and coming to an end, these Yahuweans had taken a council meeting to consult and deliberate, carefully weigh and consider, plot and plan, recommend and agree to kill and destroy, abolish and murder, do away with and slay him. However, their deliberation and resolved plot, designed plan and counsel, intention and purposeful conspiracy, will and decree, determined scheme and aim to cause him evil and harm was made known and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and ascertained, learned and distinguished, judged and thought, comprehended, acknowledged and recognised to Sha'uwl. Moreover, they were even keeping a careful watch on and narrowly observing, assiduously keeping their eye and inquisitive attention on, supervising and lying in wait at the large city gate both during the daylight hours, and during the night, so that in this manner and way, thus and so, they might be able to kill and destroy, abolish and murder, do away with and slay him. But nevertheless, having received and accepted, taken and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted him, the disciples and followers, pupils and learners, apprentices and adherents let him down and lowered him through and via the wall during the night, having let him down and loosened, slackened and relaxed, lowered and gradually released him within and inside a large reed basket and hamper. Then, having made his public appearance and arrived, came forth, approached and become present inside and within Yarushalaim, he was making an attempt and trying, endeavouring and making an effort to be joined closely together with and united with, glued to and cleaved to, fastened firmly to and associated with the disciples and followers, pupils and learners, apprentices and adherents, but all, individually and collectively, were fearing and being afraid, terrified and frightened of him, not trusting or believing, having confidence or giving credence to, placing any conviction or assurance in the fact that concerning this, he is and exists as a fellow disciple and follower, pupil and learner, apprentice and adherent. However, Bar-Nabiy', having grasped and taken hold of, concerned himself with and took possession of, helped and succoured, received and reached out to, obtained and claimed him, took and led, guided and directed him favourably to the delegates and emissaries, teachers and ambassadors, messengers and those persons sent forth with the orders of the Supreme One, and told and related, narrated and fully described, recounted and informed, provided the information and gave a detailed account, set forth and declared to them how, in what manner and way he saw and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and took note of, comprehended and paid attention to the Sovereign Master in, at and on the way and route, road and path, and that concerning this, He had spoken, uttered and declared to him, and how, in what manner and way he, *Sha'uwl*, was courageous and fearless, bold and assured, open speaking, frank, confident and publically outspoken in, by and with the personal and proper name and title, character and person, reputation and authority of *Yahushua*. After this, he, *Sha'uwl*, was and existed together in close association with them, going in and entering, moving in and moving about, and emerging and flowing freely, walking and going out and about without hindrance inside and within Yarushalaim, being courageous and fearless, bold and assured, open speaking, frank, confident and publically outspoken in, by and with the personal and proper name and title, character and person, reputation and authority of the Sovereign Master. He was both speaking, uttering and declaring, and questioning and disputing, enquiring and discussing, debating and examining, arguing, pondering and deliberating advantageously with the Hellenists, and so they were attempting and trying, wanting and undertaking the task, endeavouring and working towards having him killed and destroyed, abolished and murdered, done away with and slayed. On the contrary, however, having accurately known and clearly seen, perceived and fully understood, recognised, acknowledged and completely comprehended this, the brothers and fellow brethren took and led, guided and directed him down into Caesarea, and sent out and dispatched, sent away and dismissed,, ordered and commissioned him to go to Tarsus. Then and therefore, accordingly, consequently and these things being so, the called-out Ekklesia, assembly and congregation that was indeed, truly and surely throughout the whole of and the entirety of Yahuwea and Galiylah, as well as in Shomarown, had and held, acquired and received, owned and possessed peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, exemption from chaos, felicity and the assurance of salvation, being built and prepared, set up and planted, established and confirmed, founded and constructed, erected and made stronger, and travelling and journeying, going and proceeding on their way in the reverence, respect and awe of the Sovereign Master, and the exhortation and encouragement, admonition and consolation, comfort and solace, calling and summons, supplication and power of the Set-Apart and Cleansed Spirit was multiplied and caused to grow stronger, be increased and abound.

9:22a From the placeholder XΣ

9:27a This *Bar-Nabiy'* is the same man as the one mentioned at the end of Chapter 4

9:27b From the placeholder KŪ

9:27c From the placeholder IY

9:28a From the placeholder KY

9:31a From the placeholder KY
9:31b From the placeholder ΠNΣ

9:32a *Lod*, incorrectly known as *Lydda* and means *strife*. Once a very flourishing town on a main road towards Yarushalaim, but is now the site of *Tel Aviv Airport*
9:33a *Aeneas* means *Praiseworthy*

9:34a From the placeholder IΣ
9:34b From the placeholder XΣ

9:35a *Sharown*, usually known as *Sharon* and means *A Plain*. *Sharon* was a flat region extending from *Caesarea* up to *Yafow*
9:35b From the placeholder KŪ
9:36a *Yafow*, incorrectly known as *Joppa* and means *Beautiful*. A port town on the *Mediterranean Sea*, 35 miles from *Yarushalaim*

21 (cont)
- 31

Petros In Lod
And Yafow

32 - 36

Continuing on, it came to be and exist, arose, appeared and originated that as Petros was going about and travelling, spreading and passing throughout and amongst all of them, individually and collectively, he then went down and descended favourably towards the set-apart and cleansed ones who were residing and living, inhabiting and dwelling in Lod, and there, in that place, through enquiry and examination, thought and scrutiny, investigation and perception he found and discovered, observed and recognised, detected and attained a certain specific man, *Aeneas* by name and title, character and person, reputation and authority, lying down and reclining upon a straw-filled mattress, camp bed and pallet, who was and existed as paralyzed, a disabled person who was unable to walk, for about eight years. So Petros said to him, "*Aeneas*, *Yahushua* the Anointed Messiah heals and cures, restores and makes you whole; be caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, and make your bed and spread, smooth and level it out." And instantly, immediately and straight away, he was caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised. And all those, individually and collective, who were residing and living, inhabiting and dwelling in Lod and in *Sharown* saw and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and took note of, comprehended and paid attention to him, who then turned towards the Sovereign Master, changing their ways and repenting, coming back to obey and love Him. Moreover, there was and existed a certain specific disciple and follower, pupil and learner, apprentice and adherent within and inside within and inside *Yafow*,

Tsabiyah by name and title, character and person, reputation and authority, which, when translated, interpreted and explained, is said and taught, maintained and affirmed, directed and called, advised and pointed out as 'Dorcas, the Gazelle.' This certain specific woman was and existed as completely filled and imbued, perfect and solid, whole, abounding and thoroughly endowed with good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable works and deeds, actions and accomplishments, acts and businesses, employments and undertakings, tasks and labours, as well as the giving of alms and sympathy, charitable gifts and compassion, donations, benevolent activities and acts of mercy, which she was continually doing and performing, accomplishing and executing, practising and bringing about, undertaking and creating, keeping and carrying out, constructing and establishing, forming and producing, appointing and ordaining, celebrating and constituting. But nevertheless, it came to be and exist, arose, appeared and originated in, by and during those certain specific days and spans of time, that having become weak and ill, feeble and sick, she perished and died, having her soul separated from her body. Then, having washed and bathed her, they set and placed, appointed and ordained, fixed and put, designated and assigned her within and inside an upper room of a house. Moreover, as Lod was and existed near to and close by to Yafow, having heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to news and reports that concerning this, Petros was and existed within and inside there, the disciples and followers, pupils and learners, apprentices and adherents sent and dismissed, dispatched, ordered and commissioned two men favourably to him for their advantage, exhorting and encouraging, admonishing and consoling, comforting and begging, entreating and beseeching "Do not delay or hesitate, be slow or hang back from coming and travelling up to those *in Yafow*." And so, having been caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, Petros went, travelled and journeyed together with them, *the two men*. Once he had made his public appearance and arrived, came forth, approached and became present, they brought and led, carried, took and guided him into the upper room of the house, and all the individual and collective widows, the women whose husbands had died, presented and showed, brought and placed, set and submitted, furnished and offered, yielded and dedicated, provided and stood themselves upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised next to him, weeping and crying, wailing and lamenting in sorrow, and exhibiting and showing, displaying and proving, demonstrating and representing, point outing and setting forth tunics and vests, undergarments and shirts, and garments and clothes, mantles and cloaks, all that and as much as that Dorcas was making and creating, forming and producing, appointing and ordaining, preparing and constituting, manufacturing, accomplishing and establishing, accomplishing and bringing about for them when she was and existed together with them. But nevertheless, having thrown and cast, scattered and hurled, propelled and expelled all of them, individually and collectively, outside, and having set and placed, stood and established, appointed and ordained, fixed and put, designated and assigned the knees, Petros prayed and requested, pleaded and communicated *with the Supreme One*, and having favourably returned and come back to the body and mortal flesh for its advantage, he said, "Tsabiyah, be caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised!" She then opened her eyelids, exposing her eyes so she could see, and having seen and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and took note of, comprehended and discerned, paid attention to and beheld Petros, she raised herself and sat upright and erect. Moreover, having given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented her his hand, he caused her to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, and having invited and called for, sent for and summoned the widows, the women whose husbands had died, as well as the set-apart and cleansed ones, he presented and showed, brought and placed, set and submitted, furnished and offered, yielded and dedicated, provided and stood her upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, living and breathing. And so it came to be and exist, arose, appeared and originated as known and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and ascertained, learned and distinguished, judged and thought, comprehended, acknowledged and recognised throughout the whole and the entirety of Yafow, and many numerous and a large amount of *people* placed their trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence upon the Sovereign Master. Moreover, it came to be and exist, arose, appeared and originated that he remained and abided, endured and lived on, lasted and persisted, stayed and continued on within and inside Yafow for an enough and adequate, sufficient and considerable amount of days and certain periods of time in the immediate proximity and with a certain specific person, Shim'own the tanner and leather dresser.

36 (cont)
- 43

Chapter 10
Cornelius
And Petros

1 - 5

Proceeding onwards, a certain specific man within and inside Caesarea, Cornelius by name and title, character and person, reputation and authority, a centurion, a captain, commander and soldier in the Roman Army, from out of the cohort and troop, battalion and squadron called and addressed, designated and assigned as 'Of the Italian,' a pious and reverent one who was in a proper relationship with the Supreme One, and one who was revering, respecting and being in awe of God, together in close association with all his individual and collective house and home, family and abode, who was continually doing and performing, accomplishing and executing, practising and bringing about, undertaking and creating, keeping and carrying out, constructing and establishing, forming and producing, appointing and ordaining, celebrating and constituting many numerous and a large amounts of alms giving and sympathy, charitable gifts and compassion, donations, benevolent activities and acts of mercy to the people, populace and nation, and asking and begging, beseeching and pleading to, expressing desire and requesting, petitioning, requiring and imploring God throughout and during every individual and collective circumstance. Within and inside a divine vision, supernatural appearance and spectacle he had near to and about, around and close to the ninth hour of the day, 3 o'clock in the afternoon, he evidently and visibly, knowingly and distinguishably, apparently and recognisably, openly, clearly and plainly saw and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and took note of, comprehended and discerned, paid attention to and beheld a Heavenly messenger and envoy of God, having come into and entered favourably to him for his advantage, and having said to him "Cornelius!" But nevertheless, having stared and looked intently at, gazed at and completely fixed his eyes upon Him, and having come to be and exist, arise, appear and originate as dreadfully afraid, alarmed and terrified, he said, "What is it and what do you want, Yahuweh?" In response He said to him, "Your prayers and requests, pleadings and communications *with the Supreme One* as well as your alms giving and sympathy, charitable gifts and compassion, donations, benevolent activities and acts of mercy have gone up, arisen and ascended as and to be a honourable remembrance, record and memorial in the presence of and in the sight of, in front of, ahead of and before God. So now, at this present moment in time, send and dispatch, instruct and appoint, discharge and dismiss, conduct and escort men into Yafow, and send for and summon, invite and dispatch someone to obtain a certain specific Shim'own, he who is called and invoked as, surnamed and given the title of 'Petros'. This certain specific man is being entertained and

9:36b *Tsabiyah*, incorrectly known as *Tabitha* and means *Gazelle*
9:36c *Dorcas* is the Greek translation of the Hebrew *Tsabiyah* mentioned above

9:42a From the placeholder *KV*

9:43a *Shim'own*, incorrectly known as *Simon* and means *Heard*

10:1a *Cornelius* means *Of a Horn*
10:1b *Centurion*, a transliteration of a *Latin* word meaning *A ruler of a Hundred*

10:1c *A cohort* was a *Latin* military designation for a group of soldiers containing around 600 persons

10:1d *Italian*, is an adjective from the noun *Italia/Italy* meaning *Belongs to Italy. Italy means Call Like*

10:2a From the placeholder *OS*

10:2b From the placeholder *OY*

10:3a From the placeholder *OY*

10:4a From the placeholder *KE*

10:4b From the placeholder *OY*

shown hospitality to, received and provided lodging for by and in the immediate proximity of a certain specific Shim'own, the tanner and leather dresser, whose house and home, dwelling and abode is and exists next to and besides, by and alongside the sea." Then, as, about and as soon as the Heavenly messenger and envoy went off and departed, left and proceeded to go away, the one who was speaking, uttering and declaring to him, having invited and called for, sent for and summoned two of his house slaves and domestic servants, and a pious and reverent soldier and legionary from among those who were continually loyal to and associated closely with, waited on and personally attached themselves to, spent much time with and clung to, held on to and paid diligent attention to, stayed by and remained with, adhered to and were devoted to him, and having explained and revealed, made known and reported, described and declared, narrated and recounted, unfolded and expounded, presented and recounted, dictated and set forth the information about every individual and collective thing regarding what had happened to them, He sent and dismissed, dispatched, ordered and commissioned them to go to Yafow. Moreover, on the next and following day, as they were walking and travelling, journeying and on their way, and nearing and coming close to, drawing near and approaching the town and city, about, around and near the sixth hour of the day, 12 o'clock in the afternoon, Petros went up, arose and ascended up onto the flat roof and housetop to pray and request, plea and communicate *with the Supreme One*. However, it came to be and exist, arose, appeared and originated that he hungered, desiring food and nourishment, and he was wanting and wishing, preferring and aiming, intending, willing and desiring to taste, partake of and eat some food. However, when they, *the tanner's house servants*, were preparing, providing and getting *the meal* ready, an astonishment and amazement, wonderment and admiration, trance and divine illusion came, arose and appeared over and upon him; and he was watching and looking upon, understanding and perceiving, noticing and beholding, attentively viewing and seeing heaven, the abode of the Supreme One, having been opened and given entrance and access to, and a great and large, massive and huge, important and prominent, intense, extraordinary and outstanding fine linen sheet that had been bound and tied, fastened and wrapped up by its four corners being let down and lowered upon the earth and land, ground and region, within and inside which were existing and were present, at hand and belonged all the individual and collective *kinds* of four footed animals and beasts, and reptiles and creeping animals of the earth and land, ground and inhabited regions, and the winged and flying animals, and birds of heaven, the sky and all things visible within it. And a sound, tone and voice came to be and exist, arose, appeared and originated, favourably *saying* to him for his advantage, "Having been caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, slay and slaughter, kill and offer as a sacrifice, and eat and devour, consume and partake of." But nevertheless, Petros said, "Certainly not and by no means, in no way and never, Yahuweh! For concerning this, never, at any time, have I eaten, devoured or consumed any individual or collective thing that is common or defiled, unacceptable or profane, ordinary or vulgar, nor that which is unclean or foul, dirty or filthy, indecent or impure!" But the sound, tone and voice came out again, anew and furthermore a second time, favourably *saying* to him for his advantage, "Those who God has cleansed and purified, cleaned and freed from sin, made acceptable to Him through the washing away of errors, mistakes and violations, wickedness and faults, whom He has declared not guilty and pronounced innocent, you are not to make common or call them unclean, defiled or pronounce that they are unacceptable, polluted or regard them as profane, nor deem them as vulgar or impure." Moreover, this certain specific thing came to be and existed, arose, appeared and originated three times altogether, and the object and vessel, implement and thing was lifted up and taken away, carried off and raised, elevated and brought back into heaven, the abode of the Supreme One. Now, whilst and during the time that Petros was utterly perplexed and at a loss, bewildered and in great doubt and hesitation within and inside himself as to what might be and exist as *the meaning* of the divine vision, supernatural appearance and spectacle that he had seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to, behold, look and see! Those men and human beings who had been sent and dismissed, dispatched, ordered and commissioned by, under and subject to the power and authority of Cornelius, having ascertained by enquiry and diligently found out, discovered by repeatedly asking many people and continually questioning them about the house and home, dwelling and abode of Shim'own, came upon and stood before, were placed and set, established and presented, appointed and brought to, approached and suddenly appeared standing upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised at and by the forecourt and porch, vestibule and gateway. And having invited and called for, sent for and summoned someone, they were enquiring and asking, investigating and learning about, questioning and ascertaining, "If or whether Shim'own, the one called and invoked as, surnamed and given the title of 'Petros' is being entertained and shown hospitality to, received and provided lodging for here, in this place?" However, Petros, as he was still pondering on and carefully considering, seriously thinking and deliberating, revolving in his mind and reflecting in his thoughts about and concerning, regarding and on account of, because of and with respect to the divine vision, supernatural appearance and spectacle, the Spirit said to him, "Behold, look and see! Three men and human beings are seeking after and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring to find you. But nevertheless, notwithstanding and on the contrary, having been caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, go down and descend, climb and step down, and travel and journey, go and proceed on your way together in close association with them, separating and sundering, making distinctions and doubting, hesitating and wavering, debating and taking issue with, disputing and evaluating nothing, no one and nobody, for concerning this, I Myself have sent and dismissed, dispatched, ordered and commissioned them." So, having gone down and descended, climbed and stepped down, Petros favourably said to the men and human beings for their advantage, "I am and exist as he whom you are seeking after and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring to find. What is the cause and matter, reason and ground through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of which you are present, have come and have arrived here?" And in answer they replied, "Cornelius, a centurion, a captain, commander and soldier in the Roman Army, a righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted man and human being who is in a proper relationship with the Supreme One, and who also reveres, respects and is in awe of God, who is even witnessed and declared, confirmed and approved, testified and affirmed, reported and acknowledged by, under and subject to the power, control and authority of the whole and entire nation, people and populace of the Yahuwdeans, was divinely instructed and commanded, admonished and taught, revealed and given a message, declared and petitioned, directed and warned, advised and imparted with divine knowledge by, under and subject to the power and control of a Set-Apart and Cleansed Heavenly messenger and envoy to send for and summon, invite and dispatch someone to obtain you and take you into his, *Cornelius'*, own house and home, dwelling and abode, and to hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to the words and sayings, statements and messages, proclamations and subject matters, affairs, events and circumstances that are to come from your immediate proximity and presence." Then and therefore, accordingly, consequently and these things being so, having and invited and called them in, he entertained them and showed hospitality to, received and provided lodging for them.

10:14a From the placeholder KE

10:15a From the placeholder ØΣ

10:19a From the placeholder ΠNA

10:22a From the placeholder ØV

Moreover, on the next day and the day after, having been caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, he went and departed, left and proceeded to go together in close association with them, and some certain ones from among the brothers and fellow brethren from Yafow went and travelled together with him. Then, on the next day and following day after that, he went into and entered within Caesarea. Moreover, Cornelius was and existed as anxiously expecting and waiting for, looking for and anticipating them, having called together and summoned, invited and assembled his relatives and kinsmen, family members and his necessary and indispensable, close, essential and intimate friends and associates, companions and beloved comrades. Continuing on, about and near the time when it came to be and exist, arose, appeared and originated for Petros to come and enter, having met with and encountered him face to face, having fallen and plunged down, descended and prostrated himself upon and beside his, *Petros*; feet, Cornelius bowed down and became prostrate on the ground and knelt down, paying homage, showing reverence and expressing utmost respect. On the other hand, however, Petros caused him to get up and stand, rise and stop kneeling on the ground, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Be caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, as I myself am and exist as a man and human being as well." And talking and conversing with him, he went inside and entered, and through enquiry and examination, thought and scrutiny, investigation and perception he finds and discovers, observes and recognises, detects and attains many numerous and a large amount of *people* who had come together and gathered, assembled, convened and met together. Then he favourably said and affirmed, asserted and declared to them for their advantage, "All of you understand and have a firm mental grasp on, comprehend and know, recognise and are acquainted with, attend to and observe how and that it is and exists as illegal and forbidden, not allowed and not right, prohibited and considered criminal for a Yahuwdean man and human being to be joined closely together with or united with, glued to or cleaved to, fastened firmly to or associated with, nor go to visit or approach, come to or draw near to, deal with or seek companionship with a man or human being from another or foreign nation, non-Yahuwdean or Gentile. But as for me, God Himself has shown and given evidence of, exhibited, proven and made known that no one, nobody and nothing is to say or teach, maintain or affirm, direct or exhort, advise or point out that a man or human being is common or defiled, unacceptable or profane, ordinary or vulgar, nor unclean or foul, dirty or filthy, indecent or impure. Therefore, for this reason and for this purpose, and without raising any questions or objection, hesitation or contradiction, disputing or opposition, having been sent for and summoned, invited and obtained the message, I came, rose and appeared, making my public appearance. Then and therefore, accordingly, consequently and these things being so, I enquire, question and ask in order to investigate, ascertain and learn about exactly what sort of word or saying, message or statement, declaration or thought, instruction or teaching, decree, mandate or matter I myself have been sent for and summoned, invited and had someone dispatched in order to obtain me?" Then Cornelius said and affirmed, asserted and declared, "Staring and beginning four days ago, about and near, nearly and just short of this present hour and time, I was and existed as fasting and going without food, and praying and requesting, petitioning and communicating *with the Supreme One* within and inside my house and home, dwelling and abode at the ninth hour of the day, 3 o'clock in the afternoon, and behold, look and see! A man stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised before and in the presence of, in the sight of and in the judgement of me in, by and with bright and brilliant, dazzling and fine, elegant and lavish, shining and gleaming, splendid and magnificent clothes, cloaks and garments, and he says and affirms, asserts and declares, 'Cornelius! Your prayers and requests, pleadings and communications *with the Supreme One* have been favourably heard and listened to attentively, paid attention to and given heed to, perceived and answered, and your alms giving and sympathy, charitable gifts and compassion, donations, benevolent activities and acts of mercy have been honourably remembered and recorded, noticed and thought of, kept in mind, cared for and been of concern in the presence of and in the sight of, in front of, ahead of and before God'. Then and therefore, accordingly, consequently and these things being so, send and dispatch, instruct and appoint, discharge and dismiss, conduct and escort *people* into Yafow, and send for and summon, invite and dispatch someone to obtain a certain specific Shim'own, he who is called and invoked as, surnamed and given the title of 'Petros'. This certain specific man is being entertained and shown hospitality to, received and provided lodging for within and inside the house and home, dwelling and abode of Shim'own, the tanner and leather dresser, that is next to and besides, by and alongside the sea.' At that very time and instantly, immediately and at once, presently and right then, I favourably sent and dispatched, instructed and appointed, discharged and dismissed, conducted and escorted *people* to you for my advantage, and you indeed, having made your public appearance and arrived, come forth, approached and become present, have done and performed, accomplished and executed, practised and brought about, undertook, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted something good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable. Then and therefore, accordingly, consequently and these things being so, now, at this present time, we are present, have come and have arrived here in the presence of and in the sight of, in front of, ahead of and before God to hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to all the individual and collective things that have been commanded and appointed, prescribed and ordered, instructed and assigned, determined and enjoined to you from the Sovereign Master."

Proceeding on, having opened his mouth, Petros said, "On the basis of, on account of and because of the reality and disclosure, expression and certainty, uprightness and dependableness, genuineness and reliability, fact, sincerity and honesty of truth, I now find out and comprehend, understand and perceive, grasp and detect, learn and ascertain that concerning this, God is not and does not exist as one who shows partiality or treats one nation better than the other, makes unjust decisions based on a person's appearance or an exhibitor of prejudice; but nevertheless, notwithstanding and on the contrary, within and inside every individual and collective nation and population, people and race, those revering and respecting, honouring and being in awe of Him, and the one accomplishing and executing, bringing about and constructing, producing and performing, practising and carrying out, establishing and working, acquiring and enforcing that which is righteous and valid, acceptable and vindicate, upright and good, just and virtuous, correct and integral, in accordance with the Supreme One's commands and obedient to His instructions is and exists as pleasing and acceptable, favourable and received with love, welcoming and appropriate to Him. The Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter which He sent and dismissed, dispatched, ordered and commissioned to the Sons, children and offspring of Yisra'el, declaring and proclaiming, bringing and telling, announcing and communicating the good news, glad tidings and message, proclamation and victorious declaration of peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, exemption from chaos, felicity and the assurance of salvation through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of Messiah Yahushua, He

10:28a Most people seem to think that *the Torah, Yahuweh's* instructions, teachings and precepts forbid the Jews from associating with *Gentiles*. This is far from the truth, as *the Torah* states no such thing. The *Rabbinical Law* of the *Pharisees* and *Sadducees* did, however, to which the Jews in Petros' time and before, and after, were forced to obey in direct opposition to *Yahuweh's Torah*

10:28a From the placeholder $\Theta\Xi$

10:31a From the placeholder $\Theta\Upsilon$

10:33a From the placeholder $\Theta\Upsilon$

10:33b From the placeholder $K\Upsilon$

10:34a From the placeholder $\Theta\Xi$

10:36a From the placeholder $X\Upsilon$
10:36b From the placeholder $I\Upsilon$

24 - 33

34 - 36

Who is and exists as Sovereign Master of every individual and collective thing. All of you yourselves see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold the word and saying, statement and message, proclamation and subject matter, affair, circumstance and event that came to be and existed, arose, appeared and originated throughout and via the whole and entirety of Yahuwdea, starting and beginning from the source in Galiylah, with and after the immersion and submersion that Yahuchanon announced and declared, publically pronounced and published, openly preached and taught with the goal to persuade and warn, Yahushua, the man from Nazareth, in the manner, way and how God anointed, appointed and assigned Him in the Set-Apart and Cleansed Spirit and with power and might, ability to perform miracles and capability, force and influence to do mighty deeds, authority and significance, competence and excellence, energy and supernatural capability, He Who travelled and wandered about, doing good, beneficial and superb works and deeds, actions and accomplishments, acts and businesses, employments and undertakings, tasks and labours, and healing and curing, restoring and making whole all of those, individually and collectively, who were being oppressed and exploited, tyrannised and harshly treated, dominated and controlled by, under and subject to the power and control of the devil, the slanderer and calumniator, false accuser and the one who desires to separate man from the Supreme One, for concerning this, God Himself was and existed together with Him, *Yahushua*. And we indeed, truly and surely are testifiers and witnesses, affirmers and attesters of what He did and performed, accomplished and executed, practised and brought about, undertook, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted within and inside both the land and country, province and area, district and region of the Yahuwdeans and within and inside Yarushalaim. He Whom they also killed and destroyed, abolished and murdered, did away with and slayed, having hung and suspended Him from a beam of wood - this certain specific Man, God Himself raised and lifted up, awakened and restored back to life *from the dead* on the third day, and gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented Him *the right* to come to be and exist, arise, appear and originate as completely visible and radiant, exposed to the eyes and viewable, clearly shining and revealed, exhibited and disclosed, manifested and clearly seen, known and illuminated, recognised and totally apparent, not to all the individual and collective people, populace and nation, but nevertheless, notwithstanding and on the contrary, to the testifiers and witnesses, affirmers and attesters, those who had been previously appointed and selected, chosen and designated by God, those us of who ate, devoured and consumed *food*, and drank and absorbed *liquid* together in close association with Him with and after His resurrection and restoration, rising up and standing up from out of the dead and lifelessness, inanimateness and realm of the deceased. He also strictly enjoined and ordered, divided and separated, defined and charged, admonished and commanded us to announce and declare, publically pronounce and publish, openly preach and teach with the goal to persuade and warn to the people, populace and nation, and to thoroughly testify and solemnly affirm, earnestly attest and emphatically declare that concerning this, This Certain Specific Man is and exists as The One Who has been fixed and appointed, designated and determined, decreed and ordained, defined and set out, marked out and declared by, under and subject to the power and control of God as the Judge and Arbiter, Separator and Evaluator of the living, those who continue to exist and breathe, and of the dead and lifeless, the inanimate and deceased. Regarding this certain specific thing, all the individual and collective prophets, the men and women who declared the thoughts of the Supreme One before and in the presence of mankind, witnessed and declared, confirmed and approved, testified and affirmed, reported and acknowledged: everyone, individually and collectively, who places their trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence within and on the basis of Him receives and accepts, takes and seizes, acquires and collects, grasps and obtains, chooses and selects, claims and procures, apprehends and admits the forgiveness and letting off, leaving behind and setting aside, ignoring and disregarding, abandoning and leaving destitute, giving up and dismissing, omission and rejection, neglecting and separation of sins and errors, misses of the mark and mistakes, violations of the law of the Supreme One and wanderings from the Way and from the state of uprightness through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of His personal and proper name and title, character and person, reputation and authority." Whilst Petros was yet and still speaking, uttering and declaring these certain specific words and sayings, statements and messages, proclamations and subject matters, affairs, circumstances and events, the Set-Apart and Cleansed Spirit fell down upon and embraced, descended and was thrown upon, affectionately seized and took possession upon all of the individual and collective people who were hearing and attending to, considering and understanding, comprehending and perceiving, paying attention to and listening to the Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter. And those from among the circumcision, the native Yahuwdeans, who placed trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* were altered and changed, confused and astounded, amazed and astonished, as many as and all those who went and departed, left and proceeded to go together in close association with Petros, for concerning this, the gift and offering of the Set-Apart and Cleansed Spirit was also poured out and generously provided, abundantly given and greatly bestowed and distributed upon the different nations and race. Affirming and confirming this, they were hearing and attending to, considering and understanding, comprehending and perceiving, paying attention to and listening to them speaking, uttering and declaring in *different* tongues, languages and dialects of human speech, and praising and extolling, magnifying and honouring, glorifying and highly esteeming, lauding and celebrating God, making Him great and exalting Him. Then, at that time, Petros answered, responded and replied, "Surely it is not possible that a certain specific person has the power or might, ability or capability, force or influence, authority or significance, competence or excellence to hinder or prevent, forbid or deny, refuse or restrain, withhold or stop water from flowing, and so refuse these certain specific people from being immersed and submerged, these who have received and accepted, taken and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted the Set-Apart and Cleansed Spirit as, like and similar to the way we did?" So he commanded and appointed, prescribed and ordered, instructed and assigned, determined and enjoined them to be immersed and submerged in, by and with the personal and proper name and title, character and person, reputation and authority of Messiah Yahushua. Then, at that time, they asked and begged, beseeched and pleaded to, expressed desire and requested, petitioned, required and implored him to remain and continue, keep on and endure, last and stay for some more days and times.

10:36c From the placeholder KZ

10:38a From the placeholder IH
 10:38b From the placeholder OZ
 10:38c From the placeholder INI

10:38a From the placeholder OZ

10:40a From the placeholder OZ

10:41a From the placeholder OY

10:42a From the placeholder OY

10:44a From the placeholder INA

10:45a From the placeholder INZ

10:46a From the placeholder ON

10:47a From the placeholder INA

10:48a From the placeholder XY
 10:48b From the placeholder IY

11:1a From the placeholder OY

36 (cont)
 - 48

Chapter 11
The Report To
Yarushalaim

Continuing on, the delegates and emissaries, teachers and ambassadors, messengers and those persons sent forth with the orders of the Supreme One, and the brothers and fellow brethren who were and existed spread throughout Yahuwdea heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to the news and reports that concerning this, the Gentile nations and races had also welcomed and embraced, favourably received and accepted, taken and grasped, approved of and endured the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of God. And so, at the time when and as soon as

Petros went up and ascended to go into Yarushalaim, those from among the circumcision, the native Yahuwdeans, where separating and sundering, making distinctions and doubting, hesitating and wavering, debating and taking issue with, disputing and evaluating against him, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "He went before and came into fellowship, consulted with and shared hospitality favourably with uncircumcised men for their advantage, those who have and hold, acquire and receive, own and possess foreskin: he even ate, devoured and consumed *food* together in close association with them!" On the other hand, however, having begun and started to answer, Petros exposed and exhibited, set forth and declared, publically expounded and explained it to them in an ordered and sequenced, successive and consecutive, connected and point-by-point account, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "I was and existed within and inside the town and city of Yafow praying and requesting, petitioning and communicating *with the Supreme One* , and within and inside an astonishment and amazement, wonderment and admiration, trance and divine illusion I saw and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and took note of, comprehended and paid attention to a divine vision, supernatural appearance and spectacle: a certain specific object and vessel, implement and thing as, like and similar to a great and large, massive and huge, important and prominent, intense, extraordinary and outstanding fine linen sheet being let down and lowered by its four corners from out of heaven, the abode of the Supreme One, and it *came down* until it came, arose and appeared to me. Having stared and looked intently at, gazed at and completely fixed my eyes into it, I was to turning my eyes upon and looking to, gazing at and considering, noticing and studying, examining and discerning, understanding and attentively perceiving, observing and coming to know what was there, and I saw and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and took note of, comprehended and paid attention to the four footed animals and beasts of the earth and land, ground and inhabited regions, and the wild and unrestrained beasts, and the reptiles and creeping animals, and the winged and flying animals, and birds of heaven, the sky and all things visible within it. However, I then heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to a sound, tone and voice saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out to me, 'Having been caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, Petros, slay and slaughter, kill and offer as a sacrifice, and eat and devour, consume and partake of.' But nevertheless, I responded, 'Certainly not and by no means, in no way and never, Yahuweh ! For concerning this, never, at any time, has anything that is common or defiled, unacceptable or profane, ordinary or vulgar, nor that which is unclean or foul, dirty or filthy, indecent or impure gone into or entered within the mouth!' But nevertheless, the sound, tone and voice came out a second time from out of heaven, the abode of the Supreme One, answering, replying and responding 'Those whom God has cleansed and purified, cleaned and freed from sin, made acceptable to Him through the washing away of errors, mistakes and violations, wickedness and faults, whom He has declared not guilty and pronounced innocent, you are not to make common or call them unclean, defiled or pronounce that they are unacceptable, polluted or regard them as profane, nor deem them as vulgar or impure.' This certain specific thing came to be and existed, arose, appeared and originated three times in total, and every individual and collective thing, as much as was there, was pulled and drawn back up again, anew and furthermore into heaven, the abode of the Supreme One. Then behold, look and see! At that very time and instantly, immediately and at once, presently and right then, three men and human beings who had been sent and dismissed, dispatched, ordered and commissioned to come from Caesarea favourably to me for my advantage came upon and stood before, were placed and set, established and presented, appointed and brought to, approached and suddenly appeared standing upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised in my presence at and by the house and home, dwelling and abode within and inside which I was and existed. Proceeding onwards, the Spirit told me to travel and journey, go and proceed on my way together in close association with them, separating and sundering, making distinctions and doubting, hesitating and wavering, debating and taking issue with, disputing and evaluating nothing, no one and nobody. Moreover, these certain specific six brothers and fellow brethren also came, arose and appeared together in close association with me, and so we went into and entered within the house and home, dwelling and abode of the man *who had sent for me*. Continuing on, he announced and declared, publically pronounced and published, openly preached and reported to us how and in what manner and way he saw and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and took note of, comprehended and paid attention to a Heavenly messenger and envoy that had stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised within and inside his house and home, dwelling and abode, and having said, 'Send and dismiss, dispatch, order and commission *someone* to go to Yafow and send for and summon, invite and dispatch someone to obtain Shim'own, he who is called and invoked as, surnamed and given the title of "Petros". He shall speak, utter and declare words and sayings, statements and messages, proclamations and subject matters, affairs, events and circumstances favourably to you for your advantage, in, by and through which you shall be delivered and preserved, saved and rescued from danger and destruction, ruin and annihilation, as well as all of your individual and collective house and home, family and abode.' Moreover, at the time when and during the time when I began and started to speak, utter and declare, the Set-Apart and Cleansed Spirit fell down upon and embraced, descended and was thrown upon, affectionately seized and took possession upon them all, exactly like and corresponding to, just as and similar to the way She also did upon us in, at and during the beginning and start of it all. However, I then remembered, recalled and was mindful of the word and saying, statement and message, proclamation and subject matter, affair, event and circumstance of the Sovereign Master , how and the way He was continually saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, 'Yahuchanon indeed, truly and surely immersed and submerged in and with water: on the contrary, however, all of you shall be immersed and submerged in the Set-Apart and Cleansed Spirit.' Then and therefore, accordingly, consequently and these things being so, if and whether God Himself gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented them the same, equal and identical gift and offering as, like and similar to the way He also did to us upon placing trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence on the basis of, on account of and upon the Sovereign Master , Yahushua the Anointed Messiah , who on earth was I or did I exist as to have the power and might, ability and capability, force and influence, authority and significance, competence and excellence to hinder or prevent, forbid or deny, refuse or restrain, withhold or stop God?" And so, having heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to these certain specific *words*, they were quiet and calm, remained silent and kept still, didn't say anything and held their peace, and they gave glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty to God , saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Then and therefore, accordingly and consequently, God Himself has also given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to the different nations and races the ability to change their minds and think differently, amend their life and

11:8a From the placeholder *KE*

11:9a From the placeholder *OS*

11:12a From the placeholder *NA*

11:15a From the placeholder *NA*

11:16a From the placeholder *Y*

11:16a From the placeholder *NI*

11:17a From the placeholder *S*

11:17b From the placeholder *KN*

11:17c From the placeholder *IN*

11:17d From the placeholder *XN*

11:17e From the placeholder *ON*

11:18a From the placeholder *ON*

11:18b From the placeholder *S*

attitude, reconsider and feel compunction, abhor their past sins and repent, to confirm their life and continued existence.”

Antioch

Then and therefore, accordingly, consequently and these things being so, those who indeed, truly and surely had been scattered abroad and dispersed, sown as seed and spread about starting from and because of the oppression and affliction, tribulation and distress, trouble and crushing, harassment and calamity, pressure and persecution that had come to be and exist, arose, appeared and originated on the basis of, on account of and because of Stephanos, they had gone through, journeyed and travelled up until Phoenikia, and Cypress, and Antioch, speaking, uttering and declaring the Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter to no one, nobody and nothing expect and besides merely Yahuwdeans alone. On the contrary, however, there were and existed some certain ones from out of and among them, Cyprian and Cyrenian men and human beings who, having come into and arisen and appeared inside and within Antioch, were also speaking, uttering and declaring favourably to the Hellenists, Greek-speaking persons, for their advantage, declaring and proclaiming, bringing and telling, announcing and communicating the Sovereign Master Yahushua's good news, glad tiding and message, proclamation and victorious declaration. The hand, power and control of Yahuweh was and existed together with them also, and a great and large, numerous and very high quantity who placed trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in this trustworthy *good news* returned and turned back on the basis of, on account of and to the Sovereign Master. Moreover, this word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter about and concerning, regarding and on account of, because of and with respect to them, *the Hellenists and those turning back to the Supreme One*, was heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to inside and within the ears and hearing of the called-out Ekklesia, assembly and congregation that was and existed within and inside Yarushalaim. So they sent out and dispatched, sent away and dismissed, ordered and commissioned Bar-Nabiy' to go up to Antioch, who, having made his public appearance and arrived, come forth, approached and become present, and having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to the favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure and the gift of merciful and loving kindness of God, rejoiced exceedingly, actively leaped for joy and exulted, and he was exhorting and encouraging, admonishing and consoling, comforting and begging, entreating and beseeching everyone, individually and collectively, to stay and remain, continue and persevere with, hold fast to and attach themselves to the Sovereign Master with the full deliberation and resolve, design and plan, counsel and intention, determination and aim, purpose and presentation of the heart, their circulation of life that controls their desires and feelings, affections and endeavours, wills and characters, passions and impulses, for concerning this, he was and existed as a good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable man and human being, and he was completely filled, totally consumed and wholly imbued with the Set-Apart and Cleansed Spirit, and with trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*. And so an enough and adequate amount, sufficient and considerable crowd and multitude, throng and mass of *people* were being added and provided, put on and given, granted and handed over, delivered and imputed, bestowed and joined to the Sovereign Master. After this, Bar-Nabiy' went out and departed, left and proceeded to go to Tarsus to seek after and search for, try to discover and find Sha'uwl. Then, having found and discovered, observed and recognised, detected and attained him through enquiry and examination, thought and scrutiny, investigation and perception, he took and led, guided and directed him to Antioch. Proceeding on, for a whole and entire year they came to be and existed, arose, appeared and originated as gathered and drawn, collected and assembled, brought and joined together in, by and with the called-out Ekklesia, assembly and congregation, and to teach, instruct and explain things to an enough and adequate amount, sufficient and considerable crowd and multitude, throng and mass of *people* through discourses and discussions. However, within and inside Antioch, it was the first and chief, principle and start of the time when the disciples and followers, pupils and learners, apprentices and adherents were called and given the title, styled and addressed, imparted and taken as, "Christians", the superior and good, benevolent and kind, gracious and pleasant, upright and useful, excellent and suitable ones. Moreover, in, by and during these certain specific days, seasons and times, prophets, men and women who declared the thoughts of the Supreme One before and in the presence of mankind, went down and descended from Yarushalaim, separating themselves from her, going into Antioch. Then, having been caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, one from out of and among them, Khagab by name and title, character and person, reputation and authority, signified and foretold, indicated and showed, made known and declared, gave a recognisable and visual sign and pointed out, notified and announced, communicated, manifested and reported through the means of and via the Spirit, "A great and strong, mighty and powerful, important and prominent, extraordinary and outstanding, large and massive, overwhelming and severe, intense, vehement and terrible famine and pandemic hunger shall be and exist upon and over the whole of and the entire inhabited regions of the Roman Empire." (This certain specific *famine* came to be and existed, arose, appeared and originated upon and over the reign of Claudius). And so the disciples and followers, pupils and learners, apprentices and adherents, just as, exactly as and accordingly to a certain persons means and prosperity, possessions and wealth, they fixed and appointed, designated and determined, decreed and ordained, defined and set out, marked out and declared each and every single one of them to provide service and aid, support and provision, ministering and contributions, alms and assigned preparation to send and dispatch, discharge and dismiss, conduct and escort to the brothers and fellow brethren who were residing and living, inhabiting and dwelling within and inside Yarushalaim. And this they did and performed, accomplished and executed, practised and brought about, undertook, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted, having sent and dismissed, dispatched, ordered and commissioned it favourably to the advantage of the presbyters and elders through the means of and via the hand, power and control of Bar-Nabiy' and Sha'uwl.

11:19a *Phoenikia*, incorrectly known as *Phoenicia* and means *Land of Palm Trees Phoenicia* was a region on the *Mediterranean coast* between the *Eleutherus river* and the *promontory of Carmel*
11:19b *Cypress* is a fertile island on the *Mediterranean Sea* between *Kilikia* and *Tsof/Syria*
11:20a *Hellenists* were descendants of *Yahuwdeans* who had been spread throughout the *Greek and Roman Empire*, and therefore knew a lot of *Greek* customs, and they also spoke the *Greek language*
11:20c From the placeholder *KV*
11:20d From the placeholder *IN*
11:21a From the placeholder *KY*
11:21b From the placeholder *KV*

11:23a From the placeholder *OY*

11:23b From the placeholder *KQ*

11:24a From the placeholder *PNΣ*

11:24b From the placeholder *KQ*

11:26a *Christians*, incorrectly referred to as *Christians* and comes from the Greek *Chrestos* meaning *Useful One*. Designated with a *ΧΡΑΝΟΥΣ* placeholder in Papyrus 45

11:28a *Khagab*, incorrectly known as *Agabus* and means *Locust*

11:28b From the placeholder *PNΣ*
11:28c *Claudius* was the 5th Roman Emperor who reigned from 41-54 CE. Although several famines happened during his reign, only one was considered a *severe* famine, as it lasted for three years. *Claudius* also banished the Jews from Rome between 50-53 CE. *Claudius* means *Lame*

12:1a This is *Herod Agrippa I*, the grandson of *Herod the Great*. *Agrippa I* died in 44 CE. *Herod* means *Heroic*

12:2a *Ya'qob*, the older brother of the Delegate *Yahuchanon* and one of the original 12 disciples. *Ya'qob* means *Holder of the Heal*

Chapter 12

Murder And Imprisonment

However, during and about that certain specific time and season, age and era, Herod the King and leader, commander and prince, ruler, chief and monarch cast and threw, put and laid his hands upon some certain people who came from the called-out Ekklesia, assembly and congregation, doing harm and mistreating, distressing and afflicting, injuring and ruining, hurting and oppressing, maltreating and befouling, embittering and turning against *them*. So he killed and destroyed, abolished and murdered, did away with and slayed Ya'qob, the brother and fellow brethren of Yahuchanon, with the sword, and having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to the fact that concerning this, it is and exists as pleasing and acceptable, desirable and right, proper and approved by the Yahuwdeans, he agreed and assented to, set to and proceeded to seize and grasp, take hold of and restrain, hinder and prevent, arrest and take control of, conquer and imprison, lay hold of and take Petros into custody also. (And it was and existed as

the days, time and section of the year when it was the festival of Unleavened and Unfermented Bread^{*}). And so, having seized and taken hold of, arrested and firmly captured, laid hold of and caught him, he, *Herod*, set down and placed, laid and established, appointed and ordained, fixed and put, designated and assigned him into a prison, jail and holding cell, having given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered and handed him over to four squadrons and quaternions consisting of four soldiers and legionaries each to guard and watch over, keep him in custody and make sure that he was there, keeping a close eye on him to make sure he didn't escape, deliberately planning and intending, purposely desiring and wanting, willing and wishing, choosing and preferring after the Passover feast to bring and lead, carry, take and offer him up to the people and populace, crowd and nation. Then and therefore, accordingly, consequently and these things being so, Petros was indeed, truly and surely being kept and guarded, held on to and retained, observed and maintained, kept an eye on and watched over within and inside the prison, jail and holding cell, but nevertheless, eager and fervent, earnest and intent, continuous and constant, unceasing and intense prayer and requesting, petitioning and pleading about and concerning, regarding and on account of, because of and with respect to him was and existed as coming to be and existing, arising, appearing and originating favourably to God^{*} for his, *Petros*^{*}, advantage by the power of the called-out *Ekklesia*, assembly and congregation. Now, at the time when and as soon as Herod was about to and inevitable to, determined and intended to, certain and expected to, destined and going to lead and bring him out before *the people*, during that exact same and specific night, Petros was and existed as sleeping and staying quiet between and in the midst of two soldiers and legionaries, having been bound and tied up, restricted and stopped from moving with two chains, bonds and handcuffs, and guards, sentinels and prison keepers were before and in front of the door, cell and prison entrance, guarding and watching over, keeping a close eye on and protecting, preserving and maintaining the prison, jail and holding cell. Then behold, look and see! A Heavenly messenger and envoy of Yahuweh^{*} came upon and stood before, was placed and set, established and presented, appointed and brought to, approached and suddenly appeared standing upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, and a clear light and resplendent illumination shone forth and gleamed, radiated, illuminated and gave, produced and emitted a brilliant and bright beam and vivid ray of splendour within and inside the dwelling place and room, quarters, prison and apartment. Moreover, having tapped, touched and poked Petros on the side, he raised and awakened him, causing him to get up and stand, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Be caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised in, by and with quickness and swiftness, speediness and hastiness, without delay and with fleetness." And the chains, bonds and handcuffs fell away and burst forth, were banished and expelled, slipped and were removed from his wrists. Moreover, the Heavenly messenger and envoy favourably said to him, "Gird yourself and put on your belt, and put and fasten on your sandals." And so he did and performed, accomplished and executed, practised and brought about, undertook, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted it in that manner and way, thus and so. Then he says and teaches, maintains and affirms, directs and exhorts, advises and points out to him, "Put and throw your clothes and garments, apparel and cloaks around you, and accompany and follow after, obey and join yourself to me." And so, having come out and departed, left and gone forth, he was accompanying and following after, obeying and joining himself to him. Yet he did not realise or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold that concerning this, what is coming to be and existing, arising, appearing and originating through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the Heavenly messenger is and exists as real and true, genuine and is actually happening, but on the contrary, he was thinking and presuming, supposing and regarding, deeming and judging, deciding, believing and considering that he is perceiving and examining, discerning and observing, discovering and seeing, considering and beholding, paying close attention and noticing, directing his attention to and facing, being aware of and looking at a divine vision, supernatural appearance and spectacle. Moreover, having gone past the first and chief, principle and head, and secondary guard post and station, they came, arose and appeared upon and by the gate, door and entrance made of iron that led and went, proceeded and passed into the town and city, which was opened and given access to them of its own accord and by itself, and having gone out and departed, left and passed through it, they went forward and proceeded down, advanced and progressed down one single narrow street and lane, ally and pathway, and at once and instantly, immediately and straight away, the Heavenly messenger and envoy stood away from and withdrew, removed himself and departed, deserted and went away from, resigned from and left him alone, becoming separated from him. Then, having come to be and existed, arisen, appeared and originated as within and inside himself, coming to his senses, Petros said, "Now, at this present moment in time, I see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold that concerning this, really and truly, actually and most certainly, Yahuweh^{*} sent out and dispatched, sent away and dismissed, ordered and commissioned His Heavenly messenger and envoy, and delivered and rescued, freed and drew out, removed and took me from out of and away from the hand, power and control of Herod, and *from* all of the individual and collective waiting and apprehension, expectation and anticipation of the people and populace, crowd and nation of the Yahuwdeans." Now, perceiving this with his mind and understanding, comprehending and becoming conscious of, realising and detecting, observing, becoming fully away of and paying attention to this, he went, arose and appeared upon, by and at the house and home, dwelling and abode of Miriam^{*}, the mother of Yahuhanon^{*}, the one being called and addressed, designated and assigned as "Marcus", where, in that place, an enough and adequate, sufficient and considerable amount of *people* were and existed as having been gathered and assembled, called and collected together in one mass with others, and praying and requesting, petitioning and communicating *with the Supreme One*. Furthermore, after he had struck and knocked on the door and vestibule of the gateway and entrance, access way and forecourt, a servant girl and female attendant, Rhoda^{*} by name and title, character and person, reputation and authority, came to and approached, drew near and appeared to hearken to and answer, yield to and obey the knock and open the door. And having accurately known and clearly seen, perceived and fully understood, recognised, acknowledged and completely comprehended the sound, tone and voice of Petros, yet because of her joy and gladness, happiness and delight, she did not open or give access to the gateway and entrance, access way and forecourt, but on the contrary, having run back inside, she announced and declared, publically pronounced and published, openly preached and reported that Petros was standing upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised before, beside and in front of the gateway and entrance, access way and forecourt. On the contrary, however, they said to her, "You are insane and crazy, mad, raving and out of your mind!" But nevertheless, she stoutly and confidently, firmly and strongly, vehemently, resolutely and emphatically asserted and maintained, insisted, confirmed and affirmed that in this manner and way, thus and so, *her declaration* had and held, acquired and received, own and possessed *a factual statement*. However, they were saying and teaching, maintaining

12:3a For the Feast of Unleavened Bread see *Exodus 12:15-20; Leviticus 23:6-8; Numbers 28:17-18; Deuteronomy 16:3-4, 8*

12:4a *Passover*, from the Hebrew *Pesach* meaning *To let sin pass without consequence* - telling us about what would come of the shedding of Yahuwshua's blood. For information regarding *Passover* see *Exodus 12; Leviticus 23:4-5; Numbers 28:16; Deuteronomy 16:1-2, 5-7*, and see *Passover's* fulfillment in *MattithYah 26:27; Marcus 14-15; Lucus 22-23; Yahuhanon 13-19*

12:5a From the placeholder *Θ̄N*

12:7a From the placeholder *K̄Y*

3 (cont)
- 15

12:11a From the placeholder *K̄Z*
12:12a *Miriam*, incorrectly known as *Mary* and means *Rebellion*. Nothing much more is mentioned about this *Miriam*

12:12b *Yahuhanon*, incorrectly known as *John* and means *Yahuweh has Favoured*. The Hebrew name of *Marcus*, *Marcus* being his *Latin* designation, which many Hebrews adopted due to the fact that many Hebrew names couldn't be transliterated into *Greek* or *Latin* properly

12:12c *Marcus*, incorrectly known as *Mark* and means *A defence*. This *Marcus* was related to *Bar-Nabiy*^{*}, and is the same man who wrote *The Eyewitness Account of Marcus*

12:13a *Rhoda* means *A Rose*

and exhorting, advising and directing, affirming and pointing out, "It is and exists as a messenger and envoy of his!" Yet, Petros was still there and remaining, staying and keeping on, persevering and continuing, persisting and constantly knocking and tapping. So, having opened and given entrance and access, they saw and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and took note of, comprehended and paid attention to him, and they were altered and changed, confused and astounded, amazed and astonished! But nevertheless, having given a signal and communicating, waving and motioned with his hand for them to be quiet and calm, remain silent and keep still, not say anything and hold their peace, he told and related, narrated and fully described, recounted and informed, provided the information and gave a detailed account, set forth and declared how and in what manner and way the Sovereign Master had led and guided, brought and taken him out of and away from the prison, jail and holding cell. He also said, "Announce and declare, publically pronounce and publish, openly preach and report these certain specific events to Ya'qob and the brothers and fellow brethren." Then, having gone out and departed, left and proceeded onwards, he travelled and journeyed, went and proceeded on his way to another and different place and space, spot and location, district and territory, region and area. Continuing on, when daylight had come to be and exist, arisen, appeared and originated, there was and existed not a little or small, insignificant or least amount of serious distress and commotion, disturbance and extreme anxiety, confusion and tumult, consternation and fearful trepidation within and among the soldiers and legionaries about what then and consequently, therefore and perhaps had come to be and exist, arise, appear and originate with regards to Petros. But nevertheless, Herod, having diligently sought and striven after, craved and wished, desired and demanded, required and enquired to find him, but through enquiry and examination, thought and scrutiny, investigation and perception not having found or discovered, observed or recognised, detected or attained his whereabouts, having examined and questioned, accurately studied and investigated, carefully judged and evaluated, discerned and scrutinised, sifted and determined, estimated and assessed the guards, sentinels and prison keepers, he commanded and directed, urged and bid, exhorted and ordered *them* to be led away and removed, taken to prison and punished, arrested and be accused before a magistrate, withdrawn and executed. Then, having gone down and proceed on from Yahuwdea, he went into Caesarea to remain and stay, tarry and pass some time.

12:17a From the placeholder KZ

15 (cont)
- 19

Herod Dies

Moreover, he, *Herod*, was and existed as violently angry and fighting mad, furious and enraged, greatly offended by and exasperated with the Tzorinians and Tsiydownians; and so, with one mind and one purpose, common consent and with one accord, unanimously and with one impulse, they became present, drew near to and arrived favourably before him for their advantage, and having assured and conciliated, convinced and induced, persuaded and influenced, won over and coaxed Blastus, the chamberlain and officer, personal attendant and special prefect upon and over the bedroom, bed-chamber and living quarters of the King and leader, commander and prince, ruler, chief and monarch, they were asking and begging, beseeching and pleading, expressing desire and requesting, petitioning, requiring and imploring for peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, exemption from chaos, felicity and the assurance of salvation, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the fact that they required the *country* that was subject to the King and leader, commander and prince, ruler, chief and monarch to provide food for, take care of and feed their land and country, province and area, district and region. Moreover, on a set up and ordered, arranged and fixed, stated and dedicated, assigned and determined, established and laid down, ordained and prescribed, selected and religiously chosen day and time, age and season, Herod, having put on, dressed and clothed himself with kingly, royal and regal clothes and apparel, garments and raiment's, dress and robes that belonged to the master of a religious fest and festival, and having sat down and dwelt, stayed and resided, been appointed, installed and placed upon and over the raised platform and judicial bench, tribunal and judgement seat, rostrum and throne that had steps leading up to it, he was making a speech and delivering a public address, haranguing and presenting a favourable oration to them for their advantage. Not only this, but the public assembly and crowd, mass of people gathered in that public place and populace, community and country inhabitants, township and free citizens were crying out loudly and shouting, clamouring and proclaiming, subjoining and responding, exclaiming and declaring, "The sound, tone and voice of God, and not of man or human beings!" However, suddenly and instantly, immediately and at that very moment, a messenger and envoy of Yahuweh struck him down and hit, smite and killed, slayed and cut him down because and on behalf of, in return for and as, in exchange and requital for, retaliation and on account of, in retribution for and for the reason that he did not give or grant, supply or furnish, bestow or deliver, commit or permit, extend or present the glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty to God, and so, having come to be and existed, arisen, appeared and originated as food for worms to eat, devour and consume, he expired, died and breathed out his last breathe.

12:20a Tzorinians are people from Tzor, incorrectly known as Tyre
12:20b Tsiydownians are people from Tsiydown, incorrectly known as Syria.
12:20c Blastus means Sprout

20 - 23

12:22a Could even be a god rather than just God
12:23a From the placeholder KY

12:23b From the placeholder OΩ

Sha'uwl And Bar-Nabiy'

In contrast to this, the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of God was growing, increasing and becoming greater, and multiplying and increasing, growing and becoming more. Moreover, Bar-Nabiy' and Sha'uwl returned and went back to *Antioch*, having completed and fulfilled, perfected and celebrated, executed and carried out, finished and concluded, ratified and satisfied, realised and effected, performed and accomplished the service and aid, support and provision, ministering and contributions, alms and assigned preparation inside and within Yarushalaim, having taken and brought along, associated with and fellowshipped together with Yahunanon, the one who had been called and addressed, designated and assigned as "Marcus". • Moreover, in accordance with and with regards to, in relation to and with respect to the called-out Eklesia, assembly and congregation that was and existed within and inside Antioch, there was and existed *those who were* prophets, men and women who declared the thoughts of the Supreme one before and in the presence of mankind, as well as *those who were* teachers, explainers and instructors who taught through discourses and discussions: both Bar-Nabiy' and Shim'own, the one being called and addressed, designated and assigned as "Niger," as well as Lucius the Cyrenian; both Manakhem, the childhood companion and foster brother, intimate friend and personal friend of Herod the tetrarch, who was brought up with him in the same household, and Sha'uwl. Now, as they, *these prophets and teachers*, are serving and ministering, performing the public service and work for, aiding others and doing duties for the Sovereign Master, and fasting, going without food, the Set-Apart and Cleansed Spirit said, "Now and urgently, surely and indeed, at once and by all means, mark off and separate, set apart and appoint, set aside and select, appropriate and distinguish, determine and define, exclude and ordain for Me Bar-Nabiy' and Sha'uwl for and on behalf of the work and deed, action and accomplishment, act and business, employment and undertaking, task and labour to which I Myself have called and summoned, sent for and invited, appointed and bid, addressed and invoked them." Then, at that time, having fasted, gone without food, and having prayed and communicated *with the Supreme One*, and having set and placed, stood and established, appointed and ordained, fixed and put, designated and assigned their hands upon them, they set them free and released them, let them go and dismissed them, granted them the permission to depart and sent them away. Then and therefore, accordingly, consequently and these things being so, having indeed, truly and surely been sent and dispatched, instructed and appointed, discharged and

12:24a From the placeholder OY

24 - 25

13:1a Shim'own, incorrectly known as Simeon and means Heard. Not Shim'own Petros
13:1b Niger means Black
13:1c Lucius means Bright white light. This Lucius may be the same one that is mentioned in Romans 16:21
13:1d Manakhem, incorrectly known as Manaen and means Comforter
13:1e This Sha'uwl is the same Sha'uwl as mentioned in Acts 7:58 and Acts 9
13:2a From the placeholder KΩ
13:2b From the placeholder PNA

Chapter 13

1 - 4

dismissed, conducted and escorted out by, under and subject to the power, control and agency of the Set-Apart and Cleansed Spirit, they themselves went down and descended to go into Seleukia, then from there, in that place, they departed by ship and sailed off towards Cypress. After having come to be and exist, arise, appear and originated within and inside Salamis, they were announcing and declaring, publically pronouncing and publishing, openly preaching and teaching the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of God within and inside the Synagogues of the Yahuwdeans, their gatherings and assemblies, congregations and places of meeting. Moreover, they also had and held, acquired and received, owned and possessed Yahunanon as an attendant and servant, helper and officer, assistant and deputy, minister and subordinate, waiter and associate, executing their will with their power and authority. Furthermore, having gone through, journeyed and travelled throughout the whole and entire island up until Paphos, through enquiry and examination, thought and scrutiny, investigation and perception they found and discovered, observed and recognised, detected and attained knowledge of a certain specific man, a magician who used sorcery, witchcraft and started a religious movement, a false, fraudulent and deceitful Yahuwdean prophet, a man who claimed he could predict the future and declare the thoughts of the Supreme One, Bar-Ieso by name and title, character and person, reputation and authority, who was and existed in close association with the proconsul and provincial governor, Sergius Paul, an intelligent and prudent, united and comprehensible, sagacious and insightful, reasonable and discernable man. This certain specific man, having called out to, summoned and invited Bar-Nabiy' and Sha'uwl, he was diligently seeking and striving after, craving and wishing, desiring and demanding, requiring and enquiring to hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of God. On the contrary, however, Elymas, "the magician" (for the reason it is in this manner and way, thus and so that the meaning of his name and title, character and person, reputation and authority is translated, interpreted and explained), who used sorcery, witchcraft and started a religious movement was standing upright and sustained, steadfast and established, fixed and unmoveable, upheld and firm, maintained and authorised against them, trying to resist and oppose, withstand and refute, match with and compare himself with them, seeking after and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring to pervert and twist, warp and distort, deprave and corrupt, betray and mislead, seduce and turn the proconsul and provincial governor away from the truth, separating him from trusting and relying, obeying and placing confidence, certainty and guarantee, assurance and dependence in the Trustworthy One. But nevertheless, having been completely filled, totally consumed and wholly imbued with the Set-Apart and Cleansed Spirit, and having stared and looked intently at, gazed at and completely fixed his eyes into him, Elymas, Sha'uwl (who was also known as Paul), said, "O you who is completely filled and imbued, whole, abounding and thoroughly endowed with every individual and collective type of deceit and craftiness, cunning and guile, trickery and treachery, underhanded methods and deception, falseness and stealth, and every individual and collective type of fraud and sexual transgression, offence and negligence, unscrupulousness and wickedness, mischief and effeminateness, evil schemes and plots, recklessness and sloth, self-indulgence and knavery, laziness and impurity, lewdness and villainy, trying to gain a personal advantage through trickery, a son, child and offspring of the devil, the slanderer and calumniator, false accuser and the one who desires to separate man from the Supreme One, the hostile and opposed, hated and odious enemy of every individual and collective thing that is righteous and valid, acceptable and vindicate, upright and good, just and virtuous, correct and integral, in accordance with the Supreme One's commands and obedient to His instructions: will you never stop or restrain yourself, cease, desist or keep yourself from perverting and twisting, warping and distorting, depraving and corrupting, betraying and misleading, seducing and turning aside the straight and just, upright and direct, true and sincere, proper and correct Ways and Roads, Paths and Routes, the way of life and conducts of Yahuweh? Then now, at this present time, behold, look and see! The hand, power and control of Yahuweh is upon and over you, and you shall be and exist as blind and without sight, not perceiving or examining, discerning or observing, discovering or seeing, considering or beholding, paying close attention to or noticing, directing your attention to or facing, being aware or taking note of the sun or its light or illumination up until a certain time or season, moment or due period in time." Indeed, suddenly and instantly, immediately and at that very moment, a mist, gloom and dimness, and darkness and ignorance, blindness and obscurity fell and descended, was trust down and came, was cast down and arose upon and over him, and walking and going about, he was seeking after and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring to find someone to lead and guide him by the hand. Then, at that time, after he had seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to what had come to be and exist, arise, appear and originated, the proconsul and provincial governor trusted and relied, obeyed and placed confidence, certainty and guarantee, assurance and dependence in the Trustworthy One, being amazed and astounded, astonished and overwhelmed, bewildered and shocked at, on the basis of and because of the teaching, explanation and instruction of the Sovereign Master.

4 (cont)
- 12

Paul Speaks
In Pisidia

Proceeding onwards, having been brought and carried, taken and led up to become separated from Paphos, having put out and set sail, Paul and those around and surrounding him, him and his companions and associates went into, arose and appeared within Perga that was in Pamphylia. On the contrary, however, Yahunanon, having gone away and departed, left and deserted, abandoned and withdrawn, becoming separated from them, returned and turned to go back towards Yarushalaim. But nevertheless, having gone, passed and travelled through Perga, becoming separate from it, these certain specific people became present and came near, approached and made their public appearance inside and within Antioch that was in Pisidia. Then, having come into, arisen and appeared inside and within the Synagogue, the gathering and assembly, congregation and place of meeting on the Sabbath day and time, they sat down and dwelt, stayed, resided and sojourned. Moreover, after the public reading that was done in order to recognise, accurately know and acknowledge what was said by the Law, the teachings and precepts, instructions and commandments of the Torah, and by the prophets, the men and women who declared the thoughts of the Supreme One before and in the presence of mankind, the Synagogue presidents and chiefs, leaders and rulers sent and dismissed, dispatched, ordered and commissioned a favourable message to them for their advantage, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Men and humans, brothers and fellow brethren: if or whether there is or exists a certain specific word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of exhortation and encouragement, admonition and consolation, comfort and solace, calling and summons, supplication and power within or inside of any of you, say and teach, maintain and affirm, direct and exhort, advise and point it out favourably to the people, populace and crowd for their advantage." Furthermore, having been caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, and having given a signal and communicated, waved and motioned with his hand, Paul said, "Yisra'elite men and human beings, and all those who revere, respect and are in awe of God, hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to the following: the God of this

13 - 17

13:4a From the placeholder ΠΝΣ
13:4b Seleukia, incorrectly known as Seleucia and means White Light. Seleukia was a city of Tsydown near the mouth of the river Orontes, 16 miles north of Antioch
13:5a Salamis means Salt. Salamis was a city on the east side of the Island of Cypress.
13:5b From the placeholder ΘΥ
13:5c This Yahunanon is Yahunanon Marcus as mentioned in Acts 12:12
13:6a Paphos means Boiling. Paphos was a city on the west side of the Island of Cypress, well known for its shrine to the Latin goddess Venus, which was the Greek goddess Aphrodite
13:6b Bar-Ieso, incorrectly known as Bar-Jesus and means The Son of Ieso. Ieso is also known as Iaso, and was a Greek goddess of healing
13:7a Sergius means A born Wonder. After his Proconsul at Paphos, he was later stationed as Curator of the river Tiber in 47 CE
13:7b Paul or Paulus means Small
13:7c From the placeholder ΘΥ
13:8a Elymas means A wise Man

13:9a From the placeholder ΠΝΣ
13:9b Not to be confused with the Paul mentioned above. Paul means Small

13:10a From the placeholder KY
13:11a From the placeholder KY

13:12a From the placeholder KY

13:13a Perga means Earthy. Perga was a town 7 miles from the mouth of the river Cestius, famous for its worship of the Greek goddess Artemis, who was the Latin goddess Diana
13:14a This Antioch is not to be confused with the Antioch in Tsydown/Syria. This Antioch was founded by Seleucus Nicanor and under Roman rule was also called Caesarea. Antioch means Driven Against
13:14b Pisidia means Pitchy. Pisidia was a district of Asia Minor surrounded by Pamphylia, Phrygia and Lykaonia

13:16a From the placeholder ΘΥ
13:17a From the placeholder ΘΣ

certain specific people and populace, crowd and nation of Yisra'el picked and chose, selected and set apart, took and called our forefathers and ancestors, and the people and populace, crowd and nation was lifted up and exalted, raised and elevated on high, made great and honoured in, by and during the dwelling and sojourning, stay and temporary residence as foreigners and aliens within and inside the area and land, ground and region of Egypt. Then, together with a high and lofty, exalted and great, valuable and upright, esteemed, upraised and mighty arm, symbolising His power, He led and guided, brought and took all of them out of and away from her. Also, for about, around and roughly forty years time, He put up with and endured, was very patient with and borne with their manners and conduct within and inside the forsaken wilderness and desert, desolate place and uninhabited wasteland, and having taken down and lowered, detached and cast down, demolished and destroyed, overthrown and conquered, put down and done away with, eliminated and torn down, brought down and dethroned, vanquished and deposed, knocked down and reduced, utterly removed and raised seven nations and races to the ground within and inside the area and land, ground and region of Kana'an, He gave, divided and distributed to them, *our forefathers*, their, *the seven nations*, area and land, ground and region as an inheritance and valuable possession, taking around about and roughly four-hundred and fifty years to complete this. And together with these certain specific years, He, *God*, gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented *them with judges and arbiters, separators and evaluators* up until Shamu'el the prophet, the man who declared the thoughts of the Supreme One before and in the presence of mankind. Then from this, they, *the Yisra'elites*, asked and begged, beseeched and pleaded, expressed desire and requested, petitioned, required and implored for a King and leader, commander and prince, ruler and emperor, chief and monarch, and so *God* gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented Sha'uwl, the son of Qiysh, to them, a man and human being from out of the tribe, kindred and clan of Binyamiyn, for forty years. Next, having transferred and removed him, He, *God*, raised and awakened, erected and caused David to get up and stand in order to be their King and leader, commander and prince, ruler and emperor, chief and monarch, having witnessed and declared, confirmed and approved, testified and affirmed, reported and acknowledged regarding him, He also said, **'Through enquiry and examination, thought and scrutiny, investigation and perception, I have found and discovered, observed and recognised, detected and attained in David, the son of Yishay*, a man and human being in accordance with and with regards to, in relation to and with respect to, corresponding to and in conformity with My heart, the source of desires and feelings, affections and endeavours, wills and characters, passions and impulses, whom shall do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute all My individual and collective wills and purposes, desires and choices, mind and wishes, purposeful intents and decisions, gracious dispositions and good pleasures, decrees and laws, precepts and inclinations.'** * Starting and beginning from this certain specific man's seed and offspring, progeny and descendents, in accordance with and with regards to, in relation to and with respect to the promise and gracious pledge, offer and vow, *God* took and led, guided and directed a Deliverer and Preserver, Protector, Saviour and Rescuer, Yahushua, to Yisra'el. Before and ahead of the face and presence, appearance and countenance of His, *Yahushua's*, coming and approach, access and entrance into history, Yahuchanon, with the goal to persuade and warn, had previously announced and declared, publically pronounced and published, openly preached and taught an immersion and submersion of a changed mind and different thinking, amended life and attitude, reconsideration and feeling of compunction, abhorrence of past sins and repentance to all the individual and collective people and populace, crowd and nation of Yisra'el. Moreover, just as and about the time when Yahuchanon was completing and fulfilling, perfecting and celebrating, executing and carrying out, finishing and concluding, ratifying and satisfying, realising and effecting, performing and accomplishing the race and course, mission and task, career and purposeful obligation, he was saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, 'Whom do all of you think and suppose, surmise and assume, conjecture and regard, suspect and theorise, imagine and consider, guess and are inclined based on little information to presume I am and exist as? It is not and does not exist as me *whom I am teaching about*, but nevertheless, notwithstanding and on the contrary, behold, look and see! He *Whom I am teaching about* comes and arises, shows Himself and appears, is to become known and is arriving in the public's view after me, He Whom I am not and do not exist as worthy or deserving, befitting, fitting or suitable enough to untie and loosen, set free and release, set aside and unbind, undo and unfasten the sandal *from any of His feet*.' * Men and human beings, brothers and fellow brethren, sons, children and offspring of the race and people, nation and kindred, relatives and family, ethnic group and posterity of Abraham, those within and among all of you who are revering, respecting and are in awe of *God*: to all of you this certain specific word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of deliverance and preservation, salvation and rescue from danger and destruction, ruin and annihilation has been sent and dismissed, dispatched, ordered and commissioned. Affirming and confirming this, all of those residing and living, inhabiting and dwelling within and inside Yarushalaim, and their rulers and princes, commanders and chiefs, leaders and governors, having not known or recognised, understood or become aware of this Certain Specific Man, nor the words, sounds and utterances of the prophets, the men and women who declared the thoughts of the Supreme One before and in the presence of mankind, those which are being read accordingly every Sabbath day in order to recognise, accurately know and acknowledge what is being said, erring and being clueless, ignorant and lacking the information to comprehend what they say, having separated and sundered, made a distinction and disputed, debated and taken issue, discriminated and determined the destination of, brought contention and differentiation, made a decision and evaluation, assessed, judged and condemned *him*, they completed and fulfilled, perfected and celebrated, executed and carried out, finished and concluded, ratified and satisfied, realised and effected, performed and accomplished *what the prophets said*. Then, through enquiry and examination, thought and scrutiny, investigation and perception, having found and discovered, observed and recognised, detected and attained not a single cause or matter, reason or ground for bringing about His death and separation, the sundering of His soul from His body, they asked and begged, beseeched and pleaded for, expressed desire and requested, petitioned, required and implored Pilate to have Him killed and destroyed, abolished and murdered, done away with and slayed. Furthermore, just as, near and about the time when they had completed and perfected, accomplished and executed, carried out and fulfilled, performed and established, achieved and concluded, ended and finished the aim, goal and purpose of all the individual and collective things that have been written and inscribed, recorded and composed down in Scripture about and concerning, regarding and on account of, because of and with respect to Him, *Yahushua*, having taken down, detached and lowered *Him*, separating *Him* from the upright wooden log, beam and timber, they set and placed, laid and established, appointed and ordained, fixed and put, designated and assigned *Him* into a memorial and monument, tomb, grave and sepulchre. But nevertheless, *God* Himself raised and lifted up, awakened and restored Him back to life from out of the dead and lifelessness, inanimateness and realm of the deceased, He Who was seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to upon and over many more and a larger

13:17b This word *her* is in reference to the *Land of Egypt*. The Greek pronoun *autos/autos* is in its *feminine case*, not in its *neuter case*, which would be the translation of *autos/autos* from *her* to *it*. Most English translations appear to think *autos/autos* is in its *neuter case*, not its *feminine case*, and therefore translate *autos/autos* as *it* rather than *her*, showing their inability to translate words properly

13:21a From the placeholder $\text{O}\Sigma$
13:21b *Sha'uwl*, incorrectly known as *Saul* and means *To Enquire*. See his story in *1 Shamu'el 9:1-2 Shamu'el 1:27*
13:21c *Qiysh*, incorrectly known as *Kish* and means *Curved*. See *1 Shamu'el 9*
13:21d *Binyamiyn*, incorrectly known as *Benjamin* and means *Son of the right Hand*. *Binyamiyn* was the youngest of the 12 sons of *Ya'qob*, the founder of *Yisra'el*
13:22a *Yishay*, incorrectly known as *Jesse* and means *I Stand out*. See *1 Shamu'el 16*

13:22b From *Psalms 89:20*

13:23a From the placeholder $\text{O}\Sigma$
13:23b From the placeholder *IN*

13:25a See *Mattithyah 3:11; Marcus 1:7; Lucus 3:16; Yahuchanon 1:27*

13:26a From the placeholder $\text{O}\Sigma$

13:30a From the placeholder $\text{O}\Sigma$

30 (cont)

- 32

amount of days and periods of time by those who had been coming and going up towards Yarushalaim together in close association with Him starting and beginning from Galiylah, those certain specific *people* who now, at this present moment in time, are and exist His as testifiers and witnesses, affirmers and attesters favourably towards the people and populace, crowd and nation. Also, we ourselves are declaring and proclaiming, bringing and telling, announcing and communicating the good news, glad tiding and message, proclamation and victorious declaration to all of you *regarding* the promise and gracious pledge, offer and vow that had come to be and exist, arisen, appeared and originated favourably towards our forefathers and ancestors, for concerning this, God^r Himself has fulfilled and carried out, furnished and brought to full measure, definitely satisfied and accomplished, absolutely concluded and performed, totally perfected and completed this certain specific *promise* for us, their offspring, progeny and descendents, having caused Yahushua to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, so as to enable others to stand upright too, just as and like it has also been written and inscribed, recorded and composed down within and inside the Psalms,

13:32a From the placeholder 0Σ

13:32b From the placeholder IH

33

**'You are and exist as My Son, Child and Offspring.
Today, this very day, at this present time, I Myself
have given birth to and have begotten You,
causing You to arise and stand.'** *

13:33a From Psalm 2:7

'Moreover, concerning the fact that He has caused Him to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised from out of the dead and lifelessness, inanimateness and realm of the deceased, so as to enable others to stand upright too, no longer, no more and no further being about to or inevitable to, determined or intended to, certain or expected to, destined or going to turn back, go or return to corruption or destruction, ruin or decay, dissolution or decomposition, therefore in this manner and way, thus and so, He has spoken concerning this, 'I shall give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present to all of you the pious and devout, dedicated, regardful and obedient *promises* of David, those that are free from wickedness, those worthy to have trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence placed *in them*.' * On account of this and therefore, He also says and teaches, maintains and affirms, directs and exhorts, advises and points out within and inside another and different one, 'Neither shall You give or grant, supply or furnish, bestow or deliver, commit or permit, extend or present Your pious and devout, dedicated, regardful and obedient one Who is free from wickedness and keeps the Torah* to see or perceive, observe or witness, know or experience, recognise or respect, understand, comprehend or behold corruption or destruction, ruin or decay, dissolution or decomposition.' * Yes, to affirm and confirm this, having indeed, truly and surely freely and unreservedly served and helped, ministered and submitted to, supported and was subordinate, aided and assisted in the deliberation and resolve, designed plan and counsel, intention and purpose, will and decree, determination and aim of God^r in his own individual generation and age, time period and lifespan, David fell asleep and died, and was added and provided, put together with and given, granted and handed over, delivered and imputed, bestowed and joined to his forefathers and ancestors, and so he saw and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and took note of, comprehended, paid attention to and beheld corruption and destruction, ruin and decay, dissolution and decomposition. On the contrary, however, He Whom God^r Himself raised and lifted up, awakened and restored *from the dead*, He has not seen or perceived, observed or witnessed, known or experienced, recognised or respected, understood or taken note of, comprehended, paid attention to or beheld corruption or destruction, ruin or decay, dissolution or decomposition. Then and therefore, accordingly, consequently and these things being so, let it be and exist as known and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and ascertained, learned and distinguished, judged and thought, comprehended, acknowledged and recognised by all of you, men and human beings, brothers and fellow brethren, that concerning this, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this Certain Specific Man, the forgiveness and letting off, leaving behind and setting aside, ignoring and disregarding, abandoning and leaving destitute, giving up and dismissing, omission and rejection, neglecting and separation of the sins and errors, misses of the mark and mistakes, violations of the law of the Supreme One and wanderings from the Way and from the state of uprightness is announced and declared, publically pronounced and published, openly preached and taught to all of you; starting, originating and beginning from the source of every individual and collective thing which none of you have been powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to be shown or made, rendered or exhibited, pronounced or declared to be righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted in, by or through a law or precept, command or principle, usage or custom, habitual practice or ordinance of Moshe, so in, by and through this Certain Specific Person, all of those who place trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in the Trustworthy One is shown and made, rendered and exhibited, pronounced and declared to be righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted into a right relationship *with the Supreme One*. Then and therefore, accordingly, consequently and these things being so, perceive and examine, mentally discern and observe, discover and understand, consider and contemplate, pay close attention to and notice, direct your attention to and face, be aware of and take note of that what has been continually said in, by and through the Prophets, the men and women who declared the thoughts of the Supreme One before and in the presence of mankind, may not come into being or happen, arrive in history or draw near:

13:34a From Yasha^rYah 55:3
13:35a The Greek word here, *σσιος*/Hosios is translated as *Holy One* in at least 15 different English translations. Unfortunately, there's no Greek word that means *Holy*, so *Holy* or *Holy One* is not a viable translation of the Greek *Hosios*. As it happens, *Hosios*, when used in the *LXX* (Greek translation of the *Tanakh*) is only used with regards to those who followed and observed the laws of God in His Torah, so I have translated it as such
13:35b From Psalm 16:10
13:36a From the placeholder 0Y

13:37a From the placeholder 0Σ

34 - 40

'See and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend, pay attention to and behold, those who are scoffers and despisers, scorners and disdainers, and marvel and admire, be astounded, astonished and amazed, extraordinarily impressed and surprised, and vanish away and disappear, be disfigured and obliterated, destroyed and consumed, ruined and be caused to perish, become invisible and unrecognisable, be removed out of sight and done away with, concealed and suppressed, hidden and rejected, wiped out and be gotten rid of, erased and carried off; for concerning this, I Myself am accomplishing and executing, bringing about and constructing, establishing and working, producing and performing, practising and carrying out, acquiring and enforcing a work and deed, action and accomplishment, act and business, employment and undertaking, task and labour within and inside all of your certain specific days and times, eons and periods in history, a work that if or whether a certain specific person may tell and relate, narrate and fully describe, recount and inform, provide the information and give a detailed account, set forth

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Then, as they are going out and leaving, departing and coming out, they, *the people*, were exhorting and encouraging, admonishing and consoling, comforting and begging, entreating and beseeching in order that these certain specific words and sayings, statements and messages, proclamations and subject matters, affairs, events and circumstances would be spoken, uttered and declared to all of them during the next and subsequent Sabbath day. Furthermore, after the Synagogue, the gathering and assembly, congregation and place of meeting had been set free and released, dismissed and dispersed, brought to an end and broken up, fulfilled and accomplished, finished and concluded, many numerous and a large quantity of the Yahuwdeans, and the revering and venerating, adoring and respecting, honouring and approving foreigners, strangers and non-local residents accompanied and followed after, obeyed and joined themselves to Paul and Bar-Nabiy', those certain specific people who, speaking, uttering and declaring to them for their advantage, were persuading and convincing, assuring and conciliating them to obey and listen to, comply with and have their confidence and trust, reliance and dependence placed in staying and remaining, continuing and persevering in, holding fast to and attaching themselves to the favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure and the gift of merciful and loving kindness of God. And so, during the time when the Sabbath day was coming, arising and appearing, almost and nearly, about and more or less, roughly speaking and pretty much every individual and collective *person* in the town and city was gathered and drawn, collected and assembled, brought and joined together to hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of the Sovereign Master. However, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to the crowds and throngs, multitudes and masses *of people*, the Yahuwdeans were completely filled and totally consumed with jealousy and envy, resentment and contentious rivalry, and they were saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out blasphemies and lies, malicious slanders and abusive speeches, injurious reproaches and vilifications, personal mockeries and insults, reviling and defamatory statements against and in opposition to, contrary to and denouncing of the things being spoken, uttered and declared by, under and subject to the power and control of Paul. Being courageous and fearless, bold and assured, open speaking, frank, confident and publically outspoken, both Paul and Bar-Nabiy' said, "It was and existed as absolutely necessary and required, essential and indispensable, pressing and compelling, urgent and imposed, compulsory and mandatory, pertinent and appointed for the Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of God to be spoken, uttered and declared to all of you firstly and chiefly, principally and most importantly. But nevertheless, since, because and seeing that all of you push aside and thrust away, reject and repudiate, refuse to listen to and repel, spurn and shake off, cast and drive Him away, all of you are separating and sundering, making distinctions and doubting, hesitating and wavering, debating and taking issue with, disputing and evaluating, assessing and passing judgment on yourselves to be not worthy or deserving, befitting, fitting or suitable of the life and continued existence that is eternal and never ending, everlasting and perpetual, behold, look and see! We are turning around and changing our mind towards, twisting and bending, steering, beginning to relate ourselves and starting a proper, meaningful relationship with the Gentile nations and races. Affirming and confirming this, the Sovereign Master has ordered and commanded, commissioned and directed, ordained and made, charged and accomplished, enjoined and authorised us in this manner and way, thus and so,

13:43a From the placeholder ØY

13:44a From the placeholder KY

13:45a From the placeholder ØY

13:46a From the placeholder KZ

42 - 46

'I have set down and placed, laid established, appointed and ordained, fixed and put, designated and assigned you to be a source of light and illumination for and on behalf of the Gentile nations and races, to be and exist as confirming deliverance and preservation, salvation and rescue from danger and destruction, ruin and annihilation up until the uttermost part and end, extremity and farthest point, remotest and lowest, deepest and highest, uppermost and innermost, least and most insignificant section of the earth and land, ground and inhabited region.' *

13:47a From *Yasha'Yah* 49:6

47

As it happens, hearing and attending to, considering and understanding, comprehending and perceiving, paying attention to and listening to *this*, the Gentile nations and races were rejoicing and being glad, delighted and pleased, and they were giving glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty to the Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of the Sovereign Master, and so as many as, all that and everyone who were and existed as disposed and set in order, arranged and appointed, adapted and fitted, receptive and settled, poised and determined by their own inclinations, fixed, devoted and in the right frame of mind for and on behalf of eternal and never ending, everlasting and perpetual life and continued existence, placed trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in it*. As a result, the Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter was carried through and spread about, published and told everywhere, divulged and related in every direction, transmitted and advantageously taken in divergent routes throughout the whole of and the entirety of the land and country, province, district and region. On the contrary, however, the Yahuwdeans incited and stirred up, aroused and exhorted, urged and spurred on the revering and venerating, adoring and respecting, honouring and approving women and females who were elegant and shapely, graceful and comely, honourable and influential, beautiful and presentable, prominent and reputable, high-standing and noble, and the first and chief, principle and most important *men* of the town and city who were of high rank, influence and honour, and aroused and excited, awakened and incited, stirred up and instigated, started and began, raised and commenced pursuit and harassment, persecution and oppression upon and over, against and in opposition to Paul and Bar-Nabiy', and threw out and expelled, drove out and repudiated, pulled and tore out, brought and sent out, cast and extracted out, disposed of and ejected, banished and got rid of them, separating them from their boundaries and regions, districts and territories, limits and borders, areas, frontiers and vicinities. But nevertheless, having shaken off the dust and dirt from their feet against and in opposition to those *who banished them*, they went into, arose and appeared within Ikonium. Even so, the disciples and followers, pupils and learners, apprentices and adherents were being completely filled and imbued, perfect and solid, whole, abounding and thoroughly endowed with joy and gladness, happiness and delight, and with the Set-Apart and Cleansed Spirit.

13:48a From the placeholder KY

13:48a Many translations and commentators want to translate this with the Calvinistic *predestination* doctrine in mind, stating that 'as many as were appointed to eternal life believed'. Problem is, the Greek word *tasso/raσσω* that is usually translated as *appointed* in this verse, is never used in a *predestination* or *foreordaining* sense, and in contrast to those Jews who had "passed judgement on themselves" to be not "fit" for eternal life, these Gentiles were actually "receptive" to accepting the Word of God

13:51a *Ikonium*, incorrectly known as *Iconium*, was the capital of *Lykaonia* in southern *Galatia*. *Ikonium* means *Little Image*

13:52a From the placeholder ΠΝΣ

48 - 52

Proceeding on, it came to be and exist, arose, appeared and originated within and inside Ikonium, in accordance with and with regards to, in relation to and with respect to their exact same habit, they went into and entered within the Synagogue of the Yahuwdeans to also speak, utter and declare in this same manner and way, thus and so, so that and therefore, for this reason and as a result of this, a great and large, mighty and powerful, intense, extraordinary and numerous quantity and multitude of both Yahuwdeans and Greeks placed trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in it*. On the other hand, however, the Yahuwdeans who had refused to trust or place confidence *in it*, who were disobedient and untrustworthy, incompliant, rejecting and contradictory, obstinate and stubborn, denying, disagreeable and opposable, they aroused and excited, awakened and incited, stirred up and instigated, started and began, raised and commenced the Gentile nations and races, and did harm and mistreated, distressed and afflicted, injured and ruined, hurt and oppressed, maltreated and befouled, embittered and poisoned, affected and turned their souls and minds against and contrary to, opposite to, in conflict with and resistant against the brothers and fellow brethren. Then and therefore, accordingly, consequently, and these things being so, they indeed, truly and surely remained and stayed, tarried and passed an adequate and a considerable length of time *there*, being actively courageous and fearless, bold and assured, open speaking, frank, confident and continually publically outspoken upon, on the basis of and on account of the Sovereign Master, He Who is witnessing and declaring, confirming and approving, testifying and affirming, reporting and acknowledging for and to, on the basis of and on account of the Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of His favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure and gift of merciful and loving kindness, actively giving and granting, supplying and furnishing, bestowing and delivering, committing and permitting, extending and presenting signs and marks, tokens and prodigies, indications and distinguishing characteristics, signals and portents, and marvels and amazements to come to be and exist, arise, appear and originate through the means of and via their hands, power and control. However, the quantity and multitude, assemblage and populace, community and magnitude, people and fullness of the town and city was split in two and divided, rend and cleaved into separate groups; and some indeed, truly and surely were and existed together in close association with the Yahuwdeans, and yet some *were* together in close association with the delegates and emissaries, teachers and ambassadors, messengers and those persons sent forth with the orders of the Supreme One. On the contrary, just as, about and near the time when a violent will and impulse, desire and plot, hostile movement and onset, assault and storm, inclination and strife, fierce motion and rage of both the Gentile nations and races, as well as the Yahuwdeans together in close association with their rulers and princes, commanders and chiefs, leaders and governors came to be and exist, arose, appeared and originated in order to abuse, insult and have outrageous, insolent and humiliating, wicked, violent and spiteful things done to them, shamefully treating, punishing and injuring, harming and damaging them, and to throw stones *at them*, having perceived this with their mind and understanding, comprehending and becoming conscious of, realising and detecting, observing, becoming fully away of and paying attention to this, they, *the brothers*, hastily fled into Lystra and Derbe, the towns and cities of Lykaonia, as well as the surrounding land and country, province, district and region. And there they all were and existed as declaring and proclaiming, bringing and telling, announcing and communicating the good news, glad tidings and message, proclamation and victorious declaration.

1 - 7

Lystra

Now, within and inside Lystra a certain specific man and human being was sitting down and dwelling, staying, residing and sojourning on the floor, unable and incapable, powerless, impossible and unauthorised to use his feet, lame and crippled, maimed and infirm ever since he came from out of his mother's womb and uterus, since his birth, who had never, ever walked around or gone about. This certain specific person heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to Paul speaking, uttering and declaring, who, having stared and looked intently at, gazed at and completely fixed his eyes upon him, and having seen and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and took note of, comprehended and discerned, paid attention to and beheld that concerning this, he has and holds, acquires and receives, owns and possess trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence to be delivered and preserved, saved and rescued from danger and destruction, ruin and annihilation, becoming well, *Paul* said in a great and mighty, powerful and strong, intense and outstanding sound, tone and voice, "Be caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, standing straight, erect and upright upon your feet from your prostrate position." And he leaped and jumped, sprung and bounded upright, and he was walking around and going about. But, as the crowds and throngs, multitudes and masses *of people* had seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to what Paul had done and performed, accomplished and executed, practised and brought about, undertook, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted, they lifted up and elevated, raised and magnified their voice, sound and tone, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out in the Lykaonian language, "The gods themselves have come down, descended and have been brought down favourably to all of us, having become like and resembling the same form and kind of men and human beings, arising as one and the same and taking the same outward appearance!" And they were calling and addressing, designating and assigning Bar-Nabiy' as 'Zeus', and Paul as 'Hermes', because and since he was and existed as the leading and chief, principle and dominant *speaker* of the Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter. Even the priest of Zeus, who was and existed before, in front of and ahead of the *entrance* to the town and city, having brought and carried, moved and taken bulls and oxen, and fillets, wreaths and garlands upon and to the doors and gates that gave entrance and access *to the city*, was wanting and wishing, preferring and aiming, intending, willing and desiring to offer sacrifices together in close association with the crowds and throngs, multitudes and masses *of people*. But nevertheless, after the delegates and emissaries, teachers and ambassadors, messengers and those persons sent forth with the orders of the Supreme One had heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to the news of this, having torn and broke, burst and ripped their cloths and garments, cloaks and mantles, Paul and Bar-Nabiy' leapt forth and impetuously rushed into the midst of the crowd and throng, multitude and mass *of people*, shouting and crying, screaming and howling, yelling out and exclaiming, and actively saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Men and human beings! Why and for what reason are you doing and performing, accomplishing and executing, practising and bringing about, undertaking and creating, keeping and carrying out, constructing and establishing, forming and producing, appointing and ordaining, celebrating and constituting these certain specific things! We are and exist as mortal men and human beings, exactly like and of the very same nature and kind as all of you, having the same sort of feelings, desires and affected in like manner, declaring and proclaiming, bringing and telling, announcing and communicating the good news, glad tidings and message, proclamation and victorious declaration to all of you, to stand away from and withdraw, remove yourselves and depart, desert

8 - 15

14:1a That is, the same way they spoke in *Pisidia*14:3a From the placeholder *KΩ*14:6a *Lystra* was a major city in the eastern part of *Lykaonia*, 20 miles from *Derbe*. *Lystra* means *Ransomed*14:6b *Derbe* was a city in *Lykaonia* about 20 miles from *Lystra*. *Derbe* means *Tanner*14:6c *Lykaonia*, incorrectly known as *Lycaonia* was a region in central *Asia Minor*, situated between *Pisidia*, *Kilikia*, *Kappadokia*, *Galatia* and *Phrygia*. *Lykaonia* means *Wolf Land*14:11a Very little is known about the *Lykaonian Language*, what exactly it entailed. Some have conjectured it was a *Greek Dialect*, but the only inscriptions found in *Lykaonia* dating to around the time of *Paul* and *Bar-Nabiy's* visit are all in *Latin*, and not *Greek*. Therefore it is presumed that the *Lykaonian's* weren't strongly *Hellenised*, but more *Latinised*14:12a The *Greek* here is actually *Dia*, which is apparently the accusative of *Zeus*. *Zeus* was the chief god in the numerous religions found in Greece, and was the *King of the gods* that resided on *Mount Olympus* according to the *Greeks*. The Romans renamed him *Iouupiter* (*Jupiter*). *Zeus* means *A father of Helps*14:12b *Hermes* according to *Greek mythology* was the son of *Zeus*, and served as the chief *Herald of the gods*, which is also what *Hermes* means. The Romans renamed him *Mercury*14:12b As stated above, *Hermes* was the *Herald of the gods*, so the *Lykaonian's* considered Paul to be *Hermes' living embodiment*, *Heralding* the coming of *Zeus*. According to *Geographic notes* in the *Roman poet Ovid's poem Metamorphoses*, an aged couple named *Philemon* and *Baucis* were living in *Lystra* and entertained the very same gods that the people of *Lystra* called *Paul* and *Bar-Nabiy'*, therefore giving credence to the fact that the *Lykaonian's* probably spoke a *Latin dialect* rather than a *Greek* one

and go away from, resign from and leave, turn away from and abandon, forsake and shun, flee and abstain from, dispose of and put away, give up and object to, shrink back and run far away from these certain specific things, becoming separate from these useless and purposeless, worthless and futile, empty and foolish, vain and profane, mad and irreverent, powerless and perverse, depraved and nonsense events, and to change all of your ways and how all of you think, going and turning back towards the living, active and effective God', **'He Who made and created, formed and produced, appointed and ordained, prepared and constituted, manufactured and established, accomplished and set down heaven, the sky and all things visible within it, and the earth and land, ground and region, and the sea, and all the individual and collective things that are within and inside them,'** * He Who in, through and during the times that have past and gone by allowed and permitted, gave up and suffered, didn't hinder and left all the individual and collective nations and races to perish by letting them travel and go, lead and order, journey and pursue, walk and march, pass and traverse in their own ways of life and personal conduct, manner of thinking and feeling, decisions and actions. Yet He has indeed, truly and surely not left behind or set aside, ignored or disregarded, abandoned or left destitute, given up or dismissed, omitted or rejected, neglected or deserted any testimony or witness, evidence, proof or confirmation for Himself, *for He* actively works and does good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable deeds, actions and accomplishments, acts and business, employments and undertakings, tasks and labours by continually and actively giving and granting, supplying and furnishing, bestowing and delivering, committing and permitting, extending and presenting all of you with rain showers from heaven, the sky and all things visible within it, as well as fruit-bearing and productive, effective and advantageous, profitable and beneficial seasons, harvests and crops, filling and completely satisfying, satiating and fully gratifying all of your hearts, your circulation of life that controls your desires and feelings, affections and endeavours, wills and characters, passions and impulses, with food, provision and nourishment, and gladness and rejoicing, cheerfulness and joy." Even saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out these certain specific things, with difficulty they scarcely and barely stopped and prevented, hindered and restrained, ceased and caused the crowd and throng, multitude and mass *of people* to desist and stop from giving sacrifices, gifts and offerings for them. However, some Yahuweans went away from and departed, left and proceeded to come from their source and origin of Antioch *of Pisidia* and Ikonium, and having assured and conciliated, convinced and induced, persuaded and influenced, won over and coaxed the crowds and throngs, multitudes and masses *of people*, and having thrown stones and rocks at Paul, they were dragging and pulling *him* outside and to the outer limits of the town and city *of Lystra*, thinking and deeming, supposing and considering, holding and presuming, imagining and assuming, suggesting, regarding and believing that he was dead and lifeless, deceased and inanimate. But nevertheless, after his disciples and followers, pupils and learners, apprentices and adherents encircled, encompassed and surrounded him, having been caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, he went into and entered to appear inside the town and city. Then on the following day and the day after that one, he went out and departed, came forth and proceeded to go into Derbe together in close association with Bar-Nabiy'. Having both declared and proclaimed, brought and told, announced and communicated the good news, glad tiding and message, proclamation and victorious declaration, and made an adequate and sufficient, great and large, considerable and extensive, competent and qualified, satisfactory and abundant amount of disciples and followers, pupils and learners, apprentices and adherents in that certain specific town and city, they turned back and returned to Lystra, and Ikonium, and Antioch *of Pisidia*, continually and actively strengthening and supporting, confirming and stabilising, rendering firm and establishing the lives and souls of the disciples and followers, pupils and learners, apprentices and adherents, exhorting and encouraging, admonishing and consoling, comforting and begging, entreating and beseeching *them* to remain and abide in, persevere and continue in, hold fast to, keep and to stay trusting and relying, obeying and placing confidence, certainty and guarantee, assurance and dependence in the Trustworthy One, and that concerning this, "It is necessary and behoved, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial for all of us to go into and enter, arise within and come to exist inside the kingdom and royal power, dominion and rule, kingship, reign and authority of God' through the means of and by the way of, with, in spite of and via many numerous and a large amount of oppressions and afflictions, tribulations and distresses, troubles and crushing, harassments and calamities, pressures and persecutions." Furthermore, by stretching out their hands and having voted for and elected, appointed and chosen elders and presbyters for them accordingly in each and every called-out Ekklesia, assembly and congregation, having prayed and requested, pleaded and communicated *with the Supreme One* together as a family in close association, upon fasting and going without food they entrusted and committed, presented and placed, deposited and given over, applied and employed, delivered, presented and set all of them before the Sovereign Master', He Whom they had placed their trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence inside and within.

14:15a From the placeholder ØÑ

14:15b From Psalm 146:6

14:22a From the placeholder ØY

14:23a From the placeholder KQ

14:25a *Attalia* was a seaport city by the Mediterranean Sea in *Pamphylia of Asia Minor* named after its founder, *Attalus Philadelphus*. *Attalia* means *The Due Season*

14:26a From the placeholder ØY

14:27a From the placeholder ØZ

15 (cont)
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Council At
Yarushalaim

24 - 27

Chapter 15

1 - 3

Then, having gone and passed, walked, journeyed and travelled through Pisidia, they went into, arose and appeared within Pamphylia. Next, having spoken, uttered and declared the Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter within and inside Perga, they went down and descended to go into Attalia, and from there, from that place, they departed by ship and sailed off to Antioch, the place from which they all were and existed as having been given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered and handed over by the favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure and the gift of merciful and loving kindness of God' to and for the work that they had completed and fulfilled, perfected and celebrated, executed and carried out, finished and concluded, ratified and satisfied, realised and effected, performed and accomplished. Moreover, having come and approached, appeared and arrived, and having gathered and drawn, collected and assembled, brought and joined together the called-out Ekklesia, assembly and congregation, they were telling and announcing, declaring and preaching, reporting and proclaiming as much as, all that and everything that God' did and performed, accomplished and executed, practised and brought about, undertook, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted together in close association with them, and that concerning this, He had opened and given entrance and access to a door and way, way and passage of trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence to the Gentile nations and races. Furthermore, they were remaining and staying, tarrying and passing not a small or little, few or short amount of time together in fellowship with the disciples and followers, pupils and learners, apprentices and adherents, abiding there for quite some time. • But some certain specific people, having come down, descended and arrived from their source, start and origin in Yahuwea, were teaching, explaining and instructing the brothers and fellow brethren through discourses and discussions, that concerning this, "If or whether none of you may be circumcised, having your foreskin cut off and removed, in the custom and habit, usage and practice, institute and prescription, rite and manner of Moshe, none of you are powerful or mighty, able or capable,

forceful or influenceable, authorised or significant, competent or excellent enough to be delivered or preserved, saved or rescued from danger and destruction, ruin and annihilation.” However, after no small or little, insignificant or slight insurrection and uprising, rebellion and revolt, dispute and discord, heated quarrel and strife, conflict and contention, dissension and upright standing, division and disunion, and speculation and argument, debate and enquiry, questioning and exchange of words, deliberation and rebut of Paul’s and Bar-Nabiy’s had come to be and existed, arisen, appeared and originated against and with, towards and in opposition to them, Paul and Bar-Nabiy’, and some certain others and specific people from out of and among them set themselves in order and arranged, appointed and poised, determined and prescribed, placed and settled, imposed and determined, assigned and instituted, assigned, established and were disposed to go up to and ascend, arise and embark on the journey to Yarushalaim favourably to the delegates and emissaries, teachers and ambassadors, messengers and those persons sent forth with the orders of the Supreme One, as well as the elders and presbyters *to discuss* about and concerning, regarding and on account of, because of and with respect to this certain specific point of dispute and question for discussion, controversy and issue, topic of enquiry and subject. Then and therefore, accordingly, consequently and these things being so, having indeed, truly and surely sent on their way and accompanied, escorted and fitted out with their requisites for their journey by, under and subject to the means of the called-out Ekklesia, assembly and congregation, they were going and passing, walking, journeying and travelling through both Phoenikia and Shomarown, telling and relating, narrating and fully describing, recounting and informing, providing the information and giving a detailed account, setting forth and declaring the return and turning around, transformation and changing of the mind, attention and the bringing back of the Gentile nations and races to the love and obedience *of the Supreme One*, and so they were making and creating, forming and producing, appointing and ordaining, preparing and constituting, manufacturing, accomplishing and establishing, accomplishing and bringing about great and mighty, powerful and strong, intense and important, high and overwhelming, large and extraordinary, massive and huge, prominent and outstanding, spacious and wide, long and splendid, grand and vast, big and extensive joy and gladness, happiness and delight among all the individual and collective brothers and fellow brethren.

Continuing on, having come to and approached, appeared inside and arrived within Yarushalaim, all of them were received and accepted, embraced and welcomed, acknowledged and taken up by the called-out Ekklesia, assembly and congregation, and the delegates and emissaries, teachers and ambassadors, messengers and those persons sent forth with the orders of the Supreme One, as well as the elders and presbyters, telling and announcing, declaring and preaching, reporting and proclaiming as much as, all that and everything that God did and performed, accomplished and executed, practised and brought about, undertook, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted together in close association with them. On the contrary, however, some certain specific persons who had their start and origin in the sect and party, school and division of the Pharisees, who had come to trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence in the Trustworthy One, were caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised from among others, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, “Concerning these certain things, *that there are Gentiles among us*, it is necessary and behoves, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial to strictly enjoin and order, divide and separate, define and charge, admonish and command them to be circumcised, cutting off and removing their foreskin, as well as to keep and guard, hold on to and retain, attend to and maintain, keep an eye on and watch over, preserve and protect the Law, the teachings and precepts, instructions and commandments of the Torah of Moshe.” And so the delegates and emissaries, teachers and ambassadors, messengers and those persons sent forth with the orders of the Supreme One, and the elders and presbyters, were gathered and drawn, collected and assembled, brought and joined together to see and perceive, observe and witness, know and experience, recognise and respect, understand and comprehend, pay attention to and behold about and concerning, regarding and on account of, because of and with respect to this certain specific word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter. Then, after much, large and a great deal of speculation and argument, debate and enquiry, questioning and exchange of words, deliberation and rebut had come to be and existed, arose, appeared and originated, having been caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, Petros favourably said to all of them for their advantage, “Men and human beings, brothers and fellow brethren, all of you understand and have a firm mental grasp on, comprehend and know, recognise and are acquainted with, attend to and observe that concerning this, beginning with and starting from ancient days and in a previous time, in, by and through all of you, God Himself picked and chose, selected and set-apart, took and called the Gentile nations and races, so they would hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to the Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of the good news, glad tiding and message, proclamation and victorious declaration *being spoken* by, through the means of and via my mouth, and so trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence in the Trustworthy One. And God Himself, He Who knows the heart and searches the thoughts of everyone, bore witness and declared, confirmed and approved, testified and affirmed, reported and gave acknowledgment, having given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented the Set-Apart and Cleansed Spirit to them, just as, exactly as and in the same way *He gave Her* to all of us as well, and having separated and sundered, distinguished and disputed, discriminated and passed judgement, differentiated and discerned, assessed and decided, accurately considered and evaluated that there is absolutely nothing at all different between both us and them in this trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in the Trustworthy One, having cleansed and purified, cleaned and freed their hearts, their circulation of life that controls their desires and feelings, affections and endeavours, wills and characters, passions and impulses from sin, making them acceptable to Him through the washing away of errors, mistakes and violations, wickedness and faults, declaring them not guilty and pronouncing them to be innocent. Then and therefore, accordingly, consequently and these things being so, now, at this present moment in time, why and for what reason do you attempt and endeavour to, maliciously try and craftily want to seduce and tempt, test and examine, entice and make a trial of God’s genuineness, behavioural response and character by pressurising Him to set down and place, lay and put, add and impose, furnish and provide, give and apply a yoke and burden, weighty scale and heavy beam upon the neck and throat of the disciples and followers, pupils and learners, apprentices and adherents, that neither our forefathers or ancestors, nor we ourselves were strong or mighty, great or powerful, competent, able or capable enough to carry or bear, endure or sustain, uphold or put up with, support or lift up. But nevertheless, notwithstanding and on the contrary, we are delivered and preserved, saved and rescued from danger and destruction, ruin and annihilation through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the favour and joy, delight

15:4a From the placeholder ΘΣ

15:7a From the placeholder ΘΣ

15:8a From the placeholder ΘΣ

15:8b From the placeholder ΠΛΑ

15:10a From the placeholder ΘΝ

and thanks, glory and charm, goodwill and sweetness, pleasure and the gift of merciful and loving kindness of the Sovereign Master 'Yahushua' by trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in the Trustworthy One, in accordance with and with regards to, in relation to and with respect to the same manner, fashion and way they also are." Accordingly, every individual and collective person in the quantity and multitude was quiet and calm, remained silent and kept still, did not say anything and held their peace. Then they were hearing and attending to, considering and understanding, comprehending and perceiving, paying attention to and listening to Bar-Nabiy' and Paul explaining and revealing, making known and reporting, describing and declaring, narrating and recounting, unfolding and expounding, presenting and recounting, dictating and setting forth the information about all, as much as and every one of the signs and marks, tokens and prodigies, indications and distinguishing characteristics, signals and portents, and marvels and amazements that God did and performed, accomplished and executed, practised and brought about, undertook, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted through the means of and via them within and among the nations and races. Furthermore, after they were quiet and calm, remaining silent and keeping still, not saying anything and holding their peace, Ya'qob answered, replied and responded, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out. "Men and human beings, brothers and fellow brethren, hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to me. Shim'own has explained and revealed, made known and reported, described and declared, narrated and recounted, unfolded and expounded, presented and recounted, dictated and set forth the information about just and exactly how God Himself firstly and chiefly, principally and most importantly visited and decisively came to help, sought out and looked after, was concerned about and showed liberating care for, inspected and closely examined, accurately observed and diligently considered, took action and made provision for, watched over and had regard for, found out about and investigated, reflected upon and made an appearance to receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit a people and populace, crowd and family from out of and among the Gentile nations and races for His personal and proper name and title, character and person, reputation and authority. With regards to this certain specific thing, the words and sayings, messages and statements, declarations and thoughts, instructions and teachings, decrees, mandates and matters of the Prophets, the men and women who declared the thoughts of the Supreme One before and in the presence of mankind also agree and match, confirm and correspond, fit together and are in unison, concur and are in harmony, champion the same view and express the same purpose, just as and exactly as it has been written and inscribed, recorded and composed down in Scripture,

15:11a From the placeholder KY
15:11b From the placeholder IY

15:12a From the placeholder OZ

15:13a Ya'qob, incorrectly known as James and means Holder of the Heel. This Ya'qob was the half-brother of Yahushua

15:14a From the placeholder OZ

11 (cont)
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' "With and after these certain specific things I shall return and come back, and I shall rebuild and repair, set up and plant, establish and confirm, found and construct, erect and make the Tabernacle Tent and Booth of David again, the one that has fallen and descended, was trust down and has collapsed, was cast down and has plunged to the ground, ceased and stopped, been destroyed and came to an end. Also, its ruins and destroyed parts, its undermined and overthrown, demolished and torn down sections that have been razed to the ground I shall rebuild and repair, set up and plant, establish and confirm, found and construct, erect and make again, and I shall straighten up and erect, lift up and restore, rebuild and strengthen, establish and set it right again. So that and therefore, for this reason and as a result of this, the remaining and remnant, left over and the rest of mankind and the human race may carefully and diligently seek after and wish for, want and demand, endeavour to obtain and strive for, look for and desire the Sovereign Master*, as well as all the individual and collective nations and races, on those whom My personal and proper name and title, character and person, reputation and authority has been called and invoked, surnamed and designated upon," says and teaches, maintains and affirms, directs and exhorts, advises and points out Yahuweh*, the One doing and performing, accomplishing and executing, practising and bringing about, undertaking and creating, keeping and carrying out, constructing and establishing, forming and producing, appointing and ordaining, celebrating and constituting these certain specific things, known and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and ascertained, learned and distinguished, judged and thought, comprehended, acknowledged and recognised from long ago, starting and originating in times past.' *

15:17a From the placeholder KV

15:17b From the placeholder KZ

15:16-18 From 'Amoc 9:11-12

16 - 18

'Therefore, for this reason and for this purpose, I presently separate and sunder, make this distinction and determine, hold this view and am of this opinion, come to this conclusion and prefer, think and deem, approve and esteem, resolve and decree, decide and evaluate, assess and judge not to make trouble for and cause extra difficulty, annoy and create extra disturbance for those whose origin and source is from the Gentile nations and races who are turning back and returning because of, on account of and towards God', but nevertheless, notwithstanding and on the contrary, to write and record, compose and send, inscribe and dismiss a message and letter, enjoining them to flee away from and abstain, desist and avoid, be distant and absent, averted and separate themselves from the pollutions and poisons, ritual defilements and invalidations of idols, those statues in the form and copy, figure and image of men, animals and other imagined things, as well as things that have been suffocated and smothered, strangled and choked in polytheistic rituals, and from eating blood too. For this reason, starting from old and ancient generations and ages, time periods and eons, Moshe continually and actively is, with the goal to persuade and warn, being announced and declared, publically pronounced and published, openly preached and taught all about him there, in the places within and inside the Synagogues, the gatherings and assemblies, congregations and places of meeting, being read accordingly every individual and collective Sabbath day in order to recognise, accurately know and acknowledge what he said." Then, at that time, it was thought and presumed, supposed and regarded, deemed and judged, decided, believed and considered by the delegates and emissaries, teachers and ambassadors, messengers and those persons sent forth with the orders of the Supreme One, and the elders and presbyters, together in close association and fellowship with the whole and entirety of the called-out Ekklesia, assembly and congregation, after having picked and chose, selected and elected men and human beings from out of and among them to send and dispatch, instruct and appoint, discharge and dismiss, conduct and escort them with a message together in close association and fellowship with Paul and Bar-Nabiy' towards and into Antioch - Yahuwdah', the one being called and addressed, designated and assigned as Bar-Abba', as well as Silvanus', regarded and esteemed leading and governing, ruling and commanding men and human beings with authority within and among the brothers and fellow brethren, having written and inscribed, recorded and composed this down

15:19a From the placeholder ON

15:22a Yahuwdah, incorrectly known as Judas and means Belongs to Yahuweh
15:22b Bar-Abba', incorrectly known as Barsabbas and means Son of a Father
15:22c Silvanus, usually known by his shorter name Silas, was a Roman Citizen and accompanied Paul on his numerous travels

19 - 22

through the means of and via their hand,

The Letter

The delegates and emissaries, teachers and ambassadors, messengers and those persons sent forth with the orders of the Supreme One, and elders and presbyters, brothers and fellow brethren to those down in Antioch, and Tsor, and Kilikia, brothers and fellow brethren to those from out of and among the different nations and races: greetings, well-wishes and salutations. Since, because and seeing that we heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to news and reports that concerning this, some certain ones from out of and among us had shook up and stirred, disturbed and unsettled, confused and troubled, upset and agitated, routed and threw all of you into disorder, causing all of you to be anxious and distressed, perplexed and restless, removing and subverting, unsettling and causing distress, disturbing and overthrowing, ravaging and upsetting, dismantling and troubling, disconcerting and rattling each of your souls and minds with words and sayings, messages and statements, declarations and thoughts, instructions and teachings, decrees, mandates and matters which we did not enjoin or order, divide or separate, define or charge, admonish or command, set forth or authorise, it was thought and presumed, supposed and regarded, deemed and judged, decided, believed and considered by all of us, having come to be and exist, arise, appear and originate of one mind and one purpose, common consent and with one accord, unanimously and with one impulse, after having picked and chose, selected and elected men and human beings to favourably send and dispatch, instruct and appoint, discharge and dismiss, conduct and escort a message to all of you for your advantage, together in close association and fellowship with our beloved and esteemed, dearly loved and highly regarded Bar-Nabiy' and Paul, men and human beings who have given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered and handed over their lives and souls on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for the personal and proper name and title, character and person, reputation and authority of our Sovereign Master, the Messiah* Yahushua*. Then and therefore, accordingly, consequently and these things beings so, we have sent and dismissed, dispatched, ordered and commissioned Yahuwdah and Silvanus, and through the means of and via them a word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter announcing and declaring, publically pronouncing and publishing, openly preaching and reporting the exact same thing. Affirming and confirming this, it was thought and presumed, supposed and regarded, deemed and judged, decided, believed and considered by the Set-Apart and Cleansed Spirit*, as well as by all of us, to have nothing more and nothing else, nothing greater and nothing much more extensive be set down or placed, laid or put, added or imposed, furnished or provided, given or applied as a yoke or burden, weighty scale or heavy beam upon any of you, but and except, apart from and besides these certain specific necessary and indispensable, essential and compulsory requirements: flee away from and abstain, desist and avoid, be distant and absent, averted and separate yourselves from food sacrificed in dedication to false god's, polytheistic deities and idols, and from eating blood, as well as from things that have been suffocated and smothered, strangled and choked in polytheistic rituals. Carefully keeping an continually guarding, constantly abstaining from and wholly avoiding, unceasingly preserving and perpetually steering yourselves away from these things, all of you shall habitually practice and carry on, undertake and accomplish, repeatedly perform and pursue, execute and observe, be continually concerned with and busy engaged in doing what is good and excellent, beneficial and helpful, correct and fine, well-disposed and morally brilliant. Be strong and strengthened, thrive and prosper, be made firm and enjoy good health.

15:23a Written in a different font to show that this a different section that isn't narrative, but more in line with a written letter

23 - 29

15:26a From the placeholder KY
15:26b From the placeholder XY
15:26c From the placeholder YJ

15:28a From the placeholder /N/

Then and therefore, accordingly, consequently and these things being so, having indeed, truly and surely been set free and released, let go and dismissed, granted the permission to depart and sent away, they went down and descended into Antioch, and having gathered and drawn, collected and assembled, brought and joined the quantity and multitude of the people together, they gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended, presented and handed over the letter and epistle. And so, having publically and privately read it in order to recognise, accurately know and acknowledge what it said, they rejoiced and were glad, delighted and pleased on the basis of, on account of and upon its exhortation and encouragement, admonition and consolation, comfort and solace. And both Yahuwdah and Silvanus, themselves being and existing as Prophets, men who declared the thoughts of the Supreme One before and in the presence of mankind, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of a much, great and large word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter exhorted and encouraged, admonished and consoled, comforted and gave solace, strengthened and cheered up the brothers and fellow brethren, as well as continually and actively strengthening and supporting, confirming and stabilising, rendering firm and establishing them. Moreover, having done and performed, accomplished and executed, practised and brought about, undertaken, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted this for a certain amount of time, they were set free and released, let go and dismissed, granted the permission to depart and sent away together with peace and tranquil, in harmony and concord, security and safety, prosperity and freedom, exemption from chaos, felicity and the assurance of salvation, becoming separate from the brothers and fellow brethren, favourably to the advantage of those who had sent and dismissed, dispatched, ordered and commissioned them with the message. On the contrary, however, Paul and Bar-Nabiy' were remaining and staying, tarrying and continuing on within and inside Antioch, teaching, explaining and instructing the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of the Sovereign Master* through discourses and discussions, as well as declaring and proclaiming, bringing and telling, announcing and communicating the good news, glad tiding and message, proclamation and victorious declaration together with many numerous and a large amount of other and different people also. Furthermore, after some certain days and times, Paul favourably said to Bar-Nabiy for his advantage, "Having turned back and returned, we may then now visit and go to help, seek out and look after, be concerned about and show care for, inspect and closely examine, accurately observe and diligently consider, watch over and have regard for, find out about and investigate, reflect upon and make an appearance to the brothers and fellow

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15:35a From the placeholder KY

brethren accordingly in every individual and collective town and city within and inside which we announced and declared, publically pronounced and published, openly preached and taught the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of the Sovereign Master, *to see* how and in what manner and way they are holding fast and adhering to, owning and possessing, keeping and supporting, sustaining and regarding *it*. Nevertheless, Bar-Nabiy' was deliberately planning and intending, purposely desiring and wanting, willing and wishing, choosing and preferring to take and bring along, associate with and fellowship together with Yahuchanon, the one being called and addressed, designated and assigned as Marcus also. On the contrary, however, Paul was thinking and deeming, judging and considering it fit and proper, worthy and better, desirable and suitable to not to take and bring him along, associate with or fellowship together with him, he who had stood away from and withdrawn, removed himself and departed, deserted and gone away from, resigned from and left them, becoming separated from them starting and beginning in Pamphylia, and who had not gone, travelled and journeyed together with them for and on behalf of the work and deed, action and accomplishment, act and business, employment and undertaking, task, labour and service. Nevertheless, a sharp disagreement and intense argument, paroxysm and fierce contention, difference of opinion and irritation, angry dispute and severe quarrel came to be and existed, arose, appeared and originated, so that and therefore, for this reason and as a result of this, they became separated and severed, parted asunder and went on their own way, parted company and split up from one another, each going their own path. So Bar-Nabiy', having taken and brought along, associated with and fellowshiped together with Marcus, they set out by ship and sailed off towards Cypress, but Paul however, having chosen, picked out and selected Silvanus as an addition, he went off and departed, left and proceeded on his own journey, having been given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered and handed over to the favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure and the gift of merciful and loving kindness of God' by the power, control and agency of the brothers and fellow brethren. And so he was going, travelling and journeying through and via Tsor and Kilikia, continually and actively strengthening and supporting, confirming and stabilising, rendering firm and establishing the called-out Ekklesia's, assemblies and congregations.

15:36a From the placeholder ƳY

35 (cont)

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15:40a From the placeholder ØY

Chapter 16

Voyage To Macedonia

1 - 11

Then he also reached, came into and arrived within Derbe and Lystra, and behold, look and see! A certain specific disciple and follower, pupil and learner, apprentice and adherent was and existed there - Timotheos - the son of a Yahuwdean women who trusted and relied, obeyed and placed confidence, certainty and guarantee, assurance and dependence in the Trustworthy One, and *his* father was a Greek Gentile. He, *Timotheos*, was being witnessed and declared, confirmed and approved of, testified and affirmed, reported and acknowledged by the power, control and agency of the brothers and fellow brethren who were within and inside Lystra and Ikonium. This certain specific person Paul wanted and wished, preferred and aimed, intended, willed and desired to go out and depart, leave and proceed on the journey together in close association with him, and so he received and accepted, took and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted *him*, and had him circumcised, cutting off his foreskin, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the Yahuwdeans, those who were and existed within and inside those certain specific places and spaces, spots and locations, districts and territories, regions and areas, for the reason that all of them, individually and collectively, had seen and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and taken note of, comprehended and discerned, paid attention to and discovered, noticed and examined, inspected and beheld that concerning this, his father was and existed as belonging to the Greek nation. Therefore, as they were travelling, passing and journeying through and via the towns and cities, they were giving and granting, supplying and furnishing, bestowing and delivering, committing and permitting, extending and presenting, surrendering and handing over the decrees and ordinances, instructions and teachings, opinions and conclusions, propositions and commands, precepts and good principles, right resolutions and notions to them to guard closely and keep, protect and obey, watch over and preserve, care for and observe, keep their eye on and follow, shelter and pay attention to, those that had been separated and sundered, made a distinction and determined, held and opinionated, concluded and preferred, thought and deemed worthy, approved and esteemed, resolved and decreed, decided and evaluated, assessed and judged by, under and subject to the power, control and agency of the delegates and emissaries, teachers and ambassadors, messengers and those persons sent forth with the orders of the Supreme One, as well as the elders and presbyters that were within and inside Yarushalaim. Then and therefore, accordingly, consequently and these things being so, the called-out Ekklesia's, assemblies and congregations were indeed, truly and surely being made strong and firm, strengthened and solidified, stabilised and hardened, stiffened and tightened, confirmed and established in the trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in the Trustworthy One, and they were exceeding and increasing, gaining and abounding in number accordingly each and every day and time period. Next they went, travelled and journeyed though the Phrygian' and Galatian land and country, province, district and region, having been hindered and prevented, forbidden and denied, refused and restrained, withheld and stopped by the power and control, agency and because of the Set-Apart and Cleansed Spirit' to speak, utter or declare the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter within and inside Asia. Continuing on, having gone, come and made their public appearance down by Mysia', they were attempting and trying, pressuring and endeavouring to travel and journey, go and proceed into Bithynia', yet the Spirit' of Yahushua' did not allow, let or permit them to do so, hindering and restraining them. And so, having passed and gone by Mysia, they went down and descended into Troas'. And then, during and through that night, Paul saw and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and took note of, comprehended and paid attention to a divine vision, supernatural appearance and spectacle, a certain specific man and human being of Macedonia' came into existence standing upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, as well as actively exhorting and encouraging, admonishing and consoling, comforting and begging, entreating and beseeching him and saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Having passed through and crossed over into Macedonia, come to our aid and help, assist and rescue us, answering our cry and call." Thus, about, as soon as and when he had seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to the divine vision, supernatural appearance and spectacle, we instantly, immediately and straight away sought after and wished for, wanted and demanded, endeavoured to obtain and strove for, looked for and desired to find a way to go out and depart, travel and proceed into Macedonia, explaining and joining together, uniting into an intelligent answer and concluding, drawing and reconciling, inferring and showing through logical and rational consequences, demonstrations and proofs, instructions and conclusively exhibiting that concerning this, God' has called out to, summoned and invited us to declare and proclaim, bring and tell, announce and communicate the good news, glad tidings and message, proclamation and victorious declaration to them. Thus, having been brought and led, carried and taken up to become separated from Troas, we set

16:1a *Timotheos*, incorrectly known as *Timothy* and means *He honours God*. *Timotheos* was a very close, personal friend of *Paul's* who stood by him till the end of *Paul's* life

16:6a *Phrygian* meaning the province of *Phrygia*

16:6b *Galatian* meaning the province of *Galatia*

16:6c From the placeholder ΠΝΣ

16:7a *Mysia* was a province in *Asia Minor* by the Aegean Sea, situated between *Lydia* and *Popontis*. *Mysia* means *Land of beach Trees*

16:7b *Bithynia* was a province in the northern land of *Asia Minor* that was bordered by *Mysia*, *Galatia*, *Phrygia* and *Paphlagonia*. *Bithynia* means *A violent Rushing*

16:7c From the placeholder ΠΝΑ

16:7d From the placeholder ƳY

16:8a *Troas* was a seaport city in the north-eastern part of *Mysia* in *Asia Minor*. *Troas* means *Trojan*

16:9a *Macedonia* was a country to the north-east of *Greece* that had *Thessalonica* as its capital, and numerous other famous cities such as *Philippi* and *Berea*. *Macedonia* means *Extended Land*

16:10a From the placeholder ØΣ

11 (cont)
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sail in a straight course and voyage to Samothrace, and then on the next and following day to Neopolis, and from there to Philippi, which is and exists as a town and city of the first and chief, principle and most important part and district, region and province of Macedonia, a Roman Colony, a place that had been conquered and imbued with Roman citizens. Thus we were and existed as remaining and staying, tarrying and passing some certain specific days and periods of time within and inside this certain specific town and city. Next, on the Sabbath day, we went forth and travelled, departed and left to go outside and into the outer limits beyond the large gate and entrance to the city, going along and beside the river, the place where we were thinking and deeming, supposing and considering, holding and presuming, imagining and assuming, suggesting, regarding and believing a place to pray and request, plea and communicate with the Supreme One was and existed. When we had sat down and dwelt, stayed, resided and sojourned on the floor, we were speaking, uttering and chatting with the woman who had come together and assembled, gathered and met together. Then a certain specific woman, Lydia by name and title, character and person, reputation and authority, a purple cloth seller and dealer of the town and city of Thyatira, who continually and actively revered and venerated, adored and respected, honoured and approved God, was hearing and attending to, considering and understanding, comprehending and perceiving, paying attention to and listening to us. The Sovereign Master completely opened and gave entrance and access to her heart, her circulation of life that controls her desires and feelings, affections and endeavours, wills and characters, passions and impulses, to give heed to and pay attention to, attend to and turn her mind towards, apply and attach herself to, hold and cleave onto the things being spoken, uttered and declared by and through the power, control and agency of Paul. Therefore, about and after she was immersed and submerged, as well as her household and home, family and dwelling, she exhorted and encouraged, admonished and consoled, comforted and begged, entreated and beseeched, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "If and whether all of you have separated and sundered, made a distinction and determined, held and opinionated, concluded and preferred, thought and deemed, approved and esteemed, resolved and decreed, decided and evaluated, assessed and judged that I am and exist as one who trusts and relies, obeys and places confidence, certainty and guarantee, assurance and dependence in the Sovereign Master, having come into and entered within my house and home, dwelling and abode, please remain and abide, endure and live, last and persist, stay and continue on." And so she strongly urged, compelled and successfully persuaded us to do so.

Paul And Silvanus Jailed

Continuing on, it came to be and exist, arose, appeared and originated as we are travelling and journeying, going and proceeding on towards the place of prayer and request, plea and communication with the Supreme One, a certain specific maid, slave and servant girl who had and held, acquired and received, owned and possessed a pythonian spirit of divination and fortune-telling, a soothsayer and ventriloquist, indicating the dragon and serpent, met and encountered, came face to face with and opposed us. This girl caused and brought about, provided and rendered great and large, much and plentiful, vast and a significant amount of gain and profit, trade and business to her Masters through her continuous work and toil, labour and practise, craft and pursuit, diligent effort and exercise of fortune telling and prediction of future events, delivering oracles and uttering spells. Closely and earnestly following behind and after Paul and us, this girl was shouting and crying, screaming and howling, yelling out and exclaiming, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "These certain specific people are and exist as men of God, the Highest and Most Exalted One, who continually and actively announce and declare, publically pronounce and publish, openly preach and teach to all of you the way and route, road, path and journey to deliverance and preservation, salvation and rescue from danger and destruction, ruin and annihilation." Furthermore, she was doing and performing, accomplishing and executing, practising and bringing about, undertaking and creating, keeping and carrying out, constructing and establishing, forming and producing, appointing and ordaining, celebrating and constituting this very things upon and over many numerous and a large amount of days and periods of time. But nevertheless, having caused Paul great annoyance and trouble, pains and displeasure, offending and working him up and bringing him to the end of his patience, having turned towards the spirit, he said, "I strictly enjoy and order, divide and separate, define and charge, admonish and command you, in, by and through the personal and proper name and title, character and person, reputation and authority of Messiah Yahushua, to go out from and depart, leave and be separated from her, disembarking and proceeding to come out from her." And so it instantly went out and departed, left and proceeded to come out from her that very moment in time. However, after her Masters had seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to the fact that concerning this, the hope, confident expectation and trust in their work and toil, labour and gain, trade, business and profit had gone away and departed, left and disappeared, having taken possession of and attained, seized and laid hold of, grasped and firmly grabbed Paul and Silvanus, they forcefully drag and haul, draw and take, lead and pull them into the plaza and marketplace, forum and public square before the rulers and princes, high officials and magistrates, governors and consuls. Then, having brought and carried, led and guided, moved and fetched them to the captains and chief magistrates, military governors and commanders of the colony, they, the soothsayer's Master's, said, "These certain specific men are those who are agitating and greatly disturbing, confusing and stirring up, troubling and confounding our town and city, being, living and existing presently as Yahuwdeans. They also continually and actively announce and declare, publically pronounce and publish, openly preach and teach customs and habits, usages and practices, institutes and prescriptions, rites and manners that are not possible or permitted, lawful or allowed, proper or authorised for us, existing and being Romans, to receive or accept, embrace or welcome, acknowledge or take up, nor to do or perform, accomplish or execute, practise or bring about, undertake or create, keep or carry out, construct or establish, form or produce, appoint or ordain, celebrate or constitute." The crowd and multitude, throng and mass of people came upon and stood against, were placed and set, established and presented, appointed and brought together in opposition to them as well, standing upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised to verbally attack them, and having broken and torn, stripped off and removed their clothes and garments, apparel and cloaks, the captains and chief magistrates, military governors and commanders of the colony were commanding and directing, urging and bidding, exhorting and ordering them to be beaten with rods and scourged with staffs and rods. Then, having laid and set, inflicted and attacked, assaulted and struck them with many numerous and a large amount of blows and wounds, bruises and injuries, they threw and cast, scattered and hurled, propelled and expelled, applied and put, placed and dropped them into a prison, jail and holding cell, having strictly enjoined and ordered, divided and separated, defined and charged, admonished and commanded the prison guard, sentinel and jailer to keep and guard, hold on to and retain, observe and maintain, keep an eye on and watch over them securely and safely, firmly preventing them from escaping. Having received and accepted, taken and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted this certain kind and sort of proclamation and order, command and charge, instruction and direction, statue and law, precept and rule, he threw and cast, scattered and hurled, propelled and expelled, applied and put, placed and dropped them into the innermost and interior prison, jail and holding cell, and he secured and tied up, fastened, shut up and closed their feet inside and within

16:11a Samothrace was an Island on the Aegean Sea, about 38 miles from Thrace in north-eastern Greece. Samothrace means A sign of Rags
16:11b Neopolis was the harbour of the main city of Philippi, despite being 9 miles away from it. Neopolis means New City
16:12a Philippi was one of the main cities in the eastern section of Macedonia, and was founded by Philippos of Macedonia. Philippi means Lover of Horses
16:14a Lydia means Travail
16:14b Thyatira was a city in Asia Minor in the province of Lydia by the river Lycus. Thyatira was a Macedonian Colony that was famously known for its exportation of all things Purple. Thyatira means Odour of Affliction
16:14c From the placeholder ØN
16:14d From the placeholder KΞ

16:15a From the placeholder KΩ

16:17a From the placeholder ØY

16:18a From the placeholder ΠN

16:18b From the placeholder XP

16:18c From the placeholder IH

16:21a Romans meaning those who were Citizens of the Roman Empire

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the wooden stocks. Proceeding on, accordingly at midnight, praying and actively communicating *with the Supreme One*, Paul and Silvanus were singing and reciting Psalms of praise to God; furthermore, the prisoners and captives who were imprisoned in bonds and chains were actively listening to them for their own interests. However, suddenly and unexpectedly, unforeseeably and unawares, a great and mighty, powerful and strong, intense and important, high and overwhelming, large and extraordinary, massive and huge, prominent and outstanding, spacious and wide, long and splendid, grand and vast, big and extensive shaking and earthquake came to be and existed, arose, appeared and originated, so that and therefore, for this reason and as a result of this, the beginning and first, principle and original basis and foundations of the jail and prison were shaken and caused to move to and fro, wavered and tottered, rocked and were agitated, disturbed and violently vibrate. Also, suddenly and instantly, immediately and at that very moment, all the individual and collective doors, entrances and access ways were opened, rendering them readily accessible; even all the individual and collective chains and bands, bonds and fetters were loosened and unfastened, released and slipped off. On the contrary, however, after the prison guard, sentinel and jailer had come to be and exist, arise, appear and originate as awakened and aroused from his sleep and slumber, and having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention that the doors, entrances and access ways to the prison, jail and holding cell had been opened and rendered readily accessible, having drawn and pulled out a sword, sabre and dagger from its sheath, he was about to and inevitable to, determined and intended to, certain and expected to, destined and going to kill and destroy, abolish and murder, do away with and slay himself, thinking and deeming, supposing and considering, holding and presuming, imagining and assuming, suggesting, regarding and believing that the prisoners and captives had fled and made their escape, ran away and taken flight. Therefore Paul sounded out and said, spoke in a loud voice and cried out in a great and mighty, powerful and strong, intense and outstanding sound, tone and voice, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Do not practice or carry out, undertake or accomplish, perform or pursue, execute or observe, concern yourself with or act anything bad or wicked, wrong or troublesome, pernicious or baneful, reproachful or abusive, worthless or unskilled, injurious or destructive, incorrect or harmful, evil or vicious, noisome or intellectually errant, morally corrupt or diseased, culpable or derelict, mischievous or demonic, guilty or rotten to yourself, for the reason that all of us, individually and collectively, are and exist here, in this very place." Then, having asked and begged, beseeched and pleaded for, expressed desire and requested, petitioned, required and implored for firelight and illumination, he, *the jailer*, leaped and burst, sprang and rushed in impetuously, and having come to be and exist, arise, appear and originate as trembling and terrified, shaking and quivering from extreme fear, he fell down before and prostrated himself on the ground before Paul and Silvanus. Next, having led, guided and brought them outside, to the outer exterior, he said and affirmed, asserted and declared, "Masters: what is it that is necessary and behoved, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial for me to do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute, so that and with the result that I may be delivered and preserved, saved and rescued from danger and destruction, ruin and annihilation?" And so he, *Paul*, replied, "trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence upon the Sovereign Master Yahushua, and you shall be delivered and preserved, saved and rescued from danger and destruction, ruin and annihilation, as well as your house and home, dwelling and abode." And so they spoke, uttered and declared the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of the Sovereign Master, together in fellowship with every individual and collective person within and inside his house and home, dwelling and abode. Then, having taken along and brought, led aside and accepted, received and ascertained them, associating with and acknowledging them as companions, joining them to himself in, by and at that very specific hour and moment in time during the night, he, *the jailer*, bathed and washed *them* from the blows and wounds, bruises and injuries; then he was also immersed and submerged, as well as the whole of and the entirety of his house and home, dwelling and abode. Then suddenly and instantly, immediately and at that very moment, having brought and led, carried and taken them up to the house and home, dwelling and abode, he entrusted and committed, presented and placed, deposited and gave over, applied and employed, delivered, presented and set up a table with food on it, and everyone in the house and home, dwelling and abode was rejoicing exceedingly, actively leaping for joy and exulting the God whom they placed their trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in.

16:25a From the placeholder ØÑ

24 (cont)

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16:31a From the placeholder KÑ

16:31b From the placeholder ÆÑ

16:32a From the placeholder KY

16:34a From the placeholder ØΩ

Proceeding on, after daylight had come to be and exist, arise, appear and originate, the captains and chief magistrates, military governors and commanders of the colony sent and dismissed, dispatched, ordered and commissioned the rod-bearers and lictors, public officials and officers, sergeants and beadles, staff-bearers and magistrate attendants, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Set free and release, let go and dismiss, grant the permission to depart and send away those certain specific men and human beings." But nevertheless, when the prison guard, sentinel and jailer favourably announced and declared, publically pronounced and published, openly preached and reported their words and sayings, messages and statements, declarations and thoughts, instructions and teachings, decrees, mandates and matters to Paul for his advantage, that concerning this, "The captains and chief magistrates, military governors and commanders of the colony have sent and dismissed, dispatched, ordered and commissioned it so that and with the result that you may be set free and released, let go of and dismissed, granted the permission to depart and be sent away. Then and therefore, accordingly, consequently and these things being so, now, at this very moment in time, having gone out and departed, left and proceeded to go forth, travel and journey, go and proceed on your way in peace and tranquil, in harmony and concord, security and safety, prosperity and freedom, exemption from chaos, felicity and the assurance of salvation." However, Paul favourably said and affirmed, asserted and declared to them for their advantage, "Having beaten and flayed, struck and whipped, hit, thrashed and scourged us in public, in front of everyone's eyes, uncondemned and punished without proper trial, illegally mistreated and having not gone through the correct judicial process, they threw and cast, scattered and hurled, propelled and expelled, applied and put, placed and dropped men and human beings that are and exist presently as Roman citizens into a prison, jail and holding cell; so now, at this very moment in time, they privately and treacherously, unknowingly and secretly throw out and expel, drive out and repudiate, pull and tear out, bring and send out, cast and extract out, dispose of and eject, banish and get rid of us? For this reason, I do not *think so!* But nevertheless, notwithstanding and on the contrary, after they themselves have come, arisen and appeared, let them lead and guide, bring and take us out!" Therefore the rod-bearers and lictors, public officials and officers, sergeants and beadles, staff-bearers and magistrate attendants announced and declared, publically pronounced and published, openly preached and reported these certain specific words and sayings, statements and messages, proclamations and subject matters, affairs, events and circumstances to the captains and chief magistrates, military governors and commanders of the colony. Thus, having heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to the fact that concerning this, they are and

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exist as Roman citizens, they were fearful and afraid, terrified, alarmed and frightened. And having come, arisen and appeared, they apologised and encouraged, admonished and consoled, comforted and begged, entreated and beseeched them, and having led and guided, brought and taken them out, they were asking and begging, beseeching and pleading to, expressing desire and requesting, petitioning, requiring and imploring them to go out from and depart, leave and be separated from, disembark and proceed to go forth from the town and city. Accordingly, having come out from and departed, left and become separated from, disembarked and proceeded to go forth away from the prison, jail and holding cell, they went to and favourably entered Lydia, Then, having been seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to, they exhorted and encouraged, admonished and consoled, comforted and begged, entreated and beseeched the brothers and fellow brethren, then went out and departed, disembarked, left and proceeded onwards.

Chapter 17
Commotion In
Thessalonica

Now, having made a way and passed, travelled and journeyed though Amphipolis and Apollonia, they came into, arose and appeared within Thessalonica, a place where there was and existed a Synagogue of the Yahuwdaym. In accordance with and with regards to, in relation to and with respect to Paul's normal custom and familiar and usual habit, he favourably went into and entered the Synagogue for their advantage, and upon and over three Shabbat days, he discussed and contended, argued and disputed, addressed and spoke, reasoned and conversed, negotiated, debated and discoursed with them from the source and origin of what had been written and inscribed, recorded and composed down in the Scriptures, completely and thoroughly opening, and entrusting and committing, presenting and placing, depositing and giving over, applying and employing, delivering, presenting and setting out that concerning this, it was necessary and behoved, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial for the Anointed One to experience and undergo, receive and endure suffering, and then to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised from out of the dead and lifelessness, inanimateness and realm of the deceased, so as to enable others to stand upright too, and that concerning this, "This certain specific Yahuwdaym, He Whom I announce and declare, publically pronounce and publish, openly preach and teach to all of you, is and exists as the Anointed One." And some certain people from out of and among them were persuaded and convinced, assured and conciliated to obey and listen to, comply with and have their confidence and trust, reliance and dependence placed in the Trustworthy One, and then they allotted themselves and joined, attached themselves to and become associates of Paul and Silvanus, both a great and large, mighty and powerful, intense, extraordinary and numerous quantity and multitude of the revering and venerating, adoring and respecting, honouring and approving Greeks, and not a small or little, few or insignificant amount of the first and chief, principle and most influential women. Nevertheless, the Yahuwdeans were jealous and envious, and having taken hold of and led aside, received and ordered to one side some certain specific evil and troublesome, sorrowful and poor, pitiable and unfit, unattractive and useless, worthless and morally reprehensible, morally corrupt and wicked, annoying and unethical, diseased and blind, perilous and criminal, vicious and malignant, harmful and incompetent, bad and wretched, pernicious and noxious men and human beings of the marketers and loafers, idle people and hucksters, retail dealers and loungers, commoners and profligate fellows, rabble and people who frequented the plaza's, and having formed a mob and gathered a crowd, they were throwing the town and city into disorder and disturbing it, starting a riot and causing an uproar, troubling and upsetting the city, producing a tumult and raising a clamour, bewildering and throwing the town into confusion. So, having come upon and stood before, been placed and set, established and presented, appointed and brought to, approached and suddenly appeared at the house and home, dwelling and abode of Iason, they were seeking after and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring to find them, Paul and Silvanus, to lead, guide and bring them into the mass of people and crowd gathered in the public square. Still, having not found or discovered, observed or recognised, detected or attained their whereabouts through enquiry and examination, thought and scrutiny, investigation and perception, they were forcefully dragging and pulling, drawing and violently hauling off Iason and some certain specific brothers and fellow brethren up to the politarch's and city rulers, chief magistrates and prefects, crying and calling, exulting and proclaiming, exclaiming and shouting out that concerning this, "These are those who have troubled and disturbed, upset and unsettled, disquieted and caused a tumult to the inhabited world and humanity, mankind and the people of the earth, and they are present here, have arrived and are invading this place, these whom Iason has welcomed and received, taken care of and entertained as his guest. All these individual and collective people also habitually practice and carry on, undertake and accomplish, repeatedly perform and pursue, execute and observe, are continually concerned with and busy engaged in doing things against and in opposition to, contrary to and defiant to the principles and decrees, ordinances and commands, dogmas and official judgements, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out that there is and exists another and different King and leader, commander and prince, ruler and emperor, chief and monarch - Yahuwdaym!" As a result, hearing and attending to, considering and understanding, comprehending and perceiving, paying attention to and listening to these certain specific things, they shook up and stirred, disturbed and unsettled, confused and troubled, upset and agitated, routed and threw into disorder, caused anxiety and distress, perplexity and restlessness for the crowd and multitude, throng and mass of people, as well as for the politarch's and city rulers, chief magistrates and prefects. So, having received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted the money needed for release and a significant bond, bail money and satisfactory compensation from the immediate presence and proximity of Iason, as well as from the rest of those that remained, they set them free and released them, let them go and dismissed them, granted them the permission to depart and sent them away.

17:1a Amphipolis was the capital city of south-eastern Macedonia, and got its name due to the fact that it was almost completely surrounded by the river Strymon, Amphipolis meaning City surrounded by Water
17:1b Apollonia was a city on the road between Philippi and Thessalonica, 30 miles south-west of Amphipolis. Apollonia means Belonging to Apollo
17:1c Thessalonica was a city of Macedonia that was originally known as Thermae which means Hot Baths. After the city had been destroyed, one of Alexander The Greats commanders, named Cassander, rebuilt the city and named it after his wife, Thessaloniki. Thessalonica means Victory of Falsity
17:1d Yahuwdaym, incorrectly known as Jews and means Those who belong to Yahuweh
17:3a From the placeholder X̄N
17:3b From the placeholder ĪΣ
17:3c From the placeholder X̄Σ

17:6a Iason, incorrectly known as Jason and means One who Heals

17:7a From the placeholder ĪN

17:10a Berea was a city on the eastern side of the Olympian Mountains. Berea means Well Watered

Escape To
Berea

Because of this, during the night, the brothers and fellow brethren at once and instantly, immediately and straight away sent and dispatched, instructed and appointed, discharged and dismissed, conducted and escorted out both Paul and Silvanus to Berea. They then became present and came near, approached and made their public appearance inside and within the Synagogue, the gathering and assembly, congregation and place of meeting of the Yahuwdaym. Moreover, these certain specific Yahuwdaym were and existed as more open-minded and less prejudiced, a noble and superior sort compared to those within and inside Thessalonica. These welcomed and embraced, favourably received and accepted, took and grasped, approved of and endured the Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter together with every individual and collective kind of readiness and zeal, willingness and eagerness, resoluteness and self-awareness, self-determination and courage, initiative and obedience, kindness and goodwill, will and purpose to act, examining and questioning, accurately studying and investigating, carefully judging and evaluating, discerning and scrutinising, sifting through and determining, estimating and assessing the writings of Scripture accordingly each and every day, to make sure if and whether they may have and hold, acquire and receive, own and possess these certain specific things in this manner and way, thus and so. Then and therefore, accordingly, consequently and these things being so, many numerous and a large

amount from out of and among them did indeed, truly and surely place trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in the Trustworthy One, as well as the Greek women and females, and those who were elegant and shapely, graceful and comely, honourable and influential, beautiful and presentable, prominent and reputable, high-standing and noble, as well as not a small or little, few or insignificant amount of the men and males. However, just as, about and near the time when Yahuwdeans from their source and origin of Thessalonica knew and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and ascertained, learned about and distinguished, judged and thought about, comprehended, acknowledged and recognised that concerning this, the Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of God¹ was also being announced and declared, publically pronounced and published, openly preached and taught within and inside Berea by, under and subject to the power and agency, control and influence of Paul, they went, arose and appeared there, shaking and disturbing, trembling and wavering, tottering and quaking, rocking to and fro and agitating, distressing and upsetting the crowds and throngs, multitudes and masses *of people*. Therefore, then, at that time, the brothers and fellow brethren at once and instantly, immediately and straight away sent and dispatched, instructed and appointed, discharged and dismissed, conducted and escorted out Paul to travel and journey, go and proceed on his way up until the sea; yet both Silvanus and Timotheos stayed behind and continued, stood firm and endured, persevered, abided and remained there, in that place. Continuing on, those setting down and placing, putting and establishing, appointing and ordaining, fixing and providing, designating and assigning, bringing and conducting Paul were taken and led, guided and directed up until Athens, and having received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted a favourable charge and precept, injunction and prescribed rule, mandate and order, regulation and commission to take to the advantage of Silvanus and Timotheos, with the result that they may favourably come, arise and appear to him, *Paul*, for his advantage, they were going out and leaving, departing and coming out *from Berea*.

17:13a From the placeholder ØY

12 (cont)

- 15

17:15a Athens was the capital city of Attica and is famous for being the main centre of learning and civilization in the history of Greece. Athens however was a very polytheistic-pagan city, replete with religions and false idols to numerous 'gods'. Athens means Uncertainty

Paul In Athens

As Paul is waiting for and expecting, looking forward to and watching out for them within and inside Athens, his spirit was being provoked and irritated, exasperated and angered, upset and incensed to rage within and inside himself, watching and looking upon, understanding and perceiving, noticing and beholding, attentively viewing and seeing that the town and city was and existed as full of idols and totally idolatrous, given to worshipping false gods and engaging in feasts and festivals celebrating cult-images. Then and therefore, accordingly, consequently and these things being so, he was indeed, truly and surely discussing and contending, arguing and disputing, addressing and speaking, reasoning and conversing, negotiating, debating and discoursing within and inside the Synagogue, the gathering and assembly, congregation and place of meeting, with the Yahuwdeans and those who were revering and venerating, adoring and respecting, honouring and approving, as well as to the advantage of those who happened to also come by and near, approach and be present within the plaza and marketplace, forum and public square, those whom he met with and came across by chance, accordingly each and every individual and collective day. Moreover, some certain persons of the Epicurean and Stoic philosophers, those who desired and loved earthly and worldly wisdom and sophistication, teaching and knowledge, were also seriously thinking about and considering, pondering about and collecting, storing up and drawing up a conclusion, quarrelling and disputing, conversing and conferring, meeting and encountering, consulting and colliding teachings with him, and some certain persons were saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "What is it that this certain specific seed collector and rag-picker, parasite and babbler, chatterer and empty talker, beggar and trifler, gossip and scavenger may want and wish, prefer and aim, intend, will and desire to say and teach, maintain and affirm, direct and exhort, advise and point out?" And others *were replying*, "It seems and appears, is recognised and considered, thought and presumed, deemed and judged, decided and believed, supposed and reputed that he is and exists as an announcer and proclaimer, public pronouncer and publisher, open preacher and teacher of foreign and strange, alien and un-heard of deities and divinities, supernatural powers and departed spirits." For concerning this, he was declaring and proclaiming, bringing and telling, announcing and communicating the good news, glad tiding and message, proclamation and victorious declaration about Yahushua² and the resurrection and restoration, rising up and standing up *from out of the dead*. So, having taken possession of and attained, seized and laid hold of, grasped and firmly grabbed him, they took and led, guided and directed him up to the Areopagus³, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Are we powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough to know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise what this certain specific new and fresh, renewed and unused, unprecedented and uncommon, unknown and remarkable, impressive and superior teaching, explanation and instruction is that is being spoken, uttered and declared by, under and subject to your power, control and agency? For the reason that you bring and lead, carry and drag some certain strange and surprising, astonishing and unusual, foreign and unaccustomed, puzzling and incomprehensible things to our ears and hearing. Then and therefore, accordingly, consequently and these things being so, we deliberately plan and intend, purposely desire and want, will and wish, choose and prefer to know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise exactly what these certain things want and wish, prefer and aim, intend, will and desire to be and exist as." This was so asked, as all the individual and collective Athenians and the foreigners, aliens and a strangers who were visiting, sojourning and residing there enjoyed doing and spend time enjoying, gave their time and opportunity to, took advantage of and devoted their leisure to nothing, no one and nobody different, other than to say and teach, maintain and affirm, direct and exhort, advise and point out something different, or to hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to some certain thing that was new and fresh, renewed and unused, unprecedented and uncommon, unknown and remarkable, impressive and superior. Accordingly then, having stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised within and inside the middle and midst of the Areopagus, Paul said and affirmed, asserted and declared, "Men and human beings, Athenians, in accordance with and with regards to, in relation to and with respect to all individual and collective things, I watch and look upon, understand and perceive, notice and behold, attentively view and see that in this manner and way, all of you are seriously idolatrous and very religious, superstitious and fearful of deities and divinities. Affirming and confirming this, as I am going about and passing along, passing through and walking around, and considering and reflecting on, carefully observing and attentively examining, looking at time and again and accurately viewing, contemplating and beholding, continually surveying and noticing all of your objects of worship and veneration, your sanctuaries and altars, statues, devotional icons and idolatrous images, through enquiry and examination, thought and scrutiny, investigation and perception I also found and discovered, observed and recognised, detected, attained and came to know an elevated spot and stand, raised platform, base and pedestal with an altar on it, in and on which it had been written and inscribed,

17:18a From the placeholder /N
 17:19a The Areopagus was a hill in Athens that the Greek god Ares was said to have been tried before 12 gods for the murder of Halirrhothius, the son of the god Neptune, as Halirrhothius had violated Ares' daughter Alicippe. It later came to be the main place in Athens where people flocked to hear people speak and declare something new that they had never heard before. Areopagus or Mars Hill means Martial Peak
 17:21 Athenians being People from Athens

16 - 23

marked and grazed, entitled and signed, set down and assigned, engraved and carved, 'To an unknown and unrecognised, forgotten and unheard of, unfamiliar and unacknowledged, not discerned and undiscovered god.' Then and therefore, accordingly, consequently and these things being so, That Which all of you revere and show piety towards, respect and venerate unknowingly and without recognition, without understanding and not becoming aware of, without acknowledging and with ignorance, unacquainted and without perceiving, by mistake and without having a relationship: This Certain Specific One I myself announce and declare, publically pronounce and publish, openly preach and teach to all of you. He exists present as Yahuweh, the God who made and created, formed and produced, appointed and ordained, prepared and constituted, manufactured and established, accomplished and set down the world and cosmos, universe and galaxy, and all the individual and collective things within and inside it, this being heaven, His abode, and the earth and land, ground and inhabited regions: He is not residing or living, inhabiting or dwelling within or inside man made shrines or handmade temples, replicas or sacred places, idols or carved images; neither is He served or ministered to, waited upon or flattered, wheedled or conciliated, attended to, provided for or taken care of by the way of or by the agency of, under the influence or because of human-like hands, having need nor want, desire nor requirement for anything. Giving and granting, supplying and furnishing, bestowing and delivering, committing and permitting, extending and presenting Himself to all individual and collective aspects of life and continued existence, and to the active force and energy of the breath of life, as well as to everything else, individually and collectively. Likewise, from out of one single thing He made and created, formed and produced, appointed and ordained, prepared and constituted, manufactured and established, accomplished and set down every individual and collective nation and population, people and race of man, the entire human race, to reside and live, inhabit and dwell upon and over the whole individual and collective face, appearance and countenance of the earth and land, ground and inhabited region, having fixed and appointed, designated and determined, decreed and ordained, defined and set out, marked out and declared the commanded and appointed, prescribed and ordered, instructed and assigned, determined and enjoined seasons and time-periods of the year, and the territories, limits and boundaries of their residence and habitation, dwelling places and settlements. Seeking after and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring God, if or whether they may then and therefore, accordingly and consequently indeed, truly and surely feel their way towards and want to know, touch and handle, and may find and discover, observe and recognise, detect, attain and come to know Him through enquiry and examination, thought and scrutiny, investigation and perception. Yet, He is indeed, truly and surely not existing or being present far away from or at a distance, far off or far removed, separated or a great way from each and every single one of us, for the reason that, 'In, by and through Him we live and continue to exist, and are moved and shaken, aroused and stirred up, excited and set in motion, and are in existence'; as, like and similar to the way a certain specific one of those makers and doers, observers and authors, composers and poets in accordance with and with regards to, in relation to and with respect to all of you has also said, 'Affirming and confirming this, we are indeed in existence as His race and people, nation and kindred, relatives and family, ethnic group and posterity.' Then and therefore, accordingly, consequently and these things being so, being in existence as the race and people, nation and kindred, relatives and family, ethnic group and posterity of God, we ought and are obliged, owe and are due not to think or deem, suppose or consider, hold or presume, imagine or assume, suggest, regard or believe that the Divine Being is in existence like or similar to, resembling or corresponding to, of the same nature or kind as gold or gold ornaments, nor to money or silver, nor to a stone or piece of rock formed or engraved, etched or imprinted, branded or marked, stamped or carved, sculpted or fashioned by the trade and skill, craft and art, manner and cunning, wiles and handiwork, or by the reflection and consideration, imagination and thoughts, devices and contrivances, ideas, musings and conceptions of man and the entire human race. Then and therefore, accordingly, consequently and these things being so, God Himself did indeed, truly and surely overlook and disregard, not attend to and take no notice of, bear with and despise, disdain and show contempt for the periods and occasions, times and seasons of erroneous ignorance and lack of knowledge, blindness and unawareness, lack of discernment and delusion, mistaken conduct and want of perception: now, at this present moment in time, He strictly enjoins and orders, divides and separates, defines and charges, admonishes and commands all individual and collective men and human beings, in every individual and collective place and location, to change their minds and think differently, amend their life and attitude, reconsider and feel compunction, abhor their past sins and repent. Because of this, according to and in view of this fact, He has stood a day, time and season upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised in, by and through which He is about to and inevitable to, determined and intended to, certain and expected to, destined and going to separate and sunder, make a distinction and dispute, debate and take issue with, discriminate and determine, bring contention and differentiation, decide and evaluate, assess and judge the inhabited world and humanity, mankind and the people of the earth in, by and with righteousness and validation, acceptance, vindication and uprightness, justification and acquittance to His standards and of being in a proper relationship with Him, in, by and through a Man in Whom He has fixed and appointed, designated and determined, decreed and ordained, defined and set out, marked out and declared trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence to be placed in, having caused and supplied, shown and held out, kept and rendered, displayed and exhibited, offered and presented, provided and bestowed Him on behalf of everyone, individually and collectively, having caused Him to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised from out of the dead and lifelessness, inanimateness and realm of the deceased." However, having heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to this resurrection and restoration, rising up and standing up of the dead and lifeless, inanimateness and the deceased, there were those who were indeed, truly and surely jeering and scoffing, sneering and mocking, deriding and scorning; but nevertheless, some said, "We shall indeed hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to you about and concerning, regarding and on account of, because of and with respect to this certain specific thing again, anew and in the future." In this manner and way, thus and so, Paul went out and departed, left and proceed to go out from their midst and middle. Furthermore, some certain specific men and human beings, having joined closely together with and united with, glued to and cleaved to, fastened firmly to and associated with Him, placed trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in the Trustworthy One, in, with and among whom were also Dionysius, the Areopagite, and a woman, Damaris by name and title, character and person, reputation and authority, as well as others and different ones together with them.

17:24a From the placeholder KΣ
17:24b From the placeholder ΘΣ

17:27a From the placeholder ΘN

17:28a Apparently a quote from a poem by Epimenides of Crete

17:28b From the poem *Phaenomena* by the Greek poet Aratus

17:29a From the placeholder ΘY

17:30a From the placeholder ΘΣ

17:33a *Dionysius* means *Devoted to Bacchus*
17:33b An *Areopagite* was a member of the court that met on the *Areopagus* hill in *Athens*
17:33c *Damaris* means *A Heifer*
18:2a *Aquila* means *An Eagle*. This *Aquila* is mentioned in Paul's letter to the people of *Rome*, to *Corinth* and to *Timotheos*, always together with his wife *Prisca/Priscilla*. They both later settled in *Ephesus*

23 (cont)
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After these certain things, having been separated and parted from, sundered and left, gone away and departed from out of Athens, he, Paul, went into and arose and appeared within Corinth. Then through enquiry and examination, thought and scrutiny, investigation and perception, having found and discovered, observed and recognised, detected, attained and come to know a certain specific Yahuwdaym, Aquila by name and title, character and person, reputation and authority, of the posterity and descent, family and

race, people and nation of Pontus, having recently and shortly, lately and newly come, arisen and appeared from Italy, as well as Priscilla, his woman and wife, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the fact that Claudius had arranged and appointed, ordained and regulated, prescribed and established, ordered and directed, constituted and administered, determined and allotted, commanded and instructed for all the individual and collective Yahuwdeans to be separated and part from, become sundered from and leave, go away and depart from Rome. He visited and approached, came to and drew near to, turned to and sought companionship with them, and through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the fact that he was and exist as of the same occupation and practised the same craft, did the same job and fellow traders, he was remaining and abiding, enduring and living on, lasting and persisting, staying and continuing on with them in their immediate proximity. He was also accomplishing and executing, bringing about and constructing, producing and performing, practising and carrying out, establishing and working, acquiring and enforcing his job, for the reason that they were and existed as tent and tabernacle makers by trade, craft and skill, making small, portable booths out of leather and cloth for traveller's usage. Furthermore, he was discussing and contending, arguing and disputing, addressing and speaking, reasoning and conversing, negotiating, debating and discoursing within and inside the Synagogue, the gathering and assembly, congregation and place of meeting accordingly each and every individual and collective Sabbath day, and he was persuading and convincing, assuring and conciliating Yahuwdeans and Greeks to obey and listen to, comply with and have their confidence and trust, reliance and dependence placed in the Trustworthy One. Continuing on, about, near and just when both Silvanus and Timotheos came down, descended and arrived from their origin and source in Macedonia, Paul himself was holding fast to and pressing on, being closely occupied with and urged, impelled and completely absorbed with, devoting himself to and being totally compelled with the Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter, thoroughly testifying and solemnly affirming, earnestly attesting and emphatically declaring to the Yahuwdeans that Yahuwdeans was and existed as the Anointed One. However, they, *the Yahuwdeans*, were engaging in battle against and opposing, resisting and being hostile towards, withstanding and being set against, as well as blaspheming and lying about, maliciously slandering and abusively speaking, injuriously reproaching and vilifying, personally mocking and insulting, reviling and defaming *him*, so having shaking off and scattering his clothes and garments, apparel and cloak, he said to them, "The life-blood of all of you is upon and over each of your heads! I am clean and cleansed, purified and freed! Starting from now, at this present time, I shall go and travel, journey and proceed, lead and carry over, pursue and transfer over to the Gentile nations and races!" Then, having departed, gone and moved from there, from that place, he went into, arose and entered within the house and home, dwelling and abode of a certain specific Titus lustus by name and title, character and person, reputation and authority, *one who* continually and actively revered and venerated, adored and respected, honoured and approved God, whose house and home, dwelling and abode was and existed as bordering and next to, adjoined and contiguous with the Synagogue, the gathering and assembly, congregation and place of meeting. Also, Crispus the Synagogue president and chief, leader and ruler placed trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in the Trustworthy Sovereign Master, together in close association with his whole and entire household and home, family and abode. So too were many numerous and large amounts of the Corinthians, hearing and attending to, considering and understanding, comprehending and perceiving, paying attention to and listening to *the word*, were placing trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in the Trustworthy One, and were also being immersed and submerged. But then, during and at night time, when it was dark, the Sovereign Master said to Paul through the means of and via a divine vision, supernatural appearance and spectacle, "Do not fear or be afraid, terrified or frightened, but nevertheless, notwithstanding and on the contrary, speak, utter and declare and do not be silent or quiet, unable to speak or soundless, on account of the fact that and therefore, for this reason and simply because, since and seeing that I myself am and exist together with you, and no one, nothing and nobody shall lay or set, inflict or attack, assault or strike you, to do harm or mistreat, distress or afflict, injure or ruin, hurt or oppress, maltreat or defoul, embitter or poison, affect or turn against you, on account of the fact that and therefore, for this reason and simply because, since and seeing that there are and exist many numerous and large amounts of My people and populace, crowd and family within and inside this certain specific town and city." Therefore, he sat down and dwelt, stayed, resided and sojourned for a year and six months, actively teaching, explaining and instructing the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of God through discourses and discussions in, with and amongst them. Proceeding on, Gallio, being and existing as the proconsul, deputy and provincial governor of Achaia, with one mind and one purpose, common consent and with one accord, unanimously and with one impulse the Yahuwdeans came upon and appeared, were placed and set, established and presented, appointed and brought to, approached and suddenly stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised against and contrary to, opposite to, in conflict with and resistant against Paul, and took and led, guided and directed him up to the raised platform and judicial bench, tribunal and judgement seat, rostrum and law court, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Concerning this, this certain specific person is earnestly persuading and inducing, inciting and soliciting, misleading and demanding, bribing and convincing, seducing and brainwashing men and human beings to revere and venerate, adore and respect, honour and show approval to God against and contrary to, without regard for and beyond, aside from and no coincident with, none conformable to and other than the way outlined in the religious, cultish and oral law and commandment, rule and order, statue and ordinance!" However, as Paul is about to and inevitable to, determined and intended to, certain and expected to, destined and going to open *his* mouth, Gallio said to the Yahuwdeans for their advantage, "Indeed, truly and surely, if and whether it was and existed as some certain thing that was unjust or unrighteous, wicked or wrong, evil or fraudulent, false or unreliable, untrustworthy, undependable or deceitful, or evil and troublesome, sorrowful and poor, pitiable and unfit, unattractive and useless, worthless and morally reprehensible, morally corrupt and wicked, annoying and unethical, diseased and blind, perilous and criminal, vicious and malignant, harmful and incompetent, bad and wretched, pernicious and noxious offence or crime, thoughtless wrongdoing or villainy, knavery or rascality, mischief or scheme, plot or falsification, transgression or negligence, unscrupulousness or wickedness, trickery or fraud, O Yahuwdeans; in accordance with and with regards to, in relation to and with respect to *such* a word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter, I would then accept it as valid and listen to, patiently endure and put up with, bear with and sustain, hold up and receive, admit and uphold, maintain and tolerate all of you. But nevertheless, since and because it is and exists as points of dispute and questions for discussion, controversies and issues, topics of enquiry and subjects about and concerning, regarding and on account of, because of and with respect to a word or saying, message or statement, declaration or thought, instruction or teaching, decree, mandate or matter, and names and titles, characters and persons, reputations and authorities, as well as *things* in accordance with and with regards to, in relation to and with respect to your own religious, cultish and oral law and commandment, rule and

18:2b *Pontus* was the main eastern region of *Asia Minor* that had boundaries with the *Euxine Sea*, *Armenia*, *Cappadocia*, *Galatia*, and *Paphlagonia*
18:2c *Priscilla* or *Prisca*, the wife of *Aquila* is always mentioned in conjunction with her *husband* every time *Paul* or *Lucas* refers to them. *Priscilla* means *Ancient*

18:5a From the placeholder /N
18:5b From the placeholder XN

18:7a *Titus* means *Nurse*. Not much is known about this *Titus*. Some have conjectured that this *Titus* is the same *Titus* that Paul references in his letters, which could be correct, but the origin of the *Titus* in Paul's letters is never mentioned. He however is sent to the *Corinthians* in *2 Corinthians* and they appear to know *Titus* very well, so it's probably that these are the same two

18:7b From the placeholder ON
18:8a *Crispus* means *Curled*
18:8b From the placeholder KQ
18:8c *Corinthians* meaning *People of Corinth*

18:9a From the placeholder KQ

18:11a From the placeholder OY
18:12a *Gallio* means *He lives on Milk*. This *Gallio* is fully known as *Iunius Annaeus Gallio*, and he was the *Roman proconsul* of *Achaia* at around 53 CE. He was the brother of the philosopher *Seneca*, and he was beheaded by *Emperor Nero* in 65 CE
18:12b *Achaia* means *Trouble*. During the *Roman Empire*, *Achaia* was the name given to southern *Greece*, with *Corinth* as its capital and home of the *proconsul*

18:13a From the placeholder ON

order, statue and ordinance, all of you shall see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and take care of *this* yourselves. I do not deliberately plan or intend, purposely desire or want, will or wish, choose or prefer to separate and sunder, make a distinction and dispute, debate and take issue with, discriminate and determine, bring contention and differentiation, decide and evaluate, assess and judge such things." So he drove them off and sent them away, expelled and removed, excluded and led, banished and warded them off, separating them from the raised platform and judicial bench, tribunal and judgement seat, rostrum and law court. But on the contrary, having taken possession of and attained, seized and laid hold of, grasped and firmly grabbed Sosthenes, the president and chief, leader and ruler, all of them, individually and collectively, they were striking and beating, smiting and wounding, harming and injuring *him* in the presence of and in the sight of, in front of, ahead of and before the raised platform and judicial bench, tribunal and judgement seat, rostrum and law court. Yet nothing regarding these certain things was a source of care or concern, interest or anxiety to Gallio.

18:17a Sosthenes means Saviour of his Nation. Sosthenes is only mentioned one more time in Paul's first letter to the Corinthians

Return To Antioch Via Ephesus

Continuing on, having stayed and remained, continued and persevered in, held fast to and attached *himself* enough and adequate, sufficient and considerable amount days and a certain period of time longer, in addition and furthermore, having bid farewell and said goodbye to the brothers and fellow brethren, Paul was setting out by ship and sailing to Tso, as well as Priscilla and Aquila together in close association with him. Within and inside Cenchrea he had sheared and shaved, cut off and removed the hair from his head, for the reason that he had and held, acquired and received, owned and possessed an oath, vow and pledge. Then they reached, came into and arrived within Ephesus, and he left them behind there, in that place, departing from them, but nevertheless, he, having gone into and entered within the Synagogue, the gathering and assembly, congregation and place of meeting, discussed and contended, argued and disputed, addressed and spoke, reasoned and conversed, negotiated, debated and discoursed with the Yahuwdeans. Moreover, as they are asking and begging, beseeching and pleading to, expressing desire and requesting, petitioning, requiring and imploring *him* to remain and abide, endure and live on, last and persist, stay and continue on for a much longer and greater period of time, he did not nod approval or give consent, agree or accept, but nevertheless, notwithstanding and on the contrary, having bid farewell and said goodbye, and having said, "I shall favourably come back and return to all of you again, anew and furthermore, God wanting and wishing, preferring and aiming, intending, willing and desiring," he was brought and led, carried and taken from Ephesus, becoming separated from it. Then, having come down into, descended and arrived within Caesarea, having gone up, arisen and ascended, and having greeted and saluted, joyfully embraced and welcomed, accepted and received the called-out Ekklesia, assembly and congregation, he went down and descended into Antioch. Then, having done and performed, accomplished and executed, practised and brought about, undertook, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted *this* for some certain amount of time, he went out and came forth, departed and left, going through, journeying and travelling in order and sequence, successive and consecutive, connected and point-by-point through the Galatian-Phrygian land and country, province, district and region, continually and actively strengthening and supporting, confirming and stabilising, rendering firm and establishing all the individual and collective disciples and followers, pupils and learners, apprentices and adherents.

18:18a Cenchrea was the eastern harbour of Corinth on the Saronic Gulf. Cenchrea means Millet
18:19a Ephesus was the capital city of Ionia, and served as a main harbour to Asia Minor. Ephesus means Permitted

18:21a From the placeholder ØY

Apollos Of Alexandria

Then a certain Yahuwdym, Apollos by name and title, character and person, reputation and authority, of the posterity and descent, family and race, people and nation of Alexandria, a learned man of letters and skilled in literature, eloquent and rational, wise and educated, knowledgeable and intelligent human being, reached, came into and arrived within Ephesus. He is and exists as powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent in, by and with the writings of Scripture. This certain person was and existed as having been carefully taught and instructed, informed and endowed with understanding and knowledge concerning the Way and course, manner and conduct of the Sovereign Master. Also, being eager and bubbling, boiling and enthusiastic, loving and fervent, zealous and seething in the Spirit, he was speaking, uttering and declaring, as well as accurately and carefully, adequately and exactly, thoroughly and diligently, strictly and precisely teaching, explaining and instructing the *things* about and concerning, regarding and on account of, because of and with respect to Yahuwshua through discourses and discussions, merely and only understanding and having a firm mental grasp on, comprehending and knowing, recognising and being acquainted with, attending to and observing the immersion and submersion of Yahunchanon. This certain person also began and started to be courageous and fearless, bold and assured, open speaking, frank, confident and publically outspoken within and inside the Synagogue, the gathering and assembly, congregation and place of meeting. Moreover, having heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to him, Priscilla and Aquila took hold of and led aside, received and associated with him as their friend and companion, and even more accurately and carefully, adequately and exactly, thoroughly and diligently, strictly and precisely exposed and exhibited, set forth and declared, publically expounded and explained the Way and course, manner and conduct of God to him. Afterwards, he is deliberately planning and intending, purposely desiring and wanting, willing and wishing, choosing and preferring to go through, journey and travel to Achaia. After the brothers and fellow brethren had urged and encouraged, persuaded and exhorted, propelled and impelled *him to do so*, they wrote and inscribed, noted down and composed a letter to the disciples and followers, pupils and learners, apprentices and adherents, *telling them* to thoroughly welcome and embrace, favourably accept and receive, grasp and take him. Once he had taken up residence and stayed, dwelt and become present in Achaia, he was a great and massive, huge and deep, profound and excellent helper and assistance, contributor and conferrer, consulter and converser, engager and profiteer for the called-out Ekklesia's, assemblies and congregations, for the reason that he vehemently and forcibly, vigorously and intensely, powerfully and completely refuted and convicted, rebuked and exposed, corrected and reprehended, admonished and called into account, reprovved and chided, shamed and disgraced the Yahuwdeans, discussing and contending, arguing and disputing, addressing and speaking, reasoning and conversing, negotiating, debating and discoursing in public, in front of everyone's eyes, exhibiting and showing, displaying and proving, demonstrating and representing, point outing and setting forth through the means of and via the writings of Scripture that Yahuwshua is and exists as the Anointed One.

18:25a Apollos means Given by Apollo

18:25a From the placeholder KY

18:25b From the placeholder ΠNI

18:25c From the placeholder IY

18:26a From the placeholder ØY

18:28a From the placeholder IHN

18:28b From the placeholder XPN

Chapter 19

Paul In Ephesus

Although Paul wanted and wished, preferred and aimed, intended, willed and desired, in accordance with and with regards to, in relation to and with respect to his own individual deliberation and resolve, designed plan and counsel, intention and purpose, will and decree, determination and aim, to travel and journey, go and proceed on his way to Yarushalaim, the Spirit said to him, "Return and turn around to go towards Asia." And then, having gone, travelled and journeyed through the upper and higher parts and districts, regions and measures, portions and fractions, he comes into, arises and appears within Ephesus, and finds and discovers, observes and recognises, detects, attains and comes to know some certain specific disciples and followers, pupils and learners, apprentices and adherents through enquiry and examination, thought and scrutiny, investigation and perception. Then he said to the disciples and followers, pupils and learners, apprentices and adherents, "Surely all of you received and accepted, took

19:1a From the placeholder ΠNA

and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted the only individual Set-Apart and Cleansed Spirit of the Sovereign Master, after having placed trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in the Trustworthy One?" They replied to him, "No, we didn't: nor have we heard or attended to, considered or understood, comprehended or perceived, paid attention to or listened to news *that there is a certain specific Set-Apart and Cleansed Spirit* to receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit." Then Paul favourably said to them for their advantage, "Then and therefore, accordingly, consequently and these things being so, who, which or what were you immersed and submerged into?" Therefore they were saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Into the immersion and submersion of Yahuchanon." So Paul responded, "Yahuchanon immersed and submerged *with the immersion and submersion of a changed mind and different thinking, amended life and attitude, reconsideration and feeling of compunction, abhorrence of past sins and repentance, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out to the people and populace, crowd and nation for and on behalf of the One coming, arising and appearing after him, so that and with the result that they may place their trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in Him*; this certain specific person is and exists confirmed to be Yahushua". Thus, having heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to this, they were immersed and submerged into the personal and proper name and title, character and person, reputation and authority of the Sovereign Master, Yahushua the Anointed Messiah, with regards to the forgiveness and letting off, leaving behind and setting aside, ignoring and disregarding, abandoning and leaving destitute, giving up and dismissing, omission and rejection, neglecting and separation of the sins and errors, misses of the mark and mistakes, violations of the law of the Supreme One and wanderings from the Way and from the state of uprightness. Then, after Paul had set and placed, stood and established, appointed and ordained, fixed and put, designated and assigned his hands upon them, the Set-Apart and Cleansed Spirit fell down upon and embraced, descended and was thrown upon, affectionately seized and took possession upon them all. So they were all speaking, uttering and declaring in *different* tongues, languages and dialects of human speech, as well as prophecy and proclaim, announce and preach, predict and speak forth by divine inspirations. Accordingly, there were and existed about and nearly twelve men individually and collectively. Continuing on, having gone into and entered within the Synagogue, the gathering and assembly, congregation and place of meeting, he was being courageous and fearless, bold and assured, open speaking, frank, confident and publically outspoken over the course of three months, continually and actively discussing and contending, arguing and disputing, addressing and speaking, reasoning and conversing, negotiating, debating and discoursing, and persuading and convincing, assuring and conciliating *people* about the things concerning, regarding and on account of, because of and with respect to the kingdom and royal power, dominion and rule, kingship, reign and authority of God. On the contrary, however, at the time when, about and as soon as some certain specific ones became hardened, stiffened and caused to be stubborn, as well as being disobedient and untrustworthy, in compliant, rejecting and contradictory, obstinate and stubborn, denying, disagreeable and opposable, speaking evil of and reviling, denouncing and insulting, cursing, abusing and calumniating the Way before and in the presence of, in the sight of and in the judgement of the quantity and multitude, having stood away from and withdrawn, removed himself and departed, deserted and gone away from, resigned from and left them, becoming separated from them *together with the disciples*, he marked off boundaries and cut away, drive out and exclude, cast out and severed contact *with the Yahuwdeans*, continually and actively discussing and contending, arguing and disputing, addressing and speaking, reasoning and conversing, negotiating, debating and discoursing accordingly each and every day within and inside the freely occupied school and lecture hall, leisurely auditorium and education arena of Tyrannus. In this manner, this certain thing came to be and existed, arose, appeared and originated over the course of two years, so that and therefore, for this reason and as a result of this, all those, individually and collectively, residing and living, inhabiting and dwelling in Asia, both Yahuwdeans and Greeks, heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to the Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of the Sovereign Master.

19:2a From the placeholder *ΠNA*

19:2b From the placeholder *KY*

19:2c From the placeholder *ΠNA*

19:4a From the placeholder *IHN*

19:5a From the placeholder *KY*

19:5b From the placeholder *IHY*

19:6a From the placeholder *XPY*

19:6b From the placeholder *ΠNA*

19:8a From the placeholder *ΘY*

19:9a *Tyrannus* was a famous teacher in *Ephesus* who had a school there, which had a place called *The Hall of Tyrannus*. *Tyrannus* means *Sovereign*

19:10a From the placeholder *KY*

19:11a From the placeholder *ΘΣ*

19:13a From the placeholder *KY*

19:13b From the placeholder *IHY*

19:13c From the placeholder *IHN*

2 (cont)

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The Exorcists

Indeed, God Himself did and performed, accomplished and executed, practised and brought about, undertook, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted powers and wonders, mighty deeds and supernatural capabilities through the means of and via the hands of Paul, those *powers* that are not able to be obtained or reached, befall or humanly attained, experienced or gained, received or happened upon, so that and therefore, for this reason and as a result of this, even facecloths, handkerchiefs and napkins, and aprons and linen coverings, starting and beginning from their source upon his skin's surface, being carried off and taken away, transported and led up to those being weak and ill, feeble and sick, were also setting free and liberating, releasing and getting rid of, delivering and removing the sicknesses and severe illnesses, bodily suffering and physical distresses from them, separating them, as well as *causing* the evil and troublesome, sorrowful and poor, pitiable and unfit, unattractive and useless, worthless and morally reprehensible, morally corrupt and wicked, annoying and unethical, diseased and blind, perilous and criminal, vicious and malignant, harmful and incompetent, bad and wretched, pernicious and noxious spirits to go away and depart, emerge and come forth, travel out and leave. However, some of those who were also from out of and among the roving and wandering, circuitous and strolling, navigating and vagabond Yahuwdeans, those who moved around from place to place, exorcists who bound through oaths, professing to expel demons through adjuration and incantation, were setting their hands to and undertaking the task, trying and attempting, endeavouring and working to invoke and pronounce, mention and designate, entitle and call upon, address and utter the personal and proper name and title, character and person, reputation and authority of the Sovereign Master and Upright One Yahushua upon those having and holding, acquiring and receiving, owning and possessing the evil and troublesome, sorrowful and poor, pitiable and unfit, unattractive and useless, worthless and morally reprehensible, morally corrupt and wicked, annoying and unethical, diseased and blind, perilous and criminal, vicious and malignant, harmful and incompetent, bad and wretched, pernicious and noxious spirits, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "I cause you to swear and adjure you, put you under oath and solemnly command you *by* the Yahushua whom Paul announces and declares, publically pronounces and publishes, openly preaches and teaches with the goal to persuade and warn." In, by and with these *exorcists*, *there were* also *some* sons of a certain specific Yahuwdean high and chief priest who wanted and wished, preferred and aimed, intended, willed and desired to habitually practice and carry out, undertake and accomplish, perform and pursue, execute and observe, concern themselves with and do this exact same thing (having and holding, acquiring and receiving, owning and possessing a custom and habit, usage and practise, institute and prescription, rite and manner to cause to swear and adjure, put under oath and solemnly command such certain specific *person's who were possessed*). So they favourably came into and entered *a house* to the advantage of a demon-possessed person, one under the

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power and control of a fallen messenger and envoy. Then they began and started their reign by crying out for and calling upon, summoning and appealing, pronouncing and invoking the personal and proper name and title, character and person, reputation and authority, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "We strictly enjoin and order, divide and separate, define and charge, admonish and command you in, by and through Yahushua, He Whom Paul the delegate and emissary, teacher and ambassador, messenger and one who is sent forth with orders from the Supreme one announces and declares, publically pronounces and publishes, openly preaches and teaches with the goal to persuade and warn: come out and depart, leave and be separated, disembark and proceeding to go away!" On the contrary, however, having answered, responded and replied, the evil and troublesome, sorrowful and poor, pitiable and unfit, unattractive and useless, worthless and morally reprehensible, morally corrupt and wicked, annoying and unethical, diseased and blind, perilous and criminal, vicious and malignant, harmful and incompetent, bad and wretched, pernicious and noxious spirit said to them, "Yahushua I know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise, and Paul I understand and have a firm mental grasp on, comprehend and know, recognise and am acquainted with, attend to and observe; but nevertheless, who are and what do all of you exist as!?" And so, after the man and human being whom the evil and troublesome, sorrowful and poor, pitiable and unfit, unattractive and useless, worthless and morally reprehensible, morally corrupt and wicked, annoying and unethical, diseased and blind, perilous and criminal, vicious and malignant, harmful and incompetent, bad and wretched, pernicious and noxious spirit was and existed within and inside had leapt, sprung and jumped upon them, assaulting them, ruling and reigning, having dominion over and exercising authority, using force against and tyrannising, overpowering and subduing, gaining possession of and mastering both *of them, he was* so strong and mighty, great and powerful, competent, able and capable against and contrary to, opposite to, in conflict with and resistant against them so that and therefore, for this reason and as a result of this, *they* fled and made their escape, ran away and took flight from out of that certain house and home, dwelling and abode, completely naked and unclothed, bare and without any garments, as well as having been wounded and hurt. As a result, this certain specific event came to be and existed, arose, appeared and originated as known and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and ascertained, learned and distinguished, judged and thought, comprehended, acknowledged and recognised to all those, individually and collectively who were inhabiting and dwelling, living and residing in Ephesus, to both Yahuwdeans and Greeks. And fear and awe, respect, terror and alarm fell down upon and embraced, descended and was thrown upon, seized and took possession over and upon all of them, individually and collectively, and so the personal and proper name and title, character and person, reputation and authority of Yahushua, the Sovereign Master and Upright One, was being praised and extolled, magnified and honoured, glorified and highly esteemed, lauded and celebrated, made great and exalted. Indeed, many numerous and large amounts of those who had placed trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in the Trustworthy One were coming, arising and appearing, confessing and professing, openly acknowledging and admitting, conceding and attesting, as well as telling and announcing, declaring and preaching, reporting and proclaiming their actions and practices, conditions and functions, works and habits, activities and performances, deeds and deceptions, affairs, spells and operations. Furthermore, an enough and adequate, sufficient and considerable amount of those who had habitually practiced and carried on, undertaken and accomplished, repeatedly performed and pursued, executed and observed, been continually concerned with and busily engaged in doing magical arts and sorcery, witchcraft and elaborate rituals, superfluous rites and futile, useless and needless religious ceremonies, having brought together and collected, gathered and contributed *their* religious scrolls and books, papyrus writings and parchments were burning, destroying and consuming them with fire before and in the presence of, in the sight of and in the judgement of everyone, individually and collectively. And they computed and calculated, reckoned, counted and added up their prices and value, and through enquiry and examination, thought and scrutiny, investigation and perception they found and discovered, observed and recognised, detected, attained and came to know *that the total was* fifty thousand pieces of silver. Therefore in this manner and way, thus and so, in accordance with and with regards to, in relation to and with respect to force and power, strength and might, the Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of the Sovereign Master and Upright One was growing, increasing and becoming greater, as well as strengthening and gaining might, greatness and power, competence and prevailing, availing and being in force, influence and succeeding.

19:14a From the placeholder *IFY*

19:15a From the placeholder *INA*

19:15b From the placeholder *IN*

19:16a From the placeholder *INA*

19:17a From the placeholder *Y*

19:17b From the placeholder *KY*

19:20a From the placeholder *KY*

14 (cont)

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Ephesus Riots

Continuing on, just as, about and as soon as these certain things were being completed and fulfilled, finishing and coming to an end, Paul, being set down and placed, laid and established, appointed and ordained, fixed and put, designated and assigned in, by and with the Spirit, having gone through, journeyed and travelled via Macedonia and Achaia, to *then* travel and journey, go and proceed on the way towards and into Yarushalaim, having said, "Concerning this, with and after I have come to be and exist, arise, appear and originate there, in that place, it is necessary and behoved, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial *for* me to also see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and pay attention to Rome." Therefore, having sent and dismissed, dispatched, ordered and commissioned Timotheos and Erastus into Macedonia, two of those who were serving and supporting, caring for and ministering to, aiding and helping him, he himself held on some amount of time and interval, period and span, season and duration within and inside Asia. However, in accordance with and with regards to, in relation to and with respect to that certain specific time and season, period and age-span, not a little or small, insignificant or slight amount of serious distress and commotion, disturbance and extreme anxiety, confusion and tumult, consternation and fearful trepidation came to be and existed, arose, appeared and originated about and concerning, regarding and on account of, because of and with respect to the Way, for the reason that a certain specific Demetrius by name and title, character and person, reputation and authority, a silversmith and silver-worker, one who cut, crafted and sculpted objects, vessels and idols out of silver, who continually and actively made and created, formed and produced, appointed and ordained, prepared and constituted, manufactured and established, accomplished and brought forth silver shrines and temples, replicas and miniature images of Artemis, was holding out and offering, presenting and supplying, granting and showing, providing and causing, affording and rendering not a little or small, insignificant or slight amount of work and labour, trade and craft, gain and profit, business and endeavour, manufacturing and function, making and production, earnings and commerce to the craftsmen and artisans, designers and skilled workmen, those persons versed in religious practices, *those* whom, having gathered and assembled, called and collected *them* together in one mass with others, as well as those common workers and labourers, artisans and producers about and concerning, regarding and on account of, because of and with respect to these similar sort of things, said, "Men and human beings, understand and have a firm mental grasp on, comprehend and know, recognise and be acquainted with, attend to and observe that concerning this, our prosperity and wealth, income and easy living, riches and means, abundance and power, might and advantage, resource and welfare is and exists from out of and because

19:21a From the placeholder *INI*

19:24a Demetrius means *Belong to Ceres*

19:24b Artemis here corresponds to the *Tauric or Persian Artemis*, who wasn't the sister of the Greek god *Apollo*. This *Artemis* corresponds to the Roman *Diana*. Artemis means *Complete Light*

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of this certain specific work and labour, trade and craft, gain and profit, business and endeavour, manufacturing and function, making and production, earnings and commerce. Also, watch and look upon, understand and perceive, notice and behold, attentively view and see, and hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen that concerning this, not only and merely in Ephesus, but nevertheless, notwithstanding and on the contrary, nearly and almost, about, more or less and roughly speaking in all of Asia, individually and collectively, this certain specific Paul, having persuaded and convinced, assured and conciliated *them* to obey and listen to, comply with and have confidence and trust, reliance and dependence placed in the Trustworthy One, has transferred and turned away, removed and changed the position, introduced and taken away a sufficient and enough, adequate and considerable, competent and large enough crowd and multitude, throng and mass *of people*, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, 'Concerning this, those gods coming to be and existing, arising, appearing and originating through means of and via *human* hands, agency and power do not exist and are not in existence, being figments of the imagination and not being real!' Moreover, not only and merely does this certain specific thing bring danger and peril, risk and jeopardy, hazardousness and vulnerability, threat and crisis to our part and piece, share and trade, business and portion, allotment and success, rank and branch, matter and element, *causing it* to come into, arise and appear to be within disrepute and disgrace, discrediting and exposing, refuting and reproving it to be worthless and useless, wrong and bringing it a bad name, serious criticism and questionable conduct, but nevertheless, notwithstanding and on the contrary, also the temple, shrine and sacred place of the great and strong, mighty and powerful, important and prominent, extraordinary and outstanding, large and massive, overwhelming and severe, intense, vehement and terrible goddess Artemis will be claimed and reasoned, thought and supposed, judged and deemed, believed and considered, seemed and opinionated, determined and evaluated, purposed and reckoned, accounted and concluded to be as nothing and worthless, of no account and meaningless, nothing at all and of no authority, and indeed, her greatness and majesty, mighty power and importance, prominence and magnificence, splendour and high esteem to be about to and inevitable to, determined and intended to, certain and expected to, destined and going to be brought down and demolished, destroyed and overthrown, conquered and put down, eliminated and brought to nothing, done away with and vanquished, extirpated and torn down, that which the whole of and the entirety of Asia, as well as the world and inhabited earth, humanity and mankind, reveres and venerates, adores and respects, honours and shows approval to." And so, having heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to this, and having come to be and exist, arise, appear and originate as completely filled and imbued, totally abounding and thoroughly consumed with anger and fury, hostility and intense rage, they were shouting and crying, screaming and howling, yelling out and exclaiming, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Great and mighty, powerful and strong, intense and important, high and overwhelming, large and extraordinary, massive and huge, prominent and outstanding, spacious and wide, long and splendid, grand and vast, big and extensive is Artemis of the Ephesians!" And so the town and city was completely filled and imbued, affected and influenced *with* confusion and tumult, uproar and disturbance, and with one mind and one purpose, common consent and with one accord, unanimously and with one impulse they violently and impetuously rushed into the theatre, the place for public spectacles and assemblies, having violently and suddenly seized and caught, taken hold of and dragged Gaius and Aristarchus away, Macedonian travelling companions and partners of Paul. Furthermore, Paul, deliberately planning and intending, purposely desiring and wanting, willing and wishing, choosing and preferring to go into and enter within the public assembly and mob, crowd and mass of people, community and populace, the disciples and followers, pupils and learners, apprentices and adherents were not allowing, letting or permitting him to do so, hindering and restraining him. Moreover, even some certain ones of the Asiarchs, officers and deputies in the province of Asia and honorary religious members of the assembly, being and existing as his devoted friends and close companions, loving associates and personal acquaintances, having sent and dispatched, instructed and appointed, discharged and dismissed, conducted and escorted *a message* favourably to him for his advantage, exhorting and encouraging, admonishing and consoling, comforting and begging, entreating and beseeching not to give or grant, supply or furnish, bestow or deliver, commit or permit, extend or present himself to the theatre, the place for public spectacles and assemblies. Then and therefore, accordingly, consequently and these things being so, others and different persons were shouting and crying, screaming and howling, yelling out and exclaiming *something*, others and different persons something else, for the reason that the assembly and meeting, gathering and congregation was and existed as confused and amazed, bewildered and confounded, disturbed and perplexed, baffled and troubled, and many numerous and a greater degree of them did not see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold on account of or for the reason of, because of, for the sake of or with regards to what reason they had come together and assembled, gathered and met together. Therefore, they brought together and forced, informed and instructed, united and showed forth, considered and put forth Alexander from out of and among the crowd and multitude, throng and mass *of people*, after the Yahuwdeans had projected and put, urged and pushed, thrust and cast him forward before and ahead *of them*. Thus, having given a signal and communicated, waved and motioned with his hand, Alexander was wanting and wishing, preferring and aiming, intending, willing and desiring to speak and plead in defence, give a supporting answer and explain about, reply and respond, give a rationale and justification, reasoned account and defending statement to the public assembly and mob, crowd and mass of people, community and populace, but nevertheless, having accurately known and clearly seen, perceived and fully understood, recognised, acknowledged and completely comprehended that he is and exists as a Yahuwdean, one single and unanimous sound, tone and voice came to be and exist, arose, appeared and originated from out of all of them, individually and collectively, shouting and crying, screaming and howling, yelling out and exclaiming for about two hours, "Great and mighty, powerful and strong, intense and important, high and overwhelming, large and extraordinary, massive and huge, prominent and outstanding, spacious and wide, long and splendid, grand and vast, big and extensive is Artemis of the Ephesians!" However, after having restrained and quietened down, calmed and repressed, quelled and assuaged, pacified, appeased and brought the crowd and multitude, throng and mass *of people* under control, restoring order, the clerk and scribe, public servant and teacher of religious law, secretary and government official, judge and scholar said and affirmed, asserted and declared, "Ephesian men and human beings, for this reason, who is and exists there *among* men and humankind who does not know or understand, perceive or realise, notice or discern, discover or observe, experience or ascertain, learn about or distinguish, judge or think about, comprehend, acknowledge or recognise that the town and city of the Ephesians is and exists as the temple keeper and guardian, adorer and sacristan, worshipper and devotee of the great and mighty, powerful and strong, intense and important, high and overwhelming, large and extraordinary, massive and huge, prominent and outstanding, spacious and wide, long and splendid, grand and vast, big and extensive Artemis, as well as that which fell from Zeus, the meteorite and stone-image? Then and therefore, accordingly, consequently and these things being so, as these certain specific things are and exist present without contradiction and indisputable, undeniable and cannot be opposed or

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19:29a Gaius was a Macedonian who accompanied Paul on only one of his main journey's. There is a Gaius of Derbe, who is not the same as this Gaius. Gaius means Master
19:29b Aristarchus was a Macedonian of the city of Thessalonica. Aristarchus means The best Ruler
19:31a Asiarchs were high-ranking officers in Asia Minor. Asiarch means Asian President

19:35a Literally the Diopetes, that fallen from Zeus. The Diopetes was perceived to have been an exact stone-image of the goddess Artemis said to have been sent to Ephesus by the Greek god Zeus himself, but just appeared to be meteorites

objected to, it is and exists as necessary and behoved, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial for all of you to become, exist and be present as having been restrained and quietened down, calmed and repressed, quelled and assuaged, pacified, appeased and brought under control, restoring order, as well as to practice and carry on, undertake and accomplish, repeatedly perform and pursue, execute and observe, be continually concerned with and busy engaged in doing not a single reckless or rash, precipitate or sloppy, thoughtless or careless, uncontrollable or hasty, premature or impetuous thing. Affirming and confirming this, all of you take out and lead, guide and direct these certain specific men and human beings, neither temple robbers or plunderers, sacrilegious persons or desecrators, nor blasphemers or liars, malicious slanderers or abusive speakers, injurious reproachers or vilifiers, personal mockers or insulters, revilers or defamers to our goddess. Then and therefore, accordingly, consequently and these things beings so, if or whether Demetrius and those craftsmen and artisans, designers and skilled workmen, those persons versed in religious practices together in close association with him indeed, truly and surely have and hold, acquired and received, own and possess a word or saying, message or statement, declaration or thought, instruction or teaching, decree or complaint, mandate or matter towards, against or in opposition to some certain person, court days and sessions, open markets and public squares for disputes and law matters are taken and led, guided and directed, and there are and exist proconsuls, deputies and provincial governors present: let *them* call in and summon charges, accounts and complaints to accuse, prosecute and institute proceedings against one another. On the contrary, however, if or whether any of you diligently seek or strive after, crave or wish, desire or demand, require or enquire something else furthermore, beyond and in addition to this, it shall be released and set free, explained and cleared up, revealed and resolved, decided and settled, discharged and solved, exposed and made known within and inside the lawful and legal, regular and righteous, upright and subjected gathering, assembly and congregation. Also, for the reason that we are in danger and peril, risk and jeopardy, hazardousness and vulnerability, threat and crisis to be called in and summoned, charged and accounted, accused and prosecuted *with* insurrection and uprising, rebellion and revolt, dispute and discord, heated quarrel and strife, conflict and contention, dissension and upright standing, division and disunion about and concerning, regarding and on account of, because of and with respect to this very day's *proceedings*, with not a single cause or matter, reason or ground being or existing present or at hand, about and concerning, regarding and on account of, because of and with respect to which we shall not be powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to give or grant, supply or furnish, bestow or deliver, commit or permit, extend or present, surrender or hand over a word or saying, message or statement, declaration or thought, instruction or teaching, decree, mandate or matter about or concerning, regarding or on account of, because of or with respect to this certain specific commotion and riot, uproar and conspiracy, plot and twisting together, disorderly conduct or coalition, public tumult or collection, gathering or seditious meeting, concourse or revolt." And so, having said these certain specific things, he set free and released, let go and dismissed, granted the permission to depart and sent away the gathering, assembly and congregation. • Continuing on, after the uproar and tumult, noise and outcry, clamour and commotion, confusion and riot had stopped and been resisted, ceased and desisted, Paul, having sent for and invited the disciples and followers, pupils and learners, apprentices and adherents, and having exhorted and encouraged, admonished and consoled, comforted and begged, entreated and beseeched *them*, having greeted and saluted, joyfully embraced and welcomed, accepted and received *them*, he went out and departed, left and came forth to travel and journey, go and proceed on his way towards Macedonia. Consequently, having gone, passed and travelled through those certain specific parts and areas, territories and countries, districts and places, and having exhorted and encouraged, admonished and consoled, comforted and begged, entreated and beseeched them in many and numerous, plentiful and much, large and great, excellent and a profound word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter, he went, arose and appeared inside and within Greece, where he made and created, formed and produced, appointed and ordained, prepared and constituted, manufactured and established, accomplished and brought forth, bore and spent three months. After a deliberation and resolved plot, designed plan and counsel, intention and purposeful conspiracy, will and decree, determined scheme and aim to cause him evil and harm came to be and existed, arose, appeared and originated by the way of and by the agency of, under the influence and via the means of the Yahuweans, being about to and inevitable to, determined and intended to, certain and expected to, destined and going to be brought and led, carried and taken up into Tsor, it came to be and exist, arose, appeared and originated as his judgement and intention, opinion and view, disposition and counsel, decision and resolution, purpose and will to go back and return through the means of and via the way of Macedonia. Moreover, a Berean, Sopater *the son of Pyrrus*, also Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, as well as Timotheos, and even Tychicus and Trophimus of Asia were accompanying and following him. Furthermore, as these certain specific ones went on ahead and went before, preceded and went on in advance, they were all remaining and abiding, enduring and living on, lasting and persisting, staying and continuing on within and inside Troas, waiting for us, but on the contrary, together with the days, times and period of *the festival* of Unleavened and Unfermented Bread, we departed by ship and sailed off from Philippi, becoming separated from it, then up until and after five days, times and periods, we favourably came, arose and appeared to them for their advantage inside and within Troas, the place where we remained and stayed, tarried and passed seven days, times and periods.

36 (cont)
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Chapter 20

1 - 6

Eutyclus

7 - 10

Proceeding on, in, by and during Day One of Weeks and Shabbats, we had been gathered and drawn, collected and assembled, brought and joined together to break bread and have fellowship. Paul was discussing and contending, arguing and disputing, addressing and speaking, reasoning and conversing, negotiating, debating and discoursing with them, being about to and inevitable to, determined and intended to, certain and expected to, destined and going to go out, go away and depart on journey the following day. Indeed, he was extending and prolonging, stretching out and protracting the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter up until midnight. Moreover, there were and existed enough and adequate, sufficient and a considerable amount of lamps and candlesticks within and inside the upstairs room and upper story, the place where we were and existed as having been gathered and drawn, collected and assembled, brought and joined together. Further, a certain specific young man was sitting down and dwelling, staying, residing and sojourning upon the window sill, an opening in the wall, Eutyclus by name and title, character and person, reputation and authority, being brought down and carried away, overpowered and overcome by a deep and profound, thick and strong sleep as Paul is discussing and contending, arguing and disputing, addressing and speaking, reasoning and conversing, negotiating, debating and discoursing even longer and for a considerable and plentiful, numerous and greater length of time. Having been brought down and carried away, overpowered and overcome by the influence of his sleep and slumber, he fell down and plunged to the ground, collapsed and tumbled all the way down from the third story, the second level above ground, and was lifted up and raised, ascended and taken up dead and lifeless, inanimate and deceased. However, having gone down and descended, stepped below and come downstairs, Paul fell upon and took possession of, seized and threw himself upon him, and having completely embraced and thrown *his* arms

20:2a Greece in Roman times was limited to the southern half of modern Greece, that was the Roman province of Achaia

20:4a Berean meaning a person from Berea
20:4b Sopater means Saviour of his Father
20:4c Pyrrus means Red
20:4d Secundus means Fortunate
20:4e This Gaius is not to be confused with the Gaius of Macedonia mentioned in Acts 19:29. Gaius means Master
20:4f This Tychicus is also mentioned in Ephesians 6:21; Colossians 4:7; 2 Timothy 4:12; Titus 3:12. Tychicus means Fateful
20:4g Trophimus means Nutritious

20:7a The Greek literally says, *τη μια των σαββατων*, on the One of Shabbats, referring not only to the Day of Firstfruits, but also the first day of the 50 days that lead up to Pentecost, aka, the Feast of Weeks. The phrase *τη μια των σαββατων* only ever appears between the feasts of Unleavened Bread and Pentecost

20:9a Eutyclus means Fortunate

10 (cont)
- 12

around *him*, clasping *him* in *his* arms, he said, "Do not be thrown into disorder or disturbed, start a riot or cause an uproar, be troubled or upset, produce a tumult or raise a clamour, be bewildered or confused, for the reason that his life and soul is and exists within and inside him." Therefore, having gone up and ascended, and having broken and tore apart the break, and having tasted and eaten, partaken of and enjoyed it, and having associated with and become acquainted with, been in company with and consorted with *them*, staying and conversing, attending to and addressing, talking and speaking over an enough and adequate, sufficient and considerable amount of *time* up until daybreak, so in this manner and way, thus and so, he went out and departed, left and proceeded on his way. Moreover, they led and guided, brought and took the boy servant and youth away alive and breathing, existing and with life still in him, and they were exhorted and encouraged, admonished and consoled, comforted and cheered up, given solace and strengthened so much so it was impossible to measure, sum up or describe.

13 - 16

Consequently, having gone on ahead and gone before, preceded and gone on in advance up to the ship and floating vessel, we were brought and led, carried and taken up towards Assos, being about to and inevitable to, determined and intended to, certain and expected to, destined and going to lift up and take away, carry off and raise, elevate and receive back, pick up and obtain Paul from there, from that place, for the reason that having arranged and appointed, ordained and regulated, prescribed and established, ordered and directed, constituted and administered, determined and allotted, commanded and instructed himself, he was and existed as about to and inevitable to, determined and intended to, certain and expected to, destined and going to travel by land and go on his own feet. Therefore, just as, about and when he was thrown together and met with, brought together with and encountered us inside and within Assos, having lifted up and taken away, carried off and raised, elevated and received back, picked up and obtained him, we went into, arose and appeared within Mitylene. Having departed by ship and sailed off from there the next day, we reached, came and arrived opposite and over from Chios; and on the other and different *day* we crossed over to and came near, sailed to and arrived inside and within Samos; then on the next and following, nearby and neighbouring *day*, we came into, arose and appeared within Miletus. *We did this* because and for the reason that Paul had separated and sundered, made a distinction and disputed, debated and chosen, resolved and determined, contented and differentiated, decided and evaluated, assessed and judged to sail by and past Ephesus, so that and therefore, for this reason and as a result of this, he may not come to be or exist, arise, appear or originate within or inside Asia for a considerable time or spend any more time there, lingering on and wasting it, for the reason that he was hurrying and making haste, being quick, urging and eager to come to be and exist, arise, appear and originate inside and within Yarushalaim on the Day of Pentecost, the Feast of Weeks, if or whether it may be and exist as possible or practicable, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough for him to do so.

20:24a Assos was a harbour in the district of Mysia. Assos means Approaching

20:14a Mitylene was the capital city of the Island of Lesbos which was in the eastern section of the Aegean Sea. Mitylene means Mutilated

20:15a Miletus was the main seaport of Ionia, 36 miles south of Ephesus, situated before the mouth of the river Meander. Miletus means Pure white fine Wool
20:16a-b Pentecost is a transliteration of the Greek πεντηκοστή, meaning Fifty, due to the fact that the Feast of Weeks was Fifty days after the Feast of Firstfruits. See Exodus 34:22; Leviticus 23:15-22; Deuteronomy 16:9-12; and Acts 2:1-41

The Ephesian Elders

Now, starting and beginning from the origin and source in Miletus, having sent and dispatched, instructed and appointed, discharged and dismissed, conducted and escorted a *message* to Ephesus, he sent for and summoned, invited and had the presbyters and elders of the called-out Eklesia, assembly and congregation brought to him. Moreover, just as, about and at the time when they favourably made their public appearance and arrived, came forth, approached and became present to him for his advantage, he said to them, "All of you understand and have a firm mental grasp on, comprehend and know, recognise and are acquainted with, attend to and observe how and in what manner and way I came to be and existed, arose, appeared and originated together in close association with all of you all of the individual and collective time and opportunity, starting and beginning from the first and chief, principle and most important day and time, period and set occasion, from which I went on and stepped, set foot and entered, came and embarked into Asia, serving and being a slave to, obeying and being subject to the Sovereign Master and Upright One together with all individual and collective aspects of humility and modesty, lowliness of mind and without arrogance, ego or pride, as well as tears and weeping, and trials and troubles that came about and happened, turned out and fell upon me to test and objectively examine, scrutinize and entice me to prove, determine and ascertain my genuineness, behavioural response and character in, by and through the deliberations and resolved plots, designed plans and counsels, intentions and purposeful conspiracies, wills and decrees, determined schemes and aims of the Yahuwdeans to cause evil and harm; just as and how I did not withdraw or hold back, shrink from or conceal from telling and announcing, declaring and preaching, reporting and proclaiming to all of you anything or something that was advantageous and profitable, better and useful to contribute to the bringing, gathering and collecting together for fellowship, aid and assistance, as well as to teach, instruct and explain to all of you through discourses and discussions in public, in front of everyone's eyes, and accordingly in every house and home, dwelling and abode, thoroughly testifying and solemnly affirming, earnestly attesting and emphatically declaring to both Yahuwdeans and Greeks of the changed mind and different way of thinking, amended life and attitude, reconsideration and feeling of compunction, abhorrence of past sins and repentance towards God, as well as trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence inside and within Yahushua, our Sovereign Master and Upright One. And now, at this present time, behold, look and see! Having been bound and wrapped up, enchained and compelled by the Spirit, I travel and journey, go and proceed on my way into and towards Yarushalaim, without seeing or perceiving, observing or witnessing, knowing or experiencing, recognising or respecting, understanding or taking note of, comprehending or discerning, paying attention to or discovering, noticing or examining, inspecting or beholding what shall be meeting with or encountering, happening to or befalling me within and inside her. Regardless and nevertheless, however and in spite of this, concerning the previous event, the Set-Apart and Cleansed Spirit thoroughly testifies and solemnly affirms, earnestly attests and emphatically declares to me accordingly in each and every town and city, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out that concerning this, chains and bands, bonds and fetters, as well as oppressions and afflictions, tribulations and distresses, troubles and crushing, harassments and calamities, pressures and persecutions remain and abide, endure and live on, last and persist, stay, continue on and wait for me. But nevertheless, notwithstanding and on the contrary, not a single word or saying, message or statement, declaration or thought, instruction or teaching, decree, mandate or matter would make or create, form or produce, appoint or ordain, prepare or constitute, manufacture or establish, accomplish or bring about my life and soul as honourable or venerable, esteemed or highly regarded, valuable or respectable, prized or treasured, insomuch as and except to complete and perfect, accomplish and execute, carry out and fulfil, perform and establish, achieve, conclude and end the aim, goal and purpose of my race and course, task and mission, career and purposeful obligation, as well as the service and ministry, attendance and execution of commands which I received and accepted, took and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted from the immediate proximity of Yahushua, the Sovereign Master and Upright One: to thoroughly testify and solemnly affirm, earnestly attest and emphatically declare the good news, glad tidings and message, proclamation and victorious declaration of the favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure and the gift of merciful and loving kindness of God Himself. So now, at this present time, behold, look and see! I myself see and perceive, observe and witness, know and

20:19a From the placeholder $\bar{K}\bar{O}$

20:21a From the placeholder $\bar{O}\bar{N}$

20:21b From the placeholder $\bar{I}\bar{N}$

20:21c From the placeholder $\bar{K}\bar{I}$

20:22a From the placeholder $\bar{I}\bar{N}$

20:23a From the placeholder $\bar{I}\bar{N}\bar{A}$

20:24a From the placeholder $\bar{I}\bar{Y}$

20:24b From the placeholder $\bar{K}\bar{Y}$

20:24c From the placeholder $\bar{O}\bar{Y}$

17 - 25

experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold that concerning this, no longer, no more and no further shall any one of you, individually or collectively, within and among whom I have gone, passed and travelled about announcing and declaring, publically pronouncing and publishing, openly preaching and teaching the kingdom and royal power, dominion and rule, kingship, reign and authority, see or perceive, observe or witness, know or experience, recognise or respect, understand, comprehend or behold my face, presence or countenance. On account of this fact and therefore, for this reason and because of this, I testify and affirm, attest and declare, remind and point out to all of you in, through and during these daylight hours this very day, that concerning this, I am and exist as clean and cleansed, purified and freed, separated from the life-blood of everyone, individually and collectively, for the reason that never, at any time, did I withdraw or hold back, shrink from or conceal from telling and announcing, declaring and preaching, reporting and proclaiming all of the individual and collective deliberation and resolve, designed plan and counsel, intention and purpose, will and decree, determination and aim of God to all of you. Pay attention to and direct your mind towards, watch out for and be on guard against, be concerned about and take heed of, be aware of and be careful of yourselves, as well as to the whole individual and collective flock, within and among which the Set-Apart and Cleansed Spirit set and placed, stood and established, appointed and ordained, fixed and put, designated and assigned all of you as stewards and managers, superintendents and overseers, to shepherd and tend to, feed and pasture, guide, care for and look after the called-out Ekklesia, assembly and congregation of God, which He preserved and saved, gained and acquired, obtained and reserved, kept safe and purchased, procured and secured, achieved and possessed through the means of and on the grounds of, on account of and for the reason of, on the basis of and via His own individual life-blood. I myself see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold that concerning this, after my going away, leaving and departure, heavy and weighty, stern and burdensome, severe and strong, forcible and oppressive, unsparing and vicious, difficult and awkward, grievous and grave, wearisome and troublesome wolves, cruel and greedy, rapacious and destructive men shall come in and enter among and within all of you, not sparing or avoiding, refraining or abstaining from hurting the flock, having no consideration for it and attempting to destroy it, not drawing back from or showing any mercy to it. Even from out of and among all of you yourselves, men shall be caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, speaking, uttering and declaring things that have been perverted and twisted, warped and distorted, depraved and corrupted, betrayed and misled, seduced and turned away from the truth, to draw and pull, drag, tear and lure away the disciples and followers, pupils and learners, apprentices and adherents to go and follow after them, separating and withdrawing them. Therefore, for this reason and for this purpose, be watchful and vigilant, alert and cautious, active and on the lookout, zealous and awake, having remembered, recollected and being mindful of the fact that concerning this, for three years, night and day, I did not stop or restrain myself, cease, desist or keep myself from admonishing and warning, rebuking and instructing, exhorting and giving advice to each and every one together with tears and weeping. Also now, at this present time, I entrust and commit, present and place, deposit and give over, apply and employ, deliver, present and set out all of you to God, as well as to the Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of His favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure and gift of merciful and loving kindness, to He Who is powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough to build up and prepare, set up and plant, establish and confirm, found and construct, erect and make, and to give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present the inheritance and valuable possession in, by and among all of those, individually and collectively, who have been set-apart and cleansed, sanctified and dedicated, accepted and acknowledged. No one's, nobody's and nothings silver or money, nor gold or gold ornaments, nor clothes or garments, apparel or cloaks did I eagerly long or earnestly desire, crave or yearn for. All of you yourselves know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise that concerning this, my own needs, wants and necessities, as well as those of the ones together in close association with me, these certain specific hands served and rendered assistance to, helped and ministered to, aided and supported, submitted to, provided and cared for. In all individual and collective things I showed and gave an example of, indicated and taught, pointed out and directed, proved and set forth, marked out and explained, made known and laid out the information to all of you that concerning this, labouring and toiling, working hard and striving, struggling and becoming weary in this manner and way, thus and so, it is necessary and behoved, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial to devote oneself to and help, take service to and come to the aid of, lay hold of and hold fast to, embrace and support, assist and give a hand to those who are sick and weak, ill and powerless, in need and poor, feeble and without support. Indeed, to remember, recollect and be mindful of the words and sayings, messages and statements, declarations and thoughts, instructions and teachings, decrees, mandates and matters of Yahushua, the Sovereign Master and Upright One, for concerning this, He Himself said, "It is and exists as much more blessed and happy, fortunate and good, prosperous and privileged to give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present than to receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit." And having said these certain things, having set and placed, stood and established, appointed and ordained, fixed and put, designated and assigned his knees together in close association with all of them, he prayed and communicated *with the Supreme One*. As a result, an enough and adequate, sufficient and considerable amount of weeping and crying, wailing and lamenting came to be and exist, arose, appeared and originated over everyone, individually and collectively, and having flung their arms around Paul's neck, falling down, descending and throwing themselves upon Paul to embrace and hug him affectionately, seize him and take possession of him, being prepared to die for him, willing and ready to go through the most imminent peril to life, they were kissing him affectionately and tenderly greeting him, being especially and chiefly, above all and mostly, assuredly and particularly, exceptionally and certainly pained and sorrowful, suffering and grief stricken, distressed and agonising over and upon, on the basis of and on account of the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter that he had said, that concerning this, no longer, no more and no further are they about to or inevitable to, determined or intended to, certain or expected to, destined or going to watch or look upon, understand or perceive, notice or behold, attentively view or see his face, presence or countenance. Consequently, they were accompanying and escorting, sending and helping him into the ship and floating vessel.

20:27a From the placeholder ØY

20:28a From the placeholder ΠNA

20:28b From the placeholder ØY

20:32a From the placeholder ØΩ

20:35a From the placeholder IY

20:35b From the placeholder KY

25 (cont)

- 38

Chapter 21

Paul Visits Numerous Disciples

1 - 6

Accordingly it came to be and existed, arose, appeared and originated as we were being brought and led, carried and taken up after we had been drawn and pulled away, withdrawn and became separated from them, having followed, steered and sailed in a straight course, we came into, arose and appeared within Kos, then on the next and following day *we came* into Rhodes, and from there into Patara. Next, through enquiry and examination, thought and scrutiny, investigation and perception, having found and discovered, observed and recognised, detected, attained and come to acquire a ship and boat passing over and going across into and towards Phoenikia, having mounted and got on, embarked and climbed aboard, we were brought and led, carried and taken up. Furthermore, having appeared in view and become evident, shown and coming in sight of Cypress, and having left it behind and neglected, disregarded and passed by it on the left, we were sailing and going by sea, travelling by ship and navigating towards and into *the region of* Tsor, then we went down and descended into, arrived and landed at *the city of* Tyre, for the reason that there, in that place, the ship and boat was to be and exist unloaded and discharged of its load and cargo, freight and merchandise. Continuing on, after diligently searching and seeking, we found and discovered the disciples and followers, pupils and learners, apprentices and adherents, we remained and continued on, kept, preserved and stayed there seven days and periods of time. These certain specific *disciples* were saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out to Paul through the means of and via the Spirit, "Do not set on foot or embark on the journey, go on to or walk into Yarushalaim." However, at the time when it came to be and exist, arose, appeared and originated for us to finish and complete, accomplish and end the prescribed days and periods of time, having gone out and departed, left and proceeded onwards, we were travelling and journeying, going and proceeding on our way, being accompanied and escorted, conducted and helped on our way by all, individually and collectively, together in close association with the women and children, offspring and progeny, up until the outer limits of the town and city. Also, having set and placed, stood and established, appointed and ordained, fixed and put, designated and assigned the knees upon the seashore and beach, having prayed and communicated *with the Supreme One*, we took our leave off and said good-bye to one another and each other mutually, and went up and ascended into, embarked and arose upon, mounted and climbed aboard the ship and boat. Then those certain specific *people* turned back and returned into their own individual and collective *homes*.

Thus, having completed, finished and continued the voyage, sailing and course from the origin and source of Tsor, we reached, came into and arrive within Ptolemais, and having greeted and saluted, joyfully embraced and welcomed, accepted and received the brothers and fellow brethren, we remained and abided, endured and lived on, lasted and persisted, stayed and continued on beside and among, with and inside their immediate proximity for one day and period of time. Therefore, on the next day, the day after, having come out and departed, left and gone forth, we came into, arose and appeared within Caesarea, and having gone into, arisen and entered within the house and home, dwelling and abode of Philip, the one who brought, announced and declared the good news, glad tidings and message, proclamation and victorious declaration. Being and existed from out of and among The Seven, we remained and abided, endured and lived on, lasted and persisted, stayed and continued on beside and among, with and inside his immediate proximity. Moreover, for him there were and existed four daughters and female offspring, virgins and unmarried maidens, chaste and pure, who prophesied and predicted, announced before and foretold the future, who declared the thoughts of the Supreme One before and in the presence of mankind. Further, remaining and continuing on, keeping, preserving and staying with him for many more numerous and a large amount of days and time-periods, a certain specific prophet, a man who declared the thoughts of the Supreme One before and in the presence of mankind, came down, descended and arrived from the origin and source of Yahuwdea, Khagab by name and title, character and person, reputation and authority. Then, having favourably come, arisen and appeared to us for our advantage, and having lifted up and raised, ascended and taken up Paul's belt and girdle, having bound and tied up his own feet and his hands, restricting and stopping them moving, he said, "To this one the Set-Apart and Cleansed Spirit says and teaches, maintains and affirms, directs and exhorts, advises and points out, 'The man and human being who this certain belt and girdle is and exists as, within and inside Yarushalaim, the Yahuwdeans shall bind and tie him up in this manner and way, thus and so, restricting and stopping him from moving, and they shall give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present, surrender, betray and hand him over into the hands, power and control of the gentile nations and races.' " Therefore, just as and about the time when we heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to these certain specific things, both we and the local people and residents were exhorting and encouraging, admonishing and consoling, comforting and begging, entreating and beseeching him to not go up to or ascend, arise or embark on the journey to Yarushalaim. Then, at that time, Paul answered, responded and replied, "Why and for what reason do all of you do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, make and constitute weeping and crying, wailing and lamenting in sorrow, as well as the crushing and breaking up, crumbling and busting, cracking and damaging of my heart, my circulation of life that controls my desires and feelings, affections and endeavours, wills and characters, passions and impulses, disheartening me and taking away my courage and confidence? Affirming and confirming this, I myself have and hold, acquire and receive, own and possess readiness and willingness to not only and merely be bound and tied up, being restrained and stopped from moving, but nevertheless, notwithstanding and on the contrary, to also die and perish, having my soul separated from my body inside and within Yarushalaim on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for the personal and proper name and title, character and person, reputation and authority of the Sovereign Master and Upright One, Yahushua." Therefore, not being able to assure or conciliate, convince or induce, persuade or influence, win over or coax him, we were quiet and calm, remained silent and kept still, didn't say anything and held our peace, having said, "Let the will and purpose, desire and choice, mind and wish, purposeful intent and decision, gracious disposition and good pleasure, decree and law, precept and inclination of the Sovereign Master and Upright One come to be and exist, arise, appear and originate."

7 - 14

Paul In Yarushalaim

15 - 18

Now, after these certain specific days and periods of time, having made the necessary preparations and got ready for the journey, we were going up and ascended, rising and embarking on the journey towards Yarushalaim. Moreover, the disciples and followers, pupils and learners, apprentices and adherents of Caesarea also came together and assembled, gathered, convened and met to go and travel in close association with us, taking and leading, guiding and directing us to a certain specific Cypriot, Mnason, an ancient and old, veteran and early disciple and follower, pupil and learner, apprentice and adherent, beside and among, with and inside his immediate proximity we may be entertained and shown hospitality to, received and provided lodging for. And so, after we came to be and existed, arose, appeared and originated inside and within Yarushalaim, the brothers and fellow brethren gladly, readily and joyously welcomed and embraced, favourably accepted and received, grasped and took care of us. Continuing on, on the next and following day, Paul was favourably going and coming before Ya'qob together in close association with us, and all the individual and collective presbyters and elders arrived and came, appeared

21:1a Kos, incorrectly known as Cos, is a small Greek island on the Aegean Sea famous for its production of wine and corn. Kos means *A public Prison*
21:1b Rhodes is another Island in the Mediterranean Sea, and also has a city on it of the same name. Rhodes was famous for its temple to Apollo as well as its 105 foot brass statue of the Colossus of Rhodes. Rhodes means *Rosy*
21:1c Patara was a harbour town in south-western Asia Minor near Lycia. Patara means *Scattering*

21:4a From the placeholder ΠΝΞ

21:7a Ptolemais was the name of modern Akka, a seaport city of Phoenikia, which is referred to as Accho in the Tanakh. Ptolemais means *Warlike*

21:8a The Seven is in reference to the 7 Hellenistic Yahuwdeym appointed by the Delegates in Acts 6

21:10a Khagab, incorrectly known as Agabus and means *Locust*

21:11a From the placeholder ΠΝΑ

21:13a From the placeholder KY
21:13b From the placeholder IY

21:14a From the placeholder KY

21:16a Mnason means *Remembering*

and were present, approached and were in attendance. And having greeted and saluted, joyfully embraced and welcomed, accepted and received them, he was explaining and revealing, making known and reporting, describing and declaring, narrating and recounting, unfolding and expounding, presenting and recounting, dictating and setting forth the information accordingly about each and every one of the things that God did and performed, accomplished and executed, practised and brought about, undertook, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted within and among the nations and races through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of his service and ministry, attendance and execution of commands. As a result, having heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to this, they were giving glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty to God. And they said to him, "You watch and look upon, understand and perceive, notice and behold, attentively view and see, brother and fellow brethren, how many myriads and ten thousands are and exist within and among the Yahuwdeans who have placed trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in the Trustworthy One, and all, individually and collectively, are in existence and are present, at hand and belong as zealous and enthusiastic, devoted and eager, desirous and earnest, adherent and strive, make it their goal and are concerned with the Law, the teachings and precepts, instructions and commandments of the Torah. On the contrary, however, they were reported and orally informed, taught and instructed, recounted and brought word about and concerning, regarding and on account of, because of and with respect to you, that concerning this, through discourses and discussions you teach, explain to and instruct all the individual and collective Yahuwdeans, those down with and among, throughout and distributed in the Gentile nations and races, to revolt and desert, defect and abandon, fall away from, rebel against and depart from Moshe, to become separated from him, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, 'Do not circumcise those male children, offspring and progeny,' neither to walk or behave, live, conduct or regulate their lives, works or actions with his customs and habits, usages and practices, institutes and prescriptions, instructions and manners. Then and therefore, accordingly, consequently and these things being so, exactly what is to be and exist? Certainly and truly, indeed and assuredly, by all means and no doubt they shall all hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to fact that concerning this, you have come, arisen and appeared. Then and therefore, accordingly, consequently and these things being so, do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute this certain thing that we say and teach, maintain and affirm, direct and exhort, advise and point out to you: there are and exist four of our men and male humans having and holding, acquiring and receiving, owning and possessing a oath, vow and pledge upon themselves. Having taken along and brought, led aside and accepted, received and ascertained these certain people, associating with and acknowledging them as your companions, joining them to yourself, be purified and cleansed, sanctified and dedicated together in close association with them, and pay their expenses and provide them the money due, so that and with the result that they shall shave their head, cutting of their hair, and everyone, individually and collectively, shall know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise that concerning this, whatever they had been carefully taught and instructed, informed and endowed with understanding and knowledge about and concerning, regarding and on account of, because of and with respect to you, it is and exists as nothing, false and a lie, but nevertheless, notwithstanding and on the contrary, you yourself actively walk in harmony and live in conformity with, stand upright together and follow, correspond, conduct yourself and behave in accordance with, and are actively and continuously guarding closely and keeping, protecting and obeying, watching over and preserving, caring for and observing, keeping your eye on and following, sheltering and paying attention to the Law, the teachings and precepts, instructions and commandments of the Torah. Also, about and concerning, regarding and on account of, because of and with respect to the nations and races that have placed trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in the Trustworthy One, we had written and recorded, composed and sent, inscribed and dismissed a message and letter *to them*, having separated and sundered, distinguished and disputed, discriminated and passed judgement, differentiated and discerned, assessed and decided, accurately considered and evaluated for them to be on guard against and keep watch, protect and preserve, keep their eye on and look out for, avoid and take care not to violate, shun and flee, beware of and protect themselves against both food sacrificed in dedication to false god's, polytheistic deities and idols, and *from eating* blood, and *from* things that have been suffocated and smothered, strangled and choked in polytheistic rituals, as well as *from* fornication, sexual immorality and illicit sexual relations out of wedlock, homosexuality, lesbianism and bestiality." Then, at that time, having taken along and brought, led aside and accepted, received and ascertained the men and human males, associating with and acknowledging them as his companions, joining them to himself, on the next and following, nearby and neighbouring day and time-period, Paul, having been purified and cleansed, sanctified and dedicated together in close association with them, was going into and entering within the Sacred Place and Temple, proclaiming and announcing, certifying and making known, declaring and publishing, reporting and broadcasting *the time when* the filling up and completion, perfecting and satisfying of the days, times and seasons of purification and cleansing, sanctifying and dedication *would be done*, up until when the sacrifice, gift and offering was to be brought and offered, presented and handed over on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for each and every single one of them. But nevertheless, just as, about and at the time when the seven days and time-periods were about to and inevitable to, determined and intended to, certain and expected to, destined and going to be completely and entirely fulfilled and accomplished, achieved and contributed, carried out and reached, rendered and performed, executed and perfected, made and effected, produced, brought about and established, those Yahuwdeans from their origin and source in Asia, having stared at and looked intently, gazed and completely fixed their eyes on him within and inside the Sacred place and temple, they were confusing and amazing, bewildering and confounding, disturbing and perplexing, baffling and troubling every individual and collective *person* in the crowd and multitude, throng and mass *of people*, and they cast and threw, put and laid their hands upon him, arresting and taking him under their power and control, shouting and crying, screaming and howling, yelling out and exclaiming, "Yisra'elite men and human beings, come to our aid and help, assist and rescue us, answering our cry and call! This certain person is and exists as the man and human being who through discourses and discussions is teaching, explaining and instructing everyone, individually and collectively, everywhere, in every individual and collective place, all over the land, against and contrary to, opposite to, in conflict with and resistant against the people, populace and nations, and *against* the Law, the teachings and precepts, instructions and commandments of the Torah, as well as *against* this Certain Specific Place and Space, Spot and Location, District and Territory, Region and Area! Even yet and still, he has also carried and brought, led, taken and guided Greeks into the Sacred Place and Temple, and has made this Certain Specific set-apart and cleansed Place and Space, Spot and Location, District and Territory, Region and Area common and profane, defiled and unclean,

21:19a From the placeholder ☒

21:20a From the placeholder ☒

impure and ordinary, desecrated and polluted, of little value and worthless!" For the reason that they were and existed as having seen earlier and previously perceived, set their eyes on before and formerly known Trophimus the Ephesian within and inside the town and city together in close association with him, whom they were thinking and deeming, supposing and considering, holding and presuming, imagining and assuming, suggesting, regarding and believing that concerning this, Paul had carried and brought, led, taken and guided him into the Sacred Place and Temple. Indeed, the whole and entirety of the town and city was moved and shaken, aroused and stirred up, excited and set in motion, and a hostile running and rushing together, tumultuous concourse and riotous throng of the people, populace and crowd came to be and exist, arose, appeared and originated, and having taken possession of and attained, seized and laid hold of, grasped and firmly grabbed Paul, they were drawing and dragging, tugging and pulling, hauling and forcefully leading him outside and to the outer limits of the Sacred Place and Temple, and at once and instantly, immediately and straight away, the outer doors, gates and entrance ways were shut, locked and barred. Indeed, actively seeking and wishing, wanting and demanding, endeavouring to and striving, looking and desiring to kill and slay, put to death, do away with and eliminate him, a report and utterance, statement and affirmation, rumour and word, information and news of crime and illegal proceedings in progress came to and embarked, ascended to and reached the Chiliarch and Commander, Tribune and high-ranking Officer, Chief Captain and Prefect of the cohort and battalion, troops and company of Roman soldiers, that concerning this, "The whole and entirety of Yarushalaim is confused and amazed, bewildered and confounded, disturbed and perplexed, baffled and troubled, stirred up and in uproar!" At that very time and instantly, immediately and at once, presently and right then, having taken along and brought, led aside and accepted, received and ascertained, associated with and acknowledged soldiers and legionaries, as well as centurions, captains and commanders as companions, joining them to himself, he ran down to and hurried, hastened and charged down upon them. On the contrary, however, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to the Chiliarch and Commander, Tribune and high-ranking Officer, Chief Captain and Prefect, as well as the soldiers and legionaries, they stopped, ceased and desisted from striking and beating, smiting and wounding, harming and injuring Paul. Then, at that time, having come close, approached and drawn near, the Chiliarch and Commander, Tribune and high-ranking Officer, Chief Captain and Prefect took possession of and attained, seized and laid hold of, grasped and firmly grabbed him, and commanded and directed, urged and bid, exhorted and ordered him to be bound and tied up, restricted and stopped from moving with two chains, bonds and handcuffs. Then he inquired and asked, investigated and learned about, questioned and ascertained who he may be and exist as, and what exactly it was that he had done and performed, accomplished and executed, practised and brought about, undertook, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted. As a result, other and different persons among and within the crowd and multitude, throng and mass *of people* were crying out loudly and shouting, clamouring and proclaiming, subjoining and responding, exclaiming and declaring *something*, others and different persons something else. And so, as he is not powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to know or understand, perceive or realise, notice or discern, discover or observe, experience or ascertain, learn about or distinguish, judge or think about, comprehend, acknowledge or recognise the firm and stable, certain and true, reliable and secure, safe, assured and steadfast truth and facts through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the uproar and tumult, noise and outcry, clamour and commotion, confusion and riot, he commanded and directed, urged and bid, exhorted and ordered him to be taken and led, guided and directed into the barracks and encampment, fortress and soldiers quarters. Therefore, at the time when and as soon as he, *Paul*, came to be and exist, arise, appear and originate upon the steps and stairs, it came to pass and turned out, happened and occurred that he had to be taken and lifted up, carried and endured, upheld, removed and supported by the agency of, by way of and under the influence of the soldiers and legionaries through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the bodily strength and force, violence and pounding, impetus and brutality of the crowd and multitude, throng and mass *of people*, for the reason that the fullness and magnitude, complete number and community, group and whole amount of the people, populace and crowd were accompanying, following after and coming along behind, shouting and crying, screaming and howling, yelling out and exclaiming, "Remove and kill, execute and do away with, destroy and take, carry and draw him away!"

28 (cont)
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21:34a The famous Roman Barracks that Lucius is referring to here is the Castle of Antonia

Paul Speaks To The Crowd

But, being about to and inevitable to, determined and intended to, certain and expected to, destined and going to be carried and brought, led, taken and guided into the barracks and encampment, fortress and soldiers quarters, Paul says and teaches, maintains and affirms, directs and exhorts, advises and points out to the Chiliarch and Commander, Tribune and high-ranking Officer, Chief Captain and Prefect, "Surely it is certainly possible and permitted, lawful and allowed, proper and authorised for me to favourably say something to you for your advantage?" Then he, *the Chiliarch*, said and affirmed, asserted and declared, "You know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise the Greek language?!" Then and therefore, accordingly and consequently, are you not and do you not exist as the Egyptian who before and ahead of these certain specific days and times had troubled and disturbed, upset and unsettled, disquieted and caused a tumult, and had led and guided, brought and taken the four thousand men and human beings of the Assassins and Bandits, Cutthroats and Terrorists out into the forsaken wilderness and desert, desolate place and uninhabited wasteland?" In response Paul said, "Indeed, truly and surely, I am and exist as a Yahuwdaym male, of Tarsus in Kilikia, a citizen and countryman of no unmarked or unstamped, unknown or insignificant, ignoble or obscure, unimportant or inferior, unremarkable or inconsiderable, unbranded or undistinguished, indistinct or meaningless, inarticulate or unintelligible town and city. As a result, I ask and beg, beseech and plead to, express desire and request, petition, require and implore you: permit, let and allow me to favourably speak, utter and declare to the advantage of the people, populace and crowd." And so, having permitted, let and allowed him, having stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised upon the stairs and steps, Paul gave a signal and communicated, waved and motioned with his hand to the people, populace and crowd. Therefore, after a great and large, deep and profound, severe, mighty and strong silence and quiet had come to be and exist, arise, appear and originate, he called out and addressed, spoke and summoned, pronounced and declared in the Hebrew language, dialect and tongue, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, • "Men and human beings, brothers and fellow brethren, and fathers and ancestors, now, at this present time, hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to the spoken and pleaded defence, supporting answer and explanation, reply and response, rational, justified and reasoned account and verbal statement I favourably say to the advantage of all of you." Consequently, having heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to the fact that concerning this, he was calling out and addressing, speaking and summoning, pronouncing and declaring to them in the

37 - 40

Chapter 22

1 - 2

Hebrew language, dialect and tongue, they continued and held out, offered and presented, kept on and provided, rendered and exhibited an even greater and superior degree of tranquillity, quietness and silence. Then he says and affirms, asserts and declares, "I am and exist as a Yahuwzym man and male, having been born and begotten within and inside Tarsus of Kilikia, but on the contrary, having been brought up and nourished, cared for and nursed, trained and reared, educated and had my mind formed within and inside this certain specific town and city, alongside, beside and in the immediate proximity of the feet of Gamliy'el, having been trained and educated, disciplined and corrected, brought up and counselled, admonished and advised, encouraged and reproved like a child in accordance with and with regards to, in relation to and with respect to the exactness and strict conformity, accuracy and precision, efficiency and rigid discipline of the paternal and heredity, inherited and ancestral religious, cultish and oral law and commandment, rule and order, statue and ordinance received from the forefathers, being and existing as zealous and enthusiastic, devoted and eager, desirous and earnest, adherent and strive for, make my goal and am concerned with God' just as and exactly as all of you are and exist as today, this very day. Regarding this certain specific 'The Way', I myself persecuted and expelled, pursued and harassed, caused trouble for and mistreated it up until death and separation, the sundering of the soul from the body, binding, confining and trying up, as well as giving and granting, supplying and furnishing, bestowing and delivering, committing and permitting, extending and presenting, surrendering and handing both men and women over to guarded jails, prisons and holding cells, just as and like the high and chief priest also witnesses and declares, confirms and approves, testifies and affirms, reports and acknowledges for me, as well as every individual and collective person in the presbytery, the group, body and council of elders and old men. Also, having welcomed and embraced, favourably received and accepted, taken and grasped letters, epistles and messages from their immediate proximity and presence, I was travelling and journeying, going and proceeding on my way favourably to the advantage of those brothers and fellow brethren inside and within Damesheq, so that I should be taking and leading, guiding and directing those who also were and existed there, in that place, back to Yarushalaim, having bound and tied up, restricted and stopped them moving with bonds, so that, in order that and with the result that they may be punished and visited with vengeance. But on the contrary, however, it came to be and existed, arose, appeared and originated as I was travelling and journeying, going and proceeding on my way, and nearing and coming close to, drawing near and approaching Damesheq around, about and near noon and midday, suddenly and unexpectedly, an enough and adequate, sufficient and considerable pure light and dazzling illumination from out of heaven, the abode of the Supreme One, glittered, flashed and shone around me on each side. Then I fell down and plunged to the ground, collapsed and tumbled forwards to the base of the earth, and I heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to sound, tone and voice saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out to me, 'Sha'uw! Sha'uw! Why and for what reason do you persecute and expel, pursue and harass, cause trouble for and mistreat Me?' Therefore I answered, replied and responded, 'Who are You and Whom do You exist as, Sovereign Master?' In response He favourably said to me for my advantage, 'I am and I exist as Yahushua' the Nazarene, the One Whom you persecute and expel, pursue and harass, cause trouble for and mistreat!" However, those who were and existed together in close association with me indeed, truly and surely stared at and looked intently, gazed and completely fixed their eyes, saw and beheld, watched and noticed the pure light and dazzling illumination, but nevertheless, the sound, tone and voice of He Who is speaking, uttering and declaring to me they did not correctly hear or attend to, consider or understand, comprehend or perceive, pay attention to or listen to properly. Thus I said, 'What is it that I may do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute, Sovereign Master' and Upright One?' In reply the Sovereign Master' and Upright One favourably said to me, 'Having been caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, travel and journey, go and proceed on the road into Damesheq, and there, in that place, it shall be spoken, uttered and declared to you about and concerning, regarding and on account of, because of and with respect to all the individual and collective things that have been set in order and arranged, appointed and poised, determined and prescribed, placed and settled, imposed and determined, assigned and instituted, assigned, established and disposed for you to do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute.' Proceeding on, just as and since I was not able to see or clearly perceive, look or attentively view with my eyes as a result from the enough and adequate, sufficient and considerable glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty of the pure light and illumination, being led, guided and directed by the hand by the way of and by the agency of, under the influence and via the means of those who are being and existing together in close association with me, I came, arose and appeared into and within Damesheq. Then, a certain specific KhananYah, a pious, devout and reverent man and human being according to and with regards to, in relation to and with respect to the Law, the teachings and precepts, instructions and commandments of the Torah, being witnessed and declared, confirmed and approved, testified and affirmed, reported and acknowledged by the means of and through all the individual and collective residing and living, inhabiting and dwelling Yahuwdeans, having favourably come, arisen and appeared to me for my advantage, and having come upon and stood before, been placed and set, established and presented, appointed and brought to, approached and suddenly appeared standing upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, he said to me, 'Brother and fellow brethren Sha'uw! be able to see again, receive your sight back and have your eyes healed of their blindness.' And at that exact same hour and time, looking up towards him, I was able to see again, received my sight back and had my eyes healed of their blindness. He therefore said, 'The God' of our fathers and ancestors has chosen and has readied, ordained and appointed, determined and prepared, equipped and arranged for you to know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise His will and purpose, desire and choice, mind and wish, purposeful intent and decision, gracious disposition and good pleasure, decree and law, precept and inclination, to also see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and pay attention to The Righteous and Just, Upright and Virtuous, Faultless and Guiltless, Fair, Approved and Accepted One, and to hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to the sound, tone and voice from out of His mouth, for concerning this, you shall be and exists as His testifier and witness, affirmer and attester favourably to the advantage of all individual and collective men of the things you have seen and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and took note of, comprehended, paid attention to and beheld, as well as *the things* you have heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to. As for now, at this present time, what is it that you are about to and inevitable to, determined and intended to, certain and expected to, destined and going to *do*? Having been caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, immerse and submerge yourself, and wash yourself away from

22:3a From the placeholder ØY

22:5a See Acts 9

22:8a From the placeholder KE

22:8b From the placeholder IY

22:10a From the placeholder KE

22:10b From the placeholder KE

22:14a From the placeholder ØZ

and remove your sins and errors, misses of the mark and mistakes, violations of the law of the Supreme One and wanderings from the Way and from the state of uprightness, calling upon and summoning, appealing to and invoking, taking upon and receiving His own personal and proper name and title, character and person, reputation and authority.' Continuing on, it came to be and exist, arise, appear and originate for me, having turned back and returned to Yarushalaim, and as I am praying and requesting, petitioning and pleading *to the Supreme One* within and inside the Sacred Place and Temple, I myself come to be and exist, arise, appear and originate within and inside an astonishment and amazement, wonderment and admiration, trance and divine illusion, and I saw and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and took note of, comprehended and paid attention to Him saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out to me, 'Hurry and make haste, be quick, urgent and eager, and in, by and with quickness and swiftness, speediness and hastiness, without delay and with fleetness go out and depart, leave and proceed to journey from out of and away from Yarushalaim, on account of and therefore, for the reason and because of the fact that they shall not receive or accept, embrace or welcome, acknowledge or take up your testimony and witness, evidence, proof and confirmation about and concerning, regarding and on account of, because of and with respect to Me!' Yet I said, 'Sovereign Master' and Upright One, they understand and have a firm mental grasp on, comprehend and know, recognise and are acquainted with, attend to and observe that concerning this, accordingly in the Synagogues, their gatherings and assemblies, congregations and places of meeting, I myself was and existed as imprisoning and jailing, as well as beating and flogging, striking and whipping, hitting, thrashing and scourging those who were placing trust and reliance, obedience and confidence and guarantee, assurance and dependence on the basis of, on account of and upon You. Even at the time when the life-blood of Your testifier and witness, affirmer and attester Stephanos was poured out, scattered and emptied out, shed and spilled, I myself was also being and existing as having come upon and stood before, been placed and set, established and presented, appointed and brought to, approached and suddenly appeared standing upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, and I was and existed as approving of and consenting to, pleased with and applauded, sympathising with and agreeing *with it*, as well as guarding and watching over, keeping a close eye on and protecting, preserving and maintaining the clothes and garments, apparel and cloaks of those who were killing and destroying, abolishing and murdering, doing away with and slaying him.' But He favourably said to me for my advantage, 'Travel and journey, go and proceed on your way, for concerning this, I myself shall send out and dispatch, send away and dismiss, order and commission you towards nations and races far away, a great way away and a long distance off.' "

22:19a From the placeholder KE

Paul Before The Tribune

As it happens, up until this certain specific word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter, they were hearing and attending to, considering and understanding, comprehending and perceiving, paying attention to and listening to him, but then they were lifting up and elevating, raising and magnifying their voice, sound and tone, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Remove and kill, execute and do away with, destroy and take, carry and draw such a person as this away, separating him from the earth and land, ground and region, for the reason that it is not appropriate or becoming, fit or proper, permitted or suitable, seemly or necessary for him to live or continue to exist!" Then, as they are actively crying out loud and shouting, screaming and yelling loudly, exclaiming and shrieking, and casting and hurling, throwing and flinging, tossing and forcefully removing their clothes and garments, apparel and cloaks, as well as throwing and casting, scattering and hurling, propelling and expelling clouds of dust into the air and atmosphere, the Chiliarch and Commander, Tribune and high-ranking Officer, Chief Captain and Prefect commanded and directed, urged and bid, exhorted and ordered him to be carried and brought, led, taken and guided into the barracks and encampment, fortress and soldiers quarters, having said, "He is to be thoroughly examined and questioned, interrogated and strictly inspected with a scourging and flogging, whipping and lashing!", so that, in order that and with the result that he may accurately know and clearly see, perceive and fully understand, recognise, acknowledge and completely comprehend through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of what cause or matter, reason or ground, incitement or fault, occasion or motive, affair or circumstance they were crying out loudly and shouting, clamouring and proclaiming, subjoining and responding, exclaiming and declaring against him in this manner and way, thus and so. But nevertheless, just as, about and as soon as they extended and stretched out, put forward and held him forth for the thongs and lash, whip, cord and scourge, Paul favourably said to the advantage of the centurion, the captain, commander and soldier in the Roman Army who had stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, "If or whether a man and human being is a Roman citizen, then is it possible or permitted, lawful or allowed, proper or authorised for you to scourge or flog, whip or lash, hit or strike *him* uncondemned and to punish *him* without proper trial, illegally mistreat *him* and having not gone through the correct judicial process?" Consequently, having heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to *this*, having come forward and approached, drawn near and associated with the Chiliarch and Commander, Tribune and high-ranking Officer, Chief Captain and Prefect, the centurion, the captain, commander and soldier in the Roman Army announced and declared, publically pronounced and published, openly preached and reported it, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "What is it that you are about to and inevitable to, determined and intended to, certain and expected to, destined and going to do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute? For the reason that this certain specific man and human being is and exists as a Roman citizen!" Therefore, having come forward and approached, drawn near and associated himself, the Chiliarch and Commander, Tribune and high-ranking Officer, Chief Captain and Prefect said to him, *Paul*, "Say and teach, maintain and affirm, direct and exhort, advise and point out to me: are you and do you exist as a Roman citizen?" So in response he said and affirmed, asserted and declared, "Yes." The Chiliarch and Commander, Tribune and high-ranking Officer, Chief Captain and Prefect accordingly answered, responded and replied, "I myself acquired and gained, got and procured, bought and was provided with this certain specific citizenship, the condition and rights of a citizen through a much and large, heavy and severe, great and plentiful sum and amount." However, Paul said and affirmed, asserted and declared, "But to the contrary, however, I myself have been born, begotten and been given birth to *as one*." Then and therefore, accordingly, consequently and these things being so, those who were about to and inevitable to, determined and intended to, certain and expected to, destined and going to thoroughly examine and question, interrogate and strictly inspect him at once and instantly, immediately and straight away stood away from and withdrew, removed themselves and departed, deserted and went away from, resigned from and left him alone, becoming separated from him, and even the Chiliarch and Commander, Tribune and high-ranking Officer, Chief Captain and Prefect feared and was afraid, terrified and frightened, having accurately known and clearly seen, perceived and fully understood, recognised, acknowledged and completely comprehended that concerning this, he is and exists as a Roman citizen, and that concerning

this, he was and existed as having bound and tied him up, restricting and stopping him from moving!

But then on the following and next day, deliberately planning and intending, purposely desiring and wanting, willing and wishing, choosing and preferring to know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise the firm and stable, certain and true, reliable and secure, safe, assured and steadfast reason as to why he, *Paul*, is accused, reproached and has charges brought against *him* by the way of and by the agency of, under the influence and via the means of the Yahuwdeans, he untied and loosened, set free and released, set aside and unbound, undid and unfastened him, and commanded and directed, urged and bid, exhorted and ordered the high and chief priests, as well as every individual and collective person in the high council and assembly, the Sanhedrin, to come together and gather, assemble, convene and meet together. Then, having taken and led, guided and directed *him* down, he stood Paul upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised before and among them. • Therefore, after the high council and assembly, the Sanhedrin, had stared and looked intently at, gazed at and completely fixed their eyes, Paul said, "Men and humans, brothers and fellow brethren, in every individual and collective bit of good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable conscience and moral judgement, perception and discernment, the ability to distinguish right from wrong, truth from lies, good from bad, and the awareness to choose rightly, I myself have lived as God's citizen and have my home with Him, managed myself and behaved, recognised His precepts and conducted myself and my ways according to His up until this very certain specific day, time and period." But on the contrary, the high and chief priest KhananYah charged and enjoined, commanded, ordered and instructed those who had been presented and shown, brought and placed, set and submitted, furnished and offered, yielded and dedicated, provided and stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised beside him to strike and beat, smite and wound, harm and injure his mouth. Then, at that time, Paul favourably said to him for his advantage, "God Himself is about to and inevitable to, determined and intended to, certain and expected to, destined and going to strike and beat, smite and wound, harm and injure you, plastered over and painted, disguised and whitewashed wall that is covered over with white lime! Even as you sit down and dwell, stay, reside and sojourn there, separating and sundering, making distinctions and doubting, hesitating and wavering, debating and taking issue with, disputing and evaluating, assessing and passing judgment on me according to and with regards to, in relation to and with respect to the Law, the teachings and precepts, instructions and commandments of the Torah, yet acting contrary to and disobeying, breaking and violating, transgressing and infringing on that specific command, ordinance and precept, offending it, you command and direct, urge and bid, exhort and order me to be struck and beaten, smote and wounded, harmed and injured?!" However, those who had been presented and shown, brought and placed, set and submitted, furnished and offered, yielded and dedicated, provided and stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised there said, "You revile and shout insults at, reproach and verbally abuse, rail at and slander, chide and wrangle, remonstrate angrily and quarrel with, contend and rebuke the high and chief priest of God?!" But Paul said and affirmed, asserted and declared, "I had not seen or perceived, observed or witnessed, known or experienced, recognised or respected, understood or taken note of, comprehended or discerned, paid attention to or discovered, noticed or examined, inspected or beheld, brothers and fellow brethren, that concerning this, he is and exists as the high and chief priest, for the reason that concerning this, it has been written and inscribed, recorded and composed down in Scripture, **'You shall not speak ill of or revile, speak badly or wrongly, incorrectly or grievously, improperly or wickedly, unfavourably or say anything evil of a ruler or high official, authoritative figure or governor of your own people and populace, family and nation.'** * " Nevertheless, having known and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and ascertained, learned and distinguished, judged and thought, comprehended, acknowledged and recognised that concerning this, one certain part and share, piece and measure, portion and fraction is and exists as Sadducees, and the other and different *part were* Pharisees, Paul shouted and cried, screamed and howled, yelled out and exclaimed among and within the high council and assembly, the Sanhedrin, "Men and human beings, brothers and fellow brethren! I myself am and exists as a Pharisee, a son, child and offspring of Pharisees. I am being separated and sundered, made a distinction and disputed, debated and taken issue with, discriminated and determined, contented and differentiated, decided and evaluated, assessed and judged about and concerning, regarding and on account of, because of and with respect to hope, the expectation, confidence and trust in the future prospect of salvation, and the resurrection and restoration, rising up and standing up of those from out of the dead and lifeless, inanimate and the realm of the deceased!" Therefore, after he had said this certain specific thing, a insurrection and uprising, rebellion and revolt, dispute and discord, heated quarrel and strife, conflict and contention, dissension and upright standing, division and disunion of the Pharisees and Sadducees came to be and exist, arise, appear and originate, and so the quantity and multitude, assemblage and populace, community and magnitude were split in two and divided, rend and cleaved into separate groups, for the reason that the Sadducees indeed, truly and surely say and teach, maintain and affirm, direct and exhort, advise and point out, "There is not to be or exist a resurrection or restoration, rising up or standing up *of the dead*, neither as a Heavenly messenger or envoy, nor as a spirit; but on the contrary, however, the Pharisees promise and assert, profess and announce, confess and declare both of the two. As a result, a great and mighty, powerful and strong, intense and important, high and overwhelming, large and extraordinary, massive and huge, prominent and outstanding, spacious and wide, long and splendid, grand and vast, big and extensive shout, cry and clamour came to be and exist, arise, appear and originate, and having been caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, some certain ones of the clerks and scribes, public servants and teachers of religious law, secretaries and government officials, judges and scholars in the certain part and share, piece and measure, portion and fraction of the Pharisees strongly protested and vehemently argued, fiercely contended and quarrelled, earnestly strove and utterly disputed, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Through enquiry and examination, thought and scrutiny, investigation and perception, we find and discover, observe and recognise, detect, attain and come to know absolutely nothing bad or wicked, wrong or troublesome, pernicious or baneful, reproachful or abusive, worthless or unskilled, injurious or destructive, incorrect or harmful, evil or vicious, noisy or intellectually errant, morally corrupt or diseased, culpable or derelict, mischievous or demonic, guilty or rotten within or inside this certain specific man and human being. To the contrary, what if or whether a Spirit or Heavenly messenger or envoy spoke, uttered or declared to him?" Consequently, as a greater and massive, huge and deep, profound and serious, severe and heavy insurrection and uprising, rebellion and revolt, dispute and discord, heated quarrel and strife, conflict and contention, dissension and upright standing, division and disunion was coming to be and existing, arising, appearing and originating, being afraid and fearful, terrified and frightened, so Paul may not be torn and pulled apart, forcibly wrenched into pieces and ripped to shreds, the Chiliarch and Commander, Tribune

23:1a From the placeholder ΘΩ

23:3a From the placeholder ΘΣ

23:4a From the placeholder ΘΥ

23:5a From Exodus 22:28

and high-ranking Officer, Chief Captain and Prefect commanded and directed, urged and bid, exhorted and ordered the army and soldier corps, troops and bodyguards, that after having stepped and gone down, descended and disembarked, they were to snatch and seize, carry off and drag, claim for themselves and take him from out of and away from their, *the Sanhedrin's*, midst and middle, and then to take and lead, guide and direct *him* into the barracks and encampment, fortress and soldiers quarters.

Plot To Kill

Paul

Continuing on, during the next and following night, having come upon and stood before, been placed and set, established and presented, appointed and brought to, approached and suddenly appeared standing upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised beside him, the Sovereign Master and Upright One said, "Don't be afraid and take courage, be confident, daring and bold, placing trust and reliance *in Me*, for the reason that just as, like and similar to the way you thoroughly testified and solemnly affirmed, earnestly attested and emphatically declared the things about and concerning, regarding and on account of, because of and with respect to Me inside and within Yarushalaim, it is necessary and behoved, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial for you to witness and declare, confirm and approve, testify and affirm, report and acknowledge *them* in this manner and way, thus and so inside and within Rome!" Moreover, after the daylight hours had come to be and exist, arise, appear and originate, having aided and helped to gather and assemble, collect, combine and unite them together, some certain Yahuwdeans bound themselves with an oath and swore a curse upon themselves, devoted themselves to cause destruction and declared themselves liable to a severe divine penalty, forfeiting their lives, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out to not eat, devour or consume *food*, nor drink, absorb or soak up *liquid* up until the time when they may kill and eliminate, slay and destroy, extinguish and abolish, do away with and put Paul to death. As it happens, there were and existed more and greater than, a superior amount and more numerous than forty who bound themselves with an oath and swore a curse upon themselves, devoted themselves to cause destruction and declared themselves liable to a severe divine penalty, forfeiting their lives. These certain persons, having come forward and approached, drawn near to and associated themselves with the high and chief priests, as well as the presbyters and elders, said, "We have bound ourselves with an oath and swore a curse upon ourselves, devoted ourselves to cause destruction and declared ourselves liable to a severe divine penalty, forfeiting our lives, vowing an indissoluble pledge and anathema that no one, nobody and nothing is to taste and eat, partake of and enjoy anything whatsoever up until the time when and as soon as we may kill and eliminate, slay and destroy, extinguish and abolish, do away with and put Paul to death. Then and therefore, accordingly, consequently and these things being so, now, at this present time, we exhort and encourage, admonish and console, comfort and give solace to you all, do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint, ordain and constitute this certain specific thing for us: having gathered and drawn, collected and assembled, brought and joined together the high council and assembly, the Sanhedrin, manifest and exhibit, show and declare yourselves, become visible and appear, reveal and bring yourselves into the view of the Chiliarch and Commander, Tribune and high-ranking Officer, Chief Captain and Prefect, indicating and reporting, making known and disclosing, proclaiming, giving orders and giving notice so that and therefore, for this reason and as a result of this, he may take and lead, guide and direct him, *Paul*, down towards all of you, as if and though all of you are about to and inevitable to, determined and intended to, certain and expected to, destined and going to totally and comprehensively, entirely and meticulously know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise those things about and concerning, regarding and on account of, because of and with respect to him more accurately and carefully, adequately and exactly, thoroughly and diligently, strictly and precisely. To the contrary, however, before and ahead of the time he nears and comes close, draws near and approaches all of you, we ourselves are and exist as prepared and ready, at hand and willing, here and sure, certain and active, zealous and likely, able and resolute to kill and destroy, abolish and murder, do away with and slay him, even if or whether it may be necessary and behoves, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial for us to die and perish, having our souls separated from our body." However, after a young man and youth had heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to the information of the plot and lying in wait, trickery, treachery and ambush, having made his public appearance and arrived, come forth, approached and become present, and having gone into, entered and appeared within the barracks and encampment, fortress and soldiers quarters, the son, male child and offspring of Paul's sister announced and declared, publically pronounced and published, openly preached and reported it to Paul. Therefore, having called out to, summoned and invited one of the centurions, a captain, commander and soldier in the Roman Army, Paul said and affirmed, asserted and declared, "Lead off and take away, conduct and bring this certain specific young man and youth favourably towards the Chiliarch and Commander, Tribune and high-ranking Officer, Chief Captain and Prefect for his advantage, for the reason that he has and holds, acquired and received, owns and possesses a certain thing to announce and declare, publically pronounce and publish, openly preach and report to him." Then and therefore, accordingly, consequently and these things being so, having indeed, truly and surely taken him along and brought, led aside and accepted, received and ascertained him, associating with and acknowledging him as companions, joining him to himself, he took and led, guided and directed him favourably to the advantage of the Chiliarch and Commander, Tribune and high-ranking Officer, Chief Captain and Prefect, and says and affirms, asserts and declares, "Having called out to, summoned and invited me, Paul, the prisoner and captive who is on a leash and in chains and bonds, asked and begged, called for and craved, desired and required, inquired and requested, demanded and pleaded for this certain specific young man and youth to be taken and led, guided and directed towards you for your advantage, having and holding, acquiring and receiving, owning and possessing a certain specific thing to speak, utter and chat to you about." As a result, having taken possession of and attained, seized and laid hold of, grasped and firmly grabbed his hand, and having departed and retired, returned and withdrawn accordingly by himself and on his own, the Chiliarch and Commander, Tribune and high-ranking Officer, Chief Captain and Prefect was inquiring and asking, investigating and learning about, questioning and ascertaining, "What is it, exactly, that you have and hold, acquire and receive, own and possess to announce and declare, publically pronounce and publish, openly preach and report to me?" So he said in response, "Concerning this, the Yahuwdeans have come to a mutual understanding and to an agreement, have decided and arranged, been resolved and determined, have assented to and have made a covenant to ask and beg, call for and crave, desire and require, inquire and request, demand and plead to you, so that and therefore, for this reason and as a result of this, tomorrow, the following and next day, you may take and lead, guide and direct Paul down into and towards the high council and assembly, the Sanhedrin, as if and though they are about to and inevitable to, determined and intended to, certain and expected to, destined and going to inquire and ask, investigate and learn about, question and ascertain something else more accurately and carefully, adequately and exactly, thoroughly and diligently, strictly and precisely about and concerning, regarding and on account of, because of and with respect to him. Then and

23:11a From the placeholder KZ

21 (cont)
- 22

therefore, accordingly, consequently and these things being so, may you not be assured or conciliated, convinced or induced, persuaded or influenced, won over or coaxed to obey and listen to, comply with and have confidence and trust, reliance and dependence placed in them, for the reason that many more numerous and a greater amount, a superior number than and even more than forty men and human being from out of and among them waiting in ambush and lying in wait for, making plans and plotting against him, those who have bound themselves with an oath and swore a curse upon themselves, devoted themselves to cause destruction and declared themselves liable to a severe divine penalty, forfeiting their lives, neither to eat, devour or consume *food*, nor drink, absorb or soak up *liquid* up until the time when they may kill and destroy, abolish and murder, do away with and slay him. Even now, at this present moment in time, they are and exist as prepared and ready, at hand and willing, here and sure, certain and active, zealous and likely, able and resolute, awaiting and anticipating, looking forward to and expecting to receive and accept, take up and welcome from you your message and reported promise and announcement, declaration and agreement, assurance and blessing, vow and consent, offer and notification, summons and command, pledge and approval." Then and therefore, accordingly, consequently and these things being so, the Chiliarch and Commander, Tribune and high-ranking Officer, Chief Captain and Prefect did indeed, truly and surely set free and released, let go and them, granted the permission to depart and sent the young man and youth away, having strictly enjoined and ordered, divided and separated, defined and charged, admonished and commanded, "Speak out to and divulge, tell and blurt out, blab, disclose and inform no one, nobody and nothing that concerning this, you have manifested and exhibited, shown and declared, made visible and appeared, revealed and indicated, reported and made known, disclosed and proclaimed, given orders, notified and brought these certain specific things and events favourably into my view for my advantage."

The Chiliarchs
Letter To
Phelix

23 - 25

Then, having called out to, summoned and invited two certain specific centurions and captains, commanders and soldiers in the Roman Army, he said, "Prepare and arrange, provide and make ready two hundred soldiers and legionaries, as well as seventy horsemen and cavalymen, soldiers who ride and fight on horses, and spearmen and javelin throwers, slingers and archers, guards and infantrymen too, so that and therefore, for this reason and as a result of this, they may travel and journey, go and proceed on their way up until Caesarea starting and beginning from the third hour and time-period of the night, 9 o'clock in the evening. Also, present and show, bring and place, set and submit, furnish and offer, yield and dedicate, provide and stand animals and mounts, horses and beasts of burden upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, so that, in order that and with the result that after being mounted and sat upon, they may thoroughly deliver and safely bring, maintain and favourably take Paul to Phelix the leader and governor, prefect and president, chief and general, commander and procurator, legate and proconsul for his advantage." For the reason that he was fearing and being afraid, terrified and frightened that least, at any time, after having snatched and seized, carried off and dragged, claimed for themselves and taken him, *Paul*, the Yahuwdeans would kill and eliminate, slay and destroy, extinguish and abolish, do away with and put him to death, and then next and afterwards, he, *the Chiliarch*, may have and hold, acquire and receive, own and possess a charge and reproach, blame and accusation, complaint and legal proceeding as if and though he had received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted silver and money. As a result, He wrote and inscribed, noted down and composed an epistle and letter for them, within and inside which it had been engraved and inscribed, written and recorded;

23:24a *Phelix* was appointed by the emperor *Claudius* in 53 CE, and was known to be a cruel, vindictive man. *Phelix*, incorrectly known as *Felix* means *Happy*

26 - 30

"*Claudius Lysias*, to the excellent and noble, honourable and illustrious, mighty and strong leader and governor, prefect and president, chief and general, commander and procurator, legate and proconsul, Phelix: greetings, well-wishes and salutations! Having been seized and grasped, taken hold of and restrained, hindered and prevented, arrested and taken control of, conquered and imprisoned, laid hold of and taken into custody by the way of and by the agency of, under the influence and via the means of the Yahuwdeans, and being about to and inevitable to, determined and intended to, certain and expected to, destined and going to be killed and destroyed, abolished and murdered, done away with and slayed by the way of and by the agency of, under the influence and via their means, having come upon and stood before, been placed and set, established and presented, appointed and brought to, approached and suddenly appeared standing upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised together in close association with the army and soldier corps, troops and bodyguards, I myself saved and delivered, rescued, drew and snatched away this certain specific man after *they* were shouting and crying, screaming and howling, yelling out and exclaiming, and actively saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out that he was and existed as a Roman Citizen. But, deliberately planning and intending, purposely desiring and wanting, willing and wishing, choosing and preferring to accurately know and clearly see, perceive and fully understand, recognise, acknowledge and completely comprehend the cause or matter, reason or ground, incitement or fault, occasion or motive, affair or circumstance which they were calling in and summoning, charging and accounting, accusing and prosecuting him with, I took and led, guided and directed *him* into the high council and assembly, the Sanhedrin. Through enquiry and examination, thought and scrutiny, investigation and perception I found and discovered, observed and recognised, detected, attained and came to know worthless and meaningless, nothing else or more than callings in and summons, charges and accounts, accusations and prosecutions about and concerning, regarding and on account of, because of and with respect to their religious, cultish and oral law and commandment, rule and order, statue and ordinance. But nevertheless and on the contrary, *he* was having and holding, acquiring and receiving, owning and possessing not a single charge or reproach, blame or accusation, complaint or legal proceeding worthy or deserving, befitting, fitting or suitable of death and separation, the sundering of his soul from his body, nor of chains and bands, bonds and fetters, imprisonment and jail. However, after it had been made known and pointed out, revealed and reported, disclosed and informed, intimated and announced, indicated and shown to me that there shall be and exist a deliberation and resolved plot, designed plan and counsel, intention and purposeful conspiracy, will and decree, determined scheme and aim from out of and among them to cause evil and harm to, against and in opposition to the man and human being, I sent and dispatched, instructed and appointed, discharged and dismissed, conducted and had *him* escorted favourably to you for *his* advantage, having also strictly enjoined and ordered, divided and separated, defined and charged,

23:26a *Claudius* means *Lame*
23:26b *Lysias* means *Releaser*

admonished and commanded the accusers and prosecutors to speak and teach, maintain and affirm, direct and exhort, advise and point out for themselves before you and in your presence. Be strong and strengthened, thrive and prosper, be made firm and enjoy good health."

Tertullus
Accuses Paul
Before Phelix

Then and therefore, accordingly, consequently and these things being so, the soldiers and legionaries did indeed, truly and surely, in accordance with and with regards to, in relation to and with respect to what they had been arranged and appointed, ordained and regulated, prescribed and established, ordered and directed, constituted and administered, determined and allotted, commanded and instructed, having lifted up and taken away, carried off and raised, elevated and received back, picked up and obtained Paul, they took and led, guided and directed *him* through, during and via the night and darkness of day towards and into Antipatris . Then on the next day and the day after, having turned around, turned back and returned to the barracks and encampment, fortress and soldiers quarters, they allowed, let and permitted the horsemen and cavalymen, soldiers who ride and fight on horses, to go off and depart, leave and proceed to travel onwards together in close association with him, those who, having gone into, entered and appeared within Caesarea, and having given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered and handed over the epistle, message and letter to the leader and governor, prefect and president, chief and general, commander and procurator, legate and proconsul, they also presented and showed, brought and placed, set and submitted, furnished and offered, yielded and dedicated, provided and stood Paul upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised before him, in his presence. Moreover, having privately read in order to recognise, accurately know and acknowledge it, *the letter*, he then asked and desired to know, demanded and addressed, enquired and examined, interrogated and requested the answer to the following question, "Which or what province or prefecture is he and does he exist from out of?" Next, having inquired and asked, investigated and learned, found out and ascertained that concerning this, *Paul's* origin and source was Kilikia, "I shall thoroughly hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to you to the end, providing you with a judicial hearing and legal case..." he said and affirmed, asserted and declared, "...at the time when and as soon as your accusers and prosecutors may also make their public appearance and arrive, come forth, approach and become present." He commanded and directed, urged and bid, exhorted and ordered him to be guarded and watched over, protected and kept an eye on, preserved, observed and taken care of within and inside Herod's Praetorium , his palace fortress. • Continuing on, after five days and time-periods of twenty-four hours, the high and chief priest, KhananYah , came down, descended and arrived together with some certain specific presbyters and elders, and a certain specific orator and public speaker, attorney and lawyer, legal advocate and rhetorician, Tertullus , who manifested and exhibited, showed and declared, made visible and appeared, revealed and indicated, reported and made known, disclosed and proclaimed, gave orders and notified, brought into view and presented, explained and demonstrated to the leader and governor, prefect and president, chief and general, commander and procurator, legate and proconsul accusations and charges against and contrary to, opposite to, in conflict with and denouncing of Paul. Moreover, after he, *Paul*, had been called and addressed, invited and summoned, Tertullus began and started to accuse, reproach and bring charges against *him*, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Obtaining and reaching, befalling and humanly attaining, experiencing and gaining, receiving and happening upon much and great, numerous and large, excellent and deep, profound and superior, more and seriously long peace and tranquil, in harmony and concord, security and safety, prosperity and freedom, exemption from chaos and felicity through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of you, as well as reform and internal improvements, government institutions and noble revisions, amendments and renovations coming to be and existing, being brought into existence and arising, appearing and originating, being established and performed, carried out and taking place, happening and being done, produced and coming to pass, occurring and being fulfilled in this certain specific nation, people and populace through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of your purposeful forethought and foresight, provision and care, knowledge and intention, deliberation and prudence, providence and design, which we thoroughly welcome and embrace, favourably accept and receive, grasp and take in both every individual and collective way, and in all places and everywhere, in all directions and throughout, most excellent and noble, honourable and illustrious, mighty and strong Phelix, together with every individual and collective type of thanksgiving and extolment, celebration, good favour and praise. To the contrary, however, so that, in order that and with the result that I may not hinder or block, impede, prevent or knock, delay or detain, weary or irritate, offend, trouble or hold you up over anything more or for a longer span, greater measure of time or lengthier period, I exhort and encourage, admonish and console, comfort and beg, entreat and beseech you, in your gentleness and graciousness, forbearance and clemency, mildness and fairness, consideration and virtue, leniency and moderate disposition, reasonableness and equity, to hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to us concisely and briefly, for a short time and promptly, shortly, quickly and for a few words. Affirming and confirming this, we have found and discovered, observed and recognised, detected, attained and come to know through enquiry and examination, thought and scrutiny, investigation and perception *that* this certain specific man is a plague and pestilence, epidemic and disease, and is moving and shaking, waging and arousing, stirring up and instigating, causing and urging on, setting in motion and rocking, initiating and starting insurrections and uprisings, rebellions and revolts, disputes and discords, heated quarrels and strife's, conflicts and contentions, dissensions and upright standings, divisions and disunions *among* all the individual and collective Yahuwdeans, those accordingly throughout the entire inhabited earth and world. Also, he is a ringleader and chief, champion and front-rank man of the sect and party, school and division of the Nazarenes. He even made an attempt and tried, pressured and endeavoured to desecrate and violate, ritually defile and profane the Sacred Place and Temple, that which we also hold power over and possess, rule and take hold of, retain and carefully keep, hold fast to and continue firmly in, hold sway and maintain, hold up and control, command and support. Having examined and questioned, accurately studied and investigated, carefully judged and evaluated, discerned and scrutinised, sifted and determined, estimated and assessed it yourself, you shall be powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough to accurately know and clearly see, perceive and fully understand, recognise, acknowledge and completely comprehend from him and his immediate proximity, beside and in his sight about and concerning, regarding and on account of, because of and with respect to all these individual and collective things of which we accuse, reproach and bring charges against him for." Moreover, those Yahuwdeans also joined in attacking and support the accusation, were resolved and determined, engaged and assented to, agreed with and asserted the charges, claiming and declaring, affirming and alleging, portending and professing, saying and promising *that* these certain specific things had happened and existed, been done and borne, were situated and corresponded, occurred and ensued in this manner and way, thus and so.

23:31a Antipatris was a city stationed between Yafow and Caesarea in Yahuwdea. Antipatris means For forefather

23:35a The Praetorium was either the main headquarters of the emperor's bodyguards in Rome, or a place where the governor of a province resided

24:1a This KhananYah is the same one mentioned in Acts 23:2, who is different from the one mentioned in Acts 4:6

24:1b Tertullus means Triple-Hardened

Chapter 24

Then, after the leader and governor, prefect and president, chief and general, commander and procurator, legate and proconsul had nodded and signalled, motioned and beckoned for him to speak and teach, maintain and affirm, direct and exhort, advise and point out, Paul began to speak up and answer, respond and reply, "Understanding and having a firm mental grasp on, comprehending and knowing, recognising and being acquainted with, attending to and observing that for many numerous and a large amount of years you are and exist as a judge and arbiter, separator and evaluator to this certain specific nation, people and populace, cheerfully and gladly, with great encouragement and with a positive and hopefully attitude I speak and plead in defence, give a supporting answer and explain about, reply and respond, give a rationale and justification, reasoned account and defending statement to the things about and concerning, regarding and on account of, because of and with respect to myself. You yourself are powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough to accurately know and clearly see, perceive and fully understand, recognise, acknowledge and completely comprehend that concerning this, for me there are and exist no more and not any greater, numerous or longer than 12 days and spans of twenty-four hours starting and beginning from which I went up and ascended to be falling and collapsing, bowing down and becoming prostrate on the ground and kneeling down, paying homage, showing reverence and expressing utmost respect inside and within Yarusshalaim. Also, neither through enquiry and examination, thought and scrutiny, investigation and perception did they find and discover, observe and recognise, detect, attain and come to know me discussing and contending, arguing and disputing, addressing and speaking, reasoning and conversing, negotiating, debating and discoursing towards or against, with or besides any certain person, nor making or creating, forming or producing, appointing or ordaining, preparing or constituting, manufacturing, accomplishing or establishing, accomplishing or bringing about an attacking or disturbing, rioting or burdening, hostile or uprising, violent or vehement, anxious or hindering, impeding or attention seeking crowd or multitude, throng or mob within and inside the Sacred Place and Temple, nor within or inside the Synagogues, their gatherings and assemblies, congregations and places of meeting, or accordingly throughout the town and city. Neither are any of them powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to present or show, bring or place, set or submit, furnish or offer, yield or dedicate, provide or stand any proof upright or firm, steadfast or established, fixed or unmoveable, upheld or sustained, maintained or authorised to you about or concerning, regarding or on account of, because of or with respect to what they now, at this present moment in time, accuse, reproach and bring charges against me *for*. However, this certain specific thing I do promise and assert, profess and announce, confess and declare to you, that concerning this, according to and with regards to, in relation to and with respect to the Way, which they say and teach, maintain and affirm, direct and exhort, advise and point out as a 'sect and party, school and division,' in this manner and way, thus and so I serve and minister, help and attend, assist and wait upon the paternal and heredity, inherited and ancestral God of our forefathers, trusting and relying on, obeying and placing confidence, certainty and guarantee, assurance and dependence in every individual and collective thing in accordance with and with regards to, in relation to and with respect to the Law, the teachings and precepts, instructions and commandments of the Torah, as well as those things that have been written and inscribed, recorded and composed down in, by and with the Prophets, the men and women who declared the thoughts of the Supreme One before and in the presence of mankind, having and holding, acquiring and receiving, owning and possessing hope and expectation, confidence and trust in a future prospect of eternal salvation from God, which these certain specific people themselves also await and anticipate, look forward to and expect to receive and accept, take up and welcome, as a resurrection and restoration, rising up and standing up of both the righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted ones in a right relationship with the Supreme One, as well as the unjust and unrighteous, wicked and wrong, evil and fraudulent, false and unreliable, untrustworthy, undependable and deceitful, is about to and inevitable to, determined and intended to, certain and expected to, destined and going to come into existence in a future time. In, by and with this certain specific thing, I myself also engage and practise, strive to and exert, take pains and labour, exercise and work, train and endeavour to have and hold, acquire and receive, own and possess a blameless and clear conscience and moral judgement, perception and discernment, the ability to distinguish right from wrong, truth from lies, good from bad, and the awareness to choose rightly that is void of offence, not causing trouble or impingement, a reason to trip or stumble, fall or fail, harm or be led into sin before God and with regards to men and human beings throughout and during every individual and collective circumstance. Now, however, after and through many numerous and a large amount of years I made my public appearance and arrived, came forth, approached and became present for and on behalf of my nation and multitude, people and family, to make and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, do, celebrate and constitute alms giving and sympathy, charitable gifts and compassion, donations, benevolent activities and acts of mercy, as well as offerings and presentations, sacrifices and gifts, in, through and during which they found and discovered, observed and recognised, detected, attained and came to know me through enquiry and examination, thought and scrutiny, investigation and perception, having been purified and cleansed, sanctified and dedicated within and inside the Sacred Place and Temple, not together with a crowd or multitude, throng or mob, nor together with an uproar or tumult, noise or outcry, clamour or commotion, confusion or riot. Nevertheless, some certain specific Yahuwdeans from their source and origin in Asia – those whom it is necessary and behoves, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial to be present here and come, arrive and show up before you, in your presence, to accuse, reproach and bring charges, if or whether they may have or hold, acquire or receive, own or possess a certain specific thing against and towards, with regards to and concerning me. Or else, let these certain persons themselves say what they found and discovered, observed and recognised, detected, attained and came to know through enquiry and examination, thought and scrutiny, investigation and perception to be unjust or unrighteous, wicked or wrong, evil or fraudulent, false or unreliable, untrustworthy, undependable or deceitful after having stood me upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised before and in the presence of the high council and assembly, the Sanhedrin, other than about and concerning, regarding and on account of, because of and with respect to this one certain sound, tone and voice which I shouted and cried, screamed and howled, yelled out and exclaimed after I had been stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised within and among them, that concerning this, "I am being separated and sundered, made a distinction and disputed, debated and taken issue with, discriminated and determined, contented and differentiated, decided and evaluated, assessed and judged by and before all of you today, this very day, about and concerning, regarding and on account of, because of and with respect to the resurrection and restoration, rising up and standing up of those from out of the dead and lifeless, inanimate and the realm of the deceased!"

24:14a From the placeholder ØΩ

24:15a From the placeholder Ø∇

24:16a From the placeholder Ø∇

24:21a See Acts 23:6

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As a result, having seen and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and taken note of, comprehended and discerned, paid attention to and discovered, noticed and examined, inspected and beheld more accurately and carefully, adequately and

exactly, thoroughly and diligently, strictly and precisely about and concerning, regarding and on account of, because of and with respect to the events of the Way, Phelix postponed and deferred, adjourned and put them all off, having said, "At the time when and whenever Lysias the Chiliarch and Commander, Tribune and high-ranking Officer, Chief Captain and Prefect may come down and descend, disembark and is brought down, I shall totally and comprehensively, entirely and meticulously know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise those things according to and with regards to, in relation to and with respect to all of you," after having arranged and appointed, ordained and regulated, prescribed and established, ordered and directed, constituted and administered, determined and allotted, commanded and instructed the centurion, the captain, commander and soldier in the Roman Army to keep and guard, hold on to and retain, observe and maintain, keep an eye on and watch over him, *Paul*, but for him to have and hold, acquire and receive, own and possess both mitigation and a measure of freedom, relief and refreshment, a tolerable condition and less vigorous confinement, liberty and freedom from bonds, licence and privilege, as well as for no one, nobody and nothing to hinder or prevent, forbid or deny, refuse or restrain, withhold or stop his own individual people and family, household and friends from serving and rendering assistance to, helping and ministering to, aiding and supporting, submitting to, providing and caring for him. Continuing on, with and after some certain days and time-periods, Phelix, having made his public appearance and arrived, come forth, approached and become present together in close association with Drusilla, his woman and wife, who is and exists as a Yahuwdean, sent for and invited, summoned and dispatched someone to obtain Paul, and heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to him about and concerning, regarding and on account of, because of and with respect to trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence inside and towards Messiah Yahushua. However, as he is discussing and contending, arguing and disputing, addressing and speaking, reasoning and conversing, negotiating, debating and discoursing about and concerning, regarding and on account of, because of and with respect to righteousness and validation, acceptance, vindication and uprightness, justification and acquittance to the Supreme One's standards and of being in a proper relationship with Him, and self-control and power, inner authority and mastery, continence and temperance, as well as the verdict and judgement, decision and evaluation, condemnation and punishment, determination and assessment, legal decree and sentence that is about to and inevitable to, determined and intended to, certain and expected to, destined and going to occur, coming to be and existing, arising, appearing and originating as dreadfully afraid, alarmed and terrified, Phelix answered, responded and replied, "Now, at this present time, I have and hold, acquire and receive, own and possess the necessity to travel and journey, go and proceed on my way, but nevertheless, having received and accepted, partaken of and seized, acquired and found, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted a favourable time and opportune season, fixed moment and decisive epoch, I shall send for and summon, invite and have you brought to me." Although, at the same time and in close association with this statement, hoping for and expecting, awaiting and trusting that concerning this, money and property, wealth and riches shall be given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to him by the way of and by the agency of, under the influence and via the means of Paul. So therefore, for this reason and for this purpose, having sent for and invited, summoned and dispatched someone to obtain him more frequently, often and many numerous times, he was in company with and associating with, staying and conversing, dealing with and visiting, attending to and meeting with, busying himself with and addressing, talking and speaking with him. However, after a two year period and interval had been completed and fulfilled, finished and came to an end, Phelix received and accepted, took and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted a successor and substitute, deputy and replacement, *Porkius Phestus*, but wanting and wishing, preferring and aiming, intending, willing and desiring to set down and place, lay and establish, appoint and ordain, fix and put, designate and assign, grant and deposit, offer and dedicate, dish up and serve, consign and give favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure and a gift of merciful and loving kindness to the Yahuwdeans, Phelix left Paul behind, neglecting, disregarding and abandoning him, setting him to one side and allowing him to remain bound and tied up, restricted and stopped from moving with chains.

24:23a *Lysias* is the man to whom *Phelix* wrote his letter mentioned above

24:24a *Drusilla* was the daughter of King *Herod Agrippa I*, and was the sister of *Herod Agrippa II* and *Bernike*. *Drusilla* means *Watered by the Dew*

24:24b From the placeholder *XN*
24:24c From the placeholder *IN*

24:27a *Porkius* means *Like a Swine*
24:27b *Phestus*, incorrectly known as *Festus* and means *Festival*

22 (cont)
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Chapter 25
Paul Appeals
To Caesar

Then and therefore, accordingly, consequently and these things being so, having stepped on and boarded, embarked and set foot in, entered and come into the province and prefecture, after three days and periods of twenty-four hours, *Phestus* went up and ascended from the source and origin of *Caesarea* to go towards and into *Yarushalaim*. And so the high and chief priests, and the first and chief, principle and most influential Yahuwdeans, manifested and exhibited, showed and declared, made visible and appeared, revealed and indicated, reported and made known, disclosed and proclaimed, gave orders and notified, brought into view and presented, explained and demonstrated accusations and charges to him against and contrary to, opposite to, in conflict with and denouncing of Paul, and they were exhorting and encouraging, admonishing and consoling, comforting and begging, entreating and beseeching him, asking and begging, beseeching and pleading to, expressing desire and requesting, petitioning, requiring and imploring for favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure and a gift of merciful and loving kindness against and contrary to, opposite to, in conflict with and denouncing of him, *Paul*, so that and therefore, for this reason and as a result of this, he, *Phestus*, may send for and invite, summon and dispatch him, *Paul*, to *Yarushalaim* - making and creating, forming and producing, appointing and ordaining, preparing and constituting, manufacturing, accomplishing and establishing, accomplishing and planning a plot and lying in wait, trickery, treachery and ambush to kill and destroy, abolish and murder, do away with and slay him accordingly along the way and route, road, path and journey. Then and therefore, accordingly, consequently and these things being so, *Phestus* indeed, truly and surely answered, responded and replied, "Paul is being kept and guarded, held on to and retained, observed and maintained, kept an eye on and watched over inside and within *Caesarea*," and he himself, "Am about to and inevitable to, determined and intended to, certain and expected to, destined and going to go away to and depart to, emerge and come forth, travel out to and set out to *there* in, by and with quickness and swiftness, speediness and hastiness, without delay and with fleetness. Then and therefore, accordingly, consequently and these things being so," he says and affirms, asserts and declares, "Those powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent among and within all of you, having gone and come down together in close association with me, if or whether there is and exists some certain thing out of place or improper, wrong or evil, criminal or bad, unbecoming or unrighteous, harmful or wicked, disgusting or foul, unfavourable or monstrous, absurd or unnatural in, by and with the man and human being, let them accuse, reproach and bring charges against him." Afterwards, having remained and stayed, tarried and passed no more and not any greater, numerous or longer than eight or ten days and spans of twenty-four hours within and among them, having gone down into *Caesarea*, on the next and following day, having sat down and dwelt, stayed and resided, been appointed, installed and placed upon and over the raised platform and judicial bench, tribunal and

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judgement seat, rostrum and law court, he commanded and directed, urged and bid, exhorted and ordered Paul to be taken and led, guided and directed forth. Then, after he had made his public appearance and arrived, come forth, approached and become present, those Yahuwdeans who had come down and descended, disembarked and been brought down from their source and origin of Yarushalaim, stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised around and surrounding him on all sides, having borne and brought down, cast and given, approved of and announced, upheld and conducted, produced and brought forward, discharged and presented, expressed and conveyed, offered and declared many numerous and large amounts, and heavy and weighty, stern and burdensome, severe and strong, forcible and oppressive, cruel and vicious, difficult and awkward, grievous and grave, wearisome and troublesome trumped-up charges and complaints, accusations and incriminations which they were not strong or mighty, great or powerful, competent, able or capable enough to publically show or display, exhibit or demonstrate, constitute or expose, prove, justify or render genuine or true. Paul was speaking and pleading in defence, giving a supporting answer and explaining, replying and responding, giving a rationale and justification, reasoned account and defending statement, "Concerning this, neither against the religious, cultish and oral law and commandment, rule and order, statue and ordinance of the Yahuwdeans, nor against the Sacred Place and Temple, or against Caesar did I do any sort of sin or error, miss of the mark or made a mistake, violation or wrong doing, transgression or offence." To the contrary, however, wanting and wishing, preferring and aiming, intending, willing and desiring to set down and place, lay and establish, appoint and ordain, fix and put, designate and assign, grant and deposit, offer and dedicate, dish up and serve, consign and give favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure and a gift of merciful and loving kindness to the Yahuwdeans, having answered, responded and replied, Phestus said to Paul, "*Do you* want and wish, prefer and aim, intend, will and desire, having gone up, arisen and ascended towards and into Yarushalaim, there, in that place, to be separated and sundered, made a distinction and disputed, debated and taken issue with, discriminated and determined, contented and differentiated, decided and evaluated, assessed and judged about and concerning, regarding and on account of, because of and with respect to these certain specific things before me, in my presence?" Nevertheless, Paul said, "I am and exist stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised upon the raised platform and judicial bench, tribunal and judgement seat, rostrum and law court of Caesar, the place where it is necessary and behoved, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial for me to be separated and sundered, made a distinction and disputed, debated and taken issue with, discriminated and determined, contented and differentiated, decided and evaluated, assessed and judged. I did absolutely nothing wrong or hurtful, injurious or unrighteous, deceitful or sinful, unjustified or dishonest, untrustworthy, damaging or harmful to the Yahuwdeans, just as and like you also accurately know and clearly see, perceive and fully understand, recognise, acknowledge and completely comprehend very well and rightly, commendably and excellently, honourably and finely. Then and therefore, accordingly, consequently and these things being so, if and whether I did indeed, truly and surely do *something* wrong or hurtful, injurious or unrighteous, deceitful or sinful, unjustified or dishonest, untrustworthy, damaging or harmful, or even habitually practiced and carried on, undertaken and accomplished, repeatedly performed and pursued, executed and observed, been continually concerned with and busy engaged in doing some certain thing worthy or deserving, befitting, fitting or suitable enough for death and separation, the sundering of my soul from my body, I do not reject or avoid, refuse or not pay attention to, decline or avert, depreciate or spurn, shun or disdain, repudiate or demand to be exempt from dying and perishing, being slain and having my soul separated from my body. To the contrary, however, if and whether this is and exists nothing to which these certain persons accuse, reproach and bring charges against me for, no one, nobody and nothing is powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to graciously and freely bestow, favourably grant and kindly give me to them. I call on and invoke, summon and appeal to Caesar!" Then, at that time, Having spoken, chatted and discussed together with the assembly of counsellors, consultations and advisers, Phestus answered, responded and replied, "You have called upon and invoked, summoned and appealed to Caesar; Onto and towards Caesar you shall travel and journey, go and proceed on your way."

6 (cont)
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Phestus Talks
With Agrippa

Accordingly, after some certain days and spans of time had passed, elapsed and gone by, Agrippa the King and leader, commander and prince, ruler, chief and monarch, as well as Bernike, reached, came into and arrived within Caesarea, greeting and saluting, joyfully embracing and welcoming, accepting and receiving Phestus. Moreover, as and because they remained and stayed, tarried and passed many numerous and several amounts of days and spans of time there, in that place, Phestus set forth and explained, communicated and declared, laid up and proposed, placed before and made known, entrusted and referred, imparted and committed the cause against and contrary to, opposite to, in conflict with and resistant against Paul to the King and leader, commander and prince, ruler, chief and monarch, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "A man and human being, a certain specific prisoner and captive who is on a leash and in chains and bonds, is and exists as left behind and neglected, disregarded and abandoned, set to one side and allowed to remain by and under the agency, power and control of Phelix, about and concerning, regarding and on account of, because of and with respect to whom the high and chief priests, as well as the presbyters and elders of the Yahuwdeans manifested and exhibited, showed and declared, made visible and appeared, revealed and indicated, reported and made known, disclosed and proclaimed, gave orders and notified, brought into and view and presented, explained and demonstrated to me after I came to be and exist, arise, appear originate inside and within Yarushalaim, asking and begging, beseeching and pleading to, expressing desire and requesting, petitioning, requiring and imploring for a condemnation and judicial sentence, conviction and punishment, guilty verdict and judgement against and contrary to, opposite to, in conflict with and resistant against him. Towards them I answered, responded and replied that concerning this, it is not and does not exist as a Roman custom or habit, usage or practice, institute or prescription, rite or manner to graciously or freely bestow, favourably grant or kindly give a man or human being to anyone before, ahead of or previous to the one being accused, reproached and having been charged may have been able to and ready, prepared and had the possibility of meeting the accusers and prosecutors accordingly in their presence and openly, personally and before their face, and may have received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted a place and space, spot and location, district and territory, region and area, opportunity and occasion, chance and opening for a spoken and pleaded defence, supporting answer and explanation, reply and response, rational, justified and reasoned account and verbal statement about and concerning, regarding and on account of, because of and with respect to the charge and reproach, blame and accusation, complaint and legal proceeding. Then and therefore, accordingly, consequently and these things being so, after they had come together and assembled, gathered and met together here, in this place, having made and created, formed and produced, appointed and ordained, prepared and constituted, manufactured, accomplished and established, accomplished and brought about not a single degree of delay or postponement, putting off or prelude, the next and following day, having sat

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25:13a This being *Agrippa II*, the son of *Agrippa I* who received the throne at a mere 17 years of age in 44 CE. Given the title of *King* in 53 CE, he remained in power till his death at around 100 CE. *Agrippa* means *Like a Hero*
25:13b *Bernike*, incorrectly known as *Bernice*, was the eldest daughter of *Agrippa I*, and there was great suspicion of her and her brother engaging in *incest* when she lived together with him. *Bernike* means *Bring Victor*

down and dwelt, stayed and resided, been appointed, installed and placed upon and over the raised platform and judicial bench, tribunal and judgement seat, rostrum and law court, I commanded and directed, urged and bid, exhorted and ordered the man and human being to be taken and led, guided and brought forth. Having been stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, the accusers and prosecutors were bringing and carrying, bearing and conveying, upholding and presenting, announcing and producing, leading and conducting, expressing and issuing not a single cause or matter, reason or ground, incitement or fault, occasion or motive, affair or circumstance about or concerning, regarding or on account of, because of or with respect to him of which I myself thought and supposed, surmised and assumed, conjectured and regarded, suspected and theorised, imagined and considered, guessed and was inclined to think based on little information to presume it to be *something* evil and troublesome, sorrowful and poor, pitiable and unfit, unattractive and useless, worthless and morally reprehensible, morally corrupt and wicked, annoying and unethical, diseased and blind, perilous and criminal, vicious and malignant, harmful and incompetent, bad and wretched, pernicious and noxious. But to the contrary, however, they had and held, acquired and received, owned and possessed some certain specific points of dispute and questions for discussion, controversies and issues, topics of enquiry and subjects towards and against him about and concerning, regarding and on account of, because of and with respect to their own idolatry and religion, superstitions and fear of deities and divinities, as well as about and concerning, regarding and on account of, because of and with respect to a certain specific Yahushua', who had died and perished, Whom Paul was claiming and declaring, affirming and alleging, portending and professing, saying and promising to be alive and still in existence. Furthermore, being at a loss and perplexed, uncertain and disturbed, hesitant and puzzled about and concerning, regarding and on account of, because of and with respect to these certain specific speculations and arguments, debates and enquiries, questions and exchanges of words, deliberations and rebuts, I myself was saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out if or whether he would deliberately plan and intend, purposely desire and want, will and wish, choose and prefer to travel and journey, go and proceed on the way towards and into Yarushalaim, and there be separated and sundered, made a distinction and disputed, debated and taken issue with, discriminated and determined, contented and differentiated, decided and evaluated, assessed and judged about and concerning, regarding and on account of, because of and with respect to these certain specific things. Nevertheless, after Paul had called upon and invoked, summoned and appealed for him to be kept and guarded, held on to and retained, observed and maintained, kept an eye on and watched over for and on behalf of the discernment and determination, judicial hearing and decision, judgement and examination, opinion and resolution, diagnosis and verdict of the sacred and holy, venerable and august Sebastus', the revered and divine Emperor, I commanded and directed, urged and bid, exhorted and ordered him to be kept and guarded, held on to and retained, observed and maintained, kept an eye on and watched over up until the time when I may send and dismiss, dispatch, order and commission him to go up to Caesar." After this, Agrippa *said* towards Phestus for his advantage, "I was also deliberately planning and intending, purposely desiring and wanting, willing and wishing, choosing and preferring to hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to him myself." "Tomorrow, the day following this one..." he, *Phestus*, says and affirms, asserts and declares, "...you shall hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to him!"

25:19a From the placeholder /Y

25:21a *Sebastus* was the Greek translation of the Latin *Augustus*, the Latin title given to Rome's Emperors. Taken as an official title, *Sebastus* means *For Valour*

15 (cont)
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The Trial Begins

Then and therefore, accordingly, consequently and these things being so, on the next and following day, Agrippa and Bernike, having come, arisen and appeared together with much and large, deep and numerous, great and plentiful pomp and showy appearance, cheap display and splendour, presentation and prestige, parade and ostentation, reputation and creative imagery, and having come into, arisen and appeared within the audience room and auditorium, hall and courtroom, judicial chamber and lecture place together in close association with both Chiliarchs and Commanders, Tribunes and high-ranking Officers, Chief Captains and Prefects, as well as the prominent and outstanding, distinct and chief, eminent and excellent, leading and elevated men and human beings according to and with regards to, in relation to and with respect to the town and city, and having commanded and directed, urged and bid, exhorted and ordered Phestus, Paul was taken and led, guided and brought forth. Then Phestus says and affirms, asserts and declares, "King and leader, commander and prince, ruler, chief and monarch Agrippa, and all those men and human beings, individually and collectively, being present and with us here, at the same time: watch and look upon, understand and perceive, notice and behold, attentively view and see this certain *person*, about and concerning, regarding and on account of, because of and with respect to whom the whole individual and collective quantity and multitude of Yahuwdeans appealed and complained to, enlightened and petitioned, communed and conversed, met with and encountered, consulted and pleaded to me both within and inside Yarushalaim, and also here, in this place, crying and calling, exulting and proclaiming, exclaiming and shouting out, 'It is not It is not necessary or behoved, right or proper, inevitable or binding, fitting or destined, ordained or prescribed, suitable or beneficial for me to live or continue to exist any longer, anymore or any further!' However, I myself, having found out and comprehended, understood and perceived, grasped and detected, learned and ascertained that he himself had habitually practiced and carried on, undertaken and accomplished, repeatedly performed and pursued, executed and observed, been continually concerned with and busily engaged in doing absolutely nothing worthy or deserving, befitting, fitting or suitable enough of death and separation, the sundering of his soul from his body, and this certain *person*, having called on and invoked, summoned and appealed to the sacred and holy, venerable and august Sebastus', the revered and divine Emperor, I separated and sundered, made a distinction and disputed, debated and concluded, surmised and determined, contented and differentiated, decided and evaluated, assessed and judged to send and dismiss, dispatch, order and commission him. I do not have or hold, acquire or receive, own or possess anything firm or stable, certain or true, reliable or secure, safe, assured or steadfast to write and inscribe, record and compose to the Lord about and concerning, regarding and on account of, because of and with respect to him, so therefore, for this reason and for this purpose, I led, guided and brought him before all of you, in your presence, and especially and chiefly, above all and mostly, assuredly and particularly, exceptionally and certainly before you and in your presence, King and leader, commander and prince, ruler, chief and monarch Agrippa, so that and therefore, for this reason and as a result of this, after the investigation and judicial examination, preliminary hearing and legal questioning, accurate study and judgment, evaluation and discernment, scrutiny and determination, estimation and assessment has come to be and exist, arisen, appeared and originated, I may have and hold, acquire and receive, own and possess something to write and inscribe, record and compose. Affirming and confirming this, because it was thought and presumed, supposed and regarded, deemed and judged, decided, believed and considered by me to be absurd and irrational, unreasonable and illiterate, unfit and groundless, unaccountable and unintelligent, unsuited and brutish, when sending and dismissing, dispatching, ordering and commissioning a prisoner and captive who is on a leash and in chains and bonds, to not also signify and foretell, indicate and show, make known and declare, give a recognisable and visual sign and point out, notify and announce, communicate, manifest and report the causes or matters, reasons or grounds, incitements or faults, occasions or motives, affairs or

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circumstances against and in opposition to, contrary to and denouncing of him.” • After this, Agrippa favourably said and affirmed, asserted and declared to Paul for his advantage, “It is permissible and allowed, committed and instructed, given over and entrusted, directed upon and bequeathed, referred and commanded, yielded and left to you to speak and teach, maintain and affirm, direct and exhort, advise and point out about and concerning, regarding and on account of, because of and with respect to yourself.” Then, at that time, Paul, having stretched and held out the hand, was speaking and pleading in his defence, giving a supporting answer and explaining, replying and responding, giving a rationale and justification, reasoned account and defending statement, “About and concerning, regarding and on account of, because of and with respect to all the individual and collective things which I am called in and summoned, charged and accounted, accused and prosecuted by, under and subject to the power and control, agency and influence of Yahuwdeans, king and leader, commander and prince, ruler, chief and monarch Agrippa, I consider and think, am of the opinion and regard, deem and account, reckon and view, count and believe, hold and suppose myself blessed and happy, fortunate and good, prosperous and privileged, to be about to and inevitable to, determined and intended to, certain and expected to, destined and going to speak and plead in *my* defence, give a supporting answer and explain about, reply and respond, give a rationale and justification, reasoned account and defending statement today, this very day, before you and in your presence, especially and chiefly, above all and mostly, assuredly and particularly, exceptionally and certainly as you are and exist as knowledgeable and understanding of, perceptive and an expert, distinguished and discernable, observant and experienced, knowledgeable and comprehensive, familiar with and skilled in, recognisable and certain, learned and well-informed, accomplished and cultured, deep and educated, intellectual and versed with both the individual and collective customs and habits, usages and practises, institutes and prescriptions, rites and manners, as well as the points of dispute and questions for discussion, controversies and issues, topics of enquiry and subjects according to and with regards to, in relation to and with respect to the Yahuwdeans. So therefore, for this reason and for this purpose, I ask and beg, beseech and plead to, express desire and request, petition, require and implore to hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to me patiently and with endurance, consistency and perseverance. Then and therefore, accordingly, consequently and these things being so, indeed, truly and surely my manner of life and way of living, personal conduct and existence, the one from out of *my* youth, the one that came to be and exist, arise, appear and originate starting from its beginning, source and origin within and inside my nation and population, people and race, as well as within and inside Yarushalaim, is seen and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and took note of, comprehended and discerned, paid attention to and discovered, noticed and examined, inspected and beheld by all the individual and collective Yahuwdeans. Coming to know and understanding, perceiving and realising, noticing and discerning, discovering and observing, experiencing and ascertaining, learning about and distinguishing, judging and thinking about, comprehending, acknowledging and recognising me beforehand and in advance, from the beginning and in an earlier period, if or whether they may want and wish, prefer and aim, intend, will and desire to witness and declare, confirm and approve, testify and affirm, report and acknowledge, that concerning this, I had lived and existed as a Pharisee in accordance with and with regards to, in relation to and with respect to the most accurate and careful, adequate and exact, thorough and diligent, strict and precise sect and party, school and division of our own personal cultic and religious behaviour manifested in services, worship and superstitious observances and statues. And now, at this present moment in time, on the basis of, on account of and because of hope and expectation, confidence and trust in the promise and gracious pledge, offer and vow towards our fathers, patriarchs and ancestors that came to be and exist, arise, appear and originate by the way of and by the agency of, under the influence and via the means of God himself, I stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, being separated and sundered, made a distinction and disputed, debated and taken issue with, discriminated and determined, contented and differentiated, decided and evaluated, assessed and judged, for and on behalf of which our twelve tribes and clans, in, by and with perseverance and earnestness, zeal and assiduousness, enduring and intense, devoted and eagerness, serves and ministers, helps and attends, assists and waits night and day in, by and with hope and confident expectation and trust to reach, come into being and arrive. Now, at this present time, about and concerning, regarding and on account of, because of and with respect to what am I being called in and summoned, charged and accounted, accused and prosecuted by, under and subject to the power and control, agency and influence of Yahuwdeans? If or whether God himself raises and lifts up, awakens and restores the dead and lifeless, inanimate and deceased back to life? Then and therefore, accordingly, consequently and these things being so, I myself indeed, truly and surely thought and deemed, supposed and considered, held and presumed, imagined and assumed, suggested, regarded and believed it to be advantageously necessary and behoved, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial to habitually practice and carry on, undertake and accomplish, repeatedly perform and pursue, execute and observe, be continually concerned with and busy engaged in doing many numerous and a large amount of things set against and contrary to, opposite and hostile to, adverse and resistant to the personal and proper name and title, character and person, reputation and authority of Yahushua the Nazarene, things which I also did and performed, accomplished and executed, practised and brought about, undertook, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted within and inside Yarushalaim. And having received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted power and might, ability and capability, force and influence, authority and significance, competence and excellence, privilege and freedom, liberty and right, permission and strength from the immediate presence and proximity of the high and chief priests, I myself both shut and locked up, put and confined many numerous and a large amount of the set-apart and cleansed ones within and inside prisons and jails, under the watchful eye of guards, and when they are being killed and destroyed, abolished and murdered, done away with and slayed, I bore and brought down, cast and gave, approved of and announced, upheld and conducted, produced and brought forward, discharged and presented, expressed and conveyed, offered and declared my pebble and vote. Accordingly throughout all the individual and collective Synagogues, the gatherings and assemblies, congregations and places of meeting, I was even taking vengeance on and exacting punishment, retaliating against and incarcerating them often, frequently and at many times, forcing and compelling, urging and driving, pressuring and stressing, pressing and burdening *them* to blaspheme and lie, maliciously slander and abusively speak, injuriously reproach and vilify, personally mock and insult, revile and defame. And being exceedingly and excessively, greatly and seriously, abundantly and vehemently, furiously and extraordinarily, remarkably and considerably, exceptionally and extremely enraged and angry, mad and infuriated, I even persecuted and expelled, pursued and harassed, caused trouble for and mistreated them up until the outside and foreign towns and cities. In, by and during these times, travelling and journeying, going and proceeding on towards Damesheq together with the power and might, ability and capability, force and influence, authority and significance, competence and excellence, privilege and freedom, liberty and right, permission and strength, and the allowance and commission, trust and licence, reference and guardianship of the high and chief priests, at the midst and middle of the day

and daylight hours, O King and leader, commander and prince, ruler, chief and monarch, accordingly along the way and route, road, path and journey, I saw and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and took note of, comprehended and paid attention to a pure light and dazzling illumination from heaven, the abode of the Supreme One, over and beyond, more than and above, exceeding and greater than the brilliance and brightness, splendour and magnificence, shine and serenity of the sun, having glittered, flashed and shone around me, as well as those travelling and journeying, going and proceeding onwards together in close association with me. And all of us, individually and collectively, having fallen down and descended, dropped and collapsed to the earth and ground, land and soil, I heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to a sound, town and voice saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out to me for my advantage in the Hebrew language, dialect and tongue, 'Sha'uw! Sha'uw! Why and for what reason do you persecute and expel, pursue and harass, cause trouble for and mistreat Me? It is hard and harsh, unpleasant and intolerable, difficult and grievous for you to kick and strike, resist and go against the stings and goads, spurs and whips.' In response I said, 'Who are You and Whom do You exist as, Sovereign Master?' Then the Sovereign Master answered, 'I am and exist as Yahushua', He Whom you persecute and expel, pursue and harass, cause trouble for and mistreat. But nevertheless, notwithstanding and on the contrary, be caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, and so stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised upon your feet, for the reason that I have been seen and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and took note of, comprehended and discerned, paid attention to and beheld by you on behalf of and for this certain specific purpose: to appoint and ordain, choose and deliver, set and determine, handle and prepare, equip, ready and arrange you to be an attendant and servant, helper and officer, assistant and deputy, minister and subordinate, waiter and associate, as well as a testifier and witness, affirmer and attester of both what you have seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to, and of what I shall make you see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and behold, taking tearing out, removing and delivering, plucking and drawing, rescuing and setting you free and setting you apart from out of the people and populace, and from out of the nations and races - for and to whom I myself send and dismiss, dispatch, order and commission you with a message, to open their eyes and so give them understanding and cause them to see, to turn back and return, change their mind and way of thinking from darkness and ignorance, blindness and obscurity towards light and illumination, understanding and truth, knowledge and wisdom, as well as from the power and might, ability and capability, force and influence, authority and significance, competence and excellence, privilege and freedom, liberty and right, permission and strength of the Adversary and slanderer, Satan, upon and towards God, to receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit the forgiveness and letting off, leaving behind and setting aside, ignoring and disregarding, abandoning and leaving destitute, giving up and dismissing, omission and rejection, neglecting and separation of their sins and errors, misses of the mark and mistakes, violations of the law of the Supreme One and wanderings from the Way and from the state of uprightness, as well as a lot and part, share and portion in, by and with those that have been set apart and cleansed, sanctified and dedicated, accepted and acknowledged by trust and reliance, obedience and placing confidence, certainty and guarantee, assurance and dependence upon Me.' In consequence and with regards to this, King and leader, commander and prince, ruler, chief and monarch Agrippa, I did not come to be or exist, arise, appear or originate as stubbornly perverse or disobedient, rebellious or unyielding, rigid or inexorable to the heavenly vision and apparition, revelation and disclosure, uncovering and manifestation of truth, but nevertheless, notwithstanding and on the contrary, firstly and chiefly, principally and most importantly to those within and inside Damesheq, and then Yarushalaim, then to Yahuwdea, then to the nations and races, with the goal to persuade and warn I was announcing and declaring, publically pronouncing and publishing, openly preaching and teaching the change of mind and different way of thinking, amending of life and attitude, reconsideration and feeling of compunction, abhorrence of past sins and repentance, and to return and turn back upon and towards God, habitually practicing and carrying on, undertaking and accomplishing, repeatedly performing and pursuing, executing and observing, being continually concerned with and busy engaged in doing works and deeds, actions and accomplishments, acts and businesses, employments and undertakings, tasks and labours worthy and deserving, befitting, fitting and suitable enough of the changed mind and different way of thinking, amending of life and attitude, reconsideration and feeling of compunction, abhorrence of past sins and repentance. On account of and for the reason of, because of, for the sake of and with regards to these things, having seized and grasped, taken hold of and restrained, hindered and prevented, arrested and taken control of, conquered and imprisoned, laid hold of and taken me into custody as I was and existed within and inside the Sacred Place and Temple, Yahuwdeans were attempting and trying, striving and making an effort, endeavouring and struggling to lay hands on and take control over, violently handle and maliciously take hold of me to force me to be killed, slayed and murdered. Then and therefore, accordingly, consequently and these things being so, having obtained and reached, befallen and humanly attained, experienced and gained, received and happened upon the help, aid and assistance from its source of God Himself, up until today, this very certain specific day, I have stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, seriously testifying and affirming, attesting and solemnly declaring, asserting and pointing out, exhorting and imploring to both small and least in rank and influence, importance, authority and the most insignificant, as well as great and most powerful, mightiest and most splendid, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out absolutely nothing outside or apart from, independent of or beyond, besides or except what both the Prophets, the men and women who declared the thoughts of the Supreme One before and in the presence of mankind, as well as Moshe spoke, uttered and declared that is about to and inevitable to, determined and intended to, certain and expected to, destined and going to come to be and exist, arise and arrive, appear and originate, be done and fulfilled, performed and carried out, take place and happen, be established and come to pass, occur and develop: that being subject and destined to experience and undergo, receive and endure suffering; that since He is the first and chief, principle and most important one being caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised from out of the dead and lifelessness, inanimateness and realm of the deceased, the Anointed One is about to and inevitable to, determined and intended to, certain and expected to, destined and going to announce and declare, publically pronounce and publish, openly preach and teach light and illumination, understanding and truth, knowledge and wisdom to both the people and populace, as well as to the nations and races." However, as he is speaking and pleading in defence, giving a supporting answer and explaining about, replying and responding, giving a rationale and justification, reasoned account and defending statement of these certain things, in a great and mighty, powerful and strong, intense and outstanding sound, tone and voice, Phestus says and affirms, asserts and declares, "You are insane and crazy, mad, raving and out of your mind, Paul! The

26:15a From the placeholder KE
 26:15b From the placeholder KZ
 26:15c From the placeholder HZ

26:18a From the placeholder OY

26:22a From the placeholder OY

26:23a From the placeholder XZ

numerous and extensiveness, deepness and profoundness, excellence and magnitude of your letters and learning, education and academic disciplines, scholarship and knowledge is turned around and driven, transferred and changed, overturned and diverted, upset and perverted into insanity and craziness, madness and frenzy, mania and delirium!" To the contrary, Paul says and affirms, asserts and declares, "I am not insane or crazy, mad, raving or out of my mind, excellent and noble, honourable and illustrious, mighty and strong Phestus, but nevertheless, notwithstanding and on the contrary, I speak clearly and declare loudly, pronounce enlightening words and express a dignified discourse, utter remarkable and meaningful declarations and emphatically discuss words and sayings, statements and messages, proclamations and subject matters, affairs, events and circumstances of the reality and disclosure, expression and certainty, uprightness and dependableness, genuineness and reliability, fact, sincerity and honesty of truth, and reasonableness and good senses, rationalities and soundness, wisdom and prudence, discretion and good judgement. Affirming and confirming this, the King and leader, commander and prince, ruler, chief and monarch understands and has a firm mental grasp on, comprehends and knows, recognises and is acquainted with, attends to and observes about and concerning, regarding and on account of, because of and with respect to these certain specific things, to the advantage of whom I also speak, utter and declare courageously and fearlessly, boldly and assuredly, openly and frankly, confidently and publically outspoken, for the reason that I am not assured or conciliated, convinced or induced, persuaded or influenced, won over or coaxed to believe that nothing regarding these certain specific things has escaped his notice or knowledge, been hidden, ignored or remained unawares, purposely forgotten or overlooked, because it is not and does not exist that these things have been habitually practiced and carried on, undertaken and accomplished, repeatedly performed and pursued, executed and observed, been continually concerned with and busily engaged in been done within or inside a corner, secluded spot or secret place. You trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence in the Prophets, the men and women who declared the thoughts of the Supreme One before and in the presence of mankind, King and leader, commander and prince, ruler, chief and monarch Agrippa? I see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold that concerning this, you do trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence *in them*." Agrippa favourably answered Paul, "In, by and during a short and little amount of time you assure and conciliate, convince and induced, persuade and influence, win over and coax me to do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate, constitute and act as a Christian, a superior and good, benevolent and kind, gracious and pleasant, upright and useful, excellent and suitable one!" Paul responded, "If or whether I may wish and pray, vow and ask, beseech and invoke to God in, by and with a little and small, or in, by and with a great and large, considerable and extensive, competent and qualified, satisfactory and abundant amount of *time*, not only and merely you, but nevertheless, notwithstanding and on the contrary, also all those, individually and collectively, who are hearing and attending to, considering and understanding, comprehending and perceiving, paying attention to and listening to me today, this very day, *would* come to be and exist, arise and arrive, appear and originate, be established and develop such as the kind and sort that I also am and exist as, except for, besides and apart from these certain chains and bands, bonds and fetters."

24 (cont)
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26:28a This is usually taken to be a question, but it's nothing like a question, and the title used is *Christian*, not *Christ*, as most English Bibles would have you believe
26:29a From the placeholder Ω

Sent To Rome

Both the King and leader, commander and prince, ruler, chief and monarch, and the leader and governor, prefect and president, chief and general, commander and procurator, legate and proconsul were caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, and both Bernike and those sitting down and residing, dwelling and sojourning together with them. Then, having departed and retired, returned and withdrawn, they were favourably speaking, chatting and babbling to each one and one another, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Concerning this, this certain specific man habitually practices and carries on, undertakes and accomplishes, repeatedly performs and pursues, executes and observes, is continually concerned with and busy engaged in doing absolutely nothing worthy or deserving, befitting, fitting or suitable enough of death and separation, the sundering of his soul from his body, nor of chains and bands, bonds or fetters, imprisonment or jail." Then Agrippa said and affirmed, asserted and declared to Phestus, "This certain specific man was powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough to be set free and released, let go and dismissed, granted the permission to depart and sent away if and whether he had not called upon and invoked, summoned and appealed to Caesar." • Proceeding on, just as, about and as soon as it was separated and sundered, distinguished and disputed, discriminated and judged, differentiated and discerned, assessed and decided, accurately considered and evaluated for us to set sail and depart by ship off to Italy, they gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered and handed over both Paul and some certain other and different prisoners and captives who were imprisoned in bonds and chains to a centurion, a captain, commander and soldier in the Roman Army, Iulius by name and title, character and person, reputation and authority, of the sacred and holy, venerable and august Sebastus, the revered and divine Emperor's cohort and troop, battalion and squadron. Furthermore, having mounted and got on, embarked and climbed aboard an Adramyttium ship and boat about to and inevitable to, determined and intended to, certain and expected to, destined and going to sail and go by sea, travel and navigate towards and into the places and spaces, spots and locations, districts and territories, regions and areas down along Asia, we were brought and led, carried and taken up; the Macedonian Aristarchus, of Thessalonica, was and existed together in close association with us. Then on the following and next *day*, we were taken and led, guided and directed down into Tsiydown, and making use of and employing, acting towards and dealing with, treating and behaving kindly and in a friendly way, humanely and benevolently, tenderheartedly and courteously, gently and generously, Iulius allowed, permitted and let Paul, having favourably travelled and journeyed, gone and proceeded to the Friends and Associates, Companions and Beloved Comrades, to obtain and reach, befall and humanly attain, experience and gain, receive and happen upon care and attention, needed aid and treatment. And having been brought and led, carried and taken up from there, we sailed under the lee and sheltered side, southern and below coast of Cyprus through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the winds and tempests being and existing set against and contrary to, opposite and hostile to, adverse and resistant to *the ship*. Then, having sailed and gone by sea, travelled and navigated through the open depths and high sea down along Kilikia and Pamphylia, we came down, descended into and arrived within Myra of Lucia. And there, after the centurion, the captain, commander and soldier in the Roman Army had found and discovered, observed and recognised, detected, attained and came to know an Alexandrian boat and ship sailing and going by sea, travelling and navigating to Italy through enquiry and examination, thought and scrutiny, investigation and perception, he put us on board and made us embark onto it. So, sailing and travelling slowly in, during and through an enough and adequate, sufficient and considerable amount of days and a certain period of time, and having scarcely and just barely, hardly and just about come to be

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Chapter 27

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27:1a Iulius, incorrectly known as *Julius* and means *Soft-Haired*

27:2a Adramyttium was a harbour of Mysia. Adramyttium means *I shall abide in death*

27:3a Tsiydown, incorrectly known as *Sidon*, was a Phoenician City on the Mediterranean coast north of Tzor. Tsiydown means *Hunting*
27:3b The Friends was another early title for *Followers of Yahuweh*

27:5a Myra was a town on the southwest coast of Asia Minor, on the Andriakus river. Myra means *Myrrh*

27:5b Lucia, incorrectly known as *Lucia* was a hilly region in Asia Minor. Lucia means *Like a Wolf*

and exist, arise, appear and originate down by Knidus, the wind and tempest was not allowing us to approach, arrive or go any further, we sailed under the lee and sheltered side, southern and below coast of Crete down by Salmone. Then, scarcely and just barely, hardly and just about sailing by and coasting along it, we came into, arose and appeared within a certain specific place and space, spot and location, district and territory, region and area being called and addressed, designated and assigned as 'Good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable Harbours and Havens', who's nearest and closest town and city was and existed as Lasea. Moreover, after an enough and adequate, sufficient and considerable amount of time and interval, periods and span, season and duration had passed, elapsed and gone by, and the voyage, sailing and navigation was now and existed already as unsecure and unsafe, hazardous and dangerous, unstable, dubious and precarious, and through the means of and on the grounds of, on account of and for the reason of, on the basis of and because the Fasting, the Day of Reconciliations, had now passed and already gone by, Paul was strongly advising and recommending, urging and exhorting, admonishing and proposing, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out to them, "Men and human beings, I watch and look upon, understand and perceive, notice and behold, attentively view and see that concerning this, the voyage, sailing and navigation shall be and exist together with abuse and damage, injury and hardship, mistreatment and violence, disaster and catastrophe, as well as much and large, heavy and severe, great and plentiful loss and disadvantage, detriment and ruin, not only and merely of the burden and freight, lading and goods, load and cargo, as well as the boat and ship, but nevertheless, notwithstanding and on the contrary, also of our lives and souls!" But on the contrary, however, the centurion, the captain, commander and soldier in the Roman Army was being assured and conciliated, convinced and induced, persuaded and influenced, won over and coaxed much more and to a greater degree by the helmsman, pilot and captain of the ship, as well as the shipmaster and owner of the ship, rather than what was being said and taught, maintained and affirmed, directed and called, advised and pointed out by, under and subject to the power and influence, control and agency of Paul. Nevertheless, the harbour and haven, being and existing as unfavourably situated and in a poor location, inconvenient and unsuitable, unfit and inappropriate for the advantage of spending the stormy season and passing the winter, the majority and most, more superior number and larger magnitude set down and placed, laid and established, appointed and ordained, fixed and put, designated and assigned a deliberation and resolve, designed plan and counsel, intention and purpose, will and decree, determination and aim to be brought and led, carried and taken up from there, from that place, if and whether they may be powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough in some manner or way, after having reached, come and arrived, to spend the stormy season and pass the winter inside and within Phoenix, a harbour and haven of Crete that was constantly perceiving and examining, discerning and observing, discovering and seeing, considering and beholding, paying close attention and noticing, directing attention to and facing, being aware and looking onwards along the southwest and along the northwest. Pressing on, after the south wind had been blowing gently, softly and moderately, having thought and presumed, supposed and regarded, deemed and judged, decided, believed and considered to have held power over and possessed, ruled and taken hold of, retained and carefully kept, held fast to, maintained and obtained the deliberation and resolve, design and plan, counsel and intention, determination and aim, purpose and presentation, having lifted up and raise, weighed anchor and departed, they sail by and coasted along very close to and extremely nearby Crete. But as a result, after no much or a considerable amount of time, a tempestuous and typhoon-like, whirlwind and hurricane wind, the one being called and addressed, designated and assigned as 'Euraquilo, the Northeaster', threw and cast, beat down and hurled, propelled and blew against and contrary to, opposite to, in conflict with and resistant against her, the ship. Then, after the ship and boat had been violently and suddenly seized and caught, taken hold of and dragged away, and not being powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to look into the face of or bear up against, face into or withstand, head into or defy the wind and tempest, having given up and surrendered, given in and yielded to its power, we were being forcefully brought and carried along, moved and driven, borne forward and led, conducted and taken away. But nevertheless, having ran under, sailed under the lee and along the sheltered side of a certain specific small island called and addressed, designated and assigned as 'Kauda', we were scarcely and just barely, hardly and just about strong and mighty, great and powerful, competent, able and capable enough to come to be and exist, arise, appear and originate as being in control of and having full power over, mastering and dominating the small boat and skiff, which, having been brought and led, carried and taken up, they were making use of and employing supports and cables, ropes and chains, undergirding and bracing, fastening steady and reinforcing the ship and boat. But fearing and being afraid, terrified and frightened to not fall out or down, drift off course or be driven onto the rocks, run aground or be cast ashore, be cast up or suffer shipwreck on the Syrtis, having let down and lowered, slackened and gradually released the gear and ship anchor, ship's mast and tackle, as a result in this manner and way, thus and so, they were being forcefully brought and carried along, moved and driven, borne forward and led, conducted and taken away. However, as we are being exceedingly and greatly, violently and vehemently, excessively, terribly and fiercely storm-tossed and driven about by a storm, exposed to bad weather and experiencing a tempest, distressed and overtaken by waves, the next and following day they were doing and performing, accomplishing and executing, practising and bringing about, undertaking and creating, keeping and carrying out, constructing and establishing, forming and producing, appointing and ordaining, celebrating and constituting a throw out and expulsion, driving out and repudiation, pulling and tearing out, bringing and sending out, casting out and extraction, disposing of and ejection, banishment and discarding, the jettison of some of the ship's cargo. Then on the third day, they cast and hurled, threw and flung out the tackling and gear, rigging and equipment of the ship and boat by their own individual hands. But as it happened, when neither sun nor constellation of stars are giving light or appearing, becoming visible or showing, exhibiting or manifesting, shining or magnifying their brightness upon and over many numerous and a large amount of days, periods and spans of time, and not a small or little, insignificant or mild, slight or brief tempest or storm, bad weather or blizzard is laying on and beating, being imposed and raging around, pressing against and continuing on, hanging over and being in force, finally, for the last time, all individual and collective hope and expectation, confidence and trust in our deliverance and preservation, salvation and rescue from danger and destruction, ruin and annihilation was taken away and remove, stopped and given up, done away with and cast off, abandoned and deserted, surrendered and relinquished, abdicated and discarded.

27:7a Knidus, incorrectly known as Cnidus was a city on the extreme south west of Asia Minor. Knidus means Nettled
27:7b Crete, now known as Candia is the largest island on the Aegean Sea. Crete means Fleshy
27:7c Salmone was a pointed-out cliff on the island of Crete. Salmone means Clothed
27:8a Fair Havens was a superb bay city on the coast of Crete. Fair Havens means Good Harbour
27:8b Lasea was a city on the coast of Crete. Lasea means Unkempt
27:9a The Day of Reconciliations, incorrectly known as the Day of Atonement, is a very important feast commanded by Yahweh. See Leviticus 16:29-34, 23:26-32; Numbers 29:7-11

27:12a Phoenix was a harbour on the south-western coast of Crete. Phoenix means Palm Tree

27:14a Due to the severity of the wind, it was personified by sailors and given a proper name, Euraquilo. Euraquilo means The Raging East-Wind

27:16a Kauda, incorrectly known as Cauda, was a very small island off the south coast of Crete. Kauda means Lame

27:16b A Skiff is the name given to the small boats used on Ships, usually boarded in order to get to the shore

27:17a The Syrtis was the name given to a shallow gulf along the north African coast. There were two, the Greater Syrtis and the Lesser Syrtis, the Greater Syrtis being the one referred to here. Syrtis means Dragging

7 (cont)
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When a long and numerous, large and great, severe and heavy abstinence and loss of appetite exists and is present, begins and comes forth, then, at that time, having stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised within and inside their midst and middle, Paul said, "Indeed, truly and surely, O men and human beings, it was necessary and behoved, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial to have obeyed and followed my advice, listened to me and heeded my admonition, to not be brought and led, carried and taken up from Crete, becoming separated from it, to gain and

21 (cont)
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acquire, reap and earn, accumulate and obtain both this specific abuse and damage, injury and hardship, mistreatment and violence, disaster and catastrophe, as well as this loss and disadvantage, detriment and ruin. But as for now, at this present time, I advise and recommend, urge and exhort, admonish and propose to all of you, cheer up and take courage, be in good spirits and be joyful! Because not a single life or soul from out of or among all of you shall be and exist as cast off or lost, rejected or destroyed, rejected or repudiated, thrown away or jettisoned, except and besides, apart from and save the ship and boat. Affirming and confirming this, this very night just past, a Heavenly messenger and envoy of God, of Whom I belong, to Whom I also serve and minister, help and attend, assist and wait upon, presented and showed, was brought and placed, set and submitted, furnished and offered, yielded and dedicated provided and stood itself upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised before me, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, 'Do not fear or be afraid, terrified or frightened, Paul, it is necessary and behoved, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial for you to present and show, bring and place, set and submit, furnish and offer, yield and dedicate, provide and stand yourself upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised before Caesar, and behold, look and see! God Himself has graciously and freely bestowed, favourably granted and kindly given to you all those, individually and collectively, who are sailing and going by sea, travelling by ship and navigating the sea together with you.' Therefore, for this reason and for this purpose, men and human beings, cheer up and take courage, be in good spirits and be joyful! For the reason that I trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence in God, that concerning this, it shall be and exist in this manner and way, thus and so in accordance with and with regards to, in relation to and with respect to the same manner, fashion and way it was spoken, uttered and declared to me. However, it is necessary and behoved, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial for us to fall out and down, drift off course and be driven onto the rocks, run aground and be cast ashore, be cast up and suffer shipwreck on a certain specific island."

26:23a From the placeholder ØY

26:24a From the placeholder ØZ

26:25a From the placeholder ØΩ

Suspicion of
Land

Proceeding on, just as and about the time when the fourteenth night came to be and exist, arise, appear and originate, with us being carried through and driven about, transmitted and taken across the Adriatic Sea, by and about the middle and midst of the night, the sailors and seamen were thinking and supposing, surmising and assuming, conjecturing and regarding, suspecting and theorising, imagining and considering, guessing and were inclined to think based on little information to presume they are been brought and drawing near, coming close to and approaching a certain land and country, province, district and region. And having taken a sounding and heaving a lead, dropped a weighted line and gauged the depths using a lead-based plummet, through enquiry and examination, thought and scrutiny, investigation and perception they found and discovered, observed and recognised, detected and attained *the depth to be* twenty fathoms, about one-hundred and twenty feet. Moreover, having gone on and made way, gone an interval and travelled on a little, small and short distance, and having taken a sounding and heaving a lead, dropped a weighted line and gauged the depths using a lead-based plummet again, anew and furthermore, through enquiry and examination, thought and scrutiny, investigation and perception they found and discovered, observed and recognised, detected and attained *the depth to be* fifteen fathoms, about ninety feet. Yet fearing and being afraid, terrified and frightened to not *know* where or in what place we may fall out and down, drift off course and be driven onto the rocks, run aground and be cast ashore, be cast up and suffer shipwreck accordingly by the rough, uneven and rocky places and spaces, spots and locations, districts and territories, regions and areas, having cast and hurled, thrown and flung out four anchors from off the stern, the back of the boat, they were wishing and praying, pleading and asking, beseeching and invoking for daylight to come to be and exist, arise, appear and originate. Nevertheless, the sailors and seamen are seeking and wishing, wanting and demanding, endeavouring to and striving, looking and desiring to flee and take flight, escape and be saved away from the ship and boat, and having let down and lowered, slackened and gradually released the small boat and skiff into the sea in pretext and pretence, cover-up and show, ostensibly and under colour, as an apparent reason and alleged motive, false cause and excuse as if and like *they were* about to and inevitable to, determined and intended to, certain and expected to, destined and going to stretch out and lay out anchors from the bow and prow, the forepart of the ship, Paul said to the centurion, the captain, commander and soldier in the Roman Army, as well as to the soldiers and legionaries, "If or whether these *persons* may not remain and abide, endure and live on, last and persist, stay and continue on within and inside the ship and boat, none of you are powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to be delivered or preserved, saved or rescued from danger and destruction, ruin and annihilation." Then, at that time, the soldiers and legionaries, having cut and hewed off the cords and ropes of the small boat and skiff, they also allowed, let and permitted her to fall out and down, drift off course and be driven onto the rocks, run aground and be cast ashore, be cast up and suffer shipwreck. Now, up until daylight was about to and inevitable to, determined and intended to, certain and expected to, destined and going to come to be and exist, arise, appear and originate, Paul was exhorting and encouraging, admonishing and consoling, comforting and begging, entreating and beseeching everyone, individually and collectively, to partake of and receive a portion of, get and find, share and eat food for nourishment and sustenance, saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "Today, this very day, we are anxiously expecting and waiting for, looking for and anticipating the fourteenth day, daylight period and span of time, which you have continued, persevered and are remaining without food and without appetite, taking hold of and receiving, accepting and welcoming, partaking of and helping *yourselves* to absolutely nothing. Therefore, for this reason and for this purpose, I exhort and encourage, admonish and console, comfort and give solace to you all, take hold of and receive, accept and welcome, partake of and help *yourselves* to food for nourishment and sustenance, for the reason that this exists and is favourably present to the advantage of each and every one of yours deliverance and preservation, salvation and rescue from danger and destruction, ruin and annihilation, that which belongs to you and is your possession and property. Affirming and confirming this, not a single hair from any of your heads shall be destroyed or killed, ruined or annihilated, rendering useless, wasted or slayed, caused to perish or pass away." And so, having said these certain things and having received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted a loaf of bread, he blessed and gave thanks, praised and extolled, celebrated and bestowed favour to God before and in the presence of, in the sight of and in the judgement of everyone, individually and collectively, and having broken it into pieces, he began and started to eat, devour and consume. Therefore, after everyone, individually and collectively, had come to be and exist, arise, appear and originate as cheered up and encouraged, in good spirits and joyful, they themselves also took hold of and received, accepted and welcomed, partook of and helped *themselves* to food for nourishment and sustenance. (Moreover, all the individual and collective souls and persons within and inside the ship and boat were and existed as two-hundred and seventy six.) As a result, having been filled and satiated, satisfied with and gotten enough food for nourishment and sustenance, they were lightening and relieving, assuaging and lessening the weight of the ship and boat, throwing out and expelling, driving out and

27:28a-b Basically a *fathom* was supposedly the length from the tip of the middle fingers on each hand spread apart as far as possible, said to be about 6 feet. So 20 *fathoms* = 6x20 = 180 fathoms

27:30a The *prow* is the front of the ship

27:35a From the placeholder ØΩ

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repudiating, pulling and tearing out, bringing and sending out, casting and extracting out, disposing of and ejecting, getting rid of and banishing the wheat and grain into the sea.

The Shipwreck

Furthermore, at the time when daylight came to be and exist, arise, appear and originate, they were not accurately knowing or clearly seeing, perceiving or fully understanding, recognising, acknowledging or completely comprehending the earth and land, ground and region, but nevertheless, they were turning their eyes upon and looking to, gazing at and considering, noticing and studying, examining and discerning, understanding and attentively perceiving, observing and coming to know a certain bay and inlet that had and held, acquired and received, owned and possessed a shore and beach, to which they were deliberating and considering, resolving and planning, consulting and determining, devising and plotting, carefully thinking about and purposing if or whether it may be powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough to expel and drive out, push out and propel the ship and boat *ashore*. So, having taken away and remove, stopped and given up, done away with and cast off, abandoned and deserted, surrendered and relinquished, abdicated and discarded the anchors, they were letting and allowing, permitting and leaving *them* to go into the sea, at the same time, in association with and together with loosening and unfastening, releasing and slipping off, giving up and forsaking the fastenings, bands and ropes of the rudders and steering paddles. Then, having lifted up and elevated, raised and hoisted the foresail to the blowing of the wind and breeze, they were holding their course and heading for, steering and driving, conducting and piloting, pointing and routing towards the shore and beach. And yet, having fallen into and encountered, struck and been caught in a place and space, spot and location, district and territory, region and area between two seas, a reef and shoal, they ran the ship and large boat aground, bringing it to the shore, and having indeed, truly and surely struck and jammed, thrust and planted the bow and prow, the forepart of the ship, making it unmoveable and fixed, it remained and abided, endured and lived on, lasted and persisted, stayed and continued on immovable and firm, unchangeable and unshaken, unyielding and solid, set and secure. To the contrary, however, the stern, the back part of the ship was untied and loosened, set free and released, unbound, undone and unfastened, weakened and being broken, destroyed and dissolved by the way of and by the agency of, under the influence and because of the violent and vehement pounding [*of the waves*]. But nevertheless, a deliberation and resolve, designed plan and counsel, intention and purpose, will and decree, determination and aim came to be and existed, appeared and arrived, arose and originated to the soldiers and legionaries, that the best result may be to kill and eliminate, slay and put the prisoners and captives to death, so not a single one of them, having dived overboard and swam off to the shore, may escape or take flight, flee or get away. In contrast, deliberately planning and intending, purposely desiring and wanting, willing and wishing, choosing and preferring to thoroughly deliver and save, preserve and rescue Paul, the centurion, the captain, commander and soldier in the Roman Army hindered and prevented, forbid and denied, refused and restrained, withheld and stopped their plan and intention, desire and want, will and wish, deliberate choice, purpose and preference. Then he commanded and directed, urged and bid, exhorted and ordered those who are powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough to dive and swim, having thrown *themselves* over, cast *themselves* off and jumped overboard firstly and chiefly, principally and most importantly, to go out, depart and get upon the earth and land, ground and region, and then the rest of those who remained who were indeed, truly and surely upon boards and planks, and those on certain *parts* separated from the ship and boat. So, in this manner and way, thus and so., it came to be and existed, arose, appeared and originated that everyone, individually and collectively, were thoroughly delivered and saved, preserved, rescued and safely brought to be upon the earth and land, ground and region.

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27:41a This phrase *of the waves*, is actually contained in the Greek text of later manuscripts, but the earliest leave it out. But due to the fact that these words are required for the sentence to make sense, I have added them in anyway, but in italics and in brackets, showing that they're not there in the Greek text

Chapter 28

Malta

And then, at that time, having been thoroughly delivered and saved, preserved, rescued and brought to safety, we accurately knew and clearly saw, perceived and fully understood, recognised, acknowledged and completely comprehended that concerning this, the island is called and addressed, designated and assigned as 'Malta'. Yet, the barbarians, uncivilised persons and non-Greek speakers supplied and held out, offered and presented, granted and provided, rendered and exhibited, showed and afforded to us no ordinary or obtainable, attainable or common, befallen or coincidental kindness or honesty, respectability or worthiness, uprightness or integrity, goodness or mildness, for the reason that, having lit, kindled and ignited a blazing fire, they took hold of and led aside, received and associated with all of us, individually and collectively, as friends and companions, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the pouring rain that had come and stood before, been placed and set, established and presented, appointed and brought forth, approached and suddenly appeared, and through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the cold and chilly weather. Then Paul, having gathered and collected, combined and tied, assembled and twisted, turned and wound together a certain quantity and multitude, assemblage and fullness of dry sticks, brushwood and firewood, and having set and placed, stood and established, appointed and ordained, fixed and put, designated and assigned it upon the blazing fire, a viper, snake and poisonous serpent, having come out and appeared, come forth and arise because of the heat and warmth, took hold of, seized and fastened itself upon his hand. As a result, just as, about and as soon as the barbarians, uncivilised persons and non-Greek speakers saw and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and took note of, comprehended and paid attention to the beast and wild animal hanging and suspended from his hand, they were favourably saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out to each and one another, "By all means and certainly, surely and doubtlessly, assuredly and evidently this certain specific man and human is and exists as a murderer, slayer and killer, who, having been thoroughly delivered and saved, preserved, rescued and brought to safety from out of and away from the sea, Dike, the goddess of Justice, has not allowed, let or permitted *him* to live or to continue to exist." But indeed, truly and surely then and therefore, accordingly, consequently and these things being so, having shaken off and shaken free the beast and wild animal into the blazing fire, he experienced and underwent, received, endured and suffered nothing bad or wicked, wrong or troublesome, pernicious or baneful, reproachful or abusive, worthless or unskilled, injurious or destructive, incorrect or harmful, evil or vicious, noisome or errant, corrupt or diseased, culpable or derelict, mischievous or demonic, guilty or rotten. Yet, as they are anxiously expecting and waiting for, looking for and anticipating him to be about to and inevitable to, determined and intended to, certain and expected to, destined and going to become swollen or burn up, or to fall down dead and lifeless, inanimate and deceased suddenly and unexpectedly, unforeseeably and unawares. But nevertheless, anxiously expecting and waiting for, looking for and anticipating upon and over a long and large, numerous and great time and interval, and watching and looking upon, understanding and perceiving, noticing and beholding, attentively viewing and seeing nothing out of place or improper, evil or unusual, unexpected or surprising, wicked or unbecoming, harmful or unwanted, extraordinary or unnatural, disgusting or foul, monstrous or unfavourable, strange or paradoxical coming to be or existing, arising, appearing or originating to him, having changed their mind and thought differently to the way they were before, transformed their opinion and altered their proposition, they were saying and

1 - 6

28:1a Malta is an island on the Mediterranean sea lying betwixt Africa and Sicily. *Malta* means Honey

teaching, maintaining and exhorting, advising and directing, affirming and pointing out that he is and exist as a divine being. Moreover, within and inside the surrounding area and neighbourhood of that certain specific place and space, spot and location, district and territory, region and area, *there were* small spaces and places, regions and fields, districts and lands that belonged to and were the possession of, were created by and were the property of, were at the disposal of and were set down by the first and chief, principle and most important, influential and powerful *person* of the island, Publius by personal and proper name and title, character and person, reputation and authority, he who, having received and accepted, taken up and welcomed, experienced and admitted, acknowledged and embraced us, he kindly and friendly, affectionately, hospitably and courteously entertained, lodged and receive *us* as guests for three days and periods of twenty-four hours. As it happened, it came to be and exist, arise, appear and originate that Publius' father lay down and reclined, lodged and kept to his bed with and having, seizing and suffering from, being tormented by and gripped with, imbued and afflicted, oppressed and distressed with fevers and high temperatures, as well as dysentery, an infectious disease that attacked the intestines causing severe pain and diarrhoea, favourably to whom, having come into, arisen and appeared, and having prayed and requested, pleaded and communicated *with the Supreme One*, having set and placed, stood and established, appointed and ordained, fixed and put, designated and assigned hands upon him, Paul healed and cured, restored and made him whole. As a result of this certain thing coming to be and existing, arising, appearing and originating, then the rest of the remaining *people* in and on the island who had and held, acquired and received, owned and possessed weaknesses and frailties, feeblenesses and inadequacies, illnesses, sicknesses and disabilities were coming forth and approaching, coming to visit and drawing near, and were being willingly served and healed, cured and restored to health. These *persons* also valued and honoured, supported, respected and revered us with many numerous and a large amount, quantity and magnitude of honours and reverence, respect and esteem, dignities and recognitions, and being brought and led, carried and taken up, they favourably set and placed, stood and established, appointed and ordained, fixed and put, designated and assigned to *us* for *our* advantage whatever was needed, necessary and useful.

28:7a Publius means Popular

6 (cont)
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Rome:
The Final
Destination

Proceeding on, after three months, having spent the stormy season and passed the winter in and on the island, we were brought and led, carried and taken up within and inside an Alexandrian ship and boat, distinguished and marked, signed and stamped with the emblem, figurehead and image of the Dioscuri, the twin gods. And having been taken and led, guided and directed into Syracuse where we remained and continued on, kept, preserved and stayed for three days and periods of twenty-four hours. Having taken off and left, raised anchor, departed and sailed off from there, from that place, we reached, came into and arrived within Rhegium. Then after one single day and period of twenty-four hours, Notos, the southern wind came to be and existed, happened and occurred, sprung up and arose, arrived and originated; *on the second day*, we came into, arose and appeared within Puteoli. Having found and discovered, observed and recognised, detected, attained and come to know brothers and fellow brethren there, in that place through enquiry and examination, thought and scrutiny, investigation and perception, we were exhorted and encouraged, admonished and consoled, comforted and begged, entreated and beseeched to remain and continue on, keep, preserve and stay with them in their immediate proximity and presence for seven days and periods of twenty-four hours. And *it is* in this manner and way, thus and so *that we* came up to, arose and appeared before Rome. From there, having and attended to, considered and understood, comprehended and perceived, paid attention to and listened to the *news* about and concerning, regarding and on account of, because of and with respect to us, the brothers and fellow brethren came, arose and appeared to meet with and encounter us up as far as Appius Forum, and Three Taverns, those whom, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and paid attention to *them*, having blessed and given thanks, praised and extolled, celebrated and bestowed favour to God, Paul himself received and accepted, took and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted. Furthermore, at the time when we went into, appeared within and entered into Rome, it was permitted and allowed, given leave and committed, entrusted and given over to Paul to remain and abide, endure and live, last and persist, stay and continue on accordingly by himself together in close association with the soldier and legionary that was closely guarding and keeping, watching over and preserving, observing and protecting, keeping an eye on and paying attention to him. Now, after three days and periods of twenty-four hours, it came to be and exist, arise, appear and originate that he called together and summoned, invited and assembled those who were and existed as the first and chief, principle and most important, influential and powerful Yahuwdeans. As a result, after they had come together and gathered, assembled, convened and met together, he, Paul, was favourably saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out to them for their advantage, "Men and human beings, brothers and fellow brethren, having done and performed, accomplished and executed, practised and brought about, undertook, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted absolutely nothing set against or contrary to, opposite or hostile to, adverse or resistant to the people, populace and nation, nor to the customs or habits, usages or practices, institutes or prescriptions, rites or manners of the forefathers and ancestors, from out of Yarushalaim I myself was given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered, betrayed and handed over into the hands, power and control of the Romans, those who, having examined and questioned, studied and investigated, carefully judged and evaluated, discerned and scrutinised, sifted and determined, estimated and assessed *the charges* accurately and carefully, were deliberately planning and intending, purposely desiring and wanting, willing and wishing, choosing and preferring to set me free and released me, let me go and dismissed me, granted me the permission to depart and send me away, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the fact that not a single cause or matter, reason or ground, incitement or fault, occasion or motive, affair or circumstance for death and separation, the sundering of my soul from my body was or existed, was at hand or possible in, by or with my *case*. However, as those Yahuwdeans were speaking against and opposing, rejecting and disputing, counter-claiming and questioning, refusing and disapproving *of it*, I was forced and compelled, urged and driven, pressured and stressed, pressed and burdened to call upon and summon, appeal to and invoke Caesar - not as if I had or held, acquired or received, owned or possessed anything to accuse, reproach or bring against my nation and population, people and race. Then and therefore, accordingly, consequently and these things being so, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this certain specific cause and matter, reason and ground, incitement and fault, occasion and motive, affair and circumstance, I was exhorted and encouraged, admonished and consoled, comforted and begged, entreated and beseeched to see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and pay attention to, as well as to favourably speak, utter and chat to all of you, for the reason that this certain specific chain, bond and handcuff is set upon and worn, hung and laid around *me* on account of and for the reason of, because of, for the sake of and with regards to the hope and expectation, confidence and trust in a future prospect of the eternal salvation of Yisra'el." In response they favourably said to him

28:11a The Dioscuri are the two Greek gods Castor and Pollux, two twins who had the same mother but different fathers, one therefore being immortal and the other mortal. According to the myth about them, when Castor, the mortal one, died, Pollux asked Zeus to let him share his immortality with his dead brother to keep them together. Zeus then turned them into the Gemini constellation. They then became the patron gods of sailors
28:12a Syracuse is a large harbour city on the east coast of Sicily. Syracuse means A Syrian Hearing
28:13a Rhegium, now the modern Reggio, is a city on the south-western coast of Italy. Rhegium means Breach
28:13b Notos is the personified name of a wind that blows south
28:13c Puteoli is a city on the Bay of Naples, just to the south of Rome. Puteoli means Sulphurous Springs
28:15a Appius Forum is a market town on the Appian Way, about 39 miles from Rome. No one actually knows what Appius means
28:15b Three Taverns was a lodging place on the Appian Way situated between Appius Forum and Rome, 33 miles from Rome's centre
28:15c From the placeholder Ω

11 - 21

for his advantage, "We have welcomed and embraced, favourably received and accepted, taken and grasped, approved of and endured neither written letters or accounts, reports, decrees or documents about or concerning, regarding or on account of, because of or with respect to you from the source of Yahuwdea, nor have any of the brothers and fellow brethren who have made their public appearance and arrived, come forth, approached and become present announced or declared, publically pronounced or published, openly preached or reported, or spoke, uttered or babbled anything evil or troublesome, sorrowful or poor, pitiable or unfit, unattractive or useless, worthless or morally reprehensible, morally corrupt or wicked, annoying or unethical, diseased or blind, perilous or criminal, vicious or malignant, harmful or incompetent, bad or wretched, pernicious or noxious about or concerning, regarding or on account of, because of or with respect to you. To the contrary, we think and deem, judge and consider it fit and proper, worthy and better, desirable and suitable, from your immediate proximity and presence, to hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to what you understand and regard, set your mind upon and ponder, think about and cherish, strive for and seek after, dwell upon and honour, purpose and are inclined to consider, view and judge, dispose and mind, fully know and are aware of, contemplate and fix your attention on, for the reason that indeed, truly and surely, about and concerning, regarding and on account of, because of and with respect to this certain specific sect and party, school and division, it is and exists as known and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and ascertained, learned and distinguished, judged and thought, comprehended, acknowledged and recognised by us that concerning, it is spoken against and opposed, rejected and disputed, counter-claimed and questioned, refused and disapproved of in all places and everywhere, in all directions and throughout every region." Therefore, having arranged and appointed, ordained and regulated, prescribed and established, ordered and directed, constituted and administered, determined and allotted, commanded and instructed a day and time *for* him, a more numerous and greater number, larger amount and superior magnitude favourably came, arose and appeared to him inside and within the guest room and lodging. He exposed and exhibited, set forth and declared, publically expounded and explained to them, thoroughly testifying and solemnly affirming, earnestly attesting and emphatically declaring the kingdom and royal power, dominion and rule, kingship, reign and authority of God[†], and persuading and convincing, assuring and conciliating them to have trust and reliance, obedience and confidence about and concerning, regarding and on account of, because of and with respect to what Yahushua[†] from the source of the Law, the teachings and precepts, instructions and commandments of the Torah of Moshe, as well as *from* the Prophets, the men and women who declared the thoughts of the Supreme One before and in the presence of mankind, starting from morning, the start of the day, up until evening, the end of the day. And so indeed, truly and surely, *there were* those being persuaded and convinced, assured and conciliated to obey and listen to, comply with and have their confidence and trust, reliance and dependence placed in the Trustworthy One by the sayings and teachings, maintaining and exhortations, advising and directions, affirmations and pointing out, but nevertheless, *there were* those who were unbelieving and did not trust or place any reliance or confidence, certainty or guarantee, assurance or dependence *in his words*. As a result, as a disagreement and discord, disharmony and dissonance, variance and discrepancy was and existed towards each one of them and one another, they were set free and released, let go of and dismissed, granted the permission to depart and sent away after Paul had said a single word and saying, statement and message, proclamation and subject matter, affair, event and circumstance, "Concerning this, the Set-Apart and Cleansed Spirit[†] spoke, uttered and declared well and pleasantly, excellently and finely, usefully and beneficially, nicely and salutarily, uprightly and worthily, admirably and commendably, preciously and genuinely, flawlessly and lovely, virtuously, beautifully and honourably, favourably saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out to the advantage of your forefathers and ancestors through the means of and on the grounds of, on account of and for the reason of, on the basis of and via the Prophet Yasha'Yah, the man who declared the thoughts of the Supreme One before and in the presence of mankind,

21 (cont)

- 25

28:23a From the placeholder ØY

28:23b From the placeholder IY

28:25a From the placeholder IYNA

'Travel and journey, go and proceed favourably towards this certain specific people, family and populace, and say,
"In hearing and attending to, considering and listening, comprehending and perceiving, you shall hear and attend to, consider and listen, comprehend and perceive,
but you may never, ever know or understand, comprehend or perceive, be intelligent or insightful, be able to assemble all the individual facts into one complete whole or grasp and ascertain their concepts and relationship; and in perceiving and examining, discerning and observing, discovering and seeing, considering and beholding, paying close attention and noticing, directing your attention to and facing, being aware and taking note, you shall perceive and examine, discern and observe, discover and see, consider and behold, pay close attention and notice, direct your attention to and face, become aware and take note, but you may never, ever see or perceive, observe or witness, know or experience, recognise or respect, understand or look at, comprehend or pay attention to, consider or behold.
For the reason that the heart, the circulation of life that controls the desires and feelings, affections and endeavours, wills and characters, passions and impulses of this people and group, tribe and nation has become thickened and fattened, insensitive and dull, callous and hardened, stupid, impervious and unable to understand, and dull in their ears so they can hardly hear or attend to, consider or understand, comprehend or perceive, pay attention or listen, finding it difficult and troublesome, and they shut and closed their eyes, causing them to be blind as they refuse to learn and fail to acknowledge, so that they may not see or perceive, observe or witness, know or experience, recognise or respect, understand or look at, comprehend or pay attention to, consider or behold with their eyes at any point in time, or hear or attend to, consider or listen, comprehend or perceive with their ears, or know and understand, comprehend and perceive, become intelligent and insightful, be able to assemble all the individual facts into one complete whole and grasp and ascertain their concepts and relationship with their hearts, their circulation of life that controls their desires and feelings, affections and endeavours, wills and characters, passions and impulses, or they might return and be brought back, recover and turn back, change their mind and repent, and I will heal and cure, renew, restore them to health and make them whole." *†

26 - 27

28:26-27a From Yasha'Yah 6:9-10.
 Also quoted in MattithYah 13:14-15;
 Marcus 4:12; Lucus 8:10;
 Yahuchanon 12:40; Romans 11:8

28

[†]Then and therefore, accordingly, consequently and these things being so, let it be and exist as known and understood, perceived and realised, noticed and discerned, discovered and observed, experienced

28 (cont)

and ascertained, learned and distinguished, judged and thought, comprehended, acknowledged and recognised to all of you, that concerning this, this certain specific thing, the deliverance and preservation, salvation and rescue from danger and destruction, ruin and annihilation of God has been sent and dismissed, dispatched, ordered and commissioned *through* the nations and races: then they themselves shall hear and attend, consider and understand, comprehend and perceive, pay attention and listen.”

28:28a From the placeholder ØY

28:28b No early manuscript contains what is usually 28:29

30 - 31

Accordingly, he remained and abided, persevered and continued on, held fast, kept and stayed on for two whole years within and inside his own individual hired house and rented lodging, contracted home and temporary dwelling place, and thoroughly welcomed and embraced, favourably accepted and received, grasped and took all those, individually and collectively, favourably travelling and journeying, going and proceeding towards him, announcing and declaring, publically pronouncing and publishing, openly preaching and teaching with the goal to persuade and warn the kingdom and royal power, dominion and rule, kingship, reign and authority of God, and teaching, explaining and instructing through discourses and discussions the things about and concerning, regarding and on account of, because of and with respect to the Sovereign Master and Upright One, Messiah Yahushua, together with every individual and collective *aspect* of courage and fearlessness, boldness and assuredness, open speech, frankness, confidence and public outspokenness, without hindrance or impediment, restriction and freely, without being prevented or forbidden, refused or prohibited.

28:31a From the placeholder ØY

28:31b From the placeholder KY

28:31c From the placeholder XY

28:31d From the placeholder LY

**The End Of
The Acts Of
The Delegates
As Recorded By
The Historian
Lucus**

As Translated By: Stephen Walch