

AN ANCIENT

*Move  
of God,*

BOOK OF ACTS

*“But the word of God increased and multiplied.”<sup>1</sup>*

—  
*“When God acts, he can do more in a minute than  
man with his organizing can do in fifty years.”*

*— Martyn Lloyd-Jones*

*“These gifts were first bestowed upon us... for the  
conviction of unbelievers, that those who the word  
did not persuade, the power of signs might put to  
shame; for signs are not for us who believe, but for  
the unbelievers, both for the Jews and Gentiles.”*

*— Apostolic Constitutions, A.D. 380*

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<sup>1</sup> *Book of Acts 12:24*



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of God,*

BOOK OF ACTS

GREG GORDON

An Ancient Move of God, Book of Acts  
(English)

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# Contents

INTRODUCTION	7
1 INSIDE A NEW TESTAMENT HOUSE CHURCH	16
2. THE MOVE OF GOD CONTINUES	22
BOOK OF ACTS	26



# INTRODUCTION

*“Those who live most devoutly for the world to come are often in the best position to change the present.” - Bruce L. Shelley*

*“The book of Acts is the best aid in approaching our work.” -  
Watchman Nee*

When you read the book of Acts in Holy Scripture you actually are taking a deep dive into history. You are jumping into a 2000-year-old Church,<sup>2</sup> a vibrant movement of God’s Holy Spirit. Some have accurately said that the Church is not merely an institution but a living<sup>3</sup> organism a collection of saints with Jesus Christ as the Head.<sup>4</sup>

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<sup>2</sup> *The Church is the continuation of the people of God in history who began to “call upon the name of the LORD” (Genesis 4:26) from the days of Adam 6000 years ago.*

<sup>3</sup> 1 Peter 2:5

<sup>4</sup> Ephesians 1:22

Early Christians were pre-denominational. The Church was one.<sup>5</sup> Signs and miracles were abundant<sup>6</sup> declaring and validating God's message of the kingdom of God.<sup>7</sup> John Piper said: "*I count at least 17 times where a miracle helps lead to conversions in the book of Acts.*" Modern-day divisions of denominational mindsets did not exist. The Church was universal (*Catholic*)<sup>8</sup> and there were clear leaders Apostles (*Bishops and Presbyters*).<sup>9</sup> The words of Jesus echo in our minds: "But I tell you the truth, it is for your benefit that I am going away. Unless I go away, the Advocate will not come to you; but if I go, I will send Him to you."<sup>10</sup>

The reception of the Holy Spirit marks a pivotal stage in God's narrative and plan for

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<sup>5</sup> *Ephesians 4:4*

<sup>6</sup> *Acts 19:11-12*

<sup>7</sup> *Acts 2:43; Acts 4:30; Acts 5:12; Acts 6:8; Acts 14:3; Acts 15:12*

<sup>8</sup> *The use of the word "Catholic" was utilized by early believers as the wide unity of the Church, hence in the creeds like Apostles Creed this terminology is used. This pre-dates any references to "Roman Catholic" as that is a later invention in a different spirit.*

<sup>9</sup> *Bishops, Presbyters and Deacons were the three offices in the early Church. The Bishop role taking over the role of the first twelve Apostles.*

<sup>10</sup> *St. John 16:7*



humanity as seen on the day of Pentecost.<sup>11</sup> In Church History, the Day of Pentecost marks fifty days since Easter Day (*Passover*). It is remembered on the Church calendar when Christians recall how God's Holy Spirit was given to the disciples after Jesus' ascension, empowering<sup>12</sup> them to begin the work of making disciples of all nations.<sup>13</sup>

In this book, you will be able to get a glimpse into the early movement of the Church. Reading the Book of Acts with fresh eyes, and peering into it via the mindset of the early Church itself.

Part of the ethos of the *St. Thomas Church movement* is to read and re-read the Book of Acts. To allow the example and life of these pages to start to infuse our lives with this early faith<sup>14</sup> as modern-day disciples of Jesus Christ. How God began the Church is very well how He might end it. Explore this exciting movement and see the early Christians in a new light.

Join us in the move of God, called the Church.

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<sup>11</sup> *Acts 2*

<sup>12</sup> *Acts 1:8*

<sup>13</sup> *St. Matthew 28:18-20*

<sup>14</sup> *Jude 1:3*



CHAPTER ONE

INSIDE A NEW  
TESTAMENT HOUSE  
CHURCH

*“The churches in the province of Asia send you greetings. Aquila and Prisca greet you warmly in the Lord, and so does the church that meets at their house.”<sup>15</sup>*

*“But every Lord’s day gather yourselves together, and break bread, and give thanksgiving.” – Didache*

Imagine for a moment you were entering a meeting of early Church believers, what would you expect? Perhaps your mind flashes back to previous Church experiences or to in-home bible study meetings.

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<sup>15</sup> 1 Corinthians 16:19

Yet the meeting of the Church 2000 years ago looked much different from our modern-day meetings. No electricity, dim lights, dusty old Jerusalem homes. Imagine the people with the clothing, long robes, tunics; the sort of thing you see in modern movies depicting the times of Jesus.

Then picture yourself sitting there, probably on the ground, or standing with other believers. Jesus has just risen from the dead,<sup>16</sup> the Apostles received authority<sup>17</sup> to carry on the work of the Church and some believers were ordained as presbyters and deacons<sup>18</sup> in assemblies.

As all believers wait there in silence and reverence, one of the leaders goes forward and lifts up his voice and hands in prayer saying:

*“Blessed be Thou, O Lord, King of the world, Who formest the light and createst the darkness, Who makest peace, and createst everything...”*

And what follows is a normal liturgical synagogue service with Holy Scripture readings. The only difference would be any creedal sayings that would speak of Jesus as God in the flesh which they would speak in unison or in

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<sup>16</sup> *John 20:19*

<sup>17</sup> *Luke 24:47-48*

<sup>18</sup> *“They presented these seven to the apostles, who prayed and laid their hands on them.” - Acts 6:6*

antiphonal singing. Also, the Holy Eucharist would be celebrated alone or after a commonly shared meal (*agape meal*)<sup>19</sup> at the end of the service.

The time ended with a benediction prayer by the lead Bishop or presbyter. These ancient old services parallel the synagogue model of worship with elements of the Temple worship. Even now in some older historical Churches, you will hear an almost identical opening to a service: *“Blessed be God: the Father, the Son, and the Holy Spirit. And blessed be his kingdom, now and forever. Amen...”*

### **The Christian Synagogue Model**

“Most scholars agree that the structure of Christian worship came almost directly from the Synagogue form of Jewish worship.”<sup>20</sup> Meetings for early believers were actually held in the Temple, Synagogue or believers homes. The greek word for Synagogue (*sunagoge*) appears 57 times in the New Testament and is translated different in only two occasions,<sup>21</sup> one being the very Church meeting in referenced in James 2. The

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<sup>19</sup> *Jude 1:12*

<sup>20</sup> *Alexander Schmemmann, Introduction to Liturgical Theology; St. Vladimir's Press, New York, 1973*

<sup>21</sup> *Acts 13:43, James 2:2*

Jewish Synagogue worship structure consisted of a litany of prayers, a confession, eulogies, readings from the Scriptures, an address or homily, and a benediction. This form constituted the core of what was to become specifically Christian worship in home settings on the Lord's Day (*Sunday*). Even 1000 years later, "in church liturgies, some Ambrosian melodies are identical with those of the (*ancient*) synagogue."<sup>22</sup>

Archaeological evidence from the earliest Syrian churches, as well as *the Apostolic Constitutions* and the *Didache*, and the continuous practices of the Nestorian Churches, provide clear indications for the synagogue as a gathering of the believers. "The old Syrian church appears as a Christianized version of a Jewish Synagogue."<sup>23</sup>

Eusebius, a fourth-century historian and bishop, quotes Philo, a Jewish historian writing in the first century. Philo describes the Christian "all-night vigils of the great festival, the spiritual discipline in which they are spent, the hymns that we always recite, and how while one man sings in regular rhythm the others listen silently

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<sup>22</sup> Ernest De Witt Burton, *The Ancient Synagogue Service*, The University of Chicago Press, 1896, pp. 143-148

<sup>23</sup> Pere Louis Bouyer, *Liturgy and Architecture* (North Dame: University of Notre Dame Press, 1967), 23.

and join in the refrains of the hymn.” This reflects Jewish practice in synagogues and demonstrates the persistence of certain modes of worship. As Edersheim accurately states: “The synagogue became the cradle of the Church.”<sup>24</sup> Meetings where necessary were held in secret in believers’ homes or other private spaces, due to increasing persecution ultimately but the mode and structure of worship transited to the house Churches.

### **The Focus on the Holy Eucharist**

At the very core of Christian worship is the Eucharist. Justin Martyr, the great Christian apologist, has left us a brief description of a typical worship service in the church at Rome around 150 AD. Although Justin’s account does not provide us with many details, it does give us a fair picture of Christian worship in the first generation after the apostolic era.

Through Justin’s account, we are able to peer through a window, so to speak, and catch a glimpse at how the earliest Christians worshiped on the Lord’s Day.

Justin writes,

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<sup>24</sup> *Alexander Schmemmann, Introduction to Liturgical Theology; St. Vladimir’s Press, New York, 1973. P55*

*“On the day that is called Sunday all who live in the cities or in rural areas gather together in one place, and the memoirs of the apostles and the writings of the prophets are read for as long as time allows. Then after the lector concludes, the president verbally instructs and exhorts us to imitate all these excellent things. Then all stand up together and offer prayers. When we have concluded our prayer, bread is brought forward together with the wine and water. And the presider in like manner offers prayers and thanksgivings according to his ability. The people give their consent, saying ‘Amen’; there is a distribution, and all share in the Eucharist. To those who are absent a portion is brought by the deacons. And those who are well-to-do and willing give as they choose, as each one so desires. The collection is then deposited with the presider who uses it on behalf of orphans, widows, those who are needy due to sickness or any other cause, prisoners, strangers who are traveling; in short, he assists all who are in need.”<sup>25</sup>*

We clearly see the synagogue model elements of worship (*Reading of Scriptures, Exposition, Prayers*) still intact as well as the Holy

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<sup>25</sup> Johnson, *Worship in the Early Church*, 1:68–69; cf. Bard Thompson, *Liturgies of the Western Church* (Philadelphia: Fortress Press, 1961)



Eucharist as central in importance in the worship gathering.

In A.D. 150, Justin Martyr also speaks of the Eucharist meal as more than symbolism: “For we do not receive these things as though they were ordinary food and drink. The food over which the thanksgiving has been spoken becomes the flesh and blood of the incarnate Jesus, in order to nourish and transform our flesh and blood.”

In the Apostolic Tradition we see some vantage points of how early Christians worshipped referring the reciting of a Psalm: “All of them, as he [the bishop] recites the psalms, shall say ‘alleluia,’ which is to say ‘We praise him who is God most high; glorified and praised is he who founded all the world with one word.’ And likewise, when the psalm is completed, he shall give thanks over the cup and give of the fragments to all the faithful.”<sup>26</sup>

## **The Words of Institution**

When Jesus had the Passover meal with His disciples, he gave the first example of how He was to be remembered in this ritual:

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<sup>26</sup> *The Earliest History of the Christian Gathering: Origin, Development and Content of the Christian Gathering in the First to Third Centuries*, 2010, pp. 211-254 (44 pages)

*Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, "Take, eat; this is my body." And he took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."<sup>27</sup>*

In the writing of St. Paul to the Corinthian Church, we see the similar words of institution said before the parking of the Lord's Supper meal. It was clear the seriousness of this ritual back then in all the Churches in the time of the Book of Acts:

*For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, "This is my body, which is for you. Do this in remembrance of me." In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. Whoever, therefore, eats the bread or drinks the cup*

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<sup>27</sup> St. Matthew 26:26-29

*of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord.*<sup>28</sup>

When believers gathered on the first day of the week<sup>29</sup> to break bread, we get a glimpse of the worship practice that was now taking place. Let us delve further to imagine an early Eucharistic gathering of believers in Jesus.

### **The Didache**

This first-century document gives extra witness to the focus on Holy Eucharist (*Holy Communion*) in the gathering of believers on the Lord's Day.

*“Now concerning the Thanksgiving (Eucharist), thus give thanks. First, concerning the cup: We thank you, our Father, for the holy vine of David Your servant, which You made known to us through Jesus Your Servant; to You be the glory forever. And concerning the broken bread: We thank You, our Father, for the life and knowledge which You made known to us through Jesus Your Servant; to You be the glory forever. Even as this broken bread was scattered over the hills, and was gathered together and became one, so let Your Church be gathered together from the ends of the earth into Your*

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<sup>28</sup> 1 Corinthians 11:23-27

<sup>29</sup> Acts 20:7

*kingdom; for Yours is the glory and the power through Jesus Christ forever. But let no one eat or drink of your Thanksgiving (Eucharist), but they who have been baptized into the name of the Lord; for concerning this also the Lord has said, Give not that which is holy to the dogs.*

*But every Lord's day gather yourselves together, and break bread, and give thanksgiving after having confessed your transgressions, that your sacrifice may be pure. But let no one that is at variance with his fellow come together with you, until they be reconciled, that your sacrifice may not be profaned. For this is that which was spoken by the Lord: In every place and time offer to me a pure sacrifice; for I am a great King, says the Lord, and my name is wonderful among the nations.”<sup>30</sup>*

This beautiful Eucharistic prayer gives us a picture into the wonder of this meeting, as believers gathered to worship the Holy Trinity in the First Century.

It is interesting to note that this praying during a meal time (*Lord's Supper*) was a Jewish enhierted practice rather than Gentile. “Paul mentions explicitly the blessing over the cup of wine during the first part of the meeting: ‘The

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<sup>30</sup> *The Didache*, accessed Sept 1, 2021. <https://www.newadvent.org/7fathers/0714.htm>

cup of blessing that we bless.’<sup>31</sup> Early gentile Christians, like those in Corinth, inherited the custom of blessing or thanking God before partaking of the food from Jewish Christians.”<sup>32</sup>

### **A Different Type of House Church?**

Perhaps you are shocked or in disbelief so far. The portrayal of the early Christians’ meeting and gathering in a ritual, liturgical service appears to be incorrect in the modern evangelical mind. Yet as we have seen in all these historical documents and witnesses that this is actually what took place. The fact is the early Church was much more religious (*structured*) than we would want to think.

Re-reading the book of Acts now in this light might help you see things clearer. What a joy and exciting prospect to enter into the same worship today as these early believers partook in. God has clearly preserved these liturgical elements of house church worship in the historic Church. And we seek to emulate some of the clearest Biblical practices in *St. Thomas Church* gatherings.

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<sup>31</sup> *1 Corinthians 10:16*

<sup>32</sup> *The Earliest History of the Christian Gathering: Origin, Development and Content of the Christian Gathering in the First to Third Centuries*, 2010, pp. 211-254 (44 pages)



## CHAPTER TWO

# THE MOVE OF GOD CONTINUES

*“Thus says the Lord: ‘Stand by the roads, and look, and ask for the ancient paths, where the good way is; and walk in it, and find rest for your souls.’ But they said, ‘We will not walk in it.’”<sup>33</sup>*

*“The Universal Church, moreover, through the whole world, has received this tradition from the Apostles.” – St Irenaeus of Lyons (A.D. 130-202)*

We all desire to be involved in something bigger than ourselves. The individualistic mentality of our modern age has isolated us to the point of despair. People are growing in despair; lonely in the midst of the crowd. The Church as a community was God’s intention. We cannot run this Christian race alone.

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<sup>33</sup> *Jeremiah 6:16*

The Church is God's movement that has, is and will continue to bear fruit throughout eternity. This "move of God" we are invited into; it is by grace you are saved; it is by grace you are given water baptism; it is by grace you receive Holy Eucharist, it is by grace that we live in Christ. The Church expanded to all the known world in the days of the Apostles. Each Apostle became a missionary to every part of the known world in their day. The pristine Gospel spread and bore fruit through the martyrdom of these faithful witnesses.

God's invitation is open to you today to join in this same witness of the Holy Gospel to a lost humanity. More than 2 billion people today have never known or even heard the name of Jesus Christ.

### **A Movement Led by Bishops**

This movement is led by "shepherds"<sup>34</sup> all under the Chief Shepherd<sup>35</sup> Jesus Christ Himself.

St. Irenaeus, in A.D. 189 said:

*"The blessed apostles, then, having founded and built up the Church, committed into the hands of Linus the office of the episcopate. Of this Linus, Paul*

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<sup>34</sup> 1 Peter 5:2

<sup>35</sup> 1 Peter 5:4



*makes mention in the Epistles to Timothy. To him succeeded Anacletus; and after him, in the third place from the apostles, Clement was allotted the bishopric. This man, as he had seen the blessed apostles, and had been conversant with them, might be said to have the preaching of the apostles still echoing [in his ears], and their traditions before his eyes.”*

Tertullian in A.D. 200 speaks of this order of God in hindsight in his day:

*“This is the way in which the apostolic churches transmit their lists: like the church of the Smyrneans, which records that Polycarp was placed there by John, like the church of the Romans, where Clement was ordained by Peter.”*

The Church historian, Eusebius, said in A.D. 211:

*“In the tenth year of the reign of Commodus, Victor succeeded Eleutherus, the latter having held the episcopate for thirteen years.”*

This clear passing on of the faith from one generation to another, from one bishop to another, was what the first Apostles passed onto us. They set in motion, the plan of God for future generations to continue this *“Move of God”* in a way that honored and glorified God. It was done in a way that safeguarded the deposit of the Gospel, ensuring the same message and beliefs were conveyed to the next generation. Also, the same Holy Spirit was conferred on each leader

who in turn lays hands on believers in Holy Baptism to receive the Holy Spirit.

This modern-day lineage of bishops is intact in several historical groups dating back to the apostles: *Anglican, Oriental Orthodox, Church of the East, Hussite, Moravian, Waldensians, etc.*

St. Ignatius, contemporary with the Holy Apostles wrote: “When you are obedient to the bishop as you would be to Jesus Christ, you are living, not in a human way, but according to Jesus Christ.” It is not a situation of finding a pastor you think is enjoyable to listen to but to truly come under the authority of the Church and be in submission.

Early Christians not only had this mentality but exemplified it in the Biblical accounts including in the Book of Acts.

## **Joining A Movement Today?**

Today’s Church is split into so many divisive elements that new doctrines and ideas are abounding. So many believers are yearning for something older, more certain, and more stable. This search for something ancient (*old paths*)<sup>36</sup> is one of the healthy steps many believers are taking in our day.

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<sup>36</sup> *Jeremiah 6:16*

It is exciting that in our modern day you can be involved in helping to promote the ancient Faith of the holy Apostles and Jesus Christ. You must have a willingness to enter in the narrow way<sup>37</sup> of faith and humble your mind and heart to bend to Jesus Christ's kingdom.<sup>38</sup> The *St. Thomas Church* movement is just one small open door into the Apostolic Church. Today, many evangelical believers are searching for this way forward.

### **An Old Faith With New Traditions**

When we speak of ancient faith, this term helps root us in what is fundamental and older and does not change (*Biblical Tradition*). Yet the Church exists throughout history and in different cultures and there are certain new practices (*Ecclesiastical Tradition*) that we can apply to this faith which do not nullify God's word.

How can something old mix with the new and still remain old or valid? We can think of it as the Old Traditions putting on new clothing but still are the same in their substance. New songs that express the old faith are important because they allow the Church to reach people

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<sup>37</sup> *St. Matthew 7:13-14*

<sup>38</sup> *St. Matthew 6:33, St. Matthew 5:3*

who would otherwise not hear. These implementations of the modern should never in their character go against the virtue and sense of holy in the Church. Anything worship in the Church must be holy and distinct from how the world expresses itself.

We call this a “movement” because anything that has the life and the blessing of God on it is lively and grows. Just like a farmer planting seed in a field expecting a larger harvest. The faith of the holy Apostles is much more fertile than this; it produces life (*conversions and growth*) which should be expected. We are not here for ourselves but for others. Our small mission Church in a building or a home should not live for itself but to see others grow and embrace Christ.

### **Guidelines To Use This Book**

The main driving force behind the publishing of this book is so that you can spend time extensively studying, reading and praying over the Book of Acts in Holy Scripture. We have added the Book of Acts in chapter form with verse numbers from the *Berean Standard Bible (BSB)*. This Bible is a completely open source publication, hence our utilization of it. We recommend comparing with your own translation and practicing cross referencing.

Our recommendation to you is to:

- 1) Pray before reading Holy Scripture, and ask God to teach you and lead you.
- 2) Highlight and underline key phrases and verses.
- 3) Mark and write notes beside verses and write cross references.
- 4) Circle or put a box around repeated words or keywords.
- 5) This book is not meant to be read once; read and re-read the chapters of the Book of Acts (10+ times a year is the recommendation in *St. Thomas Churches*)
- 7) “To do and teach.”<sup>39</sup> Emulate our Lord, emulate those holy Apostles and deacons. Step out in faith bringing glory to the Triune God.

The move of God continues and you are invited to be a part of it! God still uses the weak,<sup>40</sup> lowly and humble to accomplish great things for the kingdom of God.

We close this chapter with the words of St. Augustine and a prayer by him:

*“You see when the Holy Spirit came. What more do you wish? If the Scriptures are credible, should not I believe most readily in these Acts, which have the*

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<sup>39</sup> Acts 1:1

<sup>40</sup> 2 Corinthians 12:9

*strongest testimony in their support, and which have had the advantage of becoming generally known, and of being handed down and of being publicly taught along with the gospel itself, which contains the promise of the Holy Spirit, which also we believe? On reading, then, these Acts of the Apostles, which stand, as regards authority, on a level with the gospel, I find that not only was the Holy Spirit promised to these true apostles, but that He was also sent so manifestly, that no room was left for errors on this subject.”*

### **A Closing Prayer**

O Holy Spirit, Love of God, pour out your grace, and descend plentifully into my heart. Enlighten the dark corners of this neglected dwelling, and scatter there your cheerful beams. Dwell in that soul that longs to be your temple. Water that barren soil, overrun with weeds and briars, and lost for lack of cultivating, and make it fruitful with your dew from heaven. Come, refreshment of those who languish and faint. Come, Star and Guide of those who sail in the tempestuous sea of the world. You are the only Haven of the tossed and shipwrecked. Come, Glory and Crown of the living, and only Safeguard of the dying. Come, Holy Spirit, in your great mercy, and make me fit to receive you. **Amen.**



# Acts

## Chapter 1

### *Prologue*

<sup>1</sup>In my first book, O Theophilus, I wrote about all that Jesus began to do and to teach, <sup>2</sup>until the day He was taken up to heaven, after giving instructions through the Holy Spirit to the apostles He had chosen. <sup>3</sup>After His suffering, He presented Himself to them with many convincing proofs that He was alive. He appeared to them over a span of forty days and spoke about the kingdom of God.

<sup>4</sup>And while they were gathered together, He commanded them: “Do not leave Jerusalem, but wait for the gift the Father promised, which you have heard Me discuss. <sup>5</sup>For John baptized with water, but in a few days you will be baptized with the Holy Spirit.”

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1:4 Or eating together





## ***The Ascension***

<sup>6</sup>So when they came together, they asked Him, “Lord, will You at this time restore the kingdom to Israel?”

<sup>7</sup>Jesus replied, “It is not for you to know times or seasons that the Father has fixed by His own authority. <sup>8</sup>But you will receive power when the Holy Spirit comes upon you, and you will be My witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”

<sup>9</sup>After He had said this, they watched as He was taken up, and a cloud hid Him from their sight. <sup>10</sup>They were looking intently into the sky as He was going, when suddenly two men dressed in white stood beside them. <sup>11</sup>“Men of Galilee,” they said, “why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come

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1:5 Or For John baptized in water, but in a few days you will be baptized in the Holy Spirit; cited in Acts 11:16



back in the same way you have seen Him go into heaven.”

### ***Matthias Replaces Judas***

<sup>12</sup>Then they returned to Jerusalem from the Mount of Olives, which is near the city, a Sabbath day’s journey away. <sup>13</sup>When they arrived, they went to the upper room where they were staying: Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus, Simon the Zealot, and Judas son of James. <sup>14</sup>With one accord they all continued in prayer, along with the women and Mary the mother of Jesus, and with His brothers.

<sup>15</sup>In those days Peter stood up among the brothers (a gathering of about a hundred and twenty) and said, <sup>16</sup>“Brothers, the Scripture had to be fulfilled which the Holy Spirit foretold

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1:12 A Sabbath day’s journey is 2,000 cubits (approximately 3,000 feet or 914.4 meters)



through the mouth of David concerning Judas, who became a guide for those who arrested Jesus. <sup>17</sup>He was one of our number and shared in this ministry.”

<sup>18</sup>(Now with the reward for his wickedness Judas bought a field; there he fell headlong and burst open in the middle, and all his intestines spilled out. <sup>19</sup>This became known to all who lived in Jerusalem, so they called that field in their own language Akeldama, that is, Field of Blood.)

<sup>20</sup>“For it is written in the book of Psalms:

‘May his place be deserted;

let there be no one to dwell in it,’

and,

‘May another take his position.’



<sup>21</sup>Therefore it is necessary to choose one of the men who have accompanied us the whole time the Lord Jesus went in and out among us, <sup>22</sup>beginning from John's baptism until the day Jesus was taken up from us. For one of these must become a witness with us of His resurrection."

<sup>23</sup>So they proposed two men: Joseph called Barsabbas (also known as Justus) and Matthias. <sup>24</sup>And they prayed, "Lord, You know everyone's heart. Show us which of these two You have chosen <sup>25</sup>to take up this ministry and apostleship, which Judas abandoned to go to his rightful place."

<sup>26</sup>Then they cast lots, and the lot fell to Matthias; so he was added to the eleven apostles.





## Chapter 2

### *The Holy Spirit at Pentecost*

<sup>1</sup>When the day of Pentecost came, they were all together in one place. <sup>2</sup>Suddenly a sound like a mighty rushing wind came from heaven and filled the whole house where they were sitting. <sup>3</sup>They saw tongues like flames of fire that separated and came to rest on each of them. <sup>4</sup>And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.

<sup>5</sup>Now there were dwelling in Jerusalem God-fearing Jews from every nation under heaven. <sup>6</sup>And when this sound rang out, a crowd came together in bewilderment, because each one heard them speaking his own language.

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2:1 That is, Shavuot, the late spring feast of pilgrimage to Jerusalem; it is also known as the Feast of Harvest (see Exodus 23:16) or the Feast of Weeks (see Exodus 34:22).

2:5 Or staying; similarly in verse 14



<sup>7</sup> Astounded and amazed, they asked, “Are not all these men who are speaking Galileans? <sup>8</sup> How is it then that each of us hears them in his own native language? <sup>9</sup> Parthians, Medes, and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, <sup>10</sup> Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome, <sup>11</sup> both Jews and converts to Judaism; Cretans and Arabs—we hear them declaring the wonders of God in our own tongues!”

<sup>12</sup> Astounded and perplexed, they asked one another, “What does this mean?”

<sup>13</sup> But others mocked them and said, “They are drunk on new wine!”

### ***Peter Addresses the Crowd***

<sup>14</sup> Then Peter stood up with the Eleven, lifted up his voice, and addressed the crowd: “Men of

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2:9 That is, the Roman Province of Asia, located in what is now western Turkey



Judea and all who dwell in Jerusalem, let this be known to you, and listen carefully to my words.

<sup>15</sup>These men are not drunk, as you suppose. It is only the third hour of the day! <sup>16</sup>No, this is what was spoken by the prophet Joel:

<sup>17</sup>'In the last days, God says,

I will pour out My Spirit on all people.

Your sons and daughters will prophesy,

your young men will see visions,

your old men will dream dreams.

<sup>18</sup>Even on My menservants and maidservants

I will pour out My Spirit in those days,

and they will prophesy.

<sup>19</sup>I will show wonders in the heavens above

and signs on the earth below,

blood and fire and billows of smoke.

<sup>20</sup>The sun will be turned to darkness,

and the moon to blood,



before the coming of the great and glorious Day of the Lord.

<sup>21</sup>And everyone who calls on the name of the Lord  
Lord  
will be saved.’

<sup>22</sup>Men of Israel, listen to this message: Jesus of Nazareth was a man certified by God to you by miracles, wonders, and signs, which God did among you through Him, as you yourselves know. <sup>23</sup>He was delivered up by God’s set plan and foreknowledge, and you, by the hands of the lawless, put Him to death by nailing Him to the cross. <sup>24</sup>But God raised Him from the dead, releasing Him from the agony of death, because it was impossible for Him to be held in its clutches.

<sup>25</sup>David says about Him:

‘I saw the Lord always before me;

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2:21 Joel 2:28–32 (see also LXX)

2:25 Literally I foresaw; see verse 31.





because He is at my right hand, I will not  
be shaken.

<sup>26</sup>Therefore my heart is glad and my tongue  
rejoices;

my body also will dwell in hope,

<sup>27</sup>because You will not abandon my soul to  
Hades,

nor will You let Your Holy One see decay.

<sup>28</sup>You have made known to me the paths of  
life;

You will fill me with joy in Your  
presence.’

<sup>29</sup>Brothers, I can tell you with confidence  
that the patriarch David died and was buried,  
and his tomb is with us to this day. <sup>30</sup>But he was  
a prophet and knew that God had promised him  
on oath that He would place one of his  
descendants on his throne. <sup>31</sup>Foreseeing this,

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2:28 Psalms 16:8–11 (see also LXX)

2:30 Literally on oath that He would place out of the fruit  
of his loins on his throne; BYZ and TR on oath out of the  
fruit of his loins, according to the flesh, to raise up Christ  
to sit on his throne; Psalms 132:11



David spoke about the resurrection of the Christ, that He was not abandoned to Hades, nor did His body see decay. <sup>32</sup>God has raised this Jesus to life, to which we are all witnesses.

<sup>33</sup> Exalted, then, to the right hand of God, He has received from the Father the promised Holy Spirit and has poured out what you now see and hear. <sup>34</sup>For David did not ascend into heaven, but he himself says:

“The Lord said to my Lord,

“Sit at My right hand

<sup>35</sup> until I make Your enemies

a footstool for Your feet.”

<sup>36</sup>Therefore let all Israel know with certainty that God has made this Jesus, whom you crucified, both Lord and Christ!”

### ***Three Thousand Believe***



<sup>37</sup>When the people heard this, they were cut to the heart and asked Peter and the other apostles, “Brothers, what shall we do?”

<sup>38</sup>Peter replied, “Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. <sup>39</sup>This promise belongs to you and your children and to all who are far off—to all whom the Lord our God will call to Himself.”

<sup>40</sup>With many other words he testified, and he urged them, “Be saved from this corrupt generation.” <sup>41</sup>Those who embraced his message were baptized, and about three thousand were added to the believers that day.

### ***The Fellowship of Believers***

<sup>42</sup>They devoted themselves to the apostles’ teaching and to the fellowship, to the breaking

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<sup>2:41</sup> Literally about three thousand souls were added that day



of bread and to prayer. <sup>43</sup>A sense of awe came over everyone, and the apostles performed many wonders and signs.

<sup>44</sup>All the believers were together and had everything in common. <sup>45</sup>Selling their possessions and goods, they shared with anyone who was in need.

<sup>46</sup>With one accord they continued to meet daily in the temple courts and to break bread from house to house, sharing their meals with gladness and sincerity of heart, <sup>47</sup>praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.

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2:43 Or fear

2:46 Literally the temple





## Chapter 3

### *A Lame Man Walks*

<sup>1</sup>One afternoon Peter and John were going up to the temple at the hour of prayer, the ninth hour.

<sup>2</sup>And a man who was lame from birth was being carried to the temple gate called Beautiful, where he was put every day to beg from those entering the temple courts. <sup>3</sup>When he saw Peter and John about to enter, he asked them for money.

<sup>4</sup>Peter looked directly at him, as did John. “Look at us!” said Peter. <sup>5</sup>So the man gave them his attention, expecting to receive something from them. <sup>6</sup>But Peter said, “Silver or gold I do not have, but what I have I give you: In the name of Jesus Christ of Nazareth, get up and walk!”

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3:1 That is, three in the afternoon

3:2 Literally the temple; also in verse 8

3:6 SBL, NE, and WH In the name of Jesus Christ of Nazareth, walk!



<sup>7</sup>Taking him by the right hand, Peter helped him up, and at once the man's feet and ankles were made strong. <sup>8</sup>He sprang to his feet and began to walk. Then he went with them into the temple courts, walking and leaping and praising God.

<sup>9</sup>When all the people saw him walking and praising God, <sup>10</sup>they recognized him as the man who used to sit begging at the Beautiful Gate of the temple, and they were filled with wonder and amazement at what had happened to him.

### ***Peter Speaks in Solomon's Colonnade***

<sup>11</sup>While the man clung to Peter and John, all the people were astonished and ran to them in the walkway called Solomon's Colonnade. <sup>12</sup>And when Peter saw this, he addressed the people: "Men of Israel, why are you surprised by this? Why do you stare at us as if by our own power or godliness we had made this man walk?"

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3:11 Literally in the colonnade called Solomon's



<sup>13</sup>The God of Abraham, Isaac, and Jacob, the God of our fathers, has glorified His servant Jesus. You handed Him over and rejected Him before Pilate, even though he had decided to release Him. <sup>14</sup>You rejected the Holy and Righteous One and asked that a murderer be released to you. <sup>15</sup>You killed the Author of life, but God raised Him from the dead, and we are witnesses of the fact.

<sup>16</sup>By faith in the name of Jesus, this man whom you see and know has been made strong. It is Jesus' name and the faith that comes through Him that has given him this complete healing in your presence.

<sup>17</sup>And now, brothers, I know that you acted in ignorance, as did your leaders. <sup>18</sup>But in this way God has fulfilled what He foretold through all the prophets, saying that His Christ would suffer. <sup>19</sup>Repent, then, and turn back, so that your sins may be wiped away, <sup>20</sup>that times of



refreshing may come from the presence of the Lord, and that He may send Jesus, the Christ, who has been appointed for you.

<sup>21</sup> Heaven must take Him in until the time comes for the restoration of all things, which God announced long ago through His holy prophets. <sup>22</sup> For Moses said, ‘The Lord your God will raise up for you a prophet like me from among your brothers. You must listen to Him in everything He tells you. <sup>23</sup> Everyone who does not listen to Him will be completely cut off from among his people.’

<sup>24</sup> Indeed, all the prophets from Samuel on, as many as have spoken, have proclaimed these days. <sup>25</sup> And you are sons of the prophets and of the covenant God made with your fathers when He said to Abraham, ‘Through your offspring all the families of the earth will be blessed.’

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3:22 Deuteronomy 18:15

3:23 See Deuteronomy 18:19.

3:25 Genesis 22:18





<sup>26</sup>When God raised up His Servant, He sent Him first to you to bless you by turning each of you from your wicked ways.”

## **Chapter 4**

### ***Peter and John before the Sanhedrin***

<sup>1</sup>While Peter and John were speaking to the people, the priests and the captain of the temple guard and the Sadducees came up to them, <sup>2</sup>greatly disturbed that they were teaching the people and proclaiming in Jesus the resurrection of the dead. <sup>3</sup>They seized Peter and John, and because it was evening, they put them in custody until the next day. <sup>4</sup>But many who heard the message believed, and the number of men grew to about five thousand.

<sup>5</sup>The next day the rulers, elders, and scribes assembled in Jerusalem, <sup>6</sup>along with Annas the high priest, Caiaphas, John, Alexander, and many others from the high priest's family. <sup>7</sup>They had Peter and John brought in and began



to question them: “By what power or what name did you do this?”

<sup>8</sup> Then Peter, filled with the Holy Spirit, said to them, “Rulers and elders of the people! <sup>9</sup> If we are being examined today about a kind service to a man who was lame, to determine how he was healed, <sup>10</sup> then let this be known to all of you and to all the people of Israel: It is by the name of Jesus Christ of Nazareth, whom you crucified but whom God raised from the dead, that this man stands before you healed. <sup>11</sup> This Jesus is

‘the stone you builders rejected,  
which has become the cornerstone.’

<sup>12</sup> Salvation exists in no one else, for there is no other name under heaven given to men by which we must be saved.”

### ***The Name Forbidden***



<sup>13</sup>When they saw the boldness of Peter and John and realized that they were unschooled, ordinary men, they marveled and took note that these men had been with Jesus. <sup>14</sup>And seeing the man who had been healed standing there with them, they had nothing to say in response. <sup>15</sup>So they ordered them to leave the Sanhedrin and then conferred together.

<sup>16</sup>“What shall we do with these men?” they asked. “It is clear to everyone living in Jerusalem that a remarkable miracle has occurred through them, and we cannot deny it. <sup>17</sup>But to keep this message from spreading any further among the people, we must warn them not to speak to anyone in this name.”

<sup>18</sup>Then they called them in again and commanded them not to speak or teach at all in the name of Jesus. <sup>19</sup>But Peter and John replied, “Judge for yourselves whether it is right in God’s sight to listen to you rather than God.



<sup>20</sup> For we cannot stop speaking about what we have seen and heard.”

<sup>21</sup> After further threats they let them go. They could not find a way to punish them, because all the people were glorifying God for what had happened. <sup>22</sup> For the man who was miraculously healed was over forty years old.

### ***The Believers' Prayer***

<sup>23</sup> On their release, Peter and John returned to their own people and reported everything that the chief priests and elders had said to them. <sup>24</sup> When the believers heard this, they lifted up their voices to God with one accord. “Sovereign Lord,” they said, “You made the heaven and the earth and the sea and everything in them. <sup>25</sup> You spoke by the Holy Spirit through the mouth of Your servant, our father David:

‘Why do the nations rage





and the peoples plot in vain?

<sup>26</sup>The kings of the earth take their stand  
and the rulers gather together  
against the Lord  
and against His Anointed One.’

<sup>27</sup>In fact, this is the very city where Herod and Pontius Pilate conspired with the Gentiles and the people of Israel against Your holy servant Jesus, whom You anointed. <sup>28</sup>They carried out what Your hand and will had decided beforehand would happen. <sup>29</sup>And now, Lord, consider their threats, and enable Your servants to speak Your word with complete boldness, <sup>30</sup>as You stretch out Your hand to heal and perform signs and wonders through the name of Your holy servant Jesus.”

<sup>31</sup>After they had prayed, their meeting place was shaken, and they were all filled with the Holy Spirit and spoke the word of God boldly.



## ***Sharing among Believers***

<sup>32</sup>The multitude of believers was one in heart and soul. No one claimed that any of his possessions was his own, but they shared everything they owned. <sup>33</sup>With great power the apostles continued to give their testimony about the resurrection of the Lord Jesus. And abundant grace was upon them all.

<sup>34</sup>There were no needy ones among them, because those who owned lands or houses would sell their property, bring the proceeds from the sales, <sup>35</sup>and lay them at the apostles' feet for distribution to anyone as he had need.

<sup>36</sup>Joseph, a Levite from Cyprus, whom the apostles called Barnabas (meaning Son of Encouragement), <sup>37</sup>sold a field he owned, brought the money, and laid it at the apostles' feet.



## Chapter 5

### *Ananias and Sapphira*

<sup>1</sup>Now a man named Ananias, together with his wife Sapphira, also sold a piece of property.

<sup>2</sup>With his wife's full knowledge, he kept back some of the proceeds for himself, but brought a portion and laid it at the apostles' feet.

<sup>3</sup>Then Peter said, "Ananias, how is it that Satan has filled your heart to lie to the Holy Spirit and withhold some of the proceeds from the land? <sup>4</sup>Did it not belong to you before it was sold? And after it was sold, was it not at your disposal? How could you conceive such a deed in your heart? You have not lied to men, but to God!"

<sup>5</sup>On hearing these words, Ananias fell down and died. And great fear came over all who heard what had happened. <sup>6</sup>Then the young men stepped forward, wrapped up his body, and carried him out and buried him.



<sup>7</sup> About three hours later his wife also came in, unaware of what had happened. <sup>8</sup> “Tell me,” said Peter, “is this the price you and your husband got for the land?”

“Yes,” she answered, “that is the price.”

<sup>9</sup> “How could you agree to test the Spirit of the Lord?” Peter replied. “Look, the feet of the men who buried your husband are at the door, and they will carry you out also.”

<sup>10</sup> At that instant she fell down at his feet and died. Then the young men came in and, finding her dead, carried her out and buried her beside her husband. <sup>11</sup> And great fear came over the whole church and all who heard about these events.

### ***The Apostles Heal Many***

<sup>12</sup> The apostles performed many signs and wonders among the people, and with one accord the believers gathered together in Solomon’s Colonnade. <sup>13</sup> Although the people regarded





them highly, no one else dared to join them. <sup>14</sup>Yet more and more believers were brought to the Lord—large numbers of both men and women.

<sup>15</sup>As a result, people brought the sick into the streets and laid them on cots and mats, so that at least Peter's shadow might fall on some of them as he passed by. <sup>16</sup>Crowds also gathered from the towns around Jerusalem, bringing the sick and those tormented by unclean spirits, and all of them were healed.

### ***The Apostles Arrested and Freed***

<sup>17</sup>Then the high priest and all his associates, who belonged to the party of the Sadducees, were filled with jealousy. They went out <sup>18</sup>and arrested the apostles and put them in the public jail. <sup>19</sup>But during the night an angel of the Lord opened the doors of the jail and brought them out, saying, <sup>20</sup>“Go, stand in the temple courts and tell the people the full message of this new life.”



<sup>21</sup>At daybreak the apostles entered the temple courts as they had been told and began to teach the people.

When the high priest and his associates arrived, they convened the Sanhedrin—the full assembly of the elders of Israel—and sent to the jail for the apostles. <sup>22</sup>But on arriving at the jail, the officers did not find them there. So they returned with the report: <sup>23</sup>“We found the jail securely locked, with the guards posted at the doors; but when we opened them, we found no one inside.”

### ***The Apostles before the Sanhedrin***

<sup>24</sup>When the captain of the temple guard and the chief priests heard this account, they were perplexed as to what was happening. <sup>25</sup>Then someone came in and announced, “Look, the

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5:20 Literally the temple; also in verses 21, 25, and 42

5:21 Or the Council; also in verses 27, 34, and 41

5:24 Literally as to what this might be



men you put in jail are standing in the temple courts teaching the people!”

<sup>26</sup>At that point, the captain went with the officers and brought the apostles—but not by force, for fear the people would stone them. <sup>27</sup>They brought them in and made them stand before the Sanhedrin, where the high priest interrogated them. <sup>28</sup>“We gave you strict orders not to teach in this name,” he said. “Yet you have filled Jerusalem with your teaching and are determined to make us responsible for this man’s blood.”

<sup>29</sup>But Peter and the other apostles replied, “We must obey God rather than men. <sup>30</sup>The God of our fathers raised up Jesus, whom you had killed by hanging Him on a tree. <sup>31</sup>God exalted Him to His right hand as Prince and Savior, in order to grant repentance and forgiveness of sins to Israel. <sup>32</sup>We are witnesses of these things, and so is the Holy Spirit, whom God has given to those who obey Him.”



## ***Gamaliel's Advice***

<sup>33</sup>When the Council members heard this, they were enraged, and they resolved to put the apostles to death. <sup>34</sup>But a Pharisee named Gamaliel, a teacher of the law who was honored by all the people, stood up in the Sanhedrin and ordered that the men be put outside for a short time.

<sup>35</sup>“Men of Israel,” he said, “consider carefully what you are about to do to these men. <sup>36</sup>Some time ago Theudas rose up, claiming to be somebody, and about four hundred men joined him. He was killed, all his followers were dispersed, and it all came to nothing. <sup>37</sup>After him, Judas the Galilean appeared in the days of the census and drew away people after him. He too perished, and all his followers were scattered.

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5:33 ECM, BYZ, TR, and Tischendorf; or they took counsel; NA, SBL, NE, and WH they wanted





<sup>38</sup> So in the present case I advise you: Leave these men alone. Let them go! For if their purpose or endeavor is of human origin, it will fail. <sup>39</sup> But if it is from God, you will not be able to stop them. You may even find yourselves fighting against God.”

<sup>40</sup> At this, they yielded to Gamaliel. They called the apostles in and had them flogged. Then they ordered them not to speak in the name of Jesus, and released them.

<sup>41</sup> The apostles left the Sanhedrin, rejoicing that they had been counted worthy of suffering disgrace for the Name. <sup>42</sup> Every day, in the temple courts and from house to house, they did not stop teaching and proclaiming the good news that Jesus is the Christ.

## **Chapter 6**

### ***The Choosing of the Seven***

<sup>1</sup> In those days when the disciples were increasing in number, the Grecian Jews among



them began to grumble against the Hebraic Jews because their widows were being overlooked in the daily distribution of food.

<sup>2</sup> So the Twelve summoned all the disciples and said, “It is unacceptable for us to neglect the word of God in order to wait on tables. <sup>3</sup> Therefore, brothers, select from among you seven men confirmed to be full of the Spirit and wisdom. We will appoint this responsibility to them <sup>4</sup> and will devote ourselves to prayer and to the ministry of the word.”

<sup>5</sup> This proposal pleased the whole group. They chose Stephen, a man full of faith and of the Holy Spirit, as well as Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to Judaism. <sup>6</sup> They presented

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6:1 Literally the Hellenists began to grumble against the Hebrews

6:5 Literally and Nicolas, a convert of Antioch,



these seven to the apostles, who prayed and laid their hands on them.

<sup>7</sup>So the word of God continued to spread. The number of disciples in Jerusalem grew rapidly, and a great number of priests became obedient to the faith.

### ***The Arrest of Stephen***

<sup>8</sup>Now Stephen, who was full of grace and power, was performing great wonders and signs among the people. <sup>9</sup>But resistance arose from what was called the Synagogue of the Freedmen, including Cyrenians, Alexandrians, and men from the provinces of Cilicia and Asia. They began to argue with Stephen, <sup>10</sup>but they could not stand up to his wisdom or the Spirit by whom he spoke.

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6:6 Literally—whom they set before the apostles,

6:9 Literally and those from Cilicia and Asia; the Roman Province of Asia was located in what is now western Turkey.



<sup>11</sup>Then they prompted some men to say, “We heard Stephen speak words of blasphemy against Moses and against God.”

<sup>12</sup>So they stirred up the people, elders, and scribes and confronted Stephen. They seized him and brought him before the Sanhedrin, <sup>13</sup>where they presented false witnesses who said, “This man never stops speaking against this holy place and against the law. <sup>14</sup>For we have heard him say that Jesus of Nazareth will destroy this place and change the customs that Moses handed down to us.”

<sup>15</sup>All who were sitting in the Sanhedrin looked intently at Stephen, and they saw that his face was like the face of an angel.





## Chapter 7

### *Stephen's Address: The Call of Abraham*

<sup>1</sup>Then the high priest asked Stephen, “Are these charges true?”

<sup>2</sup>And Stephen declared: “Brothers and fathers, listen to me! The God of glory appeared to our father Abraham while he was still in Mesopotamia, before he lived in Haran, <sup>3</sup>and told him, ‘Leave your country and your kindred and go to the land I will show you.’ <sup>4</sup>So Abraham left the land of the Chaldeans and settled in Haran. After his father died, God brought him out of that place and into this land where you are now living.

<sup>5</sup>He gave him no inheritance here, not even a foot of ground. But God promised to give possession of the land to Abraham and his descendants, even though he did not yet have a child. <sup>6</sup>God told him that his descendants would



be foreigners in a strange land, and that they would be enslaved and mistreated four hundred years. <sup>7</sup>‘But I will punish the nation that enslaves them,’ God said, ‘and afterward they will come forth and worship Me in this place.’

<sup>8</sup>Then God gave Abraham the covenant of circumcision, and Abraham became the father of Isaac and circumcised him on the eighth day. And Isaac became the father of Jacob, and Jacob of the twelve patriarchs.

### ***Joseph Sold into Egypt***

<sup>9</sup>Because the patriarchs were jealous of Joseph, they sold him as a slave into Egypt. But God was with him <sup>10</sup>and rescued him from all his troubles. He granted Joseph favor and wisdom in the sight of Pharaoh king of Egypt, who appointed him ruler over Egypt and all his household.



<sup>11</sup>Then famine and great suffering swept across Egypt and Canaan, and our fathers could not find food. <sup>12</sup>When Jacob heard that there was grain in Egypt, he sent our fathers on their first visit. <sup>13</sup>On their second visit, Joseph revealed his identity to his brothers, and his family became known to Pharaoh. <sup>14</sup>Then Joseph sent for his father Jacob and all his relatives, seventy-five in all.

### ***Israel Oppressed in Egypt***

<sup>15</sup>So Jacob went down to Egypt, where he and our fathers died. <sup>16</sup>Their bones were carried back to Shechem and placed in the tomb that Abraham had bought from the sons of Hamor at Shechem for a price he paid in silver.

<sup>17</sup>As the time drew near for God to fulfill His promise to Abraham, our people in Egypt

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7:13 Or Joseph was made known to or Joseph was recognized by

7:16 Literally And they were carried back



increased greatly in number. <sup>18</sup>Then another king, who knew nothing of Joseph, arose over Egypt. <sup>19</sup>He exploited our people and oppressed our fathers, forcing them to abandon their infants so they would die.

### ***The Birth and Adoption of Moses***

<sup>20</sup>At that time Moses was born, and he was beautiful in the sight of God. For three months he was nurtured in his father's house. <sup>21</sup>When he was set outside, Pharaoh's daughter took him and brought him up as her own son. <sup>22</sup>So Moses was educated in all the wisdom of the Egyptians and was powerful in speech and action.

### ***The Rejection and Flight of Moses***

<sup>23</sup>When Moses was forty years old, he decided to visit his brothers, the children of Israel. <sup>24</sup>And when he saw one of them being mistreated, Moses went to his defense and

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7:20 Or he was of great status in God's eyes or he was no ordinary child





avenged him by striking down the Egyptian who was oppressing him. <sup>25</sup> He assumed his brothers would understand that God was using him to deliver them, but they did not.

<sup>26</sup> The next day he came upon two Israelites who were fighting, and he tried to reconcile them, saying, ‘Men, you are brothers. Why are you mistreating each other?’

<sup>27</sup> But the man who was abusing his neighbor pushed Moses aside and said, ‘Who made you ruler and judge over us? <sup>28</sup> Do you want to kill me as you killed the Egyptian yesterday?’ <sup>29</sup> At this remark, Moses fled to the land of Midian, where he lived as a foreigner and had two sons.

### ***The Call of Moses***

<sup>30</sup> After forty years had passed, an angel appeared to Moses in the flames of a burning bush in the desert near Mount Sinai. <sup>31</sup> When



Moses saw it, he marveled at the sight. As he approached to look more closely, the voice of the Lord came to him: <sup>32</sup>‘I am the God of your fathers, the God of Abraham, Isaac, and Jacob.’ Moses trembled with fear and did not dare to look.

<sup>33</sup>Then the Lord said to him, ‘Take off your sandals, for the place where you are standing is holy ground. <sup>34</sup>I have indeed seen the oppression of My people in Egypt. I have heard their groaning and have come down to deliver them. Now come, I will send you back to Egypt.’

<sup>35</sup>This Moses, whom they had rejected with the words, ‘Who made you ruler and judge?’ is the one whom God sent to be their ruler and redeemer through the angel who appeared to him in the bush. <sup>36</sup>He led them out and

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7:32 Exodus 3:6

7:34 Exodus 3:5–10

7:35 Exodus 2:14

7:35 Or Angel; also in verse 38



performed wonders and signs in the land of Egypt, at the Red Sea, and for forty years in the wilderness.

<sup>37</sup>This is the same Moses who told the Israelites, ‘God will raise up for you a prophet like me from among your brothers.’ <sup>38</sup>He was in the assembly in the wilderness with the angel who spoke to him on Mount Sinai, and with our fathers. And he received living words to pass on to us.

### ***The Rebellion of Israel***

<sup>39</sup>But our fathers refused to obey him. Instead, they rejected him and in their hearts turned back to Egypt. <sup>40</sup>They said to Aaron, ‘Make us gods who will go before us! As for this Moses who led us out of the land of Egypt, we do not know what has happened to him.’

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7:37 Deuteronomy 18:15

7:38 NE and WH to you

7:40 Exodus 32:1



<sup>41</sup> At that time they made a calf and offered a sacrifice to the idol, rejoicing in the works of their hands. <sup>42</sup> But God turned away from them and gave them over to the worship of the host of heaven, as it is written in the book of the prophets:

‘Did you bring Me sacrifices and offerings  
forty years in the wilderness, O house of  
Israel?

<sup>43</sup> You have taken along the tabernacle of  
Molech

and the star of your god Rephan,  
the idols you made to worship.

Therefore I will send you into exile  
beyond Babylon.’

### ***The Tabernacle of the Testimony***

<sup>44</sup> Our fathers had the tabernacle of the Testimony with them in the wilderness. It was constructed exactly as God had directed Moses,





according to the pattern he had seen. <sup>45</sup> And our fathers who received it brought it in with Joshua when they dispossessed the nations God drove out before them. It remained until the time of David, <sup>46</sup> who found favor in the sight of God and asked to provide a dwelling place for the God of Jacob. <sup>47</sup> But it was Solomon who built the house for Him.

<sup>48</sup> However, the Most High does not dwell in houses made by human hands. As the prophet says:

<sup>49</sup> 'Heaven is My throne

and the earth is My footstool.

What kind of house will you build for Me,  
says the Lord,

or where will My place of repose be?

<sup>50</sup> Has not My hand made all these things?'

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7:46 SBL, WH, BYZ, and TR; see also LXX for Psalms 132:5; ECM, NA, and NE a dwelling place for the house of Jacob.

7:50 Isaiah 66:1–2



<sup>51</sup>You stiff-necked people with uncircumcised hearts and ears! You always resist the Holy Spirit, just as your fathers did. <sup>52</sup>Which of the prophets did your fathers fail to persecute? They even killed those who foretold the coming of the Righteous One. And now you are His betrayers and murderers— <sup>53</sup>you who received the law ordained by angels, yet have not kept it.”

### ***The Stoning of Stephen***

<sup>54</sup>On hearing this, the members of the Sanhedrin were enraged, and they gnashed their teeth at him. <sup>55</sup>But Stephen, full of the Holy Spirit, looked intently into heaven and saw the glory of God and Jesus standing at the right hand of God. <sup>56</sup>“Look,” he said, “I see heaven open and the Son of Man standing at the right hand of God.”

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7:54 Literally On hearing these things, they were cut in their hearts,



<sup>57</sup> At this they covered their ears, cried out in a loud voice, and rushed together at him. <sup>58</sup> They dragged him out of the city and began to stone him. Meanwhile the witnesses laid their garments at the feet of a young man named Saul.

<sup>59</sup> While they were stoning him, Stephen appealed, “Lord Jesus, receive my spirit.” <sup>60</sup> Falling on his knees, he cried out in a loud voice, “Lord, do not hold this sin against them.” And when he had said this, he fell asleep.

## **Chapter 8**

### ***Saul Persecutes the Church***

<sup>1</sup> And Saul was there, giving approval to Stephen’s death.

On that day a great persecution broke out against the church in Jerusalem, and all except the apostles were scattered throughout Judea and Samaria. <sup>2</sup> God-fearing men buried Stephen and mourned deeply over him. <sup>3</sup> But Saul began



to destroy the church. Going from house to house, he dragged off men and women and put them in prison.

### ***Philip in Samaria***

<sup>4</sup>Those who had been scattered preached the word wherever they went. <sup>5</sup>Philip went down to a city in Samaria and proclaimed the Christ to them. <sup>6</sup>The crowds gave their undivided attention to Philip's message and to the signs they saw him perform. <sup>7</sup>With loud shrieks, unclean spirits came out of many who were possessed, and many of the paralyzed and lame were healed. <sup>8</sup>So there was great joy in that city.

### ***Simon the Sorcerer***

<sup>9</sup>Prior to that time, a man named Simon had practiced sorcery in the city and astounded the people of Samaria. He claimed to be someone great, <sup>10</sup>and all the people, from the least to the greatest, heeded his words and said, "This man is the divine power called the Great Power."





<sup>11</sup>They paid close attention to him because he had astounded them for a long time with his sorcery.

<sup>12</sup>But when they believed Philip as he preached the gospel of the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. <sup>13</sup>Even Simon himself believed and was baptized. He followed Philip closely and was astounded by the great signs and miracles he observed.

<sup>14</sup>When the apostles in Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them. <sup>15</sup>On their arrival, they prayed for them to receive the Holy Spirit. <sup>16</sup>For the Holy Spirit had not yet fallen upon any of them; they had simply been baptized into the name of the Lord Jesus. <sup>17</sup>Then Peter and John laid their hands on them, and they received the Holy Spirit.

<sup>18</sup>When Simon saw that the Spirit was given through the laying on of the apostles' hands, he



offered them money. <sup>19</sup>“Give me this power as well,” he said, “so that everyone on whom I lay my hands may receive the Holy Spirit.”

<sup>20</sup> But Peter replied, “May your silver perish with you, because you thought you could buy the gift of God with money! <sup>21</sup> You have no part or share in our ministry, because your heart is not right before God. <sup>22</sup> Repent, therefore, of your wickedness, and pray to the Lord. Perhaps He will forgive you for the intent of your heart. <sup>23</sup> For I see that you are poisoned by bitterness and captive to iniquity.”

<sup>24</sup> Then Simon answered, “Pray to the Lord for me, so that nothing you have said may happen to me.”

<sup>25</sup> And after Peter and John had testified and spoken the word of the Lord, they returned to Jerusalem, preaching the gospel in many of the Samaritan villages.

### ***Philip and the Ethiopian***



<sup>26</sup>Now an angel of the Lord said to Philip, “Get up and go south to the desert road that goes down from Jerusalem to Gaza.” <sup>27</sup>So he started out, and on his way he met an Ethiopian eunuch, a court official in charge of the entire treasury of Candace, queen of the Ethiopians. He had gone to Jerusalem to worship, <sup>28</sup>and on his return was sitting in his chariot reading Isaiah the prophet.

<sup>29</sup>The Spirit said to Philip, “Go over to that chariot and stay by it.”

<sup>30</sup>So Philip ran up and heard the man reading Isaiah the prophet. “Do you understand what you are reading?” Philip asked.

<sup>31</sup>“How can I,” he said, “unless someone guides me?” And he invited Philip to come up and sit with him.



<sup>32</sup>The eunuch was reading this passage of Scripture:

“He was led like a sheep to the slaughter,  
and as a lamb before the shearer is silent,  
so He did not open His mouth.

<sup>33</sup>In His humiliation He was deprived of justice.

Who can recount His descendants?

For His life was removed from the earth.”

<sup>34</sup>“Tell me,” said the eunuch, “who is the prophet talking about, himself or someone else?”

<sup>35</sup>Then Philip began with this very Scripture and told him the good news about Jesus.

<sup>36</sup>As they traveled along the road and came to some water, the eunuch said, “Look, here is water! What is there to prevent me from being baptized?” <sup>38</sup>And he gave orders to stop the





chariot. Then both Philip and the eunuch went down into the water, and Philip baptized him.

<sup>39</sup>When they came up out of the water, the Spirit of the Lord carried Philip away, and the eunuch saw him no more, but went on his way rejoicing. <sup>40</sup>But Philip appeared at Azotus and traveled through that region, preaching the gospel in all the towns until he came to Caesarea.

## **Chapter 9**

### ***The Road to Damascus***

<sup>1</sup>Meanwhile, Saul was still breathing out murderous threats against the disciples of the Lord. He approached the high priest <sup>2</sup>and requested letters to the synagogues in Damascus, so that if he found any men or women belonging to the Way, he could bring them as prisoners to Jerusalem.

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8:36 TR includes <sup>37</sup> And Philip said, "If you believe with all your heart, you may be baptized." The eunuch replied, "I believe that Jesus Christ is the Son of God."



<sup>3</sup>As Saul drew near to Damascus on his journey, suddenly a light from heaven flashed around him. <sup>4</sup>He fell to the ground and heard a voice say to him, “Saul, Saul, why do you persecute Me?”

<sup>5</sup>“Who are You, Lord?” Saul asked.

“I am Jesus, whom you are persecuting,” He replied. <sup>6</sup>“Now get up and go into the city, and you will be told what you must do.”

<sup>7</sup>The men traveling with Saul stood there speechless. They heard the voice but did not see anyone. <sup>8</sup>Saul got up from the ground, but when he opened his eyes he could not see a thing. So they led him by the hand into Damascus. <sup>9</sup>For three days he was without sight, and he did not eat or drink anything.

### ***Ananias Baptizes Saul***

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9:5 TR includes “It is hard for you to kick against the goads.”

9:8 Literally he could see nothing or he could see no one



<sup>10</sup> In Damascus there was a disciple named Ananias. The Lord spoke to him in a vision, “Ananias!”

“Here I am, Lord,” he answered.

<sup>11</sup> “Get up!” the Lord told him. “Go to the house of Judas on Straight Street and ask for a man from Tarsus named Saul, for he is praying.

<sup>12</sup> In a vision he has seen a man named Ananias come and place his hands on him to restore his sight.”

<sup>13</sup> But Ananias answered, “Lord, many people have told me about this man and all the harm he has done to Your saints in Jerusalem.

<sup>14</sup> And now he is here with authority from the chief priests to arrest all who call on Your name.”

<sup>15</sup> “Go!” said the Lord. “This man is My chosen instrument to carry My name before the Gentiles and their kings, and before the people



of Israel. <sup>16</sup> I will show him how much he must suffer for My name.”

<sup>17</sup> So Ananias went to the house, and when he arrived, he placed his hands on Saul. “Brother Saul,” he said, “the Lord Jesus, who appeared to you on the road as you were coming here, has sent me so that you may see again and be filled with the Holy Spirit.”

<sup>18</sup> At that instant, something like scales fell from Saul’s eyes, and his sight was restored. He got up and was baptized, <sup>19</sup> and after taking some food, he regained his strength. And he spent several days with the disciples in Damascus.

### ***Saul Preaches at Damascus***

<sup>20</sup> Saul promptly began to proclaim Jesus in the synagogues, declaring, “He is the Son of God.”

<sup>21</sup> All who heard him were astounded and asked, “Isn’t this the man who wreaked havoc in





Jerusalem on those who call on this name? And hasn't he come here to take them as prisoners to the chief priests?"

<sup>22</sup> But Saul was empowered all the more, and he confounded the Jews living in Damascus by proving that Jesus is the Christ.

### ***The Escape from Damascus***

<sup>23</sup> After many days had passed, the Jews conspired to kill him, <sup>24</sup> but Saul learned of their plot. Day and night they watched the city gates in order to kill him. <sup>25</sup> One night, however, his disciples took him and lowered him in a basket through a window in the wall.

### ***Saul in Jerusalem***

<sup>26</sup> When Saul arrived in Jerusalem, he tried to join the disciples, but they were all afraid of him, not believing that he was a disciple. <sup>27</sup> Then Barnabas brought him to the apostles and

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9:25 Literally through the wall; see 2 Corinthians 11:33.



described how Saul had seen the Lord, who spoke to him on the road to Damascus, and how Saul had spoken boldly in that city in the name of Jesus.

<sup>28</sup> So Saul stayed with them, moving about freely in Jerusalem and speaking boldly in the name of the Lord. <sup>29</sup> He talked and debated with the Grecian Jews, but they tried to kill him. <sup>30</sup> When the brothers learned of this, they took him down to Caesarea and sent him off to Tarsus.

### ***The Healing of Aeneas***

<sup>31</sup> Then the church throughout Judea, Galilee, and Samaria experienced a time of peace. It grew in strength and numbers, living in the fear of the Lord and the encouragement of the Holy Spirit.



<sup>32</sup> As Peter traveled throughout the area, he went to visit the saints in Lydda. <sup>33</sup> There he found a man named Aeneas, who had been paralyzed and bedridden for eight years. <sup>34</sup> “Aeneas,” Peter said to him, “Jesus Christ heals you! Get up and put away your mat.” Immediately Aeneas got up, <sup>35</sup> and all who lived in Lydda and Sharon saw him and turned to the Lord.

### ***The Raising of Tabitha***

<sup>36</sup> In Joppa there was a disciple named Tabitha (which is translated as Dorcas), who was always occupied with works of kindness and charity. <sup>37</sup> At that time, however, she became sick and died, and her body was washed and placed in an upper room. <sup>38</sup> Since Lydda was near Joppa, the disciples heard that Peter was there and sent two men to urge him, “Come to us without delay.”

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9:36 Tabitha in Aramaic and Dorcas in Greek both mean gazelle.



<sup>39</sup> So Peter got up and went with them. On his arrival, they took him to the upper room. All the widows stood around him, weeping and showing him the tunics and other clothing that Dorcas had made while she was still with them.

<sup>40</sup> Then Peter sent them all out of the room. He knelt down and prayed, and turning toward her body, he said, “Tabitha, get up!” She opened her eyes, and seeing Peter, she sat up. <sup>41</sup> Peter took her by the hand and helped her up. Then he called the saints and widows and presented her to them alive.

<sup>42</sup> This became known all over Joppa, and many people believed in the Lord. <sup>43</sup> And Peter stayed for several days in Joppa with a tanner named Simon.

## **Chapter 10**

### ***Cornelius Sends for Peter***

<sup>1</sup> At Caesarea there was a man named Cornelius, a centurion in what was called the Italian





Regiment. <sup>2</sup>He and all his household were devout and God-fearing. He gave generously to the people and prayed to God regularly. <sup>3</sup>One day at about the ninth hour, he had a clear vision of an angel of God who came to him and said, “Cornelius!”

<sup>4</sup>Cornelius stared at him in fear and asked, “What is it, Lord?”

The angel answered, “Your prayers and gifts to the poor have ascended as a memorial offering before God. <sup>5</sup>Now send men to Joppa to call for a man named Simon who is called Peter. <sup>6</sup>He is staying with Simon the tanner, whose house is by the sea.”

<sup>7</sup>When the angel who spoke to him had gone, Cornelius called two of his servants and a devout soldier from among his attendants. <sup>8</sup>He

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10:3 That is, about three in the afternoon; also in verse 30

10:6 TR includes He will tell you what you need to do.



explained what had happened and sent them to Joppa.

### ***Peter's Vision***

<sup>9</sup>The next day at about the sixth hour, as the men were approaching the city on their journey, Peter went up on the roof to pray. <sup>10</sup>He became hungry and wanted something to eat, but while the meal was being prepared, he fell into a trance.

<sup>11</sup>He saw heaven open and something like a large sheet being let down to earth by its four corners. <sup>12</sup>It contained all kinds of four-footed animals and reptiles of the earth, as well as birds of the air. <sup>13</sup>Then a voice said to him: “Get up, Peter, kill and eat!”

<sup>14</sup>“No, Lord!” Peter answered. “I have never eaten anything impure or unclean.”

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10:9 That is, about noon

10:14 Literally common; similarly in verses 15 and 28



<sup>15</sup>The voice spoke to him a second time: “Do not call anything impure that God has made clean.”

<sup>16</sup>This happened three times, and all at once the sheet was taken back up into heaven.

### ***Peter Called to Caesarea***

<sup>17</sup>While Peter was puzzling over the meaning of the vision, the men sent by Cornelius found Simon’s house and approached the gate. <sup>18</sup>They called out to ask if Simon called Peter was staying there.

<sup>19</sup>As Peter continued to reflect on the vision, the Spirit said to him, “Behold, three men are looking for you. <sup>20</sup>So get up! Go downstairs and accompany them without hesitation, because I have sent them.”

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10:19 ECM, NA, and TR; NE and WH two men are looking for you; SBL, BYZ, and Tischendorf men are looking for you



<sup>21</sup> So Peter went down to the men and said, “Here am I, the one you are looking for. Why have you come?”

<sup>22</sup> “Cornelius the centurion has sent us,” they said. “He is a righteous and God-fearing man with a good reputation among the whole Jewish nation. A holy angel instructed him to request your presence in his home so he could hear a message from you.”

<sup>23</sup> So Peter invited them in as his guests. And the next day he got ready and went with them, accompanied by some of the brothers from Joppa.

### ***Peter Visits Cornelius***

<sup>24</sup> The following day he arrived in Caesarea, where Cornelius was expecting them and had called together his relatives and close friends.

<sup>25</sup> As Peter was about to enter, Cornelius met





him and fell at his feet to worship him. <sup>26</sup> But Peter helped him up. “Stand up,” he said, “I am only a man myself.”

<sup>27</sup> As Peter talked with him, he went inside and found many people gathered together. <sup>28</sup> He said to them, “You know how unlawful it is for a Jew to associate with a foreigner or visit him. But God has shown me that I should not call any man impure or unclean. <sup>29</sup> So when I was invited, I came without objection. I ask, then, why have you sent for me?”

<sup>30</sup> Cornelius answered: “Four days ago I was in my house praying at this, the ninth hour. Suddenly a man in radiant clothing stood before me <sup>31</sup> and said, ‘Cornelius, your prayer has been heard, and your gifts to the poor have been remembered before God. <sup>32</sup> Therefore send to Joppa for Simon, who is called Peter. He is a

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10:30 BYZ and TR Four days ago I was fasting until this hour, and at the ninth hour I was praying in my house.



guest in the home of Simon the tanner, by the sea.’

<sup>33</sup>So I sent for you immediately, and you were kind enough to come. Now then, we are all here in the presence of God to listen to everything the Lord has instructed you to tell us.”

### ***Good News for the Gentiles***

<sup>34</sup>Then Peter began to speak: “I now truly understand that God does not show favoritism, <sup>35</sup>but welcomes those from every nation who fear Him and do what is right. <sup>36</sup>He has sent this message to the people of Israel, proclaiming the gospel of peace through Jesus Christ, who is Lord of all.

<sup>37</sup>You yourselves know what has happened throughout Judea, beginning in Galilee with the baptism that John proclaimed: <sup>38</sup>how God anointed Jesus of Nazareth with the Holy Spirit and with power, and how Jesus went around



doing good and healing all who were oppressed by the devil, because God was with Him.

<sup>39</sup>We are witnesses of all that He did, both in the land of the Jews and in Jerusalem. And although they put Him to death by hanging Him on a tree, <sup>40</sup>God raised Him up on the third day and caused Him to be seen— <sup>41</sup>not by all the people, but by the witnesses God had chosen beforehand, by us who ate and drank with Him after He rose from the dead. <sup>42</sup>And He commanded us to preach to the people and to testify that He is the One appointed by God to judge the living and the dead. <sup>43</sup>All the prophets testify about Him that everyone who believes in Him receives forgiveness of sins through His name.”

### ***The Gentiles Receive the Holy Spirit***

<sup>44</sup>While Peter was still speaking these words, the Holy Spirit fell upon all who heard his message. <sup>45</sup>All the circumcised believers who had accompanied Peter were astounded



that the gift of the Holy Spirit had been poured out even on the Gentiles. <sup>46</sup> For they heard them speaking in tongues and exalting God.

Then Peter said, <sup>47</sup> “Can anyone withhold the water to baptize these people? They have received the Holy Spirit just as we have!” <sup>48</sup> So he ordered that they be baptized in the name of Jesus Christ. Then they asked him to stay for a few days.

## **Chapter 11**

### ***Peter’s Report at Jerusalem***

<sup>1</sup>The apostles and brothers throughout Judea soon heard that the Gentiles also had received the word of God. <sup>2</sup> So when Peter went up to Jerusalem, the circumcised believers took issue with him <sup>3</sup> and said, “You visited uncircumcised men and ate with them.”

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11:2 Literally those of the circumcision





<sup>4</sup> But Peter began and explained to them the whole sequence of events: <sup>5</sup> “I was in the city of Joppa praying, and in a trance I saw a vision of something like a large sheet being let down from heaven by its four corners, and it came right down to me. <sup>6</sup> I looked at it closely and saw four-footed animals of the earth, wild beasts, reptiles, and birds of the air. <sup>7</sup> Then I heard a voice saying to me, ‘Get up, Peter, kill and eat.’

<sup>8</sup> ‘No, Lord,’ I said, ‘for nothing impure or unclean has ever entered my mouth.’

<sup>9</sup> But the voice spoke from heaven a second time, ‘Do not call anything impure that God has made clean.’

<sup>10</sup> This happened three times, and everything was drawn back up into heaven.

<sup>11</sup> Just then three men sent to me from Caesarea stopped at the house where I was

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11:8 Literally common; similarly in verse 9



staying. <sup>12</sup>The Spirit told me to accompany them without hesitation. These six brothers also went with me, and we entered the man's home. <sup>13</sup>He told us how he had seen an angel standing in his house and saying, 'Send to Joppa for Simon who is called Peter. <sup>14</sup>He will convey to you a message by which you and all your household will be saved.'

<sup>15</sup>As I began to speak, the Holy Spirit fell upon them, just as He had fallen upon us at the beginning. <sup>16</sup>Then I remembered the word of the Lord, as He used to say, 'John baptized with water, but you will be baptized with the Holy Spirit.' <sup>17</sup>So if God gave them the same gift He gave us who believed in the Lord Jesus Christ, who was I to hinder the work of God?"

<sup>18</sup>When they heard this, their objections were put to rest, and they glorified God, saying,

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11:16 Or 'John baptized in water, but in a few days you will be baptized in the Holy Spirit.' Acts 1:5



“So then, God has granted even the Gentiles repentance unto life.”

### ***The Church at Antioch***

<sup>19</sup>Meanwhile those scattered by the persecution that began with Stephen traveled as far as Phoenicia, Cyprus, and Antioch, speaking the message only to Jews. <sup>20</sup>But some of them, men from Cyprus and Cyrene, went to Antioch and began speaking to the Greeks as well, proclaiming the good news about the Lord Jesus. <sup>21</sup>The hand of the Lord was with them, and a great number of people believed and turned to the Lord.

<sup>22</sup>When news of this reached the ears of the church in Jerusalem, they sent Barnabas to Antioch. <sup>23</sup>When he arrived and saw the grace of God, he rejoiced and encouraged them all to abide in the Lord with all their hearts. <sup>24</sup>Barnabas was a good man, full of the Holy



Spirit and faith, and a great number of people were brought to the Lord.

<sup>25</sup>Then Barnabas went to Tarsus to look for Saul, <sup>26</sup>and when he found him, he brought him back to Antioch. So for a full year they met together with the church and taught large numbers of people. The disciples were first called Christians at Antioch.

<sup>27</sup>In those days some prophets came down from Jerusalem to Antioch. <sup>28</sup>One of them named Agabus stood up and predicted through the Spirit that a great famine would sweep across the whole world. (This happened under Claudius.) <sup>29</sup>So the disciples, each according to his ability, decided to send relief to the brothers living in Judea. <sup>30</sup>This they did, sending their gifts to the elders with Barnabas and Saul.





## Chapter 12

### *James Killed, Peter Imprisoned*

<sup>1</sup>About that time, King Herod reached out to harm some who belonged to the church. <sup>2</sup>He had James, the brother of John, put to death with the sword.

<sup>3</sup>And seeing that this pleased the Jews, Herod proceeded to seize Peter during the Feast of Unleavened Bread. <sup>4</sup>He arrested him and put him in prison, handing him over to be guarded by four squads of four soldiers each. Herod intended to bring him out to the people after the Passover.

### *The Rescue of Peter*

<sup>5</sup>So Peter was kept in prison, but the church was fervently praying to God for him.

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12:1 That is, King Herod Agrippa

12:1 Literally put forth the hands to mistreat

12:3 Literally seize Peter—now these were the days of the Unleavened; see Exodus 12:14–20.



<sup>6</sup>On the night before Herod was to bring him to trial, Peter was sleeping between two soldiers, bound with two chains, with sentries standing guard at the entrance to the prison. <sup>7</sup>Suddenly an angel of the Lord appeared and a light shone in the cell. He tapped Peter on the side and woke him up, saying, “Get up quickly.” And the chains fell off his wrists. <sup>8</sup>“Get dressed and put on your sandals,” said the angel. Peter did so, and the angel told him, “Wrap your cloak around you and follow me.”

<sup>9</sup>So Peter followed him out, but he was unaware that what the angel was doing was real. He thought he was only seeing a vision. <sup>10</sup>They passed the first and second guards and came to the iron gate leading to the city, which opened for them by itself. When they had gone outside and walked the length of one block, the angel suddenly left him.

<sup>11</sup>Then Peter came to himself and said, “Now I know for sure that the Lord has sent His angel



and rescued me from Herod's grasp and from everything the Jewish people were anticipating."

<sup>12</sup> And when he had realized this, he went to the house of Mary the mother of John, also called Mark, where many people had gathered together and were praying. <sup>13</sup> He knocked at the outer gate, and a servant girl named Rhoda came to answer it. <sup>14</sup> When she recognized Peter's voice, she was so overjoyed that she forgot to open the gate, but ran inside and announced, "Peter is standing at the gate!"

<sup>15</sup> "You are out of your mind," they told her. But when she kept insisting it was so, they said, "It must be his angel."

<sup>16</sup> But Peter kept on knocking, and when they opened the door and saw him, they were astounded. <sup>17</sup> Peter motioned with his hand for silence, and he described how the Lord had brought him out of the prison. "Send word to James and to the brothers," he said, and he left for another place.



<sup>18</sup>At daybreak there was no small commotion among the soldiers as to what had become of Peter. <sup>19</sup>After Herod had searched for him unsuccessfully, he examined the guards and ordered that they be executed. Then he went down from Judea to Caesarea and spent some time there.

### ***The Death of Herod***

<sup>20</sup>Now Herod was in a furious dispute with the people of Tyre and Sidon, and they convened before him. Having secured the support of Blastus, the king's chamberlain, they asked for peace, because their region depended on the king's country for food. <sup>21</sup>On the appointed day, Herod donned his royal robes, sat on his throne, and addressed the people. <sup>22</sup>And they began to shout, "This is the voice of a god, not a man!"





<sup>23</sup> Immediately, because Herod did not give glory to God, an angel of the Lord struck him down, and he was eaten by worms and died.

<sup>24</sup> But the word of God continued to spread and multiply.

<sup>25</sup> When Barnabas and Saul had fulfilled their mission to Jerusalem, they returned, bringing with them John, also called Mark.

## **Chapter 13**

### ***Paul's First Missionary Journey Begins***

<sup>1</sup> Now in the church at Antioch there were prophets and teachers: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen (who had been brought up with Herod the tetrarch), and Saul.

<sup>2</sup> While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for Me Barnabas and Saul for the work to which I have

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12:25 Or had fulfilled their mission, they returned to Jerusalem; NE and TR had fulfilled their mission, they returned from Jerusalem



called them.” <sup>3</sup>And after they had fasted and prayed, they laid their hands on them and sent them off.

### ***On Cyprus***

<sup>4</sup>So Barnabas and Saul, sent forth by the Holy Spirit, went down to Seleucia and sailed from there to Cyprus. <sup>5</sup>When they arrived at Salamis, they proclaimed the word of God in the Jewish synagogues. And John was with them as their helper.

<sup>6</sup>They traveled through the whole island as far as Paphos, where they found a Jewish sorcerer and false prophet named Bar-Jesus, <sup>7</sup>an attendant of the proconsul, Sergius Paulus. The proconsul, a man of intelligence, summoned Barnabas and Saul because he wanted to hear the word of God. <sup>8</sup>But Elymas the sorcerer (for that is what his name means) opposed them and tried to turn the proconsul from the faith.



<sup>9</sup>Then Saul, who was also called Paul, filled with the Holy Spirit, looked directly at Elymas <sup>10</sup>and said, “O child of the devil and enemy of all righteousness, you are full of all kinds of deceit and trickery! Will you never stop perverting the straight ways of the Lord? <sup>11</sup>Now look, the hand of the Lord is against you, and for a time you will be blind and unable to see the light of the sun.” Immediately mist and darkness came over him, and he groped about, seeking someone to lead him by the hand.

<sup>12</sup>When the proconsul saw what had happened, he believed, for he was astonished at the teaching about the Lord.

### ***In Pisidian Antioch***

<sup>13</sup>After setting sail from Paphos, Paul and his companions came to Perga in Pamphylia, where John left them to return to Jerusalem. <sup>14</sup>And from Perga, they traveled inland to Pisidian Antioch, where they entered the synagogue on the Sabbath and sat down. <sup>15</sup>After



the reading from the Law and the Prophets, the synagogue leaders sent word to them: “Brothers, if you have a word of encouragement for the people, please speak.”

<sup>16</sup> Paul stood up, motioned with his hand, and began to speak: “Men of Israel and you Gentiles who fear God, listen to me! <sup>17</sup> The God of the people of Israel chose our fathers. He made them into a great people during their stay in Egypt, and with an uplifted arm He led them out of that land. <sup>18</sup> He endured their conduct for about forty years in the wilderness. <sup>19</sup> And having vanquished seven nations in Canaan, He gave their land to His people as an inheritance. <sup>20</sup> All this took about 450 years.

After this, God gave them judges until the time of Samuel the prophet. <sup>21</sup> Then the people asked for a king, and God gave them forty years under Saul son of Kish, from the tribe of Benjamin. <sup>22</sup> After removing Saul, He raised up David as their king and testified about him: ‘I





have found David son of Jesse a man after My own heart; he will carry out My will in its entirety.’

<sup>23</sup>From the descendants of this man, God has brought to Israel the Savior Jesus, as He promised. <sup>24</sup>Before the arrival of Jesus, John preached a baptism of repentance to all the people of Israel. <sup>25</sup>As John was completing his course, he said, ‘Who do you suppose I am? I am not that One. But He is coming after me whose sandals I am not worthy to untie.’

<sup>26</sup>Brothers, children of Abraham, and you Gentiles who fear God, it is to us that this message of salvation has been sent. <sup>27</sup>The people of Jerusalem and their rulers did not recognize Jesus, yet in condemning Him they fulfilled the words of the prophets that are read every Sabbath. <sup>28</sup>And though they found no

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13:22 See 1 Samuel 13:14.

13:25 Luke 3:16; see also Matthew 3:11, Mark 1:7, and John 1:27.



ground for a death sentence, they asked Pilate to have Him executed.

<sup>29</sup>When they had carried out all that was written about Him, they took Him down from the tree and laid Him in a tomb. <sup>30</sup>But God raised Him from the dead, <sup>31</sup>and for many days He was seen by those who had accompanied Him from Galilee to Jerusalem. They are now His witnesses to our people.

<sup>32</sup>And now we proclaim to you the good news: What God promised our fathers <sup>33</sup>He has fulfilled for us, their children, by raising up Jesus. As it is written in the second Psalm:

‘You are My Son;

today I have become Your Father.’

<sup>34</sup>In fact, God raised Him from the dead, never to see decay. As He has said:



‘I will give you the holy and sure blessings promised to David.’

<sup>35</sup> So also, He says in another Psalm:

‘You will not let Your Holy One see decay.’

<sup>36</sup> For when David had served God’s purpose in his own generation, he fell asleep. His body was buried with his fathers and saw decay.

<sup>37</sup> But the One whom God raised from the dead did not see decay.

<sup>38</sup> Therefore let it be known to you, brothers, that through Jesus the forgiveness of sins is proclaimed to you. <sup>39</sup> Through Him everyone who believes is justified from everything you could not be justified from by the law of Moses.

<sup>40</sup> Watch out, then, that what was spoken by the prophets does not happen to you:

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13:34 Literally I will give you the holy, the trustworthy of David; Isaiah 55:3

13:35 Psalms 16:10



<sup>41</sup> ‘Look, you scoffers,  
wonder and perish!  
For I am doing a work in your days  
that you would never believe,  
even if someone told you.’”

### ***A Light for the Gentiles***

<sup>42</sup> As Paul and Barnabas were leaving the synagogue, the people urged them to continue this message on the next Sabbath. <sup>43</sup> After the synagogue was dismissed, many of the Jews and devout converts to Judaism followed Paul and Barnabas, who spoke to them and urged them to continue in the grace of God.

<sup>44</sup> On the following Sabbath, nearly the whole city gathered to hear the word of the Lord. <sup>45</sup> But when the Jews saw the crowds, they were filled with jealousy, and they blasphemously contradicted what Paul was saying.





<sup>46</sup>Then Paul and Barnabas answered them boldly: “It was necessary to speak the word of God to you first. But since you reject it and do not consider yourselves worthy of eternal life, we now turn to the Gentiles. <sup>47</sup>For this is what the Lord has commanded us:

‘I have made you a light for the Gentiles,  
to bring salvation to the ends of the  
earth.’”

<sup>48</sup>When the Gentiles heard this, they rejoiced and glorified the word of the Lord, and all who were appointed for eternal life believed. <sup>49</sup>And the word of the Lord spread throughout that region.

<sup>50</sup>The Jews, however, incited the religious women of prominence and the leading men of the city. They stirred up persecution against Paul and Barnabas and drove them out of their district. <sup>51</sup>So they shook the dust off their feet in



protest against them and went to Iconium.  
<sup>52</sup> And the disciples were filled with joy and with the Holy Spirit.

## **Chapter 14**

### ***Paul and Barnabas at Iconium***

<sup>1</sup>At Iconium, Paul and Barnabas went as usual into the Jewish synagogue, where they spoke so well that a great number of Jews and Greeks believed. <sup>2</sup>But the unbelieving Jews stirred up the Gentiles and poisoned their minds against the brothers. <sup>3</sup>So Paul and Barnabas spent considerable time there, speaking boldly for the Lord, who affirmed the message of His grace by enabling them to perform signs and wonders.

<sup>4</sup>The people of the city were divided. Some sided with the Jews, and others with the apostles. <sup>5</sup>But when the Gentiles and Jews, together with their rulers, set out to mistreat and stone them, <sup>6</sup>they found out about it and fled to the Lycaonian cities of Lystra and Derbe



and to the surrounding region, <sup>7</sup>where they continued to preach the gospel.

### ***The Visit to Lystra and Derbe***

<sup>8</sup>In Lystra there sat a man crippled in his feet, who was lame from birth and had never walked. <sup>9</sup>This man was listening to the words of Paul, who looked intently at him and saw that he had faith to be healed. <sup>10</sup>In a loud voice Paul called out, “Stand up on your feet!” And the man jumped up and began to walk.

<sup>11</sup>When the crowds saw what Paul had done, they lifted up their voices in the Lycaonian language: “The gods have come down to us in human form!” <sup>12</sup>Barnabas they called Zeus, and Paul they called Hermes, because he was the chief speaker. <sup>13</sup>The priest of Zeus, whose temple was just outside the city, brought bulls and wreaths to the city gates, hoping to offer a sacrifice along with the crowds.



<sup>14</sup> But when the apostles Barnabas and Paul found out about this, they tore their clothes and rushed into the crowd, shouting, <sup>15</sup> “Men, why are you doing this? We too are only men, human like you. We are bringing you good news that you should turn from these worthless things to the living God, who made heaven and earth and sea and everything in them. <sup>16</sup> In past generations, He let all nations go their own way. <sup>17</sup> Yet He has not left Himself without testimony to His goodness: He gives you rain from heaven and fruitful seasons, filling your hearts with food and gladness.”

<sup>18</sup> Even with these words, Paul and Barnabas could hardly stop the crowds from sacrificing to them.

<sup>19</sup> Then some Jews arrived from Antioch and Iconium and won over the crowds. They stoned Paul and dragged him outside the city, presuming he was dead. <sup>20</sup> But after the disciples had gathered around him, he got up





and went back into the city. And the next day he left with Barnabas for Derbe.

### ***Strengthening the Disciples***

<sup>21</sup>They preached the gospel to that city and made many disciples. Then they returned to Lystra, Iconium, and Antioch, <sup>22</sup>strengthening the souls of the disciples and encouraging them to continue in the faith. “We must endure many hardships to enter the kingdom of God,” they said.

<sup>23</sup>Paul and Barnabas appointed elders for them in each church, praying and fasting as they entrusted them to the Lord, in whom they had believed.

<sup>24</sup>After passing through Pisidia, they came to Pamphylia. <sup>25</sup>And when they had spoken the word in Perga, they went down to Attalia.

<sup>26</sup>From Attalia they sailed to Antioch, where they had been commended to the grace of God for the work they had just completed. <sup>27</sup>When



they arrived, they gathered the church together and reported all that God had done through them, and how He had opened the door of faith to the Gentiles. <sup>28</sup>And they spent a long time there with the disciples.

## **Chapter 15**

### ***The Dispute over Circumcision***

<sup>1</sup>Then some men came down from Judea and were teaching the brothers, “Unless you are circumcised according to the custom of Moses, you cannot be saved.” <sup>2</sup>And after engaging these men in sharp debate, Paul and Barnabas were appointed, along with some other believers, to go up to Jerusalem to see the apostles and elders about this question.

<sup>3</sup>Sent on their way by the church, they passed through Phoenicia and Samaria, recounting the conversion of the Gentiles and bringing great joy to all the brothers. <sup>4</sup>On their arrival in Jerusalem, they were welcomed by the



church and apostles and elders, to whom they reported all that God had done through them.

### ***The Council at Jerusalem***

<sup>5</sup> But some believers from the party of the Pharisees stood up and declared, “The Gentiles must be circumcised and required to obey the law of Moses.” <sup>6</sup> So the apostles and elders met to look into this matter.

<sup>7</sup> After much discussion, Peter got up and said to them, “Brothers, you know that in the early days God made a choice among you that the Gentiles would hear from my lips the message of the gospel and believe. <sup>8</sup> And God, who knows the heart, showed His approval by giving the Holy Spirit to them, just as He did to us. <sup>9</sup> He made no distinction between us and them, for He cleansed their hearts by faith.

<sup>10</sup> Now then, why do you test God by placing on the necks of the disciples a yoke that neither we nor our fathers have been able to bear? <sup>11</sup> On



the contrary, we believe it is through the grace of the Lord Jesus that we are saved, just as they are.”

<sup>12</sup>The whole assembly fell silent as they listened to Barnabas and Paul describing the signs and wonders God had done among the Gentiles through them. <sup>13</sup>When they had finished speaking, James declared, “Brothers, listen to me! <sup>14</sup>Simon has told us how God first visited the Gentiles to take from them a people to be His own. <sup>15</sup>The words of the prophets agree with this, as it is written:

<sup>16</sup>‘After this I will return and rebuild  
the fallen tent of David.

Its ruins I will rebuild,  
and I will restore it,

<sup>17</sup>so that the remnant of men may seek the  
Lord,

and all the Gentiles who are called by My  
name,

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15:14 Greek Simeon, a variant of Simon





says the Lord who does these things

<sup>18</sup> that have been known for ages.’

<sup>19</sup> It is my judgment, therefore, that we should not cause trouble for the Gentiles who are turning to God. <sup>20</sup> Instead, we should write and tell them to abstain from food polluted by idols, from sexual immorality, from the meat of strangled animals, and from blood. <sup>21</sup> For Moses has been proclaimed in every city from ancient times and is read in the synagogues on every Sabbath.”

### ***The Letter to the Gentile Believers***

<sup>22</sup> Then the apostles and elders, with the whole church, decided to select men from among them to send to Antioch with Paul and Barnabas. They chose Judas called Barsabbas and Silas, two leaders among the brothers, <sup>23</sup> and sent them with this letter:

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15:18 Amos 9:11–12 (see also LXX); BYZ and TR says the Lord, who does all these things. 18 Known unto God are all His works from the ages.



The apostles and the elders, your brothers,

To the brothers among the Gentiles in Antioch, Syria, and Cilicia:

Greetings.

<sup>24</sup> It has come to our attention that some went out from us without our authorization and unsettled you, troubling your minds by what they said.

<sup>25</sup> So we all agreed to choose men to send to you along with our beloved Barnabas and Paul, <sup>26</sup> men who have risked their lives for the name of our Lord Jesus Christ. <sup>27</sup> Therefore we are sending Judas and Silas to tell you in person the same things we are writing.

<sup>28</sup> It seemed good to the Holy Spirit and to us not to burden you with anything

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15:24 BYZ and TR by saying that you must be circumcised and keep the law.



beyond these essential requirements:  
<sup>29</sup>You must abstain from food sacrificed to idols, from blood, from the meat of strangled animals, and from sexual immorality. You will do well to avoid these things.

Farewell.

### ***The Believers at Antioch Rejoice***

<sup>30</sup>So the men were sent off and went down to Antioch, where they assembled the congregation and delivered the letter. <sup>31</sup>When the people read it, they rejoiced at its encouraging message.

<sup>32</sup>Judas and Silas, who themselves were prophets, said much to encourage and strengthen the brothers. <sup>33</sup>After spending some time there, they were sent off by the brothers in peace to return to those who had sent them.

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15:33 TR includes 34 Silas, however, decided to remain there.



<sup>35</sup> But Paul and Barnabas remained at Antioch, along with many others, teaching and preaching the word of the Lord.

### ***Paul's Second Missionary Journey Begins***

<sup>36</sup> Some time later Paul said to Barnabas, “Let us go back and visit the brothers in every town where we proclaimed the word of the Lord, to see how they are doing.” <sup>37</sup> Barnabas wanted to take John, also called Mark. <sup>38</sup> But Paul thought it best not to take him, because he had deserted them in Pamphylia and had not accompanied them in the work.

<sup>39</sup> Their disagreement was so sharp that they parted company. Barnabas took Mark and sailed for Cyprus, <sup>40</sup> but Paul chose Silas and left, commended by the brothers to the grace of the Lord. <sup>41</sup> And he traveled through Syria and Cilicia, strengthening the churches.





## Chapter 16

### *Timothy Joins Paul and Silas*

<sup>1</sup>Paul came to Derbe and then to Lystra, where he found a disciple named Timothy, the son of a believing Jewish woman and a Greek father.

<sup>2</sup>The brothers in Lystra and Iconium spoke well of him. <sup>3</sup>Paul wanted Timothy to accompany him, so he took him and circumcised him on account of the Jews in that area, for they all knew that his father was a Greek.

<sup>4</sup>As they went from town to town, they delivered the decisions handed down by the apostles and elders in Jerusalem for the people to obey. <sup>5</sup>So the churches were strengthened in the faith and grew daily in numbers.

### *Paul's Vision of the Macedonian*

<sup>6</sup>After the Holy Spirit had prevented them from speaking the word in the province of Asia,

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16:6 Literally in Asia; Asia was a Roman province in what is now western Turkey.



they traveled through the region of Phrygia and Galatia. <sup>7</sup>And when they came to the border of Mysia, they tried to enter Bithynia, but the Spirit of Jesus would not permit them. <sup>8</sup>So they passed by Mysia and went down to Troas.

<sup>9</sup>During the night, Paul had a vision of a man of Macedonia standing and pleading with him, “Come over to Macedonia and help us.” <sup>10</sup>As soon as Paul had seen the vision, we got ready to leave for Macedonia, concluding that God had called us to preach the gospel to them.

### ***Lydia’s Conversion in Philippi***

<sup>11</sup>We sailed from Troas straight to Samothrace, and the following day on to Neapolis. <sup>12</sup>From there we went to the Roman colony of Philippi, the leading city of that district of Macedonia. And we stayed there several days.

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16:12 Literally we went to Philippi, which is a leading city of the district of Macedonia—a colony



<sup>13</sup>On the Sabbath we went outside the city gate along the river, where it was customary to find a place of prayer. After sitting down, we spoke to the women who had gathered there.

<sup>14</sup>Among those listening was a woman named Lydia, a dealer in purple cloth from the city of Thyatira, who was a worshiper of God. The Lord opened her heart to respond to Paul's message. <sup>15</sup>And when she and her household had been baptized, she urged us, "If you consider me a believer in the Lord, come and stay at my house." And she persuaded us.

### ***Paul and Silas Imprisoned***

<sup>16</sup>One day as we were going to the place of prayer, we were met by a slave girl with a spirit of divination, who earned a large income for her masters by fortune-telling. <sup>17</sup>This girl followed Paul and the rest of us, shouting, "These men

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16:16 Greek a spirit of Python; that is, a spirit of divination named after the mythical serpent slain by Apollo



are servants of the Most High God, who are proclaiming to you the way of salvation!”

<sup>18</sup>She continued this for many days. Eventually Paul grew so aggravated that he turned and said to the spirit, “In the name of Jesus Christ I command you to come out of her!” And the spirit left her at that very moment.

<sup>19</sup>When the girl’s owners saw that their hope of making money was gone, they seized Paul and Silas and dragged them before the authorities in the marketplace. <sup>20</sup>They brought them to the magistrates and said, “These men are Jews and are throwing our city into turmoil <sup>21</sup>by promoting customs that are unlawful for us Romans to adopt or practice.”

<sup>22</sup>The crowd joined in the attack against Paul and Silas, and the magistrates ordered that they be stripped and beaten with rods. <sup>23</sup>And after striking them with many blows, they threw them into prison and ordered the jailer to guard them securely. <sup>24</sup>On receiving this order, he





placed them in the inner cell and fastened their feet in the stocks.

### ***The Conversion of the Jailer***

<sup>25</sup>About midnight Paul and Silas were praying and singing hymns to God, and the other prisoners were listening to them.

<sup>26</sup>Suddenly a strong earthquake shook the foundations of the prison. At once all the doors flew open and everyone's chains came loose.

<sup>27</sup>When the jailer woke up and saw the prison doors open, he drew his sword and was about to kill himself, presuming that the prisoners had escaped. <sup>28</sup>But Paul called out in a loud voice, "Do not harm yourself! We are all here!"

<sup>29</sup>Calling for lights, the jailer rushed in and fell trembling before Paul and Silas. <sup>30</sup>Then he brought them out and asked, "Sirs, what must I do to be saved?"



<sup>31</sup>They replied, “Believe in the Lord Jesus and you will be saved, you and your household.”

<sup>32</sup>Then Paul and Silas spoke the word of the Lord to him and to everyone in his house. <sup>33</sup>At that hour of the night, the jailer took them and washed their wounds. And without delay, he and all his household were baptized. <sup>34</sup>Then he brought them into his home and set a meal before them. So he and all his household rejoiced that they had come to believe in God.

### ***An Official Apology***

<sup>35</sup>When daylight came, the magistrates sent their officers with the order: “Release those men.”

<sup>36</sup>The jailer informed Paul: “The magistrates have sent orders to release you. Now you may go on your way in peace.”

<sup>37</sup>But Paul said to the officers, “They beat us publicly without a trial and threw us into prison, even though we are Roman citizens. And now do



they want to send us away secretly? Absolutely not! Let them come themselves and escort us out!”

<sup>38</sup> So the officers relayed this message to the magistrates, who were alarmed to hear that Paul and Silas were Roman citizens. <sup>39</sup> They came to appease them and led them out, requesting that they leave the city. <sup>40</sup> After Paul and Silas came out of the prison, they went to Lydia’s house to see the brothers and encourage them. Then they left the city.

## **Chapter 17**

### ***The Uproar in Thessalonica***

<sup>1</sup> When they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a Jewish synagogue. <sup>2</sup> As was his custom, Paul went into the synagogue, and on three Sabbaths he reasoned with them from the Scriptures, <sup>3</sup> explaining and proving that the Christ had to suffer and rise from the dead. “This Jesus I am proclaiming to you is the



Christ,” he declared. <sup>4</sup>Some of the Jews were persuaded and joined Paul and Silas, along with a large number of God-fearing Greeks and quite a few leading women.

<sup>5</sup>The Jews, however, became jealous. So they brought in some troublemakers from the marketplace, formed a mob, and sent the city into an uproar. They raided Jason’s house in search of Paul and Silas, hoping to bring them out to the people. <sup>6</sup>But when they could not find them, they dragged Jason and some other brothers before the city officials, shouting, “These men who have turned the world upside down have now come here, <sup>7</sup>and Jason has welcomed them into his home. They are all defying Caesar’s decrees, saying that there is another king, named Jesus!”

<sup>8</sup>On hearing this, the crowd and city officials were greatly disturbed. <sup>9</sup>And they collected bond from Jason and the others, and then released them.





## ***The Character of the Bereans***

<sup>10</sup> As soon as night had fallen, the brothers sent Paul and Silas away to Berea. On arriving there, they went into the Jewish synagogue.

<sup>11</sup> Now the Bereans were more noble-minded than the Thessalonians, for they received the message with great eagerness and examined the Scriptures every day to see if these teachings were true. <sup>12</sup> As a result, many of them believed, along with quite a few prominent Greek women and men.

<sup>13</sup> But when the Jews from Thessalonica learned that Paul was also proclaiming the word of God in Berea, they went there themselves to incite and agitate the crowds. <sup>14</sup> The brothers immediately sent Paul to the coast, but Silas and Timothy remained in Berea. <sup>15</sup> Those who escorted Paul brought him to Athens and then

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17:11 Literally with great eagerness, every day examining the Writings, whether these things were so.



returned with instructions for Silas and Timothy to join him as soon as possible.

### ***Paul in Athens***

<sup>16</sup>While Paul was waiting for them in Athens, he was deeply disturbed in his spirit to see that the city was full of idols. <sup>17</sup>So he reasoned in the synagogue with the Jews and God-fearing Gentiles, and in the marketplace with those he met each day.

<sup>18</sup>Some Epicurean and Stoic philosophers also began to debate with him. Some of them asked, “What is this babbler trying to say?” Others said, “He seems to be advocating foreign gods.” They said this because Paul was proclaiming the good news of Jesus and the resurrection.

<sup>19</sup>So they took Paul and brought him to the Areopagus, where they asked him, “May we

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17:19 Or Ares Hill or Mars Hill; also in verse 22 and added for clarity in verse 33



know what this new teaching is that you are presenting? <sup>20</sup>For you are bringing some strange notions to our ears, and we want to know what they mean.”

<sup>21</sup>Now all the Athenians and foreigners who lived there spent their time doing nothing more than hearing and articulating new ideas.

### ***Paul’s Address in the Areopagus***

<sup>22</sup>Then Paul stood up in the meeting of the Areopagus and said, “Men of Athens, I see that in every way you are very religious. <sup>23</sup>For as I walked around and examined your objects of worship, I even found an altar with this inscription:

TO AN UNKNOWN GOD.

Therefore what you worship as something unknown, I now proclaim to you.



<sup>24</sup>The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples made by human hands. <sup>25</sup>Nor is He served by human hands, as if He needed anything, because He Himself gives everyone life and breath and everything else. <sup>26</sup>From one man He made every nation of men, that they should inhabit the whole earth; and He determined their appointed times and the boundaries of their lands.

<sup>27</sup>God intended that they would seek Him and perhaps reach out for Him and find Him, though He is not far from each one of us. <sup>28</sup>‘For in Him we live and move and have our being.’ As some of your own poets have said, ‘We are His offspring.’ <sup>29</sup>Therefore, being offspring of God, we should not think that the Divine Being

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17:26 Literally From one; BYZ and TR From one blood

17:28 This is probably a quote from the Cretan philosopher Epimenides of Knossos.

17:28 This is probably a quote from the poem “Phainomena” by the Cilician philosopher Aratus.





is like gold or silver or stone, an image formed by man's skill and imagination.

<sup>30</sup> Although God overlooked the ignorance of earlier times, He now commands all people everywhere to repent. <sup>31</sup> For He has set a day when He will judge the world with justice by the Man He has appointed. He has given proof of this to everyone by raising Him from the dead.”

<sup>32</sup> When they heard about the resurrection of the dead, some began to mock him, but others said, “We want to hear you again on this topic.” <sup>33</sup> At that, Paul left the Areopagus. <sup>34</sup> But some joined him and believed, including Dionysius the Areopagite, a woman named Damaris, and others who were with them.



## Chapter 18

### *Paul Ministers in Corinth*

<sup>1</sup>After this, Paul left Athens and went to Corinth. <sup>2</sup>There he found a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla because Claudius had ordered all the Jews to leave Rome. Paul went to visit them, <sup>3</sup>and he stayed and worked with them because they were tentmakers by trade, just as he was.

<sup>4</sup>Every Sabbath he reasoned in the synagogue, trying to persuade Jews and Greeks alike. <sup>5</sup>And when Silas and Timothy came down from Macedonia, Paul devoted himself fully to the word, testifying to the Jews that Jesus is the Christ. <sup>6</sup>But when they opposed and insulted him, he shook out his garments and told them, “Your blood be on your own heads! I am innocent of it. From now on I will go to the Gentiles.”



<sup>7</sup> So Paul left the synagogue and went next door to the house of Titus Justus, a worshiper of God. <sup>8</sup> Crispus, the synagogue leader, and his whole household believed in the Lord. And many of the Corinthians who heard the message believed and were baptized.

<sup>9</sup> One night the Lord spoke to Paul in a vision: “Do not be afraid; keep on speaking; do not be silent. <sup>10</sup> For I am with you and no one will lay a hand on you, because I have many people in this city.” <sup>11</sup> So Paul stayed for a year and a half, teaching the word of God among the Corinthians.

### ***Paul before Gallio***

<sup>12</sup> While Gallio was proconsul of Achaia, the Jews coordinated an attack on Paul and brought him before the judgment seat. <sup>13</sup> “This man is

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18:7 ECM; NA, SBL, NE, and WH Titus Justus; BYZ and TR Justus



persuading the people to worship God in ways contrary to the law,” they said.

<sup>14</sup> But just as Paul was about to speak, Gallio told the Jews, “If this matter involved a wrongdoing or vicious crime, O Jews, it would be reasonable for me to hear your complaint.

<sup>15</sup> But since it is a dispute about words and names and your own law, settle it yourselves. I refuse to be a judge of such things.” <sup>16</sup> And he drove them away from the judgment seat.

<sup>17</sup> At this, the crowd seized Sosthenes the synagogue leader and beat him in front of the judgment seat. But none of this was of concern to Gallio.

### ***Paul Returns to Antioch***

<sup>18</sup> Paul remained in Corinth for quite some time before saying goodbye to the brothers. He had his head shaved in Cenchrea to keep a vow





he had made, and then he sailed for Syria, accompanied by Priscilla and Aquila.

<sup>19</sup>When they reached Ephesus, Paul parted ways with Priscilla and Aquila. He himself went into the synagogue there and reasoned with the Jews. <sup>20</sup>When they asked him to stay for a while longer, he declined. <sup>21</sup>But as he left, he said, “I will come back to you if God is willing.” And he set sail from Ephesus.

<sup>22</sup>When Paul had landed at Caesarea, he went up and greeted the church at Jerusalem. Then he went down to Antioch.

### ***Paul's Third Missionary Journey Begins***

<sup>23</sup>After Paul had spent some time in Antioch, he traveled from place to place throughout the region of Galatia and Phrygia, strengthening all the disciples.

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18:21 BYZ and TR I must by all means keep this feast that comes in Jerusalem, but I will come back

18:22 Literally he went up and greeted the church



<sup>24</sup> Meanwhile a Jew named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent man, well versed in the Scriptures. <sup>25</sup> He had been instructed in the way of the Lord and was fervent in spirit. He spoke and taught accurately about Jesus, though he knew only the baptism of John. <sup>26</sup> And he began to speak boldly in the synagogue. When Priscilla and Aquila heard him, they took him in and explained to him the way of God more accurately.

<sup>27</sup> When Apollos resolved to cross over to Achaia, the brothers encouraged him and wrote to the disciples there to welcome him. On his arrival, he was a great help to those who by grace had believed. <sup>28</sup> For he powerfully refuted the Jews in public debate, proving from the Scriptures that Jesus is the Christ.



## Chapter 19

### *The Holy Spirit Received at Ephesus*

<sup>1</sup>While Apollos was at Corinth, Paul passed through the interior and came to Ephesus. There he found some disciples <sup>2</sup>and asked them, “Did you receive the Holy Spirit when you became believers?”

“No,” they answered, “we have not even heard that there is a Holy Spirit.”

<sup>3</sup>“Into what, then, were you baptized?” Paul asked.

“The baptism of John,” they replied.

<sup>4</sup>Paul explained: “John’s baptism was a baptism of repentance. He told the people to believe in the One coming after him, that is, in Jesus.”



<sup>5</sup>On hearing this, they were baptized into the name of the Lord Jesus. <sup>6</sup>And when Paul laid his hands on them, the Holy Spirit came upon them, and they spoke in tongues and prophesied. <sup>7</sup>There were about twelve men in all.

### ***Paul Ministers in Ephesus***

<sup>8</sup>Then Paul went into the synagogue and spoke boldly there for three months, arguing persuasively about the kingdom of God. <sup>9</sup>But when some of them stubbornly refused to believe and publicly maligned the Way, Paul took his disciples and left the synagogue to conduct daily discussions in the lecture hall of Tyrannus. <sup>10</sup>This continued for two years, so that everyone who lived in the province of Asia, Jews and Greeks alike, heard the word of the Lord.

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19:10 Literally in Asia; Asia was a Roman province in what is now western Turkey; similarly in verses 22, 26, 27, and 31.





<sup>11</sup>God did extraordinary miracles through the hands of Paul, <sup>12</sup>so that even handkerchiefs and aprons that had touched him were taken to the sick, and the diseases and evil spirits left them.

### ***Seven Sons of Sceva***

<sup>13</sup>Now there were some itinerant Jewish exorcists who tried to invoke the name of the Lord Jesus over those with evil spirits. They would say, “I bind you by Jesus, whom Paul proclaims.” <sup>14</sup>Seven sons of Sceva, a Jewish chief priest, were doing this.

<sup>15</sup>Eventually, one of the evil spirits answered them, “Jesus I know, and I know about Paul, but who are you?” <sup>16</sup>Then the man with the evil spirit jumped on them and overpowered them all. The attack was so violent that they ran out of the house naked and wounded.



<sup>17</sup>This became known to all the Jews and Greeks living in Ephesus, and fear came over all of them. So the name of the Lord Jesus was held in high honor. <sup>18</sup>Many who had believed now came forward, confessing and disclosing their deeds. <sup>19</sup>And a number of those who had practiced magic arts brought their books and burned them in front of everyone. When the value of the books was calculated, the total came to fifty thousand drachmas. <sup>20</sup>So the word of the Lord powerfully continued to spread and prevail.

### ***The Riot in Ephesus***

<sup>21</sup>After these things had happened, Paul resolved in the Spirit to go to Jerusalem after he had passed through Macedonia and Achaia. “After I have been there,” he said, “I must see Rome as well.” <sup>22</sup>He sent two of his helpers,

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19:19 Or fifty thousand pieces of silver. A drachma was a silver coin worth about one day's wages.

19:21 Or resolved in spirit



Timothy and Erastus, to Macedonia, while he stayed for a time in the province of Asia.

<sup>23</sup>About that time there arose a great disturbance about the Way. <sup>24</sup>It began with a silversmith named Demetrius who made silver shrines of Artemis, bringing much business to the craftsmen.

<sup>25</sup>Demetrius assembled the craftsmen, along with the workmen in related trades. “Men,” he said, “you know that this business is our source of prosperity. <sup>26</sup>And you can see and hear that not only in Ephesus, but in nearly the whole province of Asia, Paul has persuaded a great number of people to turn away. He says that man-made gods are no gods at all. <sup>27</sup>There is danger not only that our business will fall into disrepute, but also that the temple of the great goddess Artemis will be discredited and her

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19:23 Literally there arose no little disturbance

19:24 Literally bringing no little business



majesty deposed—she who is worshiped by all the province of Asia and the whole world.”

<sup>28</sup>When the men heard this, they were enraged and began shouting, “Great is Artemis of the Ephesians!” <sup>29</sup>Soon the whole city was in disarray. They rushed together into the theatre, dragging with them Gaius and Aristarchus, Paul’s traveling companions from Macedonia.

<sup>30</sup>Paul wanted to go before the assembly, but the disciples would not allow him. <sup>31</sup>Even some of Paul’s friends who were officials of the province of Asia sent word to him, begging him not to venture into the theatre.

<sup>32</sup>Meanwhile the assembly was in turmoil. Some were shouting one thing and some another, and most of them did not even know why they were there. <sup>33</sup>The Jews in the crowd pushed Alexander forward to explain himself, and he motioned for silence so he could make

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19:31 Or friends who were Asiarchs





his defense to the people. <sup>34</sup>But when they realized that he was a Jew, they all shouted in unison for about two hours: “Great is Artemis of the Ephesians!”

<sup>35</sup>Finally the city clerk quieted the crowd and declared, “Men of Ephesus, doesn’t everyone know that the city of Ephesus is guardian of the temple of the great Artemis and of her image, which fell from heaven? <sup>36</sup>Since these things are undeniable, you ought to be calm and not do anything rash. <sup>37</sup>For you have brought these men here, though they have neither robbed our temple nor blasphemed our goddess.

<sup>38</sup>So if Demetrius and his fellow craftsmen have a complaint against anyone, the courts are open and proconsuls are available. Let them bring charges against one another there. <sup>39</sup>But if you are seeking anything beyond this, it must be settled in a legal assembly. <sup>40</sup>For we are in jeopardy of being charged with rioting for



today's events, and we have no justification to account for this commotion.”

<sup>41</sup>After he had said this, he dismissed the assembly.

## **Chapter 20**

### ***Paul in Macedonia and Greece***

<sup>1</sup>When the uproar had ended, Paul sent for the disciples. And after encouraging them, he said goodbye to them and left for Macedonia. <sup>2</sup>After traveling through that area and speaking many words of encouragement, he arrived in Greece, <sup>3</sup>where he stayed three months. And when the Jews formed a plot against him as he was about to sail for Syria, he decided to go back through Macedonia.

<sup>4</sup>Paul was accompanied by Sopater son of Pyrrhus from Berea, Aristarchus and Secundus from Thessalonica, Gaius from Derbe, Timothy, and Tychicus and Trophimus from the province of Asia. <sup>5</sup>These men went on ahead and waited



for us in Troas. <sup>6</sup>And after the Feast of Unleavened Bread, we sailed from Philippi, and five days later we rejoined them in Troas, where we stayed seven days.

### ***Eutychus Revived at Troas***

<sup>7</sup>On the first day of the week we came together to break bread. Since Paul was ready to leave the next day, he talked to them and kept on speaking until midnight.

<sup>8</sup>Now there were many lamps in the upper room where we were gathered. <sup>9</sup>And a certain young man named Eutychus, seated in the window, was sinking into a deep sleep as Paul talked on and on. When he was sound asleep, he fell from the third story and was picked up dead. <sup>10</sup>But Paul went down, threw himself on the

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20:4 Literally from Asia; Asia was a Roman province in what is now western Turkey; also in verses 16 and 18.

20:6 Literally after the days of the Unleavened; see Exodus 12:14–20.



young man, and embraced him. “Do not be alarmed!” he said. “He is still alive!”

<sup>11</sup>Then Paul went back upstairs, broke bread, and ate. And after speaking until daybreak, he departed. <sup>12</sup>And the people were greatly relieved to take the boy home alive.

### ***From Troas to Miletus***

<sup>13</sup>We went on ahead to the ship and sailed to Assos, where we were to take Paul aboard. He had arranged this because he was going there on foot. <sup>14</sup>And when he met us at Assos, we took him aboard and went on to Mitylene. <sup>15</sup>Sailing on from there, we arrived the next day opposite Chios. The day after that we arrived at Samos, and on the following day we came to Miletus.

<sup>16</sup>Paul had decided to sail past Ephesus to avoid spending time in the province of Asia,





because he was in a hurry to reach Jerusalem, if possible, by the day of Pentecost.

### ***Paul's Farewell to the Ephesians***

<sup>17</sup>From Miletus, Paul sent to Ephesus for the elders of the church.

<sup>18</sup>When they came to him, he said, "You know how I lived the whole time I was with you, from the first day I arrived in the province of Asia. <sup>19</sup>I served the Lord with great humility and with tears, especially in the trials that came upon me through the plots of the Jews. <sup>20</sup>I did not shrink back from declaring anything that was helpful to you as I taught you publicly and from house to house, <sup>21</sup>testifying to Jews and Greeks alike about repentance to God and faith in our Lord Jesus Christ.

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20:16 That is, Shavuot, the late spring feast of pilgrimage to Jerusalem; it is also known as the Feast of Harvest (see Exodus 23:16) or the Feast of Weeks (see Exodus 34:22).

20:21 ECM, TR, and Tischendorf; NA, SBL, NE, BYZ, and WH our Lord Jesus



<sup>22</sup> And now, compelled by the Spirit, I am going to Jerusalem, not knowing what will happen to me there. <sup>23</sup> I only know that in town after town the Holy Spirit warns me that chains and afflictions await me. <sup>24</sup> But I consider my life of no value to me, if only I may finish my course and complete the ministry I have received from the Lord Jesus—the ministry of testifying to the good news of God’s grace.

<sup>25</sup> Now I know that none of you among whom I have preached the kingdom will see my face again. <sup>26</sup> Therefore I testify to you this day that I am innocent of the blood of all men. <sup>27</sup> For I did not shrink back from declaring to you the whole will of God.

<sup>28</sup> Keep watch over yourselves and the entire flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God,

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20:26 See Ezekiel 33:8–9.

20:28 Tischendorf of the Lord; BYZ and GOC of the Lord and God



which He purchased with His own blood. <sup>29</sup>I know that after my departure, savage wolves will come in among you and will not spare the flock. <sup>30</sup>Even from your own number, men will rise up and distort the truth to draw away disciples after them. <sup>31</sup>Therefore be alert and remember that for three years I never stopped warning each of you night and day with tears.

<sup>32</sup>And now I commit you to God and to the word of His grace, which can build you up and give you an inheritance among all who are sanctified.

<sup>33</sup>I have not coveted anyone's silver or gold or clothing. <sup>34</sup>You yourselves know that these hands of mine have ministered to my own needs and those of my companions. <sup>35</sup>In everything, I showed you that by this kind of hard work we must help the weak, remembering the words of the Lord Jesus Himself: 'It is more blessed to give than to receive.'"



<sup>36</sup>When Paul had said this, he knelt down with all of them and prayed. <sup>37</sup>They all wept openly as they embraced Paul and kissed him. <sup>38</sup>They were especially grieved by his statement that they would never see his face again. Then they accompanied him to the ship.

## **Chapter 21**

### ***Paul's Journey to Jerusalem***

<sup>1</sup>After we had torn ourselves away from them, we sailed directly to Cos, and the next day on to Rhodes, and from there to Patara. <sup>2</sup>Finding a ship crossing over to Phoenicia, we boarded it and set sail. <sup>3</sup>After sighting Cyprus and passing south of it, we sailed on to Syria and landed at Tyre, where the ship was to unload its cargo.

<sup>4</sup>We sought out the disciples in Tyre and stayed with them seven days. Through the Spirit they kept telling Paul not to go up to Jerusalem. <sup>5</sup>But when our time there had ended, we set out on our journey. All the disciples, with their wives and children, accompanied us out of the





city and knelt down on the beach to pray with us. <sup>6</sup>And after we had said our farewells, we went aboard the ship, and they returned home.

<sup>7</sup>When we had finished our voyage from Tyre, we landed at Ptolemais, where we greeted the brothers and stayed with them for a day.

### ***Paul Visits Philip the Evangelist***

<sup>8</sup>Leaving the next day, we went on to Caesarea and stayed at the home of Philip the evangelist, who was one of the Seven. <sup>9</sup>He had four unmarried daughters who prophesied.

<sup>10</sup>After we had been there several days, a prophet named Agabus came down from Judea. <sup>11</sup>Coming over to us, he took Paul's belt, bound his own feet and hands, and said, "The Holy Spirit says: 'In this way the Jews of Jerusalem will bind the owner of this belt and hand him over to the Gentiles.'" <sup>12</sup>When we heard this, we



and the people there pleaded with Paul not to go up to Jerusalem.

<sup>13</sup>Then Paul answered, “Why are you weeping and breaking my heart? I am ready not only to be bound, but also to die in Jerusalem for the name of the Lord Jesus.” <sup>14</sup>When he would not be dissuaded, we fell silent and said, “The Lord’s will be done.”

<sup>15</sup>After these days, we packed up and went on to Jerusalem. <sup>16</sup>Some of the disciples from Caesarea accompanied us, and they took us to stay at the home of Mnason the Cypriot, an early disciple.

### ***Paul’s Arrival at Jerusalem***

<sup>17</sup>When we arrived in Jerusalem, the brothers welcomed us joyfully. <sup>18</sup>The next day Paul went in with us to see James, and all the elders were present. <sup>19</sup>Paul greeted them and recounted one by one the things that God had done among the Gentiles through his ministry.



<sup>20</sup> When they heard this, they glorified God. Then they said to Paul, “You see, brother, how many thousands of Jews have believed, and all of them are zealous for the law. <sup>21</sup> But they are under the impression that you teach all the Jews who live among the Gentiles to forsake Moses, telling them not to circumcise their children or observe our customs. <sup>22</sup> What then should we do? They will certainly hear that you have come.

<sup>23</sup> Therefore do what we advise you. There are four men with us who have taken a vow. <sup>24</sup> Take these men, purify yourself along with them, and pay their expenses so they can have their heads shaved. Then everyone will know that there is no truth to these rumors about you, but that you also live in obedience to the law.

<sup>25</sup> As for the Gentile believers, we have written to them our decision that they must abstain from food sacrificed to idols, from blood, from the meat of strangled animals, and from sexual immorality.”



<sup>26</sup>So the next day Paul took the men and purified himself along with them. Then he entered the temple to give notice of the date when their purification would be complete and the offering would be made for each of them.

### ***Paul Seized at the Temple***

<sup>27</sup>When the seven days were almost over, some Jews from the province of Asia saw Paul at the temple. They stirred up the whole crowd and seized him, <sup>28</sup>crying out, “Men of Israel, help us! This is the man who teaches everywhere against our people and against our law and against this place. Furthermore, he has brought Greeks into the temple and defiled this holy place.” <sup>29</sup>For they had previously seen Trophimus the Ephesian with him in the city, and they assumed that Paul had brought him into the temple.

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21:27 Literally from Asia; Asia was a Roman province in what is now western Turkey.





<sup>30</sup>The whole city was stirred up, and the people rushed together. They seized Paul and dragged him out of the temple, and at once the gates were shut. <sup>31</sup>While they were trying to kill him, the commander of the Roman regiment received a report that all Jerusalem was in turmoil. <sup>32</sup>Immediately he took some soldiers and centurions and ran down to the crowd. When the people saw the commander and the soldiers, they stopped beating Paul.

<sup>33</sup>The commander came up and arrested Paul, ordering that he be bound with two chains. Then he asked who he was and what he had done.

<sup>34</sup>Some in the crowd were shouting one thing, and some another. And since the commander could not get at the truth because of the uproar, he ordered that Paul be brought into the barracks. <sup>35</sup>When Paul reached the steps, he had to be carried by the soldiers because of the

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21:31 Literally the commander of the cohort



violence of the mob. <sup>36</sup>For the crowd that followed him kept shouting, “Away with him!”

### ***Paul Addresses the Crowd***

<sup>37</sup>As they were about to take Paul into the barracks, he asked the commander, “May I say something to you?”

“Do you speak Greek?” he replied. <sup>38</sup>“Aren’t you the Egyptian who incited a rebellion some time ago and led four thousand members of the ‘Assassins’ into the wilderness?”

<sup>39</sup>But Paul answered, “I am a Jew from Tarsus in Cilicia, a citizen of no ordinary city. Now I beg you to allow me to speak to the people.”

<sup>40</sup>Having received permission, Paul stood on the steps and motioned to the crowd. A great hush came over the crowd, and he addressed them in Hebrew:

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21:40 Or in Aramaic; literally in the Hebrew language



## Chapter 22

### *Paul's Defense to the Crowd*

<sup>1</sup>“Brothers and fathers, listen now to my defense before you.” <sup>2</sup>When they heard him speak to them in Hebrew, they became even more silent.

Then Paul declared, <sup>3</sup>“I am a Jew, born in Tarsus of Cilicia, but raised in this city. I was educated at the feet of Gamaliel in strict conformity to the law of our fathers. I am just as zealous for God as any of you here today.

<sup>4</sup>I persecuted this Way even to the death, detaining both men and women and throwing them into prison, <sup>5</sup>as the high priest and the whole Council can testify about me. I even obtained letters from them to their brothers in Damascus, and I was on my way to apprehend these people and bring them to Jerusalem to be punished.



<sup>6</sup>About noon as I was approaching Damascus, suddenly a bright light from heaven flashed around me. <sup>7</sup>I fell to the ground and heard a voice say to me, ‘Saul, Saul, why do you persecute Me?’

<sup>8</sup>‘Who are You, Lord?’ I asked.

‘I am Jesus of Nazareth, whom you are persecuting,’ He replied. <sup>9</sup>My companions saw the light, but they could not understand the voice of the One speaking to me.

<sup>10</sup>Then I asked, ‘What should I do, Lord?’

‘Get up and go into Damascus,’ He told me. ‘There you will be told all that you have been appointed to do.’

<sup>11</sup>Because the brilliance of the light had blinded me, my companions led me by the hand into Damascus. <sup>12</sup>There a man named Ananias, a devout observer of the law who was highly regarded by all the Jews living there, <sup>13</sup>came and stood beside me. ‘Brother Saul,’ he said,





‘receive your sight.’ And at that moment I could see him.

<sup>14</sup>Then he said, ‘The God of our fathers has appointed you to know His will, and to see the Righteous One, and to hear His voice. <sup>15</sup>You will be His witness to everyone of what you have seen and heard. <sup>16</sup>And now what are you waiting for? Get up, be baptized, and wash your sins away, calling on His name.’

<sup>17</sup>Later, when I had returned to Jerusalem and was praying at the temple, I fell into a trance <sup>18</sup>and saw the Lord saying to me, ‘Hurry! Leave Jerusalem quickly, because the people here will not accept your testimony about Me.’

<sup>19</sup>‘Lord,’ I answered, ‘they know very well that in one synagogue after another I imprisoned and beat those who believed in You.

<sup>20</sup>And when the blood of Your witness Stephen

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22:18 Literally saw Him

22:20 Or martyr



was shed, I stood there giving my approval and watching over the garments of those who killed him.’

<sup>21</sup>Then He said to me, ‘Go! I will send you far away to the Gentiles.’”

### ***Paul the Roman Citizen***

<sup>22</sup>The crowd listened to Paul until he made this statement. Then they lifted up their voices and shouted, “Rid the earth of him! He is not fit to live!”

<sup>23</sup>As they were shouting and throwing off their cloaks and tossing dust into the air, <sup>24</sup>the commander ordered that Paul be brought into the barracks. He directed that Paul be flogged and interrogated to determine the reason for this outcry against him.

<sup>25</sup>But as they stretched him out to strap him down, Paul said to the centurion standing there, “Is it lawful for you to flog a Roman citizen without a trial?”



<sup>26</sup>On hearing this, the centurion went and reported it to the commander. “What are you going to do?” he said. “This man is a Roman citizen.”

<sup>27</sup>The commander went to Paul and asked, “Tell me, are you a Roman citizen?”

“Yes,” he answered.

<sup>28</sup>“I paid a high price for my citizenship,” said the commander.

“But I was born a citizen,” Paul replied.

<sup>29</sup>Then those who were about to interrogate Paul stepped back, and the commander himself was alarmed when he realized that he had put a Roman citizen in chains.

<sup>30</sup>The next day the commander, wanting to learn the real reason Paul was accused by the Jews, released him and ordered the chief priests and the whole Sanhedrin to assemble. Then he



brought Paul down and had him stand before them.

## **Chapter 23**

### *Paul before the Sanhedrin*

<sup>1</sup> Paul looked directly at the Sanhedrin and said, “Brothers, I have conducted myself before God in all good conscience to this day.”

<sup>2</sup> At this, the high priest Ananias ordered those standing near Paul to strike him on the mouth.

<sup>3</sup> Then Paul said to him, “God will strike you, you whitewashed wall! You sit here to judge me according to the law, yet you yourself violate the law by commanding that I be struck.”

<sup>4</sup> But those standing nearby said, “How dare you insult the high priest of God!”

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22:30 Or the whole Council

23:1 Or the Council; also in verses 6, 15, 20, and 28





<sup>5</sup>“Brothers,” Paul replied, “I was not aware that he was the high priest, for it is written: ‘Do not speak evil about the ruler of your people.’”

<sup>6</sup>Then Paul, knowing that some of them were Sadducees and others Pharisees, called out in the Sanhedrin, “Brothers, I am a Pharisee, the son of a Pharisee. It is because of my hope in the resurrection of the dead that I am on trial.”

<sup>7</sup>As soon as he had said this, a dispute broke out between the Pharisees and Sadducees, and the assembly was divided. <sup>8</sup>For the Sadducees say that there is neither a resurrection, nor angels, nor spirits, but the Pharisees acknowledge them all.

<sup>9</sup>A great clamor arose, and some scribes from the party of the Pharisees got up and contended sharply, “We find nothing wrong with this man. What if a spirit or an angel has spoken to him?” <sup>10</sup>The dispute grew so violent



that the commander was afraid they would tear Paul to pieces. He ordered the soldiers to go down and remove him by force and bring him into the barracks.

<sup>11</sup>The following night the Lord stood near Paul and said, “Take courage! As you have testified about Me in Jerusalem, so also you must testify in Rome.”

### ***The Plot to Kill Paul***

<sup>12</sup>When daylight came, the Jews formed a conspiracy and bound themselves with an oath not to eat or drink until they had killed Paul.

<sup>13</sup>More than forty of them were involved in this plot. <sup>14</sup>They went to the chief priests and elders and said, “We have bound ourselves with a solemn oath not to eat anything until we have killed Paul. <sup>15</sup>Now then, you and the Sanhedrin petition the commander to bring him down to you on the pretext of examining his case more carefully. We are ready to kill him on the way.”



<sup>16</sup> But when the son of Paul's sister heard about the plot, he went into the barracks and told Paul. <sup>17</sup> Then Paul called one of the centurions and said, "Take this young man to the commander; he has something to tell him."

<sup>18</sup> So the centurion took him to the commander and said, "Paul the prisoner sent and asked me to bring this young man to you. He has something to tell you."

<sup>19</sup> The commander took the young man by the hand, drew him aside, and asked, "What do you need to tell me?"

<sup>20</sup> He answered, "The Jews have agreed to ask you to bring Paul to the Sanhedrin tomorrow on the pretext of acquiring more information about him. <sup>21</sup> Do not let them persuade you, because more than forty men are waiting to ambush him. They have bound themselves with an oath not to eat or drink until



they have killed him; they are ready now, awaiting your consent.”

<sup>22</sup> So the commander dismissed the young man and instructed him, “Do not tell anyone that you have reported this to me.”

### ***Paul Sent to Felix***

<sup>23</sup> Then he called two of his centurions and said, “Prepare two hundred soldiers, seventy horsemen, and two hundred spearmen to go to Caesarea in the third hour of the night. <sup>24</sup> Provide mounts for Paul to take him safely to Governor Felix.” <sup>25</sup> And he wrote the following letter:

<sup>26</sup> Claudius Lysias,

To His Excellency, Governor Felix:

Greetings.





<sup>27</sup>This man was seized by the Jews, and they were about to kill him when I came with my troops to rescue him. For I had learned that he is a Roman citizen, <sup>28</sup>and since I wanted to understand their charges against him, I brought him down to their Sanhedrin. <sup>29</sup>I found that the accusation involved questions about their own law, but there was no charge worthy of death or imprisonment.

<sup>30</sup>When I was informed that there was a plot against the man, I sent him to you at once. I also instructed his accusers to present their case against him before you.

<sup>31</sup>So the soldiers followed their orders and brought Paul by night to Antipatris. <sup>32</sup>The next day they returned to the barracks and let the horsemen go on with him. <sup>33</sup>When the horsemen arrived in Caesarea, they delivered the letter to the governor and presented Paul to him.



<sup>34</sup>The governor read the letter and asked what province Paul was from. Learning that he was from Cilicia, <sup>35</sup>he said, “I will hear your case when your accusers arrive.” Then he ordered that Paul be kept under guard in Herod’s Praetorium.

## Chapter 24

### *Tertullus Prosecutes Paul*

<sup>1</sup>Five days later the high priest Ananias came down with some elders and a lawyer named Tertullus, who presented to the governor their case against Paul.

<sup>2</sup>When Paul had been called in, Tertullus opened the prosecution: “Because of you, we have enjoyed a lasting peace, and your foresight has brought improvements to this nation. <sup>3</sup>In every way and everywhere, most excellent Felix, we acknowledge this with all gratitude. <sup>4</sup>But in



order not to burden you any further, I beg your indulgence to hear us briefly.

<sup>5</sup>We have found this man to be a pestilence, stirring up dissension among the Jews all over the world. He is a ringleader of the sect of the Nazarenes, <sup>6</sup>and he even tried to desecrate the temple; so we seized him. <sup>8</sup>By examining him yourself, you will be able to learn the truth about all our charges against him.”

<sup>9</sup>The Jews concurred, asserting that these charges were true.

### ***Paul's Defense to Felix***

<sup>10</sup>When the governor motioned for Paul to speak, he began his response: “Knowing that you have been a judge over this nation for many years, I gladly make my defense. <sup>11</sup>You can verify for yourself that no more than twelve days

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24:6 BYZ and TR include and we would have judged him according to our law. <sup>7</sup> But Lysias the commander came with great force and took him out of our hands, <sup>8</sup> ordering his accusers to come before you.



ago I went up to Jerusalem to worship. <sup>12</sup> Yet my accusers did not find me debating with anyone in the temple or riling up a crowd in the synagogues or in the city. <sup>13</sup> Nor can they prove to you any of their charges against me.

<sup>14</sup> I do confess to you, however, that I worship the God of our fathers according to the Way, which they call a sect. I believe everything that is laid down by the Law and written in the Prophets, <sup>15</sup> and I have the same hope in God that they themselves cherish, that there will be a resurrection of both the righteous and the wicked. <sup>16</sup> In this hope, I strive always to maintain a clear conscience before God and man.

<sup>17</sup> After several years, then, I returned to Jerusalem to bring alms to my people and to present offerings. <sup>18</sup> At the time they found me in the temple, I was ceremonially clean and was not inciting a crowd or an uproar. But there are some Jews from the province of Asia <sup>19</sup> who





ought to appear before you and bring charges, if they have anything against me. <sup>20</sup> Otherwise, let these men state for themselves any crime they found in me when I stood before the Sanhedrin, <sup>21</sup> unless it was this one thing I called out as I stood in their presence: ‘It is concerning the resurrection of the dead that I am on trial before you today.’”

### ***The Verdict Postponed***

<sup>22</sup> Then Felix, who was well informed about the Way, adjourned the hearing and said, “When Lysias the commander comes, I will decide your case.” <sup>23</sup> He ordered the centurion to keep Paul under guard, but to allow him some freedom and permit his friends to minister to his needs.

<sup>24</sup> After several days, Felix returned with his wife Drusilla, who was a Jewess. He sent for

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24:18 Literally from Asia; Asia was a Roman province in what is now western Turkey.

24:20 Or the Council



Paul and listened to him speak about faith in Christ Jesus. <sup>25</sup>As Paul expounded on righteousness, self-control, and the coming judgment, Felix became frightened and said, “You may go for now. When I find the time, I will call for you.” <sup>26</sup>At the same time, he was hoping that Paul would offer him a bribe. So he sent for Paul frequently and talked with him.

<sup>27</sup>After two years had passed, Felix was succeeded by Porcius Festus. And wishing to do the Jews a favor, Felix left Paul in prison.

## **Chapter 25**

### ***Paul’s Trial before Festus***

<sup>1</sup>Three days after his arrival in the province, Festus went up from Caesarea to Jerusalem, <sup>2</sup>where the chief priests and Jewish leaders presented their case against Paul. They urged Festus <sup>3</sup>to grant them a concession against Paul by summoning him to Jerusalem, because they were preparing an ambush to kill him along the way.



<sup>4</sup>But Festus replied, “Paul is being held in Caesarea, and I myself am going there soon. <sup>5</sup>So if this man has done anything wrong, let some of your leaders come down with me and accuse him there.”

<sup>6</sup>After spending no more than eight or ten days with them, Festus went down to Caesarea. The next day he sat on the judgment seat and ordered that Paul be brought in. <sup>7</sup>When Paul arrived, the Jews who had come down from Jerusalem stood around him, bringing many serious charges that they could not prove.

<sup>8</sup>Then Paul made his defense: “I have committed no offense against the law of the Jews or against the temple or against Caesar.”

<sup>9</sup>But Festus, wishing to do the Jews a favor, said to Paul, “Are you willing to go up to Jerusalem to stand trial before me on these charges?”

### ***Paul Appeals to Caesar***



<sup>10</sup> Paul replied, “I am standing before the judgment seat of Caesar, where I ought to be tried. I have done nothing wrong to the Jews, as you yourself know very well. <sup>11</sup> If, however, I am guilty of anything worthy of death, I do not refuse to die. But if there is no truth to their accusations against me, no one has the right to hand me over to them. I appeal to Caesar!”

<sup>12</sup> Then Festus conferred with his council and replied, “You have appealed to Caesar. To Caesar you will go!”

### ***Festus Consults Agrippa***

<sup>13</sup> After several days had passed, King Agrippa and Bernice came down to Caesarea to pay their respects to Festus. <sup>14</sup> Since they were staying several days, Festus laid out Paul’s case before the king: “There is a certain man whom Felix left in prison. <sup>15</sup> While I was in Jerusalem, the chief priests and elders of the Jews presented their case and requested a judgment against him. <sup>16</sup> I told them that it is not the





Roman custom to hand a man over before he has had an opportunity to face his accusers and defend himself against their charges.

<sup>17</sup> So when they came here with me, I did not delay. The next day I sat on the judgment seat and ordered that the man be brought in. <sup>18</sup> But when his accusers rose to speak, they did not charge him with any of the crimes I had expected. <sup>19</sup> They only had some contentions with him regarding their own religion and a certain Jesus who had died, but whom Paul affirmed to be alive.

<sup>20</sup> Since I was at a loss as to how to investigate these matters, I asked if he was willing to go to Jerusalem and be tried there on these charges. <sup>21</sup> But when Paul appealed to be held over for the decision of the Emperor, I ordered that he be held until I could send him to Caesar.”

<sup>22</sup> Then Agrippa said to Festus, “I would like to hear this man myself.”



“Tomorrow you will hear him,” Festus declared.

### ***Paul before Agrippa and Bernice***

<sup>23</sup>The next day Agrippa and Bernice came with great pomp and entered the auditorium, along with the commanders and leading men of the city. And Festus ordered that Paul be brought in.

<sup>24</sup>Then Festus said, “King Agrippa and all who are present with us, you see this man. The whole Jewish community has petitioned me about him, both here and in Jerusalem, crying out that he ought not to live any longer. <sup>25</sup>But I found he had done nothing worthy of death, and since he has now appealed to the Emperor, I decided to send him.

<sup>26</sup>I have nothing definite to write to our sovereign one about him. Therefore I have brought him before all of you, and especially before you, King Agrippa, so that after this



inquiry I may have something to write. <sup>27</sup>For it seems unreasonable to me to send on a prisoner without specifying the charges against him.”

## **Chapter 26**

### ***Paul's Testimony to Agrippa***

<sup>1</sup>Agrippa said to Paul, “You have permission to speak for yourself.”

Then Paul stretched out his hand and began his defense: <sup>2</sup>“King Agrippa, I consider myself fortunate to stand before you today to defend myself against all the accusations of the Jews, <sup>3</sup>especially since you are acquainted with all the Jewish customs and controversies. I beg you, therefore, to listen to me patiently.

<sup>4</sup>Surely all the Jews know how I have lived from the earliest days of my youth, among my own people and in Jerusalem. <sup>5</sup>They have known me for a long time and can testify, if they are willing, that I lived as a Pharisee, adhering to the strictest sect of our religion.



<sup>6</sup>And now I stand on trial because of my hope in the promise that God made to our fathers, <sup>7</sup>the promise our twelve tribes are hoping to realize as they earnestly serve God day and night. It is because of this hope, O king, that I am accused by the Jews. <sup>8</sup>Why would any of you consider it incredible that God raises the dead?

<sup>9</sup>So then, I too was convinced that I ought to do all I could to oppose the name of Jesus of Nazareth. <sup>10</sup>And that is what I did in Jerusalem. With authority from the chief priests I put many of the saints in prison, and when they were condemned to death, I cast my vote against them. <sup>11</sup>I frequently had them punished in the synagogues, and I tried to make them blaspheme. In my raging fury against them, I even went to foreign cities to persecute them.

<sup>12</sup>In this pursuit I was on my way to Damascus with the authority and commission of the chief priests. <sup>13</sup>About noon, O king, as I was





on the road, I saw a light from heaven, brighter than the sun, shining around me and my companions. <sup>14</sup>We all fell to the ground, and I heard a voice say to me in Hebrew, ‘Saul, Saul, why do you persecute Me? It is hard for you to kick against the goads.’

<sup>15</sup>‘Who are You, Lord?’ I asked.

‘I am Jesus, whom you are persecuting,’ the Lord replied. <sup>16</sup>‘But get up and stand on your feet. For I have appeared to you to appoint you as a servant and as a witness of what you have seen from Me and what I will show you. <sup>17</sup>I will rescue you from your own people and from the Gentiles. I am sending you to them <sup>18</sup>to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those sanctified by faith in Me.’



<sup>19</sup>So then, King Agrippa, I was not disobedient to the heavenly vision. <sup>20</sup>First to those in Damascus and Jerusalem, then to everyone in the region of Judea, and then to the Gentiles, I declared that they should repent and turn to God, performing deeds worthy of their repentance. <sup>21</sup>For this reason the Jews seized me in the temple courts and tried to kill me.

<sup>22</sup>But I have had God's help to this day, and I stand here to testify to small and great alike. I am saying nothing beyond what the prophets and Moses said would happen: <sup>23</sup>that the Christ would suffer, and as the first to rise from the dead, would proclaim light to our people and to the Gentiles."

### ***Festus Interrupts Paul's Defense***

<sup>24</sup>At this stage of Paul's defense, Festus exclaimed in a loud voice, "You are insane, Paul! Your great learning is driving you to madness!"



<sup>25</sup> But Paul answered, “I am not insane, most excellent Festus; I am speaking words of truth and sobriety. <sup>26</sup> For the king knows about these matters, and I can speak freely to him. I am confident that none of this has escaped his notice, because it was not done in a corner. <sup>27</sup> King Agrippa, do you believe the prophets? I know you do.”

<sup>28</sup> Then Agrippa said to Paul, “Can you persuade me in such a short time to become a Christian?”

<sup>29</sup> “Short time or long,” Paul replied, “I wish to God that not only you but all who hear me this day may become what I am, except for these chains.”

<sup>30</sup> Then the king and the governor rose, along with Bernice and those seated with them. <sup>31</sup> On their way out, they said to one another, “This man has done nothing worthy of death or imprisonment.”



<sup>32</sup>And Agrippa said to Festus, “This man could have been released if he had not appealed to Caesar.”

## Chapter 27

### *Paul Sails for Rome*

<sup>1</sup>When it was decided that we would sail for Italy, Paul and some other prisoners were handed over to a centurion named Julius, who belonged to the Imperial Regiment. <sup>2</sup>We boarded an Adramyttian ship about to sail for ports along the coast of Asia, and we put out to sea. Aristarchus, a Macedonian from Thessalonica, was with us.

<sup>3</sup>The next day we landed at Sidon, and Julius treated Paul with consideration, allowing him to visit his friends and receive their care. <sup>4</sup>After putting out from there, we sailed to the

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27:1 Or Augustan

27:2 Literally sail to the places along Asia; Asia was a Roman province in what is now western Turkey.





lee of Cyprus because the winds were against us.  
<sup>5</sup>And when we had sailed across the open sea off the coast of Cilicia and Pamphylia, we came to Myra in Lycia. <sup>6</sup>There the centurion found an Alexandrian ship sailing for Italy and put us on board.

<sup>7</sup>After sailing slowly for many days, we arrived off Cnidus. When the wind impeded us, we sailed to the lee of Crete, opposite Salmone.  
<sup>8</sup>After we had moved along the coast with difficulty, we came to a place called Fair Havens, near the town of Lasea.

<sup>9</sup>By now much time had passed, and the voyage had already become dangerous because it was after the Fast. So Paul advised them,  
<sup>10</sup>“Men, I can see that our voyage will be filled with disaster and great loss, not only to ship and cargo, but to our own lives as well.”



<sup>11</sup> But contrary to Paul's advice, the centurion was persuaded by the pilot and by the owner of the ship. <sup>12</sup> Since the harbor was unsuitable to winter in, the majority decided to sail on, if somehow they could reach Phoenix to winter there. Phoenix was a harbor in Crete facing both southwest and northwest.

### ***The Storm at Sea***

<sup>13</sup> When a gentle south wind began to blow, they thought they had their opportunity. So they weighed anchor and sailed along, hugging the coast of Crete. <sup>14</sup> But it was not long before a cyclone called the Northeaster swept down across the island. <sup>15</sup> Unable to head into the wind, the ship was caught up. So we gave way and let ourselves be driven along.

<sup>16</sup> Passing to the lee of a small island called Cauda, we barely managed to secure the lifeboat. <sup>17</sup> After hoisting it up, the crew used



ropes to undergird the ship. And fearing that they would run aground on the sandbars of Syrtis, they lowered the sea anchor and were driven along.

<sup>18</sup>We were tossed so violently that the next day the men began to jettison the cargo. <sup>19</sup>On the third day, they threw the ship's tackle overboard with their own hands. <sup>20</sup>When neither sun nor stars appeared for many days and the great storm continued to batter us, we abandoned all hope of being saved.

<sup>21</sup>After the men had gone a long time without food, Paul stood up among them and said, "Men, you should have followed my advice not to sail from Crete. Then you would have averted this disaster and loss. <sup>22</sup>But now I urge you to keep up your courage, because you will not experience any loss of life, but only of the ship. <sup>23</sup>For just last night an angel of God, whose I am and whom I serve, stood beside me



<sup>24</sup> and said, ‘Do not be afraid, Paul; you must stand before Caesar. And look, God has granted you the lives of all who sail with you.’

<sup>25</sup> So take courage, men, for I believe God that it will happen just as He told me.

<sup>26</sup> However, we must run aground on some island.”

### ***The Shipwreck***

<sup>27</sup> On the fourteenth night we were still being driven across the Adriatic Sea. About midnight the sailors sensed they were approaching land.

<sup>28</sup> They took soundings and found that the water was twenty fathoms deep. Going a little farther, they took another set of soundings that read fifteen fathoms. <sup>29</sup> Fearing that we would run

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27:27 The Adriatic Sea referred to an area extending well south of Italy to include the central portion of the Mediterranean Sea.

27:28 20 fathoms is approximately 120 feet or 36.6 meters.

27:28 15 fathoms is approximately 90 feet or 27.4 meters.





aground on the rocks, they dropped four anchors from the stern and prayed for daybreak.

<sup>30</sup> Meanwhile, the sailors attempted to escape from the ship. Pretending to lower anchors from the bow, they let the lifeboat down into the sea. <sup>31</sup> But Paul said to the centurion and the soldiers, “Unless these men remain with the ship, you cannot be saved.” <sup>32</sup> So the soldiers cut the ropes to the lifeboat and set it adrift.

<sup>33</sup> Right up to daybreak, Paul kept urging them all to eat: “Today is your fourteenth day in constant suspense, without taking any food. <sup>34</sup> So for your own preservation, I urge you to eat something, because not a single hair of your head will be lost.”

<sup>35</sup> After he had said this, Paul took bread and gave thanks to God in front of them all. Then he broke it and began to eat. <sup>36</sup> They were all encouraged and took some food themselves. <sup>37</sup> In all, there were 276 of us on board. <sup>38</sup> After



the men had eaten their fill, they lightened the ship by throwing the grain into the sea.

<sup>39</sup>When daylight came, they did not recognize the land, but they sighted a bay with a sandy beach, where they decided to run the ship aground if they could. <sup>40</sup>Cutting away the anchors, they left them in the sea as they loosened the ropes that held the rudders. Then they hoisted the foresail to the wind and made for the beach. <sup>41</sup>But the vessel struck a sandbar and ran aground. The bow stuck fast and would not move, and the stern was being broken up by the pounding of the waves.

<sup>42</sup>The soldiers planned to kill the prisoners so none of them could swim to freedom. <sup>43</sup>But the centurion, wanting to spare Paul's life, thwarted their plan. He commanded those who could swim to jump overboard first and get to land. <sup>44</sup>The rest were to follow on planks and



various parts of the ship. In this way everyone was brought safely to land.

## Chapter 28

### *Ashore on Malta*

<sup>1</sup>Once we were safely ashore, we learned that the island was called Malta. <sup>2</sup>The islanders showed us extraordinary kindness. They kindled a fire and welcomed all of us because it was raining and cold.

<sup>3</sup>Paul gathered a bundle of sticks, and as he laid them on the fire, a viper, driven out by the heat, fastened itself to his hand. <sup>4</sup>When the islanders saw the creature hanging from his hand, they said to one another, “Surely this man is a murderer. Although he was saved from the sea, Justice has not allowed him to live.” <sup>5</sup>But Paul shook the creature off into the fire and suffered no ill effects. <sup>6</sup>The islanders were expecting him to swell up or suddenly drop

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28:4 Greek Dike; that is, the Greek goddess of justice



dead. But after waiting a long time and seeing nothing unusual happen to him, they changed their minds and said he was a god.

<sup>7</sup>Nearby stood an estate belonging to Publius, the chief official of the island. He welcomed us and entertained us hospitably for three days. <sup>8</sup>The father of Publius was sick in bed, suffering from fever and dysentery. Paul went in to see him, and after praying and placing his hands on him, he healed the man. <sup>9</sup>After this had happened, the rest of the sick on the island came and were cured as well.

<sup>10</sup>The islanders honored us in many ways and supplied our needs when we were ready to sail.

### ***Paul Arrives in Italy***

<sup>11</sup>After three months we set sail in an Alexandrian ship that had wintered in the island. It had the Twin Brothers as a figurehead.

<sup>12</sup>Putting in at Syracuse, we stayed there three





days. <sup>13</sup>From there we weighed anchor and came to Rhegium. After one day, a south wind came up, and on the second day we arrived at Puteoli. <sup>14</sup>There we found some brothers who invited us to spend the week with them. And so we came to Rome.

<sup>15</sup>The brothers there had heard about us and traveled as far as the Forum of Appius and the Three Taverns to meet us. When Paul saw them, he was encouraged and gave thanks to God.

### ***Paul Preaches at Rome***

<sup>16</sup>When we arrived in Rome, Paul was permitted to stay by himself, with a soldier to guard him.

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28:11 Greek Dioscuri; that is, the Greek gods Castor and Pollux

28:15 The Forum of Appius was about 43 miles or 70 kilometers from Rome.

28:15 The Three Taverns was about 35 miles or 57 kilometers from Rome.

28:16 BYZ and TR include the centurion delivered up the prisoners to the captain of the barrack, but.



<sup>17</sup>After three days, he called together the leaders of the Jews. When they had gathered, he said to them, “Brothers, although I have done nothing against our people or the customs of our fathers, I was taken prisoner in Jerusalem and handed over to the Romans. <sup>18</sup>They examined me and wanted to release me, because there was no basis for a death sentence against me. <sup>19</sup>But when the Jews objected, I was compelled to appeal to Caesar, even though I have no charge to bring against my nation. <sup>20</sup>So for this reason I have called to see you and speak with you. It is because of the hope of Israel that I am bound with this chain.”

<sup>21</sup>The leaders replied, “We have not received any letters about you from Judea, nor have any of the brothers from there reported or even mentioned anything bad about you. <sup>22</sup>But we consider your views worth hearing, because we know that people everywhere are speaking against this sect.”



<sup>23</sup> So they set a day to meet with Paul, and many people came to the place he was staying. He expounded to them from morning to evening, testifying about the kingdom of God and persuading them about Jesus from the Law of Moses and the Prophets.

<sup>24</sup> Some of them were convinced by what he said, but others refused to believe. <sup>25</sup> They disagreed among themselves and began to leave after Paul had made this final statement: “The Holy Spirit was right when He spoke to your fathers through Isaiah the prophet:

<sup>26</sup> ‘Go to this people and say,  
“You will be ever hearing but never understanding;  
you will be ever seeing but never perceiving.”

<sup>27</sup> For this people’s heart has grown callous;  
they hardly hear with their ears,  
and they have closed their eyes.

Otherwise they might see with their eyes,



hear with their ears,  
understand with their hearts,  
and turn, and I would heal them.’

<sup>28</sup> Be advised, therefore, that God’s salvation has been sent to the Gentiles, and they will listen!”

<sup>30</sup> Paul stayed there two full years in his own rented house, welcoming all who came to visit him. <sup>31</sup> Boldly and freely he proclaimed the kingdom of God and taught about the Lord Jesus Christ.

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28:27 Isaiah 6:9–10 (see also LXX)

28:28 BYZ and TR include 29 When he had said this, the Jews went away, disputing sharply among themselves.









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