## ACTS OF THE EMISSARIES

## CHAPTER 1

Indeed, O Theophilos, the first account I made for myself was about all things which ${ }^{\circ}$ Jesus began both to be doing and to be teaching, 2 up-to the day on which he was taken-up, after he, through a holy spirit, instructed the emissaries whom he selected for himself. And he directed them to be preaching the good-message. ${ }^{1} 3$ To them, ${ }^{2}$ he also caused himself to stand-beside living, after the event in which he himself suffered, in many convincing-proofs, while being made-to-be-seen to them throughout forty days, and saying the things about the kingdom of God.

4 And while he was salting-a-meal-together with them, ${ }^{3}$ he transmitted-a-message-to them, not to be being separated from Jerusalem, but instead to be remaining-around there for what-was-professed ${ }^{4}$ of the Father, "which you* heard of me through my mouth. ${ }^{5} 5$ Because indeed, Johanan immersed with water, but you* will be immersed in a holy spirit and which you* are going to be getting, after not these many days till the Fiftieth-Day., ${ }^{\prime \prime}$

6 Therefore, indeed, after they came-together, ${ }^{7}$ they were asking ${ }^{8}$ him, saying, "Lord, are ${ }^{9}$ you are restoring the kingdom to ${ }^{\circ}$ Israel in this time?"

7 But he ${ }^{10}$ spoke to them, "It is not for you* to know times or seasons which the Father established by ${ }^{11}$ his own authority. 8 Instead, you* will take a power for yourselves after the holy spirit has come on you*; and you* will be testifiers of ${ }^{12}$ me both in Jerusalem and in ${ }^{13}$ all ${ }^{\circ}$ Judah and Samaria, and till some last region of the earth."

9 And he, after he spoke these things, while they were looking, ${ }^{14}$ was liftedup, ${ }^{15}$ and a cloud took him up-from-below from before their eyes. 10 And as they were staring into the heaven while he was going... And behold, two men had stood-beside them in white clothes, ${ }^{16} \mathbf{1 1}$ and who spoke, " $O$ Men, Galileans, why have you* stood here looking-toward ${ }^{17}$ into the heaven? This ${ }^{\circ}$ Jesus, the one who was taken-up from you* into the heaven, ${ }^{18}$ will come in the same manner ${ }^{19}$ which you* beheld him going into the heaven."

12 Then they turned-back into Jerusalem from a mountain, the one being called Olive-Grove, which is near Jerusalem, a sabbath's journey away. ${ }^{20} 13$ And when they entered, they ascended into the upper-room which was where they were remaining: both ${ }^{\circ}$ Petros and Johanan and ${ }^{21}$ Jacob and Andreas, Philippos and Toma, Bar-Tolmai and Maththai, ${ }^{22}$ Jacob the ${ }^{23}$ son of Halfai, and ${ }^{24}$ Simon the zealot, and Judah son of Jacob. 14 All these men were persevering with-oneaccord toward the prayer-to God and the beseeching, ${ }^{25}$ along with the ${ }^{26}$ women and children, ${ }^{27}$ and Miriam the mother of ${ }^{\circ}$ Jesus, and along with ${ }^{28}$ his brothers.

15 And $^{29}$ in these days, after Petros stood-up in the midst of the brothers, ${ }^{30}$ he spoke (there was also ${ }^{31} \mathrm{in}^{32}$ the same place a crowd of persons ${ }^{33}$ of about ${ }^{34} 120$ ), $\mathbf{1 6}$ " $O$ men, brothers, it was ${ }^{35}$ necessary to fulfill the ${ }^{36}$ writing which the spirit, the holy spirit, spoke-beforehand through the mouth of David about Judah, the one who became a guide to the ones who arrested ${ }^{37}$ Jesus, ${ }^{38} 17$ because he was having been numbered-down among ${ }^{39}$ us and he attained-by-lot the lot of this ministry."

[^0]18 Therefore, indeed, this man obtained a site from out of $\mathrm{a}^{40}$ wage of the ${ }^{41}$ unrighteousness; and, after he became headlong, ${ }^{42}$ he burst-asunder in the middle ${ }^{43}$ and all his bowels were poured-out. 19 And it became known to all the ones who were residing ${ }^{44}$ in Jerusalem, so-that that site was to be called in their own dialect, 'Hakeldam'45 (that ${ }^{46}$ is, 'a site of blood').

20 "For it has been written in a book of psalms:

## Let his courting-place ${ }^{47}$ be made-to-be desolate,

 and do not let the man be residing ${ }^{48}$ in it.(Psalm 69:25)
"And:
Let a different man take ${ }^{49}$ his oversight.
(Psalm 109:8)
21 "Therefore, it is necessary, of the men who came-together with us during ${ }^{50}$ every time in which the Lord Jesus the Anointed-One ${ }^{51}$ came-in and came-out to us, 22 after he began from the immersion of Johanan till ${ }^{52}$ the day of which he was taken-up from us, for one of these men to become, along with us, a testifier of his standing-up."

23 And they ${ }^{53}$ stood $u p$ two men: Joseph, the one being called Bar-Sabba, ${ }^{54}$ who was additionally-called ${ }^{55}$ Justus; and Maththijah. ${ }^{56} \mathbf{2 4}$ And after they prayedto God, they spoke, "You, Lord, Knower-of-the-hearts of all persons, indicate ${ }^{57}$ which on ${ }^{58}$ out of these two men you have selected for yourself $\mathbf{2 5}$ to take ${ }^{59}$ the place ${ }^{60}$ of this ministry and mission from ${ }^{61}$ which Judah transgressed to go into his own place. ${ }^{י}{ }^{62}$

26 And they gave lots to ${ }^{63}$ them, and the ${ }^{64}$ lot fell on Maththijah; ${ }^{65}$ and he was counted-down-together ${ }^{66}$ with the eleven ${ }^{67}$ emissaries.

## CHAPTER 2

And it came-to-be in those days ${ }^{68}$ in the process for the day of the Fiftieth to be being completely-fulfilled, they were all ${ }^{69}$ unitedly ${ }^{70}$ on the same spot. 2 And behold $^{71}$ there abruptly came-to-be, out of the heaven, a resound as-though a forcible breath was being brought, and it filled the whole ${ }^{72}$ house where they were sitting themselves. ${ }^{73} \mathbf{3}$ And tongues, as-if of a fire, thoroughly-dividing themselves, ${ }^{74}$ were made-seen to them; and ${ }^{75}$ it sat-down on each one of them. $\mathbf{4}$ And they were $\operatorname{all}^{76}$ filled-full of a holy spirit, and they began to be uttering with different tongues, exactly-as the spirit was giving to them to be vocalizing-forth.

5 But $^{77}$ there were Judeans ${ }^{78}$ who were residing ${ }^{79}$ into $^{80}$ Jerusalem, reverent men from every nation of the nations under the heaven. 6 But after this voice, the multitude came-together, and they were confused, because ${ }^{81}$ each one was hearing them uttering in his own dialect. ${ }^{82}$

[^1]7 But they all $^{1}$ were being-amazed and were marveling, saying to oneanother, "Behold, are not ${ }^{3}$ all ${ }^{4}$ these men, the ones who are uttering, Galileans? 8 And how are we hearing each man in our own dialect in which we were birthed? 9 Parthians, and Medes, and Elamites, ${ }^{5}$ and the ones residing ${ }^{6}$ in ${ }^{\circ}$ Mesopotamia, both Judah and Kappadokia, Pontos and ${ }^{\circ}$ Asia, 10 both $^{7}$ Phrygia and Pamphylia, Egypt and the parts of ${ }^{\circ}$ Libyé (the Libyé according-to Kyréné), and the ones temporarily-populating-among Romans, 11 both Judeans and proselytes, ${ }^{8}$ Krétans and Arabians - we are hearing them uttering, with our own tongues, the greatthings of God."

12 But they were all being-amazed and were being-totally-at-a-loss, ${ }^{9}$ saying one to another, "What is this wanting ${ }^{10}$ to be?"

13 But different persons who were thoroughly-jeering were saying, ${ }^{11}$ that "They are having been sated with sweet-wine."

14 But ${ }^{\circ}$ Petros, after he was then ${ }^{12}$ stood up along-with the eleven emissaries, ${ }^{13}$ first ${ }^{14}$ lifted-up ${ }^{15}$ his voice and vocalized-forth to them, ${ }^{16}$ " $O$ men, Judeans, and all ${ }^{17}$ the ones residing ${ }^{18}$ in Jerusalem, let this be known to you*, ${ }^{19}$ and ${ }^{20}$ let my words enter-into-your*-ear. 15 For these men are not gettingintoxicated as you* are supposing, ${ }^{21}$ for it is the third hour of the day. 16 Instead, this is the word which has been spoken through the prophet Joel: $:^{22}$

17 " $\mathrm{And}^{23}$ it will be in the last days, says God, I will pour-out $a$ portion from my spirit on every flesh, and your* sons and your* daughters ${ }^{24}$ will prophesy, and your* young-men ${ }^{25}$ will see visions ${ }^{26}$ for themselves, and your* elders $^{27}$ will be made-to-dream by-means-of dreams. ${ }^{28}$
18 And yet on my slave-men and on my slave-women, in those days, I will pour-out a portion from my spirit, and they will prophesy. ${ }^{29}$
19 And I will give portents upward ${ }^{30}$ in the heaven and signs downward on the earth:
blood, and a fire, and a vapor of smoke. ${ }^{31}$
20 The sun will be converted ${ }^{32}$ into darkness, and the moon into blood,
prior to the act for ${ }^{33} \mathrm{a}^{34}$ day of the Lord to come, the great and shining ${ }^{35}$ day.
21 And it will be: Every one,
whoever ${ }^{36}$ might call-on the name of $t h e^{37}$ Lord for himself, will be saved.
(Joel 2:28~31(3:1~5))
22 " $O$ men, Israelites, hear these accounts: Jesus the Nazarean, a man having been shown-off from God to ${ }^{38}$ you*39 with powers and portents and signs, which God did through him in your* midst ${ }^{40}$ (exactly-as you* yourselves have also $^{41}$

[^2]come-to-know) - $\mathbf{2 3}$ this man, who was given-up ${ }^{42}$ by-means-of the deliberation (which has been ordained) and by-means-of foreknowledge of God, you*, after you* pitched him to a cross after you* took $\mathrm{him}^{43}$ through the hand of lawlessmen, did-away-with, 24 whom God stood-up, after he released the labor-pangs of the death, ${ }^{44}$ in-view-of-the-fact-that it was not possible for him to be being grasped by it.

25 "For David says in-regard-to him:
I was foreseeing for myself the Lord ${ }^{45}$ before me throughout every event,
because he is at my right sides, ${ }^{46}$ in order that I might not be shaken.
26 Due to this fact, my heart was gladdened and my tongue leaped-forjoy;
but still even my flesh will set-my-tent-down upon hope.
27 Because you will not leave my soul behind into the Netherworld,
nor-even will you give to your sacred-one an opportunity to see an utter-destruction.
28 You made-known to me ways of life;
you will fill me full of gladness with your face.
(Psalm 16:8~11)
29 " $O$ men, ${ }^{47}$ brothers, it is-allowable for me to speak to you* with outspokenness about the fatherland-chief David, that he even came-to-his-end and was entombed, and his memorial ${ }^{48}$ is among ${ }^{49}$ you* up-to this day. 30 Therefore, being a prophet and having come-to-know that God swore with an oath to sitdown one from out of fruit of his loin on his throne, ${ }^{50} \mathbf{3 1}$ he, after he foresaw, uttered about the standing-up ${ }^{51}$ of the Anointed-One, that he ${ }^{52}$ was neither ${ }^{53}$ leftbehind ${ }^{54}$ into the Netherworld, neither ${ }^{55}$ did his flesh see utter-destruction. 32 God stood-up this ${ }^{56}$ Jesus, an event of which we all are testifiers. 33 Therefore, after he was raised-high to the right hand of God, after he also ${ }^{57}$ took what-wasprofessed ${ }^{58}$ of the spirit, the holy spirit, ${ }^{59}$ from the Father, he poured this gift ${ }^{60}$ out, which now ${ }^{61}$ you $^{*}$ even $^{62}$ are seeing and are hearing.

34 "For David did not ascend into the heavens. But he himself says: ${ }^{63}$

> "The ${ }^{64}$ Lord spoke to my Lord,
> 'Be sitting yourself at my right sides, ${ }^{65}$

35
till whenever ${ }^{66}$ I might put your enemies for a footstool of your feet.'
(Psalm 110:1)
36 "Therefore, let every house of Israel be securely knowing, that God made him even a lord and anointed-one, this ${ }^{\circ}$ Jesus whom you* crucified."

37 But after they also ${ }^{67}$ heard this, their heart was poked-down. ${ }^{68}$ They also ${ }^{69}$ spoke to ${ }^{\circ}$ Petros and to the remaining ${ }^{70}$ emissaries, "Therefore, What might we do, men, ${ }^{71}$ brothers? Indicate to us., ${ }^{72}$

38 But Petros declared ${ }^{073}$ to them, "Change-your*-mind and be immersed, each one of you* on-the-basis-of the name of the Lord ${ }^{74}$ Jesus the Anointed-One into a forgiveness of your* sins, ${ }^{75}$ and you* will take for yourselves the gift of the holy spirit. 39 For what-has-been-professed ${ }^{76}$ is to you*, and to your* ${ }^{* 77}$ children,

[^3]to all the ones into the distance, ${ }^{1}$ as-many-as whomever the Lord our God might call to himself."

40 He also $^{2}$ thoroughly-testified with many different accounts; and he was exhorting them, ${ }^{3}$ saying, "Be saved from the generation, this crooked generation." ${ }^{4}$

41 Therefore, indeed, the ones who jovially ${ }^{5}$ welcomed ${ }^{6}$ his account were immersed, and $\mathrm{in}^{7}$ that day about 3,000 souls were added-to them. $42 \mathrm{But}^{8}$ they were persevering-toward the teaching of the emissaries in Jerusalem ${ }^{9}$ and to the communion, $\underline{\text { nd }}^{10}$ to the breaking of the bread and to the prayers-to God. 43 But a fear was happening ${ }^{11}$ to every soul; ${ }^{12}$ also, ${ }^{13}$ many portents and signs were coming-to-be through the emissaries. 44 But all the ones who were having-faith were on also the same spot and ${ }^{14}$ were having all ${ }^{15}$ things in common. 45 And they were selling their properties and their possessions, and they ${ }^{16}$ were thoroughly-dividing ${ }^{17}$ them day by day ${ }^{18}$ with all persons in-view-of-the-fact-that someone would be having a need. 46 Also, day by day, they, ${ }^{19}$ persevering-toward these things with-one-accord ${ }^{20}$ in the temple, also breaking bread house by house, were partaking of nourishment in a leaping-for-joy and an unruggedness of heart, 47 praising God and having favor before the whole people. ${ }^{21}$ But day by day, the Lord was adding the ones who were being saved to them at the same time.

## CHAPTER 3

But ${ }^{22}$ Petros and Johanan were ascending into the temple in the time towardevening $^{23}$ at the hour of the prayer-to God, the ninth hour. ${ }^{24} 2$ And behold ${ }^{25}$ a certain man, being lame since he came out of the tummy ${ }^{26}$ of his mother, was being carried, whom they were putting day by day before the door of the temple, the door which is being called ${ }^{27}$ 'Hourly', for ${ }^{28}$ the act to be requesting an act-ofmercy ${ }^{29}$ from the ones who were going-in into the temple. 3 After he ${ }^{30}$ stared with his eyes and after he ${ }^{31}$ saw Petros and Johanan going on their way to be entering ${ }^{32}$ into the temple, he was asking to take an act-of-mercy from them. ${ }^{33}$

4 But Petros, after he stared at him, ${ }^{34}$ along with ${ }^{\circ}$ Johanan, spoke, "Look at us." ${ }^{35}$

5 But he was holding-on to them, ${ }^{36}$ anticipating to take something from them.
6 But Petros spoke, "A silver-piece and a gold-piece I do not possess. But what I have, this I give to you. In the name of Jesus the Anointed-One the Nazarean: Be arising and be ${ }^{37}$ walking-around."

7 And after he seized him by the right hand, he arose him. ${ }^{38}$ But immediately he was made-to-stand and ${ }^{39}$ his feet ${ }^{40}$ and his ankles ${ }^{41}$ were made-firm. 8 And he, leaping-out, stood, and he was walking-around, rejoicing. ${ }^{42}$ And he entered along with them into the temple, walking-around and leaping and ${ }^{43}$ praising God. 9 And all the people saw him walking-around and praising God. 10 But ${ }^{44}$ they were recognizing him, that he himself was the one who was sitting ${ }^{45}$ himself at the

[^4]Hourly Gate of the temple to beg for the act-of-mercy; ${ }^{46}$ and they were filled-full of astoundment and ecstasy over the thing having happened ${ }^{47}$ to him.

11 But ${ }^{48}$ while he himself ${ }^{49}$ was grasping ${ }^{\circ}$ Petros and ${ }^{\circ}$ Johanan, ${ }^{50}$ all the people ran-together to them ${ }^{51}$ on the portico (the one being called 'of Solomon') utterly-astounded. 12 But after ${ }^{\circ}$ Petros ${ }^{52}$ saw this, he made-an-answer ${ }^{53}$ to the people for himself, " $O$ men, Israelites, why are you* marveling over this, or why are you* staring at us, as if a power or piety of our own has made the condition for this man to be walking-around? $\mathbf{1 3}$ The god of Abraham, and the god of Isaac, and the $\operatorname{god}^{54}$ of Jacob, the god of our fathers, glorified his boy Jesus, whom indeed you*55 delivered $u p$ and denied him face-to-face with Pilatus, ${ }^{56}$ after that man judged it proper to be releasing him from him. 14 But you* denied ${ }^{57}$ the holy and righteous one, and you* requested for yourselves ${ }^{58}$ for a man, a murderer, to be granted-as-a-favor to you*. 15 But you* killed-off the chiefleader of the life, whom God arose from out of dead humans; of which we are testifiers. 16 And on-the-basis-of the faith of his name, this man, whom you* are perceiving and have come-to-know, his name made him firm; and the faith, the faith which comes through it, gave to him this total-soundness before ${ }^{59}$ you* all.

17 "And now, men, brothers, I have come-to-know that indeed ${ }^{60}$ you* acted this ${ }^{61}$ out according-to ignorance, even-as your* chiefs also did. 18 But the things which God sent-out-via-a-message-beforehand through the mouth of all the prophets, ${ }^{62}$ that his anointed-one ${ }^{63}$ was to suffer, he fulfilled in-this-manner.

19 "Therefore, change-your*-mind and turn-around with ${ }^{64}$ the result for your* sins to be wiped-out, $\mathbf{2 0}$ so-that seasons of recovery-of-soul might ever come from the face of the Lord, and he might commission the Anointed-One Jesus ${ }^{65}$ whom he has pre-handpicked for you*, ${ }^{66} \mathbf{2 1}$ whom it is necessary, indeed, for a heaven to receive up-to times of a restitution ${ }^{67}$ of all things, things of which God uttered through the mouth of his holy prophets who are from an earlier age. ${ }^{68}$

22 "For ${ }^{69}$ Indeed, Moses spoke to the fathers, ${ }^{70}$ that 'The Lord, your*71 God, will stand-up a prophet to you* from out of your* brothers like ${ }^{72} \mathbf{m e}$. You* will hear him for yourselves in-accordance-with all things, as-much-as whatever he might utter to you*. 23 But every soul, whichever one might, at-any-time, ${ }^{73}$ not hear that prophet, will be exterminated from out of the people.' (Deut. 18:15~19)

24 "But even all the prophets from Samuel and the ones sequentially after him, as-many-as ${ }^{74}$ uttered, also sent-messages-abroad-beforehand ${ }^{75}$ about these days.
$\mathbf{2 5}$ "You* are the ${ }^{76}$ sons of the prophets and of the covenant which God covenanted to your* fathers, saying to Abraham, 'And in your seed, all the patrilineages of the earth will be blest. ${ }^{, 77}$
(Genesis 22:18)
26 "God, after he stood-up his boy Jesus ${ }^{78}$ from dead humans, commissioned him $^{79}$ to you* first, for him to be blessing you* in the process to be turning each one away from ${ }^{80}$ your* wickednesses."

## CHAPTER 4

But while they themselves were uttering these words ${ }^{81}$ to the people, the chiefpriests $^{82}$ and the general of the temple ${ }^{83}$ and the Zadokim stood-over them, 2

[^5]being-thoroughly-exerted due to the fact that they were teaching the people and were sending-messages-abroad, in ${ }^{\circ}$ Jesus, about the ${ }^{1}$ standing-up (the standing-up out of dead humans). 3 And they threw their hands on them and put them for themselves into a keeping into the next-day. For it was already evening. 4 But many of the ones who heard the account had-faith, and also the $e^{2}$ number of the men was made-to-be about ${ }^{3}$ 5,000.

5 But it came-to-be on the next-day, that the chiefs and the elders and the scribes were congregated in ${ }^{4}$ Jerusalem; $\mathbf{6}$ and with them were: Hanan the chiefpriest, and Kayafa, and Johanan, ${ }^{5}$ and Alexandros, and as-many-as were from out of chief-priestly race.

7 And after they stood them in the middle, ${ }^{6}$ they were enquiring, "In what power or in what name did you* do this?"

8 Then Petros, after he was filled-full of a holy spirit, spoke to them, "Chiefs of the people, and elders of Israel, ${ }^{7} 9$ if we are being examined today from you*, ${ }^{8}$ on-the-basis-of a good-work of a weak human, in what power this man has been saved, $\mathbf{1 0}$ then let it be known to all you* and to all the people of Israel, that in the name of Jesus the Anointed-One the Nazarean (whom you* crucified, whom God arose from out of dead humans), in this name, this man has stood-by before your* face healthy and by no-one else. ${ }^{10} \mathbf{1 1}$ This man is the stone, the stone which was contemned by you*, the builders; ${ }^{11}$ the stone which became made into a head of a corner. 12 And the salvation ${ }^{12}$ is not in anyone else, for there is not-even ${ }^{13}$ a different name under the heaven which ${ }^{14}$ has been given among ${ }^{15}$ humans in which it is necessary for us to be saved."
(Psalm 118:22)
13 But while they were perceiving the outspokenness of ${ }^{\circ}$ Petros and Johanan, and were apprehending ${ }^{16}$ that they were ${ }^{\circ}$ humans who were unable-to-read-orwrite and plebeians, ${ }^{17}$ they were marveling at them; they also were recognizing them, that they were along-with ${ }^{\circ}$ Jesus. 14 Also, ${ }^{18}$ while they were seeing the human (the one having been healed) having stood along with them, they were having nothing to do or ${ }^{19}$ to speak-against it.

15 But after they directed them to go-off ${ }^{20}$ outside the congress, they were engaging ${ }^{21}$ with one-another, $\mathbf{1 6}$ saying, "What might we do to these humans? For indeed, the fact that a known sign has come-to-be through them $i s^{22}$ manifest to all the ones who are residing $i^{23}$ Jerusalem, and we are not being-able ${ }^{24}$ to be denying ${ }^{25}$ it. 17 Instead, in order that it might not be propagated any further among ${ }^{26}$ the people, may we threaten them ${ }^{27}$ for ourselves with a threat ${ }^{28}$ to be uttering no-more to any human on-the-basis-of this name."

18 And after they called them, ${ }^{29}$ they transmitted-a-message to them ${ }^{30}$ for the $a c t^{31}$ not to be universally vocalizing nor-even to be teaching on-the-basis-of the name of ${ }^{\circ}$ Jesus. ${ }^{32}$

19 But ${ }^{\circ}$ Petros and Johanan answered and spoke to them, "If it is righteous before-the-face of God to be hearing you* rather than God, you* judge. 20 For we are not being-able ${ }^{33}$ to not be uttering things which we saw and heard."

21 But the men, after they threatened them further, released them from them, (finding nothing for the act of how they might chastise them) due to the people, because all of them were glorifying God over the thing having come-to-be. 22 For the human on whom this sign of the healing had come-to-be was more than forty years old.

23 But after they were released-from them, they came to their own people and brought-a-message about as-much-as the chief-priests and the elders spoke to them.

[^6]24 But after the persons heard this and after they recognized the operation of God, ${ }^{34}$ they, with-one-accord, lifted their voice to God and spoke, "Master, you are the god. ${ }^{35}$ the one who made the heaven and the earth and the sea and all the things in them, $\mathbf{2 5}$ the one who, through a holy spirit of the mouth of our father David ${ }^{36}$ ( $\mathrm{a}^{37}$ boy of yours), spoke:
"'For-what-reason did nations snort-and-neigh, and peoples give-careful-attention to empty things?
26 The kings of the earth stood-by and the chiefs were congregated on the same spot against the Lord and against his anointed-one.'
(Psalm 2:1~2)
27 "For, in $^{38}$ truth, they were congregated in this city of yours ${ }^{39}$ against your holy boy, Jesus, whom you anointed: both Hérōdés and Pontius Pilatus along with nations and peoples ${ }^{40}$ of Israel, 28 to do as-much-as your hand and your ${ }^{41}$ deliberation ordained-beforehand to come-to-be. 29 And at the present, Lord, gaze upon their threats, and grant your slaves to be filled with every outspokenness to be uttering your account $\mathbf{3 0}$ in the process for you to be stretching-out your ${ }^{42}$ hand for ${ }^{43}$ healing and signs and portents to be coming-to-be through the name of your holy boy Jesus."

31 And after they themselves beseeched, the place in which they were having been congregated was shaken; and they were all filled-full of the ${ }^{44}$ holy spirit and they were uttering the account of God with outspokenness to all the ones who were wanting to be having-faith. ${ }^{45}$

32 But the ${ }^{46}$ heart and the ${ }^{47}$ soul of the multitude of the ones who had-faith was one, and there was no discriminating among ${ }^{48}$ them in anything, ${ }^{49}$ and noteven one was ${ }^{50}$ saying that anything of the things which they were possessing was ${ }^{51}$ his-own; instead, all ${ }^{52}$ things were communal to them. 33 And by-meansof a great power, the emissaries were giving-back the testimony of the standingup of the Lord Jesus the Anointed-One, ${ }^{53}$ also a great favor was on them all. 34 For there was ${ }^{54}$ not-even any indigent person among ${ }^{55}$ them. For as-many owners as were possessing sites or houses, while offering them for-sale, were bringing the prices of the things which were being sold. 35 And they were putting them alongside the feet of the emissaries, but it would be given-over to each person ${ }^{56}$ in-view-of-the-fact-that someone would be having a need.

36 But Joseph, ${ }^{57}$ the one who was additionally-called Bar-Naba ${ }^{58}$ from the emissaries (which is, being translated, 'son of exhortation'), a Levite, a Kyprian by his ${ }^{59}$ race, 37 who was possessing a field ${ }^{60}$ for himself, after he offered it forsale, brought the money and put it at the feet of the emissaries.

## CHAPTER 5

But a certain man, Hananiah by name, along with his woman Sapphira, ${ }^{61}$ offered a property for-sale. 2 And he appropriated for himself some money from ${ }^{62}$ the price (the woman ${ }^{63}$ also having been-conscious of the fact). And after he brought a certain part of it, he put ${ }^{64}$ it alongside the feet of the emissaries.

3 But ${ }^{\circ}$ Petros ${ }^{65}$ spoke, "Hananiah, due to what reason did the Adversary fill ${ }^{66}$ your heart for you to lie to the spirit, the holy spirit, ${ }^{67}$ and to appropriate for yourself from the price of the site? 4 While it was remaining, was it not-surely

[^7]remaining yours? And after it was sold was it not existing under ${ }^{1}$ your authority? Why it is that you put this matter in your heart to do? ${ }^{2}$ You did not lie to humans, but instead to God."

5 But while ${ }^{\circ}$ Hananiah was hearing these accounts, he, after he immediately ${ }^{3}$ fell down, released-his-soul. And a great fear came-to-be over all the ones who were hearing about it. 6 But after the younger men stood-up, they wrapped him tight; ${ }^{4}$ and after they brought him out, they entombed him.

7 But an interval ${ }^{5}$ of about ${ }^{6}$ three hours came-to-be, and his woman, not having come-to-know the calamity having come-to-be, entered. 8 But Petros ${ }^{7}$ answered to her, "Speak to me, whether as-a-result ${ }^{9}$ the two of you* gave-away the site for ${ }^{10}$ so-much."

But the woman spoke, "Yes, for so-much."
9 But ${ }^{\circ}$ Petros spoke ${ }^{11}$ to her, "Why it is that you were symphonized with yourselves to try the spirit of the Lord? Behold, the feet of the ones who entombed your man are at the door, and they will bring you out."

10 But immediately she fell near his feet, and she released-her-soul. But after the young-men came-in, they found her dead; and they, after they wrapped her tight, brought her out, and ${ }^{12}$ entombed her near her man. 11 And a great fear came-to-be over the whole assembly and over ${ }^{13}$ all the ones who were hearing these things.

12 But many signs and portents were coming-to-be among ${ }^{14}$ the people through the hands of the emissaries. And they all ${ }^{15}$ were with-one-accord in the temple ${ }^{16}$ in the portico of Solomon. 13 But none of the rest were daring to be being-glued to them; instead, the people was making them great. $\mathbf{1 4}$ But more who were having-faith in the Lord were being added-to them, ${ }^{17}$ multitudes of both men and women, 15 so-that many were motivated to even be bringing-out the ${ }^{18}$ weak humans into the ${ }^{19}$ broadways and to be putting them on small-beds ${ }^{20}$ and mattresses, in order that, even-if-at-any-time Petros was coming, his ${ }^{21}$ shadow might overshadow some one of them. For they were being released from every weakness as each of them was having. ${ }^{22} \mathbf{1 6}$ But the multitude of the cities roundabout into ${ }^{23}$ Jerusalem was also coming-together, bringing humans who were weak and were being crowded by unclean spirits-whoever were like this were all being treated. ${ }^{24}$

17 But after the chief-priest stood-up, ${ }^{25}$ and all the ones who were along with him (that is the sect of the Zadokim), they were filled-full of jealousy. ${ }^{26} 18$ And they threw the ir hands ${ }^{27}$ on the emissaries and put them in a public place of keeping for themselves and each one went into his own home. $19 \mathrm{But}^{28}$ during ${ }^{29}$ one $^{30}$ night, a messenger of the Lord, after he opened-up ${ }^{31}$ the doors of the guardhouse, after he also led them out, spoke, 20 "Be going and, after you* have been stood, be uttering in the temple to the people all the words of this life."

21 But after they heard this, they entered into the temple under the dawn and they were teaching. But after the chief-priest and the ones who were along with him who were arisen in the morning also ${ }^{32}$ came-by, they called-together the congress and all the body-of-seniors of the sons of Israel; and they commissioned someone into the prison for them to be led in. 22 But after the assistants came-by and after they opened-up the guardhouse, ${ }^{33}$ they did not find them in the guardhouse. But after they returned, they brought-a-message, 23 saying, that, "Indeed, ${ }^{34} \mathrm{We}$ found the prison having been locked in all security and the guards having stood outside on ${ }^{35}$ the doors. But after we opened them, we found no-one

[^8]inside."
24 But as they heard this account, both the priest and ${ }^{36}$ the general of the temple and the chief-priests were being-totally-at-a-loss ${ }^{37}$ about them as to what this would become.

25 But after a certain man came-by, he brought-a-message to them, saying, ${ }^{38}$ that "Behold, the men whom you* put in the guardhouse are having stood in the temple and teaching the people."

26 Then after the general, along with the assistants, went-off, he was leading them ${ }^{39}$ back to them with $\mathrm{no}^{40}$ force. For they were filling themselves with-fear-of the people, lest they might be stoned. ${ }^{41}$

27 But after they had led them in, they stood them in the congress. And the chief-priest ${ }^{42}$ inquired-of them, 28 saying, "Did we not transmit ${ }^{43}$ a transmittedmessage to you* not to be teaching on-the-basis-of this name? And behold, you* have filled ${ }^{\circ}$ Jerusalem full of your* teaching, and you* are wishing to lead the blood of this human upon us."

29 But Petros answered, and the emissaries spoke, ${ }^{44}$ "It is necessary to be giving-our-compliance-to-the-chief to a god rather than to a human. $\mathbf{3 0}$ But $^{45}$ The god of our fathers arose Jesus, on whom you* lay your* violent-hands, after you* hung him on a piece of wood. 31 God heightened this man, a chief-leader and savior, to his right hand, ${ }^{46}$ for ${ }^{47}$ the act to give a change-of-mind to ${ }^{\circ}$ Israel and a forgiveness of sins in him. ${ }^{48} 32$ And we are testifiers of his of ${ }^{49}$ these words, and so is ${ }^{50}$ the spirit, the holy spirit, which God gave to ${ }^{51}$ the ones who are giving-their-compliance-to-the-chief to him."

33 But the ones who heard this were being sawed-through and were wishing ${ }^{52}$ to do-away-with them. 34 But a certain Pharisee, Gamaliel by name (a teacher-oflaw who was honorable among all the people), after he stood-up, directed them to make the humans ${ }^{53}$ go outside for a short time. 35 He also spoke to them, ${ }^{54}$
" $O$ men, Israelites, be paying-attention to yourselves at what you* are going to be acting out to these humans. 36 For before these days, Theudas stood-up, claiming ${ }^{55}$ to be someone great ${ }^{56}$ for himself, to whom a number of about ${ }^{57}$ fourhundred men were personally-inclined, ${ }^{58}$ who was done-away-with by himself, ${ }^{59}$ and all, as-many-as were being persuaded by him, were dissipated and became made into nothing. 37 After this man, Judah the Galilean stood-up in the days of the registration and drew-away ${ }^{60}$ an adequate sized ${ }^{61}$ people behind him. That man was-lost to death, and all, as-many-as ${ }^{62}$ were being persuaded by him, were thoroughly-scattered. 38 And for the present, brothers. ${ }^{63}$ I am saying to you*: ${ }^{64} \mathrm{Be}$ distancing yourselves from these humans and dismiss ${ }^{65}$ them, not staining your* hands. ${ }^{66}$ Because if-at-any-time this deliberation or this work might be derived out of humans, it will be dissoluted. ${ }^{67} 39$ But if it is derived out of a god, you* will not be able ${ }^{68}$ to dissolute them, ${ }^{69}$ neither you*, nor kings, nor tyrants. Therefore, be distancing yourselves from these humans, ${ }^{70}$ lest-perhaps you* might even be found fighting-god."

40 But they were persuaded by him. And after they called the emissaries to themselves, they, after they flayed them, transmitted-a-message not to be uttering on-the-basis-of the name of ${ }^{\circ}$ Jesus, and they released them ${ }^{71}$ from them.

41 Therefore, indeed the $\mathrm{men}^{72}$ were going from the face of the congress, rejoicing that they were considered-worthy to be dishonored in-behalf of the

[^9]name. ${ }^{1} 42$ Also, every day in the temple and house by house, they were not ceasing themselves from teaching and proclaiming-a-good-message about the Lord Anointed-One Jesus. ${ }^{2}$

## CHAPTER 6

But in those days, while the learners were multiplying, a murmur of the Hellenists came-to-be against ${ }^{3}$ the Hebrews, because their widows in the ministry of the Hebrews $^{4}$ were being passed-over ${ }^{5}$ in the ministry, the day-by-day ${ }^{6}$ ministry.

2 But after the twelve called the multitude of the learners to themselves, they spoke, "It is not pleasing for" us, after leaving-behind ${ }^{8}$ the account of God, to be ministering to tables. 3 But, ${ }^{9}$ brothers, ${ }^{10}$ look-after seven men from out of your* ${ }^{*}$ number who are being testified to, full of a holy spirit and wisdom, ${ }^{11}$ whom we will appoint ${ }^{12}$ over this need. 4 But we will persevere-toward the prayer-to God and ${ }^{13}$ the ministry of the account."

5 And the account became-pleasing before-the-face of all the multitude of the learners. ${ }^{14}$ And they selected for themselves: Stephanos (a man full of faith and of a holy spirit), and Philippos, and Prochoros, and Nikanōr, ${ }^{15}$ and Timōn, and Parmenas, and Nikolaos (a proselyte, ${ }^{16}$ an Antiocheian), $\mathbf{6}$ all of whom they stood before-the-face of the emissaries. And ${ }^{17}$ after they prayed-to God, they laid their hands on them.

7 And the account of God ${ }^{18}$ was growing, and the number of the learners in Jerusalem was being multiplied exceedingly; also, a vast crowd of the priests were obeying the faith.

8 But Stephanos, full of favor ${ }^{19}$ and of power, was making great portents and signs among ${ }^{20}$ the people. 9 But certain men of the ones out of the congregation (the congregation being called ${ }^{21}$ of the Libertini and Kyréneans and Alexandreians, and of the ones from Kilikia and Asia) stood-up, discussingtogether with ${ }^{\circ}$ Stephanos. 10 And they ${ }^{22}$ were not being-strong enough to standagainst the wisdom, the wisdom being in him, and the spirit, the holy spirit, with which he was uttering due to the fact that they were being convicted by him with all outspokenness, while they were not being able to look-into-the-eyes-of the truth. ${ }^{23}$

11 Then they threw-forward some men, who were saying, that "We have heard him uttering reviling words in-regard-to Moses and God." 12 They also movedtogether the people, and the elders, and the scribes; and after they stood-over him, ${ }^{24}$ they violently-seized him and they led him $^{25}$ into the congress.

13 They also stood forward lying testifiers, who were saying, "This human is not ceasing himself from uttering reviling ${ }^{26}$ words against the place, the holy place, ${ }^{27}$ and the law. 14 For we have heard him saying, that 'this Jesus the Nazarean will dissolute this place and will change the customs which Moses delivered to us.'"

15 And after all ${ }^{28}$ the ones who were sitting themselves down in the congress stared $\mathrm{at}^{29} \mathrm{him}$, they saw his face as-if it were a face of a messenger having stood in the middle of them. ${ }^{30}$

## CHAPTER 7

But the chief-priest spoke to ${ }^{\circ}$ Stephanos, ${ }^{31}$ "Are these things so? ${ }^{, 32}$
2 But he declared, " $O$ men, brothers and fathers, hear! The God of the glory was made-seen to our father Abraham, who was ${ }^{33}$ in ${ }^{\circ}$ Mesopotamia, prior to the

[^10]time for him to reside ${ }^{34}$ in Haran; $\mathbf{3}$ and he said to him, 'Come-forth out of ${ }^{35}$ your earth and out ${ }^{36}$ of your kindred, and come-here into the earth, whichever one I might show to you.'
$\left(\right.$ Genesis 12:1) ${ }^{37}$
4 "Then, after he ${ }^{38}$ came-forth out of the earth of the Chaldeans, he also resided ${ }^{39}$ in Haran. And-from-there, ${ }^{40}$ after the time for his father to die-off, he also $^{41}$ housed him elsewhere into this earth into which you* are now residing ${ }^{42}$ and your* fathers, the ones before you*. ${ }^{43} 5$ And he did not give to him an inheritance in it, not-even a platform of a foot; and ${ }^{44}$ he made-a-profession to give it to him for ${ }^{45}$ a retaining, and to his seed after him, while he himself was not having a child.
(Genesis 11:31~12:5)
6 "But God uttered in-this-manner to him, ${ }^{46}$ that his seed will be a sojourner in a foreign plot of earth, and they will enslave it and do-evil for 400 years. 7 'And $\mathbf{I}$ will judge the nation whomsoever they will be-enslaved to,' God spoke. 'And after these things, they will come-out and they will serve me in this place.'
(Genesis 15:13~16)
8 "And he gave to him a covenant of circumcision. And, in-this-manner, he birthed ${ }^{\circ}$ Isaac, and he circumcised him on the day, the eighth day. And Isaac birthed Jacob, and Jacob the twelve fatherland-chiefs.
(Genesis 17:9~14; 21:4~5; 25:26)
9 "And the fatherland-chiefs, after they were-jealous-of ${ }^{47}$ Joseph, gave him away into Egypt. And God was with him; 10 and he picked him out for himself out of all his tribulations, and he gave to $\mathrm{him}^{48}$ favor and wisdom in-the-view of Pharaoh, king of Egypt, and he appointed ${ }^{49}$ him to be-leading over Egypt and over ${ }^{50}$ his whole house.
(Genesis 37:11~36; 39:1~41:46)
11 "But a famine came over the whole the earth of ${ }^{51}$ Egypt and Chana'an, and a great tribulation came with it; and our fathers were not finding sustenances. 12 But ${ }^{52}$ after Jacob heard that 'There are foods-made-from-grain being brought into ${ }^{53}$ Egypt,' he, firstly, commissioned-forth our fathers. 13 And in the second time, Joseph was made-to-be-recognized ${ }^{54}$ to his brothers, and the race of ${ }^{\circ}$ Joseph ${ }^{55}$ became manifest to ${ }^{\circ}$ Pharaoh.
(Genesis 41:53~42:4; 45:1~8)
14 "But after Joseph commissioned them, he called-after his father Jacob and all the kindred ${ }^{56}$ to come to him in seventy-five souls. 15 And $^{57}$ Jacob ascended into Egypt, ${ }^{58}$ and he came-to-an-end, both ${ }^{59}$ he himself and our fathers. 16 And they were transferred into Shechem and were put in the memorial which ${ }^{60}$ Abraham paid-for with ${ }^{61}$ a price of silver from the sons of Hamor in ${ }^{62}$ Shechem.
(Genesis 45:9~47:12; 50:13)
17 "But exactly-as ${ }^{63}$ the time ${ }^{64}$ of the professed-thing which God confessed ${ }^{65}$ to ${ }^{\circ}$ Abraham was drawing-near, the people grew and were multiplied in Egypt, 18 up-to the time of which a different king stood-up over Egypt ${ }^{66}$ who had not come-to-know ${ }^{\circ}$ Joseph. 19 This man, after he outwitted ${ }^{67}$ our race, did-evil to the fathers ${ }^{68}$ of the act to be making their babies exposed ${ }^{69}$ with $^{70}$ the result to not be keeping them alive.
(Exodus 1:8~10; 1:22)
20 "In this ${ }^{71}$ season, Moses was birthed (and he was urban to God), who was nurtured for three months in the house of his father. ${ }^{72} \mathbf{2 1}$ But after he himself was exposed ${ }^{73}$ alongside the river, ${ }^{1}$ the daughter of Pharaoh took him up for herself,

[^11]and she nurtured him for a son of her own. ${ }^{2} 22$ And Moses was disciplined with ${ }^{3}$ every wisdom of the Egyptians, but ${ }^{4}$ he was powerful in accounts and $\underline{i n}^{5}$ works of his. ${ }^{6}$ (Exodus 2:1~10; Jubilees 47:3~10; Early Life of Moses (Josephus))
$\mathbf{2 3}$ "As he was completing forty-years of his life, ${ }^{7}$ it ascended upon his heart to look-over his brothers, the sons of Israel.
(Jubilees 47:1; 48:1)
24 "And after he saw a certain one of them ${ }^{8}$ being treated-unrighteously, ${ }^{9}$ he repelled him from him, and did avenging for the one who was being exerteddown, after he struck the Egyptian. And he hid him in the sand. ${ }^{10} 25$ But he was concluding that the brothers ${ }^{11}$ were ${ }^{12}$ gaining-insight, that God is giving a salvation to them through a hand of his. But the persons did not ${ }^{13}$ gain-insight.

26 "Also, the following ${ }^{14}$ day, he was made-seen to them while they were fighting, and he saw them while they were doing-what-is-unrighteous, ${ }^{15}$ and he was bringing ${ }^{16}$ them together into peace, after he spoke, ' $O$ men, you* are brothers. For-what-reason are you*17 doing-what-is-unrighteous to one-another?'

27 "But the one who was doing-what-is-unrighteous to his ${ }^{18}$ neighbor, pushed him away, after he spoke, 'Who appointed ${ }^{19}$ you a chief and a dealer-of-justice over ${ }^{20}$ us? 28 Are you not wanting to do-away-with me in the same manner which you did-away-with the Egyptian yesterday?'

29 "But Moses fled $\mathrm{at}^{21}$ this account, and he became a sojourner in the earth of Midian, where he birthed two sons. (Exo. 2:11~22; 18:3~4; Jub. 47:10~12)

30 "And after this ${ }^{22}$ after forty years were fulfilled, a messenger of the Lord ${ }^{23}$ in a flame of a fire ${ }^{24}$ of a bramble was made-seen to him in the desert of the mountain Sinai. 31 But after ${ }^{\circ}$ Moses saw it, he was marveling-at the vision. ${ }^{25}$ But while he himself was coming-to it for himself to contemplate it, a voice of the Lord came-to-be to him, ${ }^{26} \mathbf{3 2}$ ' $\mathbf{I}$ am the god of your fathers, the god of Abraham and the god of Isaac and the god ${ }^{27}$ of Jacob.' (Exodus 3:1~6; Jubilees 48:1)
"But after Moses became trembling, he was not daring to contemplate it.
33 "But the Lord spoke to him, ${ }^{28}$ 'Release the shoe of your feet. For the place on which ${ }^{29}$ you have stood is a piece of holy earth. 34 For even ${ }^{30}$ After I saw, I saw the evil-treating of my people, the one in Egypt, and I heard ${ }^{31}$ their groaning; and I descended to pick them out for myself. And now come-here, so that I might commission you into Egypt.'
(Exodus 3:7~10)
35 "This ${ }^{\circ}$ Moses, whom they denied after they spoke, 'Who appointed ${ }^{32}$ you a chief and a dealer-of-justice over us, ${ }^{33}$ this man God has commissioned even ${ }^{34}$ for a chief and redeemer along with ${ }^{35}$ a hand of a messenger, the messenger who was made-seen to him in the bramble. 36 This man led them out, after he made portents and signs in the earth of Egypt and in the Sea of Reeds ${ }^{36}$ and in the desert for forty years. 37 This is the Moses, the one who spoke to the sons of Israel, 'The Lord your*37 God will stand-up a prophet to you* from out of your*38 brothers like ${ }^{39} \mathbf{m e}$. You* will hear him for yourselves. ${ }^{" 40}$
(Exodus 2:14; 14:19+; Numbers 32:13; Deuteronomy 18:15,18)
$\mathbf{3 8}$ "This man is the one who came-to-be in the assembly in the desert with the messenger, the messenger ${ }^{41}$ who was uttering to him in the mountain Sinai and

[^12]who was with our ${ }^{42}$ fathers; who received living sayings to give to us; $\mathbf{3 9}$ to whom our fathers did not want to become heeding. Instead, they pushed him away, and, in their hearts, ${ }^{43}$ were turned-toward ${ }^{44}$ going back into Egypt, 40 after they spoke to ${ }^{\circ}$ Aaron, 'Make us gods who will go-before us. For this Moses who led us out of the earth of Egypt, we have not come-to-know what became ${ }^{45}$ of ${ }^{46}$ him.'
(Jubilees 1:29; Exodus 19:16~21?; 32:1,23)
41 "And in those days, they made-a-calf, and they led-up a sacrifice to the idol and were gladdened in the works of their hands. 42 But God turned-toward them and delivered them $u p$ to be serving the army of the heaven, exactly-as it has been written in a book of the ${ }^{47}$ prophets:
(Exodus 32:2~8)

## "You* did not bring to me slaughter-victims and sacrifices in the desert for forty years did $^{*}$ you*, $O$ house of Israel? <br> 43 And you* took-up the tent of ${ }^{\circ}$ Moloch and the constellation of your* god $^{48}$ Raiphan, ${ }^{49}$ the types which you* made to be bowing-down-to them; <br> and I will house you* elsewhere on-the-far-side of Babel.

(Amos 5:25~27)
44 "The tent of the testimony was with our fathers in the desert, exactly-as the one who was uttering to ${ }^{\circ}$ Moses ordered, for him to make it according-to the type which he had seen, $\mathbf{4 5}$ which our fathers, after they received it in-turn, led-in with Jeshua ${ }^{50}$ in the possessing ${ }^{51}$ of the nations which God drove-out from before the face of our ${ }^{52}$ fathers till the days of David, 46 who found favor before-the-face of God, and requested for himself to find a tentsite in the house ${ }^{53}$ of Jacob. 47 But Solomon built a house to him.
(Exodus 25:8+; 25:40/Joshua 3:14~17/2Samuel 7:1+; 1 Kings 8:17+)
48 "Instead, ${ }^{54}$ the Highest-One is not residing ${ }^{55}$ in things ${ }^{56}$ made-with-hands, exactly-as ${ }^{57}$ the prophet says:

## 49 "The heaven $i s^{58}$ a throne of mine,

 but the earth is a footstool of my feet.What-kind-of house will you* build to me? says the Lord, or what ${ }^{59}$ is a place of my resting?
50 Did not-surely my hand make all these things?
(Isaiah 66:1~2)
51 "O men who are stiff-necked ${ }^{60}$ and uncircumcised in hearts ${ }^{61}$ and the ears! You* are always falling-against the spirit, the holy spirit; you* are also exactly as ${ }^{62}$ your* fathers. 52 Which of the prophets did your* fathers ${ }^{63}$ not harmfully pursue? And they killed-off ${ }^{64}$ the ones who sent-out-a-message-beforehand about the coming of the righteous-one, of whose betrayers and murderers you* became, ${ }^{65} 53$ whoever of you* took the law in-regards-to ordinances of messengers and did not keep it."

54 But they, hearing these things, were sawed-through to their hearts, and they were gnashing their teeth against him. 55 But he, being full of a holy spirit, after he stared into the heaven, saw a glory of a god and saw Jesus the Lord ${ }^{66}$ having stood at ${ }^{67}$ the right hand of the god. 56 And he spoke, "Behold, I am perceiving the heavens having been completely-opened-up, ${ }^{68}$ and the son of man ${ }^{69}$ having stood at ${ }^{70}$ the right hand of God."

57 But after they shouted with a great voice, they held their ears together and they rushed on him with-one-accord. 58 And after they threw him ${ }^{71}$ out outside the city, they were throwing-stones-at him. ${ }^{72}$ And the testifiers put-off their ${ }^{1}$ robes

[^13]from themselves and set them alongside the feet of a youngster who was being called Saul.

59 And they were throwing-stones-at ${ }^{\circ}$ Stephanos, while he was calling-on the Lord for himself and saying, "Lord Jesus, receive my spirit." 60 But after he put his $^{2}$ knees on the ground, he shouted with a great voice,, "Lord, may you not stand this $\sin$ against them!" And after he spoke this, he fell-asleep.

## CHAPTER 8

But Saul was being-well-pleased-together with them with the doing-away-with him. But in that day, a great harmful pursuit and tribulations ${ }^{4}$ came-to-be against the assembly, the assembly in Jerusalem. But ${ }^{5}$ all of them were dispersed ${ }^{6}$ throughout the countries of ${ }^{\circ}$ Judah and of Samaria, except the emissaries who remained in Jerusalem..$^{7} 2$ But $^{8}$ reverent men together-conveyed ${ }^{\circ}$ Stephanos for burial and made for themselves ${ }^{9}$ a great striking-of-the-breast-in-lamentation over him. 3 But Saul ${ }^{10}$ was injuring the assembly: Going-in throughout the houses, also dragging men and women, he was delivering them into a guardhouse.

4 Therefore, indeed the ones who were dispersed ${ }^{11}$ came-through various places, proclaiming the account via-a-good-message. 5 But Philippos, after he came-down into the ${ }^{12}$ city of ${ }^{\circ}$ Samaria, ${ }^{13}$ was preaching the Anointed-One to them. 6 But with-one-accord, the crowds ${ }^{14}$ were paying-attention to the things which were being said by ${ }^{\circ}$ Philippos in the process of their hearing and seeing the signs which he was making. 7 For from ${ }^{15}$ many of the ones who were having unclean spirits - these spirits, crying with a great voice, were coming-out ${ }^{16}$ of them; but many persons having been paralyzed and who were lame were treated. ${ }^{17}$ 8 But $^{18}$ much $^{19}$ joy came-to-be in that city.

9 But a certain man, Simon by name, was previously-existing in the city, practicing-magic and amazing the nation of ${ }^{\circ}$ Samaria, claiming ${ }^{20}$ for himself to be someone great. 10 All of them, ${ }^{21}$ from small till great, were paying-attention to him, saying, "This man is the power of God, the power which is being called great." ${ }^{22}$

11 But they were paying-attention to him, due to the fact that he was having amazed them by-means-of the magic-arts for an ${ }^{23}$ adequate length of time. 12 But when they had-faith in Philippos while he was proclaiming-a-good-message about the things $s^{24}$ about the kingdom of God and the name of Jesus ${ }^{25}$ the Anointed-One, both ${ }^{26}$ men and women were being immersed. 13 But even ${ }^{\circ}$ Simon himself hadfaith; and, after he was immersed, he was $\underline{\text { also }}^{27}$ persevering-toward ${ }^{\circ} \mathrm{Philippos}$. He , also perceiving signs and great powers ${ }^{28}$ which were coming-to-be, was being amazed.

14 But after the emissaries in Jerusalem heard, that "o Samaria has received the account of God," they commissioned Petros ${ }^{29}$ and Johanan to them, $\mathbf{1 5}$ who, ${ }^{30}$ after they descended, prayed-to God about them, so-that they might take a holy spirit. 16 For it was never-yet ${ }^{31}$ having fallen on anyone of them, but they were existing only having been immersed into the name of the Lord Jesus the Anointed-One. ${ }^{32} 17$ Then they were laying their hands on them, and they were taking a holy spirit.

18 But after ${ }^{\circ}$ Simon saw, ${ }^{33}$ that the spirit the holy spirit ${ }^{34}$ was ${ }^{\circ}$ being given through the laying-on of the hands of the emissaries, he offered ${ }^{35}$ monies to them, 19 exhorting and ${ }^{36}$ saying, "All of you*, also give this authority to me, in order

[^14]that whomsoever ${ }^{37}$ even $I^{38}$ might lay the hands on might be taking a holy spirit."
20 But Petros spoke to him, "I wish that your ${ }^{39}$ silver-piece would be consigned into utter loss along with you, because you ${ }^{40}$ concluded that it was possible to be obtaining the gift of God through monies. 21 There is not a part for $^{41}$ you, not-even a lot in this account. For ${ }^{42}$ your heart is not straight before ${ }^{43}$ God. 22 Therefore, change-your-mind from this evil of yours, and beseech the Lord, ${ }^{44}$ if whether the intention of your heart will be forgiven to you. 23 For I am seeing that you are coming into gall of bitterness and ${ }^{45}$ a ligament of unrighteousness."

24 But ${ }^{\circ}$ Simon answered and spoke to them, ${ }^{46}$ "All of you*, while you* are exhorting, ${ }^{47}$ beseech in-behalf of ${ }^{48}$ me to the Lord so-that nothing might comeupon me of the things ${ }^{49}$ which you* have spoken to me." He did not stop weeping much. ${ }^{50}$

25 Therefore, indeed, after the men thoroughly-testified and uttered the account of the Lord, they were turning-back ${ }^{51}$ into Jerusalem; they were also ${ }^{52}$ proclaiming-a-good-message to many villages of the Samaritans.

26 But a messenger of the Lord uttered to Philippos, saying, "Stand-up, and, during midday, be going ${ }^{53}$ on the way, the one descending from Jerusalem into Gaza." (This is a deserted way.)

27 And after he stood-up, he went. And behold, there was a man, an Ethiopian, a eunuch, a certain ${ }^{54}$ potentate of Kandaké (queen of the Ethiopians), who was over all her treasury, ${ }^{55}$ who ${ }^{56}$ had come into Jerusalem to ${ }^{57}$ bow-down to God. 28 He was also turning-back and ${ }^{58}$ sitting himself on his ${ }^{59}$ chariot, and ${ }^{60}$ he was reading-aloud the prophet Isaiah.

29 But the spirit spoke to ${ }^{\circ}$ Philippos, "Come-to and be glued-to his chariot."
30 But ${ }^{\circ}$ Philippos, after he ran-up-to him, heard him reading-aloud Isaiah the prophet, and he spoke, "Are you yet, as-a-result, knowing the things which you are reading-aloud?"

31 But the man spoke, "For how would I be being-able ${ }^{61}$ to, if-at-any-time someone will ${ }^{62}$ not guide me?" He also exhorted ${ }^{\circ}$ Philippos, after he ascended, to sit-down along with him.

32 But the content of the writing which he was reading-aloud was this:
"As a sheep, he was led to a slaughter,
and as a lamb which is voiceless in-the-view of the one who sheared ${ }^{63}$ it, ${ }^{64}$
in-this-same-manner he is not opening-up his mouth.
33 In the ${ }^{65}$ humiliation, his judging was lifted away. But ${ }^{66}$ Who will narrate his generation?
Because his life is being lifted away from the earth."
(Isaiah 53:7~8)
34 But the eunuch answered ${ }^{\circ}$ Philippos and spoke, "I am beseeching you, about whom is the prophet saying this? ${ }^{67}$ About himself, or about someone different?"

35 But after ${ }^{\circ}$ Philippos opened-up his mouth and after he began from this writing, he also ${ }^{68}$ proclaimed-a-good-message to him about ${ }^{\circ}$ Jesus.

36 But as they were going down the way, they came to some water. And the eunuch declared ${ }^{\circ}$,"Behold, water! What is preventing me to be immersed?"

37 But ${ }^{\circ}$ Philippos spoke, "If you are having-faith out of the whole heart, you are allowed."

But he answered and spoke, "I am having-faith that Jesus the Anointed-One is

[^15]
## the son of God.. ${ }^{1}$

38 And he directed the chariot to stand still, and they both descended into the water (both ${ }^{\circ}$ Philippos and the eunuch), and he immersed him. 39 But when they ascended out of the water, a holy ${ }^{2}$ spirit fell on the eunuch, and a messenger ${ }^{3}$ of the Lord snatched ${ }^{\circ}$ Philippos, and the eunuch did not see him any-longer. For he was going along his way, rejoicing. 40 But Philippos was found going into Ashdod. And while he was coming-through, he was proclaiming-a-good-message to all the cities ${ }^{4}$ till the time for him to come into Caesarea.

## CHAPTER 9

But while ${ }^{\circ}$ Saul was still ${ }^{5}$ breathing-in ${ }^{6}$ threat and murder into the learners of the Lord, he, after he came-to the chief-priest, $\mathbf{2}$ requested letters for himself from him to be sent into Damasek to the congregations, so-that if-at-any-time he might find some persons who are of the way (both men and women), he might led them, having been bound, into Jerusalem.

3 But in the process to be going, it came-to-be for him to be drawing-near to ${ }^{\circ}$ Damasek; also, ${ }^{7}$ suddenly, a light out of ${ }^{8}$ the heaven flashed-around him. 4 And after he fell on the earth with a great ecstasy, ${ }^{9}$ he heard a voice out of the heaven ${ }^{10}$ saying to him, "Saul, Saul, why are you harmfully pursuing me? It is hard for ${ }^{11}$ you to be kicking stingers." ${ }^{12}$

5 But he spoke, "Who are you, lord?"
But the being spoke, ${ }^{13}$ "I am Jesus the Nazarene, ${ }^{14}$ whom you are pursuing. It is hard for ${ }^{15}$ you to be kicking stingers."

6 He , also trembling and being-astounded, spoke, "Lord, what are you wanting me to do?"'

And the Lord spoke to him, "Instead, ${ }^{16}$ stand-up and enter into the city; and what ${ }^{17}$ certain thing it is necessary for you to be doing will be uttered to you."

7 But the men, the ones who were making-their-way-together with him, had stood dumbfounded; indeed, they were hearing the voice, but they were perceiving no-one. $\mathbf{8}$ But Saul was arisen from the earth. But although his eyes were having been opened-up, he was looking at nothing. ${ }^{18}$ But they, leading him by-the-hand, led him into Damasek. 9 And he was not looking at anything for three days; and he did not eat nor-even drink.

10 But a certain learner was in Damasek, Hananiah by name. And the Lord spoke to him in a vision, "Hananiah."

But the man spoke, "Behold, I am here, lord."
11 But the Lord spoke to him, "After you stand-up, go to the alley, the one being called 'Straight'; and, in a house of Judah, seek for Saul by name, a Tarshian. For behold, he is praying-to God. 12 And in a vision, ${ }^{19}$ he saw a man, Hananiah by name, who entered and laid his hands ${ }^{20}$ on him, so-that he might seeagain."21

13 But Hananiah ${ }^{22}$ answered, "Lord, I heard from many persons about this man, how-many evil things he did to your holy ones in Jerusalem. 14 And here he is having an authority from the chief-priests to bind all the ones who are callingon your name for themselves."

15 But the Lord spoke to him, "Be going, because this man is a utensil of election to me of the task to carry my name before-the-face of both ${ }^{23}$ nations and kings, as-well-as sons of Israel. 16 For I will indicate to him how-much it is necessary for him to suffer in-behalf of my name."

17 But $^{24}$ Hananiah went-off and entered into the house. And after he laid his ${ }^{25}$ hands on him in the name of Jesus the Anointed-One, , ${ }^{26}$ he spoke, "Saul, brother, the Lord has commissioned me, Jesus, ${ }^{27}$ the one who was seen by you in the way

[^16]by which you were coming, so-that you might see-again ${ }^{28}$ and might be filled-full of a holy spirit."

18 And straightaway, something like ${ }^{29}$ scales fell-off from his eyes. He both immediately ${ }^{30}$ saw-again, ${ }^{31}$ and, after he stood-up, was immersed. 19 And after he took nourishment, he imparted-strength-to himself. ${ }^{32}$

But he ${ }^{33}$ came-to-be with the learners in Damasek for some days. 20 And straightaway, he was preaching ${ }^{\circ}{ }^{\circ} \mathrm{Jesus}^{34}$ in the congregations of the Judeans with all outspokenness, ${ }^{35}$ that "This is the son of God."

21 But all the ones who were hearing him were amazed, and they were saying, "Is this not the one who, going into ${ }^{36}$ Jerusalem, devastated all ${ }^{37}$ the ones who are calling-on this name for themselves, and who had ${ }^{38}$ come here for ${ }^{39}$ this task, in order that, having bound them, he might lead them to the chief-priests?"

22 But Saul was being empowered even more in the account, ${ }^{40}$ and he was confusing the ${ }^{41}$ Judeans, the ones residing ${ }^{42}$ in Damasek, holding-together ${ }^{43}$ and saying $^{44}$ that he is the Anointed-One in whom God became-well-pleased. ${ }^{45}$

23 But as an adequate number of days were being completed, ${ }^{46}$ the Judeans took-counsel-together to do-away-with him. 24 But their-plot-against him was known to ${ }^{\circ}$ Saul. But they were also ${ }^{47}$ closely-observing the gates for themselves ${ }^{48}$ both day and night, so-that they might do-away-with him. 25 But after his learners took him $^{49}$ by night, they let him ${ }^{50}$ down through the perimeter-wall, after they lowered him in a hamper.

26 Now after he ${ }^{51}$ came-by into Jerusalem, he was trying ${ }^{52}$ to be being glued to the learners. And all were filling themselves with-fear-of him, not having-faith that he was ${ }^{\circ}$ a learner. 27 But Bar-Naba, after he took-hold of him for himself, led him to the emissaries. And he narrated to them how, on ${ }^{53}$ the way, he saw the Lord, and that he uttered to him, and how, in Damasek, he became-outspoken in the name of ${ }^{\circ}$ Jesus. ${ }^{54} 28$ And he was with them, going-in and going-out into ${ }^{55}$ Jerusalem, while he, ${ }^{56}$ being-outspoken in the name of the Lord Jesus, ${ }^{57} 29$ was both uttering and discussing-together with the Hellenists. ${ }^{58}$ But the Hellenists were undertaking ${ }^{59}$ to do-away-with him. 30 But after the brothers recognized this, they led him down into Caesarea through one night, ${ }^{60}$ and they commissioned him forth into Tarshish.

31 Therefore, indeed the assembly ${ }^{61}$ throughout the whole Judah and Galilee and Samaria was having peace, $\mathrm{it}^{62}$ being built $u p$ and going in the fear of the Lord; and, by-means-of the exhortation of the holy spirit, it ${ }^{63}$ was being multiplied.

32 But it came-to-be, while Petros was coming through all regions, that he also came-down to the holy ones, the ones who are residing ${ }^{64}$ in Lod. 33 But there he found a certain human, Aineas by name, who was being laid-down on a mattress for ${ }^{65}$ eight years, who was having been paralyzed.

34 And ${ }^{66}{ }^{\circ}$ Petros spoke to him, "Aineas, the Lord Jesus the ${ }^{67}$ Anointed-One is healing you. Stand-up and spread out your bedcovers for ${ }^{68}$ yourself." And straightaway, he stood-up. 35 And after all the ones who were residing ${ }^{69}$ in Lod

[^17]and in ${ }^{\circ}$ Sharōn ${ }^{1}$ saw him, whoever did so turned-around to the Lord
36 But in Japho, there was a certain female-learner, Tabitha by name (which, being thoroughly-interpreted, is being said 'Dorkas' in Hellenic, and 'Gazelle' in English). This woman was full of good works and acts-of-mercy ${ }^{2}$ which she was doing. 37 But it came-to-be in those days, that she, after she herself became-weak, died-off. But after they bathed her, they put her ${ }^{3}$ in an upper-room.

38 But since Lod is being near ${ }^{\circ}$ Japho, the learners who heard that "Petros is in there," commissioned two men ${ }^{4}$ to him, exhorting, "May you not ${ }^{5}$ hesitate to come-through till you reach us." ${ }^{"}$

39 But after Petros stood-up, he came-together with them. After he ${ }^{7}$ came-by, they led him up into the upper-room. And all the widows stood-by, weeping and exhibiting for themselves tunics and robes, as-many-as ${ }^{\circ}$ Dorkas used to make while she was ${ }^{8}$ with them. 40 But ${ }^{\circ}$ Petros, after he threw them all outside and ${ }^{9}$ after he put his ${ }^{10}$ knees on the ground, prayed-to God. And after he turned-around to the body, he spoke, "Tabitha, stand-up in the name of our Lord Jesus the Anointed-One." ${ }^{11}$

But the woman immediately ${ }^{12}$ opened-up her eyes; and, after she saw ${ }^{\circ} \mathrm{Petros}$, she sat-up. 41 But $^{13}$ after he gave a hand to her, he stood her up. But after he voiced the holy ones and the widows, he stood her beside them, living. 42 But it became known throughout the ${ }^{14}$ whole Japho, and many put-faith on the Lord. 43 But it came-to-be, for him $^{15}$ to remain an adequate number of days in Japho in-the-presence-of a certain Simon, a tanner. ${ }^{16}$

## CHAPTER 10

But a certain man was ${ }^{17}$ in Caesarea, Cornélius by name, a centurion out of a cohort (the cohort being called Italian), 2 a man who was pious and filling himself with-fear-of God along with all his house, who was also ${ }^{18}$ doing many acts-ofmercy ${ }^{19}$ to ${ }^{20}$ the people and was beseeching God through every circumstance. 3 Around ${ }^{21}$ about ${ }^{22}$ the ninth hour of the day, he saw, manifestly in a vision, a messenger of God come-in to him and speak to him, "Cornélius."

4 But the man, after he stared at him and after he became fearful, spoke, "What is it, lord?"

But he spoke to him, "Your prayers-to God and your acts-of-mercy ${ }^{23}$ ascended for ${ }^{24}$ a remembrance in-front ${ }^{25}$ of God. 5 And now, send men into Japho, and send-after a certain ${ }^{26}$ Simon, who is being additionally-called ${ }^{27}$ Petros. 6 This man is being entertained-as- $a$-stranger in-the-presence of a certain Simon, a tanner, ${ }^{28} \mathrm{a}$ house of whom is alongside a sea. This man will utter to you what it is necessary for you to be doing. ${ }^{29}$

7 But as the messenger, the one who was uttering to him, ${ }^{30}$ went-off, he, after he voiced two of the domestics ${ }^{31}$ and a pious soldier of the ones who are persevering-toward him, 8 and after he told all things in-detail to them, commissioned them into ${ }^{\circ}$ Japho.

9 But on the next-day, while those ${ }^{32}$ men were going-on-their-way and were drawing-near to the city, Petros ascended on the housetop to pray-to God at about the sixth ${ }^{33}$ hour. 10 But he became very-hungry and was wanting to taste something. But while they themselves ${ }^{34}$ were preparing, an ecstasy came-to-be ${ }^{35}$ on him. 11 And he perceived ${ }^{\circ}$ the heaven having been opened-up, and a certain utensil like ${ }^{36}$ a great linen-sheet descending on him, ${ }^{37}$ being let-down by four

[^18]tips ${ }^{38}$ on the earth. 12 In it $^{39}$ were existing all the quadrupeds and the beasts and the creepers of the earth and the ${ }^{40}$ flying-creatures of the heaven.

13 And a voice came-to-be speaking to him, "After you stand-up, Petros, sacrifice and eat."

14 But ${ }^{\circ}$ Petros spoke, "By-no-means, lord. Because not-even-at-any-time did I eat any ${ }^{41}$ common and ${ }^{42}$ unclean thing."

15 And a voice spoke ${ }^{43}$ to him again for ${ }^{44}$ a second time, "Things which God cleansed, you are not to be commonizing."

16 But this came-to-be three-times, ${ }^{45}$ and straightaway ${ }^{46}$ the utensil was takenup into the heaven.

17 But as ${ }^{\circ}$ Petros was being-totally-at-a-loss ${ }^{47}$ in himself ${ }^{48}$ as to what the vision which he saw would mean, ${ }^{49}$ and ${ }^{50}$ behold, the men, the ones having been commissioned by ${ }^{51}{ }^{\circ}$ Cornélius, after they thoroughly-asked for the house of ${ }^{\circ}$ Simon, stood-over the gateway. 18 And after they voiced him, they were enquiring, "If Simon, the one being additionally-called ${ }^{52}$ Petros, is being entertained- $a s$ - $a$-stranger at-this-place?"

19 But while ${ }^{\circ}$ Petros was thoroughly-pondering ${ }^{53}$ about the vision, the spirit spoke to him, ${ }^{54}$ "Behold, three ${ }^{55}$ men are seeking you. 20 Instead, after you standup, descend and go along with them, doubting nothing, because ${ }^{56}$ I have commissioned them."
$21 \mathrm{But}^{57}$ after Petros descended to the men, the ones having been commissioned from ${ }^{\circ}$ Cornélius to him, ${ }^{58}$ he spoke, "Behold, I am he whom you* are seeking. What are you* wanting, or ${ }^{59}$ What is the ${ }^{60}$ cause for which you* arepresent?"

22 But the men spoke to him, ${ }^{61}$ "Cornélius, ${ }^{62}$ a centurion, a man who is righteous and is filling himself with-fear-of God, who is also being testified to by the whole nation of the Judeans, was given-an-oracle by a holy messenger to send-after you for you to come into his house and for him to hear words from you."

23 Therefore, after he called them in, he entertained-them-as-strangers. ${ }^{63}$
But on the next-day, he, ${ }^{64}$ after he stood-up, came-out along with them; and some of the brothers, the ones from Japho, came-along with him.

24 But ${ }^{65}$ on the next-day, he ${ }^{66}$ entered into ${ }^{\circ}$ Caesarea. ${ }^{67}$ But ${ }^{\circ}$ Cornélius was anticipating ${ }^{68}$ them, after he called-together his kinsmen and the important ${ }^{69}$ friends. ${ }^{70} 25$ But as the moment for ${ }^{\circ}$ Petros to enter came-to-be, ${ }^{71}{ }^{\circ}$ Cornélius, after he met-together with him and after he fell at his ${ }^{72}$ feet, ${ }^{73}$ bowed-down-to him.

26 But ${ }^{\circ}$ Petros arose him, saying, "Stand-up. ${ }^{74} \mathbf{I}$ myself am also a human even as you are." ${ }^{75}$

27 And while he was conversing-together with him, he entered, and he found ${ }^{076}$ many persons who were having come-together. 28 He also declared to them, "All of $\mathbf{y o u}$ * are better understanding ${ }^{77}$ how $^{78}$ it is illicit for ${ }^{1}$ a Judean man

[^19]to be being glued-to or to be coming-to men of-another-tribe. ${ }^{2}$ And God showed to me, that I am to be saying that not-one human is merely common or unclean. 29 For-this-reason, I also came without-saying-any-word-against your* summons, after I was sent-after by you*. ${ }^{3}$ Therefore, I am enquiring: for what reason ${ }^{4}$ did you* send-after me?"

30 And ${ }^{\circ}$ Cornélius declared, "From four ${ }^{5}$ days ago until this hour, ${ }^{6}$ I was in the ninth hour fasting and praying-to God ${ }^{7}$ in my house, and behold, a man in bright clothing stood before my face. $\mathbf{3 1}$ And he declares, 'Cornélius, your prayerto $G o d$ was listened-to, and your acts-of-mercy ${ }^{8}$ were caused-to-be-remembered before-the-face of God. 32 Therefore, send to Japho and call-after Simon to come to you, who is being additionally-called ${ }^{9}$ Petros. This man is being entertained-as-$a$-stranger in a house of Simon, a tanner, ${ }^{10}$ alongside a sea, who, after he has come-by, will utter to you. ${ }^{11} 33$ Therefore, I instantly sent for you, exhorting you to come to us. ${ }^{12}$ You also ${ }^{13}$ did beautifully, after you came-by in quickness. ${ }^{14}$ Therefore, ${ }^{15}$ now we all are being-present ${ }^{16}$ before-the-face of $\overline{\text { God, }}{ }^{17}$ to hear from you ${ }^{18}$ all the things which have been ordered to you by the Lord." ${ }^{19}$

34 But after Petros opened-up his ${ }^{20}$ mouth, he spoke, "On-the-basis-of truth, I am apprehending ${ }^{21}$ that God is not someone-who-shows-respect-of-persons. 35 Instead, in every nation, the one who is filling himself with-fear-of him and is working righteousness is ${ }^{22}$ acceptable to him. 36 For $^{23}$ The account which ${ }^{24}$ he commissioned to the sons of Israel, proclaiming-a-good-message of peace through Jesus the Anointed-One (this man is a lord of all things) ${ }^{25} 37$ - you* have come-to-know the word ${ }^{26}$ which came-to-be throughout the whole ${ }^{\circ}$ Judah, after ${ }^{27}$ it began from ${ }^{\circ}$ Galilee after the immersion which Johanan preached $\mathbf{3 8}$ about Jesus, the one from Nazareth: how God anointed him ${ }^{28}$ with a holy spirit and power, who ${ }^{29}$ came-through, doing-good-work and healing all the ones being powereddown by the Slanderer, because God was with him.

39 "And we are $^{30}$ testifiers of all things ${ }^{31}$ which he did in both the country of Judah and in ${ }^{32}$ Jerusalem. Whom they also ${ }^{33}$ did-away-with, after they hung him on a piece of wood. 40 God arose this man in ${ }^{34}$ the third day, and gave him over ${ }^{35}$ to become appearing-in-view, $\mathbf{4 1}$ not to all the people, but instead to testifiers, to the ones having been voted-by-raise-of-hands-beforehand by God, to whichever of us ate-together with him ${ }^{36}$ and drank-together with him and made-a-concourse ${ }^{37}$ after the event for him to stand-up from out of dead humans for forty days. ${ }^{38} \mathbf{4 2}$ And he transmitted-a-message ${ }^{39}$ to us to preach to the people and to thoroughlytestify that this man is the one who has been ordained by God to be a judge of living humans and of dead humans. 43 All the prophets are testifying to this man, for all the ones who are putting-faith into him to take a forgiveness of sins through his name."

44 While ${ }^{\circ}$ Petros was still uttering these words, the spirit, the holy spirit, fell on all the ones who were hearing the account. 45 And this amazed the faithful ones from out of circumcision, as-many-as came-together with ${ }^{\circ}$ Petros, because the gift of the holy spirit ${ }^{40}$ has also been poured-out on the nations. 46 For they were hearing them uttering with tongues and declaring God great.

[^20]Then Petros ${ }^{41}$ answered, 47 "Surely there is not anyone being-able to prevent the water of the act for these persons to not be immersed (whichever of them took the spirit, the holy spirit, exactly-as ${ }^{42}$ we also did) is there?"

48 But he ordered them to be immersed in the name of Jesus the AnointedOne. ${ }^{43}$ Then they asked ${ }^{44}$ him to remain-on with them ${ }^{45}$ for some days.

## CHAPTER 11

But ${ }^{46}$ the emissaries and the brothers (the ones who are throughout ${ }^{47}{ }^{\circ}$ Judah) heard that the nations also received the account of God. 2 But $^{48}$ when Petros ascended into Jerusalem, ${ }^{49}$ and after he voiced the brothers to come him and after he supported them (making a vast account throughout the country while teaching them), he also reached them and brought-a-message to them about the favor of God. But ${ }^{50}$ the ones from out of circumcision were disputing with him, $\mathbf{3}$ saying, that "You entered with ${ }^{51}$ men who have a foreskin, and you ate-together along ${ }^{52}$ with them."

4 But after Petros ${ }^{53}$ began, he was putting-out an account ${ }^{54}$ to them sequentially, saying, $\mathbf{5}$ "I was in a city of Japho, praying-to God. And I saw in ${ }^{55}$ a vision, a certain utensil descending like ${ }^{56}$ a great linen-sheet being let-down by-means-of four tips ${ }^{57}$ out of the heaven, and it came up-to ${ }^{58}$ me. 6 After I stared at it, ${ }^{59}$ I was contemplating, and I saw the quadrupeds of the earth and the beasts and the ${ }^{60}$ creepers and the flying-creatures of the heaven.

7 "But I also ${ }^{61}$ heard a voice saying to me, 'After you stand-up, Petros, sacrifice and eat.'

8 "But I spoke, 'By-no-means, lord, because not-even-at-any-time did something ${ }^{62}$ merely common or unclean enter into my mouth.'

9 "But a voice answered ${ }^{63}$ me $^{64}$ for ${ }^{65}$ a second time out of the heaven, 'Things which God cleansed, you are not to be commonizing.'
$\mathbf{1 0}$ "But this came-to-be three-times, ${ }^{66}$ and all things were pulled-up again into the heaven. 11 And behold, instantly three men stood-over ${ }^{67}$ the house in which we were, ${ }^{68}$ having been commissioned from Cornélius to me. 12 But the spirit spoke to me to come-along with them after I discerned ${ }^{69}$ nothing. But these six brothers also came along with me, and we entered into the house of the man.

13 "But he ${ }^{70}$ brought-a-message to us, how he saw the ${ }^{71}$ messenger who was stood in his house, and who spoke, 'Commission $\mathrm{men}^{72}$ into Japho, and send-after Simon, the one being additionally-called ${ }^{73}$ Petros, $\mathbf{1 4}$ who will utter words to you in which you will be saved, as-well-as ${ }^{74}$ all your house.'

15 "But in the process for me to begin to be uttering to them, ${ }^{75}$ the spirit, the holy spirit, fell ${ }^{76}$ on them even-as ${ }^{77}$ it also did on us in the beginning. 16 But I was caused-to-have-remembrance of the word of the ${ }^{78}$ Lord, as he was saying, 'Indeed, Johanan immersed with water, but you* will be immersed in a holy spirit.'

17 "Therefore, if God ${ }^{79}$ gave to them the equal gift as he also gave to us after

[^21]we put-faith on the Lord Jesus the Anointed-One, but ${ }^{1}$ who was $\mathbf{I}$ that $I$ was able ${ }^{2}$ to prevent God of the act not to give to them a holy spirit after they had-faith on him?"3

18 But after they heard these things, they became-tranquil, and they glorified ${ }^{4}$ God, saying, "As-a-result yet, ${ }^{5}$ God gave the ${ }^{6}$ change-of-mind into life to the nations also."

19 Therefore, indeed, the ones who were dispersed ${ }^{7}$ from the tribulation (the tribulation which came-to-be on-the-basis-of ${ }^{8}$ Stephanos) came-through till they reached Phoiniké and Kypros and Antiocheia, uttering the account to no-one except to Judeans only. 20 But there were some of ${ }^{9}$ them, men who were Kyprians and Kyréneans, who, after they came ${ }^{10}$ into Antiocheia, were uttering to the Hellenists ${ }^{11}$ also, proclaiming-a-good-message about the Lord Jesus the AnointedOne. ${ }^{12} 21$ And a hand of the Lord was with them. A vast number also was the group ${ }^{13}$ which, after it had-faith, turned-around onto the Lord.

22 But the account about them was heard into the ears of the assembly, the assembly which is ${ }^{14}$ in Jerusalem. And they commissioned-forth Bar-Naba to come-through ${ }^{15}$ till he reached Antiocheia. 23 After he ${ }^{16}$ came-by and saw the favor, the favor ${ }^{17}$ of God, he was made-to-rejoice and was exhorting all of them to be remaining-with the Lord with the preposition of the heart, ${ }^{18} 24$ because he was a good man, and full of a holy spirit and of faith. And an adequate sized crowd was added to the Lord. ${ }^{19}$

25 But he ${ }^{20}$ came-out into Tarshish to seek-for Saul. ${ }^{21} 26$ And after he found him, he led him $^{22}$ into Antiocheia. But it came-to-be to them, for a whole year-long-period, to be congregated ${ }^{23}$ in the assembly and to teach ${ }^{24}$ an adequate sized crowd, also, ${ }^{25}$ for-the-first-time, to orate the learners ${ }^{26}$ "Christians" $\mathrm{in}^{27}$ Antiocheia.

27 But in these days, certain prophets came-down from Jerusalem into Antiocheia. But there was much leaping-for-joy. ${ }^{28} 28$ But after one of ${ }^{29}$ them, Hagab by name, stood-up, he signified ${ }^{30}$ through the spirit that there was going tobe a great famine upon the whole inhabited earth (whichever ${ }^{31}$ one came-to-be during-the-time of Claudius Caesar). ${ }^{32} 29$ But in-proportion-to-how ${ }^{33}$ any of the learners ${ }^{34}$ was making-good-income for himself, they ordained each of them to send something into a ministry to the brothers who were residing ${ }^{35}$ in ${ }^{\circ}$ Judah - $\mathbf{3 0}$ a task which they also did, after they commissioned men to the elders through a hand of Bar-Naba and of Saul.

## CHAPTER 12

But during ${ }^{36}$ that season, Hérōdés the king threw his ${ }^{37}$ hands on some of the persons from the assembly in ${ }^{\circ}$ Judah $^{38}$ to do-evil to them. 2 But $^{39}$ he did-away with Jacob, the brother of Johanan, with a saber. 3 But ${ }^{40}$ after he saw, that $\mathrm{it}^{41}$ was ${ }^{042}$ pleasing to the Judeans, he added-to himself to also arrest Petros. Now it

[^22]was the ${ }^{43}$ days of the Unleavened. 4 After he also seized him, ${ }^{44}$ he put him for himself into a guardhouse, after he delivered ${ }^{45} \mathrm{him}$ to four squads-of-four soldiers ${ }^{46}$ to be guarding him, ${ }^{47}$ wishing to lead him up to the people after the Passover.

5 Therefore, indeed ${ }^{\circ}$ Petros was being kept in the guardhouse. But a prayer to God about ${ }^{48}$ him was earnestly ${ }^{49}$ coming-to-be made by ${ }^{50}$ the assembly.

6 But when ${ }^{\circ}$ Hérōdés was going to lead ${ }^{51}$ him forward, that night, while ${ }^{\circ}$ Petros, having been bound with two chains, was sleeping between two soldiers, guards before ${ }^{52}$ the door were also ${ }^{53}$ keeping watch over the guardhouse. 7 And behold, a messenger of the Lord stood-over him $^{54}$ and a light shined in ${ }^{55}$ the room. But after he struck ${ }^{56}$ the side of ${ }^{\circ}$ Petros, he arose him, saying, "Stand-up quickly." ${ }^{57}$

## And his ${ }^{58}$ chains fell-away from off his hands. ${ }^{59}$

8 But $^{60}$ the messenger spoke to him, "Gird yourself around ${ }^{61}$ and bind your small-sandals under your feet."

## But he did so. ${ }^{62}$

And he said ${ }^{\circ}$ to him, "Throw your robe around you, ${ }^{63}$ and follow me."
9 And after he came-out, he was following him. ${ }^{64}$ And he had not come-toknow that the event which was coming-to-be through the messenger was ${ }^{\circ}$ real, ${ }^{65}$ but he was thinking himself to be looking at a vision. $\mathbf{1 0}$ But after they camethrough a first guard, and a second, they came to the gate, the iron gate, the one leading ${ }^{66}$ into the city, whichever one was opened-up spontaneously to them. And after they came-out, they descended the seven steps and ${ }^{67}$ came-before one alley, and, straightaway, the messenger departed from him.

11 And after ${ }^{\circ}$ Petros came to himself, ${ }^{68}$ he spoke, "Now I have truly come-toknow, that the ${ }^{69}$ Lord commissioned-forth his messenger and picked me for himself out of the hand of Hérōdés and out of all the anticipation of the people ${ }^{70}$ of the Judeans."

12 After he also ${ }^{71}$ fully-saw this, he came to the house of ${ }^{\circ}$ Miriam, the mother of Johanan, of the Johanan being additionally-called ${ }^{72}$ Marcus, where an adequate number were having been gathered-together and were praying-to God. 13 But after he ${ }^{73}$ knocked at the door of the gateway, a servant-girl, Rhodé by name, came-to the door to heed ${ }^{74}$ the knocking. 14 And after she recognized the voice of ${ }^{\circ}$ Petros, she, from the joy, did not open-up the gateway. But after she also ${ }^{75}$ raninto the house, she brought-a-message, that ${ }^{\circ}$ Petros had stood ${ }^{76}$ before the gateway.

15 But the persons spoke ${ }^{77}$ to her, "You are being maddened."
But the woman was thoroughly-strongly-persisting it to be having happened in-this-manner.

But the persons were saying to her, "Perhaps ${ }^{78}$ It is his messenger." ${ }^{" 79}$
16 But ${ }^{\circ}$ Petros $^{80}$ was remaining-on, knocking. But after they opened-up, ${ }^{81}$ they ${ }^{82}$ saw him, and they became-amazed.

17 But after he waved his hand up-and-down to them for them ${ }^{83}$ to be being-
${ }^{43}$ [12:3] $N U, \mathrm{M}, \mathrm{Gk}(\mathrm{AB}) / \mathrm{TR}, \mathrm{Gk}(\mathrm{SV})$ omit "the"
${ }^{44}$ [12:4] literally "whom" NU, M, TR, Vul, Gk(ASV) / Gk(B) "seized this man"
${ }^{45}$ [12:4] NU, M, TR, Gk(BSV) / Vul, Gk(A) "guardhouse, delivering"
${ }_{46}^{46}$ literally "squads-of-four of soldiers"
${ }^{47}$ [12:4] NU, M, TR, Vul, Gk(ASV) / Gk(B) omit "him"
${ }^{47}$ [12:4] NU, M, TR, Vul, Gk(ASV) / Gk(B) omit "him"
$[12: 5]$ N Gk(ASV,B2) / M, TR "in-behalf" / Vul "before" / Gk(B1) "about him, about him" (twice)
${ }^{49}$ [12:5] NU, Gk(SV) ("a prayer...was earnestly") / Gk(B) "much prayer....was in earnestness" / Vul "prayer
without intermission...was" / M, TR, Gk(A) "But an earnest prayer...was"
${ }^{50}$ [12:5] NU, M, TR, Gk(ASV) / Vul, Gk(B) "from"
[12:6] NU, Gk(AV) / M, TR, Gk(BS) "to be leading" / Vul "will lead"
${ }^{52}$ [12:6] NU, M, TR, Vul, Gk(BSV) / Gk(A) "toward"
${ }^{53}$ [12:6] NU, M, TR, Gk(ASV) / Gk(B) "soldiers, but guards...were"
${ }^{54}$ [12:7] NU, M, TR, Vul, Gk(ASV) / Gk(B) "Petros"
${ }^{54}$ [12:7] NU, M, TR, Vul, Gk(ASV) / Gk(B) "Petros"
[12:7] NU, M, TR, Gk(ASV) / Gk(B) "shined-upon"
${ }^{55}$ [12:7] NU, M, TR, Gk(ASV) / Gk(B) "shined-upon"
${ }^{56}$ [12:7] NU, M, TR, Vul?, Gk(ASV) / Gk(B) "poked"
${ }^{57}$ literally "in quickness"
${ }^{58}$ [12:7] NU, M, TR, Vul, Gk(ASV) / Gk(B) "the"
${ }^{59}$ literally "fell-away out of the hands"
${ }^{60}$ [12:8] NU, Vul, Gk(BV) / M, TR, Gk(AS) "Also"
${ }^{61}$ [12:8] NU, Gk(ABSV) / M, TR "Gird yourself around"
${ }^{62}$ literally "did in-this-manner"
${ }^{63}$ this word is literally "throw-around", but it is usually translated elsewhere to "clothe"
${ }^{64}$ [12:9] NU, Vul, Gk(ABV,S1) / M, TR, Gk(S2) actually add "him"
${ }^{65}$ literally "truthful"
${ }^{66}$ literally "bearing/bringing"
${ }_{68}^{67}$ [12:10] NU, M, TR, Vul, Gk(ASV) / Gk(B) add
${ }^{68}$ literally "became in himself"
${ }^{69}[12: 11] N U, G k(V) / \mathrm{M}, \mathrm{TR}, \mathrm{Gk}(\mathrm{ABS})$ omit "the" (though it is usually implied)
${ }^{70}$ [12:11] NU, M, TR, Vul, Gk(BSV) / Gk(A) omit "of the people"
${ }^{71}$ [12:12] NU, M, TR, Gk(SV) / Gk(A) "But after he" / Gk(B) "And after he"/ Vul "After he"
${ }^{72}$ literally "being called-on"
${ }^{73}$ [12:13] NU, Vul, Gk(ABSV) / M, TR "Petros"
${ }^{74}$ usually translated "obey"
${ }_{76}^{75}[12: 14] \mathrm{NU}, \mathrm{M}, \mathrm{TR}, \mathrm{Vul}, \mathrm{Gk}(\mathrm{ASV}, \mathrm{B} 2) / \mathrm{Gk}(\mathrm{B} 1)$ add (B1 also omit an untranslatable "the" before "Petros")
${ }^{76}$ literally "message for Petros to have stood"
${ }^{77}$ [12:15] NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) "But the person was saying"
${ }^{78}$ [12:15] NU, M, TR, Vul, Gk(ASV) / Gk(B) add "to her" \& "Perhaps"
${ }^{9}$ [12:15] lit. "the messenger of his" NU, M, TR, Gk(ABV,S2) / Gk(S1) "a messenger of his"
${ }^{80}$ [12:16] NU, M, TR, Vul, Gk(ASV) / Gk(B) "he"
${ }^{81}$ [12:16] NU, M, TR, Vul, Gk(ASV) / Gk(B) "laid-open" or "exposed" (lit. opened-up-out)
${ }^{82}$ [12:16] NU, M, TR, Vul, Gk(ASV) / Gk(B) ", and after they"
${ }^{83}$ literally "after he quaked-down to them with the hand"
silent, ${ }^{1}$ he entered and ${ }^{2}$ he narrated to them ${ }^{3}$ how the Lord led him out of the guardhouse. He also ${ }^{4}$ spoke, "Bring-a-message about these things to Jacob and the brothers." And after he came-out, he went into a different place.

18 But after day came-to-be, there was not a little ${ }^{5}$ disturbance among ${ }^{6}$ the soldiers over what resultantly became of ${ }^{\circ}$ Petros. 19 But $^{7}$ after Hérōdés sought-for him and after he did not find him, he, after he examined the guards, directed for them to be led-away to death. ${ }^{8}$ And after he came-down from ${ }^{\circ}$ Judah into Caesarea, ${ }^{9}$ he spent time there.

20 But he ${ }^{10}$ was fighting-furiously with the Zorites and Zidonians. But they, with-one-accord from out of both groups of the cities, ${ }^{11}$ were being-present, turning to him. ${ }^{12}$ And after they persuaded Blastos (the one over the bedchamber of the king), ${ }^{13}$ they were asking for peace for themselves due to the fact that their country was being nourished from ${ }^{14}$ the royal palace. 21 But on an orderly day, ${ }^{\circ}$ Hérōdés, after he dressed himself with royal clothing and ${ }^{15}$ after he sat-down on the platform, was delivering-a-public-address ${ }^{16}$ to them. But he reconciled them to the Zorites. ${ }^{17}$

22 But the populace was voicing-over, "A voice ${ }^{18}$ of a god and not of a human."

23 But immediately, a messenger of the Lord struck him in-requital of these things which ${ }^{19}$ he did not give the ${ }^{20}$ glory to God; and after he descended from the platform, he became worm-feedable while he was still living and, ${ }^{21}$ he released-his-soul.

24 But the account of God was growing ${ }^{22}$ and was being multiplied. 25 But Bar-Naba and Saul turned-back into ${ }^{23}$ Jerusalem after they fulfilled the ministry, after they $\underline{\text { also }}^{24}$ took-along-with them Johanan, the one who was additionallycalled ${ }^{25}$ Marcus.

## CHAPTER 13

But in Antiocheia, throughout the assembly which is there, there were certain ${ }^{26}$ prophets and teachers: both ${ }^{27}{ }^{\circ} \mathrm{Bar}-\mathrm{Naba}$, and Simeon (the one being called ${ }^{28}$ Niger), and Lucius the Kyrénean, both Menahem (who was nursed-together with ${ }^{29}$ Hérōdés the tetrarch), and Saul. 2 But while they were performing-their-duty to the Lord and fasting, the spirit, the holy spirit, spoke, "All of you*, surely setapart to me both ${ }^{30}{ }^{\circ}$ Bar-Naba and Saul into the work for which I have called them to myself." 3 Then, after they ${ }^{31}$ fasted and prayed-to God and laid their hands on them, they released them from them. ${ }^{32}$

4 Therefore, indeed they themselves, ${ }^{33}$ after they were sent-out by the holy spirit, ${ }^{34}$ came-down into Seleukeia. They also sailed-from there into Kypros. ${ }^{35}{ }^{3}$ And ${ }^{36}$ after they came-to-be in ${ }^{37}$ Salamis, they were sending-messages-abroad about the account of God ${ }^{38}$ in the congregations of the Judeans. But they were also having Johanan for an assistant. ${ }^{39}$

6 But after they came-through ${ }^{40}$ the whole ${ }^{41}$ island up-to Paphos, they found a certain man, ${ }^{42}$ a magician, a Judean false-prophet whose name was ${ }^{43}$ Bar-Jeshua,

[^23]7 who was together with the proconsul Sergius Paulus, an intelligent man. This man, after he called Bar-Naba and Saul to himself, ${ }^{44}$ sought-for an opportunity to ${ }^{45}$ hear the account of God. 8 But Elumas ${ }^{46}$ the magician (for this is how his name is being translated) was standing-against them, seeking to pervert the proconsul from the faith since he was hearing him most-sweetly. ${ }^{47}$

9 But after Saul (the one also known as Paulus) was filled-full of a holy spirit, he, after ${ }^{48}$ he stared at ${ }^{49}$ him, $\mathbf{1 0}$ spoke, "O you who are full of every deceit and every ${ }^{50}$ fallacy, ${ }^{51} O$ son of a slanderer, $O$ enemy of every righteousness - will you not cease yourself from perverting the ways of the ${ }^{52}$ Lord, the straight ways $?^{53} \mathbf{1 1}$ And now, behold, $\mathrm{a}^{54}$ hand of the ${ }^{55}$ Lord is against you; and you will be blind, not looking at the sun, up-to ${ }^{56}$ a certain season."

Also ${ }^{57}$ immediately, ${ }^{58}$ a fog and a darkness fell on ${ }^{59}$ him, and he, wanderingaround, ${ }^{60}$ was seeking for one-to-lead-him-by-the-hand. 12 Then after the proconsul saw the thing having come-to-be, he marveled and he had-faith in God, ${ }^{61}$ being made-astonished on-the-basis-of the teaching of the Lord.

13 But after Paulus ${ }^{962}$ party ${ }^{63}$ put-out to sea from ${ }^{\circ}$ Paphos, they came into Pergé of ${ }^{\circ}$ Pamphylia. But Johanan, after he withdrew-away from them, turnedback into Jerusalem. 14 But they themselves, after they came-through from ${ }^{\circ}$ Pergé, came-by into the Pisidian Antiocheia. ${ }^{64}$ And after they entered ${ }^{65}$ into the congregation on the day of the sabbaths, ${ }^{66}$ they sat-down.

15 But after the reading-aloud of the law and of the prophets, the chiefcongregators commissioned men to them, saying, " $O$ men, brothers, if there is some account of wisdom ${ }^{67}$ of exhortation among ${ }^{68}$ you* to be spoken to the people, be saying it."

16 But after Paulus ${ }^{69}$ stood-up and after he waved his hand up-and-down, ${ }^{70}$ he spoke, " $O$ men, Israelites and the ones who are filling yourselves with-fear-of God, hear. 17 The god of this people Israel $^{71}$ selected our fathers for himself, and $^{72}$ he heightened the people in the sojourn in the earth of Egypt, and he led them out of it with a high arm. 18 And for about a time $o f^{73}$ forty-years, he bore ${ }^{74}$ them in turn in the desert. 19 And after he pulled-down ${ }^{75}$ seven nations in the earth of Chana'an, he set-down their earth ${ }^{76}$ for-an-inheritance to them ${ }^{77}$ for about ${ }^{78}$ four-hundred and fifty years. (Exodus 5~14; Deuteronomy 2:7, 7:1)

20 "And after these things, ${ }^{79}$ he gave judges to them till Samuel the ${ }^{80}$ prophet. 21 And-from-there, they asked for a king for themselves; and God gave to them ${ }^{\circ}$ Saul, son of Kish, a man out of a tribe of Benjamin for forty years.
(1Samuel 8:1~13:1)
22 "And after he discharged him, he arose ${ }^{\circ}$ David $^{81}$ to them into a king, to whom he also spoke, after he testified, 'I found David, the son of ${ }^{\circ}$ Jesse, a man according-to my heart, who will do all my wishes.' (1 Sam. 13:14? \& Psa. 89:20)

23 "From the seed of this man, ${ }^{82}$ God, in-accordance-with what-wasprofessed, ${ }^{83}$ led ${ }^{84}$ a savior to ${ }^{\circ}$ Israel: Jesus. ${ }^{85} 24$ Before the face of his entrance, Johanan preached-beforehand an immersion of a change-of-mind to all the people

[^24]of Israel. ${ }^{1} 25$ But as this ${ }^{2}$ Johanan was fulfilling the course, ${ }^{3}$ he was saying, 'What ${ }^{4}$ are you* preconceiving me to be? $\mathbf{I}$ am not he. Instead, behold, one is coming after me, the shoes of the feet of whom I am not worthy to release.'

26 " $O$ men, brothers, sons of a race of Abraham, and the ones among ${ }^{5}$ you* who are filling yourselves with-fear-of God: The account of this salvation was commissioned-forth to us. ${ }^{6} 27$ For the ones residing ${ }^{7}$ in Jerusalem and their chiefs, after they were becoming-ignorant-of this man and the voices ${ }^{8}$ of the prophets (the voices being read-aloud throughout every sabbath) they, after they judged him, also ${ }^{9}$ fulfilled these. 28 And after they found not-one cause of incrimination of death in him, they asked Pilatus for themselves for him to be done-away-with. ${ }^{10}$

29 "But as they finished all ${ }^{11}$ the things having been written about him, they were requesting ${ }^{\circ}$ Pilatus for themselves, indeed, for this man to crucified him. And they, after they attained this again, and ${ }^{12}$ after they picked him down from the piece of wood, put him into a memorial-site. $\mathbf{3 0}$ But God arose him from out of dead humans, ${ }^{13} 31$ who was seen for more days by the ones who ascendedtogether ${ }^{14}$ with him from ${ }^{\circ}$ Galilee into Jerusalem, whichever ones are now ${ }^{15}$ testifiers of him to the people.

32 "And we are proclaiming-a-good-message to you* about what-heprofessed ${ }^{16}$ which came-to-be made to the ${ }^{17}$ fathers, $\mathbf{3 3}$ that God has filled this out to their children, to us, ${ }^{18}$ after he stood-up the Lord Jesus the Anointed-One, ${ }^{19}$ as it has also ${ }^{20}$ been written in the psalm, the second psalm: ${ }^{21}$

## "You are a son of mine;

today $\mathbf{I}$ have birthed you.
Request it for yourself in my presence, and I will give nations to you for your inheritance,
and the limits of the earth for your retaining. ${ }^{22}$
(Psalm 2:7)
34 "But that he stood him up from out of dead humans, no-more to be going to be turning-back into utter-destruction, he has spoken in-this-manner, that:
"I will give to you* the sacred things of David, the faithful things.
(Isaiah 55:3)
35 "Due-to-the-fact-that ${ }^{23}$ he is also saying in a different one:
"You will not give your sacred-one an opportunity to see an utterdestruction.
(Psalm 16:10)
36 "For indeed David, after his-own generation ${ }^{24}$ assisted the deliberation of God, fell-asleep, and he was added to his fathers and he saw an utter-destruction. 37 But the man whom God arose did not see an utter-destruction. $\mathbf{3 8}$ Therefore, let it be known to you*, brothers, that through this man a forgiveness of sins is being messaged-abroad to you*; 39 and ${ }^{25}$ in this man, everyone who ${ }^{26}$ is havingfaith is being pronounced-righteous from all things which you* were not enabled to be pronounced-righteous in $\mathrm{a}^{27}$ law of Moses. ${ }^{28} 40$ Therefore, be looking out that the word which has been spoken in the prophets might not come-upon you*:29

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41 "See! all of you*, the despisers;
and marvel and be made-to-disappear,
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because $\mathbf{I}$ am working a work in your* days,

[^25]a work which ${ }^{30}$ you* might never have-faith in, if-at-any-time someone might be describing it in-detail ${ }^{31}$ to you*."
(Habakkuk 1:5)
42 And they became-silent. ${ }^{32}$ But while they were-going-out out of the congregation of the Judeans, ${ }^{33}$ they ${ }^{34}$ were exhorting ${ }^{35}$ them for ${ }^{36}$ these words ${ }^{37}$ to be uttered to them on the subsequent ${ }^{38}$ sabbath. 43 But after the congregation was released, many of the Judeans and of the revering proselytes ${ }^{39}$ followed ${ }^{\circ} \mathrm{Paulus}$ and ${ }^{\circ}$ Bar-Naba, ${ }^{40}$ who, ${ }^{41}$ while uttering-to them, ${ }^{42}$ were persuading them to be remaining-near ${ }^{43}$ the favor of God.

44 But it came-to-be for the account of God to come-through down the whole city. ${ }^{44}$ But on the coming sabbath, almost all the city ${ }^{45}$ was congregated to hear the account of the Lord. ${ }^{46} 45$ But ${ }^{47}$ after the Judeans saw the crowds, ${ }^{48}$ they were filled-full of jealousy ${ }^{49}$ and they, speaking-against and ${ }^{50}$ reviling, were speakingagainst the things being uttered ${ }^{51}$ by Paulus.

46 After both ${ }^{52}{ }^{\circ}$ Paulus and ${ }^{\circ} \mathrm{Bar}-\mathrm{Naba}{ }^{53}$ became-outspoken, they spoke to $\underline{\text { them }},{ }^{54}$ "It was obligatory for the account of God to be uttered to you* first. But ${ }^{55}$ Since you* are surely pushing it away from yourselves and are not judging yourselves to be worthy of the perpetual life, behold we are being turned-toward into the nations. 47 For the Lord has given-instructions to us ${ }^{56}$ in-this-manner:
"I have put you forth for ${ }^{57}$ a light of nations,
of the act for you to be for salvation till the last region of the earth."
(Isaiah 49:6)
48 But $^{58}$ while the nations were hearing this, they were rejoicing and were glorifying ${ }^{59}$ the account of the Lord; ${ }^{60}$ and as-many-as were having been assigned into a perpetual life had-faith. $49 \mathrm{But}^{61}$ the account of the Lord was being brought-through throughout ${ }^{62}$ the whole country. 50 But the Judeans stirred-up ${ }^{63}$ the revering women, $\underline{\text { and }}^{64}$ the decent women, and the first men of the city; and they arose a great tribulation and harmful pursuit ${ }^{65}$ upon ${ }^{\circ}$ Paulus and Bar-Naba, ${ }^{66}$ and they threw them out from their borders. 51 But after the two men shook-out the cloud-of-dust of their feet ${ }^{67}$ against them, they came ${ }^{68}$ into Ikonion. 52 The learners were also ${ }^{69}$ being filled with a joy and with a holy spirit.

## CHAPTER 14

But it came-to-be in Ikonion, for them, at ${ }^{70}$ the same time, to enter into the congregation of the Judeans ${ }^{71}$ and to utter in-this-manner to them, ${ }^{72}$ so-that a vast multitude both of Judeans and of Hellenes had-faith. 2 But the chief-priests of the Judeans and the chiefs of the congregation who refused-to-be-persuaded, ${ }^{73}$ aroseon $^{74}$ and did-evil-to the souls of the nations against the brothers. But the Lord

[^26]quickly gave peace. ${ }^{1} 3$ Therefore, indeed they spent an adequate time there, being-outspoken ${ }^{2}$ on-the-basis-of the Lord (the one who is testifying on-the-basisof ${ }^{3}$ the account of his favor), giving signs and portents to be coming-to-be through their hands.

4 But the multitude of the city was split; and indeed, the ones were together with the Judeans, but the others ${ }^{4}$ were being-glued together with the emissaries due to the account of God. ${ }^{5} 5$ But as a rush both ${ }^{6}$ of the nations and of Judeans together with their chiefs came-to-be to outrage and to throw-stones-at them, 6 they, after they ${ }^{7}$ fully-saw it, fled-for-refuge into the cities of ${ }^{\circ}$ Lukaonia: ${ }^{8}$ into ${ }^{9}$ Lustra ${ }^{10}$ and Derbé, ${ }^{11}$ and the whole ${ }^{12}$ surrounding-country. 7 And-there, they were proclaiming-a-good-message. And the whole multitude was moved on-the-basis-of the teaching. But ${ }^{\circ}$ Paulus and Barnabas were spending time in Lustra. ${ }^{13}$

8 And in Lustra, a certain man was sitting himself, who was powerless in the feet, existing as lame ${ }^{14}$ from out of the tummy ${ }^{15}$ of his mother, ${ }^{16}$ who did not walk-around ${ }^{17}$ even-at-any-time. 9 This man heard ${ }^{18}$ Paulus uttering, who, after ${ }^{19}$ he stared at him ${ }^{20}$ and after he saw that he was ${ }^{\circ}$ having faith of the act to be saved, 10 spoke with a great voice, ${ }^{21}$ " $I$ am saying to you, in the name of our Lord Jesus the Anointed-One, ${ }^{22}$ Stand-up on your feet upright and walk-around."

And straightaway he immediately ${ }^{23}$ leaped-up ${ }^{24}$ and was walking-around.
11 After the crowds also ${ }^{25}$ saw what Paulus ${ }^{26}$ did, they lifted-up ${ }^{27}$ their voice ${ }^{28}$ in-the-Lukaonian language, saying, "After the gods were made-like the ${ }^{29}$ humans, they descended to us." $\mathbf{1 2}$ They were also ${ }^{30}$ calling indeed ${ }^{31}{ }^{\circ}$ Bar-Naba 'Zeus', but ${ }^{\circ}$ Paulus 'Hermés,' since he himself was surely the one ${ }^{32}$ leading the account. 13 The priest of ${ }^{\circ}$ Zeus also ${ }^{33}$ (the Zeus ${ }^{34}$ who is before the city) ${ }^{35}$ after he ${ }^{36}$ brought bulls to them ${ }^{37}$ and wreaths to the gateways, was wanting to be sacrificing ${ }^{38}$ along with the crowd.

14 But after the emissaries, Bar-Naba and Paulus, heard ${ }^{39}$ about this, they, after they ripped-through their robes, ${ }^{40}$ also ${ }^{41}$ hopped-out into the crowd, shouting, 15 and saying, "M2 "Men, why are you* doing these things? And ${ }^{43}$ we are humans with-like-passions as you*, proclaiming-a-good-message of God to you* to be turning-around ${ }^{44}$ from these vain things to a living god ${ }^{45}$ who ${ }^{46}$ made the heaven and the earth and the sea and all the things in them - $\mathbf{1 6}$ who, in the generations which have gone-past, allowed all ${ }^{47}$ the nations to be going in their own ways, 17 even-though he yet ${ }^{48}$ did not leave him ${ }^{49}$ without-testimony, working-good. ${ }^{50}$ giving heavy-rains to you*51 from-heaven and fruit-bearing seasons, filling-up

[^27]your*52 hearts full of nourishment and gladness." $\mathbf{1 8}$ And he, saying these things, scarcely put the crowds to-rest of the act to not be sacrificing to them. Instead he told each of them to be going into his own homes. ${ }^{53}$

19 But while they were spending time there and were teaching, ${ }^{54}$ certain ${ }^{55}$ Judeans came-on there from Antiocheia and Ikonion. ${ }^{56}$ And while they were dialoguing with them with outspokenness, ${ }^{57}$ they, after they persuaded ${ }^{58}$ the crowds to stand-away from them, saying, that "Nothing they are saying is true, but instead they are lying about all,, ${ }^{59}$ and after they stoned ${ }^{60}{ }^{\circ}$ Paulus, were dragging him outside the city, concluding that he had died. ${ }^{61} 20$ But after the learners encircled him and after the crowd went-off, after evening came-to-be, ${ }^{62}$ he, after he stood-up, entered into the city Lustra. ${ }^{63}$ And on-the-next-day, he came-out along with ${ }^{\circ}$ Bar-Naba into Derbé.

21 After they also ${ }^{64}$ proclaimed-a-good-message-to that city and made an adequate number of learners, ${ }^{65}$ they turned-back into ${ }^{\circ}$ Lustra and into Ikonion and into ${ }^{66}$ Antiocheia, 22 supporting the souls of the learners, exhorting them to be remaining-in the faith and saying that "It is necessary for us, through many tribulations, to enter into ${ }^{67}$ the kingdom of God."

23 But after they voted-by-raise-of-hands elders to themselves according-to each assembly, they, after they prayed-to God with fasts, committed ${ }^{68}$ them to the Lord into whom they had put-faith.

24 And ${ }^{69}$ after they came-through ${ }^{\circ}$ Pisidia, they came into ${ }^{\circ}$ Pamphylia. ${ }^{70} 25$ And after they uttered the account of the Lord ${ }^{71}$ in Pergé, they descended into Attaleia, proclaiming-a-good-message to them. ${ }^{72} 26$ And they sailed-away fromthere into Antiocheia, from-where they were having been delivered $u p$ to the favor of God into the work which they fulfilled. 27 But after they came-by and after they congregated the assembly, they were carrying-back-a-message about as-much-as God did with them, ${ }^{73}$ and that he opened-up a door of faith to the nations. 28 But they were spending not a little time there ${ }^{74}$ along with the learners.

## CHAPTER 15

And some individuals, after they came-down from ${ }^{\circ}$ Judah, were teaching the brothers, that "If-at-any-time ${ }^{75}$ you* might not be circumcised ${ }^{76}$ and be walkingaround ${ }^{77}$ to the custom of ${ }^{\circ}$ Moses, you* are not being-able ${ }^{78}$ to be saved."

2 But $^{79}$ after not a little sedition and discussion ${ }^{80}$ with Paulus and Bar-Naba ${ }^{81}$ toward $^{82}$ them, (for ${ }^{\circ}$ Paulus, thoroughly-strongly-persisting, was saying for them to be remaining in-the-same-manner according-to their condition as when they had-faith). But they assigned ${ }^{83}{ }^{\circ}$ Paulus and ${ }^{\circ}$ Bar-Naba, and some others fromamong $^{84}$ them to ascend into Jerusalem to the emissaries and elders so-that they might be judged on-the-basis-of them ${ }^{85}$ about this matter-of-discussion. ${ }^{86} \mathbf{3}$ Therefore, indeed the men, after they were sent-on-ahead by the assembly, were coming-through both ${ }^{87}$ © ${ }^{\circ}$ Phoiniké and Samaria, describing-in-detail ${ }^{88}$ the conversion ${ }^{89}$ of the nations; and they were causing ${ }^{90}$ a great joy to all the brothers.

[^28]4 But after they came-by into Jerusalem, they were greatly accepted ${ }^{1}$ from ${ }^{2}$ the assembly and the emissaries and the elders. They also ${ }^{3}$ brought-back-a-message about as-much-as God did with them and that he opened-up a door of faith to the nations. But the ones transmitted-a-message to them to be ascending to the elders. ${ }^{4}$

5 But $^{5}$ some men ${ }^{6}$ of the ones having had-faith from the sect of the Pharisees, rose-up-out of them, saying, that "It is necessary to be circumcising them; to also be ${ }^{7}$ transmitting-a-message to them to be keeping the law of Moses."

6 Both $^{8}$ the emissaries and the elders along with the people ${ }^{9}$ were congregated to see about this account. 7 But after a vast discussion ${ }^{10}$ came-to-be, Petros, after he stood-up in a spirit, ${ }^{11}$ spoke to them, "Men, brothers, all of you" are understanding, that, from ancient days, God made-a-selection for himself among you*12 for the nations to hear the account of the good-message through my mouth ${ }^{13}$ and to have-faith. 8 And $^{14}$ the god who is a knower-of-hearts testified to them, after he gave to them ${ }^{15}$ the spirit, the holy spirit, exactly-as he also did to us. 9 And he discerned nothing different between both ${ }^{16}$ us and them, after he cleansed their hearts by-means-of the faith.

10 "Now therefore, due to what reason are you* trying God with the act to put a yoke on the neck of the learners which neither our fathers nor we becamestrong enough to carry? 11 Instead, we are having-faith to be saved through the favor of the Lord Jesus the Anointed-One ${ }^{17}$ according-to the same manner which even-those individuals are."

12 But the elders laid-up the things having been spoken by ${ }^{\circ}$ Petros. ${ }^{18}$ But all the multitude became-silent, and they were hearing Bar-Naba and Paulus telling-in-detail ${ }^{19}$ as-many signs and portents as God did in the nations through them.

13 But after the event for them to become-silent, Jacob answered, saying, ${ }^{20}$ "Men, brothers, hear me. 14 Simeon told-in-detail ${ }^{21}$ exactly-as at-first God oversaw to take a people to ${ }^{22}$ his name from out of nations. $\mathbf{1 5}$ And the accounts of the prophets are symphonizing with this, ${ }^{23}$ exactly-as it has been written:

16 "But ${ }^{24}$ After these things, I will return-to ${ }^{25}$ and I will rebuild the tent of David, the tent which has fallen;
and I will rebuild its things which have been demolished ${ }^{26}$ and I will make it upright-again,
17 so-that the ones left-behind of the humans might ever seek-out the Lord, ${ }^{27}$ and all the nations upon whom my name has been called on them,
says the Lord the one ${ }^{28}$ who is making all ${ }^{29}$ these things $\mathbf{1 8}$ known from an earlier age. ${ }^{30}$
(Amos 9:11~12)
19 "For-this-reason, I am judging: To not be causing-annoyance-for the ones from the nations who are turning-around to God; 20 but instead, to send to them by-letter of the act to be keeping themselves distant of ${ }^{31}$ the pollution of the idols, and of the sexual-immorality, and of the choked animal, ${ }^{32}$ and of the blood; and as-much-as you* are not wanting to be coming-to-be to yourselves, do not be doing to a different person. ${ }^{33} 21$ For Moses, from ${ }^{34}$ ancient generations, is, city by city, having the ones preaching him, being read-aloud in the congregations during every sabbath."

[^29]22 Then it was thought good to ${ }^{35}$ the emissaries and the elders, along with the whole assembly, after they selected for themselves men from-among ${ }^{36}$ them, to send into Antiocheia along with ${ }^{\circ}$ Paulus and Bar-Naba: Judah (the one being called Bar-Sabba) ${ }^{37}$ and Silas, ${ }^{38}$ leading men among ${ }^{39}$ the brothers, 23 after they wrote such-and-such through their hand: ${ }^{40}$

## The emissaries and the elders who are brothers, ${ }^{41}$

To the brothers throughout ${ }^{\circ}$ Antiocheia and Syria and Kilikia, to the brothers from out of nations: Be rejoicing. ${ }^{42}$

24 Since I surely heard that some individuals from out of us, after they came-out, ${ }^{43}$ disturbed ${ }^{44}$ you* with accounts (upsetting ${ }^{45}$ your* souls) saying for you* to be being circumcised and to be keeping the law ${ }^{46}$ which we did not enjoin, $\mathbf{2 5}$ it was thought good to us, after we became with-one-accord, to select for ourselves men to send to you* along with our beloved ones, Bar-Naba and Paulus, 26 humans who have delivered $u p$ their souls in-behalf of the name of our Lord Jesus the Anointed-One into every testing. ${ }^{47} 27$ Therefore, we have commissioned Judah and Silas, who themselves are bringing-a-message-of the same things ${ }^{48}$ through an account.

28 For it was thought good to the spirit, the holy spirit, ${ }^{49}$ and to us, to be putting-on you* not-one more weight except these things ${ }^{50}$ onobligation: 29 To be keeping yourselves distant of things sacrificed-to-an-idol, and of blood, and of choked animals, ${ }^{51}$ and of sexualimmorality; and as-much-as you* are not wanting to be coming-to-be to yourselves, do not be doing to a different person ${ }^{52}$ - of which by keeping yourselves free-of you* will act well being carried in the holy spirit. ${ }^{53}$ Farewell, all of you*. ${ }^{54}$

30 Therefore, the men indeed, after they were released-from them in a few days, ${ }^{55}$ came-down ${ }^{56}$ into Antiocheia. And after they congregated ${ }^{57}$ the multitude, they gave-over the letter. 31 But after they read it aloud, they were made-torejoice over the exhortation. 32 Both $^{58}$ Judah and Silas, also being prophets themselves full of a holy spirit, ${ }^{59}$ exhorted the brothers and supported them ${ }^{60}$ through a vast account. 33 But after they did time there, they were released-away from the brothers with peace to the ones who commissioned them. ${ }^{61} \underline{34}$ But it seemed good to ${ }^{\circ}$ Silas to remain-on here; and only Judah went into Jerusalem. ${ }^{62}$ 35 But Paulus $^{63}$ and Bar-Naba were spending time in Antiocheia, teaching and proclaiming-via-a-good-message (along with many different persons also) the account of the Lord.

36 But after some days, Paulus ${ }^{64}$ spoke to Bar-Naba, "After we turn-around, may we surely look-after the brothers ${ }^{65}$ throughout every city in which we messaged-abroad the account of the Lord and see how they are holding out."

37 But Bar-Naba was wishing ${ }^{66}$ to also ${ }^{67}$ take-along-with them: ${ }^{\circ}$ Johanan, ${ }^{68}$ the one being called ${ }^{69}$ Marcus. 38 But Paulus was deeming-it-worthy to not be

[^30]taking-along-with them this man, the one who departed from them from Pamphylia and did not come-along with them into the work. ${ }^{2} 39$ But there came-to-be a stimulation ${ }^{3}$ so-as to separate them from one-another. ${ }^{\text {B Bar-Naba also }}{ }^{4}$ took ${ }^{\circ}$ Marcus $^{5}$ alongside to sail-out into Kypros. 40 But after Paulus selected Silas, he came-out, after he was delivered $u p$ to the favor of the Lord ${ }^{6}$ by the brothers. 41 But he was coming-through Syria and ${ }^{\circ}$ Kilikia, ${ }^{7}$ supporting the assemblies ${ }^{8}$ delivering the instructions to the elders.

## CHAPTER 16

But after he came-through these nations ${ }^{9}$ he also ${ }^{10}$ reached into Derbé and into ${ }^{11}$ Lustra. And behold, a certain learner was there, Timotheos by name (a son of a certain ${ }^{12}$ faithful Judean woman, but of a father who was a Hellene), $\mathbf{2}$ who was being testified to by the brothers in Lustra and Ikonion. $\mathbf{3}^{\circ}$ Paulus wanted this man to come-out along with him. And after he took him, he circumcised him due to the Judeans, the ones who are in those places. For they all had come-to-know, that his father was ${ }^{13}$ being ${ }^{14}$ a Hellene.

4 But as they were going-through the cities, they were preaching and were delivering a message to them about the Lord Jesus the Anointed-One, with all outspokenness, also to be observing the decrees, the decrees which have been judged by the ${ }^{15}$ emissaries and the ${ }^{16}$ elders who are ${ }^{17}$ in Jerusalem. 5 Therefore, indeed the assemblies were being made-firm in the faith ${ }^{18}$ and were exceeding in their number day by day.

6 But they came-through ${ }^{19}{ }^{\circ}$ Phrygia and the ${ }^{20}$ Galatian country, after they were prevented by the holy spirit to utter the account of God to anyone ${ }^{21}$ in ${ }^{\circ}$ Asia. 7 But $^{22}$ after they came throughout ${ }^{\circ}$ Musia, they were trying ${ }^{23}$ to go into ${ }^{24}$ ${ }^{\circ}$ Bithynia, and the spirit of Jesus ${ }^{25}$ did not allow them. 8 But after they passed ${ }^{26}$ ${ }^{\circ}$ Musia, they descended into Trōas.

9 And a vision was made-seen ${ }^{27}$ to ${ }^{\circ}$ Paulus through the ${ }^{28}$ night: As-if $^{29} \mathrm{~A}$ man, a certain Makedonian, ${ }^{30}$ was having stood before his face ${ }^{31}$ and was exhorting him and saying, "After you step-through into Makedonia, Paulus, ${ }^{32}$ help us."

10 But as he saw the vision, we straightaway sought to come-out into Makedonia, ${ }^{33}$ holding-together, ${ }^{34}$ that " $\mathrm{God}^{35}$ has called us to proclaim-a-goodmessage to them. ${ }^{336}$

11 But $^{37}$ after we put-out ${ }^{38}$ from Trōas, ${ }^{39}$ we ran-straight into Samothraké, $b^{40}$ on the following day ${ }^{41}$ into Neapolis, 12 and-from-there into Philippoi (whichever one is a first city of a portion of ${ }^{\circ}$ Makedonia, ${ }^{42}$ a colony). But we were in this city, spending some days there. $\mathbf{1 3} \mathrm{Also}^{43}$ on the day of the sabbaths, we

[^31]came-out outside the gate ${ }^{44}$ alongside a river, where we were concluding that there was a prayer-to God. ${ }^{45}$ And after we sat-down, we were uttering to the women who came-together.

14 And a certain woman, Lydia by name (a seller-of-purple clothing of a ${ }^{46}$ city of Thuateira, who was revering God), ${ }^{47}$ was hearing them, the heart of whom the Lord completely-opened-up to be paying-attention to the things being uttered by ${ }^{\circ}$ Paulus. ${ }^{48} \mathbf{1 5}$ But as she was immersed, and her house as well, she exhorted, saying, "If you* have judged me to be faithful to the Lord ${ }^{49}$ - after you* enter into my house, be remaining ${ }^{50}$ there." And she forced herself upon us.

16 But it came-to-be, while we ourselves were going into the ${ }^{51}$ prayer-to God, that a certain servant-girl having a spirit, Python, ${ }^{52}$ went-to-meet us, ${ }^{53}$ whichever woman was affording much workance to her lords while she was soothsaying. 17 While ${ }^{54}$ this woman was following-after ${ }^{\circ}$ Paulus and us, she was also ${ }^{55}$ shouting, saying, "These humans are slaves of God, the Highest God, whichever ones are sending-messages-abroad ${ }^{56}$ to all of you ${ }^{* 57}$ about a way of salvation." 18 But she was doing this for many days.

But Paulus, ${ }^{58}$ after he became-thoroughly-exerted and after he turnedaround, ${ }^{59}$ spoke to the spirit, "I am transmitting-a-message to you in the ${ }^{60}$ name of Jesus the Anointed-One, to come-out ${ }^{61}$ from her." And it came-out that very hour. ${ }^{62}$

19 But after ${ }^{63}$ her lords ${ }^{64}$ saw that the hope of their workance came-out, ${ }^{65}$ they, after they took-hold-of ${ }^{\circ} \mathrm{Paulus}$ and ${ }^{\circ} \mathrm{Silas}^{66}$ for themselves, drew them into the marketplace to the chiefs. 20 And after they led them to the generals, they spoke, "These humans, being ${ }^{67}$ Judeans, are disturbing-out our city; 21 and they are sending-messages-abroad about the ${ }^{68}$ customs which are not allowable for ${ }^{69}$ us to be accepting nor-even to be doing, since we are being ${ }^{70}$ Romans."

22 And the ${ }^{71}$ crowd all-together-stood-over ${ }^{72}$ against them, shouting. ${ }^{73}$ And $^{74}$ the generals, after they ripped-apart their robes from-around them, were directing for them to be being beaten-with-a-stick. 23 After they also put many strokes upon them, they threw them into a guardhouse, after they transmitted-a-message to the prison-guard to be keeping them ${ }^{75}$ securely. $24 \mathrm{But} \mathrm{He},{ }^{76}$ after he took ${ }^{77}$ such a transmitted-message, threw them into the more-inner guardhouse and made their feet secure into ${ }^{78}$ the piece of wood.

25 But during the midnight, ${ }^{79}$ while Paulus ${ }^{80}$ and Silas were praying-to God, they were hymning to God; but the prisoners ${ }^{81}$ were overhearing them. 26 But abruptly a great quaking came-to-be, so-as to cause the foundations of the prison to be shaken. But all the doors were ${ }^{82}$ opened-up ${ }^{83}$ immediately, and the bonds of all the prisoners were unfastened. ${ }^{84} 27$ But ${ }^{85}$ after the prison-guard became roused out-of-slumber and after he saw the doors of the guardhouse having been openedup, he, after he pulled out the ${ }^{86}$ saber for himself, was ${ }^{87}$ going to be doing-awaywith himself, concluding that the prisoners had ${ }^{88}$ fled-out-of the prison.

[^32]28 But ${ }^{\circ}$ Paulus ${ }^{1}$ voiced him with a great voice, saying, "May you act out nothing ${ }^{2}$ evil to yourself. For all of us are at-this-place."

29 But after he requested lights, he hopped-into $i t$; and, after he came-to-be ${ }^{3}$ trembling, he fell-before the feet of ${ }^{4}$ Paulus and ${ }^{\circ}$ Silas. ${ }^{5} \mathbf{3 0}$ And after he led them forward outside, he after he secured the rest of them ${ }^{6}$ declared to them,' "Lords, what it is necessary for me to be doing in order that I might be saved?"

31 But the men spoke, "Put-faith on the Lord Jesus the Anointed-One, ${ }^{8}$ and you will be saved, you and your house." 32 And they uttered the account of the Lord ${ }^{9}$ to him along with ${ }^{10}$ all the ones in his house.

33 And after he took them alongside in that hour of the night, he bathed them from the strokes. And he was immediately immersed, he and all his house. 34 And After he also ${ }^{11}$ led them up into the house, ${ }^{12}$ he also ${ }^{13}$ set a table before them and leaped-for-joy with-all-the-house, ${ }^{14}$ he having had-faith in ${ }^{15} \mathrm{God}$.

35 But after day came-to-be, the generals came-together into the market-place at the same spot. And after they were reminded-of the earthquake (the one having-come-to-be), they were filled-with-fear. And they commissioned the lictors, ${ }^{16}$ saying, "Release those humans from the prison whom you took-aside yesterday.," ${ }^{17}$

36 But the prison-guard ${ }^{18}$ brought-a-message-of these accounts ${ }^{19}$ to Paulus, that "The generals have commissioned men, in order that you* might be releasedfrom the prison. Now therefore, after you* come-out, be going in peace. ${ }^{י 20}$

37 But Paulus declared to them, "After they flayed us guiltless $\mathrm{men}^{21}$ publicly while we were yet uncondemned, we existing as Roman humans, they threw us into a guardhouse. And now they are throwing us out stealthily? For no! Instead, after they themselves come, let them lead us out."

38 But the lictor ${ }^{22}$ brought-a-message-of these words to the generals ${ }^{23}$ after they spoke to the generals. ${ }^{24}$ But ${ }^{25}$ they were filled-with-fear after they heard that "They are Romans." 39 And after they came-by with many friends into the guardhouse, they, after they came, exhorted them to come-out, after they spoke, "We are-ignorant of the condition against you, that you are righteous men.". And after they led them out, they after they exhorted them were asking ${ }^{26}$ them to comeaway from the city ${ }^{27}$ "lest-perhaps they might again together be turned against us, shouting-out against you."

40 But after they came-out from ${ }^{28}$ the guardhouse, they entered in to ${ }^{29}$ the house of ${ }^{\circ}$ Lydia. And after they saw them, they exhorted the brothers, ${ }^{30}$ and then they came-out.

## CHAPTER 17

But after they made-their-way-through the city and ${ }^{31}{ }^{\circ}$ Amphipolis and ${ }^{\circ}$ Apollōnia, ${ }^{32}$ they came ${ }^{33}$ into Thessaloniké, where there was a ${ }^{34}$ congregation of the Judeans. 2 But $^{35}$ according-to the habit which ${ }^{\circ}$ Paulus was having been beingaccustomed to do, he entered in to them, and ${ }^{36}$ on three sabbaths he thoroughlyspoke ${ }^{37}$ to them from ${ }^{38}$ the writings, $\mathbf{3}$ completely-opening-up and setting-before them, that it was necessary for the ${ }^{39}$ Anointed-One to suffer and to stand-up from

[^33]out of dead humans, and that "This man is the ${ }^{40}$ Anointed-One, the ${ }^{41}$ Jesus of whom I am sending-messages-abroad to you*."

4 And some from-among ${ }^{42}$ them were persuaded and were allotted-to ${ }^{\circ}$ Paulus and ${ }^{\circ}$ Silas in the teaching: ${ }^{43}$ both a vast multitude of the revering and ${ }^{44}$ Hellenes, as-well-as not ${ }^{45}$ a few women, the first women ${ }^{46} \mathbf{5}$ But after the Judeans who were being-non-compliant became-zealous, and after they took-aside for themselves ${ }^{47}$ some wicked men of the idlers-in-the-marketplace, and after they made-a-crowd, they were causing the city to-be-in-turmoil. And after they ${ }^{48}$ stood-over the house of Jason, they were seeking to lead them forward ${ }^{49}$ into the populace.

6 But after they did not find them, they were dragging Jason ${ }^{50}$ and some brothers to the city-chiefs, crying out and saying ${ }^{51}$ that, "These persons, the ones who caused the inhabited-earth to stand-up in defiance, are also ${ }^{52}$ being-present at-this-place, 7 whom Jason has received-under his roof. And all these persons are acting out things opposite the decrees of Caesar, saying there to be a different king: Jesus."

8 But they ${ }^{53}$ disturbed the crowd and the city-chiefs ${ }^{54}$ who were hearing ${ }^{55}$ these things. 9 And after they took the adequate amount from ${ }^{\circ}$ Jason and the rest, they released them from them.

10 But the brothers straightaway, through one ${ }^{56}$ night, sent-out both ${ }^{57}{ }^{\circ}$ Paulus and ${ }^{\circ}$ Silas into Beroia, who, ${ }^{58}$ after they came-by, were being-away into the congregation of the Judeans. 11 But these Judeans were higher-born than the ${ }^{59}$ ones in Thessaloniké, whichever ones received the account with every eagerness day by day, ${ }^{60}$ examining the writings, whether these things would be so. ${ }^{61} \mathbf{1 2}$ Therefore, indeed, many from-among ${ }^{62}$ them had-faith, but certain ones refused-to-have-faith. ${ }^{63}$ and so did not a few of the Hellenes women (the decent ones) and men. ${ }^{64}$

13 But as the Judeans from ${ }^{\circ}$ Thessalonike ${ }^{65}$ knew, that the account of God ${ }^{66}$ was messaged-abroad by ${ }^{\circ}$ Paulus ${ }^{67}$ also in ${ }^{\circ}$ Beroia, ${ }^{68}$ they also had-faith and ${ }^{69}$ they came into it ${ }^{70}$ there-also, shaking ${ }^{71} u p$ and disturbing ${ }^{72}$ the crowds.

14 But then straightaway ${ }^{73}$ the brothers commissioned-forth ${ }^{\circ}$ Paulus to be going till he came ${ }^{74}$ to the sea. Both ${ }^{\circ}$ Silas and ${ }^{\circ}$ Timotheos also ${ }^{75}$ endured there. 15 But the ones who were appointing ${ }^{\circ}$ Paulus led him $^{76}$ till Athénai. But he passed-by ${ }^{\circ}$ Thessalia. For he was prevented to preach the account into them. And ${ }^{77}$ after they took an instruction from Paulus ${ }^{78}$ to relate to ${ }^{\circ}$ Silas and ${ }^{\circ}$ Timotheos in order that ${ }^{79}$ they might come to him as quickly as possible, ${ }^{80}$ they were allowed to leave.

16 But while ${ }^{\circ}$ Paulus $^{81}$ was expecting them in ${ }^{\circ}$ Athénai, his spirit was sharpened in him, perceiving ${ }^{82}$ the city to be full-of-idols. 17 Therefore, indeed, he was thoroughly-speaking in the congregation to the Judeans and to the revering individuals, and to the ones ${ }^{83}$ in the marketplace throughout every day to the ones
${ }^{40}$ [17:3] NU, M, TR, Gk(V) / Gk(ABS) "an"
${ }^{41}$ [17:3] $N U, \mathrm{Gk}(\mathrm{V}) / \mathrm{M}, \mathrm{TR}, \mathrm{Gk}(\mathrm{ABS})$ omit "the" // $\mathrm{Gk}(\mathrm{S})$ reverse "Anointed-One" and "Jesus"
${ }^{42}$ literally "some out-of"
${ }^{43}$ [17:4] NU, M, TR, Vul, Gk(ASV) / Gk(B) add
${ }^{4}$ [17:4] NU, M, TR, Vul, Gk(SV) / Gk(AB) add
${ }^{45}$ [17:4] NU, M, TR, Vul, Gk(ASV) / Gk(B) ": Many of the revering ones, and a vast multitude of Hellenes, and"
${ }^{46}$ [17:4] NU, M, TR, Vul(?), Gk(ASV) / Gk(B) "women of the first men"
${ }^{47}$ [17:5] NU, Vul, Gk(ASV)/ M "But after the Judeans who were being-non-compliant became-zealous took-aside
47 [17:5] NU, Vul, Gk(ASV) / M "But after the Judeans who were being-non-compliant became-zealous took-aside
for themselves" / TR "But after the Judeans, the ones who were being-non-compliant, became-zealous, and after they took-aside for themselves"/ Gk(B) "But after the Judeans who were being-non-compliant turned-together"
${ }^{48}$ [17:5] NU, Vul, Gk(ABSV) / M, TR "After they also"
${ }^{49}$ [17:5] NU, Vul, Gk(ASV) / M, TR "to led them" / Gk(B) "to lead them out"
${ }^{50}$ [17:6] NU, Gk(ABSV) / M, TR "JJason"
${ }^{51}$ [17:6] NU, M, TR, Vul, Gk(ASV) / Gk(B) add
${ }^{52}$ [17:6] NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) "These persons are the ones who caused...defiance and are"
${ }^{53}$ [17:8] NU, M, TR, Vul, Gk(ASV) / Gk(B) "And he"
54 [17:8] NU, M, TR, Vul, Gk(ASV) / Gk(B) reverse "crowd" and "city-chiefs"
${ }^{55}[17: 8]$ NU, M, TR, Vul, Gk(ASV) $/ \mathrm{Gk}(\mathrm{B})$ " who heard"
${ }_{56}^{56}[17: 10]$ NU, Vul?, Gk(BSV) / M, TR, Vul? "the" / Gk(A) omit "straightaway...night"
${ }_{58}{ }^{57}$ [17:10] NU, M, TR, Gk(ASV) / Gk(B) omit "both"
${ }^{58}$ literally "whoever"
${ }^{59}$ [17:11] NU, M, TR, Vul, Gk(ASV) / Gk(B) "were highborn of the"
${ }^{60}$ [17:11] NU, Gk(ABS) / M, TR, Gk(V) add "the" before "day by day" (which is difficult to translate to English) ${ }^{61}$ [17:11] NU, M, TR, Vul, Gk(ASV,B2) lit. "witings, if these things would be having in-this-manner"/ $\mathrm{Gk}(\mathrm{B1})$ ". . .are having..."
${ }^{62}$ [17:12] lit. "many out of" NU, M, TR, Vul?, Gk(ASV) / Gk(B) "certain ones of"
${ }^{63}$ [17:12] NU, M, TR, Vul, Gk(ASV) / Gk(B) add
${ }^{64}$ [17:12] NU, M, TR, Vul, Gk(ASV,B2)/Gk(B1) "and an adequate number of Hellenes and of the decent men and women" ${ }^{65}$ [17:13] NU, M, TR, Gk(ASV) / Gk(B) "Thessaloniké"
${ }^{66}$ [17:13] NU, M, TR, Gk(ASV,B2) / Gk(B1) "that an account of a god"
${ }^{67}$ [17:13] NU, M, TR, Vul, Gk(ASV) / Gk(B) omit "by ${ }^{\circ}$ Paulus"
68 [17:13] NU, M, TR, Gk(ASV) ("in ${ }^{\circ}$ Beroia") / Gk(B) "Beroia"
${ }^{69}$ [17:13] NU, M, TR, Vul, Gk(ASV) / Gk(B1) add "they also had-faith and"/ $\mathrm{Gk}(\mathrm{B} 2)$ add "they had-faith and"
${ }^{70}$ [17:13] NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) add
${ }^{71}$ [17:13] NU, M, TR, Vul, Gk(ASV) / Gk(B) "also. They did not utterly-desist (lit. 'utterly-leave-off')"
${ }_{72}$ [17:13] NU, Vul, Gk(ABSV) / M, TR omit "and disturbing"
${ }^{73}$ [17:14] NU, M, TR, Gk(A) / Gk(B) "Therefore, indeed" / Vul "Then straightaway"
73 [17:14] NU, M, TR, Gk(A) / Gk(B) "Therefore, indeed" / Vul "Then
${ }^{74}$ [17:14] NU, Vul, Gk(ASV) / M, TR "to be going as" / Gk(B) omit
${ }^{74}$ [17:14] NU, Vul, Gk(ASV) / M, TR "to be going as" / Gk(B) omit
${ }^{75}$ [17:14] NU, Gk(ASV) / M, TR, Vul "But both ${ }^{\circ}$ Silas and ${ }^{\circ} \mathrm{Timotheos"}$ / $\mathrm{Gk}(\mathrm{B})$ "But ${ }^{\circ}$ Silas and ${ }^{\circ}{ }^{\circ}$ Timotheos" ${ }^{76}$ [17:15] NU, Vul, Gk(ABSV) / M, TR add
${ }^{77}$ [17:15] NU, M, TR, Vul, Gk(ASV) / Gk(B) "But" (and add underlined portion before)
${ }^{78}$ [17:15] NU, M, TR, Vul, Gk(ASV) / Gk(B) add
${ }^{79}$ [17:15] NU, M, TR, Gk(ASV) ("in order that") / Gk(B) "so-that"
${ }^{80}$ [17:15] NU, M, TR, Vul, Gk(ASV) / Gk(B) "to him in quickness"
${ }^{81}$ [17:16] NU, M, TR, Vul, Gk(ABV,S2) / Gk(S1) "he"
${ }^{82}$ [17:16] NU, Gk(ASV) is dative (referring to "him") / M, TR, Gk(B) is genitive (referring to "Paulus")
82 [17:16] NU, Gk(ASV) is dative (referring to "him") / M, TR, $\mathrm{Gk}(\mathrm{B})$ is genitive (referring to "Paulus")
${ }^{83}$ [17:17] NU, M, TR, Gk(ASV) / Gk(B) add
who were happening-to-be-there. ${ }^{1}$
18 But even ${ }^{2}$ some of the Epikoureans and the ${ }^{3}$ Stoic philosophers ${ }^{4}$ were engaging ${ }^{5}$ him. And some were saying, "What would this seed-picker be wanting ${ }^{6}$ to be saying?" but the others, ${ }^{7}$ "He is thought to be a messenger-sending-messages-abroad of strange demons," because he was proclaiming-a-goodmessage to them ${ }^{8}$ about ${ }^{\circ}$ Jesus and the standing-up from out of dead humans. 19 But after some days, After they also ${ }^{9}$ took-hold-of him for themselves, they led him $^{10}$ onto the ${ }^{11}$ Areios Crag, enquiring and ${ }^{12}$ saying, "Are we being-able to know what is this new teaching, the one which is being uttered ${ }^{13}$ by you? 20 For you are bringing-in some strange things ${ }^{14}$ into our ears. Therefore, we are wishing to know what these things mean." ${ }^{15}$

21 But all the Athénians and the strangers temporarily-populating-among them ${ }^{16}$ were having-an-opportune-season for ${ }^{17}$ doing nothing different than to be saying something or ${ }^{18}$ to be hearing something ${ }^{19}$ new.

22 But after ${ }^{\circ}$ Paulus ${ }^{20}$ was stood in the middle of the Areios Crag, he declared, ${ }^{21}$ " $O$ men, Athénians, I am perceiving you* as being terrified-ofdemons ${ }^{22}$ in-accordance-with all things. 23 For while I was coming-through and attentively-perceiving ${ }^{23}$ your* objects-of-veneration, I even found an altar on which had been written, 'To an unknown god.' Therefore, what ${ }^{24}$ you*, being-ignorant-of, are showing-piety toward, this is what $\mathbf{I}$ am sending-messagesabroad to you* about. 24 The god, the one who made the world and all the things in it - this god, existing as lord of heaven and earth, is not residing ${ }^{25}$ in innersanctums made-with-hands, $\mathbf{2 5}$ not-even is he being treated by human hands, as if standing-in-need-of something, since he himself is giving ${ }^{26}$ a life and a breath and all the ${ }^{27}$ things to all humans.

26 "He also ${ }^{28}$ made, out of one blood, ${ }^{29}$ every nation of humans to be residing ${ }^{30}$ upon every face ${ }^{31}$ of the earth, after he ordained seasons which have been ordered and the ${ }^{32}$ set-borders of their dwelling-places 27 especially ${ }^{33}$ for them to be seeking God, ${ }^{34}$ if whether they would yet grope for him and ${ }^{35}$ would find him; and yet ${ }^{36}$ he is not existing ${ }^{37}$ a long-ways-away from each one of us. ${ }^{38} \mathbf{2 8}$ For 'in him, we are living and are being moved and are being day by day ${ }^{39}$ even as some ${ }^{40}$ of the makers among you ${ }^{* 41}$ have spoken, 'For we are also a race of the one. ${ }^{42}$
(Epimenides: About Oracles (non-extant) \& Aratus: Phenomena 5)
29 "Therefore, we, existing as a race of God, are not being-indebted to be concluding for the divine power to be like neither ${ }^{43}$ gold or silver or stone, a brand of art and ${ }^{44}$ a reflection of a human. 30 Therefore, indeed, after God overlooked the times of the ${ }^{45}$ ignorance, for the present he is transmitting-a-message ${ }^{46}$ to

[^34]humans for all of them ${ }^{47}$ everywhere to be changing-their-mind, $\mathbf{3 1}$ in-view-of-the-fact-that ${ }^{48}$ he stood forth a day in which he is going to be judging ${ }^{49}$ the inhabited-earth in righteousness, in a man, Jesus, ${ }^{50}$ whom he ordained, after he afforded faith to all humans after he stood him up from out of dead humans."

32 But after they heard about a standing-up of dead humans: Indeed, the ones were jeering-at him, but the ones spoke, "We will hear you for ourselves about this again too. ${ }^{51}$

33 And $^{52}$ This-was-how ${ }^{\circ}$ Paulus came-forth out of the middle of them. 34 But after some men were glued-to him, they ${ }^{53}$ had-faith - among ${ }^{54}$ whom were also Dionysios the ${ }^{55}$ Areopagite; and a woman, Damaris by name; ${ }^{56}$ and different ones along with them.

## CHAPTER 18

$\underline{\text { But }}{ }^{57}$ After these things, he, ${ }^{58}$ after he was separated out of ${ }^{\circ}$ Athénai, ${ }^{59}$ came into Korinthos. 2 And after he found a certain Judean, Aquila by name (a Pontian by race, ${ }^{60}$ recently having ${ }^{61}$ come from ${ }^{\circ}$ Italia (also along with Priscilla, a woman of his) due to the fact that Claudius has ordered ${ }^{62}$ for all the ${ }^{63}$ Judeans to be being separated from ${ }^{64}$ Roma (the ones who would reside into ${ }^{\circ}$ Achaia) ), ${ }^{65}$ he came-to them. ${ }^{66} 3$ And, due to the fact that he was being of-the-one-and-the-same-art, he was remaining in his presence, ${ }^{67}$ and they were working. For they were tentmakers by ${ }^{68}$ art. 4 But he was thoroughly-speaking in the congregation throughout every sabbath while he was also implanting the name of the Lord Jesus. But $\mathrm{He}^{69}$ was persuading both Judeans and Hellenes. ${ }^{70}$

5 But as both ${ }^{\circ}$ Silas and ${ }^{\circ}$ Timotheos came-down ${ }^{71}$ from ${ }^{\circ}$ Makedonia, ${ }^{\circ}$ Paulus was being pressed ${ }^{72}$ by-means-of the account, ${ }^{73}$ thoroughly-testifying Lord ${ }^{74}$ Jesus to $\mathrm{be}^{75}$ the Anointed-One to the Judeans. 6 But while many accounts were coming-to-be and writings were being deciphered, but ${ }^{76}$ while they were arraying themselves against him and were reviling him, he, ${ }^{77}$ after he shook-out the ${ }^{78}$ robes, spoke to them, "Your* blood is on your* head. I am clean. From the ${ }^{79}$ present, I will go into the nations."
$7 \mathrm{And}^{80}$ after he stepped-away from-there, ${ }^{81}$ he entered ${ }^{82}$ into a house of a certain man, Titius Justus ${ }^{83}$ by name, ${ }^{84}$ who is revering God, whose house was sharing-one-and-the-same-border with the congregation. 8 But Crispus, the chiefcongregator, had-faith $i^{85}$ the Lord along with his whole house. And many of the Korinthians, hearing him, were having-faith and were being immersed havingfaith in God through the name of our Lord Jesus the Anointed-One. ${ }^{86}$

9 But during ${ }^{87}$ a night, the Lord spoke through ${ }^{88}$ a vision to ${ }^{\circ}$ Paulus, "Do not be filling yourself with-fear. Instead, be uttering and may you not be-quiet, 10 instead ${ }^{89}$ due-to-the-fact-that $\mathbf{I}$ am with you, and no-one will put themselves on $\mathrm{you}^{90}$ for the act to do-evil to you, due-to-the-fact-that there is a vast people for

[^35]me in this city."
11 But he settled-down ${ }^{1}$ there ${ }^{2}$ for a year-long-period and six months, teaching the account of God among ${ }^{3}$ them.

12 But ${ }^{4}$ while Gallio was being proconsul of ${ }^{\circ}$ Achaia, the Judeans, with-oneaccord, stood-over-against ${ }^{\circ}$ Paulus, after they uttered-together with themselves against ${ }^{\circ}$ Paulus; and after they laid their hands on him, ${ }^{5}$ they led him upon the platform, $\mathbf{1 3}$ crying-out-against him and ${ }^{6}$ saying, "This man is inducing the humans to be revering God contrary-to the law."

14 But while ${ }^{\circ}$ Paulus was going to be opening-up his ${ }^{7}$ mouth, ${ }^{\circ}$ Gallio spoke to the Judeans, "Therefore ${ }^{8}$ Indeed, if it were some unrighteous-deed or a wicked fallacy, ${ }^{9} \mathrm{O}$ men, ${ }^{10}$ Judeans, I would have tolerated you* in-accordance-with reason. ${ }^{11} \mathbf{1 5}$ But if it is ${ }^{12}$ matters-of-discussion ${ }^{13}$ about accounts and names and a law (the law according-to you*), you* yourselves will see to this situation for yourselves. I am not wishing ${ }^{14}$ to be a judge of these things." 16 And he drove them away from the platform.

17 But after they all ${ }^{15}$ took-hold-of ${ }^{16}$ Sōsthenés, the chief-congregator, for themselves, they were beating him in-front-of the platform. And none of these things were of-interest to ${ }^{\circ}$ Gallio.

18 But after ${ }^{\circ}$ Paulus still remained-with them for an adequate number of days, he, after he said-farewell to the brothers, was sailing-out ${ }^{17}$ into ${ }^{\circ}$ Syria (and along with him were Priscilla and Aquila) after he sheared his ${ }^{18}$ head in Kenchreai; for he was having a vow. ${ }^{19} 19$ But they reached into Ephesos. And with the sabbath $\underline{\text { coming-on }}{ }^{20} \mathrm{He}$ left those persons behind right-here. But after he himself entered into the congregation, he thoroughly-spoke to ${ }^{21}$ the Judeans.

20 But ${ }^{22}$ while they were asking him to remain for ${ }^{23}$ more time in their presence, ${ }^{24}$ he did not nod-in-consent. 21 Instead, after he said-farewell to them and after he spoke, "But it is necessary for me by-all-means to do the festival, the one which is coming into Jerusalem. But ${ }^{25}$ I will bend-back to you* again, if God is wanting," he ${ }^{26}$ put-out from ${ }^{\circ}$ Ephesos.

22 And after he ${ }^{27}$ came-down into Caesarea, he, after he ascended and after he greeted the assembly, ${ }^{28}$ descended into Antiocheia. 23 And after he made some time there, he came-out, coming sequentially through the Galatian country and Phrygia, and supporting ${ }^{29}$ all the learners.

24 But a certain Judean, Apollōs by name (an Alexandreian by race, ${ }^{30}$ an eloquent man), reached into Ephesos, who was being powerful in the writings. 25 This ${ }^{31}$ man was having, in the fatherland, ${ }^{32}$ been orally-instructed in the way ${ }^{33}$ of the Lord and, boiling in the spirit, was uttering ${ }^{34}$ and was teaching the things about ${ }^{\circ}$ Jesus $^{35}$ precisely, understanding only the immersion of Johanan. 26 This man also ${ }^{36}$ began to be being-outspoken in the ${ }^{37}$ congregation. But after Priscilla and Aquila ${ }^{38}$ heard him, they took him aside for themselves, and they put-forth the way of God ${ }^{39}$ to him precisely. 27 But while he was wishing to himself to comethrough into ${ }^{\circ}$ Achaia, the brothers, after they propelled him, wrote to the learners to welcome him. After he ${ }^{40}$ came-by, he contributed himself to many of the ones

[^36]having had-faith through the favor. ${ }^{41} \mathbf{2 8}$ For he was vehemently ${ }^{42}$ publicly completely-demolishing the Judeans for himself through-conviction, thoroughlyspeaking and ${ }^{43}$ exhibiting Jesus to be the Anointed-One through the writings.

## CHAPTER 19

But it came-to-be during ${ }^{44}$ the time for ${ }^{\circ}$ Apollōs to be in Korinthos, for Paulus, ${ }^{45}$ after he came-through the parts further-up, to come-down ${ }^{46}$ into Ephesos and to find some learners. 2 He also ${ }^{47}$ spoke to them, if they took a holy spirit after they had-faith.

But the men spoke ${ }^{48}$ to him, "Instead, we did not-even hear if there is ${ }^{49}$ a holy spirit."

3 He also spoke to them, ${ }^{50}$ "Therefore, into what were you* immersed?"
But the men spoke, "Into the immersion of Johanan."
4 But Paulus spoke, "Indeed, ${ }^{51}$ Johanan immersed an immersion of a change-of-mind, saying to the people to be immersed into the one coming after him, in order that they might have-faith, that ${ }^{52}$ is, into the Anointed-One Jesus." ${ }^{53}$

5 But after they heard this, they were immersed into the name of the Lord Jesus the Anointed-One into a forgiveness of sins. ${ }^{54} 6$ And after ${ }^{\circ} \mathrm{Paulus}$ put his hands ${ }^{55}$ on them, straightaway ${ }^{56}$ the spirit, the holy spirit, came on ${ }^{57}$ them. They were both uttering by-means-of tongues and ${ }^{58}$ were prophesying. 7 But all the men were about ${ }^{59}$ twelve in number.

8 But after he ${ }^{60}$ entered into the congregation in a great power, ${ }^{61}$ he was beingoutspoken for ${ }^{62}$ three months, thoroughly-speaking and persuading them of the things ${ }^{63}$ about the kingdom of God. 9 But as some of them ${ }^{64}$ were being hardened and were refusing-to-be-persuaded, speaking-evilly of the way before-the-face of the multitude of the nations, then he, ${ }^{65}$ after he departed from them, set-apart the learners, thoroughly-speaking day by day in the school of a certain ${ }^{66}$ Tyrannus from the fifth hour to the tenth. ${ }^{67} \mathbf{1 0}$ But this came-to-be for ${ }^{68}$ two years, so-that all $^{69}$ the ones residing ${ }^{70}$ in ${ }^{\circ}$ Asia were given an opportunity to hear the account of the Lord Jesus, ${ }^{71}$ both ${ }^{72}$ Judeans and Hellenes.

11 God also ${ }^{73}$ was making powers, which were not the ones usually obtained, through the hands of Paulus, $\mathbf{1 2}$ so-as to have even handkerchiefs or even $^{74}$ halfgirdles being carried-away from the husk of his body onto the ones who were being-weak and for the sicknesses to be being released from them, also for the ${ }^{75}$ spirits, the wicked spirits, to be going-out from them. ${ }^{76}$

13 But even some of ${ }^{77}$ the Judean adjurers who were coming-around undertook ${ }^{78}$ to be naming the name of the Lord Jesus over the ones having the spirits, the wicked spirits, saying, "I am" ${ }^{79}$ adjuring you* by the Jesus whom Paulus ${ }^{80}$ is preaching." 14 But there were seven sons of a certain man, ${ }^{81}$ Skeuas, ${ }^{1}$ a

[^37]Judean chief-priest, ${ }^{2}$ who were the ones ${ }^{3}$ doing this ${ }^{4}$ having a custom to be adjuring spirits out of the persons such as these. And after they entered toward the man being demonized, they began to be calling-on the name for themselves, saying, "We are transmitting-a-message to you in Jesus, whom Paulus is preaching, to come-out."5

15 But the spirit, the wicked spirit, answered and spoke to them, ${ }^{6}$ "Indeed,' ${ }^{7}$ I am knowing ${ }^{\circ}$ Jesus, and I am understanding Paulus, but who are all of you*?" 16 And after the human (in whom was the spirit, the wicked spirit) leaped-on them, ${ }^{8}$ he, after he dominated all of them, ${ }^{9}$ became-strong ${ }^{10}$ against them, so-as to make them flee-out ${ }^{11}$ out of that house naked and having been wounded.

17 But this became known to all, both ${ }^{12}$ Judeans and Hellenes, the ones who are residing ${ }^{13}$ in ${ }^{\circ}$ Ephesos, ${ }^{14}$ and a fear fell upon them all, and the name of the Lord Jesus the Anointed-One ${ }^{15}$ was being made-great. 18 Many also of the ones having-faith were coming, confessing-forth and bringing-back-a-message-of their acts. 19 But adequate numbers of the ones who acted out the curious arts, ${ }^{16}$ after they brought-together the books, were burning them up ${ }^{17}$ before-the-face of all humans. And they counted-up ${ }^{18}$ their values, and they found it to be 50,000 silverpieces. $\mathbf{2 0}$ This-was-how, according-to might, they were imparting-strength and the account ${ }^{19}$ of the Lord was growing and was becoming-strong.

21 But as these things were fulfilled, ${ }^{20}{ }^{\circ}$ Paulus prescribed ${ }^{21}$ for himself in the spirit, after he came-through ${ }^{\circ}$ Makedonia and Achaia, to be going into Jerusalem, after he spoke, that "After the event for me to come-to-be there, it is necessary for me to see Roma also." 22 But $^{22}$ after he commissioned two of the ones who were ministering to him, Timotheos and Erastos, into ${ }^{\circ}$ Makedonia, he held-on for a little time into ${ }^{23}{ }^{\circ}$ Asia.

23 But during that season, there came-to-be no little disturbance about the way. 24 For a certain man, Démétrios by name, was a silversmith who was making silver inner-sanctums ${ }^{24}$ of Artemis, who ${ }^{25}$ was affording to the artisans no little workance for himself. ${ }^{26} \mathbf{2 5}$ After he gathered-together these ${ }^{27}$ artisans and ${ }^{28}$ the workers ${ }^{29}$ around the things such as these, he spoke to them, ${ }^{30}$ " $O$ men, fellowartisans, ${ }^{31}$ you* understand that our good-income is derived out of this workance. 26 And you* are perceiving and hearing, ${ }^{32}$ that not only in Ephesos, ${ }^{33}$ but instead in almost all ${ }^{\circ}$ Asia, ${ }^{34}$ this certain ${ }^{\circ}$ Paulus then, ${ }^{35}$ after he persuaded an adequate sized crowd, turned ${ }^{36}$ them away, saying that 'The ${ }^{37}$ ones coming-to-be made through hands, these ${ }^{38}$ are not gods.' 27 But not only is this part of ours becoming-endangered to come into refutation, ${ }^{39}$ instead even the temple of the Great Goddess Artemis is becoming-endangered to be accounted ${ }^{40}$ into nothing, also ${ }^{41}$ even for her to be going to be being pulled-down ${ }^{42}$ from her impressivemagnificence, ${ }^{43}$ whom the whole Asia and the inhabited-earth are revering."

[^38]28 But after they heard this ${ }^{44}$ and after they became full of fury, they after they ran into the avenue ${ }^{45}$ were shouting, saying, "Great is ${ }^{\circ}$ Artemis ${ }^{46}$ of the Ephesians!" 29 And the city was filled-full of the confusion. ${ }^{47}$ They also ${ }^{48}$ rushed with-one-accord into the theater, after they even ${ }^{49}$ violently-seized Gaius and Aristarchos, who were Makedonians, fellow-travelers-abroad ${ }^{50}$ of Paulus. ${ }^{51}$

30 But while Paulus ${ }^{52}$ was wishing to enter into the populace, the learners were not allowing him. ${ }^{53} 31$ But even some of the Asia-chiefs, being ${ }^{54}$ friends of his, after they sent to him, were exhorting him not to give himself to going into the theater. 32 Therefore, indeed others were shouting something else. ${ }^{55}$ For the assembly was having been confused, and the majority had not come-to-know for-the-sake-of what reason they had come-together.

33 But some out of the crowd caused Alexandros to step-together with them, ${ }^{56}$ after the Judeans threw ${ }^{57}$ him forward. But after ${ }^{\circ}$ Alexandros waved his hand up-and-down, ${ }^{58}$ he was wanting to be verbally-defending himself to the populace. 34 But after they recognized that he was ${ }^{\circ}$ a Judean, one voice came-to-be coming out ${ }^{59}$ of all of them, while they were shouting for about ${ }^{60}$ two hours, "Great is ${ }^{\circ}$ Artemis ${ }^{61}$ of the Ephesians!"

35 But after the scribe repressed ${ }^{62}$ the crowd, he declared ${ }^{\circ}$, " $O$ men, Ephesians: For who is there of the ${ }^{63}$ humans who does not know that the city of the Ephesians ${ }^{64}$ is $^{65}$ an inner-sanctum-custodian of the Great Goddess ${ }^{66}$ Artemis and of the object which-fell-from-Zeus? 36 Therefore, while these things are being unable-to-be-contradicted, it is being necessary for you* to have been repressed ${ }^{67}$ and to be acting out nothing reckless. 37 For these men whom you* led here $^{68}$ are neither temple-robbers nor reviling our ${ }^{69}$ goddess.

38 "Therefore, indeed if this ${ }^{70}$ Démétrios and the artisans along with him are having a certain account with him, ${ }^{71}$ marketplace days are being led and proconsuls are there. Let them call-in one-another there. 39 But if you* are seeking-for something further-beyond this, ${ }^{72}$ it will be deciphered in the assembly within-the-law. ${ }^{73} 40$ For even we are becoming-endangered to be being called-in to the courts to be charged on account of sedition ${ }^{74}$ about the situation today, ${ }^{75}$ since there exists ${ }^{76}$ nothing causative about it. ${ }^{77}$ We will not ${ }^{78}$ be able to give-back an account about this concourse. ${ }^{, 79} 41$ And after he spoke these things, he released the assembly from him.

## CHAPTER 20

But after the event for the turmoil to cease itself, after ${ }^{\circ}$ Paulus ${ }^{80}$ sent-after ${ }^{81}$ the learners and after he exhorted them much, ${ }^{82}$ he, after he greeted them, ${ }^{83}$ also ${ }^{84}$ came-out to be going into Makedonia. 2 But after he came-through all ${ }^{85}$ those parts and after he exhorted them with ${ }^{86}$ a vast account, he came into ${ }^{\circ} \mathrm{Hellas} .3$ After he also made a place there ${ }^{87}$ for three months, and after a plot came-to-be

[^39]made against him by the Judeans while he was going to be putting-out ${ }^{1}$ into ${ }^{\circ}$ Syria, a resolve of the act to be turning-back through Makedonia came-to ${ }^{2}$ him. ${ }^{3}$

4 But some men were following-together with him up-to Asia: ${ }^{4}$ a Beroian named Sōpatros son of Purros, ${ }^{5}$ but of the Thessalonians: Aristarchos, and Secundus, Gaius a Derbian, ${ }^{6}$ and Timotheos; but Asians: ${ }^{7}$ Tuchikos ${ }^{8}$ and Trophimos. 5 But ${ }^{9}$ after these men came there before $u s,{ }^{10}$ they were remaining for us ${ }^{11}$ in ${ }^{\circ}$ Trōas. 6 But after the days of the Unleavened, we sailed-out from Philippoi and we came to them into Trōas five days later, ${ }^{12}$ whereat ${ }^{13}$ we spent seven days.

7 But ${ }^{14}$ in the first day after the sabbath, ${ }^{15}$ after we ${ }^{16}$ were having been congregated of the act ${ }^{17}$ to break a loaf of bread, ${ }^{\circ}$ Paulus was thoroughly-speaking to them, since he was going to be going-out ${ }^{18}$ on the next-day. He was also prolonging ${ }^{19}$ the account until midnight. 8 But adequate numbers of torches ${ }^{20}$ were in the upper-room, where we ${ }^{21}$ were having been congregated. 9 But a certain youngster, Eutuchos by name, while sitting himself down ${ }^{22}$ on ${ }^{23}$ the window, ${ }^{24}$ was being brought-down ${ }^{25}$ by-means-of a deep slumber while ${ }^{\circ}$ Paulus was thoroughly-speaking on for a long time. ${ }^{26}$ After he was brought-down from the slumber, he fell downward from the third-floor ${ }^{27}$ and who $^{28}$ was lifted dead.

10 But after ${ }^{\circ}$ Paulus descended, he fell-on him. And after he threw-his-armsaround ${ }^{29}$ him, ${ }^{30}$ he also ${ }^{31}$ spoke, "Do not be being turmoiled. For his soul is in him."

11 But after he ascended, and after he broke the ${ }^{32}$ bread and after he tasted $i t$, he, after he also ${ }^{33}$ conversed for an adequate amount of time up-to the radiation of the light of the sun, came-out in-this-manner. 12 But after they greeted them, they ${ }^{34}$ led away the boy ${ }^{35}$ who was living, and they were not merely moderately exhorted.

13 But we, after we came there before them ${ }^{36}$ on the boat, put-out on to ${ }^{\circ}$ Assos. From-there, we were going to be taking ${ }^{\circ}$ Paulus up on ship. For he, having ordered it to be done in-this-manner, was himself going ${ }^{37}$ to be going-onfoot. 14 But as he was engaging us in ${ }^{38}{ }^{\circ}$ Assos, we, after we took him up on ship, came into Mityléné. 15 After we sailed-away from-there, we reached directlyopposite of Chios on the following ${ }^{39}$ day. But the next ${ }^{40}$ day, we came-by into Samos. But ${ }^{41}$ after we remained in Trögullion ${ }^{42}$ on the following ${ }^{43}$ day, we came into Milétos. 16 For ${ }^{\circ}$ Paulus had judged to sail-by ${ }^{\circ}$ Ephesos, so-that it might not come-to-be for ${ }^{44}$ him to spend-time in ${ }^{\circ}$ Asia. For he was hastening (if it would be possible for him) ${ }^{45}$ to come-to-be into ${ }^{46}$ Jerusalem for ${ }^{47}$ the day of the Fiftieth.

17 But from ${ }^{\circ}$ Milétos, he, after he sent into Ephesos, called-after the elders of the assembly to come to him. ${ }^{48} \mathbf{1 8}$ But as they came-by to him, he spoke to ${ }^{49}$ them,

[^40]"All of you*, brothers, ${ }^{50}$ understand (from the first day from which I stepped-on into ${ }^{\circ}$ Asia for about three-years or even more) $)^{51}$ how ${ }^{52}$ I came-to-be with you* for the entire ${ }^{53}$ time, 19 being-enslaved to the Lord with you ${ }^{* 54}$ with every humblemindedness, and many ${ }^{55}$ tears, and tests (the ones which happened to me in the plots of the Judeans against $m e$ ), $\mathbf{2 0}$ as I withheld nothing ${ }^{56}$ of the act to not $t^{57}$ bring-a-message to you* of the things which are being-beneficial, and to teach you* publicly and house by house, ${ }^{58} 21$ thoroughly-testifying to both Judeans and Hellenes of the change-of-mind toward a god ${ }^{59}$ and faith, the faith ${ }^{60}$ into our Lord Jesus the Anointed-One. ${ }^{61}$

22 "And now, behold, $\mathbf{I}$, having been bound in the spirit, am going into Jerusalem, not having come-to-know ${ }^{62}$ the things which will meet with me ${ }^{63}$ in it, 23 except, that the spirit, the holy spirit, ${ }^{64}$ city by city ${ }^{65}$ is thoroughly-testifying to me, ${ }^{66}$ saying that, bonds and tribulation are remaining for me in Jerusalem. ${ }^{67} 24$ Instead, I am making my ${ }^{68}$ soul, of no account, ${ }^{69}$ valuable to myself so as to complete my course with joy ${ }^{70}$ and the ministry of the account ${ }^{11}$ which I took from the Lord Jesus, to thoroughly-testify-to Judeans and Hellenes ${ }^{72}$ the goodmessage of the favor of God.

25 "And now, behold, $\mathbf{I}$ have come-to-know that you* will no-longer see my face for yourselves ${ }^{73}$ - all of you* among $^{74}$ whom I came-through, preaching the kingdom of God. ${ }^{75} 26$ Due-to-this-fact, I am emphatically-testifying to you* in ${ }^{76}$ this ${ }^{77}$ day today, that I am clean ${ }^{78}$ from the blood of all persons. 27 For I did not stand-back-aloof from ${ }^{79}$ the act to not ${ }^{80}$ bring-a-message to you ${ }^{* 81}$ about the entire ${ }^{82}$ deliberation of God.

28 "Therefore. ${ }^{83}$ All of you*, be paying-attention to yourselves ${ }^{84}$ and to all the flock, in which the spirit, the holy spirit, ${ }^{85}$ put you* to be overseers for himself, to be shepherding the assembly of $\operatorname{God}^{86}$ which he acquired for himself ${ }^{87}$ through the blood, the blood of his own. ${ }^{88} \mathbf{2 9}$ For ${ }^{89} \mathbf{I}$ have come-to-know this, ${ }^{90}$ that after my reaching of my destination, weighty wolves will enter into you*, not sparing the flock; $\mathbf{3 0}$ and from out of you* yourselves, men will stand themselves up, uttering things which have been perverted of the act to be pulling-away ${ }^{91}$ the learners to follow behind them. ${ }^{92} 31$ For-this-reason, be keeping-fully-awake, remembering that for three-years, night and ${ }^{93}$ day, I did not cease myself from admonishing each one of you*44 with tears.

32 "And for the present, I am committing you* brothers ${ }^{95}$ to God, ${ }^{96}$ and to the account of his favor, the account which is being-able to build ${ }^{97}$ you*1 and to give

[^41]the ${ }^{2}$ inheritance in them, that is ${ }^{3}$ all the ones who have been made-holy.
33 "I desired a silver-piece or ${ }^{4}$ a gold-piece or a piece of apparel of no-one. ${ }^{5}$ 34 But ${ }^{6}$ You* yourselves are knowing, ${ }^{7}$ that these ${ }^{8}$ hands assisted to my needs in $\underline{\text { all things }}{ }^{9}$ and to the men who are with me. 35 I indicated all things to you*, that, by laboring in-this-manner, it is necessary to be taking-the-part-in-helping the ones who are being-weak, to also ${ }^{10}$ be remembering the accounts of the Lord Jesus, ${ }^{11}$ that he himself ${ }^{12}$ spoke, 'It is more happy to be giving than to be taking."

36 And after he spoke these things, he, after he put his ${ }^{13}$ knees on the ground, prayed-to God along with them all. 37 But there ${ }^{14}$ came-to-be an adequate amount of weeping of them all; and they, after they fell on the neck of ${ }^{\circ}$ Paulus, ${ }^{15}$ were kissing him affectionately, 38 being sorrowed especially on-the-basis-of the account which he had spoken, that they are going to be perceiving his face nolonger. ${ }^{16}$ But they were sending him on-ahead before them into the boat.

## CHAPTER 21

But as it came-to-be for us to put-out, after we ${ }^{17}$ were pulled-away from them, we, after we ran- $a$-straight course, came into ${ }^{\circ} \mathrm{Ko} s$ s, ${ }^{18}$ but the subsequent day into Rhodos, ${ }^{19}$ and from-there into ${ }^{\circ}$ Patara and Mura. ${ }^{20} 2$ And after we found a boat which was crossing-to-the-other-side into Phoiniké, we, after we steppedonboard, put-out to sea. 3 But after we came-within-sight of ${ }^{\circ}$ Kypros and after we left it behind on-the-left, ${ }^{21}$ we were sailing into Syria and we came-down into Zor. For the boat was unloading ${ }^{22}$ the cargo in-that-place. 4 But ${ }^{23}$ after we found the ${ }^{24}$ learners after-searching-up-and-down for them, we remained-on right-here ${ }^{25}$ for seven days. They ${ }^{26}$ were saying to ${ }^{\circ}$ Paulus, through the spirit, to not be steppingonboard ${ }^{27}$ into Jerusalem.

5 But when it came-to-be for us to finish-out ${ }^{28}$ our days, we, after we cameout, ${ }^{29}$ were going away, ${ }^{30}$ while all of them along with women and children were sending us on-ahead before them till they reached outside the city. And after we put our ${ }^{31}$ knees on the shore, we, after we prayed-to God, 6 gave-farewellgreetings to one-another, ${ }^{32}$ and ${ }^{33}$ ascended ${ }^{34}$ into the boat. But those individuals turned-back into their own homes.

7 But we, after we completely-accomplished the sailing, reached ${ }^{35}$ from Zor into Ptolemaios. And after we greeted the brothers, we remained in their presence for one day. 8 But on the next-day, we, after we came-out, ${ }^{36}$ came into Caesarea. And after we entered into the house of Philippos the good-messenger (the one who was ${ }^{37}$ being one out of the seven) we remained with him. 9 But this man was having four daughters, virgins, who are prophesying.

10 But while we were remaining-on for more days of ours, ${ }^{38}$ a certain prophet, Hagab by name, came-down from ${ }^{\circ}$ Judah. 11 And after he came-up ${ }^{39}$ to us and after he lifted the belt of ${ }^{\circ}$ Paulus, he, after he also ${ }^{40}$ bound the feet and the hands ${ }^{41}$ of himself, ${ }^{42}$ spoke, "Such-and-such is what the spirit, the holy spirit, is saying: The man whose belt this is, the Judeans in Jerusalem will bind in-this-manner and will deliver him up into the hands of nations."

[^42]12 But as we heard these things, both ${ }^{43} \mathbf{w e}$ and the persons in-that-place were exhorting him ${ }^{44}$ of 'the act for him not to be ascending ${ }^{45}$ into Jerusalem'.

13 Then ${ }^{46}{ }^{\circ}$ Paulus answered and spoke to us, ${ }^{47}$ "What are you* all doing, weeping and cracking ${ }^{48}$ my heart in-pieces? For $\mathbf{I}$ am ready ${ }^{49}$ not only to be bound but instead even to die-off going into Jerusalem in-behalf-of the name of the Lord Jesus the Anointed-One., ${ }^{50}$

14 But while he himself was not being persuaded, we became-tranquil, after we spoke to one-another, ${ }^{51}$ "Let the will of the Lord ${ }^{52}$ come-to-be."

15 But after these ${ }^{53}$ days, we, after we put-our-packs-on, ${ }^{54}$ were ascending into Jerusalem from Caesarea. ${ }^{55} 16$ But some of the learners also came-together along with us from ${ }^{56}$ Caesarea, leading us to $a$ man in whose presence we might be entertained-as-strangers: and when they came to a certain village, we remained with ${ }^{57}$ a certain Mnasōn, ${ }^{58}$ a Kyprian, an ancient learner.

17 Now after we went from there ${ }^{59}$ we came-to-be coming into Jerusalem, the brothers jovially welcomed us. ${ }^{60} \mathbf{1 8}$ But the following ${ }^{61}$ day, ${ }^{\circ}$ Paulus was goinginside ${ }^{62}$ along with us to Jacob. All the elders having-been-congregated ${ }^{63}$ also came-by in-his-presence. ${ }^{64} 19$ And after he greeted them, he was telling-in-detail, one by one, ${ }^{65}$ each thing of the things which God did in the nations through his ministry.

20 But after the men heard, they were glorifying God. ${ }^{66}$ They also spoke ${ }^{67}$ to him, "Brother, you are perceiving how-many tens-of-thousands are among ${ }^{68}$ the Judeans ${ }^{69}$ of the ones who have had-faith, and all of them ${ }^{70}$ are being ${ }^{71}$ zealots of the law. 21 But they were orally-instructed about you, that you are teaching all ${ }^{72}$ to $^{73}$ the Judeans throughout the nations ${ }^{74}$ secession from Moses, saying, not to be circumcising their children, nor-even to be walking-around in the ${ }^{75}$ customs. 22 Therefore, what is to be done? By-all-means it is necessary for a multitude to come-together. $\mathrm{For}^{76}$ they will hear for themselves that ${ }^{77}$ you have come. $\mathbf{2 3}$ Therefore, do this what we are saying to you. There are four men with us who are having a vow on ${ }^{78}$ themselves. 24 After you take-alongside these men, be purified along with them, and spend money on-the-basis-of them, in order that they will shave ${ }^{79}$ their head. And all persons will know for themselves ${ }^{80}$ that the things which they have been orally-instructed about you are nothing, but instead that you yourself are also being-in-line, ${ }^{81}$ observing ${ }^{82}$ the law. 25 But about the nations who have had-faith, we sent to them by letter, ${ }^{83}$ after we judged for them to be keeping not-one such thing, except ${ }^{84}$ to be guarding themselves from both ${ }^{85}$ the thing sacrificed-to-an-idol, and the ${ }^{86}$ blood, and any choked animal, and sexualimmorality."

26 Then after ${ }^{\circ}$ Paulus took-alongside the men, on the following ${ }^{87}$ day, after

[^43]we were purified along with them, he was going into ${ }^{1}$ the temple, sending-messages-throughout-everywhere about the duration ${ }^{2}$ of the days of the purifying till the offering which ${ }^{3}$ was offered ${ }^{4}$ in-behalf of each one of them.

27 But as the seven days were going to be being completely-finished, the Judeans having come from ${ }^{\circ}$ Asia, ${ }^{5}$ after they beheld him in the temple, confused all the crowd, and they threw ${ }^{6}$ their hands on him, $\mathbf{2 8}$ shouting, " $O$ men, Israelites, be helping us! This is the human, the one who is teaching all persons every-place-every-where ${ }^{7}$ against the people and the law and this place. ${ }^{8}$ Still, he also ${ }^{9}$ even led Hellenes into the temple, and has commonized this holy place!" 29 For they were having previously-seen ${ }^{10}$ Trophimos the Ephesian in the city along with him, whom they were concluding ${ }^{11}$ that ${ }^{\circ}$ Paulus led into the temple.

30 The whole city was also moved, and there came-to-be a running-together of the people. And after they took-hold-of ${ }^{\circ} \mathrm{Paulus}$ for themselves, they were drawing him ${ }^{12}$ outside the temple, and straightaway the doors were locked.

31 While they were also ${ }^{13}$ seeking to kill him off, a declaration ascended to the tribune of the cohort, that "A whole part of Jerusalem is being ${ }^{14}$ confused. Therefore, be seeing that they might not be making a standing-up-against $u s .{ }^{, 15}$
$32 \mathrm{He}^{16}$ instantly, after he took-alongside ${ }^{17}$ soldiers and centurions, ran-down upon them. But after the Judeans saw the tribune and the soldiers, they ceased themselves from beating ${ }^{\circ}$ Paulus. 33 Then after the tribune drew-near, he took-hold-of him for himself, and directed him to be bound with two chains. And he was enquiring what ${ }^{18}$ he would be, and what it is that he has done. ${ }^{19}$

34 But others were voicing something else over the others ${ }^{20}$ in the crowd. But ${ }^{21}$ while he himself ${ }^{22}$ was not being-able to know what was certain ${ }^{23}$ due to the turmoil, he directed for him to be being led into the camp.

35 But when he came-to-be on the steps-leading-up, it happened that he was being carried ${ }^{24}$ by the soldiers due to the force of the crowd. ${ }^{25} 36$ For the multitude of the people was following, shouting, ${ }^{26}$ "Be lifting him out of here! !" ${ }^{27}$

37 While ${ }^{\circ}$ Paulus ${ }^{28}$ was also going to be being led into the camp, he said ${ }^{\circ 29}$ to the tribune, "If it is allowable for me to speak something ${ }^{30}$ to you."

But the tribune declared, "You know Hellenic? 38 As-a-result, ${ }^{31}$ you are not the Egyptian, the one who, before these days, started-an-uprising ${ }^{32}$ and led-out into the desert the 4,000 men of the sicarii?"

39 But ${ }^{\circ}$ Paulus spoke, "I, indeed, am a human, a Judean, a Tarshian of ${ }^{\circ}$ Kilikia, a citizen of a city which is not insignificant. ${ }^{33}$ But I am beseeching you, permit ${ }^{34}$ me to utter something to the people."

40 But after he also ${ }^{35}$ permitted him, ${ }^{\circ}$ Paulus, having stood on the steps-leading-up, waved his hand up-and-down ${ }^{36}$ to the people. ${ }^{37}$ But $^{38}$ after there became much silence, ${ }^{39}$ he voiced to them in the Hebraic ${ }^{40}$ dialect, saying:

## CHAPTER 22

" $O$ men, brothers and fathers, hear my verbal-defense which I am making to you* now. ${ }^{" 41}$

[^44]2 But after they heard that he was voicing to them ${ }^{42}$ in the Hebraic dialect, they afforded ${ }^{43}$ even more tranquility.

And he declared ${ }^{\circ}, \mathbf{3}$ "Indeed ${ }^{44} \mathbf{I}$ am a man, a Judean, having been birthed in Tarshish of ${ }^{\circ}$ Kilikia, but who has been nurtured in this city, having been disciplined ${ }^{45}$ alongside the feet of Gamaliel according-to accuracy of the paternal ${ }^{46}$ law, existing ${ }^{47}$ as a zealot of God, exactly-as you* all are today -4 I, who ${ }^{48}$ hunted ${ }^{49}$ this way up-to ${ }^{50}$ death, bundling ${ }^{51}$ and delivering both men and women $u p$ into guardhouses, ${ }^{52} 5$ as even the ${ }^{53}$ chief-priest is testifying ${ }^{54}$ to me, and all the body-of-elders. After I also ${ }^{55}$ received letters from them ${ }^{56}$ to ${ }^{57}$ the brothers, I was going into Damasek in order to lead ${ }^{58}$ even the ones in-that-place ${ }^{59}$ who are having been bound into ${ }^{60}$ Jerusalem, in order that they might be punished.

6 "But while I was going and was drawing-near to ${ }^{\circ}$ Damasek, about midday, ${ }^{61}$ it came-to-be to me, suddenly, from out of ${ }^{62}$ the heaven, for an adequate light to flash-around around me. $7 \mathrm{I} \mathrm{also}^{63}$ fell to ${ }^{64}$ the ground, and I heard a voice saying to me, 'Saul, Saul, why are you harmfully pursuing me?'
$\mathbf{8}$ "But $\mathbf{I}$ answered and spoke, ${ }^{65}$ 'Who are you, lord?'
"He also ${ }^{66}$ spoke to me, 'I am Jesus the Nazarean, whom you are pursuing.'
9 "But the ones who were ${ }^{67}$ along with me, indeed, beheld ${ }^{68}$ the light and became fearful, ${ }^{69}$ but they did not hear the voice of the one uttering to me.

10 "But I spoke, 'What might I do, lord?'
"But the lord ${ }^{70}$ spoke to me, 'After you stand-up, be going into Damasek. And-there it will be uttered to you about all things which have been assigned to you to do.'

11 "But as I stood-up, ${ }^{71}$ I was not looking-at him from the glory of that light, I, being led-by-the-hand by ${ }^{72}$ the ones who were-along with me, came into Damasek.

12 "But a certain Hananiah (a reverent ${ }^{73}$ man according-to the law, being testified-to by all the Judeans residing in that place $)^{74} \mathbf{1 3}$ after he came to me and after he stood-over $m e$, spoke to me, 'Saul, brother, be looking-again.'
"And I, at that ${ }^{75}$ very hour, looked-up/again ${ }^{76}$ at ${ }^{77}$ him.
$\mathbf{1 4}$ "But the man spoke, 'The God of our fathers pre-handpicked you to know his will, and ${ }^{78}$ to see the Righteous-One, and to hear a voice from out of his mouth. 15 Because you will be a testifier for him to all humans of what you have seen and heard. 16 And now, why are you on-the-brink? ${ }^{79}$ After you stand-up, be immersed and bathe-off your sins, after you call-on his name ${ }^{80}$ for yourself.'

17 "But it came-to-be to me, after I turned-back into Jerusalem and while I myself ${ }^{81}$ was praying-to God in the temple, for me to come-to-be in an ecstasy, $\mathbf{1 8}$ and to see him saying to me, 'Hasten and come-forth out of Jerusalem quickly, ${ }^{82}$ due-to-the-fact-that they will not accept an ${ }^{83}$ attestation of you about me.'

19 "And I spoke, 'Lord, they themselves understand that, throughout the congregations, I was imprisoning ${ }^{84}$ and flaying the ones who are having-faith on you, 20 and that when the blood of your first-testifier ${ }^{85}$ Stephanos ${ }^{1}$ was being

[^45]poured-out, I myself was also having stood-over him, $^{2}$ and was being-well-pleased-together with what they were doing, ${ }^{3}$ and guarding the robes of the ones who were doing-away with him.'

21 "And he spoke to me, "Go, because $\mathbf{I}$ will commission you forth $a$ long-ways-away into nations."

22 But they were hearing ${ }^{4}$ him up-to this account, and they lifted-up ${ }^{5}$ their voice, saying, "Be picking the man such as this up and taking him away from the earth. For it was not suiting for him to live."

23 While they themselves were also $^{6}$ crying-out $^{7}$ and casting off their robes and throwing a cloud-of-dust into the air, ${ }^{8} 24$ the tribune directed for him to be being led-inside ${ }^{9}$ into the camp, after he spoke for him to be being probed-up-anddown ${ }^{10}$ by-means-of whips, in order that he might recognize ${ }^{11}$ by ${ }^{12}$ what cause they were voicing-over ${ }^{13}$ him in-this-manner.

25 But as they stretched ${ }^{14}$ him out before them with ${ }^{15}$ the thongs, ${ }^{\circ}$ Paulus ${ }^{16}$ spoke to the centurion having stood by, "If it is allowed for you* to be whipping a human who is a Roman and uncondemned?"

26 But after the centurion heard this, ${ }^{17}$ he, after he came-to the tribune, brought-a-message, saying, "What are you going to be doing? ${ }^{18}$ For this human is a Roman."

27 But ${ }^{19}$ after the tribune came-to him, he spoke to ${ }^{20}$ him, "Be telling ${ }^{21} \mathrm{me}$, if you are a Roman?"

But the man declared, ${ }^{22}$ "Yes."
28 But the tribune ${ }^{23}$ answered and spoke to him,,${ }^{24}$ "I obtained this citizenship with a vast sum. ${ }^{25}$

But ${ }^{\circ}$ Paulus ${ }^{26}$ declared, "But $\mathbf{I}$ have even been birthed one."
29 Therefore, ${ }^{27}$ straightaway, the ones who were going to be probing him up-and-down stood-away from him. But the tribune was also filled-with-fear after he recognized that he was ${ }^{\circ}$ a Roman, and because he was having bound him. And he immediately released him. ${ }^{28}$

30 But $^{29}$ on-the-next-day, ${ }^{30}$ he, wishing to know the certainty ${ }^{31}$ (the certainty of the reason for which he was ${ }^{\circ}$ being accused ${ }^{32}$ by $^{33}$ the Judeans), after he sent for him, ${ }^{34}$ released him from the bonds. ${ }^{35}$ And he directed the chief-priests and all the congress ${ }^{36}$ to come-together. ${ }^{37}$ And after he led ${ }^{\circ}$ Paulus down, he stood him among ${ }^{38}$ them.

## CHAPTER 23

But after ${ }^{\circ}$ Paulus stared at the congress, he spoke, " $O$ men, brothers, I have acted-as-a citizen to God with all good conscience up-to this day."

2 But the chief-priest Hananiah commanded the ones having stood-beside him $^{39}$ to be beating his mouth.

3 Then ${ }^{\circ}$ Paulus spoke to him, "God is going to be beating you, you wall which has been powdered-with-lime. And you are sitting yourself judging me according-to the law, and, while breaking-the-law, are directing me to be being beaten?"

4 But the ones having stood-by spoke, "Are you verbally-abusing the chiefpriest of God?"
${ }^{1}$ [22:20] NU, M, TR, Vul, Gk(SV) / Gk(A) omit "Stephanos"
${ }^{1}$ [22:20] NU, M, TR, Vul, Gk(SV)/Gk(A) omit "Stephanos"
[22:20] NU, M, TR, Gk(SV) / Gk(A) "having stood there"
${ }^{3}$ [22:20] NU, Vul, Gk(AESV) / M, TR, Syr, Gk(614) "with the doing-away of him"
${ }^{4}$ [22:20] NU, M, TR, Vul, Gk(AESVL,614) / Gk(B) "But after they heard"
${ }_{5}$ literally "lifted-upon"
${ }^{6}$ [22:23] NU, $\operatorname{Gk}(\mathrm{AEV}) / \mathrm{M}, \mathrm{TR}, \mathrm{Vul}, \mathrm{Gk}(\mathrm{S})$ "But while they themselves were" / $\mathrm{Gk}(\mathrm{B})$ "But while they were"
${ }^{7}$ [22:23] NU, TR, Gk(ABSV) / M, Gk(E,614) "shouting"
${ }^{8}$ [22:23] NU, M, TR, Vul, Gk(AESV) / Gk(B) "heaven"
${ }^{9}$ [22:24] NU, Vul, Gk(ABESV) / M, TR "being led"
${ }^{10}$ [22:24] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) "to be probing-up-and-down"
${ }^{11}$ [22:24] NU, M, TR, Gk(BESV) / Vul, Gk(A) "know"
${ }^{12}$ literally "due to"
${ }^{13}$ [22:24] NU, M, TR, Gk(AESV) / Gk(B) "voicing-down about" ?? / Gk(614) "voicing-down"
${ }^{14}$ [22:25] NU, Vul?, Gk(BESV,614) / M, TR "he stretched" / Vul?, Gk(A) "they were stretching"
${ }^{15}$ may also be translated "to"
${ }^{16}$ [22:25] NU, M, TR, Vul, Gk(AESV) / Gk(B) "he"
${ }^{17}$ [22:26] NU, M, TR, Vul, Gk(AESV) / Gk(B) "heard that "He is calling (lit. saying) himself a Roman"",
${ }^{18}$ [22:26] NU, Vul, Gk(AESV) / M, TR, Gk(B) ", "Be seeing what you are going to be doing."
${ }^{19}$ [22:27] NU, M, TR, Vul, Gk(AESV) / Gk(B) "Then"
${ }^{20}[22: 27]$ NU, M, TR, Vul, Gk(AESV) / Gk(B) "Then"
${ }^{21}$ literally "Be saying"
${ }^{22}$ [22:27] NU, M, TR, Gk(AESV) / Vul, Gk(B) "spoke"
${ }^{23}$ [22:28] NU, Gk(ESV) / M, TR "The tribune also"/Vul, Gk(B) "And the tribune" / Gk(A) "The tribune"
${ }^{24}$ [22:28] NU,M, TR, Vul, $\mathrm{Gk}(\mathrm{AESV}) / \mathrm{Gk}(\mathrm{B})$ add/some Vul add ‘Thus you are saying well-handedly for you to be a Roman?''(?)
${ }^{25}$ [22:28] NU, M, TR, Vul, Gk(AESV)/Gk(B) "I have come-to-know for how-much a sum I obtained this citizenship."
${ }^{26}$ [22:28] NU, M, TR, Gk(AESVL,614) / Gk(B) "Paulus"
${ }^{27}$ [22:29] NU, M, TR, Vul, Gk(AESV) / Gk(B) "Then"
${ }^{28}$ [22:29] NU, M, TR, Vul, Gk(AESV) / some Syr, Gk(614) add
${ }^{29}[22: 30]$ NU, M, TR, Vul, Gk(AESV) / OL, Syr, Gk(614) "Also"
${ }^{30}$ [22:30] NU, M, TR, Vul, Gk(AESV) / Gk(614) "on the following next-day"
${ }^{31}$ [22:30] NU, M, TR, Vul, Gk
${ }_{32}^{32}$ [22:30] lit "he is being accused" NU, M, TR, Gk(AESV) / OL, Vul, some Syr, Gk(614) "he was being accused"
${ }^{33}$ [22:30] NU, Gk(AESV) / M, TR, Vul "from"
${ }_{34}^{34}$ [22:30] NU, M, TR, Gk(AESV) / some Syr, Gk(614) add
${ }^{35}$ [22:30] NU, Vul, Gk(AESV) / M, TR, Gk(614) add
${ }^{36}$ [22:30] NU, Vul, Gk(AESV) / M, TR "and the whole congress of them"
${ }^{37}$ [22:30] NU, Vul, Gk(AESV) / M, TR "to come"
${ }^{38}$ literally "into"
${ }^{39}$ [23:2] NU, M, TR, Vul, Gk(AEV,S2) / Gk(S1) omit "him"
$5{ }^{\circ}$ Paulus also declared, "I had not come-to-know, brothers, that he is a chiefpriest. For it has been written, that ${ }^{40}$ 'You will not state something evilly of a chief of your people.'"
(Exodus 22:28)
6 But after ${ }^{\circ}$ Paulus knew that the one part of them were ${ }^{\circ}$ Zadokim, but the different part were Pharisees, he was shouting in the congress, " $O$ men, brothers, I am a Pharisee, a son of Pharisees ${ }^{41} \mathbf{I}^{42}$ am being judged about a hope and a standing-up of dead humans!"

7 But after he spoke ${ }^{43}$ this, there became a dissension ${ }^{44}$ of the Pharisees and the Zadokim; ${ }^{45}$ and the multitude was split. 8 For indeed, Zadokim are saying that there is not a standing-up, nor a messenger, nor a spirit; but Pharisees are confessing all these things. ${ }^{46}$

9 But there became a great outcry. And, after some of ${ }^{47}$ the scribes of the part of the Pharisees stood-up, they were thoroughly-fighting, saying, "We are finding nothing evil in this human. But what if a spirit uttered to him, or a messenger?"48

10 But after there became a vast sedition, ${ }^{49}$ the tribune, after he was filled-with-fear ${ }^{50}$ lest ${ }^{\circ}$ Paulus might be pulled-asunder by them, directed the troop to, after they descended, ${ }^{51}$ snatch him out of the middle of them; to also be leading him into the camp.

11 But on the following night, the Lord, after he stood-over him, spoke, "Be being-encouraged Paulus. ${ }^{52}$ For as you thoroughly-testified the things about me into Jerusalem, in-this-same-manner, it is also necessary for you to testify into Roma."

12 But ${ }^{53}$ after day came-to-be, ${ }^{54}$ some of ${ }^{55}$ the Judeans, after they made a concourse, ${ }^{56}$ bound themselves with-imprecations, ${ }^{57}$ saying, that they will neither ${ }^{58}$ eat, nor drink till the time which ${ }^{59}$ they might kill-off ${ }^{60}{ }^{\circ}$ Paulus. 13 But the ones who made this co-oath for themselves ${ }^{61}$ were more than forty $\mathbf{- 1 4}$ whichever ones, after they came-to the chief-priests and to the elders, spoke, "We imprecated ourselves with an imprecation ${ }^{62}$ to taste nothing till the time which ${ }^{63}$ we might kill-off ${ }^{\circ}$ Paulus. 15 Now therefore, we are exhorting you*: After you make this congress congregate to us, you ${ }^{* 64}$ appear to the tribune along ${ }^{65}$ with the congress so-that on-the-next-day ${ }^{66}$ he might lead him down among ${ }^{67}$ you*, ${ }^{68}$ as if you* are going to be determining the things about him more precisely. But we are ready for ${ }^{69}$ the act to do-away with him ${ }^{70}$ before the event for him ${ }^{71}$ to drawnear, if-at-any-time it might also be being necessary to die-off., ${ }^{י 72}$

16 But after the son of the ${ }^{73}$ sister of Paulus heard about the ambush, ${ }^{74}$ he, after he came-by and after he entered into the camp, ${ }^{75}$ brought-a-message to ${ }^{\circ}$ Paulus.

17 But after ${ }^{\circ}$ Paulus called one of the centurions to himself, he declared, ${ }^{76}$ "Lead this youngster away to the tribune. For he has something to be brought-via-a-message to him."

18 Therefore, indeed, he, after he took him alongside, led him to the tribune and he declared ${ }^{\circ}$, "The prisoner ${ }^{77}$ Paulus, after he called me to himself, asked for $m e$ to lead this young-man ${ }^{78}$ to you, who has something to utter to you."

19 But after the tribune took-hold-of his hand for himself and after he retired

[^46]by himself, he was enquiring, "What is the word you have to bring-via-amessage to me?"

20 But he spoke, that "The Judeans synthesized to ask you, so-that on-the-next-day you might lead ${ }^{\circ}$ Paulus down into the congress as if $\mathrm{it}^{2}$ is going to be enquiring something more precisely about him. 21 Therefore, may you not be persuaded by them. For more than forty men of ${ }^{3}$ them are sitting-in wait for ${ }^{4}$ him, whichever ones bound themselves with-imprecations ${ }^{5}$ neither to eat nor to drink till ${ }^{6}$ they might do-away-with him. And now they are ready, waiting-to-receive what-is-professed ${ }^{7}$ from you."

22 Therefore, indeed the tribune released the young-man ${ }^{8}$ from him, after he transmitted-a-message to "utter-forth nothing to anyone that you disclosed ${ }^{9}$ these things to me."

23 And after he called certain ${ }^{10}$ two of the centurions to himself, he spoke, "Make-ready two-hundred solders, so-that they might go till they reach Caesarea, ${ }^{11}$ and also seventy ${ }^{12}$ cavalrymen and two-hundred right-takers ${ }^{13}$ from the third hour of the night. I am directing you* to be ready to be going. 24 Also it is necessary ${ }^{14}$ for livestock to stand-by, in order that after they straddle ${ }^{\circ} \mathrm{Paulus}$ on them through the course of one night, ${ }^{15}$ they might bring him safely-through into Caesarea ${ }^{16}$ to Félix the leader," 25 For he was filled-with-fear, lest-perhaps, after they snatched him out, they might kill him off, and he himself might be having a charge between himself as having taken a silver-piece, but after he also ${ }^{17}$ wrote a letter having this type: ${ }^{18}$

## 26 Claudius Lysias,

To the good leader Félix. Be rejoicing. ${ }^{19}$
27 After this man was arrested by ${ }^{20}$ the Judeans and while he was going to be being done-away-with by them, I, after I stood-over them along with the troop, took $\mathrm{him}^{21}$ out for myself, after I learned that he is a Roman. ${ }^{22} 28$ While I was also ${ }^{23}$ wishing to recognize ${ }^{24}$ the cause for-the-sake-of which they were calling him in, ${ }^{25}$ I led him down into their congress, ${ }^{26} 29$ whom I found ${ }^{27}$ to be being called-in about matters-ofdiscussion ${ }^{28}$ of their law of Moses and a certain Jesus, ${ }^{29}$ but who has notone accusation worthy of death or bonds. ${ }^{30} \mathbf{3 0}$ But after it was informed to me that there will be ${ }^{31}$ a plot formed by the Judeans ${ }^{32}$ in-regard-to the man, I instantly sent him ${ }^{33}$ to you, after I also transmitted-a-message-to the accusers, to be speaking the things against him ${ }^{34}$ before ${ }^{35}$ you.

Be faring-well already. ${ }^{36}$
31 Therefore, indeed the soldiers, in-accordance-with the command having been ordered to them, after they took-up ${ }^{\circ}$ Paulus, led him by the ${ }^{37}$ night into ${ }^{\circ}$ Antipatris. 32 But on the next-day, they, after they allowed the cavalrymen to be going-off ${ }^{38}$ along with him, turned-back into the camp. 33 After they ${ }^{39}$ entered

[^47]into Caesarea and after they gave-up the letter to the leader, they also stood ${ }^{\circ}$ Paulus by him.

34 But after he ${ }^{40}$ read $i i^{41}$ aloud, and after $^{42}$ he inquired out of what province he is from, and after he learned-by-enquiry that he is ${ }^{43}$ from Kilikia, 35 he declared, ${ }^{44}$ "I will thoroughly-hear ${ }^{45}$ you for myself whenever your accusers might also ${ }^{46}$ come-by," 36 after he directed ${ }^{47}$ for him to be being guarded in the praetorium of ${ }^{\circ}$ Hérōdés. ${ }^{48}$

## CHAPTER 24

But after five days, the chief-priest Hananiah descended with certain ${ }^{49}$ elders and a certain rhetor ${ }^{50}$ named Tertullus - whichever ones appeared to the leader against ${ }^{\circ}$ Paulus.

2 But after he ${ }^{51}$ was called, ${ }^{\circ}$ Tertullus began to be accusing him, saying, "While we are obtaining a vast peace through you, and while thorough-straightening-outs ${ }^{52}$ are coming-to-be done to this nation through your foresight, 3 we, both in-everyway and everywhere, are welcoming these things, most-good Félix, with every thanksgiving.

4 "But, in order that I might not be cutting-in ${ }^{53}$ on you any more, I am exhorting you to hear us promptly ${ }^{54}$ with your gentleness. 5 For we found this man to be pestilent and motivating seditions ${ }^{55}$ among all the Judeans, the Judeans throughout the inhabited-earth. He is also a prime-insurrectionist ${ }^{56}$ of the sect of the Nazareans, 6 who even tried to profane the temple, whom we also grabbed, and wanted to judge according-to our law. 7 But after Lysias the tribune passedby, he led him away out of our hands with much force, after he ordered his accusers to be coming to you. ${ }^{57} 8$ From whom you will be-able, after you have examined him, ${ }^{58}$ to recognize the truth about all these things which we are accusing him." 9 But after he himself spoke these things, ${ }^{59}$ the Judeans also jointly-laid-upon him for themselves, ${ }^{60}$ asserting these things to be holding merit in-this-manner.
$10{ }^{\circ}$ Paulus also ${ }^{61}$ answered, after the leader nodded to him to be speaking ${ }^{62}$ a verbal-defense on behalf of himself. But after he took-up the god-inspired semblance, he declared, ${ }^{63}$ "Understanding that you are a righteous ${ }^{64}$ judge of this nation for ${ }^{65}$ many years, I am verbally-defending myself of the things concerning myself with-good-cheer, ${ }^{66} \mathbf{1 1}$ since you are being-able to recognize, ${ }^{67}$ that no more than twelve days passed ${ }^{68}$ for me from the time when I ascended in order to bow-down-to God ${ }^{69}$ while going into ${ }^{70}$ Jerusalem. 12 And they neither found me in the temple thoroughly-speaking with someone or making a stopping ${ }^{71}$ of a crowd, nor in the congregations, nor throughout the city. 13 But-neither are they being-able to prove to you ${ }^{72}$ any of the things about which they are now ${ }^{73}$ accusing me.

14 "But I am confessing this to you, that according-to the way (which they are saying to be a sect), in-this-manner I am serving the paternal God, having-faith in all the things according-to the law and the things which have been written $\mathrm{in}^{74}$ the prophets, $\mathbf{1 5}$ but $^{75}$ having a hope into God (which these men themselves are also waiting-to-receive) ${ }^{76}$ for there to be going to be a standing-up of dead humans ${ }^{1}$

[^48]both righteous humans and unrighteous humans. 16 And $^{2}$ in this, I myself am exercising to be having ${ }^{3}$ a non-stumbling conscience both ${ }^{4}$ toward God and toward ${ }^{5}$ the humans through everything. ${ }^{6}$

17 "But through many years, I came-by ${ }^{7}$ into my nation to make ${ }^{8}$ acts-ofmercy ${ }^{9}$ and offerings, ${ }^{10} \mathbf{1 8}$ in which they found me having been purified in the temple, with no crowd nor-even with turmoil. And they took-hold-of me for themselves, shouting and saying, 'Be picking-up and taking our enemy away!' ${ }^{11}$ 19 But certain Judeans from ${ }^{\circ}$ Asia-whom it was ${ }^{12}$ necessary to be being-present before ${ }^{13}$ you and to be accusing me if they would be having something toward me... ${ }^{14} \mathbf{2 0}$ Or let these men themselves speak what unrighteous-deed they found ${ }^{15}$ in me ${ }^{16}$ after I stood before ${ }^{17}$ the congress. 21 Or perhaps it was about this one voice which I shouted-out among them, having stood there, ${ }^{18}$ that 'It is about a standing-up of dead humans that I am being judged before you* today.'"

22 But ${ }^{\circ}$ Félix, having precisely come-to-know the things about the way, after he heard these things, ${ }^{19}$ adjourned ${ }^{20}$ them, after he spoke, that ${ }^{21}$ "Whenever Lysias the tribune might descend, I will determine the things in-accordance-with you* for myself," $\mathbf{2 3}$ after he $\underline{\text { also }}^{22}$ ordered the centurions to be keeping him, ${ }^{23}$ both for him to be having a relaxation and for no-one to be preventing his own family to be assisting or to be coming-to ${ }^{24} \mathrm{him}$.

24 But after some days, after ${ }^{\circ}$ Félix came-by along with Drusilla (his own woman ${ }^{25}$ who is Judean, whichever one asked to see Paulus and to hear the account), ${ }^{26}$ he ${ }^{27}$ sent-after ${ }^{\circ}$ Paulus and heard him speak about the faith into the Anointed-One Jesus. ${ }^{28} 25$ But during his thorough-speaking to him about righteousness and self-restraint and the judgment (the judgment which is going to come), ${ }^{29}{ }^{\circ}$ Félix, after he became fearful, answered, "Be going, having the present opportunity. But after I partake of an opportune season, I will call-after you to come to me. ${ }^{י 30} 26 \mathrm{He}$ was also simultaneously hoping, that monies would be given to him by ${ }^{\circ}$ Paulus so-that he might release him. ${ }^{31}$ For-this-reason, he, while also sending-after him for himself more frequently, was conversing with him.

27 But after a two-year-period was fulfilled, ${ }^{\circ}$ Félix took a successor: Porcius Féstus. ${ }^{\circ}$ Félix, wanting to also put-down a favor ${ }^{32}$ to the Judeans, left-behind ${ }^{\circ}$ Paulus having been bound. ${ }^{33}$

## CHAPTER 25

Therefore, after Féstus stepped-onto the province, ${ }^{34}$ after three days, he ascended into Jerusalem from Caesarea. 2 The chief-priests ${ }^{35}$ and the first-men of the Judeans also ${ }^{36}$ appeared to him against ${ }^{\circ}$ Paulus. And they were exhorting him, 3 requesting a favor for themselves against him, so-that he might send-after him into Jerusalem, while they were planning on making an ambush ${ }^{37}$ to do-away-with him along the way.

4 Therefore, indeed ${ }^{\circ}$ Féstus answered, for ${ }^{\circ}$ Paulus to be being kept into ${ }^{38}$ Caesarea, but for himself to be going to be going-out quickly. ${ }^{39} 5 \mathrm{He}$ declared ${ }^{\circ}$, "Therefore, let the powerful men among ${ }^{40}$ you*, after they have descended-down-

[^49]together with $m e$, be accusing him if something is out-of-place in the ${ }^{41}$ man."
6 But after he spent no ${ }^{42}$ more than eight or ${ }^{43}$ ten days among ${ }^{44}$ them, he, after he descended into Caesarea, on the next-day, after he sat-down on the platform, directed for ${ }^{\circ}$ Paulus to be led before him. 7 But after he himself came-by, the Judeans having descended from Jerusalem stood-around him, ${ }^{45}$ bringing many and weighty causes of incrimination against him $^{46}$ which they were not beingstrong enough to show-off, $\mathbf{8}$ while ${ }^{\circ}$ Paulus ${ }^{47}$ was verbally-defending himself, that "I sinned nothing either into the law of the Judeans, nor into the temple, nor into Caesar."

9 But ${ }^{48}{ }^{\circ}$ Féstus, wanting to put-down a favor to the Judeans, answered ${ }^{\circ}$ Paulus and spoke, "Are you wanting, after you have ascended into Jerusalem, to be judged ${ }^{49}$ before ${ }^{50}$ me there about these things?"

10 But ${ }^{\circ}$ Paulus spoke, "I am having stood on the platform of Caesar, where it is necessary for me to be being judged. I did nothing ${ }^{51}$ unrighteous-to Judeans, as even you are beautifully recognizing. 11 Therefore, ${ }^{52}$ indeed if I am doing-what-is-unrighteous and am acting something worthy of death, I am not refusing the event to die-off; but if there is nothing of which these men are accusing me, noone is being-able ${ }^{53}$ to grant me to-be-given to them as a favor. I am calling-on Caesar for myself."

12 Then ${ }^{\circ}$ Féstus, after he uttered-together with the council, answered, "You have called-on Caesar for yourself. You will go to Caesar."

13 But after some days elapsed, Agrippa the king and Berenike ${ }^{54}$ reached into Caesarea, after they greeted ${ }^{55}{ }^{\circ}$ Féstus. 14 But as they were spending more days there, ${ }^{\circ}$ Féstus set-out ${ }^{56}$ the things concerning ${ }^{57}{ }^{\circ}$ Paulus to the king, saying, "There is a certain man, a prisoner, ${ }^{58}$ who has been left-behind by Félix. 15 About whom, after my coming-to-be into Jerusalem, the chief-priests and the elders of the Judeans appeared, requesting an execution-of-a-rightful-punishment ${ }^{59}$ against him for themselves. 16 I answered them, ${ }^{60}$ that 'It is not a custom of Romans to be granting some human to be handed over as a favor into perdition ${ }^{61}$ before ${ }^{62}$ the one who is being accused would be having the chance to have the accusers face-to-face ${ }^{63}$ as-well-as ${ }^{64}$ would take a place to have ${ }^{65}$ a verbal-defense about the charges.

17 "Therefore, after they themselves ${ }^{66}$ came-together to-this-place, I, after I made not-one postponement, on the subsequent day, after I sat-down on the platform, directed the man to be led before me, $\mathbf{1 8}$ about whom, after the accusers were stood $u p$, were bringing ${ }^{67}$ not-one cause of incrimination of any of the wicked-things ${ }^{68}$ of which I was preconceiving. 19 But they were having against him certain matters-of-discussion ${ }^{69}$ about their-own terror-of-demons, and about a certain Jesus who has died, whom ${ }^{\circ}$ Paulus was asserting to be living.

20 "But while $\mathbf{I}$ was at-a-loss ${ }^{70}$ about ${ }^{71}$ the discussion ${ }^{72}$ about these things, I was saying, 'If he would be wishing to be going into Jerusalem to be being judged there about these things.' 21 But after ${ }^{\circ}$ Paulus called-on Caesar for himself ${ }^{73}$ and asked $^{74}$ to be kept for ${ }^{75}$ the determining of the August-One, ${ }^{76}$ also since he was not being-able to judge him, ${ }^{77}$ I directed for him to be being kept till the time which I might send him up ${ }^{78}$ to Caesar."

22 But Agrippa was declaring ${ }^{79}$ to ${ }^{\circ}$ Féstus, "I myself was also wishing to hear

[^50]
## the human."

"But On the ${ }^{1}$ next-day," he declared ${ }^{0}$, "you will hear him for yourself."
23 Therefore, on-the-next-day, after Agrippa came, along with ${ }^{2}{ }^{\circ}$ Bereniké, ${ }^{3}$ with a vast showy-display, ${ }^{4}$ and after they entered into the auditorium along with both tribunes and men (the ones who are ${ }^{5}$ according-to prominence of the city and the ones who have descended from the province), ${ }^{6}$ and after ${ }^{\circ}$ Féstus directed, ${ }^{\circ}$ Paulus was led in.

24 And ${ }^{\circ}$ Féstus declared ${ }^{\circ}$, "King Agrippa and all the men who are being-present-along with us, all of you* are perceiving ${ }^{7}$ this man, about whom all $^{8}$ the multitude of Judeans are petitioning to me, both in Jerusalem and in-this-place, crying out ${ }^{9}$ that it is not necessary for him to be living any-more. ${ }^{10} 25$ But $\mathbf{I}$ apprehended ${ }^{11}$ that he has acted out for himself nothing worthy of death. But after this man himself also ${ }^{12}$ called-on the August-One ${ }^{13}$ for himself, I judged it best to be sending him, ${ }^{14}{ }^{15} 26$ about whom I am not having something certain ${ }^{16}$ to write to our lord. For-this-reason, I led him forward before ${ }^{17}$ you* all, and especially before you, King Agrippa, so-that after the examining has come-to-be, I might have ${ }^{18}$ something that I might write. ${ }^{19} 27$ For it seems ${ }^{20}$ irrational to me, in sending a prisoner, ${ }^{21}$ to not also signify the causes of incrimination against him."

CHAPTER 26
But Agrippa declared ${ }^{22}$ to ${ }^{\circ}$ Paulus, "It is ${ }^{23}$ permitted to you to be speaking about ${ }^{24}$ yourself."

Then ${ }^{\circ}$ Paulus, after he stretched-out his ${ }^{25}$ hand, was verbally-defending himself, $\mathbf{2}$ "About all the things of which I am being called-in by some Judeans, $O$ king Agrippa, I have deemed myself happy since I am going to be verballydefending myself before ${ }^{26}$ you today, $\mathbf{3}$ especially you, being a knower for yourself of all ${ }^{27}$ the things according-to the Judeans, understanding ${ }^{28}$ both customs and matters-of-discussion. ${ }^{29}$ For-this-reason, I am beseeching you ${ }^{30}$ to hear me long-sufferingly.

4 "Therefore, indeed my manner-of-living, the manner ${ }^{31}$ I lived from out of youth, the manner which, from the beginning, came-to-be in my nation, also ${ }^{32}$ in Jerusalem, which all the ${ }^{33}$ Judeans have come-to-know, 5 knowing me beforehand from-the-start (if-at-any-time they might be wanting to be testifying to this), that I lived as a Pharisee according-to the most-precise sect of our religion.

6 "And now, I have stood, being judged, on-the-basis-of a hope of the thing-which-was-professed which came-to-be made by God to ${ }^{34}$ our fathers, ${ }^{35} 7$ the-professed-thing into which our twelve-tribes, serving night and day in earnestness, ${ }^{36}$ are hoping ${ }^{37}$ to reach. ${ }^{38}$ About this ${ }^{39}$ hope I am being called-in by some ${ }^{40}$ Judeans, $O$ king Agrippa. ${ }^{41} \mathbf{8}$ Why is it being judged faithless in your*

[^51]presence if God is arising dead humans?
9 "Therefore, indeed $\mathbf{I}$ thought to myself for it to be being necessary to be acting out many things contrary to the name of Jesus the Nazarean, 10 a thing which I also did in Jerusalem. And $\mathbf{I}$ also ${ }^{42}$ locked-down many of the holy ones in ${ }^{43}$ guardhouses, after I took the authority from the chief-priests. While they were also being done-away-with, I cast-down ${ }^{44}$ a pebble as a vote against them. 11 And while I was punishing them many-times throughout all the congregations, I was obliging them to be reviling. While I was also being-in-a-madness excessively against them, I was pursuing them even as-far-as ${ }^{45}$ into outer cities.

12 "During these ${ }^{46}$ things, while I was going into ${ }^{\circ}$ Damasek ${ }^{47}$ with authority and permission (the permission of ${ }^{48}$ the chief-priests), $\mathbf{1 3}$ during the middle of one day, ${ }^{49}$ along the way, I saw, $O$ king, a light from-heaven shining beyond ${ }^{50}$ the brightness of the sun, after it shone-around me and the ones who were going along with me. 14 After we all also ${ }^{51}$ fell-down onto ${ }^{52}$ the earth due to the fear, ${ }^{53}$ I alone ${ }^{54}$ heard a voice uttering and saying to $\mathrm{me}^{55}$ in the Hebraic dialect, 'Saul, Saul, why are you harmfully pursuing me? It is hard for ${ }^{56}$ you to be kicking toward stingers.

15 "But I spoke, 'Who are you, lord?'
"But the lord ${ }^{57}$ spoke, $\mathbf{I}$ am Jesus the Nazarene ${ }^{58}$ whom you are pursuing. 16 Instead, stand-up, and stand on your feet. For I was made-seen to you for ${ }^{59}$ this purpose: to pre-handpick you to be an assistant and testifier, both of things which you saw of me ${ }^{60}$ as-well-as things of which I will be made-seen to you, $\mathbf{1 7}$ picking you for myself from out of the people and out of ${ }^{61}$ the nations into which $\mathbf{I} \mathrm{am}^{62}$ now ${ }^{63}$ commissioning you, $\mathbf{1 8}$ to open-up their eyes, ${ }^{64}$ of the act to turn them around ${ }^{65}$ from darkness into light and from ${ }^{66}$ the authority of the Adversary to God, of the act for them to take a forgiveness of sins and a lot among ${ }^{67}$ the ones having been made-holy by-means-of faith, the faith into me.'

19 "From-this-fact, King Agrippa, I did not come-to-be unpersuadable by the heavenly supernatural-sight. 20 Instead, I was bringing-a-message ${ }^{68}$ (both ${ }^{69}$ to the ones in Damasek first and to the ones $\mathrm{in}^{70}$ Jerusalem, $\mathrm{in}^{71}$ both all the country of ${ }^{\circ}$ Judah and the nations) to be changing-their-mind and to be turning-around to God, acting out works worthy of the change-of-mind. 21 For this sake, some ${ }^{72}$ Judeans, after they arrested me while I was ${ }^{73}$ in the temple, were trying to lay their violent-hands-on me. 22 Therefore, after I obtained aid, the aid from ${ }^{74}$ God, up-to this day, I have stood here, emphatically-testifying to both small and great, saying nothing aside-from the things which both the prophets and Moses uttered were going to be coming-to-be: ${ }^{75} 23$ Whether ${ }^{76}$ the Anointed-One is able-to-suffer; whether, as a first human out of a standing-up of dead humans, he is going to be sending-messages-abroad about light both to the people and to the nations."

24 But while he was uttering of him and ${ }^{77}$ was verbally-defending himself with these things, ${ }^{\circ}$ Féstus declared ${ }^{078}$ with $\mathrm{a}^{79}$ voice which was great, "You are being maddened, Paulus. Your many documents are everting you into madness."

25 But ${ }^{\circ} \mathrm{Paulus}^{80}$ declared ${ }^{\circ}$ to him, "I am not being maddened, most-good Féstus. Instead, the words which I am vocalizing-forth are of truth and of soundmindedness. 26 For the king is understanding about these things, to whom I am

[^52]also uttering while being-outspoken. For I am not being persuaded that any of ${ }^{1}$ these things are escaping his notice. For it is not having been acted out in a corner. 27 King Agrippa, are you having-faith in the prophets? I have come-to-know that you are having-faith."

28 But ${ }^{\circ}$ Agrippa was declaring ${ }^{2}$ to ${ }^{\circ}$ Paulus, "In only a little time, you are persuading me to make ${ }^{3}$ myself a Christian."

29 But ${ }^{\circ}$ Paulus spoke, "I would pray to ${ }^{5}$ God for not only you but instead even for all the ones who are hearing me today, even in a little time or in a great time, to come-to-be the-same-kind such as $\mathbf{I}$ also am, except-for these bonds.'

30 And after he himself spoke these things, ${ }^{6}$ The king also ${ }^{7}$ stood-up, and so did the leader as-well-as ${ }^{\circ}$ Bereniké ${ }^{8}$ and the ones sitting-along with them. 31 And after they retired, they were uttering to one-another, saying, that "This human is acting out nothing of anything ${ }^{9}$ worthy of death or bonds."

32 But Agrippa declared ${ }^{10}$ to ${ }^{\circ}$ Féstus, "This human was being-able to have been released-from prison if he had not called-on Caesar for himself."

## CHAPTER 27

But as the decision was judged for us to be sailing-away into ${ }^{\circ}$ Italia, they were delivering both ${ }^{\circ}$ Paulus and some different prisoners ${ }^{11}$ to a centurion (Julius by name, of a cohort of the August-One ${ }^{12}$ ). ${ }^{13} \mathbf{2}$ But after they began the act to be sailing-away into Italia, and after they stepped-onboard an Adramuttian boat which was going to be sailing into ${ }^{14}$ the places throughout ${ }^{\circ}$ Asia, we ${ }^{15}$ put-out, while Aristarchos (a Makedonian, a Thessalonian) was ${ }^{16}$ along with us. ${ }^{17}$

3 Also, on the different day, we were led-down into Zidon. ${ }^{\circ}$ Julius, after he treated ${ }^{18}{ }^{\circ}$ Paulus philanthropically, also permitted him , after he went ${ }^{19}$ to the friends, to obtain care from them. $\mathbf{4}$ And-from-there, after we put-out, we sailedunder ${ }^{\circ}$ Kypros due to the fact that the winds were ${ }^{20}$ contrary. $\mathbf{5}$ And after these things, After we also sailed-through the open-sea, the sea throughout ${ }^{\circ}$ Kilikia and Pamphylia, through fifteen days, ${ }^{21}$ we came-down into Mura ${ }^{22}$ of ${ }^{\circ}$ Lukia. 6 Andthere, ${ }^{23}$ after the centurion found an Alexandreian boat which was sailing into ${ }^{\circ}$ Italia, he put us onboard into ${ }^{24}$ it. 7 But after ${ }^{25}$ an adequate number of days, while we were sailing-slowly and after we scarcely came-to-be throughout ${ }^{\circ}$ Knidos (since the wind was not allowing us to go further) we sailed-under ${ }^{\circ}$ Krété down along Salmōné. ${ }^{26} 8$ While we were also scarcely coasting-alongside it, we came into a certain ${ }^{27}$ place which is being called Beautiful Harbors, which was near a city called ${ }^{\circ}$ Lasaia. ${ }^{28}$

9 Now after an adequate time elapsed, and while the sailing was ${ }^{29}$ already hazardous, ${ }^{30}$ due to the fact that even the fast had already passed, ${ }^{31}{ }^{\circ}$ Paulus was urging them, $\mathbf{1 0}$ saying to them, "Men, I am perceiving that the sailing is going to $\mathrm{be}^{32}$ with outrage and much deprivation, not only of the small-burden and of the boat, but instead even of our souls."

11 But the centurion was being persuaded by the pilot and by the shipcaptain ${ }^{33}$ rather than by the things being spoken by Paulus. 12 But since the harbor was existing unsuitable for ${ }^{34}$ a spending-of-winter, the majority

[^53]prescribed ${ }^{35}$ deliberation for themselves to put-out from-there, ${ }^{36}$ if somehow it would be possible, after they reached into Phoinix, to spend-winter there, which is a harbor of ${ }^{\circ}$ Krété looking toward the southwest and toward the northwest.

13 But after a southwind blew-gently, ${ }^{37}$ they, after they thought to have grasped their preposition, after they lifted, were coasting closer alongside ${ }^{\circ} \mathrm{Krété}$. 14 But after not much time, a typhonic wind (the one being called in Latin an euraquilo, ${ }^{38}$ which means 'northeaster') threw itself against it. $\mathbf{1 5}$ But after the boat was violently-seized, and while it was not being-able ${ }^{39}$ to be looking-into-the-eyes of the wind, we, after we gave her over to it and after the mast was compacted, ${ }^{40}$ were being borne along by it. 16 But after we ran-under a certain small-island being called Kauda, ${ }^{41}$ we scarcely became-strong enough to become in-control of the skiff. 17 After $\mathrm{it}^{42}$ lifted, they were making-use-of safetydevices ${ }^{43}$ which were undergirding the boat. Also filling themselves with-fear, lest they might fall-away into ${ }^{\circ}$ Surtis, ${ }^{44}$ they, after they lowered the utensil, were being borne along in-this-manner. $18 \mathrm{But}^{45}$ while we were being stormed-tossed exceedingly, on the subsequent day, they were making a throwing-out of the cargo. 19 And on the third day, with-their-own-hands, they cast over the implements of the boat into the sea. ${ }^{46} 20$ But while neither sun nor constellations were shining over $u s$ for more days, while no little storm was lying-over us, for the remaining time, ${ }^{47}$ every hope for us to be being saved was being picked up from around us.

21 While many of them were also ${ }^{48}$ existing in a state of being without-food-made-of-grain, then ${ }^{49}{ }^{\circ} \mathrm{Paulus}$, after he was stood in the middle of them, spoke, "Indeed, O men, it was necessary, after you gave-your-compliance-to-the-chief to me, not to have been putting-out from ${ }^{\circ}$ Krété, and ${ }^{50}$ to have gained this outrage and the deprivation. 22 And for the present, I am urging you* to be being-of-good-cheer. For not-one soul from-among ${ }^{51}$ you* will be a rejection, ${ }^{52}$ except of the boat. 23 For on this night, a messenger of the God (of whose $\mathbf{I}^{\mathbf{5 3}}$ am and whom I am serving) stood-by me, $\mathbf{2 4}$ saying, 'Do not be filling yourself with-fear, Paulus. It is necessary for you to stand-by Caesar. And behold, God has granted-as-a-favor to you: all the ones who are sailing with you.' 25 For-this-reason, be being-of-good-cheer, men. For I am having-faith in God, that it will happen ${ }^{54}$ in-the-same-manner, according-to the manner which has been uttered to me. 26 But it is necessary for us to fall-out into a certain island."

27 But as a fourteenth night came-to-be, ${ }^{55}$ while we were being broughtthrough in the Adriatic Sea, ${ }^{56}$ during the middle of the night, the shipmen were preconceiving that a certain country was approaching them. ${ }^{57} \mathbf{2 8}$ And ${ }^{58}$ after they took-soundings, ${ }^{59}$ they found it to be twenty fathoms. ${ }^{60}$ But after they went a short distance and after they again took-soundings, they found it to be fifteen fathoms. 29 Also filling ourselves with-fear, lest we might fall-out somewhere along ${ }^{61}$ rough places, they, after they cast four anchors out of the stern, were praying for it to become day in order that we might know whether we might be saved. ${ }^{62}$

30 But while the shipmen were seeking to flee out of the boat and after they lowered the skiff into the sea, on a pretext ${ }^{63}$ as if they were going to be stretchingout anchors out of the prow, $\mathbf{3 1}{ }^{\circ}$ Paulus spoke to the centurion and to the soldiers, "If-at-any-time these men might not remain in the boat, you* are not being-able ${ }^{64}$ to be saved."

32 Then the soldiers cut-off the little-rush-ropes of the skiff and allowed it to fall-out.

[^54]33 But up-to the time when ${ }^{1}$ day was going to be coming-to-be, ${ }^{\circ} \mathrm{Paulus}$ was exhorting all of them to partake-of some ${ }^{2}$ nourishment, saying, "Today is the fourteenth day which all of you*, anticipating it, are finishing-through withoutgrain, after you took-along nothing for yourselves. 34 For-this-reason, I am exhorting you* to partake-of nourishment. For this exists toward your*3 salvation. For I am hoping in my God, that ${ }^{4}$ not-one hair of yours* will be-lost ${ }^{5}$ from ${ }^{6}$ your* ${ }^{7}$ head."

35 But after he spoke these things, he, after he took bread, gave-thanks to God before-the-face of them all; and after he broke it, he began to be eating, even giving some over to us. ${ }^{8} 36$ But after they all became of-good-cheer, they themselves also took-along nourishment for themselves. ${ }^{9} 37$ Now we were ${ }^{10}$ (all the souls in the boat): $276 .{ }^{11} 38$ But after they were satiated of the ${ }^{12}$ nourishment, they were lightening the boat, throwing-out the grain for themselves into the sea.

39 But when day came-to-be, they were not recognizing ${ }^{13}$ the earth. But they were contemplating a certain bay ${ }^{14}$ having a shore, into ${ }^{15}$ which they were deliberating with themselves, ${ }^{16}$ if it would be possible, to drive the boat out. ${ }^{17} 40$ And after they picked $u p$ the anchors from around the boat, they were letting ${ }^{18}$ them into the sea, after they simultaneously unfastened ${ }^{19}$ the pennants ${ }^{20}$ of the rudders. And after they lifted-up ${ }^{21}$ the foresail to the blowing of the wind, they were retaining their course into the shore. 41 But after they fell-in-and-weresurrounded into a place between-two-seas, they ran the ship aground. And indeed the prow, after it affixed, remained unshakeable; but the stern was being loosened ${ }^{22}$ under the force of the surges. ${ }^{23}$

42 But a deliberation of the soldiers came-to-be made, in order that they might kill-off the prisoners, lest anyone of them, ${ }^{24}$ after he swam-out, might escape. 43 But the centurion, wishing to bring ${ }^{\circ}$ Paulus safely-though, prevented them of their wish. He also ${ }^{25}$ directed for the ones who were able to be diving-out, ${ }^{26}$ after they hurled themselves off first, to be-out ${ }^{27}$ on the earth; 44 and for the rest-indeed some who were on boards, but others who ${ }^{28}$ were on some of the pieces from the boat, to follow them. And this-was-how it came-to-be, for all of them to be brought-safely-through onto the earth.

## CHAPTER 28

And after we were brought-safely-through, ${ }^{29}$ then we recognized that the island is being called Melité. ${ }^{30} 2$ The barbarians also ${ }^{31}$ were affording to us not the usually obtained philanthropy. For after they kindled a pyre, they took us all along ${ }^{32}$ with themselves due to the heavy-rain, the rain having stood-over $u s$, and due to the cold. 3 But after ${ }^{\circ}$ Paulus made-a-concourse ${ }^{33}$ of a certain ${ }^{34}$ multitude of brushwood and after he ${ }^{35}$ put them on the pyre, a viper, after it came-out ${ }^{36}$ from $^{37}$ the warmth, fastened-down ${ }^{38}$ on his hand.

4 But as the barbarians saw the beast being hung-on out of his hand, they were saying to one-another, "Surely-by-all-means, this human is a murderer, who, after he was brought-safely-through out of the sea, the rightful-punishment did not allow to be living."

[^55]5 Therefore, indeed, the man, after he swung-off the beast ${ }^{39}$ into the fire, suffered nothing evil. ${ }^{40} 6$ But the men were anticipating him to be-going to be being inflamed ${ }^{41}$ or to be abruptly falling down dead. But while they themselves were anticipating this for ${ }^{42}$ much time and were perceiving nothing out-of-place coming-to-be to ${ }^{43}$ him, they, after they threw ${ }^{44}$ themselves into a differentposition, were saying that he was a god.

7 But in the areas around that place were sites in-possession of ${ }^{45}$ the first man of the island, Publius by name, who, after he took ${ }^{46}$ us up, friendly-mindedly entertained-us-as-strangers for three days in his house. ${ }^{47} 8$ But it came-to-be, that the father of Publius was being laid-down in bed, being oppressed ${ }^{48}$ with fevers and dysentery. ${ }^{49}$ After ${ }^{\circ}$ Paulus entered to him ${ }^{50}$ and after he prayed-to God, he, after he laid his hands on him, healed him. $9 \mathrm{But}^{51}$ after this came-to-be, the rest of the persons, the ones in the island who were having weaknesses, were comingto him and were being treated. 10 They ${ }^{52}$ also honored us with many honors; and, while we were putting-out to sea, they laid-upon $u$ s the things for our ${ }^{53}$ needs.

11 But after three months, we put-out ${ }^{54}$ in a boat which was having spentwinter in the island, an Alexandreian-made ship, marked-on-the-side with Dioskouroi (which means, 'scions of Zeus'). $\mathbf{1 2}$ And after we were brought-down to land into Surakousai, we remained-on for ${ }^{55}$ three days, $\mathbf{1 3}$ from-where we, after we picked up the anchors from around us, ${ }^{56}$ reached ${ }^{57}$ into Rhégium. And after one day, after a southwind came-to-be-on us, on a second day we came into Puteoli, 14 where we, after we found some brothers, were exhorted to remain-on ${ }^{58}$ in their presence ${ }^{59}$ for seven days. And this-was-how we came into ${ }^{\circ}$ Roma. 15 And the ${ }^{60}$ brothers from there, after they heard the things about us, came ${ }^{61}$ into a meeting ${ }^{62}$ with us ${ }^{63}$ from a distance as-far-as ${ }^{64}$ the Forum of Appius and the Three Taverns. After ${ }^{\circ}$ Paulus saw them, ${ }^{65}$ he, after he gave-thanks to God, took courage. 16 But when we entered ${ }^{66}$ into Roma, ${ }^{67}$ the centurion delivered $u p$ the bound-ones to the encampment-prefect But ${ }^{68}{ }^{\circ}$ Paulus was permitted to be remaining by himself outside the camp ${ }^{69}$ along with the soldier who was guarding him.

17 Now it came-to-be after three days, that he himself ${ }^{70}$ called-together for himself the ones who are the first men of the Judeans. But after they themselves came-together, he was saying to them, " $O$ men, brothers, after $\mathbf{I}$ did nothing contrary to the people or the customs of the fathers, I was delivered up as a bound man out of Jerusalem into the hands of the Romans, $\mathbf{1 8}$ whichever ones, after they examined me about many things, ${ }^{71}$ were wishing to release $m e^{72}$ from them due to the fact that there is existing not-one cause of incrimination of death in me. 19 But while the Judeans were speaking-against this and were shouting-over, 'Be picking-up our enemy and taking him away, ${ }^{73}$ I was obliged to call-on Caesar for myself, not as if I am having something to be accusing ${ }^{74}$ my nation of, but instead in order that I might redeem my soul out of death. ${ }^{75} 20$ Therefore, due to this cause of incrimination, I exhorted you* to see and to utter-to you*. For, for-thesake of the hope of ${ }^{\circ}$ Israel, I am being set-about with this chain."

21 But the men spoke to him, "We received neither documents about you from ${ }^{\circ}$ Judah, nor after someone of the brothers came-by here, has he brought-amessage or uttered something wicked about you. 22 But we are begging to hear from you the things which you are being-minded about. For indeed, about this sect, it is known to us, that it is being spoken-against everywhere."

[^56]23 But after they assigned a day to him, a majority of them came ${ }^{1}$ to him into the guest-room. From early-in-the-morning till evening, he was putting-out his mind to them, ${ }^{2}$ thoroughly-testifying about the kingdom of God, also persuading them about the things ${ }^{3}$ about ${ }^{\circ}$ Jesus from both the law of Moses and the prophets. 24 And indeed, the ones were being persuaded by the things which were being said, but the others were refusing-to-have-faith. 25 But $^{4}$ while they were being unsymphonic to one-another, they were released-away, after ${ }^{\circ}$ Paulus spoke one word, that, "The spirit, the holy spirit, uttered beautifully through Isaiah the prophet to your*5 fathers, 26 who was saying: ${ }^{6}$

You, go to this people and speak:
You* will ${ }^{7}$ hear with a sense of hearing, and you* might never gain-insight;
and while you* are looking,
you* will ${ }^{8}$ look and you* might never see.
27 For the heart of this people was thickened, ${ }^{9}$ and they hardly ${ }^{10}$ heard with the ears, and they closed-down their eyes,
lest-perhaps they might see with the eyes and might hear with the ears
and might gain-insight with the heart,
and they might turn-around, and I will ${ }^{11}$ heal them.
(Isaiah 6:9~10)
$\mathbf{2 8}$ "Therefore, let it be known to you*, that this ${ }^{12}$ means-of-salvation of God was commissioned to the nations. They themselves will also hear for themselves."
$\mathbf{2 9}$ And after he himself spoke these things, the Judeans went-off, having


30 But he ${ }^{16}$ remained ${ }^{17}$ for a whole two-year-period in his-own rented-house, ${ }^{18}$ and he was welcoming all the ones who were going-into the house to him, both Judeans and Hellenes, ${ }^{19} 31$ while he was preaching the kingdom of God and teaching the things about the Lord Jesus the Anointed-One ${ }^{20}$ with every outspokenness without-prevention, that this man is Jesus, the son of God, through whom the whole world is going to be being judged ${ }^{21}$

[^57]
[^0]:    ${ }^{1}$ [1:2] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{2}$ literally "whom(plural)"
    ${ }_{4}^{3}$ [1:4] NU, M, TR, Vul, Gk(AESV) / Gk(B) actually add "with them"
    ${ }^{4}$ literally "for the professed-thing"
    ${ }^{5}$ [1:4] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) "which you heard declaring through my mouth"
    ${ }^{6}[1: 5]$ NU, M, TR, Vul, Gk(AESV,B2)/Gk(B1), Hilarius, Augustinus add "and which...getting" \& "till the Fiftieth-Day"
    ${ }^{7}$ [1:6] NU, M, TR, Vul, Gk(ABEV,S2) / Gk(S1) "came"
    ${ }^{8}$ [1:6] NU, Gk(ASV,E1) / M, TR, Gk(B,E2) "were inquiring-of"
    ${ }^{9}$ literally "if*"
    ${ }^{10}[1: 7]$ NU, M, TR, Vul, Gk(AS) / Gk(B) "And he" / Gk(E) "But the man"/ Gk(V1) "He" / Gk(V2) "Therefore he"
    ${ }^{11}$ literally "Father put in"
    ${ }^{11}$ literally "Father put in"
    ${ }^{12}[1: 8]$ NU, $\operatorname{Gk}(A B E S V) / \mathrm{M}, \mathrm{TR}, \mathrm{Vul}$ "to"
    ${ }^{13}$ [1:8] NU, M, TR, Vul, Gk(SV,E2) / Gk(AB,E1) omit "in"
    ${ }_{14}^{15}$ [1:9] NU, M, TR, Vul, Gk(AESV) / Gk(B) "(9) And after he himself spoke, he himself"
    ${ }^{15}$ literally "lifted-upon"
    ${ }^{16}$ [1:10] NU, Vul, Gk(ASV,E1) / M, TR, Gk(B,E2) "clothing"
    ${ }^{17}$ [1:11] $N U, \mathrm{M}, \mathrm{TR}, \mathrm{Gk}(\mathrm{ABE}, \mathrm{S} 2) / \mathrm{Gk}(\mathrm{V}, \mathrm{S} 1)$ "looking"
    ${ }^{18}$ [1:11] NU, M, TR, Vul, Gk(AESV) / Gk(B) omit "into the heaven"
    ${ }^{19}$ literally "in-this-manner which manner"
    ${ }^{20}$ literally "Jerusalem, having a way of a sabbath"
    ${ }^{21}$ [1:13] NU, Gk(AESV) / Gk(B), Vul omit "and" / M, TR reverses "Johanan" and "Jacob" /
    ${ }^{22}$ [1:13] NU, Gk(BS,V1) / M, TR, Vul, Gk(AE,V2) "Matthai"
    ${ }^{23}$ [1:13] NU, M, TR, Vul, Gk(ASV) / Gk(B) add
    ${ }^{24}$ [1:13] NU, M, TR, Vul, Gk(AESV) / Gk(B) omit "and"
    ${ }^{25}[1: 14]$ NU, Gk(ABV,E1,S2), Vul / M, TR, Gk(E2) add / Gk(S1) add a second "with-one-accord"
    ${ }^{26}$ [1:14] NU, M, TR, Gk(AESV,B2) / Gk(B1) add
    ${ }^{27}$ [1:14] NU, M, TR, Gk(AESV) / Gk(B) add
    ${ }^{28}$ [1:14] NU, Gk(ABS,E1), Vul / M, TR, Gk(V,E2) add
    ${ }^{29}[1: 15]$ NU, M, TR, Vul, Gk(AESV) / Gk(B) "But"
    ${ }^{30}[1: 15]$ NU, Vul, Gk(ASV,E1) / M, TR, Gk(B,E2) "learners"
    ${ }^{30}$ [1:15] NU, Vul, Gk(ASV,E1) / M, TR, Gk(B,E2) "learners"
    $\begin{aligned} & 31 \\ & 32 \\ & 32 \\ & \text { lit15] NU, M, TR, Gk(ASV) / Gk(B1) "for"/Vul, Gk(E,B2) "but" }\end{aligned}$
    ${ }_{32}^{32}$ literally "on"
    ${ }_{33}^{34}$ literally "names"
    ${ }^{34}$ [1:15] NU, Gk(AES) (lit. "as-if") / M, TR, Gk(BV) "as"
    ${ }^{35}$ [1:16] NU, M, TR, Gk(AESV,B2) / Vul, Gk(B1) "is"
    ${ }^{36}$ [1:16] NU, Vul, Gk(ASV,E1) / M, TR, Gk(B,E2) "this"
    ${ }^{37}$ literally "took-hold-along-with"
    ${ }^{38}$ [1:16] NU, Gk(ASV,E1) / M, TR, Gk(B,E2) "`Jesus"
    ${ }^{39}$ [1:17] NU, Vul, Gk(AESV,B2) (lit. "in") / M, TR "along with us and" / Gk(B1) "in us who"/ Gk(S1) omit "was"

[^1]:    ${ }^{40}$ [1:18] NU, M, Gk(ABESV) / TR "the"
    ${ }^{41}$ [1:18] NU, M, TR, Vul, Gk(AESV) / Gk(B) "his"
    ${ }^{42}$ [1:18] NU, M, TR, Gk(ABESV) / others "after he swelled-up" / Vul "and having been hung"
    ${ }^{43}$ usually translated "midst"
    ${ }^{44}$ literally "dwelling-down"
    ${ }^{45}$ Aramaic original / NU, Gk(V) "Hakeldamach" / M, TR, Gk(E) "Hakeldama" / Gk(AS) "Hacheldamach" / Gk(B) "Hakeldaimach" / Vul "Hacheldemach"
    ${ }_{46}^{\mathrm{Gk}(\mathrm{B}) \text { "Hakeldai, }}$ literally "this"
    ${ }^{46}$ literally "this" $[1: 20]$ literally "on-courting" NU, M, TR, Gk(AESV,B2) / Gk(B1) "a courting-place of his"
    ${ }^{47}$ [1:20] literally "on-courtin
    ${ }_{50}^{49}$ [1:20] NU, Gk(ABESV)/M, TR "I wish that a different man would take" / Vul "may a different man be taking"
    ${ }^{50}$ literally "in"
    ${ }^{51}$ [1:21] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    52 [1:22] NU, M, TR, Gk(BEV) / Gk(AS) "up-to"
    ${ }^{53}$ [1:23] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) "he"
    ${ }^{54}$ [1:23] NU, Vul, Gk(ASV) / M, TR, Gk(E) "Bar-Saba"/ Gk(B) "Bar-Naba"
    ${ }_{55}^{54}$ [1:23] NU, Vul, Gk(ASV)
    ${ }^{56}$ [1:23] NU, Gk(B,V1) / M, TR, Vul, Gk(ES,A2,V2) "Matthijah" / Gk(A1) "Matthah"
    ${ }^{57}$ literally "show-up"
    ${ }^{58}$ [1:24] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) omit "one"
    ${ }^{59}$ [1:25] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) "take-up"
    ${ }^{60}$ [1:25] NU, Vul, Gk(ABV,E1,E3) / M, TR, Gk(S,E2) "lot"
    ${ }^{61}$ [1:25] NU, Gk(ABESV) / M, TR "out of"
    ${ }^{62}$ [1:25] literally "into the place, his own place" $\mathrm{NU}, \mathrm{M}, \mathrm{TR}, \mathrm{Gk}(\mathrm{BSV}) / \mathrm{Gk}(\mathrm{A})$ "into the place, the righteous place" / Gk(E) "into his own place"
    ${ }^{63}$ [1:26] NU, Vul, Gk(AESV,B2) / M, TR, Gk(B1) "of"
    ${ }^{63}$ [1:26] NU, Vul, Gk(AESV,B2) / M, TR, Gk(B1)
    $\left.{ }^{64}: 26\right]$ NU, M, TR, Gk(AESV,B2) / Gk(B1) "a"
    ${ }_{65}{ }^{65}$ [1:26] NU, Gk(B,V1) / M, TR, Vul, Gk(AES,V2) "Matthijah"
    ${ }^{66}$ [1:26] NU, M, TR, Gk(AEV,S2) / Gk(B) "counted-together"/ Gk(S1) "counted-down"
    ${ }^{67}$ [1:26] NU, M, TR, Vul, Gk(AESV) / Gk(B), Eusebios "twelve"
    ${ }^{68}$ [2:1] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{69}$ [2:1] NU, Gk(ABEV,S2) (B omit "were") / M, TR "all" (strengthened form) / Gk(S1) omit
    ${ }^{70}$ [2:1] NU, Vul, Gk(ASV,E1,E2) ("unitedly")/M, TR, $\mathrm{Gk}(\mathrm{E} 2)$ "with-one-accord"/ $\mathrm{Gk}(\mathrm{B})$ "themselves in-this-manner"
    ${ }^{71}$ [2:2] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{72}[2: 2]$ NU, M, TR, Gk(AESV) / Gk(B) "filled all the"
    ${ }^{72}[2: 2] \mathrm{NU}, \mathrm{M}, \mathrm{TR}, \mathrm{Gk}(\mathrm{AESV}) / \mathrm{Gk}(\mathrm{B})$ "filled all the"
    ${ }^{73}$ [2:2] NU, M, TR, $\mathrm{Gk}(\mathrm{ASV}) / \mathrm{Gk}(\mathrm{BE})$ "sitting themselves down"
    ${ }^{73}{ }^{74}$ may also be translated "fire being thoroughly-divided"
    ${ }^{75}$ [2:3] NU, Gk(SV,B2) / M, TR, Gk(AE,B1) "also" // Gk(S1) omit "as-if"
    ${ }^{76}$ [2:4] NU, Gk(ABSV) / M, TR, Gk(E) "all" (strengthened form)
    ${ }^{77}$ [2:5] NU, M, TR, Vul, Gk(AESV) / Gk(B) omit "But"
    ${ }^{78}$ [2:5] NU, M, TR, Vul, Gk(ABVE) / Gk(S) omit "Judeans"
    ${ }^{79}$ literally "dwelling-down"
    ${ }^{80}[2: 5] \mathrm{NU}, \mathrm{Gk}(\mathrm{A}, \mathrm{S} 1) / \mathrm{M}, \mathrm{TR}, \mathrm{Gk}(\mathrm{BEV}, \mathrm{S} 2)$ "in"
    ${ }^{81}$ [2:6] NU, M, TR, Vul, Gk(AESV) / Gk(B) "and"
    ${ }^{82}$ [2:6] lit. "into his own dialect" NU, M, TR, Vul, Gk(AESV) (S omit "into) / Gk(B) "into their tongues"

[^2]:    ${ }^{1}$ [2:7] NU, Gk(BV) / M, TR, Vul, Gk(AE,S2) add / Gk(S1) add "all" (emphatic)
    ${ }^{2}$ [2:7] NU, Vul, Gk(ASV,E1) / M, TR, Gk(B,E2) add
    ${ }^{3}$ [2:7] NU, M, TR, Gk(ABES) / Gk(V) "not-surely"
    ${ }^{4}[2: 7]$ NU, Gk(ABES,V2) / M, TR, Gk(V1) "all" (milder form)
    ${ }^{5}$ [2:9] NU, M, TR, Gk(AV,B2,S2) / Gk(B1) omit "and" after "Elamites" \& "both" / Gk(S1) omit "and Elamites"
    ${ }_{6}{ }^{[2: 9]}$ literally "dwelling-down"
    ${ }^{6}$ literally "dwelling-down"
    ${ }^{7}$ [2:10] NU, M, TR, Gk(AESV) / Gk(B) put "both" before "Egypt"
    ${ }^{8}$ literally "comers-to"
    ${ }^{9}$ [2:12] NU, M, TR, Vul, Gk(AESV) (lit. "thoroughly-without-a-way-to-go") / Gk(B) "all being-amazed to
    another on-the-basis-of the thing having come-to-be, and they were"
    ${ }^{10}[2: 12] \mathrm{NU}, \mathrm{Gk}(\mathrm{ABESV}) / \mathrm{M}, \mathrm{TR}$ "What would this want"
    ${ }^{11}$ [2:13] NU, Gk(AESV,B2) / M, TR "were jeering, were saying" / Gk(B1) "were thoroughly-jeering,

    ## saying"

    ${ }^{12}$ [2:14] NU, M, TR, Vul, Gk(ASV,E1,B2) / Gk(B1) add "then" / Gk(E2) add "in those days"
    ${ }^{13}$ [2:14] NU, M, TR, Vul, Gk(AESV) / Gk(B2) "eleven emissaries" / Gk(B1) "ten emissaries"
    ${ }^{14}$ [2:14] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) add
    ${ }^{15}$ literally "lifted-upon"
    ${ }^{16}$ [2:14] NU, M, TR, Vul, Gk(AESV) / Gk(B) "and spoke"
    ${ }^{17}$ [2:14] NU, Gk(ABESV) / M, TR "all" (strengthened form)
    ${ }^{18}$ literally "dwelling-down"
    ${ }^{19}$ [2:14] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) "us"
    ${ }^{20}$ [2:14] NU, M, TR, Vul, Gk(AESV) / Gk(B) omit "and"
    ${ }^{21}$ literally "are taking-up-from-below" (as in "taking-up an idea")
    ${ }^{22}$ [2:16] NU, M, TR, Vul, Gk(AESV) / some omit "the prophet" / Gk(B) omit "Joel"
    ${ }^{23}$ [2:17] NU, M, TR, Vul, Gk(AESV) / Gk(B) omit "And"
    ${ }^{24}[2: 17]$ NU, M, TR, Vul, Gk(ASV) (lit. "and the sons of you* and the daughters of you*") / Gk(E) "the sons
    of you* sons and the daughters" / Gk(B), Tertullianus "and the sons of theirs and daughters of theirs"
    ${ }^{25}$ [2:17] NU, M, TR, Vul, Gk(AESV) (lit. "the young-men of you*) $/ \mathrm{Gk}(\mathrm{B})$ "the young-men"
    ${ }^{26}$ literally "seeings"
    ${ }^{27}$ [2:17] NU, M, TR, Vul, Gk(ASV,E2) (lit. "the elders of you*) / Gk(B,E1) "the elders"
    ${ }^{28}$ [2:17] NU, Gk(AESV,B2) / M, TR, Vul "to-dream dreams" / Gk(B1) "to-dream"
    ${ }^{29}[2: 18]$ NU, M, TR, Vul, Gk(AESV) / Gk(B) omit "in those days" \& "and they will prophesy"
    ${ }^{30}$ [2:19] NU, M, TR, Vul, Gk(BESV) / Gk(A) omit "upward"
    ${ }^{31}$ [2:19] NU, M, TR, Vul, Gk(AESV) / Gk(B) omit "blood...smoke"
    31
    ${ }^{32}$ [2:19] NU, M, TR, Vul, Gk(AESV)/
    literally "turned-into-something-else"
    ${ }^{32}$ literally "turned-into-something-else"
    ${ }^{33}$ [2:20] NU, Gk(ABESV) / M, TR add
    ${ }^{34}$ [2:20] NU, Gk(BV,S1) / M, TR, Gk(AE,S2) "the"
    ${ }^{35}$ [2:20] NU, M, TR, Vul, Gk(AEV) (lit. "and shining-upon") / Gk(BS) omit
    ${ }^{36}$ [2:21] NU, M, TR, Gk(ABES) / Gk(V) "who, if-at-any-time"
    ${ }^{37}$ [2:21] NU, M, TR, Gk(AESV,B2) / Gk(B1) actually add "the"
    ${ }^{38}$ literally "into"
    ${ }^{39}$ [2:22] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) "us"
    ${ }^{40}$ literally "in a middle of you*"
    ${ }^{41}$ [2:22] NU, Vul, Gk(ABSV,E1) / M, TR, Gk(E2) add

[^3]:    ${ }^{42}$ literally "given-out"
    ${ }^{43}$ [2:23] NU, Gk(AV,E1,S1) / TR, Vul, Gk(B,E2,S2) add
    ${ }^{44}$ [2:24] NU, M, TR, Gk(AESV) / Vul, Gk(B) "Netherworld" (compare Polykarpos 1:6)
    ${ }^{45}$ [2:25] NU, M, TR, Vul, Gk(AEV) / Gk(BS) "my Lord" (lit. "the Lord of me")
    ${ }^{46}$ literally "he is out of right sides of mine"
    ${ }^{47}$ [2:29] NU, M, TR, Vul, Gk(ABESV) / some omit "men"
    ${ }^{48}$ [2:29] NU, M, TR, Gk(AESV) / Gk(B) "memorial-site"
    ${ }^{49}$ literally "in"
    ${ }^{50}$ [2:30] NU, Vul, Gk(AESV) / M, TR "an oath: the act according-to flesh to stand-up in the future the Anointed-One from out of fruit of his loin, to sit him down on his throne" / Gk(B1), some Syr, Origen "an oath to stand-up the Anointed-One one from out of fruit of his heart according-to flesh and to sit him down on his throne" / Gk(B2) "an oath to sit-down one from out of fruit of his loin and to sit him down on this throne"
    ${ }^{51}$ [2:31] NU, TR, Vul, Gk(AESV,B2) / Gk(B1) "throne of a standing-up" (scribal error?)
    ${ }^{52}$ [2:31] NU, Vul, Gk(ABSV,E1) / M, TR, Gk(E2) "that his soul"
    ${ }^{53}$ [2:31] NU, Gk(ABESV) / M, TR "not"
    ${ }^{54}$ [2:31] NU, Gk(ABESV) (lit. "left-behind-in") / M, TR "left-behind"
    ${ }^{55}$ [2:31] NU, Gk(ABES) / M, TR, Gk(V) "nor-even"
    ${ }^{56}$ [2:32] NU, M, TR, Vul, Gk(AESV,B2)/Gk(B1) ". Therefore, God stood-up"(omit the untrans. "the"'before "Jesus")
    ${ }^{57}$ [2:33] NU, M, TR, Vul?, Gk(AESV) / Gk(B), Vul? "God, and after he"
    ${ }^{58}$ literally "took the professed-thing"
    ${ }^{59}$ [2:33] NU, Gk(AESV) / M, TR, Gk(B) "of the holy spirit"
    ${ }^{60}$ [2:33] NU, M, TR, Gk(AESV) / Sah, some Syr, Eirenaios, Ambrose "this gift" / Gk(B) omit
    ${ }^{61}$ [2:33] NU, Vul, Gk(ABSV,E1) / M, TR, Gk(E2) add // Gk(B2) omit "which"
    ${ }^{62}$ [2:33] M, TR, Vul, Gk(AES) / $N U, G k(B V)$ add
    ${ }^{63}$ [2:34] NU, M, TR, Vul, Gk(AESV) / Gk(B) ". For he himself has spoken, saying"
    ${ }^{64}$ [2:34] $N U, \mathrm{M}, \mathrm{TR}, \mathrm{Gk}(\mathrm{AE}, \mathrm{S} 2, \mathrm{~V} 2) / \mathrm{Gk}(\mathrm{B}, \mathrm{S} 1, \mathrm{~V} 1)$ omit "The"
    65 literally "yourself out of right sides of mine"
    ${ }^{66}$ [2:35] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) omit "whenever"
    ${ }^{67}$ [2:37] NU, M, TR, Vul, Gk(AESV) / Gk(B) "Then after the ones who came-together with them also"
    ${ }^{68}$ [2:37] NU, Gk(AESV) / M, TR, Gk(B), Vul(?) ", they were poked-down to the heart"
    ${ }^{69}$ [2:37] NU, M, TR, Vul / Gk(AESV) / Gk(B) "(.) and after some of them"
    ${ }^{70}$ [2:37] NU, M, TR, Vul, Gk(AESV) / Gk(B) omit "remaining"
    ${ }^{71}$ [2:37] NU, M, TR, Vul, Gk(ABESV) / some omit "men"
    ${ }^{72}$ [2:37] NU, M, TR, Vul, Gk(AESV) / Gk(B) add "Therefore" \& "Indicate to us"
    ${ }^{73}$ [2:38] $N U$, Vul, Gk(ABES) / M, TR "Petros was declaring" / Gk(V) omit "declaring" altogether
    ${ }^{74}$ [2:38] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{75}$ [2:38] NU, Vul, Gk(AESV) (lit. "of sins of you*") / M, TR, Gk(B) "of sins"
    ${ }^{76}$ literally "For the professed-thing"
    ${ }^{77}$ [2:39] NU, M, TR, Vul, Gk(AESV) / Gk(B) "to us and to our"

[^4]:    ${ }^{1}$ literally "into a long-ways-away"
    ${ }^{2}$ [2:40] NU, M, TR, Gk(AESV) / Gk(B) "But he" / Vul "For he"
    ${ }^{3}$ [2:40] NU, Vul, Gk(ABESV) / M, TR omit "them"
    ${ }^{4}$ [2:40] NU, M, TR, Gk(AESV) / $\mathrm{Gk}(\mathrm{B})$ "from this generation, the crooked generation"
    ${ }^{5}$ [2:41] NU, Vul, Gk(ABESV) / M, TR add
    ${ }^{6}$ [2:41] NU, M, TR, Vul, Gk(AESV) / Gk(B) "had-faith in"
    ${ }^{7}$ [2:41] NU, Vul, Gk(ABESV) / M, TR omit "in"
    8 [2:41] NU, Vul, Gk(ABESV)/M, TR omit "in""
    ${ }^{8}[2: 42]$ NU, M, TR, Vul, Gk(AESV) / Gk(B) "And"
    ${ }^{9}[2: 42]$ NU, M, TR, Vul, Gk(AESV)/Gk(B) "And"
    [2:42] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }_{11}^{10}$ [2:42] NU, Vul, Gk(AEV,B1,S1) / M, TR, Gk(B2,S2) add
    ${ }^{11}$ literally "coming-to-be"
    ${ }^{12}$ [2:43] NU, M, TR, Vul, Gk(ABESV) / some omit "But a fear...every soul."
    ${ }^{13}$ [2:43] NU, M, TR, Vul, Gk(AE,B2) / Gk(SV) "but" / Gk(B1) omit
    ${ }^{14}[2: 44]$ NU, M, TR, Vul, Gk(ABESV)/Gk(A) add "also"/ some omit "were on the same place and"/ $\mathrm{Gk}(\mathrm{V})$ omit "and"
    ${ }^{15}$ [2:44] NU, M, TR, Gk(AESV) / Gk(B) "all" (non-emphatic)
    ${ }^{16}$ [2:45] NU, M, TR, Vul, Gk(AESV) / Gk(B) "And as-many-as were having properties or possessions"
    ${ }^{17}$ [2:45] NU, M, TR, Gk(BESV) / Vul, Gk(A) "were dividing"
    ${ }^{17}$ [2:45] NU, M, TR, Gk(BESV) / Vul, Gk(A) "wer
    ${ }^{18}[2: 45]$ NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    18 [2:45] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{19}$ [2:46] NU, M, TR, Vul, Gk(AESV) / Gk(B1) "Also all were" / Gk(B2) "Also, day by day, all were"
    ${ }^{20}$ [2:46] NU, M, TR, Vul, Gk(AESV) / Gk(B) omit "with-one-accord"
    ${ }^{21}$ [2:47] NU, M, TR, Vul, Gk(AESV) / Gk(B) "world"
    ${ }^{22}$ [2:47~3:1] NU, Vul, $\operatorname{Gk}(E V) / \mathrm{M}, \operatorname{TR}, \operatorname{Gk}(\mathrm{A})$ "saved to the assembly. But at the same time." / Gk(S)
    "saved. But at the same time"/ $\operatorname{Gk}(B)$ "saved at the same time in the assembly. But in that day"
    ${ }^{23}$ [3:1] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{24}$ [3:1] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) "at the ninth hour of the prayer-to God"
    ${ }^{25}$ [3:2] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) add
    ${ }^{26}$ literally "hollowance"
    ${ }^{27}$ literally "hollowance"
    ${ }^{28}$ literally "of"
    ${ }^{29}$ may be in the sense of "alms"
    ${ }^{30}$ [3:3] NU, M, TR, Vul, Gk(AESV) (lit. "who") / Gk(B) "in-this-manner"
    ${ }^{31}$ [3:3] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{32}$ literally "to be being-into"
    ${ }^{33}$ [3:3] NU, TR, Gk(AESV) (E "asked")/M "asking for an act-of-mercy"/ $\mathrm{Gk}(\mathrm{B})$ "asking for an act-of-mercy from them"
    ${ }^{34}$ [3:4] NU, M, TR, Vul, Gk(AESV) (lit. "stared into him") / Gk(B) "looked-toward (lit. "-into") into him"
    ${ }^{35}$ [3:4] NU, M, TR, Vul, Gk(AESV) (lit. "Look into us") / Gk(B) "Stare into us"
    ${ }^{35}$ [3:4] NU, M, TR, Vul, Gk(AESV) (lit. "Look into us") /
    ${ }^{36}[3: 5]$ NU, M, TR, Gk(AESV) / Gk(B) "he stared at them"
    ${ }^{36}[3: 5] \mathrm{NU}, \mathrm{M}, \mathrm{TR}, \mathrm{Gk}(\mathrm{AESV}) / \mathrm{Gk}(\mathrm{B})$ "he st
    ${ }^{37}[3: 6] \mathrm{Gk}(\mathrm{BSV}) / N U, \mathrm{TR}, \mathrm{Vul}, \mathrm{Gk}(\mathrm{AE})$ add
    ${ }^{38}$ [3:7] NU, Vul, Gk(AESV / M, TR, Gk(B) omit "him"
    ${ }^{39}$ [3:7] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{40}$ literally "steppers"
    ${ }^{41}$ [3:7] NU, Gk(A,S1,V1) / M, TR, Gk(B,E2,S2,V2) spells this word different / Gk(E1) even different
    ${ }^{42}$ [3:8] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{43}$ [3:8] NU, M, TR, Vul, Gk(AESV) / Gk(B) omit "walking-around and leaping and"
    44 [3:10] NU, Vul, Gk(AESV) / M, TR "Also" / Gk(B) "And"?
    ${ }^{45}$ [3:10] NU, M, TR, Gk(AESV) / Gk(B) "sitting-down"

[^5]:    ${ }^{46}$ may also be translated "the alms"
    ${ }^{47}$ [3:10] NU, M, TR, Gk(AESV) / Gk(B) "come-to-be"
    ${ }^{48}$ [3:11] NU, M, TR, Vul, Gk(BESV) / Gk(A) "also"
    ${ }_{50}^{49}$ [3:11] NU, Gk(AESV) "he himself" / Vul, Gk(B) "he" / M, TR "the lame man who was healed"
    ${ }^{50}$ [3:11] NU, Gk(ASV) / M, TR, Gk(BE) "Johanan"
    ${ }^{51}$ [3:11] (in general) NU, M, TR, Vul, Gk(AESV) / Gk(B) "But while Petros and Johanan were going-out, he was going-out-together with them, grasping them. But the ones stood being-astounded"
    ${ }^{52}$ [3:12] NU, Gk(ABESV) / M, TR "Petros"
    ${ }^{53}$ [3:12] NU, M, TR, Vul, Gk(AESV) / $\mathrm{Gk}(\mathrm{B})$ "But Petros answered and spoke"
    ${ }^{54}$ [3:13] TR, Gk(V) / NU, Vul(?), Gk(ES) add "the god of" (x2) / Vul(?), Gk(AB) add only "god of" (x2)
    ${ }_{55}$ [3:13] NU, M, TR, Vul, Gk(AESV) / Gk(B) "we" \& omit "indeed"
    ${ }_{56}^{56}$ [3:13] NU, Vul, Gk(AESV) (lit. "denied according-to the face of Pilatus") / M, TR, Gk(B) add "him"
    ${ }_{55}^{57}$ [3:14] NU, M, TR, Vul, Gk(AESV) / Gk(B), Eirenaios "weighed-down" (lit. "made-heavy")
    ${ }_{59}^{58}$ [3:14] NU, M, TR, Gk(AESV) / Gk(B) "you* asked"
    ${ }^{59}$ literally "this whole-allotment opposite"
    ${ }^{60}[3: 17]$ NU, M, TR, Vul, Gk(AESV) / $\operatorname{Gk}(B)$ "now, men, brothers, we understand that indeed"
    ${ }^{61}$ [3:17] NU, M, TR, Gk(AESV) / Gk(B), Eirenaios (B1 "a wicked thing"/ B2 "the wicked thing")
    ${ }^{62}$ [3:18] NU, Vul, Gk(BESV) / M, TR, Gk(A) "the prophets of his"
    ${ }^{63}[3: 18] \mathrm{NU}, \mathrm{Vul}, \mathrm{Gk}$ (BESV) (lit. "the anointed-one of him"') / M, TR "the anointed-one"/ $\mathrm{Gk}(\mathrm{A})$ omit "that... suffer"
    ${ }^{64}$ literally "into"
    ${ }^{65}$ [3:20] NU, M, Gk(BSV) / TR, Vul, Gk(AE) "commission Jesus the Anointed-One"
    ${ }^{66}$ [3:20] NU, M, Gk(ABESV), Eirenaios/TR "who has been preached-beforehand to you"/Vul "who has been predicted to you*"
    ${ }^{67}$ should possibly translated "a re-appointing"; extremely literally "a standing-down-from"
    ${ }^{68}$ [3:21] NU, Vul(?), Gk(AESV) (lit. "the holy from an age of his prophets') / M, TR "mouth of all (M +
    "the") holy prophets of his from an age" / $\mathrm{Gk}(\mathrm{B})$ "the holy ones of his, the prophets"
    ${ }^{69}$ [3:22] NU, Vul, Gk(ABESV) / M, TR add
    ${ }^{70}$ [3:22] NU, Vul, Gk(AESV) / M, TR add / Gk(B), Eirenaios add "to our fathers"
    ${ }^{71}$ [3:22] NU, TR, Vul, Gk(ABESV) / M "our"
    ${ }^{72}$ literally "as"
    ${ }^{73}$ [3:23] NU, M, Gk(AES) (lit. "whichever one if-at-any-time might"/ TR, Gk(BV) "whichever one ever might"
    ${ }^{74}$ [3:23] NU, M, Gk(AES) (lit. "whichever one if-at-any-time might",
    ${ }^{74}[3: 24]$ NU, M, TR, Gk(AV,E1,E3) / Gk(BS,E2) ", the ones who"
    ${ }^{75}$ [3:24] NU, M, Vul, Gk(ABSV,E1?) / TR, Gk(E2) "messaged-abroad-beforehand"
    75 [3:24] NU, M, Vul, Gk(ABSV,E1?) / TR, Gk(E2) "
    ${ }^{76}$ [3:25] NU, Gk(AESV) / M, TR, Gk(B) omit "the"
    ${ }_{78}^{77}$ [3:25] $N U$ (lit. "blest-in"), M, TR, Gk(ABS) / Gk(E) "blest-upon" / Gk(V) "blest"
    ${ }^{78}$ [3:26] NU, Vul, Gk(ABESV) / M, TR add
    ${ }^{79}$ [3:26] NU, Gk(AESV) / M, TR, Gk(B) omit "him" // Gk(B) "commissioned-forth"
    ${ }^{80}$ [3:26] NU, M, TR, Gk(AESV) / Gk(B) "away out of"
    ${ }^{81}$ [4:1] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{82}$ [4:1] NU, M, TR, Gk(ABS), Vul / Gk(EV) "chief-priests"
    ${ }^{83}$ [4:1] NU, M, TR, Vul, Gk(AESV) / Gk(B) omit "and the general of the temple"

[^6]:    ${ }^{1}$ [4:2] NU, M, TR, Vul, Gk(AESV) / Gk(B) "abroad, about Jesus in the"
    ${ }^{2}[4: 4] \mathrm{Gk}(\mathrm{SV}, \mathrm{B} 2) / \mathrm{Gk}(\mathrm{B} 1)$ "also the" $\mathrm{NU}, \mathrm{M}, \mathrm{TR}, \mathrm{Gk}(\mathrm{A})$ actually add "the"
    ${ }^{3}$ [4:4] Vul, Gk(AS) / NU, Gk(V) "about" (lit. "as") / M, TR "as-if")
    ${ }^{4}$ [4:5] NU, Vul, Gk(ABV) / M, TR, Gk(S) "into"
    ${ }^{5}$ [4:6] almost all, NU, M, TR, Vul Gk(ASV) ("Johanan/Johannes") / Gk(B) "Jonathan"
    ${ }^{6}$ usually translated "midst"
    ${ }^{7}$ [4:8] NU, Vul, Gk(ASV) / M, TR, Gk(B) add
    ${ }^{8}$ [4:9] NU, M, TR, Vul, Gk(ASV) / Gk(B), Eirenaios, Cyprianus add
    ${ }^{9}$ [4:9] NU, M, TR, Gk(ASV) / Gk(B) "from"
    ${ }^{10}$ [4:10] NU, M, TR, Vul, Gk(ABSV) / two add
    [4:11] NU, Gk(ABSV) / M, TR, Vul? "the ones who are building"
    ${ }^{12}$ [4:12] NU, M, TR, Vul, Gk(AESV) / Gk(B), one OL, one Vul "And there"
    ${ }^{13}$ [4:12] NU, M, TR, Gk(ASV) / Gk(B) "not"
    14 literally "heaven, the name which"
    ${ }^{15}$ literally "in"
    ${ }^{16}$ literally "taking it down for themselves"
    ${ }^{17}$ [4:13] NU, M, TR, Vul, Gk(ASV) (lit. "idiots") / Gk(B) omit "and plebeians"
    ${ }^{18}$ [4:14] NU, Vul, Gk(ASV,B2) / M, TR "But" / Gk(B1) omit
    ${ }^{19}$ [4:14] NU, M, TR, Vul, Gk(ASV) / Gk(B) add
    ${ }^{20}$ [4:15] NU, M, TR, Gk(ASV) / Gk(B) "to be led-away"
    ${ }^{21}$ [4:15] NU, M, Vul, Gk(ASV) / TR, Gk(B) "they engaged"
    ${ }^{22}$ [4:16] NU, M, TR, Vul, Gk(ASV) / $\mathrm{Gk}(\mathrm{B})$ actually add "is"
    ${ }^{23}$ literally "dwelling-down"
    ${ }^{24}$ may also be translated "not being enabled"
    ${ }^{25}$ [4:16] NU, Vul, Gk(ABSV) / M, TR "to deny"
    ${ }^{26}$ literally "be pastured-through on more into"
    ${ }^{27}$ [4:17] NU, M, TR, Vul, Gk(ASV) / Gk(B) "it, in order that it might not be pastured-through on more into
    the people. Therefore, may we threaten these men"
    28 [4:17] NU, Vul, Gk(ABSV) / M, TR add
    ${ }^{29}$ [4:18] NU, M, TR, Vul, $\mathrm{Gk}(\mathrm{ASV}) / \mathrm{Gk}(\mathrm{B})$ "But after they agreed with their resolve, they, after they voiced them"
    ${ }^{30}$ [4:18] NU, Vul, Gk(ABSV) / M, TR add
    ${ }^{31}$ [4:18] NU, M, TR, $\operatorname{Gk}(\mathrm{AB}, \mathrm{S} 2) / \mathrm{Gk}(\mathrm{V}, \mathrm{S} 1)$ omit "for the act"
    ${ }^{32}$ [4:18] NU, M, TR, Gk(ABS, V2) / Gk(V1) "Jesus"
    ${ }^{33}$ may also be translated "not being enabled"

[^7]:    ${ }^{4}$ [4:24] NU, M, TR, Vul, Gk(ASV) / Gk(B) add
    ${ }^{35}$ [4:24] NU, Vul, Gk(ASV) / M, TR, Gk(B), Eirenaios add
    ${ }^{36}$ [4:25] NU, Vul, Gk(ASV) / M, TR "the one who through the mouth of David" / Gk(B) "who through a holy spirit, uttered through the mouth of David" (omitting "spoke")
    ${ }^{37}$ [4:25] NU, M, Gk(ABSV) / TR "the"
    ${ }^{38}$ literally "on""
    ${ }^{39}$ [4:27] NU, Vul, Gk(BSV), Eirenaios, Tertullianus / Gk(A) "in this city of yours" / M, TR omit
    ${ }^{40}$ [4:27] NU, M, TR, Vul, Gk(ABSV) / Hilarius, Augustinus "congregation"
    ${ }^{41}[4: 28] N U, M, T R, G k(A B S)$ (lit. "and the counsel of you") / Vul, Gk(V) omit "of you"
    ${ }^{42}$ [4:30] $N U, \mathrm{M}, \mathrm{TR}, \mathrm{Vul}, \mathrm{Gk}(\mathrm{ABS})$ ( A acc. instead of gen.) / $\mathrm{Gk}(\mathrm{V})$ omit "your"
    ${ }^{43}$ literally "into"
    ${ }^{44}$ [4:31] NU, Gk(ABSV) / M, TR " a "
    ${ }^{45}$ [4:31] NU, M, TR, Vul, Gk(ASV) / Gk(B), Eirenaios, Augustinus add
    ${ }^{46}$ [4:32] NU, Gk(ASV,B1) / M, TR, Gk(B2) actually add "the"
    ${ }^{47}$ [4:32] NU, Gk(ABSV) / M, TR add
    ${ }^{48}$ literally "in"
    ${ }^{49}$ [4:32] Gk(B), Cyprianus, Ambrose, Zeno / NU, M, TR, Vul, Gk(ASV) omit "and there...anything" (error?)
    ${ }^{50}$ [4:32] NU, M, TR, Vul, Gk(ASV) / Gk(B), Cyprianus, Ambrose, Zeno "and no-one was"
    ${ }^{51}$ literally "that" -> "for", and "was" -> "to be"
    ${ }_{52}^{52}$ [4:32] NU, M, TR, Gk(AS) / Gk(BV) "all" (non-emphatic)
    ${ }^{53}$ [4:33] NU, M, TR, Vul, Gk(V) / Gk(ABS) add (AS omit $1^{\text {st }}$ "the" / B omit $2^{\text {nd }}$ "the") / few omit "the Lord"
    ${ }^{54}$ [4:34] NU, Gk(ASV) / M, TR, Gk(B) "was existing"
    ${ }^{55}$ literally "in"
    ${ }^{56}$ [4:35] NU, M, TR, Vul, Gk(ASV) / Gk(B) "one"
    ${ }^{57}$ [4:36] NU, Vul, Gk(ABSV) / M, TR "Joses" (an alternate Greek spelling of Joseph")
    ${ }^{58}$ literally "the one Bar-Naba was called-on"
    ${ }^{58}$ literally "the $o$
    ${ }^{60}$ [4:37] NU, M, TR, Vul, Gk(ASV) / Gk(B) "site"
    ${ }^{61}$ [5:1] NU (Hebrew original) / M, TR, Gk(AV) "Sapheira" / Gk(B1) "Saphphura" / Gk(B2) "Saphphira"/
    Gk(S1) "Pamphira" / Gk(S2) "Samphira"
    ${ }^{62}$ [5:2] NU, M, TR, Gk(ASV) / Gk(B) "out of" // Gk(S1) also omit "And"
    ${ }^{6}$ [5:2] NU, Gk(ABSV) / M, TR, Vul "the woman of his"
    ${ }^{64}$ [5:2] NU, M, TR, Gk(ASV) / Gk(B) "put it for himself"
    ${ }^{65}$ [5:3] NU, Gk(ASV) / M, TR, Gk(B) "Petros"
    ${ }^{66}$ [5:3] NU, M, TR, Gk(BV,S2) / Gk(S1) "petrify" / Vul "try"
    ${ }^{67}$ [5:3] NU, M, TR, Gk(ASV) / Gk(B) "to the holy spirit"

[^8]:    ${ }^{1}$ literally "in"
    ${ }^{2}$ [5:4] NU, M, TR, Vul, Gk(ASV) / Gk(B) "this wicked thing in your heart to do"
    ${ }^{3}$ [5:5] NU, M, TR, Vul, Gk(ASV) / Gk(B) add
    ${ }^{4}$ usually translated "they compacted him"
    ${ }^{5}$ literally "through-stand-ment"
    ${ }^{6}$ literally "as"
    ${ }^{7}$ [5:8] NU, Gk(ASV) / M, TR, Gk(B) "opetros"
    ${ }^{8}$ [5:8] NU, Vul?, Gk(ASV) / M, TR, Vul? "answered her"/ Gk(B) "spoke to her"
    ${ }^{9}$ [5:8] NU, M, TR, Vul, Gk(ASV) ("whether" lit. "if") / Gk(B) ", "I will inquire-of you, if as-a-result"
    ${ }^{10}$ literally "of" (also in next instance in verse)
    ${ }^{11}$ [5:9] NU, Vul, Gk(BSV) / M, TR, Gk(A) actually add "spoke"
    ${ }^{12}$ [5:10] NU, M, TR, Vul, Gk(ASV) / Gk(B) add "wrapped her tight" (usually trans. "compacted her") \& "and"
    ${ }^{13}$ [5:11] NU, M, TR, Vul, Gk(BSV) / Gk(A) omit "over"
    ${ }^{14}$ literally "in"
    ${ }^{15}$ [5:12] NU, M, TR, Gk(BS) / Gk(AV) "all" (non-emphatic)
    ${ }^{16}$ [5:12] NU, M, TR, Vul, Gk(ASV) / Gk(B) add
    ${ }^{17}$ [5:14] NU, M, TR, Gk(BSV) / Gk(A) "But the ones having-faith in the Lord were being more added-to them"
    ${ }^{18}$ [5:15] NU, M, TR, Vul, Gk(ASV) / Gk(B) "their" (lit. "the weak humans of them")
    ${ }^{19}$ [5:15] NU, Vul?, Gk(ASV,B2) / M, TR, Gk(B1) "to be bringing-out the weak humans throughout"
    ${ }^{20}$ [5:15] NU, Vul? Gk(BSV) / M, TR "on beds" / Gk(A) "the small-beds"
    ${ }^{21}$ literally "the"
    ${ }^{22}$ [5:15] NU, M, TR, Vul, Gk(ASV) / Gk(B) add
    ${ }^{23}$ [5:16] NU, Vul, Gk(ASV) / M, TR, Gk(B) add
    ${ }^{24}$ [5:17] NU, M, TR, Gk(A) / Gk(B) "all (non-emphatic) of them were healing"
    ${ }^{25}$ [5:17] NU, M, TR, Vul, Gk(ABSV) / few unimportant "the priest Hanan"
    25 [5:17] NU, M, TR, Vul, Gk(ABS
    ${ }^{26}$ may also be translated "zeal"
    ${ }^{26}$ may also be translated "zeal"
    ${ }^{28}$ [5:19] NU, M, TR, Vul, Gk(ASV) / Gk(B) "and each one...home. Then"
    ${ }^{29}$ literally "through"
    ${ }^{30}$ [5:19] NU, Gk(ABV,S1) (lit. "a") / M, TR, Gk(S2) "the"
    ${ }^{31}$ [5:19] NU, Vul?, Gk(AS) / M, TR, Gk(V,B2) "Lord opened-up" / Gk(B1) "Lord opened-up (plural)"
    ${ }^{32}$ [5:21] NU, M, TR, Vul, Gk(ASV) / Gk(B) add
    ${ }^{33}$ [5:22] NU, M, TR, Gk(ASV) / Vul, Gk(B) add
    34 [5:23] NU, Gk(ABSV) / M, TR, Vul add
    ${ }^{35}$ [5:23] NU, Gk(ABSV) / M, TR "stood outside near"/ Vul "stood near"

[^9]:    ${ }^{36}$ [5:24] NU, Vul, Gk(ABSV) / M, TR add
    ${ }^{37}$ literally "being-thoroughly-without-a-way-to-go"
    ${ }^{38}$ [5:25] NU, M, Vul, Gk(ABSV) / TR add
    ${ }^{39}$ [5:26] NU, Gk(SV,B2) / M, TR, Vul, Gk(A) "he led them" / Gk(B1) "they led them"
    ${ }^{40}$ [5:26] NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) omit "no"
    ${ }^{1}$ [5:26] NU, Vul, Gk(BSV) / M, TR, Gk(A) ", in order that they might not be stoned"
    ${ }^{42}$ [5:27] NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) "the priest"
    ${ }^{43}$ [5:28] NU, TR, Vul, Gk(B,S2) / Gk(AV,S1) "We transmitted"
    ${ }^{44}$ [5:29] NU, M, Vul, Gk(ASV)/TR, Gk(B) "‘Petros"/ Gk(B) "But Petros spoke to them"
    ${ }^{45}$ [5:30] NU M, TR Gk(BV)/Gk(AS) ${ }^{\text {Pe }}$
    ${ }^{45}$ [5:30] NU, M, TR, Gk(BV) / Gk(AS) add
    [5:31] NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) "to his glory"
    ${ }^{47}$ literally "of"
    ${ }^{48}$ [5:31] NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) add
    ${ }^{49}$ [5:32] NU, Vul, Gk(AS) / M, TR, Gk(B2) "testifiers of his of"/ $\mathrm{Gk}(\mathrm{B} 1)$ "testifiers of all"/ $\mathrm{Gk}(\mathrm{V})$ "testifiers in him of"
    ${ }^{50}$ [5:32] NU, Vul, Gk(ASV,B1) / M, TR, Gk(B2) ", but also is"
    ${ }^{51}$ [5:32] NU, M, TR, Gk(ABSV) / few "and God gave the spirit, the holy spirit to"
    ${ }^{52}$ [5:33] NU, Gk(AV) / M, TR, Vul?, Gk(BS) "were taking-council with themselves"
    ${ }^{53}$ [5:34] NU, Vul, Gk(ASV) / M, TR, Gk(B) "emissaries"
    ${ }^{54}$ [5:35] NU, M, TR, Vul, Gk(ASV) / Gk(B) "to the chiefs and the congressmen"
    54 [5:35] NU, M, TR,
    ${ }^{55}$ literally "saying"
    ${ }^{55}$ literally "saying"
    ${ }^{56}$ [5:36] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }_{58}^{57}$ [5:36] NU, Gk(ABEV,S2) (literally "as") / M, TR, Gk(S1) "as-if"
    ${ }^{58}$ [5:36] NU, Gk(ASV,E2) (singular) / M, Gk(B1) "were called" (singular) / Gk(E,B2) "were called" (plural)
    / TR "were glued" (singular) / Vul "consented" (singular)
    ${ }^{59}$ [5:36] NU, M, TR, Vul, Gk(AESV) / Gk(B) add (B1 "was dissipated" instead of "done-away-with")
    ${ }^{60}$ literally "stood-away/stood-off"
    ${ }^{61}$ [5:37] NU, Vul, Gk(ASV) / M, TR add / Gk(BE) instead add "a vast"
    ${ }^{62}$ [5:37] NU, M, TR, Vul, Gk(ASV,E2) ("all as-many-as") / Gk(B) "as-many-as" / Gk(E1,E3) "all the ones who"
    ${ }^{63}$ [5:38] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{64}$ [5:38] NU, M, TR, Vul, Gk(ABEV,S2) / Gk(S1) omit "to you*"
    ${ }^{65}$ [5:38] NU, Gk(AESV) / M, TR, Vul, Gk(B) "allow"
    ${ }_{67}^{66}$ [5:38] NU, M, TR, Vul, Gk(AESV) / Gk(B) add (lit. " ...the hands.")
    ${ }^{67}$ literally "released-down"
    ${ }^{68}$ [5:39] NU, Vul, Gk(BESV)/M, TR, Gk(A) may be translated "you* are not being-able" or "you are being enabled"
    ${ }^{69}$ [5:39] NU, Vul, Gk(ABSV,E2) / M, TR "it"
    ${ }^{70}$ [5:39] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{71}$ [5:40] NU, Gk(AESV) / M, TR, Vul, Gk(B) actually add "them"
    ${ }^{72}$ [5:41] NU, M, TR, Vul, Gk(AESV) / Gk(B) "the emissaries"

[^10]:    ${ }^{1}$ [5:41] NU, Gk(ABSV) / TR "the name of his" / M, Vul "the name of Jesus"
    ${ }^{2}$ [5:42] NU, Vul, Gk(AESV) / M, TR "about Jesus the Anointed-One" / Gk(B) "the Lord Jesus the Anointed-One"
    ${ }^{3}$ literally "toward/to"
    ${ }^{4}$ [6:1] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) add
    ${ }^{5}$ literally "perceived-pass"
    5
    ${ }^{6}$ literally "perceived "pass" "the according-to day"
    ${ }^{6}$ literally "the according-to day"
    ${ }^{7}[6: 2] \mathrm{NU}, \mathrm{M}, \mathrm{TR}, \mathrm{Vul}, \operatorname{Gk}(\mathrm{ASV}) / \operatorname{Gk}(\mathrm{BE})$ "to"
    ${ }^{8}$ literally "after we left-behind"
    ${ }^{9}$ [6:3] NU, $\mathrm{Gk}(\mathrm{SV}) / \mathrm{M}, \mathrm{TR}, \mathrm{Vul}, \mathrm{Gk}(\mathrm{E})$ "Therefore"/ $\mathrm{Gk}(\mathrm{B})$ "Therefore, what is"/ $\mathrm{Gk}(\mathrm{A})$ "Surely"/ one "But therefore"
    ${ }^{10}$ [6:3] NU, M, TR, Vul, Gk(BESV) / Gk(A) omit 'brothers'
    ${ }^{11}$ [6:3] NU, Vul, Gk(BV,E2,S2) / M, TR, Gk(A,E1,E3) "a holy spirit and wisdom"/ Gk(S1) "a spirit of wisdom"
    ${ }^{12}$ literally "stand-down"
    ${ }^{13}$ [6:4] NU, M, TR, Vul, Gk(AESV) / Gk(B) "will be with the prayer-to God and we will preserve-toward"
    ${ }^{14}$ [6:5] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{15}$ [6:5] NU, M, TR, Vul, Gk(AESV) / Gk(B) "Nikor"
    ${ }^{15}$ [6:5] NU, M, TR, Vul
    ${ }^{16}$ literally "comer-to"
    ${ }^{16}$ literally "comer-to"
    ${ }^{18}$ [6:7] NU, M, TR, Vul, Gk(AESV) / Gk (B) "of the Les, whichever ones"
    ${ }^{19}$ [6:8] NU, Vul, Gk(ABSV) / M, TR "faith"
    ${ }^{20}$ literally "in"
    ${ }^{21}$ [6:9] literally "being said" $\mathrm{NU}, \mathrm{M}, \mathrm{TR}, \mathrm{Gk}(\mathrm{BEV}) / \mathrm{Gk}(\mathrm{AS})$ "of the congregation of the ones being said to be"
    ${ }^{22}$ [6:10] NU, M, TR, Vul, Gk(AESV) / Gk(B) "Stephanos, whichever ones"
    ${ }^{23}$ [6:10] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{24}$ [6:12] NU, M, TR, Vul, Gk(ABEV,S2) / Gk(S1) omit "after they stood-over him",
    ${ }^{25}[6: 12]$ NU, M, TR, Vul, Gk(ABEV,S2) / Gk(S1) omit "after
    [6:12] NU, M, TR, Gk(BESV) / Gk(A) actually add "him"
    ${ }^{25}$ [6:12] NU, M, TR, Gk(BESV) / Gk(A) actu
    ${ }^{26}[6: 13]$ NU, Vul, Gk(ABESV) / M, TR add
    ${ }^{27}$ [6:13] M, Vul, Gk(ABESV) / NU, TR ", this holy place" (lit. "the holy place this")
    ${ }^{28}$ [6:15] NU, Gk(AESV,B1) / M, TR, Gk(B2) "all" (strengthened form)
    ${ }^{29}$ literally "into"
    ${ }^{30}$ [6:15] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{31}$ [7:1] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{32}$ [7:1] NU, Vul, Gk(AESV) (lit. "If these things are having in-this-manner?") / M, TR, Gk(B) "If as-a-result
    these things are having in-this-manner"
    ${ }^{33}$ literally "is"

[^11]:    ${ }^{34}$ literally "dwell-down"
    ${ }^{35}$ [7:3] NU, M, TR, Gk(AESV,B2) / Gk(B1) "Come-out
    ${ }^{36}$ [7:3] NU, M, TR, Vul, Gk(AES) / Gk(BV) omit "out"
    ${ }^{37}$ Note: Stephanos' personal recollection of the account in Genesis is not in perfect chronological order.
    ${ }^{38}$ [7:4] NU, M, TR, Vul, Gk(AESV) / Gk(B) "Abraham"
    ${ }^{39}$ literally "dwelled-down"
    ${ }^{40}$ [7:4] NU, M, TR, Vul, Gk(AESV) / Gk(B) "And-there which"
    ${ }^{41}$ [7:4] NU, M, TR, Vul, Gk(AESV) / Gk(B) add "also" (x2)
    42 literally "dwelling-down"
    ${ }^{43}$ [7:4] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{44}$ [7:5] NU, M, TR, Vul, Gk(AESV) / Gk(B) "instead"
    ${ }^{44}$ [7:5] NU, M, T,
    literally "into"
    ${ }^{45}$ literally "into" ${ }^{46}$ 7:6] NU, M, TR, Vul, Gk(AESV) / Gk(B), Eirenaios add
    ${ }^{47}$ may also be translated "zealous"
    ${ }_{48}^{48}$ [7:10] NU, M, TR, Vul, Gk(BESV) / Gk(A) omit "him"
    ${ }^{49}$ literally "stood-down"
    ${ }^{50}$ [7:10] $N U$, Vul, Gk(AES) / M, TR, Gk(BV) omit "over"
    ${ }^{51}$ [7:11] NU, Vul, Gk(AESV,B1) (lit. "of the Egypt") / M, TR, Gk(B2) "of the earth of Egypt"
    ${ }^{52}$ [7:12] NU, M, TR, Vul, Gk(AESV) / Gk(B) "Therefore"
    ${ }_{53}^{53}$ [7:12] NU, Gk(AESV) / M, TR, Gk(B) "grain in"
    ${ }^{53}$ [7:12] NU, Gk(AESV) / M, TR, Gk(B) "grain in""
    ${ }^{54}$ [7:13] NU, M, TR, Gk(BSV) / Gk(AV) "was made-known"
    ${ }^{54}$ [7:13] NU, M, TR, Gk(BSV) / Gk(AV) "was made-known"
    [7:13] NU, M, TR, Gk(B) / Gk(EV) "race of Joseph"/ Vul, Gk(AS) "
    ${ }_{55}^{55}$ [7:13] NU, M, TR, Gk(B) / Gk(EV) "race of Joseph"/ Vul, Gk(AS) "race of his"
    ${ }^{56}$ [7:14] NU, M, Vul, Gk(AESV) / TR, Gk(B) "all the kindred of his"
    ${ }^{57}$ [7:15] NU, Vul, Gk(AS) / M, TR, Gk(V) "But" / Gk(BE) omit
    ${ }^{58}$ [7:15] NU, M, TR, Vul, Gk(ABES) / Gk(V) omit "into Egypt"
    ${ }^{59}$ [7:15] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{60}$ [7:16] NU, Gk(ABESV) is dative / Vul, M, TR is accusative
    ${ }^{61}$ literally "of"
    ${ }^{62}$ [7:16] NU, Gk(AEV,S1) ("in") / M, TR, Gk(B) "of" / Gk(S2) "of the one in" / Vul "son of"
    ${ }^{63}$ [7:17] NU, M, TR, Gk(BESV) / Gk(A) "But as"
    ${ }^{63}$ [7:17] NU, M, TR, Gk(BESV)/ Gk(A) "But as"
    ${ }^{64}$ [7:17] NU, M, TR, Vul, Gk(BESV) / Gk(A) "season"
    ${ }^{64}$ [7:17] NU, M, TR, Vul, Gk(BESV) / Gk(A) "season"
    ${ }^{65}$ [7:17] NU, Vul, Gk(AESV) / M, TR "swore" / Gk(B) "professed"
    ${ }^{66}$ [7:18] NU, Vul, Gk(AESV) / M, TR, Gk(B) omit "over Egypt"
    ${ }^{67}$ literally "wised-down" (as in, to bring someone down as a result of using superior wisdom)
    ${ }^{68}$ [7:19] Vul, $\mathrm{Gk}(\mathrm{BSV})$ "to the fathers" / $N U, \mathrm{M}, \mathrm{TR}, \mathrm{Gk}(\mathrm{AE})$ "to the fathers of ours"
    ${ }^{69}$ literally "put-out"
    ${ }^{70}$ literally "into"
    ${ }^{11}$ literally "which"
    ${ }^{72}$ [7:20] NU, M, Gk(AES,S2) (lit. "the") / TR, Vul, Gk(B) "of the father of his"/ Gk(S1) "of the father of mine"
    ${ }^{73}$ literally "put-out"

[^12]:    ${ }^{1}$ [7:21] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{2}$ literally "nurtured him to herself into a son"
    ${ }^{3}$ [7:22] M, TR, Vul, Gk(BV) / $N U, G k(A E S)$ "in"
    ${ }^{4}$ [7:22] NU, M, TR, Gk(AESV) / Gk(B) "also" / Vul "and"
    ${ }^{5}$ [7:22] NU, M, Gk(ABESV) / TR, Vul add
    ${ }^{6}$ [7:22] NU, Vul, Gk(ABSV) / M, TR omit "of his"
    ${ }^{7}$ literally "But as forty-years were being filled to him"
    ${ }^{8}[7: 24]$ NU, M, TR, Vul, Gk(AESV) / Gk(B) "certain one from out of the race"
    ${ }^{9}$ more literally "them having what is unrighteous done to him"
    ${ }^{10}$ [7:24] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{11}$ [7:25] Vul, Gk(ESV) "the brothers" / $N U, \mathrm{M}, \mathrm{TR}, \mathrm{Gk}(\mathrm{AB})$ "the brothers of his"
    ${ }^{12}$ literally "are"
    ${ }^{13}$ [7:25] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) omit "not'"
    ${ }^{13}$ [7:25] NU, M, TR, Vul, G
    ${ }^{14}$ literally "the coming-on"
    14 literally "the coming-on"
    ${ }^{15}$ [7:26] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{16}$ literally "changing"
    ${ }^{17}$ [7:26] NU, Vul, Gk(ABESV) / M, TR "you*" (emphasized) / Gk(B) "spoke, "What are you doing, men,
    brothers, in order that you*"
    ${ }^{18}$ literally "the"
    ${ }^{19}$ literally "stood-down"
    ${ }^{20}$ [7:27] NU, Gk(AESV) / M, TR, Gk(B) "against"
    ${ }^{21}$ literally "in"
    ${ }_{22}$ [7:30] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{22}$ [7:30] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    [7:30] NU, Vul, Gk(AESV) / M, TR, Gk(B) add
    ${ }^{23}$ [7:30] NU, Vul, Gk(AESV) / M, TR, Gk(B) add
    ${ }^{24}$ [7:30] NU, M, TR, Gk(BSV) / Vul, Gk(AE) "in a fire of a flame"
    ${ }^{25}$ [7:31] NU, M, TR, Vul, Gk(BESV) / Gk(A) omit "the vision"
    ${ }^{26}$ [7:31] NU, Vul, Gk(ASV) / M, TR, Gk(E) add / Gk(B) "it, the Lord spoke to him, saying"
    ${ }^{27}$ [7:32] NU, Gk(AESV) / TR, Vul, Gk(B) add "the god" (x2)
    ${ }^{28}$ [7:33] NU, M, TR, Vul, Gk(AESV) / Gk(B) "And a voice came-to-be to him"
    ${ }^{29}$ [7:33] NU, Gk(AESV,B2) / M, TR, Vul "in which" / Gk(B1) "not"
    ${ }^{30}$ [7:34] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{31}$ [7:34] NU, M, TR, Gk(AESV) / Gk(B) "I have heard" / Vul ambiguous
    ${ }^{31}$ [7:34] NU, M, TR, Gk(
    ${ }^{32}$ [7:35] NU, M, TR, Gk(AV) / Gk(BES) add
    ${ }^{34}$ [7:35] NU, Gk(BV,S2) / TR, Vul, Gk(AE,S1) omit
    ${ }_{35}^{35}$ [7:35] NU, Vul, Gk(ABES) / M, TR, Gk(S) "redeemer in"
    ${ }^{36}$ [7:36] Hebrew equivalent / Greek "in a Red Sea"
    ${ }^{37}$ [7:37] NU, Vul, Gk(ABSV) / M, TR, Gk(E) add
    ${ }^{38}$ [7:37] NU, M, TR, Vul, Gk(ABEV,S2) / Gk(S1) "the"
    ${ }^{39}$ [7:37] literally "as" NU, M, TR, Gk(AESV,B2) / Gk(B1) "as-if"
    ${ }^{40}$ [7:37] NU, M, Vul, Gk(ASV) / TR, Gk(BE) add
    ${ }^{41}$ [7:38] NU, M, TR, Gk(AESV,B2)/Gk(B1) omit "the messenger"

[^13]:    ${ }^{42}$ [7:38] NU, M, TR, Vul, Gk(ABEV,S2) / Gk(S1) "your*'
    ${ }^{43}$ [7:39] NU, Gk(AEV,S2) / TR, Vul, Gk(B) "in their hearts" / M "in their heart" / Gk(S1) "also in their hearts"
    ${ }^{44}[7: 39]$ NU, M, TR, Gk(AESV) / Gk(B) "were turned-away"
    ${ }^{45}$ [7:40] NU, Gk(AESV) / M, TR, Gk(B) "what has become"
    ${ }^{45}$ [7:40] NU, Gk
    ${ }^{47}$ [7:42] NU, M, TR, Gk(AESV) / Gk(B) omit "the"
    48 [7:43] NU, M, TR, Vul, Gk(AES) (lit. "of the god of you*") / Gk(BV) "of the god"
    ${ }^{49}$ [7:43] NU, Gk(A,S2) / M, TR "Remphan"/ Vul, Gk(B) "Rempham"/ Gk(E) "Rephan"/ Gk(S1) "Romphan"/
    Gk(B) "Rompha" / others "Repha" or "Rempha" or "Rephphan" (all are variations of the Egyptian false-god "Repa")
    ${ }^{50}$ [7:45] following Greek and LXX / MT "Joshua" / OVH is ambiguous
    ${ }^{51}$ usually translated "retaining" or "restraining" based on context - literally "holding-down"
    ${ }^{52}$ [7:45] NU, M, TR, Vul, Gk(AESV) / Gk(B) "your*"
    ${ }^{53}$ [7:46] NU, Gk(BV,S1) / M, TR, Vul, Gk(AE,S2) "God"
    ${ }^{53}$ [7:46] NU, Gk(BV,S1)/M, TR, Vul, Gk(AE,S2) "'
    $\left.{ }^{54} 77: 48\right]$ NU, M, TR, Gk(AESV) / Vul, Gk(B) "But"
    ${ }^{55}$ literally "dwelling-down"
    ${ }^{56}$ [7:48] NU, Vul, Gk(ABESV) / M, TR "inner-sanctums"
    ${ }^{57}$ [7:48] NU, M, TR, Vul, Gk(AESV) / Gk(B) "as"
    ${ }^{58}$ [7:49] NU, M, TR, Gk(AESV) / Vul, Gk(B) actually add "is"
    ${ }^{59}$ [7:49] NU, M, TR, Vul, Gk(AESV) / Gk(B) "or what-kind of a place is a"
    ${ }^{60}$ literally "hard-necked"
    ${ }^{61}$ [7:51] NU, Gk(ABE), Vul? / M, TR, Vul? "in the heart" / Gk(S) "in the hearts" / Gk(V) "of heart"
    ${ }^{62}$ [7:51] NU, M, TR, Gk(AESV) / Vul, Gk(B) "also exactly-as" (B2 omit "also")
    ${ }^{63}$ [7:52] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) "did those men"
    ${ }^{63}$ [7:52] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) "did those me
    $\left.{ }^{64}: 52\right]$ NU, M, TR, Vul, Gk(AESV) / Gk(B) "killed them off"
    ${ }^{64}$ [7:52] NU, M, TR, Vul, Gk(AESV) / Gk(B) "killed them off"
    ${ }^{65}$ [7:52] NU, Vul, Gk(ABESV) / M, TR "you* have been made-to-be"
    ${ }^{66}$ [7:55] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{67}$ literally "out of"
    ${ }^{68}$ [7:56] NU, Gk(AESV) / M, TR, Gk(B) "been opened-up"
    ${ }^{69}$ literally "of the human"
    ${ }^{70}$ literally "out of"
    ${ }^{71}$ [7:58] NU, M, TR, Gk(BESV) / Vul, Gk(A) actually add "him"
    72 [7:58] NU, M, TR, Vul, Gk(AESV) / Gk(B) actually add "him"

[^14]:    ${ }^{1}$ [7:58] NU, TR, Vul, Gk(ABESV) / M "the" / Gk(V) "their-own"
    ${ }^{2}$ literally "the"
    ${ }^{3}$ [7:60] NU, M, TR, Vul, $\operatorname{Gk}(\mathrm{ABEV}, \mathrm{S} 2) / \mathrm{Gk}(\mathrm{S} 1)$ omit "with a great voice"
    ${ }^{4}$ [8:1] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{5}$ [8:1] NU, M, Gk(BEV) / TR, Gk(A) "Also" / Vul, Gk(S2) "And" / Gk(S1) omit
    ${ }^{6}$ literally "thoroughly-sowed(seeded)"
    ${ }^{7}$ [8:1] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) add
    ${ }^{8}$ [8:2] NU, M, TR, Vul, Gk(AESV) / Gk(B2) "also" / Gk(B1) corrupt
    ${ }^{9}$ [8:2] NU, Gk(AESV) / M, TR "made for themselves"
    ${ }^{10}$ [8:3] NU, M, TR, Gk(AESV) / Gk(B) "oSaul""
    ${ }^{11}$ literally "thoroughly-sowed(seeded)"
    ${ }^{12}$ [8:5] NU, Gk(ASV) / M, TR, Gk(BE) "a"
    ${ }^{13}$ [8:5] NU, M, TR, Vul, Gk(ABEV,S2) / Gk(S1) "Caesarea"
    ${ }^{14}$ [8:5] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) "But as all the crowds heard, they"
    ${ }^{15}$ [8:7] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) add
    ${ }^{16}$ [8:7] NU, Gk(ABESV) / M, TR "were coming-out" or "were made-to-come-out"
    ${ }^{17}$ [8:7] NU, M, TR, Vul, Gk(AESV) / Gk(B) "were being treated"
    18 [8:8] NU, Gk(AESV) / M, TR "And" / Vul "Therefore" / Gk(B) "also"
    ${ }_{20}^{19}$ [8:8] NU, M, TR, Gk(AESV) / Vul, Gk(B) "great"
    ${ }^{20}$ literally "saying"
    ${ }^{21}$ literally "who"
    ${ }^{22}$ [8:10] NU, Vul, Gk(ABESV) / M, TR "God, the great power"
    ${ }^{23}$ literally "the"
    ${ }^{24}$ [8:12] NU, Gk(ABESV) / M, TR add
    ${ }^{25}$ [8:12] NU, M, Gk(ABESV) / TR "JJesus"
    ${ }^{26}$ [8:12] NU, M, TR, Gk(BESV) / Vul, Gk(A) omit "both"
    ${ }^{26}$ [8:12] NU, M, TR, Gk(BESV) / Vul, Gk(A) omit "bot
    [8:13] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) add
    ${ }^{27}$ [8:13] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) add
    ${ }^{28}$ [8:13] NU, TR, Vul, Gk(ABESV) / M "perceiving powers and signs"
    ${ }^{29}$ [8:14] NU, Gk(ABESV) / M, TR "oPetros"
    ${ }^{30}$ literally "whoever"
    ${ }^{31}$ [8:16] NU, Gk(ABESV) / M, TR "not-yet"
    ${ }^{32}$ [8:16] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{33}$ [8:18] NU, Gk(ABESV) / M, TR "beheld"
    ${ }^{34}$ [8:18] NU, Gk(SV) / M, TR, Vul, Gk(ABE) add
    ${ }^{35}$ [8:18] literally "he brought-forward" NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) "they brought-forward"
    ${ }^{36}$ [8:19] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

[^15]:    ${ }^{37}$ [8:19] NU, M, Gk(AESV) / TR, Gk(B) "whomever"
    ${ }^{38}$ [8:19] NU, M, TR, Vul, Gk(AESV) / Gk(B) "even-I"
    ${ }^{39}$ [8:20] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) "a"
    ${ }^{40}$ [8:20] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) "they"
    ${ }^{41}$ literally "to"
    ${ }^{42}$ [8:21] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) omit "For"
    ${ }^{43}$ literally "opposite"
    ${ }^{44}$ [8:22] NU, Gk(ABESV) / M, TR, Vul "God"
    ${ }^{45}$ [8:23] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) "that they are with gall of bitterness and with"
    ${ }^{46}$ [8:24] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{47}$ [8:24] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{48}$ [8:24] NU, M, TR, Gk(AESV,B2) / Gk(B1) "beseech about"
    ${ }^{49}$ [8:24] NU, TR, Vul / Gk(B) "come-upon me (non-emphatic) of these evil things"
    ${ }^{50}$ [8:25] NU, M, TR, Vul, Gk(AESV) / Gk(B1,B2) add ("he" lit. "who") / Gk(B3) add only "to me"
    ${ }_{51}^{51}$ [8:25] NU, Vul, Gk(ABSV) / M, TR, Gk(E) "they turned-back"
    ${ }^{52}$ [8:25] NU, M, TR, $\operatorname{Gk}(\operatorname{AESV}) / \mathrm{Gk}(\mathrm{B})$ "; but they were"
    ${ }^{53}$ [8:26] NU, M, TR, Vul, Gk(AESV) / Gk(B) "After you stand-up, go during midday"
    ${ }_{55}^{54}$ [8:27] NU, M, TR, Vul, Gk(AESV,B3) / Gk(B1,B2) add
    ${ }^{55}$ [8:27] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) "over all the earth"
    ${ }^{56}$ [8:27] NU, M, TR, Gk(AEV,B3,S2) / Vul, Gk(B1,B2,S1) omit "who"
    ${ }^{57}$ literally "will" (one of the rare instances when a participle future is used)
    58 l8:28] NU, M, TR Gk(AESV) /Vul Gk(B) a participle "and" fure is used)
    ${ }_{59}^{58}$ [8:28] NU, M, TR, Gk(AESV) / Vul, Gk(B) omit "and"
    ${ }^{59}$ [8:28] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) "the"
    ${ }^{60}[8: 28]$ NU, M, TR / Gk(AEV,S2) "also" / Vul, Gk(B,S1) omit
    ${ }^{61}$ [8:31] NU, M, TR, Gk(ESV)/ Gk(A) "how might I wish to be being-able"
    ${ }^{62}$ [8:31] NU, Gk(ES,V1) / M, TR, Vul?, Gk(A,V2) "might"
    ${ }^{63}$ [8:32] NU, Gk(AS,614) / M, TR, Gk(EV) "the one shearing"
    ${ }^{64}$ [8:32] NU, M, TR, Gk(AESV), Eirenaios(x1)/ some Syr, Eirenaios(x1), Tertullian, Origen omit "it"
    ${ }^{65}$ [8:33] Vul, Gk(ASV) "in the humiliation"/ $N U, \mathrm{M}, \mathrm{TR}, \mathrm{Gk}(\mathrm{E})$ "in the humiliation of his"
    ${ }^{66}$ [8:33] NU, Vul, Gk(AESV) / M, TR add
    ${ }^{67}$ [8:34] NU, M, TR, Vul, Gk(AES,V2) / Gk(V1) omit "this"
    ${ }^{68}$ [8:35] NU, M, TR, Vul, Gk(AEV,S2) / Gk(S1) add

[^16]:    ${ }^{1}$ [8:37] NU, M, Vul, some OL, Gk(AESV,614), Jerome, Augustine(x1) / TR, some Vul, some OL, Syr, many late, Eirenaios(Lat), Cyprianus, Tertullianus, Ambst, Augustine(x1) add
    ${ }^{2}$ [8:39] NU, M, TR, Gk(ESV,A1) / Vul, Gk(A2) add
    ${ }^{3}$ [8:39] NU, M, TR, Vul, Gk(ESV,A1), Augustine(x1), Jerome(x2) / some OL, some Vul, some Syr, Gk(A2), Augustine(x3), Jerome(x2) add (some have "messengers" instead)
    ${ }^{4}$ [8:40] NU, M, TR, Vul, $\mathrm{Gk}(\mathrm{ESV}) / \mathrm{Gk}(\mathrm{A})$ "coming-through all the cities, he was proclaiming-a-good-message"
    ${ }^{5}$ [9:1] NU, M, TR, Vul, Gk(AE,S2,V2) / Gk(S1) omit "still" / Gk(V1) "But Saul, because he was"
    ${ }^{6}$ literally "spiriting-in"
    ${ }^{7}$ [9:3] NU, Gk(AESV) / M, TR, Vul, Gk(L,614) "and" / some OL omit "suddenly"
    ${ }^{8}$ [9:3] NU, Gk(AESV) / M, TR, Gk(L, 614) "light from"
    ${ }^{9}$ [9:3] NU, Gk(AESV)/ M, TR, Gk(L,614) "light from"
    ${ }^{[9: 4] ~ N U, ~ M, ~ T R, ~ V u l, ~ G k(A E S V) ~ / ~ O L, ~ A m b r o s e ~ a d d ~}$
    9 [9:4] NU, M, TR, Vul, Gk(AESV) / OL, Ambrose add
    ${ }^{10}$ [9:4] NU, M, TR, Vul, Gk(AESV) / OL, Ambrose add
    ${ }^{10}$ [9:4] NU, M, TR,
    ${ }^{11}$ literally "to/with"
    ${ }^{12}$ [9:4] NU, M, TR, Vul, Gk(AESV), Origen / Syr, Augustine, Jerome add
    ${ }^{13}$ [9:5] NU, Vul, Gk(AEV)/M, TR, some OL, Syr "But the lord spoke"/ some OL, Gk(S,614) "But the being spoke"
    ${ }^{14}$ [9:5] NU, M, TR, Vul, Gk(AESV), Eirenaios / OL, Syr, some Vul, Augustine add
    ${ }^{15}$ literally "to/with"
    ${ }^{16}$ [9:6] NU, M, Vul, some OL, Gk(ESV), / TR, some OL, some Vul, some Syr omit "Instead" and add all of the underlined portion before it
    ${ }^{17}$ [9:6] NU, Gk(AESV) / M, TR, Gk(L,614) "a"
    ${ }^{18}$ [9:8] NU, Vul, Gk(SV,A1) / M, TR, Gk(EL,A2,614) "no-one"
    ${ }^{19}$ [9:12] Vul, OL, Gk(AESV) / NU, M, TR, some Vul, Syr, Gk(L,614) add
    ${ }^{20}$ [9:12] NU, Gk(V,S2) (lit. "laid the hands") / Gk(AE,S1) "laid hands"/ M, TR, OL, Syr, Gk(614) "laid a hand"
    ${ }^{21}$ literally "might look-again"
    ${ }^{22}$ [9:13] NU, M, Gk(AESV) / TR "oHananiah"
    ${ }^{23}$ [9:15] NU, Gk(AESV) / M, TR, Vul omit "both"
    ${ }^{24}$ [9:17] NU, M, TR, Gk(ESV) / Gk(A) "Also" / Vul "And" / OL, Gk(614) "Then after he was arisen"

    ## ${ }^{25}$ literally "the"

    ${ }^{26}$ [9:17] NU, M, TR, Vul, Gk(AESV) / OL add
    ${ }^{27}$ [9:17] NU, TR, Vul, Gk(AESV) / M omit "Jesus"

[^17]:    ${ }^{28}$ literally "look-again"
    ${ }^{29}$ [9:18] NU, Gk(AV,S1) (literally "as") / M, TR, Gk(EL,S2,614) "as-if"
    ${ }^{30}$ [9:18] NU, M, Vul, Gk(ASV,E1) / TR, Gk(E2,614) add
    ${ }^{31}$ literally "looked-again"
    32 or possibly "it imparted-strength-to him"
    ${ }^{33}$ [9:19] NU, Vul, Gk(AESV) / M, TR "Saul"
    ${ }_{34}$ [9:20] NU, Vul, Gk(AESV) / M, TR "preaching the Anointed-One"
    ${ }^{35}$ [9:20] NU, M, TR, Vul, Gk(AESV) / some OL, some Vul, some Syr add "of the Judeans" / some OL,
    Eirenaios (likely Gk(B)) add "with...outspokenness".
    ${ }^{36}$ [9:21] NU, Gk(AS) / M, TR, Gk(EV) "devastated in"
    ${ }^{37}$ [9:21] NU, M, TR, Gk(AESV) / some OL add
    ${ }^{38}$ [9:21] NU, TR, Gk(AESV) / M, OL, Vul, Gk(L, 614) "have"
    ${ }^{39}$ literally "into"
    ${ }^{40}$ [9:22] NU, M, TR, Vul, Gk(ASV) / some OL, Gk(E) add
    ${ }^{41}$ [9:22] NU, M, TR, Gk(AE,S2) / Gk(V,S1) omit "the"
    ${ }^{42}$ literally "dwelling-down"
    ${ }^{43}$ literally "causing-to-step-together"
    ${ }^{44}$ [9:22] NU, M, TR, Vul, Gk(AESV) / some OL add
    ${ }^{45}$ [9:22] NU, M, TR, Vul, Gk(AESV) / some OL add
    ${ }^{46}$ literally "filled"
    ${ }^{47}$ [9:24] NU, Gk(AESV) / TR, Vul "They were also"
    ${ }^{48}$ [9:24] NU, Gk(AESV) / M, TR omit "for themselves"
    ${ }^{49}$ [9:25] NU, Vul, Gk(AESV) / M, TR "after the learners took him"
    ${ }_{50}$ [9:25] NU, Vul, Gk(AESV) / M, TR omit "him"
    ${ }_{51}$ [9:26] NU, Vul, Gk(AESV) / M, TR, some Syr, Gk(614) "osaul" / some Vul, Gk(L) "Paulus"
    ${ }_{52}^{52}$ [9:26] NU, Gk(AESV) / M, TR, Gk(L,614) is either "he was trying" or "he was being tried"
    ${ }_{53}^{53}$ literally "in"
    ${ }^{54}$ [9:27] NU, M, TR, Vul?, Gk(S) / Vul?, Gk(EV) "of Jesus" / Gk(A) "of the Lord"
    ${ }^{55}$ [9:28] NU, M, Gk(AESV) / TR "in" / M omit "and going-out"
    ${ }^{56}$ [9:28] NU, Gk(AESV) / M, TR, Vul, some OL, Gk(614) "Jerusalem and"
    ${ }^{57}$ [9:28] NU, Vul, Gk(AV,S1) / M, TR, some Vul, some OL, Gk(S2,614) "of the Lord Jesus" / Gk(E) "of Jesus"
    ${ }^{58}$ [9:29] NU, M, TR, Gk(ESV) / Vul, Gk(A) "Hellenes"
    ${ }^{59}$ literally "handling-on" (i.e. setting their hands on)
    ${ }^{60}$ [9:30] NU, M, TR, Vul, Gk(AESV), Jerome / Gk(614), some OL, some Vul, Syr add ( 614 omit "through")
    ${ }^{60}$ [9:30] NU, M, TR, Vul, Gk(AESV), Jerome / Gk(614), some OL, some Vul, Syr add (614 omit "through")
    ${ }^{61}$ [9:31] NU, Vul, some Syr, Gk(AESV) / M, TR, some OL, some Vul, some Syr, Gk(L,614) "assemblies"
    ${ }^{61}$ [9:31] NU, Vul, some Syr, Gk(AESV) / M, TR
    ${ }^{62}$ [9:31] NU, Vul, Gk(AESV) / M, TR "they
    ${ }^{63}$ [9:31] NU, Vul, Gk(AESV) / M, TR "they were"
    ${ }^{64}$ literally "dwelling-down"
    ${ }^{65}$ literally "out of"
    ${ }^{66}$ [9:34] NU, M, TR, Gk(AESV) / some OL "(34) But after he stared into him"
    ${ }^{67}$ [9:34] NU, Vul?, Gk(ES,V1) / M, TR, Vul?, Gk(A,V2) actually add "the" Gk(A) also add "the Lord"
    ${ }^{68}$ literally "to"
    ${ }^{69}$ literally "dwelling-down"

[^18]:    ${ }^{1}$ [9:35] NU, M, Vul, Gk(AESV) / M "Assharon"
    ${ }^{2}$ may be understood as "alms"
    ${ }^{3}$ [9:37] $N U, \operatorname{Vul}, \mathrm{Gk}(\mathrm{A}, \mathrm{S} 1) / \mathrm{M}, \mathrm{TR}, \mathrm{Gk}(\mathrm{E}, \mathrm{S} 2)$ "bathed her, they put her"/ Gk(V) "bathed her, they put her"
    ${ }^{4}$ [9:38] NU, TR, Vul, Gk(AESV) / M omit "two men"
    ${ }^{5}$ [9:38] NU, Vul, Gk(ASV,E1) / M, TR, Syr, Gk(L,614,E2) "exhorting to not"
    ${ }^{6}$ [9:38] NU, Vul, Gk(ASV,E1) / M, TR, Syr, Gk(L, 614,E2) "them"
    ${ }^{7}$ literally "whom"
    ${ }^{8}$ literally "wh
    8 literally "is"
    ${ }^{9}$ [9:40] NU, Gk(AESV) / M, TR, OL, Vul, some $\operatorname{Syr}, \mathrm{Gk}(614)$ omit "and"
    ${ }^{10}$ literally "the"
    ${ }^{11}$ [9:40] NU, M, TR, Vul, Gk(AESV) / some OL, some Vul, some Syr, Cyprianus, Ambrose add
    ${ }^{12}$ [9:40] NU, M, TR, Vul, Gk(AESV) / some OL, Gk(L) add
    ${ }^{13}$ [9:41] NU, M, TR, Vul, Gk(ESV) / Gk(A) "Also"
    ${ }^{14}$ [9:42] NU, M, TR, Gk(AS,E2) / Gk(V,E1) omit "the"
    ${ }^{15}$ [9:43] NU, Vul, Gk(V,S1) / M, TR, Gk(AE,S2,614) actually add "for him"
    16 literally "a hide-acter"
    ${ }^{16}$ literally "a hide-acter"
    [10:1] NU, Gk(AESV) / M, TR, Vul, Syr, Gk(614), Jerome actually add "was"
    ${ }^{17}$ [10:1] NU, Gk(AESV) / M, TR, Vul, Syr, Gk(614), Jerome actually add "was"
    ${ }^{18}$ [10:2] NU, Vul, Gk(AESV) / M, TR, Gk(614) add / some Syr, Eirenaios "but who was also"
    ${ }^{19}$ may be understood as "alms"
    ${ }^{20}$ [10:2] NU, M, TR, Vul, Gk(AESV) / some OL, Syr, Eirenaios, Cyprianus "in"
    ${ }^{21}$ [10:3] literally "As-if" NU, M, TR, Gk(AEV,S2) / Gk(S1) "as"
    ${ }^{22}$ [10:3] NU, Syr, Gk(AESV,614), Eirenaios, Cyprianus / M, TR, some OL, Vul omit "about"
    ${ }^{23}$ may be understood as "alms"
    ${ }^{24}$ literally "into"
    ${ }^{25}$ [10:4] NU, $\mathrm{Gk}(\mathrm{ASV}) / \mathrm{M}, \mathrm{TR}, \mathrm{Gk}(\mathrm{E}, 614)$ "before-the-face"
    ${ }^{26}$ [10:5] NU, Vul, Gk(AEV) / M, TR, Gk(S) omit "certain"
    ${ }^{27}$ [10:5] NU, Vul, Gk(AEV) / M, TR, Gk(S) omit "certain"
    ${ }^{28}$ literally "a hide-acter"
    ${ }^{29}$ [10:6] NU, M, Vul, Gk(AESV) / TR add
    ${ }^{30}$ [10:7] NU, Vul, Gk(AESV) / M, TR, some Syr, Gk(614) "Cornélius"
    ${ }^{31}$ [10:7] NU. Gk(AESV) / TR, Vul "the domestics of his"
    ${ }^{32}$ [10:9] NU, M, TR, Gk(EV) / Gk(ASL, 614) "they"
    ${ }^{33}$ [10:9] NU, M, TR, Vul, Gk(AEV,S1) / Gk(S2) "ninth"
    ${ }^{34}$ [10:10] NU, Vul, Gk(AESV) / M, TR, Gk(614) "while those men"
    ${ }^{35}$ [10:10] NU, Gk(AESV) / M, TR, Vul "fell-on"
    ${ }^{36}$ literally "as"

[^19]:    ${ }^{37}$ [10:11] NU, Gk(AESV), ClemAlex / M, TR add "on him" / some OL, Vul, some Syr, Origen(x1),
    Augustine add "out of a heaven" / Origen(x1) add "from-heaven"
    ${ }^{38}$ [10:11] NU, Vul, Gk(AESV) (but Vul add "from heaven" after "let-down") / TR, Gk(614), Origen ", having been bound by four tips and being let-down" // ("tips" is literally "beginnings")
    ${ }^{39}$ literally "which"
    ${ }^{40}$ [10:12] NU, Vul, Gk(AESV) / M, TR "quadrupeds of the earth and the beasts and the creepers and the"
    ${ }^{41}$ literally "every/all" / Gk(614) "quadrupeds of the earth and the creepers and the beasts and the"
    ${ }^{42}$ [10:14] NU, Vul, Gk(ASV), ClemAlex, Augustine / M, TR, Gk(BE, 614), Origen "or"
    ${ }^{42}$ [10:14] NU, Vul, Gk(ASV), ClemAlex, Augustine / M, TR, Gk(BE,614),
    ${ }^{43}$ [10:15] NU, M, TR, Vul, Gk(AESV) / Gk(B) "(15) But after he voiced"
    ${ }^{43}$ [10:15] NU, M, T
    ${ }^{44}$ literally "out of"
    ${ }^{45}$ literally "on of three-times"
    ${ }^{46}$ [10;16] NU, Vul, Gk(AESV) / M, TR, Gk(B) "again"
    ${ }^{47}$ literally "being-thoroughly-without-a-way-to-go"
    ${ }^{48}$ [10:17] NU, M, TR, Vul, Gk(AESV)/Gk(B) "But as it came-to-be in himself, Petros was being-totally-without-a-way-to-go"
    ${ }^{49}$ literally "be"
    ${ }^{50}$ [10:17] NU, Vul, Gk(ASV) / M, TR, Gk(BE) add
    ${ }^{51}$ [10:17] NU, Gk(SV) / M, TR, Vul, Gk(ABE) "from"
    ${ }_{52}$ literally "being called-on"
    ${ }^{53}$ [10:19] NU, M, Gk(ABESV) / TR "was pondering"
    ${ }^{54}$ [10:19] NU, M, TR, Gk(ABES) / Vul, Gk(V) omit "to him"
    ${ }^{55}$ [10:19] NU, TR, Vul, Gk(ES) / Gk(V) "two" / M, Gk(B) omit
    ${ }^{56}$ [10:20] NU, Gk(ABESV) / M, TR "due-to-the-fact-that"
    ${ }^{57}$ [10:21] NU, M, TR, Vul, Gk(AESV) / Gk(B) "Then" (B also "'Petros")
    58 [10:21] NU, M, Vul, Gk(ABESV) / TR add
    ${ }^{59}$ [10:21] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{60}$ [10:21] NU, M, TR, Gk(ABES) / Gk(V) "a"
    ${ }^{61}$ [10:22] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{62}$ [10:22] NU, M, TR, Vul, Gk(AESV) / Gk(B) "Who is Cornélius"
    ${ }^{63}$ [10:23] NU, M, TR, Vul, Gk(A)/Gk(B) "(23) Then after Petros lead them in, he entertained them as-strangers"
    ${ }^{64}$ [10:23] NU, Vul, Gk(ABESV) / M, TR "Petros"
    ${ }^{65}$ [10:24] NU, Gk(ABESV), Vul / M, TR "And"
    ${ }^{66}$ [10:24] NU, Vul, Gk(BV) / M, TR, Gk(ASE) "they"
    ${ }^{67}$ [10:24] NU, M, TR, Gk(AESV) / Gk(B) "Caesarea"
    ${ }^{68}$ [10:24] NU, M, TR, Vul, Gk(AESV) / Gk(B) "Cornélius was welcoming them"
    ${ }^{69}$ literally "obligatory"
    ${ }^{70}[10: 24]$ NU, M, TR, Vul, Gk(AESV) / Gk(B) "them; and after he...friends, he remained-around-for them"
    ${ }^{7}$ [10:25] NU, M, Gk(AESV) / TR "But as it came-to-be for Petros ...friends,
    ${ }^{72}$ literally "fell on the"
    ${ }^{73}$ [10:25] NU, M, TR, Vul, Gk(AESV) / Gk(B) "But while Petros was coming-near into Caesarea, one of the slaves, after he ran-ahead, elucidated, that 'he has come-by'. But after Cornélius hopped-out and after he meet-together with him, he, after he fell near the feet,"
    ${ }^{74}$ [10:26] NU, M, TR, Vul, Gk(AESV) / Gk(B) ", "What are you doing?"
    ${ }^{75}$ [10:26] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{76}$ [10:27] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) "And he both entered and found"
    ${ }_{78}^{77}$ [10:28] NU, M, TR, Vul, Gk(AESV) / Gk(B1) "better standing-over" / Gk(B2) "better understanding"
    iterally "as"

[^20]:    ${ }^{1}$ literally "to"
    ${ }^{2}$ [10:28] NU, M, TR, Vul, Gk(AESV) / Gk(B) "to men of-another-tribe"
    ${ }^{3}$ [10:29] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{3}$ [10:29] NU, M, TR, Vul, Gk
    ${ }^{4}$ usually translated "account"
    ${ }^{4}$ usually translated "account"
    ${ }^{5}[10: 30]$ NU, M, TR, Vul, Gk(AESV,B2) (lit. "From fourth") / Gk(B1) "From the third"
    ${ }^{6}$ [10:30] NU, M, TR, Vul, Gk(AESV) / Gk(B) "until the present hour"
    ${ }_{8}^{7}$ [10:30] NU, Vul, Gk(ESV)/M, TR, Gk(AB), Jerome "this hour, I was fasting, and I was praying-to God in the ninth hour"
    ${ }^{8}$ may be understood in the sense of "alms"
    ${ }^{9}$ literally "being called-on"
    ${ }^{10}$ literally "a hide-acter"
    ${ }^{11}$ [10:32] NU, Vul, Gk(ASV) / M, TR, Gk(BE) add
    ${ }^{12}$ [10:33] NU, M, TR, Vul, Gk(AESV) / Gk(B) add (B1 omit "you")
    ${ }^{13}$ [10:33] NU, M, TR, Gk(AESV) / Gk(B) "But you" / Vul "And you"
    ${ }^{14}$ [10:33] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{15}$ [10:33] NU, M, TR, Vul, Gk(AESV,B3) / Gk(B1) "But which"/ Gk(B2) "Behold"
    ${ }^{16}$ [10:33] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) "all wishing"
    ${ }^{17}$ [10:33] NU, M, TR, Gk(AESV,B2) / some "of the Lord" / Vul, Gk(B) "of you"
    ${ }^{18}$ [10:33] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{19}$ [10:33] NU, Gk(V,S1) / M, TR "by God" / Vul, Gk(AE,S2) "from the Lord" / Gk(B) "from God"
    ${ }^{20}$ [10:34] literally "the" NU, M, TR, Vul, Gk(BV,S1) / Gk(AE,S2) "the mouth of his"
    ${ }^{21}$ literally "taking-down for myself"
    ${ }_{22}^{22}[10: 35]$ NU, M, TR, Vul, Gk(BESV) / Gk(A) "will be"
    ${ }^{23}$ [10:35] NU, M, TR, Vul, Gk(BESV)/Gk(A) "will
    [10:36] NU, M, TR, Vul, Gk(ASV) $/ \mathrm{Gk}(\mathrm{BE})$ add
    ${ }^{24}[10: 36] N U, M, T R, G k(B, S 1) / V u l, G k(A E V, S 2)$ omit "which"
    ${ }^{25}$ may also be translated "all persons"
    ${ }^{26}$ [10:37] NU, M, TR, Vul, Gk(AESV) / Gk(B) "thing" (B1 also omit an untranslatable "the" before "Judah")
    ${ }^{27}$ [10:37] NU, M, TR, Gk(ESV) / Vul, Gk(AB) "Judah. For after"
    ${ }^{28}$ [10:38] literally "how" is "as" NU, M, TR, Vul, Gk(AESV) / Gk(B1) ": whom God anointed" / Gk(B2) ": whom God anointed him"
    ${ }^{29}$ [10:38] NU, M, TR, Vul, Gk(AEV,S2) / Gk(S1) "as"/ Gk(B) omit
    ${ }^{30}[10: 39]$ NU, Gk(AESV) / M, TR, Vul actually add "are"
    ${ }^{31}[10: 39]$ NU, M, TR, Vul, Gk(AESV) / Gk(B) "of him of things"
    ${ }^{31}$ [10:39] NU, M, TR, Vul, Gk(AESV)/Gk(B) "of him of
    ${ }^{32}$ [10:39] NU, M, TR, Gk(AES) / Vul, Gk(BV) omit "in"
    ${ }^{33}$ [10:39] NU, M, Vul, Gk(ABESV) / TR omit "also"
    ${ }^{34}[10: 40] N U, G k(\mathrm{E}, \mathrm{S} 1) / \mathrm{Gk}(\mathrm{B} 1)$ "after" / M, TR, Vul, Gk(AV,B1,S2) omit "in" (but it is implied)
    ${ }^{35}$ [10:40] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) "gave to him the power"
    ${ }^{36}$ [10:41] NU, M, TR, Vul, Gk(ABSV) / Gk(E) add
    ${ }^{37}$ [10:41] NU, M, TR, Vul, Gk(AESV) / Gk(B1) add / Gk(B2) add "and associated with him"
    ${ }^{38}$ [10:41] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{39}[10: 42]$ NU, M, TR, Gk(AESV) / Vul, Gk(B) "he instructed"
    ${ }^{40}$ [10:45] NU, M, TR, Gk(AS,B1) / Gk(V,B2) "of the spirit, the holy spirit"

[^21]:    ${ }^{41}$ [10:46] NU, Gk(ASV) / M, TR, Gk(B) "'Petros"
    ${ }^{42}$ [10:47] NU, Gk(ASV) / M, TR, Vul "exactly-as" / Gk(B) "even-as"
    ${ }^{43}$ [10:48] NU, Vul, Gk(ASV) / M, TR "of the Lord" / Gk(B) of the Lord Jesus the Anointed-One"
    ${ }^{44}[10: 48]$ NU, M, TR, Vul, Gk(AESV) / Gk(B) "exhorted"
    ${ }^{45}$ [10:48] NU, M, TR, $\operatorname{Gk}(\mathrm{A}) / \mathrm{Gk}(\mathrm{B} 1)$ (lit. "remain-on toward them") $\mathrm{Gk}(\mathrm{B} 2)$ "continue (lit. remain-through) toward them"
    ${ }^{46}$ [11:1] NU, M, TR, Vul, Gk(ASV) / Gk(B) "But after it became audible to"
    ${ }^{47}[11: 1] \mathrm{NU}, \mathrm{M}, \mathrm{TR}, \operatorname{Gk}(\mathrm{ASV}) / \mathrm{Vul}, \mathrm{Gk}(\mathrm{B})$ "the ones in""
    ${ }^{48}$ [11:2] NU, Vul, Gk(ASV) / M, TR "And" / Gk(B) "Therefore"
    ${ }^{49}$ [11:2] NU, M, TR, Vul, Gk(ASV) / Gk(B) "Therefore, indeed, ${ }^{\circ}$ Petros for (lit. "through") and adequate
    amount of time, was wanting to go into Jerusalem"
    ${ }^{50}$ [11:2] OL, some Vul, some Syr, Gk(B) / NU, M, TR, Vul, Gk(ASV) omit "and after he voiced...God. But": (by scribal error"
    ${ }^{51}$ literally "to/toward"
    ${ }^{52}$ [11:3] NU, M, TR, Gk(ASV,B2) / Vul?, Gk(B1) add
    ${ }_{53}^{53}$ [11:4] NU, M, Gk(ABSV) / M, TR "oPetros"
    ${ }_{54}^{54}$ [11:4] NU, M, TR, Gk(ASV) / Gk(B) "out the things"
    ${ }_{55}^{56}$ [11:5] NU, M, TR, Vul, Gk(AV,B2,S2) / Gk(B1) omit "in" (but it may be implied) / Gk(S1) omit "praying-to God"
    ${ }^{56}$ literally "as"
    ${ }^{57}$ literally "beginnings"
    ${ }^{58}$ [11:5] NU, M, TR, Gk(ASV) / Gk(B) "till"
    ${ }^{59}$ literally "into which"
    ${ }^{60}$ [11:6] NU, M, TR, Gk(ASV,B2) / Gk(B1) omit "the" before "quadrupeds" \& "creepers" \& "flying-
    creatures" / Gk(B2) omit "the" before "flying-creatures"
    ${ }^{61}$ [11:7] NU, Vul, Gk(ASV) / M, TR "But I"/ Gk(B) "And I"
    ${ }^{62}$ [11:8] NU, Vul, Gk(ABSV) / M, TR "everything"
    ${ }^{63}$ [11:9] NU, M, TR, Vul, Gk(ASV) / Gk(B2) "But a voice came-to-be" / Gk(B1) "A voice came-to-be"
    ${ }^{64}$ [11:9] NU, Vul, Gk(ASV) / M, TR add "me" / Gk(B) add "to me"
    ${ }^{65}$ [11:9] literally "out of a second time" NU, M, TR, Gk(ASV) / Gk(B) omit
    ${ }^{66}$ literally "on three-times"
    ${ }^{67}$ literally "stood-on"
    ${ }^{68}$ [11:11] NU, Gk(ABSV) / M, TR, Vul "which I was"
    ${ }^{69}$ [11:12] NU, Gk(AV,S2) / M, TR, Vul? "after I doubted nothing" / Gk(S1) "while I was discerning
    nothing" / others "who were discerning nothing" / $\mathrm{Gk}(\mathrm{B})$ omit
    ${ }_{70}$ nothing"] others "who were discerning nothing"
    ${ }^{71}[11: 13] N U, M, \operatorname{TR}, \operatorname{Gk}(A S V) / G k(B)$ "a"
    ${ }_{72}^{72}$ [11:13] NU, Vul, Gk(ABSV) / M, TR actually add "men"
    ${ }^{73}$ literally "being called-on"
    ${ }^{75}$ literally "and/also"
    ${ }^{75}$ [11:15] NU, M, TR, Vul, Gk(ASV) / Gk(B) add
    ${ }^{76}$ [11:15] lit. "fell-on" NU, M, TR, Gk(ASV) / Gk(B) "fell"
    ${ }_{77}^{77}[11 ; 15]$ NU, M, TR, Gk(ASV) / Gk(B) "as"
    ${ }^{78}$ [11:16] NU, Gk(ABSV) / M, TR omit "the" (though it might be implied)
    [11:16] NU, Gk(ABSV)/M, TR omit "the" (though it might be implied)
    ${ }^{79}$ [11:17] NU, M, TR, Vul, Gk(ASV) / Gk(B) "he"

[^22]:    [11:17] NU, Vul, Gk(ABSV) / M, TR add
    ${ }^{2}$ may also be translated "powerful"
    ${ }^{3}$ [11:17] NU, M, TR, Vul, Gk(ASV) / Gk(B) add
    ${ }^{4}$ [11:18] $\mathrm{NU}, \mathrm{Gk}(\mathrm{SV}) / \mathrm{M}, \mathrm{TR}, \mathrm{Gk}(\mathrm{A}, \mathrm{B} 2)$ "they were glorifying" / Gk(B1) "they thought" (error for NU)
    ${ }^{5}$ [11:18] NU, Gk(ABSV) / M, TR "As-a-result yet"
    ${ }^{6}[11 ; 18]$ NU, M, TR, Gk(ASV) / Gk(B) "a"
    ${ }^{7}$ literally "thoroughly-sowed(seeded)"
    ${ }^{8}$ [11:19] NU, M, TR, Gk(ASV) / Gk(B1) "pass from the" / Gk(B2) "pass from"/Vul "pass under"
    ${ }^{9}$ literally "out-of"
    ${ }^{10}$ [11:20] NU, Gk(ABSV) / M, TR "entered" (lit. came-into)
    [11:20] NU, M, TR, Gk(V,B2) / Vul, Gk(A,B1,S2,P74) "Hellenes" / Gk(S1) "good-messengers"
    [11:20] NU, M, TR, Vul, Gk(ASV) / Gk(B) add
    ${ }^{13}$ [11:21] NU, Gk(ASV) / M, TR, Gk(B) omit "was the group"
    ${ }^{14}$ [11:22] NU, Vul, Gk(SV) / M, TR, Gk(AB) omit "which is"
    ${ }^{15}$ [11:22] NU, M, TR, Gk(B) / Vul, Gk(ASV) omit "to come-through"
    ${ }^{16}$ literally "who"
    ${ }^{7}$ [11:23] $N U, \mathrm{Gk}(\mathrm{ASV}) / \mathrm{M}, \mathrm{TR}, \mathrm{Gk}(\mathrm{B})$ omit "the favor"
    ${ }^{1}$ [11:23] NU, M, TR, Gk(ABSV)/Vul "them that with (the) proposition of (the) heart that they might beremaining in the Lord"
    ${ }^{19}$ [11:24] NU, M, TR, Vul, Gk(ABV,S2) / Gk(S1) omit "the Lord"
    ${ }^{20}$ [11:25] NU, Vul, Gk(ABSV) / M, TR "Bar-Naba"
    ${ }^{21}$ [11:25] NU, M, TR, Vul, Gk(ASV) / Gk(B) "But after he heard that "Saul is going into Tarshish", he came-out to seek-for him."
    ${ }_{22}^{22}$ [11:26] NU, Vul, Gk(ASV) / M, TR actually add "him" after "found" and after "led"
    ${ }^{23}$ [11:26] NU, M, TR, Vul, Gk(ASV)/Gk(B) "And as [B2 omit "as"] after he obtained-contact-with him, he exhorted him [B1 omit "him"] to come into Antiocheia, whichever ones, after they came-by for a whole year, were confused."
    ${ }^{24}[11: 26]$ NU, M, TR, Vul, Gk(ASV) / Gk(B2) omit "in"/ Gk(B1) omit "in...teach"
    ${ }^{25}$ [11:26] NU, M, TR, Gk(ASV) / Gk(B1) "then" / Vul, Gk(B2) omit
    ${ }^{26}$ [11:26] NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) ", the learners orated them"
    ${ }^{27}$ [11:26] NU, M, TR, Gk(BSV) / Gk(A) "into"
    ${ }^{28}$ [11:27] NU, M, TR, Vul, Gk(ASV) / Gk(B) add
    ${ }^{29}$ literally "out-of"
    ${ }^{30}$ [11:28] NU, M, TR, Vul, $\mathrm{Gk}(\mathrm{ASV}) / \mathrm{Gk}(\mathrm{B})$ "But after we were concoursed, one of them, Hagab by name, declared, signifying"
    ${ }^{31}$ [11:28] NU, Gk(ASV) is feminine (with "famine" being fem.) / M, TR is masculine (with "famine" being masc.)
    32 [11:28] NU, Vul, Gk(ABSV) / M, TR add
    ${ }^{32}$ [11:28] NU, Vul, Gk
    ${ }^{34}$ [11:29] NU, M, TR, Gk(ASV) / Vul?, Gk(B) "But the learners, exactly-as someone"
    35 literally "dwelling-down"
    ${ }^{36}$ usually translated "throughout"
    ${ }^{37}$ literally "the"
    [12:1] NU, M, TR, Vul, Gk(ASV) / Gk(B) add
    [12:2] NU, M, TR, Vul, Gk(ASV) / Gk(B) "And"
    ${ }^{40}$ [12:3] NU, Vul, Gk(ASV) / M, TR, Gk(B) "And"
    ${ }^{41}[12: 3] \mathrm{NU}, \mathrm{M}, \mathrm{TR}, \mathrm{Vul}, \mathrm{Gk}(\mathrm{ASV}) / \mathrm{Gk}(\mathrm{B})$ "that his undertaking against the faithful-ones"
    42 [12:3] literally "is" NU, M, TR, Gk(ABV,S2) / Vul?, $\mathrm{Gk}(\mathrm{S} 1)$ omit

[^23]:    ${ }^{1}[12: 17] \mathrm{NU}, \mathrm{M}, \mathrm{TR}, \mathrm{Gk}(\mathrm{ASV}, \mathrm{B} 2) / \mathrm{Vul}, \mathrm{Gk}(\mathrm{B} 1)$ "to them, in order that they might be becoming-silent"
    ${ }^{2}$ [12:17] NU, M, TR, Vul, Gk(ASV) / Gk(B) add
    ${ }^{3}$ [12:17] $N U, \mathrm{M}, \mathrm{TR}, \mathrm{Gk}(\mathrm{BV}) / \mathrm{Vul}, \mathrm{Gk}(\mathrm{AS})$ omit "to them"
    ${ }^{4}$ [12:17] NU, Gk(ASV) / M, TR, Gk(B) "But he" / Vul "He"
    ${ }^{5}$ [12:18] NU, M, TR, Vul, Gk(ASV) / Gk(B) omit "not" \& "little"
    ${ }^{6}$ literally "in"
    ${ }^{7}$ [12:19] NU, M, TR, Vul, Gk(BSV) / Gk(A) "Also"
    ${ }^{8}$ [12:19] NU, M, TR, Vul, Gk(ASV,B2)/Gk(B1) "to be killed-off"
    ${ }^{9}$ [12:19] NU, Gk(ABSV) / M, TR "'Caesarea"
    ${ }^{10}$ [12:20] NU, Vul, Gk(ASV) / M, TR "But Hérōdés" / Gk(B) "For he"
    ${ }^{11}$ [12:20] NU, M, TR, Vul, Gk(ASV) / Gk(B) "But the ones with-one-accord from out of both groups of the cities"
    ${ }^{12}$ [12:20] NU, M, TR, Vul, $\mathrm{Gk}(\mathrm{ASV}) / \mathrm{Gk}(\mathrm{B})$ "to the king"
    ${ }^{13}$ [12:20] NU, M, TR, Vul, Gk(ASV) / Gk(B) "of his"
    ${ }^{14}$ [12:20] NU, M, TR, Gk(ASV) / Gk(B) "nourished out of"
    ${ }^{15}[12: 20] \mathrm{NU}, \mathrm{M}, \mathrm{TR}, \operatorname{Gk}(\mathrm{ASV}) / \mathrm{Gk}(\mathrm{B})$ "nourished out of
    ${ }^{15} \mathrm{NU}, \mathrm{M}, \mathrm{TR}, \operatorname{Gk}(\mathrm{AB}) / \operatorname{Vul}, \operatorname{Gk}(\mathrm{SV})$ omit "and"
    ${ }^{15}$ [12:21] literally "was leading-to-the-populace"
    ${ }^{16}$ literally "was leading-to-the-populace"
    ${ }_{17}^{17}$ [12:21] NU, M, TR, Vul, Gk(ASV) / Gk(B) add
    ${ }^{18}$ [12:22] NU, M, TR, Gk(ASV,B2) / Vul, Gk(B1) "Voices"
    ${ }^{19}$ literally "him in-place of which things"
    ${ }^{20}$ [12:23] NU, TR, $\operatorname{Gk}(\mathrm{ASV}) / \mathrm{M}, \mathrm{Gk}(\mathrm{B})$ omit "the"
    ${ }^{21}$ [12:23] NU, M, TR, Vul, Gk(ASV) / Gk(B), supported by Ephrem add "he...platform" \& "while ...and"
    ${ }^{22}$ [12:24] NU, M, TR, Gk(BSV) / Gk(A) "was being grown"
    ${ }^{23}$ [12:25] NU, M, Gk(SV) / TR, Gk(A) "turned-back out of" / Gk(B1) "turned-away from" / Gk(B1) "turned-
    back from" / some "turned-back from Jerusalem to Antiocheia"
    ${ }^{24}$ [12:25] NU, Vul, Gk(ASV,B1)/M, TR, Gk(B2) add / Gk(B1) "‘Johanan"
    ${ }_{25}^{25}$ [12:25] literally "was called-on" NU, M, TR, Vul, Gk(BV) / Gk(AS) "who was being called-on"
    ${ }^{26}$ [13:1] NU, Vul, Gk(ABSV) / M, TR add
    ${ }^{27}$ [13:1] NU, M, TR, Gk(ASV) (lit. "both the") / Vul, $\mathrm{Gk}(\mathrm{B} 1)$ "in which were" $/ \mathrm{Gk}(\mathrm{B} 2)$ "in which were even"
    ${ }^{28}$ [13:1] NU, M, TR, Vul, Gk(ASV) / Gk(B) "being called-on"
    ${ }^{29}$ literally "(a nursed-together one of"
    ${ }^{30}$ [13:2] NU, M, Vul, Gk(ABSV) / TR add
    ${ }^{31}$ [13:3] NU, M, TR, Vul, Gk(AESV) / Gk(B) "all"
    ${ }^{32}$ [13:3] NU, M, TR, Vul, Gk(AESV)/ some Lat, Syr, Ambr, Jerome actually add "them"/ "Gk(B) omit "they released.. them"
    ${ }^{33}$ [13:4] NU, Vul, Gk(AESV) / M, TR "indeed, these men"/ Gk(B1) "indeed, the men"
    ${ }^{34}$ [13:4] NU, Gk(ABESV) / M, TR "by the spirit, the holy spirit"
    ${ }^{35}$ [13:4] NU, Gk(ABESV) / M, TR "बKypros"
    ${ }^{36}$ [13:5] NU, M, TR, Vul, Gk(AESV) / Gk(B) "But"
    ${ }^{37}$ [13:5] NU, M, TR, Gk(ABEV,S2) / Gk(S1) "in" // Gk(B) also "oSalamis"
    ${ }^{38}$ [13:5] NU, M, TR, Vul, Gk(AESV) / Gk(B) "of the Lord"
    ${ }^{39}$ [13:5] NU, M, TR, Vul, Gk(AESV) / Gk(B) "Johanan, who was being-an-assistant to them"
    ${ }^{40}$ [13:6] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) "But after they also came-around"
    ${ }^{41}$ [13:6] NU, Vul, Syr, Gk(AESV) / Gk(B) "their whole" / M, TR "the" (omit "whole")
    ${ }^{42}$ [13:6] NU, Vul, Gk(ABESV) / M, TR omit "man"

[^24]:    ${ }^{43}$ [13:6] NU, M, TR, Vul, Gk(AESV) / Gk(B) "prophet, being called by name"
    ${ }^{44}$ [13:7] NU, M, TR, Gk(AESV) / Gk(B) "he called-together Bar-Naba and Saul for himself"
    ${ }^{45}$ [13:7] NU, M, TR, Gk(AESV) / Gk(B2) "he sought to" / Gk(B1) "he also sought to"
    ${ }^{46}$ original form of his name is uncertain; perhaps "Elima"
    ${ }^{47}[13: 8]$ NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) add
    ${ }^{48}$ [13:9] NU, Vul, Gk(AESV) / M, TR, Gk(B) "spirit and after he"
    ${ }^{48}$ [13:9] NU, Vul,
    ${ }^{49}$ literally "into"
    ${ }^{50}$ [13:10] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) omit "every"
    ${ }_{51}$ literally "easy-work"
    ${ }^{52}$ [13:10] M, TR, Gk(ABE,S2) omit "the" / $N U, G k(V, S 1)$ actually add "the"
    ${ }^{53}$ [13:10] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) "the ways being straight"
    ${ }^{54}$ [13:11] NU, M, TR, Gk(AESV,B2) / Gk(B1) "the" "
    ${ }^{55}$ [13:11] NU, M, Gk(ABESV) / TR actually add "the"
    ${ }^{56}$ [13:11] NU, M, TR, Gk(AESV) / Gk(B) "till"
    ${ }^{57}$ [13:11] NU, Gk(ES) / M, TR, Gk(AV) "But" / Vul, Gk(B) "And"
    ${ }^{58}$ [13:11] NU, M, TR, Gk(AESV) / Gk(B) "straightaway"
    ${ }^{59}$ [13:11] NU, Gk(BS,A2) / M, TR, Gk(E) "fell-on on" / Gk(V,A1) "fell"
    ${ }^{60}$ literally "leading-around"
    ${ }^{61}$ [13:12] NU, M, TR, Vul, Gk(AESV) / Gk(B) add "he marveled and" \& "in God"
    ${ }^{62}$ [13:13] NU, Gk(ABESV) / M, TR "०Paulus"
    ${ }^{63}$ literally "after the ones around Paulus"
    ${ }^{64}$ [13:14] NU, Gk(AESV) / M, TR, Vul?, Gk(B) "into Antiocheia of Pisidia"
    ${ }^{65}$ [13:14] $N U, ~ M, ~ T R, ~ V u l, ~ G k(A B, S 2) ~(l i t . ~ c a m e-i n t o) ~ / ~ G k(E V, S 1) ~ " c a m e " ~$
    ${ }^{66}$ [13:14] NU, M, TR, Vul, Gk(AESV) / Gk(B) "sabbath"
    ${ }^{67}$ [13:15] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{68}$ literally "in"
    ${ }^{69}$ [13:16] NU, M, TR, Gk(AESV) / Gk(B) "०Paulus"
    ${ }^{70}$ literally "after he quaked-down with the hand"
    ${ }^{71}$ [13:17] NU, TR, Vul, Gk(ABESV) / M omit "Israel"
    ${ }_{2}$ [13:17] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) ", due to" (error)
    ${ }^{73}$ [13:18] literally "And as for a forty-years' time" NU, M, TR, Gk(AESV) / Vul, Gk(B) "And for forty years"
    ${ }_{75}^{74}$ [13:18] NU, M, TR, Gk(BSV,E2) / Gk(A,E1) "he provided-nourishment" / Lat "sustained"
    ${ }^{75}$ literally "picked-down"
    ${ }^{76}$ [13:19] NU, M, TR, Vul, Gk(AESV) (lit. "the earth of them") / Gk(B1) "the earth of the ones of-anothertribe" / Gk(B2)"the earth of them of another-tribe"
    ${ }_{78}^{77}$ [13:19] NU, Vul, Gk(SV,B2) / M, TR, Gk(AE,B1) add
    ${ }^{78}$ literally "as"
    ${ }^{79}$ [13:20] NU, Vul, Eth, Gk(AESV)/M, TR, Gk(B) "their earth. And after these things, for about four-hundred and fifty years'
    ${ }^{80}$ [13:20] NU, M, TR, Gk(BE) / Gk(ASV) "a"
    ${ }^{81}$ [13:22] NU, M, TR, Gk(AESV) / Gk(B) "David"
    ${ }^{82}$ [13:23] NU, M, TR, Vul, Gk(AEV,S2) / Gk(B) "(23) Therefore from his seed" / Gk(S1) "(23) Of this man"
    ${ }^{83}$ literally "in-accordance-with a professed-thing"
    ${ }^{84}$ [13:23] NU, M, Vul, Gk(ASV) / TR, Gk(BE) "arose"
    ${ }^{85}$ [13:23] NU, TR, Vul, Gk(ABESV) ("a...Jesus')/M "salvation to Israel" (B "JJesus")

[^25]:    [13:24] NU, TR, Vul, $\mathrm{Gk}(\mathrm{BEV}, \mathrm{S} 2) / \mathrm{M}$ "to the Israel" / Gk(A,S1) "to all the Israel"
    ${ }^{2}$ [13:25] NU, Gk(ABESV) / M, TR (lit. "the") add
    ${ }^{3}$ literally "racecourse" or a "place-for-running"
    ${ }^{4}$ [13:25] NU, Gk(ASV) / M, TR, Vul, Gk(BE)
    ${ }^{5}$ literally "in"
    ${ }^{5}$ literally "in"
    ${ }^{6}$ [13:26] NU, Gk(ABSV) / M, TR, Vul, Gk(E) "you*"
    ${ }^{7}$ literally "dwelling-down"
    ${ }^{8}$ [13:27] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) "writings"
    ${ }^{9}$ [13:27] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{10}$ [13:28] NU, M, TR, $\operatorname{Gk}(\mathrm{A}) / \mathrm{Gk}(\mathrm{B} 1, \mathrm{~B} 3)$ "in him, they, after they judged him, delivered him to Pilatus in order that he might be into a doing-away-with"/ Gk(B2) "in him, they asked Pilatus for themselves for him to be done-away-with. After they judged him, they delivered him to Pilatus in order that he might be into a doing-away-with"
    ${ }^{11}$ [13:29] NU, M, Gk(ABESV) / TR "all" (strengthened form)
    ${ }^{12}$ [13:29] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{13}$ [13:30] NU, M, TR, Vul, Gk(AESV) / Gk(B) omit "out of dead humans"
    ${ }^{13}$ [13:30] NU, M, TR, Vul, Gk(AB
    ${ }^{14}$ literally "stepped-up-together"
    ${ }^{14}$ literally "stepped-up-together"
    ${ }^{15}$ "
    $13: 31] ~ N U, ~ V u l, ~ G k(A E S V) ~(" n o w ") ~ / ~ G k(B) ~ " u p-t i l l ~ n o w " ~ / ~ M, ~ T R, ~ G k(V) ~ o m i t ~$
    ${ }^{15}$ [13:31] NU, Vul, Gk(AESV) ("now")
    ${ }^{16}$ literally "about the professed-thing"
    ${ }^{17}$ [13:32] NU, M, TR, Gk(AESV) / Vul, Gk(B) "our"
    ${ }^{18}$ [13:33] $N U$, M, TR (lit. "to the children of theirs, to us") / Vul, Gk(ABSV,E1) "to the children of ours"/ some "to the children of theirs" / Gk(E2) "to the children for us" / two "to the children of yours*"
    ${ }^{19}$ [13:33] NU, M, TR, Vul, Gk(ESV) ("Jesus") / Gk(A2) "him"/ Gk(B) "the Lord Jesus the Anointed-One"
    ${ }^{20}$ [13:33] NU, M, TR, Vul, Gk(AESV) / Gk(B) ", for this-is-what has"
    ${ }^{21}[13: 33]$ NU, M, TR, Vul, Gk(AESV) / Gk(B) "in the first psalm" / some "in the psalm"
    ${ }^{21}$ [13:33] NU, M, TR, Vul, Gk(AESV) / Gk(B) "in the
    ${ }^{2}$ [13:33] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{22}$ [13:33] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{23}$ [13:35] NU, Gk(ASV) / M, TR, Gk(E) "For-this-reason" / Gk(B) omit // $\mathrm{Gk}(\mathrm{B})$ also omit "in"
    ${ }^{23}$ [13:35] NU, Gk(ASV) / M, TR, Gk(E) '
    ${ }^{24}$ literally "after a generation of his-own"
    ${ }_{26}^{25}$ [13:38] NU, M, TR, Gk(B,E2)/Vul, Gk(ABS,E1) omit "and"
    ${ }^{26}$ literally "the"
    ${ }^{27}$ [13:38] NU, Gk(ABESV) / M, TR "the"
    ${ }^{28}$ [13:39] NU, M, TR, Vul, Gk(AESV) / Gk(B) "to you*, and a change-of-mind from all things which you* were not enabled in a law of Moses. Therefore, in this man everyone who is having-faith is being-pronounced righteous in-the-presence of a god."
    righteous in-the-presence of a god."
    ${ }^{29}$ [13:40] NU, Vul, Gk(BSV) / M, TR, $\mathrm{Gk}(\mathrm{AE})$ "come-upon upon you*",

[^26]:    ${ }^{30}$ [13:41] NU, Vul, Gk(AESV) ("a work which") / TR "by means-of-a work which" / M "which"
    ${ }^{31}$ literally "leading-through-out"
    ${ }_{32}^{32}$ [13:41] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{33}$ [13:42] NU, Vul, Gk(ABESV) / M, TR add
    ${ }_{3}^{34}$ [13:42] NU, Vul, Gk(ABESV) / M, TR ", the nations"
    ${ }^{35}$ [13:42] NU, M, TR, Gk(ABES) / Gk(V) "begging" / Vul "asking"
    ${ }^{36}$ literally "into"
    ${ }^{37}$ [13:42] lit. "the words these" NU, TR, Vul?, Gk(AESV,B2) / M "the words" / Gk(B1) "words these"
    ${ }^{38}$ lit. "after-that" (usually translated to "meanwhile") NU, M, TR, Gk(AESV) / Vul, Gk(B) "subsequent"
    ${ }^{39}$ literally "comers-to"
    ${ }^{40}$ [13:43] NU, M, TR, Gk(AESV) / Gk(B) "Bar-Naba" (making "Paulus and Bar-Naba a single noun)
    ${ }^{41}$ literally "whoever"
    ${ }^{42}$ [13:43] NU, M, Gk(ABESV) / Vul, M omit "to them"
    ${ }^{43}$ [13:43] NU, Gk(ABESV) / M, TR "remaining-on"
    ${ }^{44}$ [13:44] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{45}$ [13:44] NU, M, TR, Gk(AESV) / Gk(B) "almost the whole city"
    ${ }^{46}$ [13:44] NU, Vul, Gk(AS,V2)/M, TR, Gk(E,V1) "of God"/ $\mathrm{Gk}(\mathrm{B})$ 'to also hear Paulus, who made a vastaccount about the Lord"
    ${ }^{47}$ [13:45] NU, M, TR, Vul, Gk(AESV) / Gk(B) "And"
    ${ }^{48}$ [13:45] NU, M, TR, Vul, Gk(AESV) / Gk(B) "multitude"
    ${ }^{48}$ [13:45] NU, M, TR, Vul, Gk(AE
    ${ }^{50}$ may also be translated "zeal"
    ${ }^{51}$ [13:45] NU, Gk(ASV) / M, TR, Gk(E) "the things being said" / Gk(B1) "the accounts being said" / Gk(B1)
    "the accounts, the accounts being said"
    ${ }^{52}$ [13:46] NU, Gk(ABESV) / M, TR "But after" / Vul "Then after"
    ${ }^{53}$ [13:46] NU, M, TR, Gk(AESV) / Gk(B) "Bar-Naba" (making "Paulus and Bar-Naba" one noun)
    ${ }^{54}$ [13:46] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }_{55}^{55}$ [13:46] NU, Gk(V,B1,S1) / M, TR, Vul, Gk(AE,B2,S2) add
    ${ }^{56}$ [13:47] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) omit "to us"
    ${ }^{56}$ literally "into" (also later in verse)
    ${ }^{58}$ [13:48] NU, M, TR, Vul, Gk(AESV) / Gk(B) "And"
    ${ }^{59}$ [13:48] NU, M, TR, Vul, Gk(AESV) / Gk(B), one other "and accepted"
    ${ }^{60}$ [13:48] NU, M, TR, Vul, Gk(ES,A2) / Gk(BV) "the account of God"/ two "God"
    ${ }^{61}$ [13:49] NU, M, TR, Vul, Gk(AESV) / Gk(B) "And"
    ${ }^{62}$ [13:49] NU, M, TR, Gk(BES) / Gk(AS) "down"
    ${ }^{6}$ literally "stirred-beside"
    ${ }^{64}$ [13:50] NU, Gk(ABEV,S2) / M, TR, Vul, Gk(S1) add
    ${ }^{65}$ literally "pursuit" NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{66}[13: 50]$ NU, Gk(AESV) / M, TR ""Paulus and ${ }^{\circ}$ Bar-Naba" (making P \& B separate nouns, whereas in the
    NU they are a single noun) /Gk(B) "Paulus and Bar-Naba"
    ${ }_{67}^{68}$ [13:51] NU, Vul, Gk(AESV) ("the feet") / M, TR, Gk(B) "the feet of them"
    ${ }^{68}$ [13:51] NU, M, TR, Vul, Gk(AESV) / Gk(B) "reached"
    ${ }^{69}$ [13:52] NU, Vul, Gk(AV) / M, TR, Gk(BES) "But the learners were"
    ${ }^{70}$ [14:1] literally "according-to" NU, M, TR, Gk(BESV) / Gk(A) omit "the"
    ${ }^{71}$ [14:1] NU, M, TR, Vul, Gk(ABEV,S2) / Gk(S1) omit "of the Judeans"
    ${ }^{72}$ [14:1] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{73}$ [14:2] NU, Gk(AESV) / M, TR "Judeans who were refusing-to-be-persuaded" / Vul "the incredulous
    Judeans" / Gk(B) "the chief-priests...congregation"
    ${ }^{74}$ [14:2] NU, M, TR, Vul, Gk(AESV) / Gk(B) ", led on them a pursuit against the righteous-ones"

[^27]:    ${ }^{1}$ [14:2] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{2}$ [14:3] NU, M, TR, Gk(AESV) / Gk(B) "indeed, after they....there, they were being-outspoken"
    ${ }^{3}$ [14:3] NU, Gk(A,S1)/M, TR, Gk(BEV,S2) omit "on-the-basis-of" and would then read "testifying to"
    ${ }^{4}$ [14:4] NU, M, TR, Vul, Gk(AESV) / Gk(B) actually add "others"
    ${ }^{5}$ [14:4] NU, M, TR, Vul, Gk(AESV) / Gk(B) add "being-glued" \& "due...God"
    ${ }^{6}[14: 5]$ NU, M, TR, Gk(AESV) / Vul, Gk(B) omit "both"
    ${ }^{7}$ [14:6] NU, M, TR, Vul, Gk(AESV,B2,E1) / Gk(B1) "after they also" / Gk(E2) "after the emissaries"
    ${ }^{8}$ [14:6] NU, M, TR, Vul, Gk(ABESV) / few "(5) And again, they arose a pursuit over them for (lit. 'out of') a second time. And after they threw-stones at them, they threw them out of the cities. (6) And after they fled, they came into Lukaonia, into a certain city being called
    ${ }^{9}$ [14:6] NU, M, TR, Vul, Gk(ASV,B2.E2) / Gk(B1,E1) add
    ${ }^{10}$ original name may be "Lehesthera"
    ${ }^{11}$ original name may be "Delbia" or "Dulb" or "Dulbe" or "Delub"
    ${ }^{12}$ [14:6] NU, M, TR, Vul, Gk(AESV) / Gk(BL) add
    ${ }^{13}$ [14:7] NU, M, TR, Vul, Gk(AESV) / Gk(B) add (and omit "in Lustra" of verse 8)
    ${ }^{14}$ [14:8] NU, Vul, Gk(AESV) / M, TR "existing as lame" / Gk(B) omit
    ${ }^{15}$ literally "hollowance"
    ${ }^{16}$ [14:8] lit. "of a mother of his" NU, M, TR, Gk(AESV,B2) / Gk(B1) "of the mother of his"
    ${ }^{17}$ [14:8] NU, Gk(AESV) / M, TR, Vul, Gk(B) "who had not walked-around"
    ${ }^{18}$ [14:9] NU, M, TR, Vul, Gk(ABEV) / Gk(S) "man did not hear"
    ${ }^{19}$ [14:9] NU, M, TR, Vul, Gk(AESV) / Gk(B) "uttering, who was existing in fear. But after"
    ${ }^{20}$ [14:9] NU, M, TR, Vul, Gk(AESV) / Gk(B) "Paulus"
    ${ }^{21}$ [14:10] NU, Gk(ESV,B1) / M, TR, Gk(A,B2) "with the voice which is great"
    ${ }^{22}$ [14:10] NU, M, TR, Vul, Gk(ASV) / Gk(BE), Syr add
    ${ }^{23}$ [14:10] NU, M, TR, Vul, Gk(AESV) / Gk(B) add "and walking-around" \& "straightaway" \& "immediately"
    ${ }^{23}$ [14:10] NU, M, TR, Vul, Gk(AESV) / Gk(B) add "and walking-around" \& "straightaway" \& "immediately"
    ${ }^{24}[14: 10]$ NU, Vul, Gk(AESV) / M, TR "was leaping" / Gk(B1) "leaped-up" / Gk(B2) "was leaping-up"
    ${ }^{24}$ [14:10] NU, Vul, Gk(AESV) / M, TR "was leaping" / Gk(B1) "leaped-up" / Gk(B2) "was leaping-up"
    ${ }^{25}$ [14:11] NU, Gk(ASV) / M, TR, Vul, Gk(BE) "But after the crowds"
    ${ }^{25}$ [14:11] NU, Gk(ASV) / M, TR, Vul, Gk(BE) "But after the crowds"
    ${ }^{26}$ [14:11] NU, Gk(ABESV) / M, TR "OPaulus"
    ${ }^{27}$ literally "lifted-upon"
    ${ }^{28}$ [14:11] lit. "the voice of theirs" NU, M, TR, Vul?, $\mathrm{Gk}(\mathrm{AEV}, \mathrm{S} 2) / \mathrm{Gk}(\mathrm{B})$ "a voice of theirs"/ $\mathrm{Gk}(\mathrm{S} 1)$ "the voice" ${ }^{29}$ [14:11] NU, M, TR, Gk(AESV) / Gk(B) add
    ${ }^{30}$ [14:12] NU, M, TR, Gk(AESV) / Gk(B) "But they were" / Vul "And they were"
    ${ }^{31}$ [14:12] NU, Vul, Gk(ABSV,E1) / M, TR, Gk(E2) add
    ${ }^{31}$ [14:12] NU, Vul, Gk(ABSV,E1) / M, TR, Gk(E2) add
    ${ }^{32}$ [14:12] NU, M, TR, Gk(ASV,E2) / Gk(B,E1) omit "the one"
    32 [14:12] NU, M, TR, Gk(ASV,E2) / Gk(B,E1) omit "the one"
    $\begin{aligned} & 33 \\ & \text { [14:13] NU, Vul, Gk(ASV,E2) / M, TR, Gk(B) "But the priest of Zeus" / Gk(E1) "Then a priest of Zeus" }\end{aligned}$ "
    ${ }^{33}$ [14:13] NU, Vul, Gk(ASV,E2) / M, TR, Gk(B) "But the pri
    ${ }^{34}$ [14:13] NU, M, TR, Gk(AESV) / Gk(B) omit "the Zeus"
    ${ }^{35}$ [14:13] NU, Vul, Gk(ASV,B2)/M, TR, Gk(E2) "before the city of theirs"/ $\mathrm{Gk}(\mathrm{B} 1)$ "before a city"/ $\mathrm{Gk}(\mathrm{E} 1)$ "toward the city"
    ${ }^{36}$ [14:13] NU, M, TR, Vul, Gk(AESV) / Gk(B) "they" ("wanting" later in verse is also plural)
    ${ }^{37}$ [14:13] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{38}$ [14:13] NU, M, TR, Vul, Gk(AESV) / Gk(B) "sacrificing-upon"
    ${ }^{39}$ [14:14] NU, M, TR, Vul, Gk(AESV) / Gk(B) "But after Bar-Naba and Paulus heard (singular)"
    ${ }^{40}$ [14:14] NU, M, TR, Vul, Gk(BE,S1) / Gk(AV,S2) "their-own robes"
    ${ }^{41}$ [14:14] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) add
    ${ }^{42}[14: 15]$ NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) "voicing'"
    ${ }^{43}$ [14:15] NU, M, TR, Vul, Gk(AESV) / Gk(B) omit "And"
    ${ }^{44}$ [14:15] NU, M, TR, Vul, Gk(AESV) / Gk(B) "of God to you*, so-that you* might turn-around"
    ${ }^{45}$ [14:15] NU, Gk(AEV,S2,B2)/M, TR 'to God, the living God'/ $\mathrm{Gk}(\mathrm{B} 1)$ 'to the living God"/ $\mathrm{Gk}(\mathrm{S} 1)$ 'to a god, the living God'
    ${ }^{46}$ [14:15] NU, M, TR, Vul, Gk(AESV) / Gk(B) ", the one who"
    ${ }^{47}$ [14:16] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) "allowed according-to"
    ${ }^{48}$ [14:17] NU, Vul, Gk(AV,E1,S2) / M, TR, Gk(E2,S1) "even-though he yet" / Gk(B) "and he yet"
    ${ }^{49}$ [14:17] NU, Gk(AV,S1) / M, TR, Vul, Gk(BE,S2) "himself"
    ${ }^{50}$ [14:17] NU, Gk(AESV) / M, TR, Gk(B) "doing-good"
    ${ }^{51}$ [14:17] NU, M, TR, Gk(BEV,S1) / Gk(A,S2) omit "to you*"

[^28]:    ${ }^{52}$ [14:17] NU, Vul, $\mathrm{Gk}(\mathrm{EV}, \mathrm{B} 2, \mathrm{~S} 1)$ (lit. the hearts of yours*)/M, TR, $\mathrm{Gk}(\mathrm{A}, \mathrm{S} 2)$ "the hearts of us"/ $\mathrm{Gk}(\mathrm{B} 1)$ "hearts of yours*"
    ${ }^{53}$ [14:18] NU, M, TR, Vul, Gk(ABSV) / some OL, Gk(E) add
    ${ }^{54}$ [14:18] NU, M, TR, Vul, Gk(ABSV) / some OL,
    ${ }^{55}[14: 19]$ NU, M, TR, Gk(AESV)/Vul, Gk(B) actually add "certain"
    ${ }^{56}$ [14:19] NU, M, TR, Vul, Gk(AESV) / Gk(B) switches "Antiocheia" and "Ikonion"
    ${ }^{57}$ [14:19] NU, M, TR, Vul, Gk(ABSV) / Gk(E) add
    ${ }_{59}^{58}$ [14:19] NU, M, TR, Vul, Gk(ASV) / Gk(B) "shook-up" / Gk(E) corrupt form of "persuaded"
    ${ }_{60}^{59}$ [14:19] NU, M, TR, Vul, Gk(ABSV) / Gk(E) add
    ${ }^{60}$ [14:19] NU, M, TR, Vul, Gk(BESV) / Gk(A) "they threw-stones-at"
    ${ }^{61}$ literally "concluding him to have died"
    ${ }^{62}$ [14:20] NU, M, TR, Vul, Gk(ABESV) / some OL add
    ${ }^{63}$ [14:20] NU, M, TR, Vul, Gk(AEV,S3) / Gk(B) add // Gk(S1) omit "And on-the-next...Derbé."
    ${ }^{64}$ [14:21] NU, M, TR, Gk(AEV,S3) / Gk(B) "But after they" // Gk(S1,S2) omit "And on-the-next. . that city" (error) ${ }^{65}$ [14:21] NU, M, TR, Gk(AESV) / Vul?, Gk(B) "made many learners"
    ${ }^{66}$ [14:21] NU, Gk(AESV) / Vul, M, TR, Gk(B) omit "into" before "Ikonion" and before "Antiocheia"
    ${ }^{67}$ [14:22] lit. "come-into into" NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) "come into"
    ${ }^{68}$ [14:23] NU, M, TR, Gk(AESV)/Vul, Gk(B) "assembly. But(Vul "And") after they prayed-to God with fasts, they committed"
    ${ }^{69}$ [14:24] NU, M, TR, Gk(AESV) / Gk(B) "But" / Vul omit
    ${ }^{70}$ [14:24] NU, Gk(ESV) / M, TR, Gk(AB) "Pamphylia"
    ${ }^{71}$ [14:25] NU, M, TR, Gk(BV) / Vul, Gk(AES) add
    ${ }_{72}$ [14:25] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{73}$ [14:27] NU, M, TR, Vul, Gk(AESV) / Gk(B2) "did to them with their souls" / Gk(B1) "did with their souls"
    ${ }^{74}$ [14:28] NU, Vul, Gk(ABESV) / M, TR actually add "there"
    ${ }_{5}^{75}$ [15:1] NU, M, TR, Gk(BESV,A2) / Gk(A1) "that "Whenever"
    ${ }^{76}$ [15:1] NU, Gk(ABESV) / M, TR, Vul "not be being circumcised"
    ${ }^{77}$ [15:1] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{78}$ [15:1] NU, M, TR, Vul, Gk(ABSV) / Gk(E) "you* will not be able"
    ${ }^{79}$ [15:2] NU, Gk(BESV)/M, TR, Vul, Gk(A) "Therefore"
    ${ }^{80}$ [15:2] NU, M, Gk(AESV) (lit. "little standing and seeking") / TR "little standing and seeking-together" / $\mathrm{Gk}(\mathrm{B})$ "little extending and seeking"
    ${ }^{81}$ [15:2] NU, M, TR, Gk(AESV)/Gk(B) omit an untranslatable "the" before "Bar-Naba" (making P\&B a single noun)
    ${ }^{82}$ [15:2] NU, M, TR, Gk(AESV) ("toward") / Gk(B) "along with"
    ${ }^{83}$ [15:2] NU, M, TR, Vul, Gk(AESV) / Gk(B) add "for...faith" then "But the ones having come from
    Jerusalem were transmitted-a-message to them, to"
    ${ }_{85}^{84}$ [15:2] lit. "others out of them" NU, M, TR, Vul, Gk(AESV) / Gk(B) omit "out of them"
    ${ }^{85}$ [15:2] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{86}$ literally "matter-of-seeking"
    ${ }^{87}$ [15:3] NU, Gk(BESV) / M, TR, Vul, Gk(A) omit "both"
    ${ }^{88}$ literally "leading-through-out"
    ${ }^{89}$ literally "turn-back"
    ${ }^{90}$ literally "making/doing"

[^29]:    ${ }^{1}$ [15:4] NU, Gk(ASV) / M, TR, Gk(E) "were welcomed" / Gk(B1) "were greatly delivered" / Gk(B2) "were greatly accepted"
    ${ }_{2}^{2}$ [15:4] NU, M, Vul, Gk(AES) / TR, Gk(BS) "by"
    ${ }_{4}^{3}[15: 4]$ NU, M, TR, Gk(AEV,S2) / Vul, Gk(B) "elders, after they" / Gk(S1) "elders. They"
    ${ }^{4}$ [15:5] NU, M, TR, Vul, Gk(ASV,E1) / Gk(B) add "But the...elders." / Gk(E2) add "and that...nations."
    ${ }^{5}$ [15:5] NU, M, TR, Vul, Gk(AESV) / Gk(B) omit "But"
    ${ }^{6}$ [15:5] NU, M, TR, Vul, Gk(BESV) / Gk(A) add
    ${ }^{7}$ [15:5] NU, M, TR, Gk(AESV,B2) / Gk(B1) "; but to be" / Vul "to be"
    ${ }^{8}[15: 6] \mathrm{NU}, \mathrm{Gk}(\mathrm{EV}) / \mathrm{M}, \mathrm{TR}, \mathrm{Gk}(\mathrm{ABS})$ "But" / Vul omit
    ${ }^{8}$ [15:6] NU, Gk(EV) / M, TR, Gk(ABS) "But" /
    ${ }^{9}$ [15:6] NU, M, TR, Vul, Gk(ABESV) / Syr add
    ${ }^{9}$ [15:6] NU, M, TR, Vul, Gk(ABESV) / Syr add
    ${ }^{10}$ [15:7] lit. "seeking" NU, Gk(ASV) / M, TR, Gk(BE) "seeking-together"
    ${ }_{12}^{11}[15: 7]$ NU, M, TR, Vul, Gk(AESV)/Gk(B1) "Petros stood-up in a spirit and"/ Gk (B2) "Petros, after he stood-up in a spirit"
    ${ }^{12}$ lit. "in you*" NU, Gk(AESV) / M, TR, Vul, Gk(B) "in us"
    ${ }^{13}$ [15:7] NU, M, TR, Gk(AESV,B2) (lit. "the mouth of mine") / Gk(B1) "a mouth of mine"
    ${ }^{14}$ [15:8] NU, M, TR, Vul, Gk(AESV) / Gk(B) "But"
    ${ }^{15}$ [15:8] NU, Vul, Gk(ASV) / M, TR, Gk(BE) add (B add Greek "ep")
    ${ }^{16}$ [15:9] NU, M, TR, Gk(AESV) / Vul, Gk(B) omit "both"
    ${ }^{17}$ [15:11] NU, M, Vul, Gk(ASV)/ TR, Gk(BE) add
    ${ }^{17}$ [15:11] NU, M, Vul, Gk(ASV)/ TR, Gk(BE) add
    ${ }^{18}$ [15:11] NU, M, TR, Vul, Gk(AESV) / Gk(B) add ("laid-up" lit. "put-down-together") \& omit "But" before "all"
    ${ }^{19}$ literally "leading-out"
    ${ }_{20}^{19}$ literally "leading-out"
    ${ }^{20}$ [15:13] NU, M, TR, Vul, Gk(AESV) / Gk(B) "Jacob, after he stood-up, spoke"
    ${ }^{21}$ literally "lead-out"
    ${ }^{22}$ [15:14] NU, Vul, Gk(ABESV) / M, TR "on-the-basis-of"
    ${ }^{23}$ [15:15] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) "symphonizing in-this-manner"
    ${ }^{24}$ [15:17] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) add
    ${ }^{25}$ [15:16] NU, M, TR, Gk(AESV) / Gk(B) "will turn-back"
    ${ }^{26}$ literally "dug-down"
    ${ }^{27}$ [15:17] NU, M, TR, Vul, Gk(AESV) / Gk(B) "God"
    ${ }^{27}$ [15:17] NU, M, TR, Vul, Gk(AESV) / Gk(B) "God"
    $\left.{ }^{28}: 17\right]$ NU, Gk(S,B1,S1) / M, TR, Gk(AE,B2,S2) add
    ${ }^{28}$ [15:17] NU, Gk(S,B1,S1) / M, TR, Gk(AE,B
    ${ }^{29}[15: 17]$ NU, Vul, Gk(ABESV) / M, TR add
    ${ }^{30}$ [15:18] NU, Gk(ESV) / M, TR "things. All his works are known to God from an earlier age." / Vul,
    Gk(AB) "things. His work is (Vul,B actually add "is") known to the Lord from an earlier age."
    ${ }^{31}$ [15:20] NU, Gk(BSV) / TR, Vul, Gk(AE) "from"
    ${ }^{32}$ [15:20] NU, M, TR, Vul?, Gk(ES), ClemAlex, Tertullianus, Origenes / Vul?, Gk(AV) "and of a choked animal" / Gk(B), one Lat, Eirenaios(Lat) omit / one instead omit "and of the sexual-immorality" / Jerome states that in his time some Latin copies had this and others did not.
    ${ }^{33}$ [15:20] NU, M, TR, Vul, Gk(AESV), Tertullianus / Sah, Eth, Gk(B), Eirenaios, Cyprianus add
    ${ }^{33}$ [15:20] NU, M, TR, Vul, Gk(AESV), Tertullianus / Sah, Eth, Gk(B), Eirenaios, Cyprianus add
    ${ }^{34}$ literally "out of"

[^30]:    ${ }^{35}$ [15:22] NU, M, TR, Gk(AESV,B2) / Gk(B1) "Then I am thinking it good to"
    ${ }^{36}$ [15:22] lit. "out of them" NU, M, TR, Vul, Gk(BESV) / Gk(A) omit
    ${ }^{37}$ [15:22] NU, M, Vul, Gk(AESV)/TR "Bar-Saba" / Gk(B) "Bar-Abba"
    38 either a Greek nickname of "Silvanus", or of Hebrew origin "Seila/Sheila"
    ${ }^{39}$ literally "in"
    ${ }^{40}$ [15:23] lit. "a hand of theirs" NU, Vul, Gk(AV,S1) / M, TR, Gk(S2) add "such-and-such" / Gk(BE) "after they wrote a letter through a hand of theirs, including such-and-such" / $\mathrm{Gk}(614)$ "after they wrote a letter
    through a hand of theirs and after they sent such-and-such"
    ${ }^{41}$ [15:23] NU, $\mathrm{Gk}(\mathrm{ABEV}, \mathrm{S} 1) / \mathrm{M}, \mathrm{TR}, \mathrm{Gk}(\mathrm{S} 2)$ "elders and the brothers"
    ${ }^{42}$ literally ": to be rejoicing"
    ${ }^{43}$ [15:24] NU, M, TR, Vul, Gk(ABE,S2) / Gk(V,S1) omit "after they came-out"
    ${ }^{44}$ [15:24] NU, M, TR, Gk(AESV) / Gk(B) "disturbed-out"
    ${ }^{45}$ literally "to implement-up"
    ${ }^{46}$ [15:25] NU, Vul, Gk(ABSV) / M, TR, Gk(E) add
    ${ }^{47}$ [15:26] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{48}$ [15:27] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) "of these things"
    ${ }^{49}[15: 28] \mathrm{NU}, \mathrm{Gk}(\mathrm{ASV}) / \mathrm{M}, \mathrm{TR}, \mathrm{Gk}(\mathrm{BE})$ "to the holy spirit"
    ${ }^{50}[15: 28] \mathrm{NU}, \mathrm{M}, \mathrm{TR}, \mathrm{Gk}(\mathrm{EV}, \mathrm{B} 2, \mathrm{~S} 2)$ (lit. "these the things") / Gk(A) "the things"/ Gk(B1,S1) "these things"
    ${ }^{51}$ [15:29] NU, Gk(EV,A1?,S1), Tertullianus? / M, TR, Vul?, Gk(A1?,A2,S2) "and of a choked animal" / one, Vul? "and of the choked animal" / Gk(B), Eirenaios(Lat) omit / one omit "and sexual-immorality"
    ${ }_{52}$ [15:29] NU, M, TR, Vul, Gk(AESV), Tertullianus / Gk(B), Eirenaios, Cyprianus add
    ${ }_{54}^{53}$ [15:29] NU, M, TR, Vul, Gk(AESV) / Gk(B), Eirenaios, Tertullianus, Cassidoros, Ephrem add
    ${ }^{54}$ literally "All of you*, be having been invigorated"
    ${ }^{55}$ [15:30] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) add
    ${ }^{56}$ [15:30] NU, Vul, Gk(ABESV) / M, TR "came"
    ${ }^{57}$ [15:30] NU, M, TR, Vul, Gk(AESV) / Gk(B) "And while they were congregating"
    ${ }_{59}^{58}$ [15:32] NU, M, TR, Gk(AESV) / Vul, Gk(B) "But"
    ${ }^{59}$ [15:32] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{60}[15: 32]$ NU, M, TR, Gk(AEV,B2,S2) / Gk(B1) "and were being full" / Vul "and confirmed" / Gk(S1) omit
    ${ }^{60}[15: 32]$ NU, M, TR, Gk(AEV,B2,S2) / Gk(B1) "and were b
    ${ }^{61}$ [15:33] NU, Vul, Gk(ABESV) / M, TR "to the emissaries"
    ${ }^{62}$ [15:34] NU, M, Vul, Gk(ASV) / TR, Gk(E) add "But...remain-on here" (two add even further "into
    Jerusalem") $/ \mathrm{Gk}(\mathrm{B})$ instead add "But it...to remain-on, but only Judah went to them."
    ${ }^{63}$ [15:35] NU, M, TR, Gk(AESV) / Gk(B) "'Paulus"
    64 [15:36] NU, M, TR, Gk(AESV) / Gk(B) "Poulus
    ${ }^{65}[15: 36]$ NU, Vul, Gk(AESV) / M, TR "the brothers of ours" / Gk(B) "the brothers, the ones"
    ${ }^{66}$ [15:37] NU / TR "Bar-Naba took-council with himself"
    ${ }^{67}$ [15:37] NU, Vul, Gk(ASV) / M, TR, Gk(BE) omit "also"
    ${ }^{68}$ [16:37] NU, M, TR, Gk(BES) / Gk(AV) "Johanan"
    ${ }^{69}$ [15:37] NU, M, TR, Gk(AV,S1,S3) / Gk(BE,S2) "called-on"

[^31]:    [15:38] NU, Vul, Gk(AESV) (lit. "not taking-aside-together") / M, TR "But Paulus was deeming-it-worthy to not take-aside-together this man, the" / Gk(B) "But Paulus was not wishing, saying, "The"
    ${ }^{2}$ [15:38] NU, M, TR, Vul, Gk(AESV) / Gk(B) "come-along into the work into which they were sent, for this man not to be along with them."
    ${ }^{3}$ literally "sharpening-beside"
    ${ }^{4}$ [15:39] NU, M, TR, Vul, Gk(AESV)/Gk(B) "Then Bar-Naba"
    ${ }^{5}$ [15:39] NU, M, TR, Gk(BESV)/Gk(A) "Marcus"
    ${ }^{6}$ [15:40] NU, Vul, Gk(ASV,B2) / M, TR, Gk(E) "of God" / Gk(B1) "of the Lord"
    ${ }^{7}[15: 41] N U, G k(B V) / M, T R, G k(A E S)$ "Kilikia" (therefore making "Syria and Kilikia" into a single noun, whereas in NU "Syria" and "Kilikia" are treated as independent nouns)
    ${ }^{8}[15: 41]$ NU, M, TR, Vul, Gk(ABESV) / some "brothers" / Gk(B) also add "delivering...elders"
    ${ }^{9}$ [16:1] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    $[16: 1]$ NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{10}[16: 1] N U, \operatorname{Gk}(\mathrm{AV}) / \mathrm{M}, \mathrm{TR}, \mathrm{Vul}, \operatorname{Gk}(\mathrm{BES})$ omit "also"
    ${ }^{10}$ [16:1] NU, Gk(AV) / M, TR, Vul, Gk(BES) omit "also"
    ${ }^{11}$ [16:1] NU, Gk(ASV) / M, TR, Vul, Gk(BE) omit "into"
    ${ }^{11}$ [16:1] NU, Gk(ASV) / M, TR, Vul, Gk(BE)
    ${ }^{12}$ [16:1] NU, Vul, Gk(ABESV) / M, TR add
    ${ }^{12}$ [16:1] NU, Vul, Gk(ABESV) / M, TR add
    ${ }^{13}$ [16:3] NU, Vul, Gk(AESV) / M, TR, Gk(B) "come-to-know his father, that he was"
    ${ }^{13}{ }^{14}$ [16:3] NU, Vul, Gk(
    ${ }^{15}$ [16:4] NU, M, TR, Vul, Gk(AESV) / Gk(B) "them about the Lord Jesus the Anointed-One with all outspokenness, while also simultaneously delivering the instructions of (B2 + "the")"
    ${ }^{16}$ [16:4] NU, Gk(ABESV) / M, TR add
    ${ }^{17}$ literally "elders, the ones"
    ${ }^{18}$ [16:5] NU, M, TR, Vul, Gk(AESV) / Gk(B) omit "in the faith"
    ${ }^{19}$ [16:6] NU, Gk(ABESV) / M, TR "But after they came-through" / Vul "But while they were came-through"
    ${ }^{20}[16: 6]$ NU, Gk(ABESV) / M, TR add (in NU "Phrygia and Galatian country" form a single noun / in TR
    "Phrygia" and "Galatian country" are two independent nouns.)
    ${ }^{21}$ [16:6] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{22}$ [16:7] NU, Vul, Gk(ABESV) / M, TR omit "But"
    ${ }^{23}$ [16:7] NU, M, TR, Vul, Gk(AESV) / Gk(B) "wanting"
    ${ }^{24}$ [16:7] NU, Gk(ABESV) / M, TR "throughout"
    ${ }^{25}$ [16:7] NU, Vul, Gk(ABSV,E2) / Gk(E1) "of the Lord' / M, TR omit
    ${ }^{26}$ [16:8] NU, M, TR, Gk(AESV) (lit. "came-beside") / Vul, Gk(B) "came-through"
    ${ }^{27}$ [16:8] NU, M, TR, Gk(AESV) (lit. "came-beside") / Vul, Gk(B) "came-through"
    ${ }^{28}$ [16:9] NU, M, TR, Vul, Gk(AESV) / Gk(B) "A
    ${ }^{29}$ [16:9] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{30}$ [16:9] NU, Vul, Gk(ABESV) / M, TR "a certain man, a Makedonian"
    ${ }^{31}$ [16:9] NU, M, TR, Vul, Gk(AESV) / Gk(B) add (lit. "according-to a face of his")
    ${ }^{32}$ [16:9] NU, M, TR, Vul, Gk(ABESV) / Eirenaios add
    ${ }^{33}$ [16:10] NU, Gk(AESV) / M, TR " ${ }^{\circ}$ Makedonia" / Gk(B), starting at beginning of this verse "Therefore, after he was arisen, he described the vision to us, and we comprehended"
    ${ }^{34}$ literally "causing-to-step-together"
    ${ }^{35}$ [16:10] NU, Vul, Gk(AESV) / M, TR, Gk(B) "The Lord"
    ${ }^{36}[16: 10]$ NU, Vul, Gk(AESV) / M, TR, $\mathrm{Gk}(\mathrm{B})$ "The Lord"
    $[16: 10]$ NU, M, TR, Vul, Gk(AESV) / Gk(B) "to the ones in Makedonia"
    ${ }^{36}$ [16:10] NU, M, TR, Vul, Gk(AESV) / Gk(B) "to the ones in Makedonia"
    ${ }^{37}[16: 11]$ NU, Vul, Gk(S) / M, TR, Gk(EV) "Therefore" / Gk(B) "But on the next-day"
    ${ }_{39}{ }^{38}$ [16:11] NU, M, TR, Gk(AESV,B2) (lit. "led-up") / Gk(B1) "led"
    ${ }^{39}$ [16:11] NU, Gk(ABESV) / M, TR "oTrōas"
    ${ }^{40}$ [16:11] NU, Gk(AESV) / M, TR "also"/ Vul, Gk(B) "and"
    ${ }^{41}$ [16:11] lit. "coming-on day" NU, M, TR, Gk(AESV) / Gk(B) "coming-on day"/ Vul "sequential day" ${ }^{42}$ [16:12] NU, Vul, Gk $(\mathrm{V}) / N U$, few Vul, some OL, Slv "a city of a first portion of Makedonia" / M, TR, Gk(AES) "a first city of the portion of Makedonia" / Gk(B), one OL, one Syr "a head of Makedonia, a city"/ Gk(AES) also omit "०" before "Makedonia".
    ${ }^{43}$ [16:13] NU, M, TR, Gk(AESV) / Vul, Gk(B) "But"

[^32]:    ${ }^{44}$ [16:13] NU, Vul, Gk(ABESV) / M, TR "city"
    ${ }^{45}[16: 13] \mathrm{NU}, \mathrm{Gk}(\mathrm{EV}, \mathrm{A} 2) / \mathrm{M}, \mathrm{TR}, \mathrm{Gk}(\mathrm{S}, \mathrm{A} 1)$ "where a prayer-to God was concluded (may also be translated
    "lawful") to be" / Gk(B) "where a prayer-to God was thought to be" / Vul "where a prayer was being seen to be" ${ }^{46}$ [16:14] NU, M, TR, Gk(AESV) / Gk(B) "the"
    ${ }^{47}$ [16:14] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) "the Lord"
    ${ }^{48}$ [16:14] NU, M, TR, Gk(AES) / Gk(BV) "Paulus"
    ${ }^{49}$ [16:15] NU, M, TR, Vul, Gk(AESV) / Gk(B) "to God"
    ${ }^{50}[16: 15]$ NU, M, TR, Vul, Gk(AESV) / Gk(B) "to God"
    ${ }^{[16: 15]}$ NU, Vul, Gk(ABSV) / M, TR, Gk(E) ", remain"
    ${ }^{50}$ [16:15] NU, Vul, Gk(ABSV) / M, TR, Gk(E)
    ${ }^{51}$ [16:16] NU, Gk(AESV) / M, TR, Gk(B) "a"
    ${ }_{52}$ [16:16] NU, Vul, Gk(ASV,B1,E1) / M, TR, Gk(B2,E2) "a spirit of Python"
    ${ }^{53}$ [16:16] NU, Gk(ESV) / M, TR, Gk(AB) "met us" (lit. "met-away/from us")
    ${ }^{54}$ [16:17] NU, Gk(BSV) / M, TR, Vul, Gk(AE) "After"
    ${ }_{5}^{55}$ [16:17] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) add
    ${ }^{56}$ [16:17] NU, M, TR, Gk(AESV) / Gk(B) "are proclaiming-a-good-message"
    ${ }_{58}^{57}$ [16:17] NU, Vul, Gk(BSV) / M, TR, Gk(A,E2) "us"
    ${ }^{58}$ [16:18] NU, Gk(ASV) / M, TR, Gk(BE) add "oPaulus"
    ${ }^{59}$ [16:18] NU, M, TR, Vul, Gk(AESV) / Gk(B) reverse "became-thoroughly-exerted" \& "turned-around"
    ${ }^{60}[16: 18] \mathrm{NU}, \mathrm{Gk}(\mathrm{AESV})$ (literally "a") / M, TR, Gk(B) "the"
    ${ }^{61}$ [16:18] NU, M, TR, Vul, Gk(AESV) / Gk(B) " , in order that you might come-out"
    ${ }^{62}$ [16:18] NU, M, TR, Vul, Gk(AESV) (lit. the very hour) / Gk(B) "straightaway"
    ${ }^{63}$ [16:19] NU, M, TR, Vul, Gk(ES,A2) / Gk(A1) "After"/ Gk(B) "But as" / Gk(B) "And after"
    ${ }^{64}$ [16:19] NU, M, TR, Vul, Gk(AESV) (lit. "the lords of her") / Gk(B) "the lords of the servant-girl"
    ${ }^{65}[16: 19] \mathrm{NU}, \mathrm{M}, \mathrm{TR}, \mathrm{Vul}, \mathrm{Gk}(\mathrm{AESV}) / \mathrm{Gk}(\mathrm{B})$ "that they were defrauded of her working which they had through her"
    ${ }^{66}$ [16:19] NU, M, TR, Gk(ASV) / Gk(BE) "Silas" (making "Paulus and Silas" one noun)
    ${ }^{67}$ literally "existing"
    ${ }^{68}$ [16:21] NU, M, TR, Gk(AESV,B2) / Gk(B1) add
    ${ }^{69}[16: 21] \mathrm{Gk}(\mathrm{B}) / \mathrm{M}, \mathrm{TR}, \mathrm{Vul}, \mathrm{Gk}(\mathrm{AESV})$ "to""
    ${ }^{70}$ [16:21] NU, M, TR, Vul, Gk(AESV) / Gk(B) "existing"
    ${ }^{71}$ [16:22] NU, M, TR, Vul?, Gk(AESV) / Gk(B) "And a vast"
    ${ }^{72}$ [16:22] NU, M, TR, Vul, Gk(AESV) singular / Gk(B) plural
    ${ }^{73}$ [16:22] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    74 [16:22] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) "Then"
    ${ }^{75}$ [16:23] NU, M, TR, Vul, Gk(AESV) / Gk(B) "guard for them to be being kept"
    ${ }^{76}$ [16:24] literally "whom" NU, M, TR, Vul, Gk(AESV) / Gk(B) "But the man"
    ${ }^{77}$ [16:24] NU, Gk(ABESV) / M, TR ", having taken"
    ${ }^{78}$ [16:24] NU, M, TR, Gk(AESV) / Gk(B) "in"
    ${ }^{79}$ [16:25] NU, M, TR, Gk(AESV,B2) / Gk(B1) "during the middle of the night"
    ${ }^{80}$ [16:25] NU, M, TR, Gk(AESV) / Gk(B) "Paulus"
    ${ }^{81}$ literally "bound-ones"
    ${ }^{82}$ [16:26] NU, Gk(ABSV) / Vul "And all the doors were" / M, TR, Gk(E) "All the doors were also"
    ${ }^{83}$ [16:26] NU, M, TR, Vul, Gk(AEV,B2,S2) / Gk(B1,S1) "dissolved"
    84 literally "let-up"
    ${ }^{85}$ [16:27] NU, M, TR, Vul, Gk(AESV) / Gk(B) "And"
    ${ }^{86}$ [16:27] $N U, \mathrm{Gk}(\mathrm{BEV}) / \mathrm{M}, \mathrm{TR}, \mathrm{Gk}(\mathrm{AS})$ "a"
    ${ }^{87}$ [16:27] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) "up and after he drew...saber, he was"
    ${ }^{88}$ lib:27] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) "up and after he drew...saber, he was"

[^33]:    ${ }^{1}$ [16:28] $N U, \mathrm{M}, \mathrm{TR}, \mathrm{Gk}(\mathrm{AB}, \mathrm{E} 2)$ / Gk(SV,E1) "Paulus"
    ${ }^{2}$ [16:28] NU, M, TR, Gk(AESV) / Gk(B) "nothing something"
    ${ }^{3}$ [16:29] NU, M, TR, Gk(ASV,E2) / Gk(B,E1) "and, while existing"
    ${ }^{4}$ [16:29] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) add
    ${ }^{5}$ [16:29] NU, M, TR, Gk(AS,E2) / Gk(BV,E1) "Silas" (therefore making "Paulus and Silas" a single noun,
    whereas NU \& TR make "Paulus" and "Silas" independent nouns)
    ${ }^{6}$ [16:30] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{7}$ [16:31] NU, M, TR, $\operatorname{Gk}(\mathrm{A}) / \operatorname{Gk}(\mathrm{B} 2)$ "spoke to them" / Gk(B1) "also spoke to them"
    ${ }^{8}$ [16:31] NU, Vul, Gk(ASV) / M, TR, Gk(BE) add
    ${ }^{9}$ [16:32] NU, M, TR, Vul, Gk(ABE,S2) / Gk(V,S1) "of God" / one omit
    ${ }^{10}$ [16:32] NU, Vul, Gk(ABESV) / M, TR "him and to"
    ${ }_{11}$ [16:34] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) "And after he also" / Gk(E) "But he"
    12 [16:34] NU, M, TR, Vul, Gk(AESV,B2)/Gk(B1) "And after he
    ${ }^{12}$ [16:34] Gk(EV) / M, TR, Vul, Gk(ABS) "the house of his"
    ${ }^{12}$ [16:34] NU, Gk(EV) / M, TR, Vul, Gk(ABS) "the hous
    ${ }^{13}$ [16:34] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) add
    ${ }^{14}$ [16:34] NU, M, TR, Gk(AESV) / Gk(B) "joy along with his house"
    ${ }^{15}[16: 34]$ NU, M, TR, Gk(AESV) / Gk(B) "on"
    ${ }^{16}$ literally "stick-holders"
    ${ }^{17}$ [16:35] NU, M, TR, Vul, Gk(AESV) / $\mathrm{Gk}(\mathrm{B})$ add all underlined text in this verse
    ${ }^{18}$ [16:36] NU, M, TR, Vul, Gk(AESV) / Gk(B) "And after the prison-guard entered, he"
    ${ }^{19}$ [16:36] $N U, \mathrm{M}, \mathrm{TR}, \mathrm{Gk}(\mathrm{AS}) / \mathrm{Vul}, \mathrm{Gk}(\mathrm{BEV})$ "of the accounts"
    ${ }^{20}[16: 36] \mathrm{NU}, \mathrm{M}, \mathrm{TR}, \mathrm{Gk}(\mathrm{AEV}) / \mathrm{Gk}(\mathrm{S})$ "into peace" / Gk(B) omit
    ${ }^{21}$ [16:36] NU, M, TR, Gk(AEV) / Gk(S) "into peace M, TR, Vul, Gk(ASV) / Gk(B) add
    ${ }^{21}$ [16:37] NU, M, TR, Vu
    ${ }^{22}$ literally "stick-holder"
    ${ }^{24}$ [16:38] NU, M, TR, Vul, Gk(ASV) / Gk(B) add
    ${ }^{25}$ [16:38] NU, Gk(ABSV) / M, TR "And" / Vul omit
    ${ }^{26}$ [16:39] NU, M, TR, Vul, Gk(ABSV) / Gk(B) "saying" \& add all underlined text in this verse
    ${ }^{27}$ [16:39] NU, Vul, $\operatorname{Gk}(\mathrm{ASV}) / \mathrm{M}, \mathrm{TR}, \mathrm{Gk}(\mathrm{B})$ "to come-out of the city"
    ${ }^{28}$ [16:40] NU, Gk(SV) / M, TR, Gk(AB) "out of"
    ${ }^{29}$ [16:40] NU, M, Vul, Gk(ASV) (lit. "came-into to") / TR "came-into into" / Gk(B) "came to"
    ${ }^{30}$ [16:40] NU, Gk(ASV) / M, TR, Vul, Gk(B) "After they saw the brothers, they described as-much-as the ${ }^{30}$ [16:40] NU, Gk(ASV)/M, TR, Vul, Gk(B)
    Lord did to them after they exhorted them"
    ${ }^{31}$ [17:1] NU, M, TR, Vul, Gk(ABV,S2) / Gk(S1) add
    ${ }^{32}[17: 1] \mathrm{NU}, \mathrm{Gk}(\mathrm{ASV}) / \mathrm{M}, \mathrm{TR}, \operatorname{Gk}(\mathrm{B})$ "Apollōnia" (making "Amphipolis and Apollōnia" into one noun)
    ${ }^{33}$ [17:1] NU, M, TR, Vul, Gk(ASV) / Gk(B) "Amphipolis, they also came-down into Apollōnia, and-from-there"
    ${ }^{34}$ [17:1] NU, Gk(ABSV) / M, TR "the"
    ${ }^{35}$ [17:2] NU, M, TR, Vul, Gk(ASV) / Gk(B1) "And" / Gk(B2) omit
    ${ }^{36}$ [17:2] NU, M, TR, Vul, Gk(AESV) / Gk(B) omit "and"
    ${ }^{37}$ [17:2] NU, M, TR, Vul, Gk(ASV) / Gk(B) "he was made-to-thoroughly-speak"
    ${ }^{38}$ [17:2] NU, M, TR, Gk(ASV) / Gk(B) "out of"
    ${ }^{38}$ [17:2] NU, M, TR, Gk(ASV) / Gk(B) "out of"
    ${ }^{39}$ [17:3] NU, M, TR, Gk(ASV,B2) / Gk(B1) "an"

[^34]:    ${ }^{1}$ [17:17] NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) "who happened-to-be-there"
    2 [17:18] NU, M, Gk(ABSV) / Vul, TR omit "even"
    ${ }^{3}$ [17:18] NU, Gk(ASV) / M, TR, Gk(B) add
    3
    ${ }^{4}$ literally "those-who-are-fond-of-wisdom"
    ${ }^{4}$ literally "those-who-are-fond-of-wisdom"
    ${ }^{5}[17: 18]$ NU, M, TR, $\mathrm{Gk}(\mathrm{ASV}, \mathrm{B} 2) / \mathrm{Gk}(\mathrm{B} 1$
    ${ }_{6}^{5}$ [17:18] NU, M, TR, Gk(ASV,B2) / Gk(B1) ") together-took-hold-of"
    ${ }^{6}$ [17:18] NU, M, TR, Gk(ASV,B2) ("What" is literally "Whatever") / Gk(B1) "Whatever might this seed-
    picker be wanting"/ Vul "What is this seed-picker wanting"
    [17:18] NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) "saying? He has come to know."
    ${ }^{8}$ [17:18] NU, M, Gk(V,S1) / TR, Vul, Gk(A,S2) add / Gk(B) omit "because...humans."
    ${ }^{9}$ [17:19] NU, M, TR, Vul, Gk(ASV) / Gk(B) "But after some days, after they"
    ${ }^{10}[17: 19] \mathrm{NU}, \mathrm{M}, \mathrm{TR}, \mathrm{Vul}, \mathrm{Gk}(\mathrm{SV}) / \mathrm{Gk}(\mathrm{B})$ "they led him" / Gk(A) "they were leading him"
    ${ }^{11}$ [17:19] NU, M, TR, Gk(ASV) / Gk(B) "the"
    12 [17:19] NU, M, TR, Gk(ASV) / Gk(B) "the" M, TR, Vul, Gk(ASV) / Gk(B) add
    ${ }^{13}$ [17:19] NU, M, TR, Vul, Gk(ASV) / Gk(B) "being messaged-abroad"
    ${ }^{14}$ [17:20] NU, M, TR, Vul, Gk(ASV) $/ \mathrm{Gk}(\mathrm{B})$ "bringing some strange words"
    ${ }^{15}$ [17:20] NU, Gk(ASV) (lit. "these things are wanting to be") / M, TR, Gk(B) "what these things would want to be"
    ${ }^{16}$ [17:21] NU, M, TR, Vul, Gk(AESV) / Gk(B) "among into them"
    ${ }^{17}$ literally "into"
    ${ }^{18}$ [17:21] NU, Vul, Gk(ABSV) / M, TR "and"
    ${ }^{19}$ [17:21] NU, Gk(ASV) / M, TR, Gk(B) omit the second "something"/ Vul omit the first "something"
    ${ }^{20}$ [17:22] NU, M, TR, Gk(B) / Gk(ASV) "Paulus"
    ${ }^{20}$ [17:22] $N U, \mathrm{M}, \mathrm{TR}, \mathrm{Gk}(\mathrm{B}) / \mathrm{Gk}(\mathrm{ASV})$ "Pa
    ${ }^{1}$ may also be translated "he was declaring"
    ${ }^{21}$ may also be translated "he was declaring"
    ${ }^{22}$ As in the sense, to be terrified to not displease a demon in any way (for example here, they are so terrified
    to not displease a single demon, that they have set up statues to every single one)
    to not displease a single demon, that they have set up statues to every single one)
    ${ }^{23}$ [17:23] NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) "and setting-at-a-distance"
    ${ }^{24}$ [17:23] NU, Vul, Gk(BV,A1,S1) / M, TR, Gk(A2,S2) "who"
    ${ }^{25}$ literally "dwelling-down"
    ${ }^{26}[17: 25] \mathrm{NU}, \mathrm{M}, \mathrm{TR}, \operatorname{Gk}(\mathrm{ASV}) / \mathrm{Gk}(\mathrm{B} 1)$ "need-of something, because this one is the one who gave"/
    $\mathrm{Gk}(\mathrm{B} 2)$ "need-of something himself, this one who is giving"
    ${ }^{27}$ [17:25] NU, Gk(ABV,S2) / M, TR, Gk(S1) omit "the"
    ${ }^{28}$ [17:26] NU, M, TR, Gk(ASV) / Vul, Gk(B) omit "also"
    ${ }^{29}$ [17:26] NU, Vul, Gk(ASV) / M, TR, Gk(B) add / one instead add "mouth"
    ${ }^{30}$ literally "dwelling-down"
    ${ }^{31}$ [17:26] NU, Gk(ABSV) / M, TR "over all the face"
    ${ }^{32}$ [17:26] NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) "ordered according-to"
    ${ }^{33}$ [17:27] NU, M, TR, Vul, Gk(ASV) / Gk(B) add
    ${ }^{34}$ [17:27] NU, Vul, Gk(?ASV?) / M, TR "seeking the Lord" / Gk(?ASV?) "seeking the Divine" / Gk(B) "seeking the thing which is divine"
    ${ }^{35}$ [17:27] NU, M, TR, Gk(SV) / Gk(A,B2) "him or"/ Gk(B1) "it or"
    ${ }^{36}[17: 27]$ NU, M, Gk(BV) / TR, Gk(S) "; although-yet" / Gk(A) "however"
    ${ }^{37}[17: 27]$ NU, M, TR, Gk(A) / Gk(B1) "(yet) who is not" / Gk(B1) "(yet) things of which are not existing"
    ${ }^{38}$ [17:27] NU, M, TR, Vul, Gk(ABSV) / others "you*"
    ${ }_{40}{ }^{39}$ [17:28] NU, M, TR, $\operatorname{Gk}(\mathrm{A}) / \operatorname{Gk}(\mathrm{B})$ add (lit. "being the according-to day"
    ${ }^{40}$ [17:27] NU, M, TR, Vul, Gk(ASV) / Gk(B) "even as-though some"
    ${ }^{41}$ [17:28] NU, M, TR, Vul, Gk(AS) / Gk(A) "...us"/ Gk(B) "of the ones among you*"// ("among" lit. "according-to")
    ${ }^{42}$ [17:28] NU, M, TR, Gk(ASV,B2) / Gk(B1) "of this thing" / Vul "of him"
    ${ }^{43}$ [17:29] NU, M, TR, Gk(ASV,B2) / Gk(B1) add
    ${ }^{44}$ [17:29] NU, M, TR, Vul, Gk(ASV) / Gk(B) "or"
    ${ }^{45}$ [17:30] NU, M, TR, Gk(ASV,B2) / Gk(B1) "God looked-to-the-side of the times of this"
    ${ }^{46}$ [17:30] NU, M, TR, $\operatorname{Gk}(\mathrm{AB}, \mathrm{S} 2) / \mathrm{Gk}(\mathrm{V}, \mathrm{S} 1)$ "is bringing-a-message"

[^35]:    ${ }^{47}$ [17:30] NU, Vul, Gk(ASV,B2) / M, TR "to all humans" / Gk(B1) "to humans, in order for all of them" ${ }^{48}$ [17:31] NU, Gk(ABSV) / M, TR "due-to-the-fact-that"
    ${ }^{49}$ [17:31] NU, M, TR, Gk(A) / Gk(B) "day where he is wishing to judge"
    ${ }^{50}$ [17:31] NU, M, TR, Vul, Gk(ASV) / Gk(B), Eirenaios add
    ${ }^{51}$ [17:32] NU, Gk(AVS) (lit. "also") / M, TR, Vul, Gk(B) omit "also"
    ${ }^{52}$ [17:33] NU, Vul, Gk(ABSV) / M, TR add
    ${ }_{54}^{53}$ [17:34] NU, M, TR, Gk(ASV,B2) / Gk(B1) "But some men were glued-to him. They"
    ${ }^{54}$ literally "in"
    ${ }^{55}$ [17:34] NU, M, TR, Gk(AS) / Gk(B) "also a certain Dionysios, an" / Gk(V) "also Dionysios, an"
    ${ }^{55}$ [17:34] NU, M, TR, Gk(AS) / Gk(B) "also a certain Dionysios, an"/ Gk(V) "also Di
    ${ }_{58}^{57}$ [18:1] NU, Vul, Gk(ASV) / M, TR, Gk(B) add
    ${ }^{58}$ [18:1] NU, Vul, Gk(BSV) / M, TR, Gk(A) "Paulus"
    ${ }^{59}$ [18:1] NU, M, TR, $\operatorname{Gk}(A) / \mathrm{Gk}(B)$ "But after he retired from Athénai, he"
    ${ }^{60}$ literally "by the race"
    ${ }^{61}$ [18:2] NU, M, TR, Gk(ASV,B2) / Gk(B1) "recently I have" (error?) / Vul "who recently had"
    ${ }^{62}$ [18:2] NU, TR, Vul, Gk(AV,S2) / M, Gk(B,S1) "assigned"
    ${ }^{63}$ [18:2] NU, M, TR, Gk(ASV) / Gk(B) omit "the"
    ${ }^{64}$ [18:2] NU, Gk(ABSV) / M, TR "out of"
    ${ }^{65}$ [18:2] NU, M, TR, Vul, Gk(ASV) / Gk(B) add
    ${ }^{65}$ [18:2] NU, M, TR, Vul, Gk(ASV) / Gk(B) add
    ${ }^{66}$ [18:2] NU, M, TR, Vul, Gk(ASV) / Gk(B1) ", Paulus came to him" / Gk(B2) ", Paulus came to them"
    ${ }^{67}$ [18:3] NU, M, TR, Gk(ASV) / Gk(B) "due to the one-and-the-same-art, he was remaining near them."
    ${ }^{68}$ [18:3] NU, Vul? Gk(ASV) / M, TR, Vul? "for"/ Gk(B) omit "For they...art."
    ${ }^{69}$ [18:4] NU, M, TR, $\mathrm{Gk}(\mathrm{ASV}) / \mathrm{Gk}(\mathrm{B})$ "But while he was going into the congregation throughout every sabbath, he was thoroughly-speaking, while he was also implanting the name of the Lord Jesus. But he" / Vul omit all of verse 4 ("But he was thoroughly...and Hellenes")
    ${ }^{70}$ [18:4] NU, M, TR, Gk(ASV) / Gk(B) "persuading, not only Judeans, but instead even Hellenes"
    ${ }^{71}$ [18:5] NU, M, TR, Gk(A) / Gk(B1) "But then Silas and Timotheos came-by"(omitting untranslatable "the"'before "Silas" and before "Timotheos")/Gk(B2) "But both Silas and Timotheos came-by" (omitting "the" before "Timotheos" only) ${ }_{72}$ and before "Timotheos")/ $\mathrm{Gk}(\mathrm{B} 2$
    ${ }^{72}$ literally "held-together" ${ }^{73}$ [18:5] NU, Vul, Gk(ABSV) / M, TR "spirit"
    73 [18:5] NU, Vul, Gk(ABSV) / M, TR "spirit"
    ${ }^{74}$ [18:5] NU, M, TR, Vul, Gk(ASV) / Gk(B) add
    ${ }^{75}$ [18:5] NU, Vul, Gk(ABSV) / M, TR, omit "to be"
    ${ }^{76}$ [18:6] NU, M, TR, Vul, Gk(ASV) / Gk(B) add
    ${ }^{77}$ [18:6] NU, M, TR, Vul, Gk(ASV) / Gk(B) "Paulus"
    ${ }^{78}$ [18:6] NU, M, TR, Vul, Gk(ASV) / Gk(B) "his"
    ${ }^{79}$ [18:6] NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) "you*" (error?)
    ${ }^{80}$ [18:7] NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) omit "And"
    ${ }^{81}$ [18:7] NU, M, TR, Vul, Gk(ASV,B3) / Gk(B1,B2) "from Aquila"
    ${ }^{81}$ [18:7] NU, M, TR, Vul, Gk(ASV,B3) / Gk(B1,B2)"
    ${ }^{82}$ [18:7] NU, Vul, Gk(ABS) / M, TR, Gk(V) "came"
    ${ }^{82}$ [18:7] NU, Vul, Gk(ABS) / M, TR, Gk(V) "came"
    ${ }^{83}$ [18:7] NU, Vul, Gk(B3,V1) ("Titius Justus")/M, TR, Gk(A,B1,B2,V2) "Justus"/ Gk(S) "Titus Justus"/ some "Titus"
    ${ }^{84}$ [18:7] NU, M, TR, Vul, Gk(BSV) / Gk(A) omit "by name"
    ${ }^{85}$ [18:8] NU, M, TR, Vul, Gk(ASV) / Gk(B) "into"
    ${ }_{87}^{86}$ [18:8] NU, M, TR, Vul, Gk(ASV) / Gk(B), OL, Syr add
    ${ }^{87}$ literally "in"
    ${ }^{88}$ [18:9] NU, M, TR, Vul, Gk(BSV) / Gk(A) "in"
    ${ }^{89}$ [18:10] NU, M, TR, Vul, Gk(ABV,S2) / Gk(S1) add
    ${ }^{90}[18: 10] \mathrm{NU}, \mathrm{M}, \mathrm{TR}, \mathrm{Vul}, \mathrm{Gk}(\mathrm{ASV}) / \mathrm{Gk}(\mathrm{B})$ omit "on you"

[^36]:    ${ }^{1}$ [18:11] NU, Vul, Gk(ASV) (lit. "sat-down") / M, TR "He also sat-down" / Gk(B) "And he sat-down"
    ${ }^{2}$ [18:11] NU, M, TR, Vul, Gk(ASV) "there" / Gk(B) "in Korinthos"
    ${ }^{3}$ literally "in"
    ${ }^{3}$ literally "in" $\quad$ [18:12] NU, M, TR, Vul, Gk(ASV) / Gk(B) "Also"
    4 [18:12] NU, M, TR, Vul, Gk(ASV) / Gk(B) "Also"
    ${ }^{5}$ [18:12] NU, M, TR, Vul, Gk(ASV) / Gk(B) "stood-over-against him, after they...hands on him"
    6
    7
    7
    literally "the"
    ${ }^{7}$ literally "the"
    ${ }^{8}$ [18:14] NU, Vul, Gk(ABSV) / M, TR add
    ${ }^{9}$ literally "easy-work"
    ${ }^{10}$ [18:14] NU, M, TR, Vul, Gk(ASV) / Gk(B) add
    ${ }^{11}$ usually translated "rationalization" / could possibly be translated "in-accordance-with your* account"?
    ${ }^{12}$ [18:15] NU, M, TR, Vul, Gk(ASV) / Gk(B) omit "it is"
    ${ }^{13}$ [18:15] NU, Vul, Gk(ASV,B2) (literally "matters-of-seeking") / M, TR, Gk(B1) "matter-of-seeking"
    ${ }^{13}$ [18:15] NU, Vul, Gk(ASV,B2) (literally "matters-o
    ${ }^{14}[18: 15] \mathrm{NU}, \mathrm{M}, \mathrm{TR}, \mathrm{Gk}(\mathrm{ASV}) / \mathrm{Gk}(\mathrm{B})$ "wanting"
    ${ }^{14}$ [18:15] NU, M, TR, Gk(ASV) / Gk(B) "wanting"
    ${ }^{15}$ [18:17] NU, Vul, Gk(ASV) / M, TR, Gk(B) "after all the Hellenes" /
    ${ }^{16}$ [18:17] NU, M, TR, Vul, Gk(ASV, B2) / Gk(B1) "Hellenes with Sōsthenés took-from"
    ${ }^{17}$ [18:18] NU, M, TR, Vul, Gk(AS) / Vul, Gk(B) ", sailed"
    ${ }^{18}$ literally "the"
    ${ }^{19}$ [18:18] literally "prayer" NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) "prayer-to God"
    ${ }^{20}$ [18:19] NU, TR, Gk(ASV) / Vul, M add "And" / Gk(B) add "And with the sabbath coming-on"
    ${ }^{21}$ [18:19] NU, Vul, Gk(ASV) / M, TR "he was thoroughly-spoken-to by / Gk(B) "he was thoroughly-speaking
    to"
    ${ }^{22}$ [18:20] NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) "Also"
    ${ }^{23}$ [18:20] literally "remain on" NU, M, TR, Gk(ABV,S1) / Gk(S1) "to remain-on on"
    ${ }^{24}$ [18:20] NU, Vul, Gk(ASV) / M, TR, Gk(B) add
    ${ }_{25}^{25}$ [18:21] NU, Vul, Gk(ASV) / M, TR, Gk(B) add (B1 omit "for me")
    ${ }^{26}$ [18:21] NU, Vul, Gk(ABSV) / M, TR "Instead, he said-farewell to them after he spoke $\ldots$ and he"
    ${ }^{27}$ [18:21] NU, M, TR, Vul, Gk(ABSV) ("put-out...he") / two unimportant "left Aquila and Priscilla at
    Ephesos, and he traveled by sea and he"
    ${ }^{28}$ [18:22] NU, M, TR, Vul, Gk(SVA) / Gk(B) "Caesarea, and after he ascended and after he greeted the assembly, he"
    ${ }^{29}$ [18:22] NU, M, TR / Gk(B) "and supporting" / Gk(ASV) "establishing" / Vul "confirming"
    ${ }^{30}$ [18:24] literally "by the race" NU, M, TR, Gk(ASV) / Gk(B) "by race"
    ${ }^{31}$ [18:25] NU, M, TR, Vul, Gk(ASV)/Gk(B) "who"
    ${ }_{32}^{32}$ [18:25] NU, M, TR, Vul, Gk(ASV) / Gk(B) add
    ${ }^{33}$ [18:25] NU, M, TR, Vul, Gk(ASV) / Gk(B) "account"
    ${ }^{34}$ [18:25] NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) "freely-uttered-forth"
    ${ }^{35}$ [18:25] NU, Gk(ABSV) ("Jesus") / M, TR "the Lord"/ others "the Anointed-One"/ others "the Anointed-One Jesus"
    ${ }^{36}$ [18:26] NU, M, TR, Gk(ASV) / Vul "Therefore" / Gk(B) omit
    ${ }^{37}$ [18:26] NU, M, TR, Gk(ASV,B2) / Gk(B1) "a"
    ${ }^{38}$ [18:26] NU, Vul, Gk(ASV)/M, TR, Gk(B2) "But after Aquila and Priscilla"/ Gk(B1) "And after Aquila and Priscilla"
    ${ }^{39}$ [18:26] $N U$, TR, Vul, Gk(ASV) / some "the way of the Lord"/ two "the word of the Lord"/ Gk(B) "the way"
    ${ }^{40}$ literally "who"

[^37]:    ${ }^{41}$ [18:27] NU, M, TR, Vul, $\mathrm{Gk}(\mathrm{ASV}) / \mathrm{Gk}(\mathrm{B})$ (entire verse) "But certain Korinthians were temporarily-residing-among them in Ephesos. And after they heard him, they were exhorting him to come-through together with them into their fatherland. But after he nodded-his-head-down-in-agreement-with them, the Ephesians wrote to the learners in Korinthos, so-that they might accept the man from them. After he temporarily-resided-among them into Achaia, he contributed himself much in the assemblies."
    ${ }^{42}$ literally "at-full-stretch"
    ${ }^{43}$ [18:28] NU, M, TR, Gk(ASV) / Gk(B) add
    ${ }^{44}$ literally "in"
    ${ }^{45}$ [19:1] NU, M, TR, Vul, Gk(ASV) / Gk(B) "But while Paulus was, according-to his own wish, wanting to [19:1] NU, M, TR, Vul, Gk(ASV) / Gk(B) "But while Paulus was, according-
    be going into Jerusalem, the spirit spoke to him, to be returning into Asia. But"
    be going into Jerusalem, the spirit spoke to him, to be returning into Asia.
    46 [19:1] $N U, G k(\mathrm{AS}) / \mathrm{M}, \mathrm{TR}, \mathrm{Vul}$ "to come" / Gk(BV) ", he is coming"
    ${ }^{47}$ [19:2] NU, Gk(ASV) / M, TR, Vul, Gk(B) omit "also""
    ${ }^{48}$ [19:2] NU, Vul, Gk(ABSV) / M, TR actually add "spoke"
    ${ }_{50}^{49}$ [19:2] NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) "even hear about any individuals who took"
    ${ }^{50}$ [19:3] NU, Vul, $\mathrm{Gk}(\mathrm{V}) / \mathrm{M}, \mathrm{TR}$ "He also spoke to them"/ $\mathrm{Gk}(\mathrm{AS})$ "But the man spoke"/ $\mathrm{Gk}(\mathrm{B})$ "But he spoke"
    ${ }^{51}$ [19:4] NU, Vul, Gk(ABSV) / M, TR add
    ${ }^{52}$ literally "this"
    ${ }^{53}$ [19:4] NU, Vul, Gk(ASV) (lit. "into the Jesus") / M, TR "into the Anointed-One Jesus" / Gk(B) "into the Anointed-One"
    54 [19:5] NU, M, TR, Vul, Gk(ASV) / Gk(B), Syr add
    ${ }^{55}$ [19:6] NU, M, TR (lit. "the hands") / Gk(ASV) "hands" / Vul, Gk(B) "a hand"
    55 [19:6] NU, M, TR (lit. "the hands") / Gk(ASV)
    ${ }^{56}$ [19:6] NU, M, TR, Vul, Gk(ASV) / Gk(B) add
    ${ }_{58}^{57}$ [19:6] NU, M, TR, Vul, Gk(ASV) / Gk(B) "fell-on on"
    ${ }^{58}$ [19:6] NU, M, TR, Vul, Gk(ASV) / Gk(B1) "them, but uttering with tongues and they" / Gk(B2) "them.
    But they were uttering with tongues and"
    ${ }^{59}$ literally "as-if"
    ${ }^{60}$ [19:8] NU, M, TR, Vul, Gk(ASV) / Gk(B) "Paulus"
    ${ }^{61}$ [19:8] NU, M, TR, Vul, Gk(ASV) / Gk(B) add
    ${ }^{62}$ literally "on"
    ${ }^{63}$ [19:8] NU, M, TR, Gk(AS) / Gk(BV) omit "of the things"
    ${ }^{63}$ [19:8] NU, M, TR, Gk(AS) / Gk(BV) omit "of the things"
    ${ }^{64}$ [19:9] NU, M, TR, Vul, Gk(ASV) / Gk(B) "Therefore, indeed, some of them"
    ${ }^{65}$ [19:9] NU, M, TR, Vul, Gk(ASV) / Gk(B) "multitude of the nations, then Paulus"
    ${ }^{66}$ [19:9] NU, Vul, Vul, Gk(ASV) / M, TR, Gk(B) add
    ${ }^{67}$ [19:9] NU, M, TR, Vul, Gk(ASV) / Gk(B) add "from...tenth"
    ${ }^{68}$ literally "on"
    ${ }^{69}$ [19:10] NU, M, TR, Gk(ASV,B1) / Gk(B2) "all" (emphatic)
    ${ }^{70}$ literally "dwelling-down"
    ${ }^{71}$ [19:10] NU, Vul, Gk(ABSV) / M, TR add
    ${ }^{72}$ [19:10] NU, M, TR, Gk(ASV,B2) / Vul?, Gk(B1) omit "both"
    ${ }^{73}$ [19:11] NU, M, TR, Gk(ASV,B2) / Gk(B1) "But God"/Vul "God"
    ${ }^{74}$ [19:12] NU, M, TR, Vul, Gk(ASV) / Gk(B) add
    ${ }^{75}$ [19:12] NU, M, TR, Gk(ASV) / Gk(B) ", also the"
    ${ }^{76}$ [19:12] NU, Vul, Gk(ABSV) / M, TR "to be coming-out from them"
    ${ }^{77}$ [19:13] NU, Vul, Gk(ASV) / M, TR "But some from" / Gk(B) "But some out of"
    ${ }^{78}$ literally "handled-on" (i.e. set their hands on)
    ${ }^{79}$ [19:13] NU, Vul, Gk(ABSV) / M, TR "We are"
    ${ }^{80}$ [19:13] NU, Gk(ABSV) / M, TR "oPaulus"
    ${ }^{81}$ [19:14] NU, Gk(V) / M, TR, Vul, Gk(AS) "Now there were certain men, seven sons of" / Gk(B) "Among
    (lit. "In") whom also were sons of a certain"

[^38]:    ${ }^{1}$ Etymology and original name uncertain. Some think it is a Latin name "Scaeva" or "Sceva".
    ${ }^{2}$ [19:14] NU, M, TR, Vul, Gk(ASV) / Gk(B) ""'a priest"
    ${ }^{3}$ [19:14] NU, Gk(ABSV) / M, TR add
    ${ }^{4}$ [19:14] NU, M, TR, Vul, Gk(ASV) / Gk(B) "who wanted to do the same thing"
    ${ }^{5}$ [19:14] NU, M, TR, Vul, Gk(ASV) / Gk(B) add (possibly dropped by scribal error?)
    ${ }^{6}$ [19:15] NU, Vul, Gk(ASV) / M, TR omit "to them" // Gk(B) ", answered and spoke to them"
    ${ }^{7}$ [19:15] $N U, \mathrm{Gk}(\mathrm{V}, \mathrm{S} 2) / \mathrm{M}, \mathrm{TR}, \mathrm{Vul}, \mathrm{Gk}(\mathrm{AB}, \mathrm{S} 1)$ omit "Indeed"
    ${ }^{8}$ [19:16] NU, Gk(AV,S1) ("after...leaped-on them") / M, TR, Vul, Gk(S2) "while...was leaping-on them" / Gk(B) "after...leaped-in into them"
    ${ }^{9}$ [19:16] NU, Vul, Gk(ABS) ("all of them" - lit. "both") / M, TR "them"
    ${ }^{9}$ [19:16] NU, Vul, Gk(ABS) ("all of them" - lit. "both") / M, TR "them"
    ${ }^{10}$ [19:16] NU, Gk(AV,S2) / TR, M Vul "them, and after he dominated...he became-strong" / Gk(S1) "leaped-on them and after he dominated...he imparted-strength" / Gk(B) "them, he, after became-lord-over...became-strong"
    ${ }^{11}$ [19:16] NU, M, TR, Vul, Gk(BSV) / Gk(A) "so-as for them to flee-out"
    ${ }^{12}$ [19:16] NU, M, TR, Gk(ASV) / Vul?, Gk(B) omit "both"
    ${ }^{13}$ literally "dwelling-down"
    ${ }^{14}$ [19:17] NU, M, TR, Gk(BSV,A2) / Gk(A1) "Ephesos"
    ${ }^{15}$ [19:17] NU, M, TR, Vul, Gk(ABSV) / Syr add
    ${ }^{16}$ [19:19] NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) "the works"
    ${ }^{17}$ literally "down"
    ${ }^{17}$ literally "down" literally "counted-together"
    18 literally "counted-together"
    ${ }^{19}$ [19:20] NU, M, TR, Vul, Gk(ASV) / some "the accounts of God...strong" / $\mathrm{Gk}(\mathrm{B})$ "they were impartingstrength and the faith of God was growing and was multiplying",
    ${ }^{20}$ [19:21] NU, M, TR, Vul, Gk(ASV) ("But. . filled") / Gk(B) "Then" (also omit untranslatable "the" before "Paulus")
    ${ }^{21}$ literally "put"
    ${ }^{22}$ [19:22] NU, M, TR, Vul, Gk(ASV) / Gk(B) "And"
    ${ }^{23}$ [19:22] NU, M, TR, Vul, Gk(ASV) / Gk(B) "a little time in"
    ${ }^{24}$ [19:24] NU, M, TR, Vul, Gk(ABV,S2) / Gk(S1) "a silver inner-sanctum"
    ${ }^{25}$ [19:24] NU, M, TR, Vul, Gk(ABV,S2) / Gk(S1) "a silver in
    [19, TR, Gk(ASV) / Gk(B) add "was" \& "who"
    ${ }^{26}$ [19:24] NU, M, TR, Gk(SV,A2) / Gk(B,A1) omit "for himself"
    ${ }^{27}$ literally "whom"
    ${ }^{28}$ [19:25] NU, M, TR, Vul, Gk(ASV) / Gk(B) omit "and"
    ${ }^{29}$ [19:25] NU, M, TR, Vul, Gk(ASV) / Gk(B) "artisans"
    ${ }^{30}$ [19:25] NU, M, TR, Vul, Gk(ASV) / Gk(B) "he declared to them"
    ${ }^{31}$ [19:25] NU, M, TR, Vul, Gk(ASV) / Gk(B) add
    ${ }^{32}$ [19:25] NU, M, TR, Vul, Gk(ASV) / Gk(B) reverse "perceiving" \& "hearing"
    ${ }^{33}$ [19:26] NU, M, TR, Vul, Gk(ASV) (that...Ephesos) / Gk(B) "not only till Ephesos"
    ${ }^{34}$ [19:26] NU, M, TR, Gk(ASV,B2) / Gk(B1) "Asia"
    ${ }^{35}$ [19:26] NU, M, TR, Vul, Gk(ASV,B2)/Gk(B1) add "certain" \& "then"
    ${ }^{36}$ literally "stood"
    ${ }_{37}^{37}$ [19:26] NU, M, TR, Gk(ABV,S2) / Gk(S1) omit "The"
    ${ }^{38}$ [19:26] NU, M, TR, Vul, Gk(ASV) / Gk(B) add
    ${ }^{39}$ literally "utter-conviction"
    ${ }^{40}$ [19:27] NU, M, TR, $\operatorname{Gk}(\mathrm{SV}) / \mathrm{Vul}, \mathrm{Gk}(\mathrm{AB})$ "Artemis will be accounted"
    ${ }^{41}$ [19:27] NU, Gk(ASV) / M, TR, Vul "but" / Gk(B) "instead"
    42 literally "picked-down"
    ${ }^{43}$ [19:27] $\mathrm{NU}, \mathrm{Gk}(\mathrm{SV}, \mathrm{A} 2) / \mathrm{Gk}(\mathrm{Al})$ "even she is going to be being taken-down from her impressive-magnificence"/M, TR "even for her impressive-magnificence to be going to be being taken-down"/ $\mathrm{Gk}(\mathrm{B})$ "instead even she is going to be being taken-down"

[^39]:    ${ }^{44}$ [19:28] NU, M, TR, Gk(ASV) / Vul, Gk(B) "heard these things"
    ${ }^{45}[19: 28]$ NU, M, TR, Vul, Gk(ASV) / Gk(B) add
    ${ }^{46}$ [19:28] NU, M, TR, Gk(ASV,B2) / Gk(B1) "Artemis"
    ${ }^{47}$ [19:29] NU, Vul, $\mathrm{Gk}(\mathrm{AV}, \mathrm{S} 2) / \mathrm{Gk}(\mathrm{Sl})$ "And the city was filled-full of confusion"/TR "And the whole city was filled-full of confusion"/ $\mathrm{M}, \mathrm{Gk}(\mathrm{B} 2)$ "And the whole city was filled-full of the confusion"/ $\mathrm{Gk}(\mathrm{Bl})$ "And the whole city of shame was confused" ${ }^{48}$ [19:29] NU, M, TR, Gk(ASV) / Gk(B) "But they" / Vul "And they"
    ${ }^{49}$ [19:29] NU, M, TR, Vul, Gk(ASV) / Gk(B) add
    ${ }^{50}$ literally "together-out-of-populacers"
    ${ }_{51}$ [19terally "together-out-of-populacers" NU, M, Gk(ABSV) / TR add an untranslatable "the" before "Paulus"
    52 [19:29] NU, M, Gk(ABSV) / TR add an untranslatable
    $\left.{ }^{51}: 30\right]$ NU, Gk(AV,S1) / M, TR, Gk(B,S2) ""Paulus"
    ${ }_{53}^{53}$ [19:30] NU, M, TR, Vul, Gk(ASV) / Gk(B) "were preventing him"
    ${ }_{55}^{54}$ [19:31] NU, M, TR, Vul?, Gk(ASV) / Gk(B) "existing"
    ${ }^{55}$ [19:32] NU, M, TR, Vul?, Gk(ASV) / Gk(B) "shouting another thing"
    ${ }^{56}$ [19:33] NU, Gk(ASV) / M, TR, Gk(B2) "to step-forward" / Vul???, $\mathrm{Gk}(\mathrm{B} 1)$ "to step-down"
    ${ }^{57}$ [19:33] NU, M, TR, Gk(ASV) / Vul, Gk(B) ", while the Judeans were throwing"
    ${ }^{58}$ literally "Alexandros quaked-down with the hand"
    ${ }^{59}$ [19:34] NU, M, TR, Gk(ASV) / Vul, Gk(B) omit "coming out"
    ${ }^{60}$ literally "shouting as on"
    ${ }^{61}$ [19:34] NU, M, TR, Gk(ASV,B2) / Gk(B1) "Artemis"
    ${ }^{62}$ literally "placed-down"
    ${ }^{63}$ [19:35] NU, M, TR, Gk(ASV,B2) / Gk(B1) add
    ${ }_{65}^{64}$ [19:35] NU, M, TR, Vul, Gk(ASV) / Gk(B) "that our city"
    ${ }^{65}$ [19:35] NU, M, TR, Gk(ASV) ("is") / Vul, Gk(B) "to be"
    ${ }^{66}$ [19:35] NU, Vul, Gk(ABSV) / M, TR add
    ${ }^{67}$ literally "to be existing having been placed-down"
    ${ }^{68}$ [19:37] NU, M, TR, Vul, Gk(ASV) / Gk(B) "led to-this-place"
    ${ }^{69}$ [19:37] NU, Gk(ABSV) / M, TR, Vul "your*"
    ${ }^{70}[19: 37]$ NU, Gk(ABSV)/ M, TR, Vul your ${ }^{6}$ NU, M, TR, Vul, Gk(ASV) / Gk(B) add
    ${ }^{70}$ [19:38] NU, M, TR, Vul, Gk(ASV) / Gk(B) add
    ${ }^{71}$ [19:38] NU, M, TR, Gk(ASV) / Gk(B) "with them"
    ${ }^{71}$ [19:38] NU, M, TR, Gk(ASV) / Gk(B) "with them"
    ${ }^{73}$ [19:39] NU, M, TR, Vul, Gk(ASV)/Gk(B1) "in the law with an assembly"/ Gk (B2) "within-the-law of an assembly"
    ${ }^{74}$ literally "standing"
    ${ }^{75}$ [19:40] NU, M, TR, Vul, Gk(ASV) / Gk(B) omit "about...today" and put "today" after "endangered"
    ${ }^{76}$ [19:40] NU, M, TR, Gk(ASV) / Gk(B) omit "exists"
    ${ }^{77}$ literally "which"
    ${ }^{78}$ [19:40] $N U, \mathrm{M}, \mathrm{Vul}, \mathrm{Gk}(\mathrm{ASV}) / \mathrm{TR}, \mathrm{Gk}(\mathrm{B})$ omit "not", and therefore the passage must be rendered,
    "nothing causative about which we will not"
    "nothing causative about w
    ${ }^{79}$ literally "turn-together"
    ${ }^{80}$ [20:1] NU, M, TR, Gk(ASV) / Gk(B) "Paulus"
    ${ }^{81}$ [20:1] NU, Gk(SV) / M, TR, Gk(AB) "he called-to himself"
    ${ }^{82}$ [20:1] NU, M, TR, Vul, Gk(ASV) / Gk(B) add
    ${ }^{83}$ [20:1] NU, M, TR, Gk(ASV,B3) / Gk(B1,B2) "he gave-a-farewell-greeting"
    ${ }^{84}$ [20:1] NU, M, TR, Vul, Gk(ASV,B1) / Gk(B2) add
    ${ }^{85}$ [20:2] NU, M, TR, Vul, Gk(ASV) / Gk(B) add
    ${ }^{86}$ [20:2] NU, M, TR, Vul, Gk(ASV) / Gk(B1) "made-use-of" / Gk(B2) "he exhorted"
    ${ }^{87}$ [20:3] NU, M, TR, Gk(ASV) / Gk(B1) "But after he was made-to-be there" / Gk(B2) "But after he was
    made-to-be th, ", Vul "Where he was made-to-be" was made-to-be there" / Gk(B2) "But after he was
    made-to-be there"/Vul "Where he was made-to-be"

[^40]:    ${ }^{1}$ [20:3] NU, M, TR, Vul, Gk(ASV) / Vul "while he was sailing" (see below for Gk(B))
    ${ }^{2}$ literally "came-to-be"
    ${ }^{3}$ [20:3] NU, M, TR, Vul, Gk(ASV) Gk(B) "Judeans, he wanted to put-out (lit. "be lead-up") into Syria. But the spirit spoke to him to be returning through Makedonia."
    ${ }^{4}[20: 4]$ NU, Vul, $\operatorname{Gk}(\mathrm{SV}) / \mathrm{M}, \mathrm{TR}, \operatorname{Gk}(\mathrm{A})$ add "up-to Asia"/ $\mathrm{Gk}(\mathrm{B})$ "Therefore, while he was going to be going-out until"
    ${ }^{5}$ [20:4] NU, Vul, Gk(ABSV) / others "son of Puthios" / M, TR omit
    ${ }^{6}$ [20:4] NU, M, TR, Vul, Gk(SV,B1) / Gk(A) "the Derbian" / Gk(B1), two OL "a Douberian
    [20:4] NU, M, TR, Vul, Gk(ASV) / Gk(B) "Ephesians"
    ${ }^{8}$ [20:4] NU, M, TR, Vul, Gk(ASV) / Gk(B) "Eutuchos"
    ${ }^{9}$ [20:5] NU, Gk(ASV) / M, TR, Vul, Gk(B) omit "But"
    ${ }^{10}$ [20:5] NU, TR, Vul, Gk(B,V2) / M, Gk(AS,V1) "came-to there"
    ${ }^{11}[20: 5] \mathrm{NU}, \mathrm{TR}, \mathrm{Vul}, \mathrm{Gk}(\mathrm{B}, \mathrm{V} 2) / \mathrm{M}, \mathrm{Gk}(\mathrm{AS}, \mathrm{V1}) "$
    [20:
    ${ }^{12}$ [20:5] lit. "up-to five days" $\mathrm{NU}, \mathrm{M}, \mathrm{TR}, \mathrm{Gk}(\mathrm{AV}) / \mathrm{Gk}(\mathrm{B})$ "on-the-fifth-day"/ $\mathrm{Gk}(\mathrm{S})$ "from five days"/ Vul "in five days"
    ${ }^{13}$ [20:6] NU, Gk(AS) / M, TR, Gk(V) "where" / Gk(B) "in which also"
    ${ }_{15}^{14}$ [20:7] NU, M, TR, Vul, Gk(ASV) / Gk(B) "Also"
    ${ }^{15}$ [20:7] NU, M, TR, Vul, Gk(ASV) lit. "the one day of the sabbaths" (an idiom meaning "the first day of the week", since Hebrew does not have an actual word for "week") / $\mathrm{Gk}(\mathrm{B})$ "the one first day of the sabbaths"
    ${ }^{16}$ [20:7] NU, Vul, Gk(ABSV) / M, TR "the learners"
    ${ }^{17}$ [20:7] NU, M, Gk(ASV) / TR, Gk(B) add
    ${ }^{18}$ literally "being-out"; usually translated to "allowed"
    ${ }^{19}$ [20:7] literally "also stretching-beside" NU, M, TR, $\mathrm{Gk}(\mathrm{ASV}) / \mathrm{Vul}, \mathrm{Gk}(\mathrm{B})$ "He prolonged" (stretched-beside)
    ${ }^{20}[20: 7]$ literally "also stretching-beside" NU, M, TR, Gk(AS
    $[20: 8] \mathrm{NU}, \mathrm{M}, \mathrm{TR}, \mathrm{Gk}(\mathrm{ASV}) / \mathrm{Gk}(\mathrm{B})$ "under-torches" ??
    ${ }^{20}[20: 8]$ NU, M, TR, Gk(ASV) / Gk(B) "under
    ${ }^{21}[20: 8]$ NU, M, Vul, Gk(ABSV) / TR "they"
    ${ }^{21}$ [20:8] NU, M, Vul, Gk(ABSV) / TR "they"
    ${ }_{22}$ [20:9] NU, Gk(ABSV) / M, TR "while sittin
    ${ }^{22}$ [20:9] NU, Gk(ABSV) / M, TR "while sitting himself" or "while being sat"
    ${ }^{23}$ [20:9] NU, M, TR, Gk(ASV) / Gk(B) "at"
    ${ }^{24}$ literally "little-door"
    ${ }^{25}$ [20:9] NU, M, TR, Gk(ASV) / Gk(B) "held-down"
    ${ }^{26}$ literally "for much"
    ${ }^{27}$ literally "third-roof"
    ${ }^{28}$ [20:9] NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) add
    ${ }^{29}$ literally "took-around-with"
    ${ }^{30}$ [20:9] NU, M, TR, Vul, Gk(ABSV) / Gk(E) actually add "him"
    ${ }^{31}$ [20:10] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) add
    ${ }^{32}$ [20:11] NU, Gk(AES,B1,S1) / M, TR, Gk(B2,S2) "a loaf of"
    ${ }^{33}$ [20:11] NU, M, TR, Vul, Gk(AESV) / Gk(B) "it, but after he"
    ${ }^{34}$ [20:12] NU, M, TR, Vul, Gk(AESV) / Gk(B) "after they greeted them, he"
    ${ }^{35}$ [20:12] NU, M, TR, Vul, Gk(AESV) / Gk(B) "young-man"
    ${ }^{36}$ [20:13] NU, TR, Gk(ES,V2) / M, Gk(A,V1) "came-to there" / Gk(B) "came-down"
    ${ }^{37}$ [20:13] NU, M, TR, Vul, Gk(AESV)/Gk(B) "For he was having ordered it to be done in-this-manner, as himself going"
    ${ }^{38}$ literally "into"
    ${ }^{38}$ literally "into" ${ }^{39}$ literally "coming"
    ${ }^{39}$ literally "coming",
    ${ }^{41}$ [20:15] NU, Gk(AES) / M, TR, Vul, Gk(B) "And"
    ${ }^{42}$ [20:15] NU, Vul, Gk(AES) / M, TR, Gk(B) add
    ${ }^{43}$ literally "having/holding"
    ${ }^{44}$ literally "to"
    ${ }^{45}$ [20:16] NU, Vul, Gk(AESV) / M, TR "it was possible for" / Gk(B) omit
    ${ }^{46}$ [20:16] NU, M, TR, Gk(ASV,B2) / Gk(B1) "in"
    ${ }^{47}$ [20:16] NU, M, TR, Vul, Gk(AESV) / Gk(B) "into"
    ${ }^{48}$ [20:17] NU, M, TR, Gk(AESV) / Gk(B) "he sent-after the elders of the assembly"

[^41]:    [20:18] NU, M, TR, Gk(AESV) / Gk(B) add an extra untranslatable "to/toward" here
    ${ }^{50}$ [20:18] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    [20:18] NU, M, TR, Vul, Gk(AESV) / Gk(B) add ("about" is lit. "as")
    ${ }^{52}$ [20:18] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) "what-kind"
    53 literally "all"
    ${ }^{54}[20: 19]$ NU, M, TR, Vul, Gk(ABSV) / Gk(E) add
    55 [20:19] NU, Vul, Gk(ABSV) / M, TR, Gk(E) add
    ${ }^{56}$ literally "as I stood-back-aloof nothing"
    ${ }_{58}^{57}$ [20:20] NU, M, TR, Gk(AESV) / Vul, Gk(B) omit "not"
    ${ }^{58}$ [20:20] lit. "and throughout house" NU, M, TR, Vul, Gk(AESV) / Gk(B) omit "you*" and reverse
    "publicly" \& "throughout house"
    ${ }^{59}$ [20:21] lit. "into a god" $\mathrm{NU}, \mathrm{Gk}(\mathrm{ESV}) / \mathrm{M}, \mathrm{TR}, \mathrm{Gk}(\mathrm{AB})$ "into God"
    ${ }^{60}$ [20:21] NU, Gk(AESV) "and faith into" / M, TR "and faith, the faith into" / Gk(B) "faith through"
    ${ }^{61}$ [20:21] NU, M / TR, Vul, Gk(ABESV) add
    ${ }^{62}$ [20:22] NU, M, TR, Gk(AESV) / Gk(B) "not knowing" / Vul "being-ignorant"
    ${ }^{63}$ [20:22] NU, M, TR, Gk(ABE,S2) / Gk(V,S1) "me" (emphatic)
    ${ }^{64}$ [20:23] NU, M, TR, Gk(AESV) / Gk(B) "that the holy spirit"
    ${ }^{65}$ literally ", throughout city"
    ${ }^{66}$ [20:23] NU, Vul, Gk(ABESV) / M, TR omit "to me"
    ${ }^{67}$ [20:23] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{68}$ [20:24] NU, Vul, Gk(AESV,B2) (literally "the soul") / M, TR, Gk(B1) "the soul of mine"
    ${ }^{69}$ [20:24] NU, Vul, Gk(EV, B2,S1) / M, TR "I am making of no account, nor-even having...soul" /
    Gk(A,B1,S2) "I am having no account (B + "of mine"), nor-even making...soul"
    ${ }^{70}$ [20:24] NU, Vul, Gk(ABSV) / M, TR, Gk(E) add
    ${ }^{71}$ [20:24] NU, M, TR, Vul, Gk(AESV) / Gk(B) add "of the account" \& "to Judeans and Hellenes"
    ${ }^{72}$ [20:24] NU, M, TR, Vul, Gk(AESV) / Gk(B), Lucifer, Ambrose add
    ${ }^{73}$ [20:25] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) "that I will no-longer see my face for myself" (error)
    ${ }^{74}$ literally "in"
    ${ }^{75}$ [20:25] NU, Gk(AESV) / M, TR, Vul add "of God" / Gk(B) add "of Jesus"
    ${ }^{76}$ [20:26] NU, M, Vul?, Gk(ASV) / TR, Vul?, Gk(E,B2) "For-this-reason....in" / Gk(B1) "Therefore, up-to"
    77 literally "the"
    ${ }^{78}$ [20:26] NU, Vul, Gk(BESV) / M, TR, Gk(A) "that $\mathbf{I}$ am clean"
    ${ }^{79}$ literally "of"
    ${ }^{80}$ [20:27] NU, M, TR, Gk(AESV) / Vul, Gk(B) omit "not"
    ${ }^{81}$ [20:27] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) "us"
    82 literally "all/every"
    ${ }^{83}$ [20:28] NU, Vul, Gk(ABSV) / M, TR, Gk(E) add
    ${ }^{84}$ [20:28] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) "them"
    ${ }^{85}$ [20:28] NU, M, TR, Gk(AESV) / Gk(B) "which the holy spirit"
    ${ }^{86}$ [20:28] NU, TR, Vul, Gk(SV), some Syr, some Cop, Ambrose, Athanasios, Basil, Chrysostom, Kyrillos, Epiphanius / M, Gk(E2) "of the Lord and God" / Gk(AB,E1,E3,P74), some Syr, some Cop, Arm, Eirenaios "of the Lord" / others "of the Lord God"
    ${ }^{87}$ [20:28] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{88}$ [20;28] NU, Gk(ABESV), Ambrosiaster, Didymus, Eirenaios, Jerome, Lucifer, Pelagios, Theodoret(x1) /
    88
    M, TR, Athanasios, Chrysostom, Didymus "through the blood of his own"
    ${ }^{89}$ [20:29] NU, Vul, Gk(ABV,E1,S1) / M, TR, Gk(E2) add "For"/ Gk(S2) add "But"
    ${ }^{90}$ [20:29] NU, Vul, Gk(ABSV,E1) / M, TR, Gk(E2) add
    ${ }^{91}$ [20:30] NU, M, TR, Vul, Gk(AESV) / Gk(B) "be turning-away"
    92 [20:30] NU, M, TR, Vul, Gk(BE) / Gk(ASV) "themselves"
    ${ }^{93}$ [20:31] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) "but" (error)
    ${ }^{94}$ [20:31] NU, M, TR, Gk(AESV) / Vul, Gk(B) add
    ${ }^{95}$ [20:32] NU, Vul, Gk(ABSV) / M, TR, Gk(E) add
    ${ }_{97}^{96}$ [20:32] NU, M, TR, Vul, Gk(ABES) / Gk(V) "to the Lord"
    ${ }^{97}$ [20:32] NU, Gk(ABESV) / M, TR "build-upon"

[^42]:    ${ }^{1}$ [20:32] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{2}$ [20:32] NU, Vul?, $\mathrm{Gk}(\mathrm{SV}) / \mathrm{M}, \mathrm{TR}$ "give to you* an"/ $\mathrm{Gk}(\mathrm{A})$ "give his"/Vul?, $\mathrm{Gk}(\mathrm{B})$ "give an"/ $\mathrm{Gk}(\mathrm{E})$ "give to you* the"
    ${ }^{3}$ [20:32] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) add
    [20:32] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) ad
    ${ }^{4}$ [20:33] NU, M, TR, Vul, Gk(AESV) / Gk(B) "and"
    4 [20:33] NU, M, TR, Vul, Gk(AESV) / Gk(B) "and"
    ${ }^{5}$ [20:33] NU, M, TR, Vul, Gk(AESV) / Gk(B) "of not-one of you*"
    ${ }^{6}$ [20:34] NU, M, Vul, Gk(ABESV) / TR add
    ${ }^{7}$ [20:34] NU, M, TR, Vul, Gk(BESV) / Gk(A) "yourselves have come-to-know"
    ${ }^{8}$ [20:34] NU, M, TR, Vul, Gk(AESV) / Gk(B) "my"
    ${ }^{9}$ [20:34] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) add
    ${ }^{10}$ [20:35] NU, M, TR, Gk(ESV,A2,B2) / Gk(A1,B1) omit "both"
    ${ }^{11}$ [20:35] NU, M, TR, Vul, Gk(BESV) / Gk(A) omit "Jesus"
    ${ }^{12}$ [20:35] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) "that this man"
    ${ }^{13}[20: 36]$ NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) "the"
    ${ }^{14}[20: 37]$ NU, M, TR, Vul, Gk(ABEV) / Gk(S) "There also"
    ${ }^{14}$ [20:37] NU, M, TR, Vul, Gk(ABEV) / Gk(S) "There also
    ${ }^{15}$ [20:37] NU, M, TR, Gk(AESV,B1) / Gk(B2) "Paulus"
    ${ }^{16}$ [20:38] NU, M, TR, Gk(AESV,B2)/Gk(B1) "account, that he spoke he is going no-longer with you for the face"
    ${ }^{17}$ [21:1] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) "And after he stepped-on, we put-out. But we
    ${ }^{18}$ [21:1] NU, M, TR, Gk(AESV) / Gk(B) "Kōs"
    ${ }^{19}$ [21:1] NU, M, TR, Gk(ASV) / Gk(BE) "Rhodos"
    ${ }^{20}$ [21:1] NU, M, TR, Vul, Gk(AESV) / some OL, some Vul, Gk(B) add
    ${ }^{21}$ literally "of-good-name" (a euphemism for "left")
    ${ }^{22}$ literally "burdening-off"
    ${ }^{23}$ [21:4] NU, Vul, Gk(ASV,E1) / M, TR, OL, Syr, Gk(E2,614) "And"
    ${ }^{24}$ [21:4] NU, Nul, Gk(ASV, TR, Gk(AESV) / M omit "the"
    ${ }_{26}^{25}$ [21:4] NU, M, TR, Vul, Gk(ESV) / Gk(A) "on with them"
    ${ }^{26}$ literally "whoever"
    ${ }_{2}^{27}$ [21:4] NU, OL, Gk(AESV) / M, TR, Vul, Gk(L,614) "be ascending" (lit. "stepping-up")
    ${ }^{28}$ literally "to outfit"
    ${ }^{29}$ [21:5] NU, M, TR, Vul, Gk(ESV) / Gk(A) omit "after we came-out"
    ${ }_{30}^{30}$ [21:5] NU, M, TR, Vul, Gk(AESV) / OL, some Syr "going on our way"
    ${ }^{31}$ literally "the"
    ${ }^{32}$ [21:6] NU, Gk(AESV) (lit. "greeted one-another away") / M, TR "greeted one-another"
    ${ }^{32}$ [21:6] NU, Gk(AESV) (lit. "greeted one-another away") / M, TR "greeted one-another"
    ${ }^{33}$ [21:6] NU, Gk(AESV) / M, TR, Vul "on the shore, we prayed-to God. And after we...one-another, we"
    ${ }_{35}^{34}$ [21:6] NU, Vul, Gk(AE,S1,614) / M, TR "stepped-onboard" / Gk(V,S2) "stepped-in"
    ${ }^{35}$ [21:7] NU, M, TR, Gk(EV,S1,614) / Gk(AL,S2) "descended" (lit. "stepped-down")
    ${ }^{36}$ [21:8] NU, Vul, Gk(AESV)/M, TR "the party of Paulus, after they came-out" (lit. "the ones around Paulus")
    ${ }_{38}^{37}$ [21:8] NU, M, Gk(AESV) / TR add
    ${ }^{38}$ [21:10] NU, Gk(AEV) / M, TR, OL, Vul, Gk(L,S2) add "of ours" / Gk(S1) add "of theirs"
    ${ }^{39}$ [21:11] NU, M, TR, Gk(AESV,B2) / Gk(B1) "But after he came-up"
    ${ }^{40}$ [21:11] NU, Gk(ABESV) / M, TR add "also" / Vul add "and"
    ${ }^{41}$ [21:11] NU, M, Vul, Gk(BESV) / TR, Gk(A) reverses "feet" and "hands"
    ${ }^{42}$ [21:11] NU, Gk(ABESV) / M, TR, Vul? "him"

[^43]:    ${ }^{43}$ [21:12] NU, M, TR, Gk(AESVL,614) / Gk(B) omit "both",
    ${ }^{44}$ [21:12] NU, M, TR, Vul, Gk(AESV) / OL, Gk(B) "Paulus"
    ${ }^{45}$ [21:12] lit. "stepping-up" NU, M, TR, Vul, Gk(AESV) / Gk(B) "stepping-onboard"
    ${ }^{46}$ [21:13] NU, Vul, Gk(ASV,E2) / M "Also" / TR, Gk(B) "But" / Gk(E1) "But then"
    ${ }^{47}$ [21:13] NU, M, TR, Gk(EV)/Vul, Gk(AS) "Paulus answered and spoke"/ OL, Gk(B1) "Paulus spoke to us"
    ${ }^{48}$ [21:13] NU, M, TR, Vul, Gk(AESV,B2) ("cracking-in-pieces") / $\mathrm{Gk}(\mathrm{B} 1)$ "turmoiling"/ $\mathrm{Gk}(\mathrm{Sl})$ also omit "weeping and"
    ${ }^{49}$ [21:13] NU, M, TR, Vul, Gk(AESV) (literally "For $\mathbf{I}$ have readily...die-off" / Gk(B) "For $\mathbf{I}$ am wishing not only to be bound but instead I am even ready (lit. "even having readily") to die-off"
    ${ }^{50}$ [21:13] NU, M, TR, Vul, Gk(ASV) / Syr, Gk(BE) add
    ${ }^{51}$ [21:14] NU, M, TR, Vul, Gk(AESV), Tertullian / Gk(B) add
    ${ }^{51}$ [21:14] NU, M, TR, Vul, Gk(AESV), Tertullian / Gk(B) add
    ${ }^{52}$ [21:14] NU, M, TR, Vul, OL, Syr, Gk(AESV,614), Tertullian / Gk(B) "of God"
    ${ }_{5}^{53}$ [21:15] NU, M, TR, Vul, Gk(AESV) / Gk(B) "certain"
    ${ }^{54}$ [21:15] NU,M, Gk(ASV)/TR "we packed-up-and-carried-off"/ $\mathrm{Gk}(\mathrm{B}$ ) "we said-farewell"/ Vul, $\mathrm{Gk}(\mathrm{E})$ "we prepared"
    ${ }_{55}^{55}$ [21:16] NU, M, TR, Vul, Gk(AESV) / Gk(B) add / Gk(S1) omit "were ascending"
    ${ }^{56}$ [21:16] NU, M, TR, Gk(AESVL,B2,614) / Gk(B1) "out of"
    ${ }^{57}$ [21:16] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{58}$ [21:16] NU, M, TR, Vul, Gk(AEV) / some "Mneson"/ some "Nason"/ Gk(S) "Jason" // Gk(A1) omit "certain"
    ${ }^{59}$ [21:17] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
    ${ }^{60}$ [21:17] NU, Gk(AESV) / M, TR "jovially received us for themselves"
    ${ }^{61}$ literally "coming-on"
    ${ }^{62}$ literally "coming-on"
    ${ }^{62}$ literally "was being-into" $\quad[21: 18]$ NU, M, TR, Gk(ESV) / Gk(B) add
    ${ }^{64}$ [21:18] NU, M, TR, Vul, Gk(AESV,B2?) / Gk(B1) add
    ${ }^{65}$ [21:19] NU, M, TR, Vul, Gk(AESV,B2) (lit. "...was leading-out..." / Gk(B1) "which ones after he
    greeted, someone was detailing" (lit. 'was thoroughly-leading;)
    ${ }^{66}$ [21:20] NU, Vul, Gk(AESV) ("God") / M, TR, Gk(BE) "the Lord"
    ${ }^{67}$ [21:20] NU, TR, Gk(ASV) ". They also spoke") / M, Gk(B) "after they spoke" / Vul ". They spoke"
    ${ }^{68}$ literally "in"
    ${ }^{69}$ [21:20] NU, Vul, Gk(AEV) (lit. "among the Judeans") / M, TR "of Judeans"/ Gk(B) "in Judah"/ Gk(S) omit
    ${ }^{70}[21: 20] \mathrm{NU}, \mathrm{M}, \mathrm{TR}, \mathrm{Vul}, \operatorname{Gk}(\mathrm{AESV}) / \mathrm{Gk}(\mathrm{B})$ "all these men"
    ${ }_{71}$ [21:20] NU, M, TR, Vul, Gk(AESV)/Gk(B) "all these men"
    ${ }^{71}$ literally "existing
    ${ }^{72}$ [21:21] NU, M, TR, Gk(ESV,B2) / Vul, Gk(A,B1) omit "all"
    ${ }^{73}$ [21;21] NU, M, TR, Gk(AESV) / Gk(B) add
    ${ }^{74}$ [21:21] NU, M, TR, Gk(AESV,B2) / Vul, Gk(B1) "the Judeans who are throughout nations"
    ${ }^{75}$ [21:21] NU, M, TR, Vul, Gk(AESV) / Gk(B) "their"
    ${ }^{76}$ [21:22] NU, Syr, Gk(V,E1,614) / M, TR, OL, Vul, Gk(ABLS,E2), Augustine, Jerome add (B2 "the" instead of "a" / S1 omit "For" \& "that")
    ${ }^{77}$ [21:22] NU, M, TR, OL, Gk(ABEV,S2,614), Augustine, Jerome / Vul, Gk(S1) omit "that"
    ${ }^{78}$ [21:23] NU, M, TR, Vul, Gk(ABE) (literally "prayer on") / Gk(SV) "prayer from"
    79
    $[21: 24]$ NU, Gk(VL,B2,S1,614) / M, TR, Gk(AE,S2) "might shave" / Gk(B1) "might be shaved"
    ${ }^{80}$ [21:24] NU, Vul, Gk(ABESV) / M, TR "persons might know"
    ${ }_{82}^{81}$ [21:24] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) "but instead that: Be going yourself" (error?)
    ${ }^{82}$ literally "guarding"
    ${ }^{83}$ [21:25] NU, M, TR, Vul, Gk(AESV) / Gk(B,614) "nations: They are having nothing to be saying to you.
    For we commissioned men to them"
    ${ }^{84}$ [21:25] NU, Vul, Gk(ASV) / M, TR, Gk(BE) add
    ${ }^{85}$ [21:25] NU, M, TR, Gk(AESV) / Vul, Gk(B) omit "both"
    ${ }^{86}[21: 25] \mathrm{NU}, \mathrm{Gk}(\mathrm{ABESV}) / \mathrm{M}, \mathrm{TR}$ add / Gk(B), two Lat also omit "and any choked animal"
    ${ }^{87}$ [21:26] literally "having/holding" NU, M, TR, Gk(AESV) / Gk(B) "following"

[^44]:    [21:26] literally "was being-into into" NU, M, TR, $\mathrm{Gk}(\mathrm{AESV}) / \mathrm{Gk}(\mathrm{B})$ "he entered into"
    ${ }^{2}$ literally "filling-out"
    ${ }^{3}$ [21:26] NU, M, TR, Vul, Gk(AESV) / Gk(B) "purifying so-that an offering"
    [21:26] NU, M, TR, Vul, Gk(AESV) / $\mathrm{Gk}(\mathrm{B})$ "purifying so-that an offe
    ${ }^{4}$ literally "the something-brought-forward which was brought-forward"
    ${ }^{4}$ literally "the something-brought-forward which was brought-forward"
    ${ }^{5}$ [21:27] NU, M, TR, Vul, Gk(AESV) $/ \operatorname{Gk}(\mathrm{B})$ "But while the seventh day was being completely-finished,
    but the Judeans were having come from ${ }^{\circ}$ Asia"
    ${ }_{7}^{6}[21: 27]$ NU, M, TR, Vul, Gk(AESV) / Gk(B) "throw"
    ${ }^{7}$ [21:28] NU / TR "all persons everywhere"
    ${ }^{8}$ [21:28] NU, M, TR, Vul, Gk(BSV,E1) / Gk(A,E2) "and the place, this holy place"
    ${ }^{9}$ [21:28] NU, M, TR, Gk(AESV) / Vul, Gk(B) omit "also"
    ${ }^{10}$ [21:29] NU, TR, Gk(ABESV) / M, Vul "having seen"
    ${ }^{11}$ [21:29] NU, M, TR, Gk(AESV) / Gk(B) "whom we concluded" / Vul "whom they concluded"
    ${ }^{12}$ [21:30] NU, M, TR, Vul, Gk(ASV) / Gk(B) omit "him"
    ${ }^{12}[21: 30]$ NU, M, TR, Vul, Gk(ASV) / Gk(B) omit "him"
    ${ }^{13}[21: 31] \mathrm{NU}, \mathrm{Gk}(\mathrm{ASV}) / \mathrm{M}, \mathrm{TR}, \mathrm{Vul}, \mathrm{Gk}(\mathrm{B} 2)$ "But while they were" / Gk(B1) "And while they were"
    ${ }^{13}[21: 31] \mathrm{NU}, \mathrm{Gk}(\mathrm{ASV}) / \mathrm{M}, \mathrm{TR}, \mathrm{Vul}, \mathrm{Gk}(\mathrm{B} 2)$ "But while they were"/
    ${ }^{14}[21: 31] \mathrm{NU}, \mathrm{Vul}, \mathrm{Gk}(\mathrm{ABV}, \mathrm{S} 1) / \mathrm{M}, \mathrm{TR}, \mathrm{Gk}(\mathrm{S} 2)$ "Jerusalem has been"
    ${ }^{15}$ [21:31] NU, M, TR, Vul, Gk(ABSV) / some Syr add
    ${ }^{16}$ literally "who"
    ${ }^{17}$ [21:32] NU, M, TR, $\mathrm{Gk}(\mathrm{ABS}) / \mathrm{Gk}(\mathrm{V})$ "he took"
    ${ }^{18}$ [21:33] NU, Gk(ABSV) / M, TR "whatever"
    ${ }^{19}$ [21:33] NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) "and who is having done this"
    ${ }^{20}$ [21:34] NU, Gk(ASV)/M, TR, Vul "were crying something else out"/ $\mathrm{Gk}(\mathrm{B})$ "were voicing other things over the others"
    ${ }^{21}$ [21:34] NU, M, TR, Gk(ASV) / Vul, Gk(B) "And"
    22 [21:34] NU, M, TR, Gk(ASV)/Vul, Gk(B) "And"
    ${ }^{2}$ " $21: 3 k(A B S V) / \mathrm{M}, \mathrm{TR}, \mathrm{Vul}$ omit "himself"
    ${ }^{22}$ [21:34] NU, Gk(A
    ${ }^{23}$ literally "secure"
    ${ }^{24}$ [21:35] NU, M, TR, Vul, Gk(ASV) (iit. "happened for him to be being carried"/ Gk (B) "happened for Paulus to be being carried"
    ${ }^{25}$ [21:35] NU, M, TR, Gk(ASV) / Vul, Gk(B) "people"
    ${ }^{26}$ [21:36] NU, Gk(ASV) verb refers to "people"/ M, TR, Vul, $\mathrm{Gk}(\mathrm{B})$ to "multitude" $/ \mathrm{Gk}(\mathrm{B})$ omit "of the people"
    ${ }^{27}[21: 36] \mathrm{NU}, \mathrm{M}, \mathrm{TR}, \mathrm{Vul}, \mathrm{Gk}(\mathrm{ASV}) / \mathrm{Gk}(\mathrm{B})$ "shouting for him to be being lifted out of there."
    ${ }^{28}$ [21:37] NU, M, TR, Vul, Gk(ASV) / Gk(B) "he"
    ${ }^{29}$ [21:37] NU, M, TR, Vul, Gk(ASV) / Gk(B) "he answered and spoke"
    ${ }^{30}$ [21:37] NU, TR, Vul, Gk(ASV) / M "to speak" / Gk(B) "to utter" (both omitting "something")
    ${ }^{31}$ [21:38] NU, M, TR, Gk(ASV)/Vul, Gk(B) omit "as-a-result"
    31
    ${ }^{31}$ [21:38] NU, M, TR, Gk(ASV) "started-a-standing-up"
    ${ }^{33}$ [21:39] NU, M, TR, Vul, Gk(ASV) / Gk(B) "Judean, but having been birthed in Tarshish of Kilikia."
    ${ }^{34}$ [21:39] NU, M, TR, Vul, Gk(ASV) / Gk(B) "completely-make-room to"
    ${ }^{35}$ [21:40] NU, M, TR, Vul, Gk(ASV) / Gk(B1) "after the tribune also" Gk(B2) "after the tribune"
    ${ }^{36}$ [21:40] lit. ", quaked-down with the hand" $\mathrm{NU}, \mathrm{M}, \mathrm{TR}, \mathrm{Gk}(\mathrm{ASV}) / \mathrm{Gk}(\mathrm{B})$ "waved his hand" ('lit. "quaked his hand")
    ${ }^{37}$ [21:40] NU, M, TR, Vul, Gk(ASV) / Gk(B) "to them"
    ${ }^{38}$ [21:40] NU, M, TR, Gk(ASV) / Gk(B) "Also" / Vul "And"
    ${ }^{39}$ [21:40] NU, M, TR, Vul, Gk(ASV) / Gk(B) "tranquility"
    ${ }^{40}[21: 40]$ NU, M, TR, Vuil, Gk(BSV) / Gk(A) "in his-own"
    ${ }^{41}$ [22:1] NU, M, Gk(ABSV) / TR "now" (non-emphatic)

[^45]:    ${ }^{42}$ [22:2] NU, M, TR, Vul, $\mathrm{Gk}(\mathrm{ASV}) / \mathrm{Gk}(\mathrm{B})$ omit "to them"
    ${ }^{43}$ [22:2] NU, M, TR, Vul, Gk(ASV) / Gk(B) omit "they afforded"
    ${ }^{44}$ [22:3] NU, Vul, Gk(ABSV) / M, TR add
    ${ }^{45}$ [22:3] NU, M, TR, Vul, $\mathrm{Gk}(\mathrm{ASV}) / \mathrm{Gk}(\mathrm{B})$ ", while being disciplined"
    ${ }^{46}$ more literally "fatherly"
    ${ }^{47}$ [22:3] NU, M, TR, Gk(ASV) / Vul, Gk(B) omit "existing"
    ${ }^{48}$ [22:3] NU, M, TR, Vul, Gk(ASV) / Gk(B) "today, and I"
    ${ }^{49}$ literally "pursued"
    ${ }_{51}^{50}$ [22:4] NU, M, TR, Gk(ASV) / Gk(B) "until"
    ${ }_{51}^{51}$ literally "bind-acting"
    ${ }_{52}^{52}$ [22:4] NU, M, TR, Vul, Gk(ASV) / Gk(B) "a guardhouse"
    ${ }^{53}$ [22:5] NU, M, TR, Gk(ASV,B2) / Gk(B1) "a"
    ${ }^{54}$ [22:5] NU, M, TR, Vul, Gk(AS) / Gk(B) "will testify" / Gk(V) "was testifying"
    ${ }^{55}$ [22:5] NU, M, TR, Vul, Gk(ASV) / Gk(B) omit "also"
    ${ }^{56}$ literally "whom"
    ${ }^{57}$ [22:5] NU, M, TR, Vul, Gk(ASV) / Gk(B) "from"
    ${ }^{58}$ literally "Damasek will lead"
    ${ }^{59}$ [22:5] NU, M, TR, Gk(ASVL, 614) / Gk(B) "the ones there"
    ${ }^{60}$ [22:5] NU, M, TR, Gk(ASV) / Gk(B) "in"
    ${ }^{61}$ [22:6] NU, M, TR, Vul, Gk(ASV,B2)/Gk(B1) "But while I was drawing-near Damasek at the time of midday"
    ${ }^{62}$ [22:6] NU, M, TR, Gk(ASVL,B2,614) ("out of") / Gk(B1) "from"
    ${ }^{63}$ [22:7] NU, M, TR, Gk(ASV) / Vul, Gk(B) "And I"
    ${ }^{64}$ literally "into"
    ${ }^{65}$ [22:8] NU, M, TR, Vul, Gk(ABV) / Gk(S) add
    ${ }^{66}$ [22:8] NU, M, TR, Gk(ASV) / Gk(B) "But he" / Vul "He"
    ${ }^{67}$ literally "are"
    ${ }^{68}$ [22:9] NU, M, TR, Vul, Gk(ABV) / Gk(S) "were beholding"
    ${ }^{69}$ [22:9] NU, Vul, Gk(ASV) / M, TR, Gk(B) add
    ${ }^{70}$ [22:10] NU, M, TR, Vul, Gk(ASV) / Gk(B) "But he"
    ${ }^{71}$ [22:11] NU, M, TR, Vul, Gk(ASV) / OL add
    72 [22:11] NU, M, TR, Gk(SV) / Vul, Gk(A) "From"
    ${ }^{73}$ [22:12] NU, Gk(SV) / M, TR, "pious" / Vul, Gk(A) omit
    ${ }^{74}$ [22:12] NU, M, TR, Vul, Gk(ASV) / some omit "residing (lit. "dwelling-down") in that plae"
    ${ }^{75}$ literally "the"
    ${ }^{76}$ [22:13] NU, M, TR, Vul, Gk(SV) (Greek wordplay, meaning "looked-up" or "looked-again") / Gk(A) "looked"
    ${ }^{77}$ [22:13] NU, M, TR, Vul, Gk(ASV) (literally "into") / others omit "into him"
    ${ }^{78}$ [22:14] NU, M, TR, Vul, Gk(SV,A2) / Gk(A1) omit "and"
    ${ }^{79}$ literally "why are you going (to)"
    ${ }^{80}$ [22:16] NU, Vul (lit. "the name of his") / TR "the name of the Lord"
    ${ }^{81}$ [22:17] NU, M, TR, Gk(ASV,614) / some OL omit "and" / some OL, Vul, Gk(L) omit "myself"
    ${ }^{82}$ literally "in quickness"
    ${ }^{83}$ [22:18] NU, Gk(ASV) / M, TR "the"
    ${ }^{84}$ more literally "guardhousing"
    ${ }^{85}$ [22:20] NU, M, TR, Vul, Gk(ASV) / some Syr, Gk(614) "first-testifier"

[^46]:    ${ }^{40}$ [23:5] NU, Gk(ASV) / M, TR, Vul, Gk(E) omit "that"
    ${ }^{41}$ [23:6] NU, M, TR, Vul, Gk(AESV) / Syr, Gk(L,614) "of a Pharisee"
    42 [23:6] NU, M, TR, Vul, Gk(AES) / Gk(V) "I" (non-emphatic)
    ${ }^{43}$ [23:7] NU, Vul, Gk(AS) / M, TR, Gk(E,614) "uttered" / Gk(V) "But while he was uttering"
    ${ }^{44}$ literally "standing" (here, as in "a taking-a-stand")
    ${ }^{45}$ [23:7] NU, Vul? Gk(AEV) / TR, Vul? "the Pharisees and the Zadokim" / Gk(SL,614) "the Zadokim and Pharisees" / M "the Pharisees"
    ${ }^{46}$ literally "confessing the more-than-both of these"
    ${ }^{47}$ [23:9] NU, Vul, Gk(ASV) / Gk(E) "some out of" / M, TR omit
    ${ }^{48}$ [23:9] NU, Vul, some Syr, Gk(AESV)/M, TR, Gk(614) "But if a spirit. . .messenger, may we not be fighting-against-God."
    ${ }^{49}$ literally "standing"
    ${ }^{50}$ [23:10] NU, Vul, Gk(AESV) / M, TR "was moved-with-reverence"
    ${ }_{51}$ [23:10] NU, TR, Gk(AESV) / M, OL, Vul, some Syr, Gk(614) "to descend and to"
    ${ }_{52}^{52}$ [23:11] NU, Vul, Gk(ASV,E1) / M, TR, OL, some Vul, Ambst. Gk(E2) add
    ${ }^{52}$ [23:11] NU, Vul, Gk(ASV,E1) / M, TR, OL, some Vul, Ambst. Gk(E2) add
    ${ }^{53}$ [23:12] NU, M, TR, Vul, Gk(AES,X-PSI1165) / OL, some Syr, Gk(V,614) "Also",
    ${ }^{54}$ [23:12] NU, M, TR, Vul, Gk(AESV) / Gk(X-PSI1165) add here "and after t[.....] help"
    ${ }_{55}^{55}$ [23:12] NU, Gk(AESV,P74,614) / M, TR, Vul, Gk(X-PSI1165) add
    ${ }^{56}$ [23:12] NU, M, TR, Vul, Gk(AESV) (lit. "the Judeans, after they made a turn-together") / Gk(X-PSI1165)
    ", after some of the Judeans were turned-together, they"
    ${ }^{57}$ literally "made-votive-offerings" (a Hebrew idiom which means as translated)
    ${ }^{58}$ [23:12] NU, M, TR, Vul, Gk(AESV) / Gk(X-PSI1165) "not"
    ${ }^{59}[23: 12]$ NU, M, TR, Vul, Gk(AESV) / Gk(X-PSI1165) "till whenever"
    ${ }^{60}[23: 12]$ NU, M, TR, Gk(ESV) / Gk(A) "might do-away-with" / Gk(X-PSI1165) "after they killed-off"
    ${ }^{61}$ [23:13] NU, Gk(AESV) / M, TR "who have made this co-oath" / Vul "who had made this co-oath" / Gk(X-
    PSI1165) "who imprecated themselves" (lit. made-votive-offerings for themselves"; see below)
    ${ }^{62}$ literally "We made-votive-offerings for ourselves with a votive-offering" (a Hebrew idiom which means as translated)
    ${ }^{63}$ [23:14] NU, M, TR, Gk(AESV) / Gk(X-PSI1165) "till whichever time"
    ${ }^{64}$ [23:15] NU, M, TR, Vul, Gk(AESV) / OL, Gk(X-PSI-1165) add (and has a non-emphatic "you*")
    ${ }^{65}$ [23:15] NU, M, TR, Vul, Gk(AESV) / Gk(X-PSI1165) omit "along"
    ${ }^{66}$ [23:15] NU, Vul, Gk(AESV,X-PSI1165) / M, TR, Gk(614) add
    ${ }^{67}$ [23:15] NU, Gk(ASV,X-PSI1165) (literally "into") / TR, Vul, Gk(E,P74) "to"
    ${ }^{68}$ [23:15] NU, M, TR, Vul, Gk(AESV) / Gk(X-PSI1165) "us"
    ${ }^{68}$ [23:15] NU,
    ${ }^{69}$ literally "of"
    ${ }^{69}$ literally "of"
    ${ }^{70}$ [23:15] NU, M, TR, Vul, Gk(AESV) / some Vul, some Syr, Gk(X-PSI1165) "to you*"
    ${ }_{71}^{71}$ [23:15] NU, M, TR, Gk(AEV,S2,X-PSI1165) / Gk(S1) omit "the event" / Gk(P74) omit "for him"
    ${ }^{72}$ [23:15] NU, M, TR, Vul, Gk(AESV) / OL, Gk(614) add
    ${ }^{73}$ [23:16] NU, M, TR, Gk(AESV) / Gk(X-PSI1165) "a"
    ${ }^{74}$ literally "sitting-in-place"
    ${ }^{75}$ [23:16] NU, M, TR, Vul, Gk(ESV,X-PSI1165) / Gk(A) "congregation"
    ${ }^{76}$ [23:17] may also be translated "he was declaring" $N U, M, T R, ~ V u l, ~ G k(A S V) / G k(E)$ "he spoke"
    ${ }^{77}$ literally "bound-one"
    ${ }^{78}$ [23:18] NU, Gk(AS) / M, TR, Gk(V,614) "youngster"

[^47]:    ${ }^{1}$ [23:19] NU, M, TR, Vul, $\mathrm{Gk}(\mathrm{SV}) / \mathrm{Gk}(\mathrm{A})$ "retired, he was enquiring by himself"
    ${ }^{2}$ [23:20] NU, Gk(A,S1,614) / TR, Gk(S2) "they" (masc.) / NU "they" (neuter) / Gk(V) "he"
    ${ }^{3}$ literally "out-of"
    ${ }^{4}$ may also be less literally translated "ambushing"
    ${ }^{5}$ literally "made-votive-offerings for themselves" (a Hebrew idiom with the meaning as translated)
    ${ }^{6}$ literally "until which"
    ${ }^{7}$ literally "for the professed-thing"
    ${ }_{9}^{8}$ [23:22] NU, Gk(ASV) / M, TR, Gk(614) "youngster"
    ${ }^{9}$ literally "appeared"
    ${ }^{10}$ [23:23] NU, M, TR, Gk(ASV) / Vul, some Gk omit "a certain"
    ${ }^{11}$ [23:23] NU, M, TR, Vul, Gk(ASV) / Gk(614) "go into Caesarea"
    ${ }^{12}$ [23:23] NU, M, TR, Vul, Gk(ASV) / OL, Gk(614) "a hundred"
    ${ }^{13}$ [23:23] NU, M, TR, Gk(SV) (meaning unknown) / Gk(A) "right-throwers"/ Vul "lancers" / Syr "javelin-throwers"
    ${ }^{14}$ [24:24] NU, M, TR, Vul, Gk(ASV)/OL, some Vul,"I am...going." And he transmitted-a-message to the centurions"
    ${ }^{14}$ [24:24] NU, M, TR, Vul, Gk(ASV)/ OL, some Vul,"I am...going." And he transmitted-a-message to the centurions"
    ${ }^{15}$ [23:24] NU, M, TR, Vul, Gk(ASV) / OL, Gk(614) add
    ${ }^{16}$ [23:24] NU, M, TR, Vul, Gk(ASV) / some Syr, Gk(614) add
    ${ }^{17}$ [23:25] NU, M, TR, Vul, Gk(ASV) "after he"/ Gk(X-PSI1165) add "For he...but" / Gk(614,2147), few Vul,
    some Syr are the same but "For the tribune was...they snatched Paulus, they...... ight have a.... piece. But he also",
    ${ }^{18}$ [23:25] NU, Gk(SV,P74) / M, TR, Gk(A) "including this type" (lit. "having-around this type") / Gk(X-PSI-
    $1165)$ "in which had been written" / Vul, Gk(614) "including this-here" / some Syr "in which these things"
    ${ }^{19}$ literally "To be rejoicing."
    ${ }^{20}$ [23:27] NU, M, TR, Gk(ASV) / Vul, Gk(P74) "from"
    ${ }^{21}$ [23:27] NU, Vul, Gk(ASV) / M, TR actually add "him"
    22 [23:27] NU, Vul, Gk(ASV) / M, TR actually add "him"
    ${ }^{21}$ " 27 NU, M, TR, Vul, Gk(ASV) / Gk(X-PSI1165) "troop, I was rescuing him, shouting [...] to be a Roman."
    ${ }^{23}$ [23:28] NU, Gk(ASVL,X-PSI1165,P74) / M, TR, Gk(614) "But while I was"/ Vul "While I was"
    ${ }^{24}$ [23:29] NU, Gk(ASV) / M, TR, Vul?, Gk(X-PSI1165?,P74) "to know"
    ${ }^{25}$ [23:28] NU, M, TR, Vul? Gk(ASV) / Gk(X-PSI1165) "calling him"
    ${ }^{26}$ [23:28] NU, Gk(AS,P74) / M, TR, Vul, Gk(V2,X-PSI1165?) actually add "him" / others "I led before the congress, him" / Gk(V1), one other omit
    ${ }^{27}$ [23:29] NU, M, TR, Vul, Gk(ASV) / Gk(614) "whom, after I found"
    ${ }^{28}$ literally "matters-of-seeking"
    ${ }^{29}$ [23:29] NU, M, TR, Vul, Gk(ASV) / OL, Gk(X-PSI1165,614,2147,2412) add
    ${ }^{30}$ [23:29] NU, M, TR, Vul, Gk(ASV) / OL, some Syr, Gk(614) "Jesus. But since he is having not-one accusation worthy of death or bonds, I led him out scarcely with the force."
    ${ }_{31}^{31}$ [23:30] NU, Vul, Gk(ASV) / M, TR "there is going to be"
    ${ }^{32}$ [23:30] NU, Vul, Gk(ASV) / M, TR add
    ${ }_{34}^{33}$ [23:30] NU, M, TR, some Syr, Gk(V,614) / Gk(AS) "I sent him from out of them" / Vul "I sent him"
    ${ }^{34}$ [23:30] $\mathrm{Gk}(\mathrm{V})$ "to be speaking against him" / Gk(AS) "for them to be speaking" / $N U, \mathrm{M}, \mathrm{TR}$ "to be
    speaking the things against him" / Vul "so that they might be speaking"
    ${ }^{35}$ literally "over/on"
    ${ }^{36}$ [23:30] NU, OL, Vul, Gk(AV) / M, TR, some Vul, Gk(SL,614) add
    ${ }^{37}$ [23:31] NU, Gk(ASV) / M, TR add
    ${ }^{38}$ [23:32] NU, Gk(ASV) / M, TR may be translated "to be going" or "to be made-to-go"

[^48]:    ${ }^{39}$ literally "whichever of them"
    ${ }^{40}$ [23:34] NU, Vul, Gk(ASV,614) / M, TR "after the leader"
    ${ }^{41}$ [23:34] NU, M, TR, Vul, Gk(ASV) / Gk(614) "read the letter"
    ${ }^{42}$ [23:34] NU, M, TR, Gk(ASV) / Gk(614) omit "after"
    ${ }^{43}$ [23:34] NU, M, TR, Vul, Gk(V,S2) / Gk(A,S1) actually add "he is" // OL, Gk(614) ("read...Kilikia") "read the instruction aloud, he inquired, "Out of what-sort of province are you from?" He declared, "Kilikia."" ${ }^{44}$ may also be translated "he was declaring"
    ${ }^{45}$ [23:35] NU, M, TR, Gk(ASV) / Vul, Gk(614) "will hear"
    ${ }^{46}$ [23:35] NU, M, TR, Vul, Gk(ASV) / OL, Syr, $\operatorname{Gk}(614) /$ myself, but whenever your accusers might"
    ${ }^{47}$ [23:35] NU, Gk(ASV) / M, TR, Vul "-by." He also directed"
    ${ }^{48}$ [23:35] NU, TR, Gk(ASV) / M "Hérōdés"
    ${ }^{49}$ [24:1] NU, Vul, Gk(ASV) / M, TR, Syr, Gk(614) "the"
    ${ }^{50}$ literally "worder"
    ${ }^{51}$ [24:2] NU, M, TR, Gk(AESV) / Vul "Paulus"
    ${ }^{52}$ [24:2] NU, Gk(ASV) / M, TR "things-done-correctly" (lit. "something-straightened-down")
    ${ }^{53}$ [24:4] NU, M, TR, Gk(SV,A2) / Gk(A1) "cutting"
    54 [24:4] NU, M, TR, Vul, Gk(SV,A2) / Gk(A1) omit "promptly"
    ${ }_{55} 56$ literally "standings"
    ${ }^{56}$ literally "first-stander"
    57 [24:6~7] NU, M, Vul, Gk(ASV) / TR, OL, Syr, some Vul, Gk(L,614) add
    ${ }^{58}$ [24:8] NU, M, TR, Vul, Gk(SV) / OL, Syr, Gk(A) omit "him"
    59
    $[24: 9]$ NU, M, TR, Vul, Gk(ASV) / some Syr, Gk(614) add
    ${ }^{60}$ [24:9] NU, M, Vul(?), Gk(ASV,614) / TR "also synthesized"
    ${ }^{61}$ [24:10] NU, M, Gk(ASV,614) / TR, OL, Vul, some Syr "But Paulus"
    ${ }^{62}$ [24:10] NU, M, TR, OL, Vul, Gk(ASV) / Gk(614) "uttering"
    ${ }^{63}$ [24:10] NU, M, TR, OL, Vul, Gk(ASV,614) / two Gk add
    ${ }^{64}$ [24:10] NU, M, TR, Vul, Gk(ASV) / Gk(L,614), some Syr add
    ${ }^{65}$ literally "out-of"
    ${ }^{66}$ [24:10] NU, Gk(ASV) / M, TR "myself being of-good-cheer"
    ${ }^{67}$ [24:11] NU, Vul, Gk(SV) / M, TR "since...to know" / Gk(A) "being-able to recognize"
    ${ }^{67}$ [24:11] NU, literally 'are"
    ${ }^{68}$ literally "are" [24:11] NU, M, TR, Gk(ASV) "lit. "ascended will go" (future participle) / Gk(L,614) "ascended to bow-
    69 [24:11] NU, M, TR, Gk(ASV) "lit. "ascended will
    down-to" / Vul "ascended to be bowing-down-to"
    ${ }^{70}$ [24:11] NU, Gk(ASV) / M, TR "God in"
    ${ }^{71}$ [24:12] literally "standing-on" NU, Gk(ASV) / M, TR "standing-together-on"
    $7^{2}$ [24:13] NU, Vul, Gk(ASV) (lit. "to stand-by to you") / M, TR "to stand-by me"
    ${ }^{73}$ [24:13] NU, Gk(ASV) / M, TR "now" (non-emphatic)
    ${ }^{74}$ [24:14] NU, Gk(VL,S1,614)/M, TR, Vul, Gk(A,S2) omit "in" (therefore reading "by-means-of') / Epiphanios omit "in the"
    ${ }_{76}{ }^{75}$ [24:15] NU, M, TR, Vul, Gk(AESV) / Gk(614) add "but" / some Syr add "and"
    ${ }^{76}$ may also be translated "are receiving-to themselves"

[^49]:    ${ }^{1}$ [24:15] NU, Vul, Gk(AESV) / M, TR, some Syr, Gk(614) add
    ${ }^{2}$ [24:16] NU, Vul, Gk(AESV) / M, TR, Gk(614) "But"
    ${ }^{3}$ [24:16] NU, TR, Vul, Gk(AESV) / M, some OL, Gk(614) "exercising, while having"
    ${ }^{4}$ [24:16] NU, M, TR, Vul, Gk(AESV) / some Syr, Gk(614) add
    ${ }^{5}{ }^{5}$ [24:16] NU, M, TR, Vul, Gk(AESV) / Vul, some Syr, Gk(614) add
    ${ }^{6}$ [24:16] NU, M, OL, Vul, Gk(AESV,614) / TR omit "through everything"
    ${ }_{8}^{7}$ [24:17] NU, M, TR, OL, Vul, Syr, Gk(ESV,614) / Gk(A) omit "I came-by"
    ${ }_{9}^{8}$ literally "nation will make"
    ${ }^{9}$ may be understand in the sense of "alms"
    ${ }^{10}$ literally "something-brought-forward"
    ${ }^{11}$ [24:18] NU, M, TR, Vul, Gk(AESV) / OL, some Vul add
    ${ }^{12}$ [24:19] NU, Vul, Gk(AESV) / M, TR "is"
    ${ }^{13}$ literally "over/on"
    ${ }^{14}$ [24:19] NU, Gk(AESV) / M, TR "me" (non-emphatic)
    15 [24:19] NU, Gk(AESV) / M, TR "me" (non-emphatic)
    [24:20] NU, M, Gk(ABSV) / TR, Vul "speak, if they found some unrighteous-deed"
    ${ }^{15}$ [24:20] NU, M, Gk(ABSV)/ TR, Vul "speak, if they found
    ${ }^{17}$ literally "on/over"
    ${ }^{18}$ [24:21] NU, Vul, Gk(AESV) (lit "among" is "in") / M, TR, Gk(L,614) "shouted, having stood in them"/ OL "shouted"
    ${ }^{19}$ [24:22] NU, Vul, Gk(AESV) / M, TR, Gk(614) add (lit. "the these things" - 614 omit "the")
    ${ }^{20}$ literally "threw-up"
    ${ }^{21}$ [24:22] NU, M, TR, Vul, Gk(AESV) / Gk(L,614) add
    ${ }^{22}$ [24:23] NU, Vul, Gk(AESV,614) / M, TR add
    ${ }^{23}$ [24:23] NU, Vul, Gk(AESV) / M, TR "Paulus"
    ${ }^{24}$ [24:23] NU, Vul, Gk(AESV) / M, TR, Gk(614) add
    ${ }^{25}$ [24:24] NU, Gk(V) (lit. "the his-own woman") / TR, Vul, Gk(S1,S3) "the woman of his"/ M, Gk(E1) "the woman" / Gk(A,E2,S2) "the his-own woman of his"
    ${ }^{26}$ [24:24] NU, M, TR, Vul, Gk(AESV) / one Gk, some Vul add
    ${ }^{27}$ [24:24] NU, M, TR, Vul, Gk(AESV) / one Gk "days, Félix came-by...account). Therefore, he, wanting
    him to be being granted-as-a-favor to her,"
    ${ }^{28}$ [24:24] M, TR, Gk(A,E?,S2,614) / NU, Vul, Gk(V,S1) add / others "into Jesus the Anointed-One"
    ${ }^{29}$ [24:25] NU, Vul, Gk(AESV) / M, TR add "to be" (lit. "to will be")
    ${ }^{30}$ [24:25] NU, M, TR, Gk(AESV) / Syr, Gk(614) "will send-after you"
    ${ }^{31}$ [24:26] NU, Vul, Gk(AESV) / M, TR, Gk(614) add
    ${ }^{31}$ [24:26] NU, Vul, Gk(AESV) / M, TR, Gk(614)
    ${ }^{32}$ [24:27] NU, Vul, Gk(AESV) / M, TR "favors"
    ${ }^{33}$ [24:27] NU, M, TR, Vul, Gk(AESV) "While Félix...bound.) / Gk(614) "But he allowed Paulus to stay in keeping, due to Drusilla."
    ${ }^{34}$ [25:1] NU, M, TR, Vul, Gk(EVL,S2,614) / Gk(A,S1) "the provincial office" (or "the office of-prefect")
    ${ }^{35}$ [25:2] NU, Vul, Gk(AESV) / M, TR "chief-priest"
    ${ }^{36}$ [25:2] NU, Gk(AESV) / M, TR, Gk(L,614) "But the chief-priest. . Judeans" / Vul "The chief-priests. . Judeans"
    ${ }^{37}$ [25:3] literally "sitting-in-place" NU, M, TR, Vul, Gk(AESV) is feminine / Gk(614) neuter
    ${ }^{38}$ [25:4] NU, Gk(AESV) / M, TR, Vul, Gk(614) "in"
    ${ }^{39}$ literally "in quickness"
    ${ }^{40}$ literally "in"

[^50]:    ${ }^{41}$ [25:5] NU, Vul, Gk(AESV) / M, TR, Syr, Gk(614) "this"
    ${ }^{42}$ [25:6] NU, Vul, Gk(AESV) / M, TR, Gk(L,614) omit "no" / Syr omit "no more than"
    ${ }^{43}$ [25:6] NU, Vul, Gk(AESV) / M, TR omit "eight or"
    ${ }^{44}$ literally "in"
    ${ }^{45}$ [25:7] NU, Vul, Gk(AESV) / M, TR omit "him"
    ${ }^{46}$ [25:7] NU, Vul, Gk(AESV) / M, TR "Paulus"
    ${ }^{47}$ [25:8] NU, Vul, Gk(AESV) / M, TR "he"
    ${ }^{48}$ [25:9] NU, M, TR, Vul, Gk(ESV) / Gk(A) "Therefore"
    ${ }^{49}$ [25:9] NU, Gk(AESV) / M, TR, Vul "to be being judged"
    ${ }^{50}$ literally "on/over"
    ${ }^{51}$ [25:10] NU, M, TR, Vul, Gk(AEL) / Gk(614) "I did not do anything" / Gk(SV) "I have done nothing"
    ${ }_{53}^{52}$ [25:11] NU, Gk(AESV) / M, TR, Vul "For"
    ${ }_{54}$ may also be translated "is being enabled"
    ${ }_{55}^{54}$ [25:13] Gk(E2) (this is correct) / Gk(E1) "Beréniké" / NU, M, TR, Vul, Gk(ASV) "Berniké"
    ${ }_{56}^{55}$ [25:13] NU, M, Vul, Gk(ASV) / TR "Caesarea to greet (lit. "will be greeting")"
    ${ }^{56}$ literally "put-up"
    ${ }^{57}$ literally "according-to"
    ${ }^{58}$ literally "a bound-one"
    ${ }^{59}$ [25:15] NU, Gk(AESV) / M, TR, Gk(L,614) "a rightful-punishment"
    ${ }^{60}$ literally "to whom I answered"
    ${ }^{61}$ [25:16] NU, Vul, Gk(AESV) / M, TR, OL, Syr, Gk(614) add
    ${ }^{62}$ literally "prior to"
    ${ }_{63}{ }^{63}$ literally "according-to face"
    ${ }^{64}$ [25:16] NU, M, TR, Gk(AES) / Gk(V,614) "but" / Vul omit
    ${ }^{65}$ literally "place of"
    ${ }^{66}$ [25:17] $N U, \mathrm{M}, \mathrm{TR}, \mathrm{Gk}(\mathrm{ABS}) / \mathrm{Vul}, \mathrm{Gk}(\mathrm{V})$ omit "themselves"
    ${ }^{67}$ [25:18] NU, Gk(AESV) / M, TR "bringing-on"
    ${ }^{68}$ [25:18] NU, Vul, Gk(ABSV) / M, TR omit "of wicked-things"
    ${ }^{69}$ literally "matters-of-seeking"
    ${ }^{69}$ literally "matters-of-seeking"
    ${ }_{72}^{71}$ [25:20] NU, M, Vul?, Gk(ASV) / TR, Gk(E,614) "in-regard-to"
    ${ }_{72} 72$ literally "seeking"
    ${ }^{73}$ literally "Paulus called-on to himself"
    ${ }_{75}^{74}$ [25:20] NU, M, TR, Vul, Gk(AESV) / OL actually add "Caesar" and add "and asked"
    ${ }^{75}$ literally "into"
    ${ }^{76}$ this would be the title in Latin; in Greek it is "Venerated-One"
    ${ }^{77}$ [25:21] NU, M, TR, Vul, Gk(AESV) / OL add
    ${ }^{78}$ [25:21] NU, Gk(AESV) / M, TR, Vul "send him"
    ${ }^{79}$ [25:22] NU, Vul, Gk(ASV)/M, TR, Gk(E,614) actually add "was declaring"

[^51]:    ${ }^{1}$ [25:22] NU, Gk(ASV) / M, TR, Gk(E,614) "But on the"
    ${ }^{2}$ literally ", and"
    ${ }^{3}$ [25:23] Emendation / NU, M, TR, Vul, Gk(ASV) "Berniké" / Gk(E) "Beroniké"
    ${ }^{4}$ literally "making-visible" or "imagination"
    ${ }^{5}$ [25:23] NU, Vul, Gk(AESV) / M, TR add
    ${ }^{6}$ [25:23] NU, M, TR, Vul, Gk(AESV,614) / one Gk add
    ${ }^{7}$ may also be translated "us, all of you* be perceiving"
    ${ }^{8}$ [25:24] NU, Gk(AESV) / M, TR "all" (milder form)
    ${ }^{9}$ [25:24] NU, Gk(ASV) / M, TR, Gk(E) "crying-loudly" (lit. "crying-on") / Vul "clamoring"
    ${ }^{10}$ [25:24] NU,M, TR, Vul, Gk(AESV)/one Gk, some Vul "place, so-that he might deliverhimintotorture without-a-verbal-defense"
    ${ }^{10}$ [25:24] NU, M, TR, Vul, Gk(AESV)/
    ${ }^{11}$ literally "took-down for myself"
    ${ }^{12}$ [25:25] NU, Vul, Gk(AESV) / M, TR add
    ${ }^{13}$ this would be the title in Latin; in Greek it is "Venerated-One"
    ${ }^{14}$ [25:25] NU, Vul, Gk(AESV) / M, TR actually add "him"
    ${ }^{15}$ [25:25] NU, M, TR, Vul, Gk(AESV) (" 25 But...him") / one Gk "But I was not enabled to deliver him, due to the instructions which we are having from the August-One. But if-at-any-time someone might be wanting to be accusing him, they were saying for me to be following into Caesarea where he was being guarded. Whichever persons, after they went, were crying out, in order that he might be picked-up and taken out of the Whichever persons, after they went, were crying out, in order that he might be picked-up and taken out of the
    life. But after I heard both sides, I apprehended him to be liable of death in nothing. But I myself spoke 'Are life. But after I heard both sides, I apprehended him to be liable of death in nothing. But I myself
    you wanting to be being judged with him in Jerusalem?", he appealed-to (lit. called-upon) Caesar."
    you wanting to be be
    ${ }^{16}$ literally "secure"
    ${ }^{17}$ literally "over/on" (also later in verse)
    ${ }^{18}$ [25:26] NU, M, TR, Gk(ESV) / Vul, Gk(AL,614) "might be having"
    ${ }^{19}$ [25:26] NU, Vul, Gk(AESV,614) / M, TR, Gk(L) "something to write"
    ${ }^{20}$ literally "thinking"
    ${ }^{21}$ literally "bound-one"
    ${ }_{2}^{22}$ may also be translated "was declaring"
    ${ }^{23}$ [26:1] NU, M, TR, Vul, Gk(AESV) / Gk(614) "It has been"
    24 [26:1] NU, Gk(AES) / M, TR, Gk(V) "in-behalf-of"
    ${ }^{24}$ [26:1] NU, Gk(
    ${ }^{25}$ literally "the"
    ${ }^{27}$ [26:2~3] NU, M, TR, Vul, Gk(ESV) / OL, Gk(A) omit "all" / Gk(614) omit "of which...of all" (in error)
    ${ }^{28}$ [26:3] NU, M, TR, Vul, Gk(V,S1) / some Syr, Gk(AE,S2,614) add
    ${ }^{29}$ literally "matters-of-seeking"
    ${ }^{30}$ [26:3] NU, Vul, Gk(ASV) / M, TR, Gk(E,614) actually add "you"
    ${ }^{31}$ [26:4] NU, M, TR, Gk(AS,B2) / Gk(V,B1) omit "the life"
    ${ }^{32}$ [26:4] NU, Gk(ASV) / M, TR, Vul, Gk(E,614) omit "also"
    ${ }^{33}$ [26:4] NU, M, TR, Gk(AS,E2) / Gk(V,E1) omit "the""
    ${ }^{34}$ [26:6] NU, Gk(ASV) (literally "into") / M, TR, Vul, Gk(E,614) "to"
    ${ }_{36}^{35}$ [26:6] NU, Vul, Gk(AESV) (lit "the fathers of ours") / M, TR "the fathers"
    ${ }^{36}$ literally "extensiveness"
    ${ }^{37}$ [26:7] NU, M, TR, Vul, Gk(AESV) / Gk(X1597) "earnestness with hope"
    ${ }^{38}$ [26:7] NU, M, TR, Gk(AES) / Vul "to be reaching" / Gk(V) "that they will reach" (lit. "to will reach")
    ${ }^{39}$ literally "which"
    ${ }^{41}$ [26:7] NU, Vul, Gk(ESV) / M, TR "O king Agrippa" / Gk(A,X1597?) / Gk(X1597) although there is
    lacuna in the parchment itself, X1597 is far too short to contain the entire phrase here. It may have read simply "called[in by some Judeans, if] God [is arising] dea[d humans]?"

[^52]:    ${ }^{42}$ [26:10] NU, Gk(AS) / M, TR, Vul, Gk(V) omit "also"
    ${ }^{43}$ [26:10] NU, Vul, Gk(AESV) / M, TR omit "in" (though it may be implied)
    44 literally "bore-down"
    ${ }^{45}$ literally "till"
    ${ }^{46}$ literally "In which"
    ${ }_{48}^{47}$ [26:12] NU, M, TR, Gk(ESV) / Gk(AL,614) "Damasek"
    ${ }^{48}$ [26:12] NU, Vul, Gk(V,S1,S3,614) / M, TR, Gk(E) "the permission from" / Gk(AL,S2) "of"
    ${ }^{49}$ [26:13] NU, M, TR, Vul, Gk(AEV,S2) / Gk(S1) omit "of one day"
    ${ }^{50}$ literally "above"
    ${ }^{51}$ [26:14] NU, Gk(ASV) / M, TR, Gk(E) "But after we all" / Vul "After we all"
    ${ }^{52}$ literally "into"
    ${ }^{53}$ [26:14] NU, M, TR, Vul, Gk(AESV) / OL, Gk(614) add
    ${ }^{54}$ [26:14] NU, M, TR, Vul, Gk(AESV) / Gk(614) "I alone"
    ${ }_{56}^{56}$ [26:14] NU, Gk(AESVL) / M, TR, Vul "uttering to me" / OL, Gk(614) "uttering to me and saying"
    56 literally "to/with"
    ${ }^{57}$ [26:15] NU, Vul, Gk(AESV) / M, TR "But he"
    ${ }^{58}$ [26:15] NU, M, TR, Vul, Gk(AESV) / OL, some Vul, Syr, Gk(614) add
    ${ }^{59}$ literally "into"
    ${ }^{60}$ [26:16] M, TR, Vul, Gk(AS,E2) / NU, some Syr, Gk(V,E1,614), Augustine add
    ${ }^{61}$ [26:17] NU, Gk(ASV) / M, TR, Vul, Gk(E,614) omit "out of"
    ${ }^{62}$ [26:17] NU, M, TR, Vul, Gk(AESV) / Gk(614) "will"
    ${ }^{63}$ [26:17] NU, M, TR, Vul, Gk(AESV) / Gk(614) "will"
    ${ }^{64}$ [26:18] lit. "eyes of theirs" NU, M, TR, Vul, Gk(AESV) / Gk(L), Augustine "eyes of the blind-ones"
    ${ }^{65}$ may also be translated "of the act for them to turn-around"
    ${ }^{66}$ [26:18] NU, M, TR, Vul, Gk(ASV), ClemAlex ("and from")/OL "firom"/Vul, some Syr, Gk(EL,614), Augustine "and from"
    ${ }^{67}$ literally "in"
    ${ }^{68}$ [26:20] NU, Vul, Gk(ASV) / OL, Syr, Gk(X1597) "I preached" / M, TR "I, bringing-a-message"
    ${ }^{69}$ [26:20] NU, Gk(ASV,X1597?) / M, TR, Vul, Gk(L,614) omit "both"
    ${ }^{70}$ [26:20] NU, M, TR, Vul, Gk(ESV) / OL, Gk(AL) "and in" / some Syr, Gk(614) "and the ones in"
    ${ }_{71}$ [26:20] NU, Gk(ASV) / M, TR, OL, Vul, Syr, Gk(L,614) "into"/ Gk(X1597) omit "both all the country of"
    ${ }_{71}^{71}$ [26:20] NU, Gk(ASV) / M, TR, OL, Vul, Syr, Gk(L,614) "into"/ Gk(X1597) omit "both all the country of"
    ${ }^{72}$ [26:21] NU, Gk(V,S1,614) / M, TR, Gk(A,S2) "the"
    ${ }_{73} 72$ [26:21] NU, Vul, Gk(S) (lit. "is") / M, TR, Gk(AV) omit "while I is"
    ${ }_{75}^{74}$ [26:22] NU, Gk(ASV) (Greek "apo") / M, TR (Greek "para") (both which mean "from" in this context)
    ${ }^{75}$ [26:22] NU, M, TR, Vul, Gk(AESV) / OL, Tertullian, Ambst "which the prophets uttered were going to be coming-to-be. For it has been written in Moses:"
    ${ }^{76}$ literally "If" (also later in verse)
    ${ }^{77}$ [26:24] NU, M, TR, Vul, Gk(AESV)/ OL, Vul, Gk(L) add/one OL, Vul omit "was verbally-defending himself"
    ${ }^{78}$ [26:24] NU, Gk(ASV) / M, TR "Féstus was declaring" / Vul "Féstus declared"
    ${ }^{79}$ literally "the"
    ${ }^{80}$ [26:25] NU, Vul, Gk(ASVL) / M, TR, OL, some Syr, Gk(614) "But the man"/ some Syr "But ${ }^{\circ}$ Paulus. ..to him"

[^53]:    ${ }^{1}$ [26:26] Gk(A,S2) / NU, M, TR, Gk(S1) "any of none of" / Gk(V) "none of" / Vul "none of" \& omit "not"
    ${ }^{2}$ [26:28] NU, Vul, Gk(ASV) / M, TR actually add 'was declaring"
    ${ }^{3}$ [26:28] NU, Vul, Gk(ASV) / M, TR, OL, Syr, Gk(L, 614) "come-to-be"
    ${ }^{4}$ [26:29] NU, Vul, Gk(ASV) / M, TR actually add "spoke"
    ${ }^{5}$ [26:29] NU, M, TR, Gk(AV,S2) / Gk(S1) "I prayed to / OL, Vul "I would prefer"
    ${ }^{6}$ [26:30] NU, Vul, Gk(ASV) / M, TR, OL, some Syr, Gk(614) add ( 614 omit "himself")
    ${ }^{7}$ [26:30] NU, Gk(ASV) / Vul "And the king" / M, TR "the king"
    ${ }^{8}$ [26:30] Emendation / NU, M, TR, Vul, Gk(ASV) "Berniké"
    ${ }^{9}$ [26:31] $N U, \mathrm{Gk}(\mathrm{AS}) / \mathrm{M}, \mathrm{TR}, \mathrm{Gk}(\mathrm{V})$ omit "of anything"
    ${ }^{10}$ may also be translated "was declaring"
    ${ }^{11}$ literally "bound-ones"
    ${ }^{12}$ thiterally "bound-ones" would be the title in Latin; in Greek it is "Venerated-One"
    12 this would be the title in Latin; in Greek it is "Venerated-One"
    ${ }^{13}$ [27:1] NU, M, TR, Vul, Gk(AESV) ("But. ..August-One.") / OL, some Syr, Gk(614) "Therefore, in-this-manner, the leader judged for him to be being sent-up to Caesar. And on-the-next-day, after he called to himself a certain centurion (Julius by name, of a cohort of the August-One), he was delivering Paulus to him and some different bound-ones." (614 omit "different")
    ${ }^{14}$ [27:2] NU, Gk(ASV) / M, TR, Vul omit "into"
    ${ }^{15}$ [27;2] NU, M, TR, Vul, Gk(ASV) / OL, some Syr "But after they began the act to be sailing-away into
    Italia [Syr omit "into Italia"], we, after we stepped-onboard...Asia,"
    ${ }^{16}$ literally 'is"
    ${ }^{17}$ [27:2] NU, M, TR, Gk(ASV) / some OL, Vul, most Syr "out. But Aristarchos, a Makedonian, a Thessalonian was also along with us."/ some Syr, Gk(614) "out. But Aristarchos and Secundus of the Thessalonians were being along with us."
    18 literally "made-use-of"
    ${ }^{19}$ [27:3] NU, Gk(ASV) is dative / M, TR is accusative
    ${ }^{20}$ literally "are"
    ${ }^{21}$ [27:5] NU, M, TR, Vul, Gk(AESV) / Gk(614,2147), some OL, some Vul, some Syr "After these things,
    after we sailed-through Kilikia Bay and the Pamphylia open-sea through fifteen days"
    ${ }^{22}$ [27:5] NU, M, TR, some OL, Gk(614) / Gk(V) "Murra" / Gk(AS), Vul "Lustra" / Gk(L) "Smyrna"
    ${ }^{23}$ [27:6] NU, M, TR, Vul, Gk(SV) / Gk(A) "And-from-there"
    ${ }^{24}$ literally "he caused us to step-on into it"
    ${ }^{25}$ literally "in"
    ${ }^{26}$ [27:7] NU, M, TR, Vul, Gk(ASV) / OL, Gk(614) omit "down along Salmōné"
    ${ }^{27}$ [27:8] NU, M, TR, Vul, Gk(SV) / Gk(A) omit "certain"
    ${ }^{28}$ [27:8] NU, M, TR, Syr / Gk(S1) "Lassaia" / Gk(S2) "Laissa" / Gk(V) "Lasea" / some Syr, Gk(614)
    "Lasaia" / Gk(A) "Alassa" / most Vul, Eth "Thalassa" / some Vul "Thassala"
    ${ }^{29}$ literally "is"
    ${ }^{30}$ literally "easy-to-slip-on"
    ${ }^{31}$ literally "even for the fast already to have passed"
    ${ }^{32}$ literally "to will be"
    ${ }^{33}$ literally "ship-lot"
    ${ }^{34}$ literally "to"

[^54]:    ${ }^{35}$ literally "put"
    ${ }^{36}$ [27:12] NU, Vul, Gk(ASV) / M, TR "also-from-there"
    ${ }^{37}$ literally "under-spirited"
    ${ }^{38}$ [27:14] NU, Vul, Gk(AS,V1) ("east-wind") / TR, most Syr, Gk(V2,614) "eurokludon" ("broad-wave" or "east-wave") / some Syr "wave"
    ${ }^{39}$ may also be translated "not being enabled"
    ${ }^{40}$ [27:15] NU, M, TR, Vul, Gk(AESV) / Gk(614,L?), some Syr "after we gave her over to the blowing, and after the mast was compacted"
    ${ }^{41}$ [27:16] NU, Gk(V,S2), OL, Vul, Syr, Eth / M, TR, Gk(AGH,S1), many early writers "Klauda" [called Gaudos
    by Plinius / Klaudos by Ptolemaios / Cauda by Roman geographer Pomponius Mela / Kaudo by Suidas]
    ${ }^{2}$ literally "which"
    ${ }^{43}$ literally "helps"
    ${ }^{44}$ [27:17] NU, TR, Vul, Gk(AESV) "Surtis" (this is correct) / M "oSurtes"
    ${ }^{45}$ [27:18] NU, M, TR, Vul, Gk(ESV) / Gk(A) "Also"
    ${ }^{46}$ [27:19] NU, M, TR, Vul, Gk(AESV) / Gk(614,2147), OL, some Vul, some Syr, Sah add
    ${ }^{47}$ [27:20] NU, M, TR, Gk(AES) / OL, Vul?, Syr Gk(V) omit "for the remaining time"
    ${ }^{48}$ [27:21] NU, Gk(AESV) / M, TR "But while many of them were" / Vul "And while ... were"
    ${ }^{49}$ [27:21] NU, M, TR, Vul, Gk(ESV) / Gk(A) omit "then"
    ${ }^{50}$ literally "also"
    ${ }^{51}$ literally "out-of"
    ${ }^{52}$ literally "a thrown-from-thing"
    ${ }^{53}$ [27:23] $N U, V u l, G k(A B S) / T R, G k(V)$ "I" (non-emphatic)
    ${ }^{54}$ literally "be"
    ${ }^{55}$ [27:27] NU, M, TR, Gk(ESV) / Vul, Gk(A) "came-to-be-upon"
    ${ }^{56}$ Greek "in the Adrias"
    ${ }^{56}$ literally "preconceiving a certain country to be leading-forward to them"//NU, M, TR, Vul, Gk(AEV,S2) ("leading-
    ${ }^{57}$ literally "preconceiving a certain country to be leading-forward to them"// NU, M, TR, Vul, $\mathrm{Gk}(\mathrm{AEV}, \mathrm{S} 2)$ ("leading-
    forward") / $\mathrm{Gk}(\mathrm{S} 1)$ "to lead-before to them"/ $\mathrm{OL}, \mathrm{Gk}(\mathrm{V})$ "to be resonating to them"/ $\mathrm{Gk}(614)$ "to be coming-near to them" ${ }_{58}^{58}$ [27:28] NU, M, TR, Gk(AEV,S2) / Vul, Gk(S1) "them, whichever ones"
    ${ }^{59}$ literally "projectiled" (because the lead dropped was shaped like a projectile) (also later in verse)
    ${ }^{60}$ literally "reachances" (the distance measured by a man's arms outstretched - six feet) (also later in verse)
    ${ }^{1}$ [27:29] NU, Gk(EV,S2) / M "lest-somehow we might fall-out into" / TR "lest-somehow they might fall-out into" / Gk(A) "lest-yet we might fall-out somewhere along" / Gk(S1) "lest-somehow we might fall-out along"
    ${ }^{62}$ [27:29] NU, M, TR, Vul, Gk(AESV) / some Lat add
    ${ }^{63}$ [27:30] NU, M, TR, Vul, Gk(AESV) Gk(614) omit "on a pretext"
    ${ }^{64}$ [27:30] NU, M, TR, Vul, Gk(AESV) Gk(614) omit "on a pretext"
    ${ }^{64}$ may also be translated "not being enabled"

[^55]:    ${ }^{1}$ literally "which"
    ${ }^{2}$ [27:33] NU, M, TR, Vul, Gk(AEV,S2) / some Syr, Gk(S1,614) add
    ${ }^{3}$ [27:34] NU, M, TR, Vul, Gk(ESV) / some Syr, Gk(A,614) "our"
    ${ }^{4}$ [27:34] NU, M, TR, Gk(AESV,614) / OL add
    ${ }^{5}$ [27:34] NU, Vul, some Syr, Gk(AESV) / M, TR, OL, some Syr, Gk(614) "will fall for itself"
    ${ }^{6}$ [27:34] NU, Gk(AEV) / M, TR, Gk(S) "out of" / Gk(614) "of"
    ${ }^{7}$ literally "the"
    ${ }^{8}$ [27:35] NU, M, TR, Vul, Gk(AESV) / some Syr, Gk(614) add
    ${ }^{9}$ [27:36] NU, M, TR / Vul?, Gk(AE) "also took-along nourishment" / Gk(S) "also partook-of" / Gk(614) "also were partaking-of nourishment"
    ${ }^{10}$ [27:37] NU, Gk(ASV) is middle voice / M, TR, $\mathrm{Gk}(\mathrm{E}, 614)$ is active voice
    ${ }^{11}$ [27:37] NU, M, TR, Vul, Gk(ES) / few, Gk(A) "275"/ Gk(V) "about 76"/ others " 270 "/ few Cop "176" few Cop "876"
    ${ }^{12}$ [27:37] NU, M, TR, Vul, Gk(ES)/ few, G
    [27:38] NU, TR, Gk(AESV) / M add
    ${ }^{12}$ [27:38] NU, TR, Gk(AESV) / M add
    ${ }^{13}$ [27:39] NU, M, TR, Vul, Gk(AES) / Gk(V,614) "knowing",
    ${ }^{14}$ literally "bosom"
    ${ }^{15}$ [27:39] NU, M, TR, Vul, Gk(ESV) / Gk(A) "toward"
    ${ }^{16}$ [27:39] NU, Vul, Gk(ESV) / M, TR, Gk(614?) "they deliberated with themselves"/ $\mathrm{Gk}(\mathrm{A})$ "they were wishing"
    ${ }^{17}$ [27:39] NU, M, TR, Vul, Gk(AS,V2) / Gk(E,V1) "to bring the boat out-safely"
    ${ }^{18}$ literally "allowing"
    ${ }^{19}$ literally "let-up"
    ${ }^{20}$ literally "a yoking-device"
    ${ }^{21}$ literally "lifted-upon"
    ${ }^{22}$ [27:41] NU, M, TR, Vul,
    "stern was being broken-up"
    "32 was being broken-up" (AEV) (usually translated "released") / $\mathrm{Gk}(\mathrm{S})$ "stern being loosened" / others
    ${ }^{23}$ [27:41] Gk(AV,S1) / NU, TR, OL, Vul, Syr, Gk(EV,S2,614) add
    ${ }^{24}$ [27:42] NU, M, TR, Vul, Gk(AEV,S1)/one Greek "lest anyone from out of them"/ $\mathrm{Gk}(\mathrm{S} 2)$ "in order that someone"
    ${ }^{25}$ [27:43] NU, M, TR, Vul, Gk(ASV) / some Syr, Gk(E,614) "But he" / Vul "He"
    ${ }^{26}$ [27:43] NU, M, TR, Vul, Gk(AES) / OL, Gk(E) "diving-out"
    ${ }^{27}$ this is literally translated / usually translated elsewhere "allowed"
    ${ }^{28}$ [27:44] NU, M, TR, Gk(AESV) / Gk(614) "indeed, the ones were on boards, but the ones"
    ${ }^{29}$ [28:1] NU, M, TR, Vul, Gk(ASV,E1) / Gk(E2) "In those days, after Paulus' party (lit. "the ones around 29 [28:1] NU, M, TR, Vul, Gk(ASV,E1)/Gk(E2)"
    Paulus") in the boat was brought-safely-through"
    Paulus") in the boat was brought-safely-through""
    30
    ${ }_{31}^{30}$ [28:1] NU, M, TR, Gk(AES,V2) / Vul, Gk(V1) "Meliténé" / three Vul "Mutiléné"
    ${ }^{31}$ [28:2] NU, Gk(AEV,614) / M, TR, OL, Gk(S) "But the barbarians" / Vul "And the barbarians"
    ${ }_{32}^{32}$ [28:2] NU, M, TR, Vul, Gk(ESV,S2) / OL, Gk(A) "took us along" / Gk(S1) "took us all up-in-addition"
    ${ }^{33}$ literally "turned-together"
    ${ }^{34}$ [28:3] NU, Vul, Gk(AEV,S2) / M, TR, OL, Gk(S1,614) omit "certain"
    ${ }^{35}$ [28:3] NU, M, TR, Vul, Gk(ESV) / Gk(A) "Paulus"
    ${ }^{36}$ [28:3] NU, TR, Gk(AESV) / M, Gk(614) "came-out-through"
    ${ }^{37}[28: 3]$ NU, Gk(AESV) / M, TR "out of"
    ${ }^{38}$ [28:3] lit. "touched-down" NU, M, TR, Gk(ASV) / Gk(E,614) "fastened itself down"

[^56]:    ${ }^{39}$ [28:5] NU, M, TR / Gk(ASV) "swung the beast off himself"
    ${ }^{40}$ [28:5] NU, M, TR, Vul, Gk(AV,S2) / Gk(S1) omit "evil"
    ${ }_{41}^{41}$ [28:6] NU, M, TR, Gk(AV,S2,614) / OL, some Syr, Gk(S1) "being set-on-fire"
    ${ }^{42}$ literally "on"
    ${ }^{43}$ literally "into"
    ${ }^{44}$ [28:6] $\mathrm{NU}, \mathrm{Gk}(\mathrm{AV}) / \mathrm{M}, \mathrm{TR}, \mathrm{Vul}, \mathrm{Gk}(\mathrm{S}, 614)$ "they, while they were throwing"
    ${ }^{45}$ literally "sites being-possessed by"
    ${ }^{46}$ literally "received"
    ${ }^{47}$ [28:7] NU, M, TR, Vul, Gk(ASV,614) / Syr add
    ${ }^{48}$ literally "held-together"
    ${ }^{49}$ [28:8] NU, Gk(ASV) is neuter / M, TR, Gk(614) is feminine
    ${ }^{50}$ literally "whom"
    ${ }^{51}$ [28:9] NU, Gk(ASV) / M, TR "Therefore" / Vul omit
    ${ }_{52}^{52}$ literally "whom"
    ${ }^{53}$ literally "things to/toward the"
    ${ }^{54}$ [28:11] NU, TR, Gk(ASV) "lit. "we were led-up" / M "we were led"
    ${ }^{55}$ [28:12] NU, M, TR, Vul, Gk(AS) / Vul?, Gk(V) "to"
    ${ }^{55}$ [28:12] NU, M, TR, Vul, Gk(AS) / Vul?, Gk(V) "to"
    $\left.{ }^{56} 13\right]$ NU, Vul, Gk(V,S1) / M, TR, Syr, Gk(A,S2,614) "we came-around"
    ${ }^{56}$ [28:13] NU, Vul, Gk(
    ${ }^{57}$ iterally "met-down"
    ${ }^{58}$ literally "met-down" $\quad$ [28:14] NU, M, TR, Vul, Gk(ASV) / OL, Syr, Gk(614) "exhorted, after the
    ${ }^{59}$ [28:14] NU, Gk(ASV) / M, TR, Gk(614) "remain-on on-the-basis-of them"
    ${ }^{60}$ [28:15] NU, M, TR, Gk(AS) / Gk(V) omit "the"
    ${ }^{61}$ [28:15] NU, Gk(ASV) / M, TR, Syr, Gk(614) "came-out"
    ${ }^{62}$ [28:15] NU, M, TR, Gk(AV,S2) / Gk(S1) "a going-to-a-meeting"
    ${ }^{63}$ [28:15] NU, M, TR, Vul, Gk(AV,S2) / Gk(S1) "with you*" / Gk(614) "of us"
    ${ }^{64}$ literally "up-to"
    ${ }^{66}$ [28:16] NU, Gk(ASV) / M, TR, Vul, Gk(614) "came"
    ${ }^{67}[28: 16]$ NU, M, TR, Gk(AV,S2) / Gk(S1,614) add an untranslatable "the" before "Roma"
    ${ }^{68}$ [28:16] NU, Vul, some Syr, Gk(ASV) / M, TR, OL, some Vul, some Syr, Gk(614) add
    ${ }^{69}$ [28:16] NU, M, TR, Vul, Gk(ASV) / Gk(614,2147), OL, some Vul, some Syr, Ambrst add
    ${ }^{70}$ [28:17] NU, Vul, Gk(ASV) / M, TR "that Paulus"
    ${ }^{71}$ [28:18] NU, M, TR, Vul, Gk(ASV) / some Syr, Gk(614) add
    72 [28:18] NU, M, TR , Vul, Gk(AV,S2) / Syr, Gk(S1) actually add "me"
    ${ }^{73}$ [28:19] NU, M, TR, Vul, Gk(ASV), Gk(614,2147), some Syr add
    ${ }^{74}$ [28:19] NU, Vul, Gk(ASV) / M, TR, Gk(614) "to accuse"
    ${ }^{75}$ [28:19] NU, M, TR, Vul, Gk(ASV) / OL, some Syr, Gk(614) add

[^57]:    ${ }^{1}$ [28:23] $\mathrm{NU}, \mathrm{Gk}(\mathrm{ASV}) / \mathrm{M}, \mathrm{TR}, \mathrm{Gk}(614)$ "of them were being-there"
    ${ }^{2}$ literally "whom"
    ${ }^{3}$ [28:23] NU, Gk(ASV) / M, TR add
    ${ }^{4}$ [28:25] NU, M, TR, Gk(AV,S2) / Gk(S1) "Also" / Vul omit
    ${ }_{5}^{5}$ [28:25] NU, Vul, Gk(ASV) / OL, M, TR, Gk(614) "our" / some Syr "the"
    ${ }^{6}$ [28:26] NU, Gk(SV) / M, TR, Gk(A,614) "which was saying"
    ${ }^{7}$ [28:26] NU, M, TR, Vul, Gk(SV) / Gk(AL) "might"
    ${ }^{8}$ [28:26] NU, M, TR, Vul, Gk(V,S1) / Gk(AL,S2) "might"
    ${ }^{9}$ [28:27] NU, M, TR, Vul, Gk(AV,S2), Eirenaios, Origen(Lat), Jerome / Gk(S1) "was made-heavy"
    ${ }^{10}$ literally "heavily"
    ${ }^{11}$ [28:27] NU, M, Gk(ASV,614), Eirenaios / TR, Vul, OL, some Syr, Gk(L), Origen(Lat), Jerome "might"
    ${ }^{12}$ [28:27] NU, M, Gk(ASV,614), Eirenaios / TR, Vul, OL, some Syr, Gk(L), Origen(Lat), Jerome "might",
    [28:28] NU, Vul, Gk(AV,S1) (lit. "this the salvation") / M, TR, some Syr, Gk(L,S2,614) "the salvation"
    ${ }^{12}$ [28:28] NU, Vul, Gk(AV,S1) (lit. "this the salvation") / M, TR, some Syr, Gk(L,S2,614) "the salvation"
    ${ }^{13}$ literally "seeking-together"
    ${ }^{14}$ literally "in"
    ${ }^{15}$ [28:29] NU, Vul, some Syr, Gk(ASVL) / M, TR, some OL, some Vul, some Syr, Gk(614) add
    ${ }^{16}$ [28:30] NU, Vul, Gk(ASV) / M, TR "Paulus"
    ${ }^{17}$ [28:30] NU, Gk(V,S1) (lit. "remained-in") / M, TR, Vul, Gk(AL,S2) "remained" / Gk(614) "remained-on"
    ${ }^{18}$ literally "something-which-is-hired"
    ${ }^{19}$ [28:30] NU, M, TR, Vul, Gk(ASV) / Gk(614,2147), some Vul, some Syr add
    ${ }^{20}$ [28:31] NU, M, TR, Vul, Gk(AV,S2) / some Syr, Gk(S1,614) omit "the Anointed-One"
    ${ }^{21}$ [29:31] NU, M, TR, Vul, Gk(ASV) / some OL, some Vul, some Syr, Ephreim add

