

Peter's Arrest During Passover

12 Now about that time Herod the king laid hands on some who belonged to the assembly, in order to mistreat them. **2** And he had Jacob the brother of John put to death with a sword. **3** And when he saw that it pleased the Jews, he proceeded to arrest Peter also. Now it was during the days of Unleavened Bread. **4** And when he had seized him, he put him in prison, delivering him to four squads of soldiers to guard him, intending after the Passover to bring him out before the people. **5** So Peter was kept in the prison, but prayer for him was being made fervently by the assembly to the Almighty.

6 And on the very night when Herod was about to bring him forward, Peter was sleeping between two soldiers, bound with two chains; and guards in front of the door were watching over the prison. **7** And behold, the Messenger of Yāhweh suddenly appeared, and a light shone in the cell; and he struck Peter's side and roused him, saying, "Get up quickly." And his chains fell off his hands. **8** And the Messenger said to him, "Gird yourself and put on your sandals." And he did so. And he said to him, "Wrap your cloak around you and follow me." **9** And he went out and continued to follow, and he did not know that what was being done by the Messenger was real, but thought he was seeing a vision. **10** And when they had passed the first and second guard, they came to the iron gate that leads into the city, which opened for them by itself; and they went out and went along one street; and immediately the Messenger departed from him. **11** And when Peter came to himself, he said, "Now I know for sure that Yāhweh has sent forth his Messenger and rescued me from the hand of Herod and from all that the Jewish people

were expecting."

12 And when he realized *this*, he went to the house of Miriam, the mother of John who was also called Mark, where many were gathered together and were praying. **13** And when he knocked at the door of the gate, a servant-girl named Rhoda came to answer. **14** And when she recognized Peter's voice, because of her joy she did not open the gate, but ran in and announced that Peter was standing in front of the gate. **15** And they said to her, "You are out of your mind!" But she kept insisting that it was so. And they kept saying, "It is his *angelic* messenger." **16** But Peter continued knocking; and when they had opened *the door*, they saw him and were amazed. **17** But motioning to them with his hand to be silent, he described to them how Yāhweh had led him out of the prison. And he said, "Report these things to Jacob and the brothers." And he departed and went to another place.

18 Now when day came, there was no small disturbance among the soldiers *as to* what could have become of Peter. **19** And when Herod had searched for him and had not found him, he examined the guards and ordered that they be led away *to execution*. And he went down from Judea to Caesarea and was spending time there.

Herod's Blasphemy And Death

20 Now he was very angry with the people of Tyre and Sidon; and with one accord they came to him, and having won over Blastus the king's chamberlain, they were asking for peace, because their country was fed by the king's country. **21** And on an appointed day Herod, having put on his royal apparel, took his seat on the rostrum and was delivering an address to them. **22** And the people kept crying out, "The voice of a god and not of a man!" **23** And imme-

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diately the Messenger of Yāhweh struck him because he did not give the Almighty the glory, and he was eaten by worms and died.

24 But the word of Yāhweh continued to grow and to be multiplied.

25 And Barnabas and Saul returned from Jerusalem when they had fulfilled their mission, taking along with *them* John, who was also called Mark.

Paul's First Missionary Journey

13 Now there were at Antioch, in the assembly that was *there*, prophets and teachers: Barnabas, and Simeon who was called Niger, and Lucius of Cyrene, and Manaen who was brought up with Herod the tetrarch, and Saul. **2** And while they were ministering to Yāhweh and fasting, the Holy Spīrit said, "Set apart for me Barnabas and Saul for the work to which I have called them." **3** Then, when they had fasted and prayed and laid their hands on them, they sent them away.

4 So, being sent out by the Holy Spīrit, they went down to Seleucia and from there they sailed to Cyprus. **5** And when they reached Salamis, they were proclaiming the word of the Almighty in the congregations of the Jews; and they also had John as their helper. **6** And when they had gone through the whole island as far as Paphos, they found a certain magician, a Jewish false prophet whose name was Bar-Yeshua, **7** who was with the proconsul, Sergius Paulus, a man of intelligence. This man summoned Barnabas and Saul and sought to hear the word of the Almighty. **8** But Elymas the magician (for thus his name is translated) was opposing them, seeking to turn the proconsul away from the faith. **9** But Saul, who was also *known as* Paul, filled with the Holy Spirit, fixed his gaze upon him, **10** and said, "You who are full of all deceit and fraud,

you son of the Accuser, you enemy of all justice, will you not cease to make crooked the straight ways of Yāhweh? **11** And now, behold, the hand of Yāhweh is upon you, and you will be blind and not see the sun for a time." And immediately a mist and a darkness fell upon him, and he went about seeking those who would lead him by the hand. **12** Then the proconsul pledged trusting faithfulness when he saw what had happened, being amazed at the teaching of Yāhweh.

13 Now Paul and his companions put out to sea from Paphos and came to Perga in Pamphylia; and John left them and returned to Jerusalem. **14** But going on from Perga, they arrived at Pisidian Antioch, and on the Sabbath day they went into the congregation and sat down. **15** And after the reading of the Law and the prophets the congregation officials sent to them, saying, "brothers, if you have any word of exhortation for the people, say it." **16** And Paul stood up, and motioning with his hand, he said, "Men of Israel, and you who fear the Almighty, listen: **17** The Almighty of this people Israel chose our fathers, and made the people great during their stay in the land of Egypt, and with an uplifted arm he led them out from it. **18** And for a period of about forty years he put up with them in the wilderness. **19** And when he had destroyed seven nations in the land of Canaan, he distributed their land as an inheritance—*all of which took* about four hundred and fifty years. **20** And after these things he gave *them* judges until Samuel the prophet. **21** And then they asked for a king, and the Almighty gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years. **22** And after he had removed him, he raised up David to be their king, concerning whom he also testified

and said, 'I have found David the son of Jesse, a man after my heart, who will do all my will.'

23 "From the offspring of this man, according to promise, the Almighty has brought to Israel a Savior, Yēshua, **24** after John had proclaimed before his coming an immersion of repentance to all the people of Israel. **25** And while John was completing his course, he kept saying, 'What do you suppose that I am? I am not *he*. But behold, one is coming after me the sandals of whose feet I am not worthy to untie.'

26 "Brothers, sons of Abraham's family, and those among you who fear the Almighty, to us the word of this salvation is sent out. **27** For those who live in Jerusalem, and their rulers, recognizing neither him nor the utterances of the prophets which are read every Sabbath, fulfilled *these* by condemning *him*. **28** And though they found no ground for *putting him to death*, they asked Pilate that he be executed. **29** And when they had carried out all that was written concerning him, they took him down from the cross and laid him in a tomb.

30 "But the Almighty raised him from the dead; **31** and for many days he appeared to those who came up with him from Galilee to Jerusalem, the very ones who are now his witnesses to the people.

32 "And we proclaim to you the good news of the promise made to the fathers, **33** that the Almighty has fulfilled this *promise* to our children in that he raised up Yēshua, as it is also written in the second Psalm, YOU ARE MY SŌN; TODAY I HAVE BEGOTTEN YOU. ^a **34** *And as for the fact* that he raised him up from the dead, no more to return to decay, he has spoken in this way: I WILL GIVE YOU THE HOLY AND SURE BLESSINGS

^a Psa. 2:7.

OF DAVID. ^b **35** Therefore he also says in another *Psalm*, YOU WILL NOT ALLOW YOUR HOLY ONE TO UNDERGO DECAY. ^c **36** For David, after he had served the purpose of the Almighty in his own generation, fell asleep, and was laid among his fathers, and underwent decay; **37** but he whom the Almighty raised did not undergo decay.

38 "Therefore let it be known to you men, brothers, that through this one forgiveness of sins is being proclaimed to you, even from all which you are not able by the Law of Moses to satisfy justice; **39** in this one everyone trustingly faithful has justice done. ^d

40 "Take heed therefore, so that the thing spoken of in the prophets may not come upon *you*: **41** BEHOLD, YOU SCOFFERS, AND MARVEL, AND PERISH; FOR I AM ACCOMPLISHING A WORK IN YOUR DAYS, A WORK WHICH YOU WILL NEVER SUPPORT, THOUGH SOMEONE SHOULD DESCRIBE IT TO YOU." ^e

42 And as Paul and Barnabas were going out, the people kept begging that these things might be spoken to them the next Sabbath. **43** Now when the congregation had broken up, many of the Jews and of the God-fearing proselytes followed Paul and Barnabas, who, speaking to them, were urging them to continue

^b Isa. 55:3.

^c Psa. 16:10.

^d *has justice done: is justified.* See end note on this verse. The justice satisfied or done is not compensatory justice, but punitive justice as required for the repentant. Yeshua's temporary death is deemed payment of the punitive penalty for the repentant. The wicked pay a punitive penalty of eternal death, but this is not compensation for sin either. It is simply that Yahweh has no other choice because sin itself kills.

^e Hab. 1:5.

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in the loving-kindness of the Almighty.

Paul Turns to the Nations

44 And the next Sabbath nearly the whole city assembled to hear the word of the Almighty. **45** But when the Jews saw the crowds, they were filled with jealousy, and were contradicting the things spoken by Paul, and were blaspheming. **46** And Paul and Barnabas spoke out boldly and said, "It was necessary that the word of the Almighty should be spoken to you first; since you repudiate it, and judge yourselves unworthy of everlasting life, behold, we are turning to the nations. **47** For thus Yāhweh has commanded us, 'I HAVE PLACED YOU AS A LIGHT FOR THE NATIONS, THAT YOU SHOULD BRING SALVATION TO THE END OF THE EARTH.'" ^a

48 And when the nations heard this, they were rejoicing and glorifying the word of Yāhweh; and as many as were determined to have everlasting life became trustingly faithful. **49** And the word of Yāhweh was being spread through the whole region. ^b

50 But the Jews aroused the devout women of prominence and the leading men of the city, and instigated a persecution against Paul and Barnabas, and drove them out of their district. **51** But they shook off the dust of their feet *in protest* against them and went to Iconium. **52** And the disciples were continually filled with joy and with the Holy Spirit.

Acceptance and Opposition

14 And it came about that in Iconium they entered the congregation of the Jews together, and spoke in such a manner that a great

^a Isa. 49:6.

^b were determined: or **who set their minds.**

multitude became trustingly faithful, both of Jews and of Greeks. **2** But the Jews who were disloyal stirred up the minds of the multitudes, and embittered them against the brothers. **3** Therefore they spent a long time *there* speaking boldly *with reliance* upon Yāhweh, who was bearing witness to the word of his loving-kindness, granting that signs and wonders be done by their hands. **4** But the multitude of the city was divided; and some sided with the Jews, and some with the emissaries.

5 And when an attempt was made by both the multitudes and the Jews with their rulers, to mistreat and to stone them, **6** they became aware of it and fled to the cities of Lycaonia, Lystra and Derbe, and the surrounding region; **7** and there they continued to proclaim the good news.

8 And at Lystra there was sitting a certain man, without strength in his feet, lame from his mother's womb, who had never walked. **9** This man was listening to Paul as he spoke, who, when he had fixed his gaze upon him, and had seen that he had determined trust to be made well, **10** said with a loud voice, "Stand upright on your feet." And he leaped up and was walking. **11** And when the multitudes saw what Paul had done, they raised their voice, saying in the Lycaonian language, "The gods have become like men and have come down to us." **12** And they were calling Barnabas, Zeus, and Paul, Hermes, because he was the chief speaker. **13** And the priest of Zeus, whose *temple* was just outside the city, brought oxen and garlands to the gates, and wanted to offer sacrifice with the crowds.

14 But when the emissaries, Barnabas and Paul, heard of it, they tore their robes and rushed out into the crowd, crying out **15** and saying, "Men, why are you doing these things? We are also men of the same

nature as you, and proclaim the good news to you in order that you should turn from these vain things to a living Almighty, who made the heaven and the earth and the sea, and all that is in them. **16** And in the generations gone by he permitted all the nations to go their own ways; **17** and yet he did not leave himself without witness, in that he did good and gave you rains from heaven and fruitful seasons, satisfying your hearts with food and gladness.” **18** And *even* saying these things, they with difficulty restrained the crowds from offering sacrifice to them.

19 But Jews came from Antioch and Iconium, and having won over the multitudes, they stoned Paul and dragged him out of the city, supposing him to be dead. **20** But while the disciples stood around him, he arose and entered the city. And the next day he went away with Barnabas to Derbe.

21 And after they had proclaimed the good news to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch, **22** strengthening the souls of the disciples, encouraging them to continue in the *covenant* faithfulness, and *saying*, “Through many tribulations we must enter the kingdom of the Almighty.” **23** And when they had appointed elders for them in every assembly, having prayed with fasting, they commended them to Yāhweh, in whom they had become trustingly faithful.

24 And they passed through Pisidia and came into Pamphylia. **25** And when they had spoken the word in Perga, they went down to Attalia; **26** and from there they sailed to Antioch, from which they were commended to the loving-kindness of the Almighty for the work that they had accomplished.

27 And when they had arrived and gathered the assembly together,

they were reporting all things that the Almighty had done with them and how he had opened a door of faithfulness to the nations. **28** And they spent a long time with the disciples.

The Jerusalem Council

15 And some men came down from Judea and were teaching the brothers, “Unless you are circumcised according to the ‘custom of Moses’, you cannot be saved.” **2** And when Paul and Barnabas had great dissension and debate with them, they determined that Paul and Barnabas and certain others of them should go up to Jerusalem to the emissaries and elders concerning this issue.

3 Therefore, being sent on their way by the assembly, they were passing through both Phoenicia and Samaria, describing in detail the conversion of the nations, and were bringing great joy to all the brothers.

4 And when they arrived at Jerusalem, they were received by the assembly and the emissaries and the elders, and they reported all that the Almighty had done with them. **5** But certain ones of the sect of the Pharisees who had become trustingly faithful, stood up, saying, “It is necessary to circumcise them, besides to direct them to observe the Law of Moses.”^a

^a *besides:* or **as well as** • *circumcise:* Scriptural precedent shows that physical circumcision is not necessary to enter the covenant or to join with Israel. Delaying it does not exclude from the covenant those exiles living outside of Israel, or temporary residents. Abraham was a temporary resident in Canaan before he was circumcised. The council, therefore, took the position that only the prohibition of idolatry and sexual immorality should be imposed on the faithful at the

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6 And the emissaries and the elders came together to look into this matter. 7 And after there was much debate, Peter stood up and said to them, “brothers, you know that in the early days the Almighty made a choice among you, that by my mouth the nations should hear the word of the good news and become trustingly faithful. 8 And the Almighty, who knows the heart, bore witness to them, giving them the Holy Spīrit, just as he also did to us; 9 and he made no distinction between us and them, as one who cleanses their hearts through trusting faithfulness. ^a 10 Now therefore why do you put the Almighty to the test by placing upon the neck of the disciples a yoke which neither our fathers nor we have been able to bear? ^b 11 But we are trustingly faithful to be saved through the loving-kindness of Adōnai Yēshua, in the same way as they also are.”

12 And all the multitude kept silent, and they were listening to Barnabas and Paul as they were relating what signs and wonders the Almighty had done through them among the nations.

Jacob's Judgment

13 And after they had stopped speaking, Jacob answered, saying, “brothers, listen to me. 14 Simeon has related how the Almighty first concerned himself about taking from

start of their walk.

^a *cleanses*: or **cleanseth** • *faithfulness*: through the covenant faithfulness; meaning: Yeshua’s faithfulness and our faithful response.

^b *yoke*: the yoke is the teaching that perfection is necessary to be saved. Therefore teachers lay the burden of the whole Law on babes saying they are not saved till they learn it all, or if they are against the Law they lay the same burden on those who would learn it.

among the nations a people for his name. 15 And with this the words of the prophets agree, just as it is written, 16 AFTER THESE THINGS I WILL RETURN, AND I WILL REBUILD THE TABERNACLE OF DAVID WHICH HAS FALLEN, AND I WILL REBUILD ITS RUINS, AND I WILL RESTORE IT, 17 IN ORDER THAT THE REST OF MANKIND MAY SEEK YĀHWEH, AND ALL THE NATIONS WHO ARE CALLED BY MY NAME, 18 SAYS YĀHWEH, WHO MAKES THESE THINGS KNOWN FROM TIME IMMEMORIAL.” ^c

19 Therefore it is my judgment that we do not trouble those who are turning to the Almighty from among the nations, 20 but that we write to them that they abstain from things contaminated by idols and from fornication and from what is strangled and from blood. ^d 21 For Moses from ancient generations has in every city those who proclaim him, since he is read in the congregations every Sabbath.” ^e

22 Then it seemed good to the emissaries and the elders, with the whole assembly, to choose men from among them to send to Antioch with Paul and Barnabas—Judah called Barsabbas, and Silas, leading men among the brothers, 23 and they sent this letter by them, “The emissaries and the brothers who are elders, to the brothers in Antioch and Syria and Cilicia who are from the nations, greetings. 24 Since we have heard that some of our number to whom we gave no instruction have disturbed you with their words, unsettling your

^c Amos 9:11-12.

^d This list is a minimum requirement of new converts to enter into the covenant, chiefly to repent of idolatry and sexual immorality, but also to repent of the consumption of blood, since it must be valued for atonement.

^e Jacob assures the assembly that new converts will be instructed in the Law.

souls, ^a **25** it seemed good to us, having become of one mind, to select men to send to you with our beloved Barnabas and Paul, **26** men who have risked their lives for the name of our Adōnai Yēshua the Mēssiah. **27** Therefore we have sent Judah and Silas, who themselves will also report the same things by word of mouth.”

28 “For it seemed good to the Holy Spirit and to us to lay upon you no more burden except these compulsory: **29** that you keep yourselves away from idol sacrifices, and blood, and things strangled, and from fornication; if you keep yourselves free from such things, you will do well. Farewell.”

30 So, when they were sent away, they went down to Antioch; and having gathered the multitude together, they delivered the letter. **31** And when they had read it, they rejoiced because of its encouragement. **32** And Judah and Silas, also being prophets themselves, encouraged and strengthened the brothers with a lengthy message. ^b **33** And after they had spent time *there*, they were sent away from the brothers in peace to those who had sent them out. **34** *But it seemed good to Silas to remain there.* **35** But Paul and Barnabas stayed in Antioch, teaching and proclaiming, with many others also, the word of Yāhweh.

Paul's Second Missionary Journey

36 And after some days Paul said to Barnabas, “Let us return and visit the brothers in every city in which we proclaimed the word of Yāhweh, and see how they are.” **37** And Barnabas was desirous of taking

John, called Mark, along with them also. **38** But Paul kept insisting that they should not take him along who had deserted them in Pamphylia and had not gone with them to the work. **39** And there arose such a sharp disagreement that they separated from one another, and Barnabas took Mark with him and sailed away to Cyprus.

40 But Paul chose Silas and departed, being committed by the brothers to the loving-kindness of Yāhweh. **41** And he was traveling through Syria and Cilicia, strengthening the assemblies.

The Macedonian Vision

16 And he came also to Derbe and to Lystra. And behold, a certain disciple was there, named Timothy, the son of a Jewish woman who was one of the faithful, but his father was a Greek, **2** and he was well spoken of by the brothers who were in Lystra and Iconium. **3** Paul wanted this man to go with him; and he took him and circumcised him through the Jews who were in those parts, for they all knew that his father was a Greek. ^c

4 Now while they were passing through the cities, they were delivering the decrees, which were decided upon by the emissaries and elders who were in Jerusalem, for them to observe. **5** So the assemblies were being strengthened in the *covenant* faithfulness, and were increasing in number daily.

6 And they passed through the Phrygian and Galatian region, having been forbidden by the Holy Spirit to speak the word in Asia; **7** and when they had come to Mysia, they were trying to go into Bithynia, and the

^a *instruction*: the men “from Jacob” in Gal. 2:12 had no authority, but were presuming on James’ neutrality at the time.

^b *prophets*: men who preached scripture.

^c *Jews*: this demonstrates that Paul is not against the commandment, and that Acts 15 is only about minimum requirements for new converts.

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Spirit of Yēshua did not permit them; **8** and passing by Mysia, they came down to Troas.

9 And a vision appeared to Paul in the night: a certain man of Macedonia was standing and appealing to him, and saying, “Come over to Macedonia and help us.” **10** And when he had seen the vision, immediately we sought to go into Macedonia, concluding that the Almighty had called us to proclaim the good news to them.

11 Therefore putting out to sea from Troas, we ran a straight course to Samothrace, and on the day following to Neapolis; **12** and from there to Philippi, which is a leading city of the district of Macedonia, a Roman colony; and we were staying in this city for some days. **13** And on the Sabbath day we went outside the gate to a riverside, where we were supposing that there would be a place of prayer; and we sat down and began speaking to the women who had assembled.

Lydia Learns The Messiah Has Come

14 And a certain woman named Lydia, from the city of Thyatira, a seller of purple fabrics, a worshiper of the Almighty, was listening; and Yāhweh opened her heart to respond to the things spoken by Paul. **15** And when she and her household were immersed, she urged us, saying, “If you have judged me to be faithful to Yāhweh, come into my house and stay.” And she prevailed upon us.

16 And it happened that as we were going to the place of prayer, a certain slave-girl having a spirit of divination met us, who was bringing her masters much profit by fortune-telling. **17** Following after Paul and us, she kept crying out, saying, “These men are servants of the Almighty, Most High, who are proclaiming to you the Way of salvation.” **18** And she continued

doing this for many days. But Paul was greatly annoyed, and turned and said to the spirit, “I command you in the name of Yēshua the Mēssiah to come out of her!” And it came out at that very moment.

19 But when her masters saw that their hope of profit was gone, they seized Paul and Silas and dragged them into the market place before the authorities, **20** and when they had brought them to the chief magistrates, they said, “These men are throwing our city into confusion, being Jews, **21** and are proclaiming customs which it is not lawful for us to accept or to observe, being Romans.”

Paul and Silas Imprisoned

22 And the crowd rose up together against them, and the chief magistrates tore their robes off them, and proceeded to order *them* to be beaten with rods. **23** And when they had inflicted many blows upon them, they threw them into prison, commanding the jailer to guard them securely; **24** and he, having received such a command, threw them into the inner prison, and fastened their feet in the stocks.

25 But about midnight Paul and Silas were praying and singing hymns of praise to the Almighty, and the prisoners were listening to them; **26** and suddenly there came a great earthquake, so that the foundations of the prison house were shaken; and immediately all the doors were opened, and everyone’s chains were unfastened. **27** And when the jailer was roused out of sleep and had seen the prison doors opened, he drew his sword and was about to kill himself, supposing that the prisoners had escaped. **28** But Paul cried out with a loud voice, saying, “Do yourself no harm, for we are all here!”

29 And he called for lights and rushed in and, trembling with fear, he

fell down before Paul and Silas, **30** and after he brought them out, he said, “Sirs, what must I do to be saved?”

The Jailer Converted

31 And they said, “Put your trusting faithfulness on Adōnai Yēshua, and you will be saved, you and your household.”^a **32** And they spoke the word of Yāhweh to him together with all who were in his house.

33 And he took them that *very* hour of the night and washed their wounds, and immediately he was immersed, he and all his *household*. **34** And he brought them into his house and set food before them, and rejoiced greatly, having pledged trusting faithfulness in the Almighty with his whole household.

35 Now when day came, the chief magistrates sent their policemen, saying, “Release those men.” **36** And the jailer reported these words to Paul, *saying*, “The chief magistrates have sent to release you. Now therefore, come out and go in peace.” **37** But Paul said to them, “They have beaten us in public without trial, men who are Romans, and have thrown us into prison; and now are they sending us away secretly? No indeed! But let them come themselves and bring us out.”

38 And the policemen reported these words to the chief magistrates. And they were afraid when they heard that they were Romans, **39** and

they came and appealed to them, and when they had brought them out, they kept begging them to leave the city. **40** And they went out of the prison and entered *the house of* Lydia, and when they saw the brothers, they encouraged them and departed.

Three Sabbaths In Thessalonica

17 Now when they had traveled through Amphipolis and Apollonia, they came to Thessalonica, where there was a congregation of the Jews. **2** And according to Paul’s custom, he went to them, and for three Sabbaths reasoned with them from the Scriptures, **3** explaining and giving evidence that the Mēssiah had to suffer and rise again from the dead, and *saying*, “This Yēshua whom I am proclaiming to you is the Mēssiah.” **4** And some of them were persuaded and joined Paul and Silas, along with a great multitude of the God-fearing Greeks and a number of the leading women.

5 But the Jews, becoming jealous and taking along some wicked men from the market place, formed a mob and set the city in an uproar; and coming upon the house of Jason, they were seeking to bring them out to the people. **6** And when they did not find them, they were dragging Jason and some brothers before the city authorities, shouting, “These men who have upset the world have come here also; **7** and Jason has welcomed them, and they all act contrary to the decrees of Caesar, saying that there is another king, Yēshua.” **8** And they stirred up the crowd and the city authorities who heard these things. **9** And when they had received a pledge from Jason and the others, they released them.

Bereans Testing Paul's Message

10 And the brothers immediately sent Paul and Silas away by night to

^a *trusting faithfulness: support, loyal trust.* The text uses the Greek word ἐπι which in a literal Hebrew sense is “make support upon.” This is not the usual way of expressing this. More often John uses the word “to,” i.e. “give support to Yeshua,” no doubt to emphasize being faithful rather than simply trusting. Paul’s emphasis with the jailer is on trust.

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Berea.

And when they arrived, they went into the congregation of the Jews. **11** Now these were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily, *to see* whether these things were so. **12** Many of them therefore became trustingly faithful, along with a number of prominent Greek women and men.

13 But when the Jews of Thessalonica found out that the word of the Almighty was proclaimed by Paul in Berea also, they came there likewise, agitating and stirring up the crowds. **14** And then immediately the brothers sent Paul out to go as far as the sea; and Silas and Timothy remained there. **15** Now those who conducted Paul brought him as far as Athens; and receiving a command for Silas and Timothy to come to him as soon as possible, they departed.

Paul Meets The Greek Philosophers

16 Now while Paul was waiting for them at Athens, his spirit was being provoked within him as he was beholding the city full of idols. **17** So he was reasoning in the congregation with the Jews and the proselytes, and in the market place every day with those who happened to be present.

18 And also some of the Epicurean and Stoic philosophers were conversing with him. And some were saying, "What would this idle babbler wish to say?" others, "He seems to be a proclaimer of strange deities,"—because he was proclaiming Yēshua and the resurrection. **19** And they took him and brought him to the Areopagus, saying, "May we know what this new teaching is which you are proclaiming? **20** For you are bringing some strange things to our ears; we want to know therefore what these things mean." **21** (Now all the Athenians and the

strangers visiting there used to spend their time in nothing other than telling or hearing something new.)

The Altar To The Unknown Almighty

22 So Paul stood in the midst of the Areopagus and said, "Men of Athens, I observe that you are very religious in all respects. **23** For while I was passing through and examining the objects of your worship, I also found an altar with this inscription, 'TO AN UNKNOWN ALMIGHTY.' What therefore you worship in ignorance, this I proclaim to you."

24 "The Almighty who made the world and all things in it, since he is Adōnæy of heaven and earth, does not dwell in temples made with hands; **25** neither is he served by human hands, as though he needed anything, since he himself gives to all life and breath and all things;

26 and he made from one, every nation of mankind to live on all the face of the earth, having determined *their* appointed times, and the boundaries of their habitation, **27** that they should seek the Almighty, if perhaps they might grope for him and find him, though he is not far from each one of us; **28** for in him we live and move and exist, as even some of your own poets have said, 'For we also are his offspring.' **29** "Being then the offspring of the Almighty, we ought not to think that the Divine Nature is like gold or silver or stone, an image formed by the art and thought of man."

30 "Therefore having overlooked the times of ignorance, the Almighty is now declaring to men that all everywhere should repent, **31** because he has fixed a day in which he will judge the world in justice through a Man whom he has appointed, having offered a faithful proof to all men by raising him from the dead."

32 Now when they heard of the

resurrection of the dead, some were sneering, but others said, "We will hear you again concerning this." **33** So Paul went out of their midst. **34** But some men joined him and became trustingly faithful, among whom also were Dionysius the Areopagite and a woman named Damaris and others with them.

Aquila Learns Messiah Has Come

18 After these things he left Athens and went to Corinth. **2** And he found a certain Jew named Aquila, a native of Pontus, having recently come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to leave Rome. He came to them, **3** and because he was of the same trade, he stayed with them and they were working; for by trade they were tent-makers.

4 And he was reasoning in the congregation every Sabbath and trying to persuade Jews and Greeks. **5** But when Silas and Timothy came down from Macedonia, Paul was devoting himself completely to the word, solemnly testifying to the Jews that Yēshua was the Mēssiah. **6** And when they resisted and blasphemed, he shook out his garments and said to them, "Your blood *be* upon your own heads! I am clean. From now on I will go to the nations."

7 And he departed from there and went to the house of a certain man named Titius Justus, a worshiper of the Almighty, whose house was next to the place of congregation. **8** And Crispus, the leader of the congregation, became trustingly faithful in Yāhweh with all his household, and many of the Corinthians when they heard were giving *their* support and being immersed.

9 And Yāhweh said to Paul in the night by a vision, "Do not be afraid *any longer*, but go on speaking and do not be silent; **10** for I am with

you, and no man will attack you in order to harm you, for I have many people in this city." **11** And he settled *there* a year and six months, teaching the word of the Almighty among them.

12 But while Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul and brought him before the judgment seat, **13** saying, "This man persuades men to worship the Almighty contrary to the Law." **14** But when Paul was about to open his mouth, Gallio said to the Jews, "If it were a matter of wrong or of vicious crime, Jews, it would be reasonable for me to put up with you; **15** but if there are questions about words and names and your own Law, look after it yourselves; I am unwilling to be a judge of these matters." **16** And he drove them away from the judgment seat. **17** And they all took hold of Sosthenes, the leader of the congregation, and were beating him in front of the judgment seat. And Gallio was not concerned about any of these things.

Paul's Nazarite Vow

18 And Paul, having remained many days longer, took leave of the brothers and put out to sea for Syria, and with him were Priscilla and Aquila. In Cenchrea he had his hair cut, for he was keeping a vow.

19 And they came to Ephesus, and he left them there. Now he himself entered the congregation and reasoned with the Jews. **20** And when they asked him to stay for a longer time, he did not consent, **21** but taking leave of them and saying, "I will return to you again if the Almighty wills," he set sail from Ephesus.

22 And when he had landed at Caesarea, he went up and greeted the assembly, and went down to Antioch.

Acts 18:23

Paul's Third Missionary Journey

23 And having spent some time *there*, he departed and passed successively through the Galatian region and Phrygia, strengthening all the disciples.

24 Now a certain Jew named Apollos, an Alexandrian by birth, an eloquent man, came to Ephesus; and he was mighty in the Scriptures. **25** This man was instructed in the Way of Yāhweh; and being fervent in spirit, he was speaking and teaching accurately the things concerning Yēshua, being acquainted only with the immersion of John; **26** and he began to speak out boldly in the congregation. But when Priscilla and Aquila heard him, they took him aside and explained to him the Way of the Almighty more accurately. **27** And when he wanted to go across to Achaia, the brothers encouraged him and wrote to the disciples to welcome him; and when he had arrived, he helped greatly those who had become trustingly faithful, through Yāhweh's loving kindness; **28** for he powerfully refuted the Jews in public, demonstrating by the Scriptures that Yēshua was the Mēssiah.

John's Disciples Learn Messiah Has Come

19 And it came about that while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found some disciples, **2** and he said to them, "Did you receive the Holy Spirit when you became trustingly faithful?" And they *said* to him, "No, we have not even heard whether there is a Holy Spirit. **3** And he said, "Into what then were you immersed?" And they said, "Into John's immersion." **4** And Paul said, "John immersed with the immersion of repentance, telling the people they should be trustingly faithful to him who was coming after him, that is, to Yēshua." **5** And when they heard

this, they were immersed in the name of Adōnai Yēshua. ^a **6** And when Paul had laid his hands upon them, the Holy Spirit came on them, and they were speaking with languages and prophesying. **7** And there were in all about twelve men.

8 And he entered the congregation and continued speaking out boldly for three months, reasoning and persuading *them* about the kingdom of the Almighty. **9** But when some were becoming hardened and disobedient, speaking evil of the Way before the multitude, he withdrew from them and took away the disciples, reasoning daily in the school of Tyrannus. **10** And this took place for two years, so that all who lived in Asia heard the word of Yāhweh, both Jews and Greeks.

The Seven Sons Of Sceva

11 And the Almighty was performing extraordinary miracles by the hands of Paul, **12** so that handkerchiefs or aprons were even carried from his body to the sick, and the diseases left them and the evil spirits went out.

13 But also some of the Jewish exorcists, who went from place to place, attempted to name over those who had the evil spirits the name of Adōnai Yēshua, saying, "I adjure you by Yēshua whom Paul proclaims." **14** And seven sons of one Sceva, a Jewish chief priest, were doing this. **15** And the evil spirit answered and said to them, "I recognize Yēshua, and I know about Paul, but who are you?" **16** And the man, in whom was the evil spirit, leaped on them and subdued all of them and overpowered

^a *immersed*: this does not invalidate John's immersion, but supplements it according to Yeshua's command in Matthew 28:18-20. Yahweh's reputation (name) is expressed in the Father, Son, and Spirit.

them, so that they fled out of that house naked and wounded.

17 And this became known to all, both Jews and Greeks, who lived in Ephesus; and fear fell upon them all and the name of Adōnai Yēshua was being magnified. **18** Many also of those who had become trustingly faithful kept coming, confessing and disclosing their practices. **19** And many of those who practiced magic brought their scrolls together and were burning them in the sight of all; and they counted up the price of them and found it fifty thousand pieces of silver. **20** So the word of Yāhweh was growing mightily and prevailing.

21 Now after these things were finished, Paul purposed in the spirit to go to Jerusalem after he had passed through Macedonia and Achaia, saying, "After I have been there, I must also see Rome." **22** And having sent into Macedonia two of those who ministered to him, Timothy and Erastus, he himself stayed in Asia for a while.

23 And about that time there arose no small disturbance concerning the Way. **24** For a certain man named Demetrius, a silversmith, who made silver shrines of Artemis, was bringing no little business to the craftsmen; **25** these he gathered together with the workmen of similar trades, and said, "Men, you know that our prosperity depends upon this business. **26** And you see and hear that not only in Ephesus, but in almost all of Asia, this Paul has persuaded and turned away a considerable number of people, saying that gods made with hands are no gods *at all*. **27** And not only is there danger that this trade of ours fall into disrepute, but also that the temple of the great goddess Artemis be considered as worthless and that she whom all of Asia and the world worship should even be dethroned

from her magnificence."

28 And when they heard *this* and were filled with rage, they were crying out, saying, "Great is Artemis of the Ephesians!" **29** And the city was filled with confusion, and they rushed with one accord into the theater, dragging along Gaius and Aristarchus, Paul's traveling companions from Macedonia. **30** And when Paul wanted to go into the assembly, the disciples would not let him. **31** And also some of the Asiarchs who were friends of his sent to him and repeatedly urged him not to venture into the theater. **32** So then, some were shouting one thing and some another, for the assembly was in confusion, and the majority did not know for what cause they had come together. **33** And some of the crowd concluded *it was* Alexander, since the Jews had put him forward; and having motioned with his hand, Alexander was intending to make a defense to the assembly. **34** But when they recognized that he was a Jew, a *single* outcry arose from them all as they shouted for about two hours, "Great is Artemis of the Ephesians!"

35 And after quieting the multitude, the town clerk said, "Men of Ephesus, what man is there after all who does not know that the city of the Ephesians is guardian of the temple of the great Artemis, and of the *image* which fell down from heaven? **36** Since then these are undeniable facts, you ought to keep calm and do nothing rash. **37** For you have brought these men *here* who are neither robbers of temples nor blasphemers of our goddess. **38** So then, if Demetrius and the craftsmen who are with him have a complaint against any man, the courts are in session and proconsuls are *available*; let them bring charges against one another. **39** But if you want anything beyond this, it will be settled in the lawful assembly. **40** For indeed we

Acts 19:41

are in danger of being accused of a riot in connection with today's affair, since there is no *real* cause for it; and in this connection we will be unable to account for this disorderly gathering." **41** And after saying this he dismissed the assembly.

The Resurrection Sabbath Meeting

20 And after the uproar had ceased, Paul sent for the disciples and when he had exhorted them and taken his leave of them, he departed to go to Macedonia.

2 And when he had gone through those districts and had given them much exhortation, he came to Greece. **3** And *there* he spent three months, and when a plot was formed against him by the Jews as he was about to set sail for Syria, he determined to return through Macedonia. **4** And he was accompanied by Sopater of Berea, *the son* of Pyrrhus; and by Aristarchus and Secundus of the Thessalonians; and Gaius of Derbe, and Timothy; and Tychicus and Trophimus of Asia. **5** But these had gone on ahead and were waiting for us at Troas. **6** And we sailed from Philippi in the middle of the days of unleavened bread, and came to them at Troas within five days, where we *finally* consumed *the* seven days. ^a

7 And on the first of the Sabbaths, when we were gathered together to break bread, Paul was talking to them, intending to depart

^a *unleavened bread*: Using the first of the Sabbaths (vs. 7) and this chronological datum, the passage dates to AD 57. This is the probable year on other evidence also • *where*: About half the manuscripts could be read "not" here, i.e. "We did not consume seven days". Or, possibly more likely, Luke simply means that they finally used up the seven days of unleavened bread at Troas.

the next day, and he prolonged his message until midnight. ^b **8** And there were many lamps in the upper room where we were gathered together. **9** And there was a certain young man named Eutychus sitting on the window sill, sinking into a deep sleep; and as Paul kept on talking, he was overcome by sleep and fell down from the third floor, and was picked up dead. **10** But Paul went down and fell upon him and after embracing him, he said, "Do not be troubled, for his life is in him." **11** And when he had gone *back* up, and had broken the bread and eaten, he talked with them a long while, until daybreak, and so departed. **12** And they took away the boy alive, and were greatly comforted.

Troas to Miletus

13 But we, going ahead to the ship, set sail for Assos, intending from there to take Paul on board; for thus he had arranged it, intending himself to go by land. **14** And when he met us at Assos, we took him on board and came to Mitylene. **15** And sailing from there, we arrived the following day opposite Chios; and the next day we crossed over to Samos; and the day following we came to Miletus. **16** For Paul had decided to sail past Ephesus in order that he might not have to spend time in Asia; for he was hurrying to be in Jerusalem, if possible, on the day of Pentecost.

Farewell to Ephesus

17 And from Miletus he sent to Ephesus and called to him the elders of the assembly. **18** And when they had come to him, he said to them, "You yourselves know, from the first day that I set foot in Asia, how I was

^b *the first of the Sabbaths*: The first weekly Sabbath after Passover. See Mt. 28:1. It was the anniversary of the resurrection of Yeshua.

with you the whole time, **19** serving Yāhweh with all humility and with tears and with trials which came upon me through the plots of the Jews; **20** how I did not shrink from declaring to you anything that was profitable, and teaching you publicly and from house to house, **21** solemnly testifying to both Jews and Greeks of repentance toward the Almighty and faithfulness to our Adōnai Yēshua the Mēssiah.

22 “And now, behold, bound in spirit, I am on my way to Jerusalem, not knowing what will happen to me there, **23** except that the Holy Spīrit solemnly testifies to me in every city, saying that bonds and afflictions await me. **24** But I do not consider my life of any account as dear to myself, in order that I may finish my course, and the ministry which I received from Adōnai Yēshua, to testify solemnly of the good news of the loving-kindness of the Almighty.

25 “And now, behold, I know that all of you, among whom I went about proclaiming the kingdom, will see my face no more. **26** Therefore I testify to you this day, that I am innocent of the blood of all men. **27** For I did not shrink from declaring to you the whole purpose of the Almighty.

28 “Be on guard for yourselves and for all the flock, among which the Holy Spīrit has made you overseers, to shepherd the Assembly of the Almighty which he obtained with his own blood. **29** I know that after my departure savage wolves will come in among you, not sparing the flock; **30** and from among your own selves men will arise, speaking perverse things, to draw away the disciples after them. **31** Therefore be on the alert, remembering that night and day for a period of three years I did not cease to admonish each one with tears.

32 “And now I commend you to

the Almighty and to the word of his loving-kindness, which is able to build *you* up and to give *you* the inheritance among all those who are sanctified.

33 “I have coveted no one’s silver or gold or clothes. **34** You yourselves know that these hands ministered to my *own* needs and to the men who were with me. **35** In everything I showed you that by working hard in this manner you must help the weak and remember the words of Adōnai Yēshua, that he himself said, ‘It is more blessed to give than to receive.’”

36 And when he had said these things, he knelt down and prayed with them all. **37** And they were weeping aloud and embraced Paul, and repeatedly kissed him, **38** grieving especially over the word which he had spoken, that they should see his face no more. And they were accompanying him to the ship.

Paul Sails from Miletus

21 And when it came about that we had parted from them and had set sail, we ran a straight course to Cos and the next day to Rhodes and from there to Patara, **2** and having found a ship crossing over to Phoenicia, we went aboard and set sail. **3** And when we had come in sight of Cyprus, leaving it on the left, we kept sailing to Syria and landed at Tyre, because there the ship was to unload its cargo. **4** And after looking up the disciples, we stayed there seven days, *yet* they were telling Paul through the Spirit not to set foot in Jerusalem. **5** And when it came about that our days there were ended, we departed and started on our journey, while they all, with wives and children, escorted us until *we were* out of the city. And after kneeling down on the beach and praying, we said farewell to one

Acts 21:6

another. **6** Then we went on board the ship, and they returned home again.

7 And when we had finished the voyage from Tyre, we arrived at Ptolemais, and after greeting the brothers, we stayed with them for a day. **8** And on the next day we departed and came to Caesarea. Then entering the house of Philip the evangelist, who was one of the seven, we stayed with him. **9** Now this man had four virgin daughters who were prophetesses.

10 And as we were staying there for many days, a certain prophet named Agabus came down from Judea. **11** And coming to us, he took Paul's belt and bound his own feet and hands, and said, "This is what the Holy Spirit says:" "In this way the Jews at Jerusalem will bind the man who owns this belt and deliver him into the hands of the nations." **12** And when we had heard this, we as well as the local residents were begging him not to go up to Jerusalem. **13** Then Paul answered, "What are you doing, weeping and breaking my heart? For I am ready not only to be bound, but even to die at Jerusalem for the name of Adōnai Yēshua." **14** And since he would not be persuaded, we fell silent, remarking, "The will of Yāhweh be done!"

Paul at Jerusalem

15 And after these days we got ready and started on our way up to Jerusalem. **16** And *some* of the disciples from Caesarea also came with us, taking us to Mnason of Cyprus, a disciple of long standing with whom we were to lodge.

17 And when we had come to Jerusalem, the brothers received us gladly. **18** And now the following day Paul went in with us to Jacob, and all the elders were present. **19** And after he had greeted them, he was relating one by one the things

which they had done among the nations through his ministry.

20 And when they heard it they were glorifying the Almighty, and they said to him, "You see, brother, how many thousands there are of the Jews of those who have become trustingly faithful, and they are all zealous for the Law. **21** And they have been told about you, that you are teaching all the Jews who are among the nations to forsake Moses, telling them not to circumcise their children nor to walk according to the customs."

22 "What, then, is to be done? They will certainly hear that you have come. **23** Therefore do this that we tell you. We have four men who are under a vow. **24** Take them and purify yourself along with them, and pay their expenses in order that they may shave their heads, and all will know that there is nothing to the things which they have been told about you, but that you yourself also walk orderly, keeping the Law."

25 "But concerning the nations who have become trustingly faithful, we wrote, having decided that they should abstain from food sacrificed to idols and from blood and from what is strangled and from fornication."

26 Then Paul took the men, and the next day, purifying himself along with them, went into the temple, giving notice of the completion of the days of purification, until the sacrifice was offered for each one of them.

Paul Seized in the Temple

27 And when the seven days were almost over, the Jews from Asia, upon seeing him in the temple, were stirring up all the crowds and laid hands on him, **28** crying out, "Men of Israel, come to our aid! This is the man who proclaims to all men everywhere against our people, and

the Law, and this place, and besides he has even brought Greeks into the temple and has defiled this holy place.” **29** For they had previously seen Trophimus the Ephesian in the city with him, and they supposed that Paul had brought him into the temple.

30 And all the city was stirred up, and the people rushed together, and taking hold of Paul, they dragged him out of the temple, and immediately the doors were shut. **31** And while they were seeking to kill him, a report came up to the commander of the cohort that all Jerusalem was in confusion. **32** And at once he took along soldiers and centurions, and ran down to them. And when they saw the commander and the soldiers, they stopped beating Paul.

33 Then the commander came up and took hold of him, and ordered him to be bound with two chains, and he was asking who he was and what he had done. **34** But among the crowd some were shouting one thing and some another, and when he could not find out the facts on account of the uproar, he ordered him to be brought into the barracks. **35** And when he got to the stairs, it so happened that he was carried by the soldiers because of the violence of the mob, **36** because the multitude of the people kept following behind, crying out, “Away with him!”

37 And as Paul was about to be brought into the barracks, he said to the commander, “May I say something to you?” And he said, “Do you know Greek? **38** Then you are not the Egyptian who some time ago stirred up a revolt and led the four thousand men of the Assassins out into the wilderness?” **39** But Paul said, “I am a Jew of Tarsus in Cilicia, a citizen of no insignificant city, and I beg you, allow me to speak to the people.”

40 And when he had given him permission, Paul, standing on the stairs, motioned to the people with his hand, and when there was a great hush, he spoke to them in the Hebrew language, saying,

Paul's Defense before the Jews

22 “Brothers and fathers, hear now my defense to you.” **2** And when they heard that he was addressing them in the Hebrew language, they became even more quiet. And he said, **3** “I am a Jew, born in Tarsus of Cilicia, but brought up in this city, educated under Gamaliel, strictly according to the Law of our fathers, being zealous for the Almighty, just as you all are today. **4** And I persecuted this Way to the death, binding and putting both men and women into prisons, **5** as also the high priest and all the council of the elders can testify. From them I also received letters to the brothers, and started off for Damascus in order to bring even those who were there to Jerusalem as prisoners to be punished.

6 “And it came about that as I was on my way, approaching Damascus about noontime, a very bright light suddenly flashed from heaven all around me, **7** and I fell to the ground and heard a voice saying to me, ‘Saul, Saul, why are you persecuting me?’ **8** And I answered, ‘Who are you, Adōnai?’ And he said to me, ‘I am Yēshua the Nazarene, whom you are persecuting.’ **9** But those who were with me beheld the light, to be sure, but did not understand the voice of the one who was speaking to me. **10** And I said, ‘What shall I do, Yāhweh?’ And Yāhweh said to me, ‘Arise and go on into Damascus, and there you will be told of all that has been appointed for you to do.’ **11** But since I could not see because of the brightness of that light, I was led by the hand by those

Acts 22:12

who were with me, and came into Damascus.

12 “And a certain Ananias, a man who was devout according to the Law, *and* well spoken of by all the Jews who lived there, **13** came to me, and standing near said to me, ‘brother Saul, receive your sight!’ And at that very time I looked up at him. **14** And he said, ‘The Almighty of our fathers has appointed you to know his will, and to see the righteous one, and to hear an utterance from his mouth. **15** For you will be a witness for him to all men of what you have seen and heard. **16** And now why do you delay? Arise, and immerse yourself, that you yourself should wash away your sins, as one who calls upon his name.’

17 “And it came about when I returned to Jerusalem and was praying in the temple, that I fell into a vision, **18** and I saw him saying to me, ‘Make haste, and get out of Jerusalem quickly, because they will not accept your testimony about me.’ **19** And I said, ‘Yāhweh, they themselves understand that in one congregation after another I used to imprison and beat those pledging trusting faithfulness upon you. **20** And when the blood of your witness Stephen was being shed, I also was standing by approving, and watching out for the cloaks of those who were slaying him.’ **21** And he said to me, ‘Go! For I will send you far away to the nations.’”

22 And they listened to him up to this statement, and *then* they raised their voices and said, “Away with such a fellow from the earth, for he should not be allowed to live!” **23** And as they were crying out and throwing off their cloaks and tossing dust into the air, **24** the commander ordered him to be brought into the barracks, stating that he should be examined by scourging so that he might find out the reason why they

were shouting against him that way.

25 And when they stretched him out with thongs, Paul said to the centurion who was standing by, “Is it lawful for you to scourge a man who is a Roman and uncondemned?” **26** And when the centurion heard this, he went to the commander and told him, saying, “What are you about to do? For this man is a Roman.” **27** And the commander came and said to him, “Tell me, are you a Roman?” And he said, “Yes.” **28** And the commander answered, “I acquired this citizenship with a large sum of money.” And Paul said, “But I was actually *born a citizen*.” **29** Therefore those who were about to examine him immediately let go of him, and the commander also was afraid when he found out that he was a Roman, and because he had put him in chains.

30 But on the next day, wishing to know for certain why he was accused by the Jews, he released him and ordered the chief priests and all the Council to assemble, and brought Paul down and set him before them.

Paul before the Council

23 And Paul, looking intently at the Council, said, “brothers, I have lived my life with a perfectly good conscience before the Almighty up to this day.” **2** And the high priest Ananias commanded those standing beside him to strike him on the mouth. **3** Then Paul said to him, “The Almighty is going to strike you, you whitewashed wall! And do you sit to try me according to the Law, and in violation of the Law order me to be struck?” **4** But the bystanders said, “Do you revile the Almighty’s high priest?” **5** And Paul said, “I was not aware, brothers, that he was high priest, because it is written, YOU SHALL NOT SPEAK EVIL OF A RULER

OF YOUR PEOPLE.”^a

6 But perceiving that one part were Sadducees and the other Pharisees, Paul was crying out in the Council, “brothers, I am a Pharisee, a son of Pharisees. I am on trial for the hope and resurrection of the dead!” **7** And as he said this, there arose a dissension between the Pharisees and Sadducees, and the assembly was divided. **8** For the Sadducees say that there is no resurrection, nor an *angelic* messenger, nor a spirit, but the Pharisees acknowledge them all. **9** And there arose a great uproar, and some of the scribes of the Pharisaic party stood up and were arguing heatedly, saying, “We find nothing wrong with this man. Suppose a spirit or an *angelic* messenger has spoken to him?” **10** And as a great dissension was developing, the commander was afraid Paul would be torn to pieces by them and ordered the troops to go down and take him away from them by force, and bring him into the barracks.

11 But on the night following, Yāhweh stood at his side and said, “Take courage, because as you have solemnly witnessed to my cause at Jerusalem, so you must witness at Rome also.”

A Conspiracy to Kill Paul

12 And when it was day, the Jews formed a conspiracy and bound themselves under an oath, saying that they would neither eat nor drink until they had killed Paul. **13** And there were more than forty who formed this plot. **14** And they came to the chief priests and the elders, and said, “We have bound ourselves under a solemn oath to taste nothing until we have killed Paul. **15** Now, therefore, you and the Council notify the commander to bring him down to you, as though you were going to

determine his case by a more thorough investigation, and we for our part are ready to slay him before he comes near *the place*.”

16 But the son of Paul’s sister heard of their ambush, and he came and entered the barracks and told Paul. **17** And Paul called one of the centurions to him and said, “Lead this young man to the commander, because he has something to report to him.” **18** So he took him and led him to the commander and said, “Paul the prisoner called me to him and asked me to lead this young man to you since he has something to tell you.” **19** And the commander took him by the hand and stepping aside, was inquiring of him privately, “What is it that you have to report to me?” **20** And he said, “The Jews have agreed to ask you to bring Paul down tomorrow to the Council, as though they were going to ask somewhat more thoroughly about him. **21** So do not listen to them, for more than forty of them are lying in wait for him who have bound themselves under a curse not to eat or drink until they slay him, and now they are ready and waiting for the promise from you.”

22 Therefore the commander let the young man go, instructing him, “Tell no one that you have notified me of these things.”

Paul Moved to Caesarea

23 And he called to him two of the centurions, and said, “Get two hundred soldiers ready by the third hour of the night to proceed to Caesarea, with seventy horsemen and two hundred spearmen.” **24** *They were* also to provide mounts to put Paul on and bring him safely to Felix the governor. **25** And he wrote a letter having this form: **26** “Claudius Lysias, to the most excellent governor Felix, greetings. **27** When this man was arrested by the Jews and was about to be slain by them, I came

^a Ex. 22:27(28).

Acts 23:28

upon them with the troops and rescued him, having learned that he was a Roman. **28** And wanting to ascertain the charge for which they were accusing him, I brought him down to their Council, **29** and I found him to be accused over questions about their Law, but under no accusation deserving death or imprisonment. **30** And when I was informed that there would be a plot against the man, I sent him to you at once, also instructing his accusers to bring charges against him before you.” **31** So the soldiers, in accordance with their orders, took Paul and brought him by night to Antipatris. **32** But the next day, leaving the horsemen to go on with him, they returned to the barracks. **33** And when these had come to Caesarea and delivered the letter to the governor, they also presented Paul to him. **34** And when he had read it, he asked from what province he was, and when he learned that he was from Cilicia, **35** he said, “I will give you a hearing after your accusers arrive also,” giving orders for him to be kept in Herod’s Praetorium.

Paul before Felix

24 And after five days the high priest Ananias came down with some elders, with a certain attorney *named* Tertullus, and they brought charges to the governor against Paul. **2** And after *Paul* was summoned, Tertullus began to accuse him, saying to *the governor*, “Since we have through you attained much peace, and since by your providence reforms are being carried out for this nation, **3** we acknowledge *this* in every way and everywhere, most excellent Felix, with all thankfulness. **4** But, that I may not weary you any further, I beg you to grant us, by your kindness, a brief hearing.

5 For we have found this man a real pest and a fellow who stirs up

dissension among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes. **6** And he even tried to desecrate the temple, and then we arrested him. *And we wanted to judge him according to our own Law.* **7** But Lysias the commander came along, and with much violence took him out of our hands, **8** ordering his accusers to come before you. And by examining him yourself concerning all these matters, you will be able to ascertain the things of which we accuse him.” **9** And the Jews also joined in the attack, asserting that these things were so.

10 And when the governor had nodded for him to speak, Paul responded: “Knowing that for many years you have been a judge to this nation, I cheerfully make my defense, **11** since you can take note of the fact that no more than twelve days ago I went up to Jerusalem to worship. **12** And neither in the temple, nor in the congregations, nor in the city *itself* did they find me carrying on a discussion with anyone or causing a riot. **13** Nor can they prove to you *the charges* of which they now accuse me.

14 “But this I admit to you, that according to the Way which they call a sect I do serve the Almighty of our fathers, giving faithful support to everything that is in accordance with the Law, and that is written in the prophets, **15** having a hope in the Almighty, which these men cherish themselves, that there will certainly be a resurrection of both the righteous and the wicked. **16** In view of this, I also do my best to maintain always a blameless conscience before the Almighty and before men.

17 “Now after several years I came to bring alms to my nation and to present offerings, **18** in which they found me *occupied* in the temple, having been purified, without *any*

crowd or uproar. But *there were* certain Jews from Asia—**19** who ought to have been present before you, and to make accusation, if they should have anything against me. **20** Or else let these men themselves tell what misdeed they found when I stood before the Council, **21** other than for this one statement which I shouted out while standing among them, ‘For the resurrection of the dead I am on trial before you today.’”

22 But Felix, having a more exact knowledge about the Way, put them off, saying, “When Lysias the commander comes down, I will decide your case.” **23** And he gave orders to the centurion for him to be kept in custody and *yet* have *some* freedom, and not to prevent any of his friends from ministering to him.

24 But some days later, Felix arrived with Drusilla, his wife who was a Jewess, and sent for Paul, and heard him *speak* about faithfulness to Mēssiah Yēshua. **25** And as he was discussing justice, self-control and the judgment to come, Felix became frightened and said, “Go away for the present, and when I find time, I will summon you.” **26** At the same time too, he was hoping that money would be given him by Paul; therefore he also sent for him quite often and conversed with him.

27 But after two years had passed, Felix was succeeded by Porcius Festus, and wishing to do the Jews a favor, Felix left Paul imprisoned.

Paul before Festus

25 Festus therefore, having arrived in the province, three days later went up to Jerusalem from Caesarea. **2** And the chief priests and the leading men of the Jews brought charges against Paul and they were urging him, **3** requesting a concession against Paul, that he might have him brought to Jerusalem (*at the same time*, setting an ambush to kill

him on the way). **4** Festus then answered that Paul was being kept in custody at Caesarea and that he himself was about to leave shortly. **5** “Therefore,” he said, “let the influential men among you go there with me, and if there is anything wrong about the man, let them prosecute him.”

6 And after he had spent not more than eight or ten days among them, he went down to Caesarea, and on the next day he took his seat on the tribunal and ordered Paul to be brought. **7** And after he had arrived, the Jews who had come down from Jerusalem stood around him, bringing many and serious charges against him which they could not prove, **8** while Paul said in his own defense, “I have committed no offense either against the Law of the Jews or against the temple or against Caesar.”

9 But Festus, wishing to do the Jews a favor, answered Paul and said, “Are you willing to go up to Jerusalem and stand trial before me on these *charges*?” **10** But Paul said, “I am standing before Caesar’s tribunal, where I ought to be tried. I have done no wrong to *the* Jews, as you also very well know. **11** If then I am a wrongdoer, and have committed anything worthy of death, I do not refuse to die, but if none of those things is *true* of which these men accuse me, no one can hand me over to them. I appeal to Caesar.” **12** Then when Festus had conferred with his council, he answered, “You have appealed to Caesar, to Caesar you will go.”

13 Now when several days had elapsed, King Agrippa and Bernice arrived at Caesarea, and paid their respects to Festus. **14** And while they were spending many days there, Festus laid Paul’s case before the king, saying, “There is a certain man left a prisoner by Felix, **15** and when I was at Jerusalem, the chief priests

Acts 25:16

and the elders of the Jews brought charges against him, asking for a sentence of condemnation upon him.

16 And I answered them that it is not the custom of the Romans to hand over any man before the accused meets his accusers face to face, and has an opportunity to make his defense against the charges. **17** And so after they had come together here, I made no delay, but on the next day took my seat on the tribunal, and ordered the man to be brought.

18 "And when the accusers stood up, they were bringing charges against him not of such crimes as I was expecting, **19** but they *simply* had some points of disagreement with him about their own religion and about a certain dead man, Yēshua, whom Paul asserted to be alive.

20 And being at a loss how to investigate such matters, I asked whether he was willing to go to Jerusalem and there stand trial on these matters. **21** But when Paul appealed to be held in custody for the Emperor's decision, I ordered him to be kept in custody until I send him to Caesar."

22 And Agrippa *said* to Festus, "I also would like to hear the man myself." "Tomorrow," he said, "you will hear him."

Paul before Agrippa

23 And so, on the next day when Agrippa had come together with Bernice, amid great pomp, and had entered the auditorium accompanied by the commanders and the prominent men of the city, at the command of Festus, Paul was brought in. **24** And Festus said, "King Agrippa, and all you gentlemen here present with us, you behold this man about whom all the people of the Jews appealed to me, both at Jerusalem and here, loudly declaring that he ought not to live any longer. **25** But I found that he had committed nothing worthy of

death, and since he himself appealed to the Emperor, I decided to send him. **26** Yet I have nothing definite about him to write to my lord. Therefore I have brought him before you *all* and especially before you, King Agrippa, so that after the investigation has taken place, I may have something to write. **27** For it seems absurd to me in sending a prisoner, not to indicate also the charges against him."

Paul's Defense before Agrippa

26 And Agrippa said to Paul, "You are permitted to speak for yourself." Then Paul stretched out his hand and *proceeded* to make his defense:

2 "In regard to all the things of which I am accused by the Jews, I consider myself fortunate, King Agrippa, that I am about to make my defense before you today; **3** especially because you are an expert in all customs and questions among *the* Jews; therefore I beg you to listen to me patiently.

4 "So then, all Jews know my manner of life from my youth up, which from the beginning was spent among my *own* nation and at Jerusalem; **5** since they have known about me for a long time previously, if they are willing to testify, that I lived *as* a Pharisee according to the strictest sect of our religion. **6** And now I am standing trial for the hope of the promise made by the Almighty to our fathers; **7** *the promise* to which our twelve tribes hope to attain, as they earnestly serve *the Almighty* night and day. And for this hope, King, I am being accused by Jews. **8** Why is it considered incredible among you *people* if the Almighty does raise the dead?

9 "So then, I thought to myself that I had to do many things hostile to the name of Yēshua of Nazareth. **10** And this is just what I did in

Jerusalem; not only did I lock up many of the holy ones in prisons, having received authority from the chief priests, but also when they were being put to death I cast my vote against them. **11** And as I punished them often in all the congregations, I tried to force them to blaspheme; and being furiously enraged at them, I kept pursuing them even to foreign cities.

12 “While thus engaged as I was journeying to Damascus with the authority and commission of the chief priests, **13** at midday, King, I saw on the way a light from heaven, brighter than the sun, shining all around me and those who were journeying with me. **14** And when we had all fallen to the ground, I heard a voice saying to me in the Hebrew dialect, ‘Saul, Saul, why are you persecuting me? It is hard for you to kick against the goads.’ **15** And I said, ‘Who are you, Adōnai?’ And Yāhweh said, ‘I am Yēshua whom you are persecuting. **16** ‘But arise, and stand on your feet; for this purpose I have appeared to you, to appoint you a minister and a witness not only to the things which you have seen, but also to the things in which I will appear to you; **17** delivering you from the people and from the nations, to whom I am sending you, **18** to open their eyes so that they may turn from darkness to light and from the dominion of Satan to the Almīghty, in order that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faithfulness which is toward Me.’

19 “Consequently, King Agrippa, I did not prove disobedient to the heavenly vision, **20** but *kept* declaring both to those of Damascus first, and *also* at Jerusalem and *then* throughout all the region of Judea, and *even* to the nations, that they should repent and turn to the Almīgh-

ty, performing deeds appropriate to repentance. **21** For this reason *some* Jews seized me in the temple and tried to put me to death. **22** And so, having obtained help from the Almīghty, I stand to this day testifying both to small and great, stating nothing but what the prophets and Moses said was going to take place; **23** that the Mēssiah was to suffer, and then first from his resurrection from the dead, he is destined to proclaim light, beside to the people, also to the nations.”

24 And while *Paul* was saying this in his defense, Festus said in a loud voice, “Paul, you are out of your mind! *Your* great learning is driving you mad.”

25 But Paul said, “I am not out of my mind, most excellent Festus, but I utter words of sober truth. **26** For the king knows about these matters, and I speak to him also with confidence, since I am persuaded that none of these things escape his notice; for this has not been done in a corner. **27** King Agrippa, do you trust the prophets? I know that you trust them.”

28 And Agrippa *replied* to Paul, “In a short time you will persuade me to become Messianic?” **29** And Paul *said*, “I would to the Almīghty, that whether in a short or long time, not only you, but also all who hear me this day, might become such as I am, except for these chains.”

30 And the king arose and the governor and Bernice, and those who were sitting with them, **31** and when they had drawn aside, they were talking to one another, saying, “This man is not doing anything worthy of death or imprisonment.” **32** And Agrippa said to Festus, “This man might have been set free if he had not appealed to Caesar.”

Acts 27:1

Paul is Sent to Rome

27 And when it was decided that we should sail for Italy, they proceeded to deliver Paul and some other prisoners to a centurion of the Augustan cohort named Julius. **2** And embarking in an Adramyttian ship, which was about to sail to the regions along the coast of Asia, we put out to sea, accompanied by Aristarchus, a Macedonian of Thessalonica. **3** And the next day we put in at Sidon; and Julius treated Paul with consideration and allowed him to go to his friends and receive care. **4** And from there we put out to sea and sailed under the shelter of Cyprus because the winds were contrary. **5** And when we had sailed through the sea along the coast of Cilicia and Pamphylia, we landed at Myra in Lycia.

6 And there the centurion found an Alexandrian ship sailing for Italy, and he put us aboard it. **7** And when we had sailed slowly for a good many days, and with difficulty had arrived off Cnidus, since the wind did not permit us *to go* farther, we sailed under the shelter of Crete, off Salmone; **8** and with difficulty sailing past it we came to a certain place called Fair Havens, near which was the city of Lasea.

9 And when considerable time had passed and the voyage was now dangerous, since even the fast was already over, Paul was admonishing them, ^a **10** and said to them, "Men, I perceive that the voyage will certainly be *attended* with damage and great loss, not only of the cargo and the ship, but also of our lives." **11** But the centurion was more persuaded by the pilot and the captain of the ship, than by what was being said by Paul. **12** And because the harbor was not suitable for wintering, the majority reached a decision to put out

to sea from there, if somehow they could reach Phoenix, a harbor of Crete, facing southwest and northwest, and spend the winter *there*.

13 And when a moderate south wind came up, supposing that they had gained their purpose, they weighed anchor and were sailing along Crete, close *to shore*.

Shipwreck

14 But before very long there rushed down from the land a violent wind, called Euraquilo; **15** and when the ship was caught *in it*, and could not face the wind, we gave way *to it*, and let ourselves be driven along.

16 And running under the shelter of a small island called Clauda, we were scarcely able to get the *ship's* boat under control. **17** And after they had hoisted it up, they used supporting cables in undergirding the ship; and fearing that they might run aground on *the shallows* of Syrtis, they let down the sea anchor, and so let themselves be driven along. **18** The next day as we were being violently storm-tossed, they began to jettison the cargo; **19** and on the third day they threw the ship's tackle overboard with their own hands. **20** And since neither sun nor stars appeared for many days, and no small storm was assailing *us*, from then on all hope of our being saved was gradually abandoned.

21 And when they had gone a long time without food, then Paul stood up in their midst and said, "Men, you ought to have followed my advice and not to have set sail from Crete, and incurred this damage and loss. **22** And *yet* now I urge you to keep up your courage, for there will be no loss of life among you, but *only* of the ship. **23** For this very night the Messenger of the Almighty to whom I belong and whom I serve stood before me, **24** saying, 'Do not be afraid, Paul; you must stand

^a *fast*: the day of atonement.

before Caesar; and behold, the Almighty has granted you all those who are sailing with you.' **25** Therefore, keep up your courage, men, for I am faithfully trusting in the Almighty, in that it will turn out exactly as I have been told. **26** But we must run aground on a certain island."

27 But when the fourteenth night had come, as we were being driven about in the Adriatic Sea, about midnight the sailors were surmising that they were approaching some land. **28** And they took soundings, and found *it to be* twenty fathoms; and a little farther on they took another sounding and found *it to be* fifteen fathoms. **29** And fearing that we might run aground somewhere on the rocks, they cast four anchors from the stern and wished for daybreak.

30 And as the sailors were trying to escape from the ship, and had let down the *ship's* boat into the sea, on the pretense of intending to lay out anchors from the bow, **31** Paul said to the centurion and to the soldiers, "Unless these men remain in the ship, you yourselves cannot be saved." **32** Then the soldiers cut away the ropes of the *ship's* boat, and let it fall away.

33 And until the day was about to dawn, Paul was encouraging them all to take some food, saying, "Today is the fourteenth day that you have been constantly watching and going without eating, having taken nothing. **34** Therefore I encourage you to take some food, for this is for your preservation; for not a hair from the head of any of you will perish." **35** And having said this, he took bread and gave thanks to the Almighty in the presence of all; and he broke it and began to eat. **36** And all of them were encouraged, and they themselves also took food. **37** And all of us in the ship were two hundred and seventy-six persons. **38** And when they had eaten enough, they were

lightening the ship by throwing out the wheat into the sea.

39 And when day came, they could not recognize the land; but they did observe a certain bay with a beach, and they resolved to drive the ship onto it if they could. **40** And casting off the anchors, they left them in the sea while at the same time they were loosening the ropes of the rudders, and hoisting the foresail to the wind, they were heading for the beach. **41** But striking a reef where two seas met, they ran the vessel aground; and the prow stuck fast and remained immovable, but the stern was being broken up by the force of *the waves*.

42 And the soldiers' plan was to kill the prisoners, that none of *them* should swim away and escape; **43** but the centurion, wanting to bring Paul safely through, kept them from their intention, and commanded that those who could swim should jump overboard first and get to land, **44** and the rest *should follow*, some on planks, and others on various things from the ship. And thus it happened that they all were brought safely to land.

Safe at Malta

28 And when they were brought safely through, then we found out that the island was called Malta. **2** And the natives showed us extraordinary kindness; for because of the rain that had set in and because of the cold, they kindled a fire and received us all. **3** But when Paul had gathered a bundle of sticks and laid them on the fire, a viper came out because of the heat, and fastened on his hand. **4** And when the natives saw the creature hanging from his hand, they were saying to one another, "Undoubtedly this man is a murderer, and though he has been saved from the sea, justice has not allowed him to live." **5** However he shook the

Acts 28:6

creature off into the fire and suffered no harm. **6** But they were expecting that he was about to swell up or suddenly fall down dead. But after they had waited a long time and had seen nothing unusual happen to him, they changed their minds and were saying that he was a god.

7 Now in the neighborhood of that place were lands belonging to the leading man of the island, named Publius, who welcomed us and entertained us courteously three days. **8** And it came about that the father of Publius was lying *in bed* afflicted with *recurrent fever* and dysentery; and Paul went in *to see* him and after he had prayed, he laid his hands on him and healed him. **9** And after this had happened, the rest of the people on the island who had diseases were coming to him and getting cured. **10** And they also honored us with many marks of respect; and when we were setting sail, they supplied *us* with all we needed.

Paul Arrives at Rome

11 And at the end of three months we set sail on an Alexandrian ship which had wintered at the island, and which had the Twin brothers for its figurehead. **12** And after we put in at Syracuse, we stayed there for three days. **13** And from there we sailed around and arrived at Rhegium, and a day later a south wind sprang up, and on the second day we came to Puteoli. **14** There we found *some* brothers, and were invited to stay with them for seven days; and thus we came to Rome.

15 And the brothers, when they heard about us, came from there as far as the Market of Appius and Three Inns to meet us; and when Paul saw them, he thanked the Almighty and took courage. **16** And when we entered Rome, Paul was allowed to stay by himself, with the soldier who was guarding him.

17 And it happened that after three days he called together those who were the leading men of the Jews, and when they had come together, he was saying to them, “brothers, though I had done nothing against our people, or the customs of our fathers, yet I was delivered prisoner from Jerusalem into the hands of the Romans. **18** And when they had examined me, they were willing to release me because there was no ground for putting me to death. **19** But when the Jews objected, I was forced to appeal to Caesar; not that I had any accusation against my nation. **20** For this reason therefore, I requested to see you and to speak with you, for I am wearing this chain for the sake of the hope of Israel.”

21 And they said to him, “We have neither received letters from Judea concerning you, nor have any of the brothers come here and reported or spoken anything bad about you. **22** But we desire to hear from you what your views are; for concerning this sect, it is known to us that it is spoken against everywhere.”

23 And when they had set a day for him, they came to him at his lodging in large numbers; and he was explaining to them by solemnly testifying about the kingdom of the Almighty, and trying to persuade them concerning Yēshua, from both the Law of Moses and from the prophets, from morning until evening.

24 And some were being persuaded by the things spoken, but others would not give *their* support. **25** And when they did not agree with one another, they were leaving after Paul had spoken one *last* word, “The Holy Spirit rightly spoke through Isaiah the prophet to your fathers, **26** saying, GO TO THIS PEOPLE AND SAY, YOU WILL KEEP ON HEARING, BUT WILL NOT UNDERSTAND; AND YOU

WILL KEEP ON SEEING, BUT WILL NOT PERCEIVE; **27** FOR THE HEART OF THIS PEOPLE HAS BECOME DULL, AND WITH THEIR EARS THEY SCARCELY HEAR, AND THEY HAVE CLOSED THEIR EYES; LEST THEY SHOULD SEE WITH THEIR EYES, AND HEAR WITH THEIR EARS, AND UNDERSTAND WITH THEIR HEART AND RETURN, AND I SHOULD HEAL THEM. ^a **28** Let it be known to you therefore, that this salvation of the

Almighty has been sent to the nations; they will also listen.” **29** *And when he had spoken these words, the Jews departed, having a great dispute among themselves.*

30 And he stayed two full years in his own rented quarters, and was welcoming all who came to him, **31** proclaiming the kingdom of the Almighty, and teaching concerning Adōnai Yēshua the Mēssiah with all openness, unhindered.

^a Isa. 6:9-10.

End notes

Acts 13:38-39: The Law during Moses time only satisfied punitive justice for a sin of ignorance, or circumstance (like theft) through the sin offering or the guilt offering of the required animal. Compensation for the sin was through repentance, sometimes requiring reparations or making things right with the wronged party.

Serious sin (called transgressions and iniquities) could not be paid for by an animal offering. But now, the offering of Yeshua, as a greater offering than an animal, pays the punitive penalty for the repentant for all the transgressions not atoned for by a levitical offering. The punitive penalty on Messiah is imposed in place of full compensation for transgression, since neither the Almighty nor the repentant transgressor can undo the past consequences of the transgression. In other words, Yeshua pays the punitive penalty, not a compensatory penalty, which is taken simply off of the balance as an act of mercy. This is the forgiveness part of **justicing**. The penalty paid is by substitution to emphasize the fact that the sinner cannot compensate for sin. For instance, suppose that a father sins by committing idolatry, and then his children go into the same idolatry because of his sin. Later in life he repents of the idolatry, and becomes trustingly faithful to Messiah. Now Messiah pays the punitive penalty for his transgression on his behalf, and then the Almighty forgives him, which includes forgiveness of any compensatory requirement. The offering of Messiah does not compensate the Almighty for the consequences of the transgression. For the man's children have been caused to die through his past idolatry. The only way to compensate for their death is to undo their sin and bring them back to life, which is not possible since death corrupted them in life. Therefore, a large part of forgiveness is the waiving of a requirement for impossible compensation.

For the unrepentant (called wicked) their penalty is their own eternal death, however it must be realized that even this penalty does not compensate for their sins.

It should be noted that that Yeshua's work on the cross is not compensation for sin, but payment of a punitive penalty imposed by the Almighty for repentant transgressors. If sin were compensated for, then there would be no enduring consequences upon any of sins victims, and logically one could pursue lawlessness knowing that everything would be undone. This is what the Gnostics believed. And, this is essentially how the church of Rome or the Protestant reformers wanted to view the atonement when they stated that the sinner was legally declared righteous,

End Notes

or that the sinner was made righteous in spite of not being righteous. These false doctrines are efforts to explain Yeshua's work as compensation. Sin has precious little compensation, and what cannot be compensated must be outright forgiven. Yeshua's death is not a financial transaction, in which equal values are exchanged. Commerce is not what we mean when we say he paid the penalty.

The requirement of the substitutionary penalty shows the sinner that he cannot personally compensate for sin. Also, it should be realized that Messiah's death and resurrection only undo the future consequences of sin for the repentant sinner, but not any past consequences (or future) to others who died, or will die, through the sinner's sin. Therefore, the paid part of the penalty, by Yeshua, is a punitive one (not compensatory), to 1. express Yahweh's displeasure with sin, 2. teach that sin results in death, 3. show that Yahweh is both merciful, and 4. not responsible for putting man in the predicament of sin through Yeshua's willingness to suffer and die.

ROMANS

Introduction and Greeting

1 Paul, a servant of Mēssiah Yēshua, called as an emissary, and separated for the good news of the Almīghty, **2** which he promised beforehand, through his prophets, in the holy writings, **3** about his Sōn, who was born from the seed of David, according to the flesh, **4** who is designated the Almīghty Sōn with power, according to the Spīrit of holiness, by his resurrection from the dead, Yēshua the Mēssiah, our Adōnai, ^a **5** through whom we received loving-kindness, and the mission to bring about a listening faithfulness among all the nations, for the sake of his name, ^b **6** among whom you also are called of Yēshua Mēssiah; **7** to all those being in Rome, beloved of the Almīghty, called holy ones: loving kindness to you and peace from our Almīghty Fāther, and Adōnai Yēshua the Mēssiah.

Mutual Faithfulness All Around

8 First indeed, I am giving thanks to my Almīghty through Yēshua the Mēssiah for all of you, because your faithfulness is being proclaimed in all the world. **9** because the Almīghty is my witness, whom I am serving in my spirit in connection to the good news of his Sōn, as to how unceasingly I am making mention of you, **10** always in my prayers asking, if somehow now at last I will succeed by the will of the Almīghty to come to you. **11** For I am longing to see

^a *Almīghty Sōn*: $\overline{\Upsilon\Upsilon} \overline{\Theta\Upsilon}$, 1. literally, ‘Sōn Almīghty,’ 1a. Almīghty Sōn (adjectival genitive) or 1b. Sōn [of the] Almīghty (genitive of source).

^b *listening*: $\upsilon\pi\alpha\kappa\omicron\lambda\eta\nu$, under-listen, submissively-listen 1. listening or hearing characterized by obedience. 2. submissive listening.

you, so that I may impart some spiritual gift to you, that you may be established; **12** but this is so that we may be encouraged together with you, through each other’s faithfulness, yours as well as even mine. **13** But, I am not wanting you to be unaware, brothers, that often I set plans before the present to come to you (and am prevented until now)—to come so that I may obtain some fruit among you also, even as among the rest of the nations.

14 To Greeks, as well as also to Barbarians, to educated as well as also to unlearned, a debtor I am. **15** So, for my part, I am also eager to announce good news to you who are in Rome.

16 For I am not ashamed of the good news; for it is the power of the Almīghty for salvation to everyone who is trustingly faithful, to the Jew firstly, as well as also to the Greek. ^c

17 For the justice of the Almīghty in it is revealed from *his* faithfulness to *our* faithfulness; even as it is written, BUT THE RIGHTEOUS BY FAITHFULNESS WILL LIVE. ^d

^c *trustingly faithful*: 1. in the Hebrew sense, a. to place support in someone with the connotations of trusting. b. to give support to someone with the connotations of being faithful or loyal. 2. to entrust one’s support and give one’s loyal support to Mēssiah. 3. less frequently, to support (believe) a truth, fact, or promise when such is the object of the verb.

^d *justice*: 1. broadly, the means by which God does justice such as a judge dispenses or administrates for the guilty 2. particularly, the justice administered to Mēssiah on our behalf to pay the penalty of sin 3. also, the moral righteousness and goodness of God revealed by the Law, the Prophets, and

Romans 1:18

The Wrath Of The Almighty

18 For the fierce anger of the Almighty is being revealed from heaven upon all evil and injustice of men, which are holding back the truth by injustice, **19** because that which is known about the Almighty is being manifested among them; for the Almighty makes it manifest to them. **20** For the things, which are not seen about him, from the creation of the universe, and by way of the things made, are being understood, and are clearly perceived, even his eternal power and divinity, such that they are without excuse. **21** For as ones that know the Almighty, they do not glorify him as Almighty, or give thanks; but they become worthless in their reasonings, and their senseless heart is darkened. **22** Claiming to be wise, they become foolish, **23** and exchange the glory of the incorruptible Almighty for an image of corruptible man and birds and four-footed beasts and reptiles.

24 Therefore the Almighty gives them over to the evil lusts of their hearts, to the uncleanness of disho-

Mëssiah • *in it*: the good news • *[his] faithfulness*: 1. broadly, God's loyalty to his own word, to his own righteousness and perfection expressed in historical redemptive acts for Israel 2. particularly, Mëssiah's faithfulness as expressed on the cross to accomplish the justice needed to renew the covenant with Israel 3. also his faithfulness such as is received by the faithful for righteous living • *to [our] faithfulness*: 1. leading to or resulting in the repentant person becoming faithful 2. leading to an obedient response • *quotation*: Hab. 2:4, 1. the Hebrew text is ambiguous saying 'by his faithfulness' which is to be understood as both God's faithfulness and the repentant one's faithful response. The LXX says, 'by my faithfulness.'

noring their bodies with themselves. **25** Who change the truth of the Almighty into the lie, and worship and serve the creature rather than the one that creates, who is blessed for *all* the ages. Amæn. ^a **26** Because of this the Almighty gives them over to dishonorable passions; for even their females exchange the natural function for that which is against nature, ^b **27** likewise besides, also the males that leave the natural function of the female, burn in their desire toward one another, males with males working shame; and the reward (which was necessary) of their error, they are receiving back into themselves. ^c **28** And even as they approve not the Almighty for holding fast, in true knowledge, the Almighty gives them over to a worthless mind, for doing those things which are not proper **29** being filled with all injustice, wickedness, greed, evil; full of envy, murder, strife; deceit, malice, gossips, **30** slanderers, haters of the Almighty; insolent, arrogant, boastful; inventors of evil, disobedient to parents, **31** without moral sense; traitors, lacking natural love; unmerciful; **32** who the penalty of the Almighty fully know, that those doing such things are worthy of death; and not only are they doing them, but also altogether they are giving a good approval to the ones practicing them.

Man's Inconsistent Judging vs. God's

2 Therefore, you are without excuse, O man, who judges everything, because in that which you are judging the other, yourself you are condemning, because the same things—these you are practicing—the one judging. **2** And

^a all the immemorial ages: literally to the ages.

^b lesbianism.

^c homosexuality.

we know that the judgment of the Almighty is according to truth upon those practicing such things. **3** But are you considering this, O man, who is judging those practicing such things and doing the same yourself, that you will escape the judgment of the Almighty? **4** Or do you despise the riches of his goodness, and his forbearance, and long-suffering, without knowing that the kindness of the Almighty is leading you to repentance?

5 But according to your stubbornness and unrepentant heart you are treasuring wrath for yourself in the day of wrath and revelation of the just judgment of the Almighty, **6** WHO WILL REWARD TO EACH ACCORDING TO HIS DEEDS: ^a **7** indeed, to those who, by patient endurance in good work, are seeking glory and honor and immortality—he will reward everlasting life; **8** but to those acting from selfish ambition, and disloyal to the truth, (that is, being loyal to unrighteousness), he will pay back wrath and anger, ^b **9** tribulation and distress—upon every soul of man who is practicing evil, upon the soul of the Jew firstly besides also the soul of the Greek, **10** but glory and honor and peace to everyone that is working good, to the Jew firstly besides also to the Greek.

11 For there is no partiality with the Almighty. **12** For as many as sin outside the Law, as lawless will also perish; also as many as legally sin, through the Law will be judged; ^c **13**

^a Psa. 62:12.

^b *unrighteousness*: 1. an irreverent and immoral lifestyle, 2. injustice toward one's fellow man.

^c *sin outside the law*: 1. lawlessly, a. as a conscious rebel against norms that society agrees that are God's law • *as lawless will perish*: 1. harsher judgment will come to the lawless both from society and God • *legally sin*:

For not the hearers of the Law are righteous before the Almighty, but the doers of the Law will be declared righteous. **14** For when nations, who do not have the Law, are naturally doing the things of the Law, these, not having the Law, to themselves, are law, **15** who are showing the work of the Law written in their hearts, their conscience bearing witness and their thoughts accusing; one with another, or also defending them, **16** in connection to the day when, the Almighty will be judging the secrets of men, according to my good news, through Mēssiah Yēshua.

Real Obedience vs. Hypocrisy

17 But if you are calling yourself Jewish and are finding rest in the Law and are rejoicing in the Almighty, **18** and know his will and are approving things making a difference, being instructed out of the Law, **19** as well, are confident yourself to be a guide of the blind, a light of those in darkness, **20** a corrector of the foolish, a teacher of the immature, having the structural form of knowledge and of the truth in the Law, **21** who, then, are teaching another; are you not teaching yourself? who are proclaiming DO NOT STEAL are you stealing? **22** who are saying DO NOT COMMIT ADULTERY, are you committing adultery? who are abhorring idols, are you robbing temples? **23** who are boasting in the Law, through transgression of the Law, are you dishonoring the Almighty? **24** since THE NAME OF THE ALMIGHTY IS BEING

adverbial use 1. lawfully, according to the norm or status quo, a. immoral societies legalize and promote many sins. Those sinners who do just what their government, schools, or military told them was lawful will still be judged by the divine Law 2. ἐνόμω BDAG, lawful, legal.

Romans 2:25

BLASPHEMED AMONG THE NATIONS BECAUSE OF YOU, just as it is written. ^a **25** For circumcision indeed is profiting when you may be practicing the Law; but when you may be a transgressor of the Law, your circumcision is the same as uncircumcision.

26 So if the uncircumcised man should be keeping the just things of the Law, will not his uncircumcision be considered as circumcision? **27** And the one who is naturally uncircumcised, when keeping the Law, will judge you, who (though through the letter and circumcision) are a transgressor of Law. ^b **28** For what is on the outside is not Jewish, nor is what is on the outside in the flesh circumcision, **29** unless one is in the inside Jewish; and circumcision of the heart *is* in the spirit, and not by an outward mark, in persons whose praise is not from men, but from the Almighty. ^c

The Past Value Of Jewish Circumcision

3 Then what advantage has the Jew? Or what is the benefit of circumcision? **2** Great in every way. Firstly, indeed, in that they were entrusted *to be faithful* with the sayings of the Almighty. ^d **3** So what

^a Isa. 52:5, Eze 20:9, 14, 22, 36:20-23, 39:7.

^b *though through letter and circumcision:* Paul means the one having a Jewish heritage, as to say one raised with the Law and with circumcision, through δὲ 1. coming through. The ESV and NAS capture the sense. The KJV does not.

^c *unless:* ἄλλ' 1. The conjunction adds a limiting condition (or exception) that allows the main clause to be true • *circumcision of the heart:* 1. the word 'is' should come after 'heart.' 2. grammar proof: Acts 13:11; LXX Gen. 40:11; LXX Exo. 13:9.

^d *to be faithful:* added for the sake of concordance; **entrusted** already means

if some are unfaithful? Perhaps their unfaithfulness will undo the faithfulness of the Almighty? ^e

Does God Cause Sin For His Glory?

4 May it never be! So, let the Almighty be found true, and every man a liar, as it is written, so THAT YOU MAY BE JUSTIFIED IN YOUR WORDS; AND YOU WILL PREVAIL WHEN YOU ARE JUDGED. ^f **5** But if our unrighteousness demonstrates the justice of the Almighty, what will we say? "Perhaps the Almighty who brings down the wrath is unjust?" (I am speaking humanly.) **6** May it never be! Otherwise, how will the Almighty judge the world? **7** But, "when the truth of the Almighty by my lie abounds to his glory, why am I also still being judged as a sinner?" ^g **8** And it is not, just as we are being slandered, and just as some are claiming us to be saying, "We should do evil so that good may come" for whom the judgment justly is.

All Nations, Even Jews Are Subject To Sin

9 What then? Are we better? Not always; for we previously charged Jews, (besides also Greeks) all to be liable to sin; ^h **10** just as it is written,

this.
^e Paul indicates 'some are unfaithful' in the task of preserving the Scriptures in his day. Since then, this tendency has increased, especially in Jewish translations of Messianic prophecies.
^f *in your words:* אֱלֹהֵינוּ • *when you are judged:* אֲשֶׁר־אֵשְׁפֹךְ • Psa. 51:4, "To you, and you only I have especially confessed that I have...sinned...so that you may be justified"; David's thought should be completed with the words in italic.
^g The objection of a libertine Gnostic, who believes sin is predestined, to God's glory, by misinterpretation of Psa. 51:4, "I sinned...so that you would be justified." See vs. 8.
^h *always:* πάντως or, **altogether** • *liable*

there is NONE RIGHTEOUS, NOT EVEN ONE; ^a **11** there is NONE that UNDERSTANDS, there is NONE who is SEEKING THE ALMĪGHTY; **12** ALL TURN ASIDE; TOGETHER THEY ARE USELESS; NONE IS DOING GOOD, NOT EVEN ONE. **13** THEIR THROAT IS AN OPENED GRAVE; THEIR TONGUES WERE SMOOTH IN DECEIT; THE POISON OF ASPES IS UNDER THEIR LIPS; **14** THEIR MOUTH IS FULL OF CURSING AND BITTERNESS; **15** THEIR FEET ARE SWIFT TO SHED BLOOD, **16** DESTRUCTION AND MISERY ARE IN THEIR PATHS, **17** And, THE PATH OF PEACE THEY KNOW NOT. **18** THERE IS NO FEAR OF THE ALMĪGHTY BEFORE THEIR EYES. ^b

The Judgment Of the Law

19 But we know that as much as the Law is saying to those *engaged in teaching* the Law, it is also speaking so that every mouth may be closed and all the world may come under the just penalty to the Almĭghty. **20** Therefore, from the customary works no flesh will satisfy justice before him; for through the Law is full recognition of sin. ^c

to sin: **subject to sin**. No nation escapes it. All nations have rebelled including Israel, though Israel often has been more righteous than other nations, and will be made more righteous in the end. See Zec. 3:9.

^a Paul quotes cases relating to individual Jews or Israelites to show that Israel has not always been better than other nations to counter false teachings that take too much pride in national heritage.

^b Psa. 14:1-3, 53:2-4(1-3); Psa. 5:10(9); Psa. 140:4(3). Psa. 10:7; Isa. 59:7-8; Prov. 1:16; Psa. 36:2(1).

^c *customary works*: 1. any specific rituals, beliefs or doctrines that persons might trust to make themselves secure in salvation such that they think an abiding trusting faithfulness is un-

A Legal Exception To The Norm Of Judgment Through Mēssiah's Faithfulness

21 But now apart from the norm, the justice of the Almĭghty is made visible, being witnessed by the Law and the Prophets, **22** that is, the justice of the Almĭghty, through the faithfulness of Yēshua, the Mēssiah *on the cross*, unto all those who are trustingly faithful; for there is no distinction. **23** For all sin and are fall short of the glory of the Almĭghty, **24** having justice satisfied, as a gift, by his lovingkindness through the redemption which is in Mēssiah Yēshua; **25** whom the Almĭghty set forth as an atonement, through *his* faithfulness *on the cross*, by his blood, to show his justice, because he overlooked the iniquities that occurred previously, ^d **26** according to the mercy of the Almĭghty, for a demonstration of his justice in the present time, that he should be just and satisfying justice for one by the faithfulness of Yēshua *on the cross*.

27 Where then *is* boasting? It is excluded; through what standard? one of works? No; but by a rule of faithfulness. **28** For we are accounting a man to satisfy justice by *his* faithfulness *on the cross* apart from the customary works. ^e

29 Or is he the Almĭghty for Jews only, and not also for the nations? Yes, he is also for the nations, **30** since it is the Almĭghty only who will satisfy justice for the circumcised from *his* faithfulness and the uncircumcised through *his* faithfulness. **31** So are we undoing the Law through faithfulness? May it never be! But we are establishing the

necessary to remain in God's favor 2. any ritual intended to satisfy justice other than the cross • *satisfy justice: bejusticed.*

^d *atonement: wiping-away* [a penalty]

• *his*: see vs. 22 and 26.

^e [*his*]: see 1:17, 3:22, 26, and 4:5.

Romans 4:1

Law.

Righteousness By Good Works

4 What then will we say our fore-father Abraham found according to the flesh? **2** For when Abraham, was made righteous by works, he had praise, but not against the Almighty. **3** For what is the Scripture saying? AND ABRAHAM WAS TRUSTINGLY FAITHFUL IN YĀHWEH, AND IT WAS ACCOUNTED TO HIM AS RIGHTEOUSNESS. ^a

The Justice Without Works

4 Now with respect to the working the reward is not accounted as a favor, but according to what is due. **5** But with respect to the not working (but faithfully trusting upon the one who renders justice to the ungodly) His faithfulness *on the cross* is accounted as justice, ^b **6** just as David also speaks about the blessing of the man to whom the Almighty is accounting justice apart from works:

7 BLESSED ARE THOSE WHOSE LAWLESSNESS'S ARE CARRIED AWAY, AND WHOSE SINS ARE COVERED. **8** BLESSED IS THE MAN WHOSE SIN YĀHWEH WILL NOT CONSIDER. ^c

When Was He Accounted Righteous?

9 Is this blessing then upon the circumcised, or also upon the uncircumcised? For we say, "faithfulness was considered in regard to Abraham as justice and righteousness" ^d **10** How then is it accounted?

^a *righteousness*: the same word as **justice** in the texts • Gen. 15:6.

^b *his*: αὐτοῦ = Yēshua's faithfulness, as clearly our faithfulness is not without works. See 3:22, 26.

^c Psa. 32:1-2 • *consider*: **think about**.

^d *interpretations*: 1. '[Abraham's] faithfulness [before circumcision] was accounted in regard to Abraham as [moral and obedient] righteousness.' 2. '[Yēshua's] faithfulness was intended and planned [in the future] to Abraham for [a final

While being circumcised, or while uncircumcised? Not while circumcised, but while uncircumcised; **11** and the sign he received of circumcision, a seal of the justice (or righteousness) of the faith in *connection* to uncircumcision, so he could be the father of all those trustingly faithful by way of uncircumcision, so that justice (or righteousness) could be accounted to them also, **12** and the father of circumcision, not for those from circumcision alone, but also to the ones lining up in the steps of the faithfulness of our father Abraham while uncircumcised.

The Promise Is The Exception

13 For the promise to be heir of the world was not through the norm to Abraham or to his seed, but through the righteousness and justice by faithfulness. ^e **14** For if those from the norm are heirs, faithfulness is emptied and the promise is nullified; **15** for the norm works the result of wrath; but where the exception is, there is no violation of *faithfulness*. ^f

gift of perfect moral] righteousness [at the resurrection].' 3. '[Yēshua's future] faithfulness [on the cross] was intended and planned [in the future] for Abraham as [satisfying] justice [to pay the penalty of sin].' The first meaning is primary to vs. 10-12 and the context, however, Paul does not want to neglect the other two senses.

^e *norm*: 1. the status quo or situation normal for humanity is to be without Mēssiah, without atonement for sin, and thus to be under judgment 2. the status quo of trying to live without assistance of divine sanctifying righteousness • *interpretations*: 1. 'through [our moral] righteousness by [our] faithfulness.' 2. 'through the justice [on the cross, which paid the penalty of sin] by [Mēssiah's] faithfulness.'

^f *exception is*: **not is norm** • *violation*: παράβασις **stepping aside**; the

16 Because of this, it is from faithfulness, so that according to loving-kindness, the promise should be secure to all the seed, not to the one *knowing more* of the Law only, but also to the one *at the level* of Abraham's trusting faithfulness, who is father of all of us, 17 as it is written *THE FATHER OF MANY NATIONS I MAKE YOU* in view of which he was trustingly faithful in the Almighty, in the One making alive the dead, even calling those not existing into being, ^a 18 who beyond confident expectation, in the confident expectation became trustingly faithful, with the result that he becomes the FATHER OF MANY NATIONS according to what had been spoken, *SO WILL YOUR SEED BE*. ^b 19 And being not weakened in faithfulness, he observed his own body becoming dead, being about one-hundred years old, and the deadness of Sarah's womb, 20 but, concerning the promise of the Almighty, he did not hesitate in unfaithfulness, but he was empowered in trusting faithfulness, giving glory to the Almighty, 21 and he was completely convinced that what He promised, He was able to do. 22 Therefore also, IT WAS ACCOUNTED TO HIM AS RIGHTEOUSNESS. ^c

23 But it is not written because of him alone that, IT WAS ACCOUNTED TO HIM; 24 but also because of us, to whom he is going to be accounting it, to the ones who are trustingly faithful upon the one who raised Yēshua our Adōnai from the dead, 25 who was delivered up for our transgressions, and is raised because justice was satisfied for us.

exception preserves faithfulness. The norm does not.

^a Gen. 17:5 • *into being*: resurrection.

^b Gen. 15:5.

^c Gen. 15:6.

Corrected By Faithfulness

5 Therefore as those who have had justice satisfied by *his* faithfulness, we have peace with the Almighty through our Adōnai Yēshua the Mēssiah, ^d 2 by whom also we hold access, by *our* trusting faithfulness, into this loving kindness in which we stand. And we are rejoicing in the confident expectation of the glory of the Almighty. 3 And not only this, but we also are rejoicing in our sufferings, knowing that suffering is bringing about endurance; 4 and endurance, passing the test; and passing the test, secure expectation; 5 and the secure expectation will not disappoint, because the love of the Almighty is poured out in our hearts through the Holy Spirit who is given to us. ^e

6 For while we are still weak, at the right season, Mēssiah died for the irreverent. 7 For someone will hardly die for the righteous one; though possibly, indeed, for the *common* good even someone is risking to die. 8 But the Almighty commends his love to us, because while we are still sinners, Mēssiah died for us. 9 So how much more, now having had justice satisfied by his blood *on the cross*, we will be saved through him from the wrath, 10 because if while enmities were existing we have had a reconciling exchange with the Al-

^d *have had justice satisfied: are justified, are corrected, are made righteous*
• *his*: see 1:17; 3:22, 26; 4:5, and the fact that faithfulness for the repentant is mentioned in 5:2.

^e *secure expectation*: The word ἐλπὶς calques the Hebrew word נִסְתָּחָה from the root נִסַּח meaning 1. trust, 2. be confident, as a noun 3. expectation, the thing trusted for, security. The English word 'hope' is entirely inadequate to express this as it denotes a desired outcome that is unsupported and possibly wishful thinking.

Romans 5:11

mīghty, through the death of his Sōn, how much more, having had a reconciling exchange, we will be saved by his life. ^a **11** Yet not only this, but also *we our* selves are rejoicing in the Almighty through our Adōnai Yēshua *the* Mēssiah, through whom we now have had a reconciling exchange.

12 Therefore, as through one man sinfulness entered into the world, and death through sinfulness, even so into all men death has spread, because of which all sin. ^b **13** Certainly, until the Law sinfulness was in the world, but sinfulness is not taken account of where there is no law. **14** But death did reign from Adam until Moses, even over those who did not sin in the likeness of the transgression of Adam, who was a type of the one about to come. ^c

15 But the favorable gift is not like the transgression. For since by the transgression of the one, many die, *then it is* much rather *better* that the favor of the Almighty, and the gift with favor, by the one man, Yēshua the Mēssiah, overflow to the many. **16** Also, the gift is not as through the one who sinned; for indeed the judgment coming out of one man *leads* to condemnation, but

^a *enmities are existing:* ἐχθροὶ ὄντες or **being enemies** • *reconciling exchange:* καταλλάσσω, **exchange, reconciliation.** Two English words must be used. Literally exchange, but the connotation is an exchange that results in reconciliation of persons with enmities between them to being friends.

^b *has spread:* διήλθεν. **gone through, permeated** • *because of which:* ἐφ' ᾧ sin because death produces more sin, not because the original sin (or guilt) is somehow legally imputed.

^c *transgression:* Death links us to Adam, not the original sin. Each is guilty for his own sin caused by death; Adam's sin was willful.

the favorable gift after many transgressions *leads* to correction. ^d

17 For, if by the transgression of the one, death reigns through the one, *then it is* much rather *better* that the ones receiving the overflowing of favor, and the gift of justice, shall reign in *everlasting* life through the one, Yēshua the Mēssiah! ^e

18 So then, as through one trespass respecting all men, *one is led* to condemnation, likewise also through one just act relating to all men, *one is led* to just action in life. **19** For just as through the refusal to listen by the one man, the many are made sinners, likewise also through the submissive listening of the one, the many will become righteous.

20 So a norm slipped in wherein the transgression would increase; but where the sin increased, loving-kindness greatly over-flows. ^f **21** Therefore, just as sin reigns in death, so also loving kindness can reign through justice and righteousness unto everlasting life through Yēshua the Mēssiah our Adōnai.

The Faithful Are Repentant

6 What then will we say? “We should continue in sin so that grace may increase?” ^g **2** May it never be! How can we who die to sin, still live in it? **3** Or do you not know that all we who are immersed into Mēssiah Yēshua, into his death we are immersed? ^h **4** Therefore we

^d *judgment:* i.e. death • *correction:* **justicing** or **being made righteous.** Both penal and remedial correction.

^e *justice:* **the paid penalty,** or **righteousness** (not received completely until Yēshua returns).

^f *norm:* **status quo.**

^g Gnostic Jews made this argument, and also later Gnostic Christianity. In modern times the carnal Christian theory promotes the same ideas.

^h *immerse:* to wash by **immersing,**

are buried in sympathy with him through immersion into *his* death, so that just as Mēssiah was raised from *the* dead through the glory of the Fāther, likewise we too should walk in newness of life.

5 For if we are sown in sympathy to the likeness of his death, we will surely also will be in *his* rising, ^a 6 knowing this, that our old man is sympathetically crucified with him, so that the sinful body should have no effect, that we no longer should serve sin; 7 For he who dies is rendered justice by sin. ^b 8 But if we die with Mēssiah, we are trustingly faithful, because we will also live with him, ^c 9 knowing that Mēssiah, who is raised from the dead, need not again die; death will not again *be* allowed to master him. 10 For the one *death* he died, for sin he died, at one time, but the life he lives, he lives for the Almīghty. 11 Likewise, also, make your intent to be dead, on the one hand, to sin, and living, on the other, for the Almīghty in Mēssiah Yēshua. ^d

12 Do not let sin be reigning in your mortal body to be submissively listening to its lusts, 13 that is, do not let the members of your body stand by to be tools of unrighteousness to sin; but let yourselves stand by the Almīghty as living from the dead, and your members as tools of justice and righteousness to the Almīghty. 14

submerging, or *plunging* under water, with the connotations of *cleanse* or *wash*.

^a *sown*: generally, *planted* or *seeded*, with the notion that the seed must die before the plant rises up • *rising*: Paul means to connote *emergence* here as in a plant *springing up* as well as *resurrection*.

^b *rendered justice*: to be *justiced*, *served justice*, or be *brought to justice*.

^c *because*: or *for*, *since*.

^d *intent*: *intend yourselves [to be] dead*.

For sin must not master you, for you are not under the norm, but under loving-kindness. ^e

15 What then? Shall we sin because we are not under the norm but under loving-kindness? May it never be! 16 Do you not know that whoever you yourselves stand by *as* slaves to submissively listen to, slaves you are—to whomever you are submissively listening to, either of sin unto death, or a submissive listening to righteousness and justice? 17 But thanks be to the Almīghty, that though you were slaves of sin, you submittingly listened, namely from *the* heart to *the* teaching imprint which was handed over you, ^f 18 that is, having been freed from sin, you *really* have become servants to justice and righteousness. 19 I speak humanly because of the weakness of your flesh. For just as you made your members stand by to be slaves to uncleanness; and by lawlessness for lawlessness, likewise now you must cause your members to stand by to be slaves to righteousness and justice, to be made holy. ^g 20 For when you were slaves of sin, you were liberated from righteousness. ^h 21 Therefore, what fruit did you have at that time, over which you are now ashamed? For the end of those things is death. 22 But now having been freed from sin, and having been

^e *must not*: or *should not*, subjunctive equivalent; see LXX Exo. 20:13 for similar syntax • *norm*: *status quo*; we have been released from the condemnation due to sin and the continuing power of sin.

^f *imprint*: a struck or hammered impression from a master die or typeface.

^g *to be made holy*: *to make yourselves to be holy*, שְׁתַּקְדָּו ; holiness is being set apart from that which is low, profane, or irreverent.

^h *liberated*: *licentious*, *libertines*.

Romans 6:23

made servants to the Almighty, you keep your fruit for holiness, and the end *will be* everlasting life. ^a **23** For the wages of sin is death, but the favorable gift of the Almighty is everlasting life in Mëssiah Yëshua our Adōnai.

The Norm Does Not Apply To The Faithful

7 Or do you not know, brothers (for I am speaking to those knowing *the* norm), in that the norm is ruling over man for as much time as he is living? ^b **2** For the married woman is bound by *the* norm to the living husband; but whenever the husband will die, she is released from the norm, of the husband. **3** So then, while the husband is living, she will be used as an adulteress whenever she will come to another man; but if the husband would die, she is free from the norm, so that she is not an adulteress if she comes to be with another man. ^c

4 Therefore, my brothers, you also are made to die to the norm through the body of the Mëssiah, so that you may come to another, to the one raised from the dead, so that we might bear fruit for the Almighty. **5** For when we were in the flesh, the passions of sins, these because of the norm, were working in our members to bear fruit to death. ^d **6** But now we

are released from the norm, deadened to what was holding us, and so serve in newness of spirit and not oldness of *a* bill. ^e

7 What will we say then? Is the Law sin? May it never be! But, I would not know sinfulness except through the Law, for, I would not have realized coveting unless the Law was saying, YOU SHALL NOT COVET.

Paul's Life Of Unfaithfulness

8 Now sinfulness, taking a starting point through the commandment, worked in me every sort of coveting. For apart from the Law sinfulness is deadened. ^f **9** And I was once living apart from the standard; but the commandment came; sinfulness came to life, and I died; ^g **10** and

produces death, and death increasing sinfulness 2. the habit of sinfulness itself.

^e *newness*: מְחֻדָּשׁ, חֲדָשׁוֹ; **being made to be anew; renewedness**. See Rom. 12:2 *bill*: 1. a **note** or **letter** as in **note of debt** or **letter of debt** (compare letter of credit). One gets a letter from their creditor. The norm of the Law is like a letter that is served to the unfaithful and unrepentant telling them they will have to pay up. The exception of the Law cancels the debt through Mëssiah.

^f *deadened*: or **dormant, inactive**. Knowledge of the commandment produces guilt which tests the loyalty of the person. If the person does not master their sin and guilt, then it springs to life to master them and conscious rebellion against the commandment results.

^g *living...died*: And I was once living [without guilt] apart from the standard [coming to my notice]; but the commandment came [to my notice]; sinfulness came to life [sinfulness became rebellion], and I died [inside, and became guilty, feeling the sense of condemnation].

^a *sin*: **transgression, rebellion**.

^b *norm*: 1. the normal legal case 2. the status quo, or usual application of law.

^c Israel became an adulteress when she went after other gods and departed from Yähweh's covenant. The first husband, Mëssiah dies, releasing Israel from the normal legal case for condemnation, and then rising from the dead Israel is allowed a new marriage covenant with Yähweh. Paul is illustrating how the norm of judgment as an adulteress does not apply if the husband dies. It is a case of exception.

^d *norm*: 1. the norm of condemnation

this commandment, which is for life, was discovered by me to be for death; **11** for sinfulness took a starting point through the commandment, and deceived me and through it killed me. **12** So indeed, the Law *is* holy, and the commandment *is* holy and righteous and good.

13 Then is what is good to me become death? May it never be! But the sinfulness, so that it may be revealed as sin, through what is good to me, itself produced death, wherein the sinfulness can become very sinful sin through the commandment. ^a **14** For we know that the Law is spiritual, but I am fleshly, having been sold under sin.

Paul's Experience After Forgiveness

15 For what I do, I do not know; for I am not practicing what I am wanting; but what I am hating, this I am doing. **16** But when what I am not wanting, this I am doing, I agree with the Law, that *it is* good. **17** But now, no longer am I working it; but sinfulness dwelling in me. ^b **18** For I know that good is not dwelling in me, that is, in my flesh; for the willing is present in me, but working out the good *is* not. ^c **19** For the good I am wanting, I am not doing; but the evil I am not wanting, this I am accomplishing. **20** But when I am doing this which I am not wanting, I

^a Τὸ οὖν ἀγαθὸν ἐμοὶ: Then is what is good to me [in my sight] become death [in my sight]? • *through what is good to me: διὰ τοῦ ἀγαθοῦ μοι.* The ESV, NAS and other translations have disconnected 'to me' from the word 'good' in both of these cases.

^b *now* νῦν: or **presently**. A key transitional point. Paul is no longer deceived by the sinfulness in him into allowing himself to sin rebelliously so as to be disloyal to the Almighty.

^c *flesh*: the **sin nature**, not the physical body.

am no longer working it out; but the sinfulness dwelling in me. **21** So, I am finding the norm with my wishing to do good that in me evil is present. ^d **22** For I myself am rejoicing in the Law of the Almighty in the inner man, **23** but I am seeing another norm in my members, waging war against the Law in my understanding and keeping me a prisoner in the sinful norm which is existing in my members. **24** Miserable man I am! Who will rescue me from this dying body? **25** But thanks to the Almighty through Yēshua the Mēssiah our Adōnai! So then, indeed I myself in the mind am serving the Law of the Almighty, but in the flesh the norm of sinfulness.

No Condemnation Of The Faithful

8 So now *there is* no condemnation for those in Mēssiah Yēshua, **2** For the Law of the Spirit of life in Mēssiah Yēshua frees you from the norm of sinfulness and death, ^e **3** For the inability of the Law is in that it was being weakened through the flesh. *But* the Almighty, sent his own Sōn, in *the* likeness of sinful flesh, and as a sin offering, he judged against sin in the flesh, ^f **4** so that the correction of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spīrit. ^g **5** For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spīrit, the

^d *norm*: vs. 21-25 Paul means the **habit** of sin that is still retained in the sinful body of a faithful person. Sinfulness affects the faithful, but is not full blown rebellious sin.

^e *Law of the Spīrit*: or **norm, status quo** of the Spīrit • *he judged against sin in the flesh*: he satisfied God's justice against sin in the flesh for the faithful.

^f *inability of the Law*: see Rom. 7:8-14.

^g *correction*: **justicing, making righteous**.

Romans 8:6

things of the Spīrit. **6** For the fleshly mind is death, but the mind set on the Spīrit is life and peace, **7** because the fleshly mind is hostile toward the Almighty; for it does not subject itself to the Law of the Almighty, because it is not able, **8** and those who are in the flesh cannot please the Almighty.

9 However, you are not in the flesh but in the Spīrit, if indeed the Spīrit of the Almighty dwells in you. But if anyone does not have the Spīrit of Mēssiah, he does not belong to him. **10** If Mēssiah is in you, though the body *becomes* dead because of sin, yet the spirit *comes* alive through righteousness. **11** But if the Spirit of him who raised Yēshua from the dead dwells in you, he who raised Mēssiah Yēshua from the dead will also give life to your mortal bodies through his Spīrit who dwells in you.

12 So then, brothers, we are under obligation, not to the flesh, to live according to the flesh—**13** for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.

The Inward Witness Of the Spīrit

14 For all who are being led by the Spirit of the Almighty, these are sons of the Almighty. **15** For you have not received a Spīrit of slavery leading to fear again, but you have received a Spīrit of adoption as sons by which we cry out, “Abba! Fāther!”^a **16** The Spīrit himself testifies with our spirit that we are children of the Almighty,^b **17** and if children, heirs also, heirs of the Almighty and fellow heirs with Mēssiah, if indeed we sympathetically suffer so that we

^a *Abba*: Hebrew for “papa.”

^b This inward witness of the Spirit comes after one really trusts Mēssiah for the forgiveness provided, and commits to be loyal and faithful to him. This is what trusting faithfulness is all about.

may also be jointly glorified.

18 For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us. **19** For the anxious longing of the creation waits eagerly for the revealing of the sons of the Almighty. **20** For the creation was subjected to futility, not willingly, but because of him who subjected it, in confident expectation **21** that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of the Almighty. **22** For we know that the whole creation groans and suffers the pains of childbirth together until now. **23** And not only this, but also we ourselves, having the first fruits of the Spīrit, even we ourselves groan within ourselves, waiting eagerly for *our* adoption as sons, the redemption of our body. **24** For with confident expectation we are saved, but an expectation that is seen is not an expectation; for who confidently expects what he sees?^c **25** But if we confidently expect what we do not see, with perseverance we wait eagerly for it.

26 In the same way the Spīrit also helps our weakness; for we do not know how to pray as we should, but the Spīrit himself intercedes for *us* with unspeakable sighing; **27** and he who searches the hearts knows what the mind of the Spīrit is, because he intercedes for the holy ones according to *the will of the Almighty*.

28 And we know that the Almighty works with all *things* for good to those who love the Almighty, to those who are called according to his purpose.^d **29** For those whom he

^c *with confident expectation*: this is the trust component of the trusting faithfulness by which we abide in salvation.

^d *works with*: *συνεργεῖ* means, **works**