

# Sepher Maaseh haShlichim (Acts)

## Chapter 18

פָּרָטָה אַחַר הַדְּבָרִים הָאֵלֶּה וַיֵּצֵא פּוֹלוֹס מֵאַתִּינָס  
וַיֵּבֵא אֶל-קוֹרִינְתוֹס׃ Acts18:1

אֵלֶּה הַדְּבָרִים הָאֵלֶּה וַיֵּצֵא פּוֹלוֹס מֵאַתִּינָס  
וַיֵּבֵא אֶל-קוֹרִינְתוֹס׃

1. way'hi 'achar had'barim ha'eleh wayetse' Pholos me'Atinas wayabo' 'el-Qorin'tos.

**Acts18:1** And it came to pass after these things Pholos (Shaul) departed from Athinas and went to Qorintos.

<18:1> Μετὰ ταῦτα χωρισθεὶς ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κόρινθον.

1 Meta tauta chōristheis ek tōn Athēnōn ēlthen eis Korinthon.

After these things, having left from Athens, he came to Corinth.

בְּיָמָיו יְהוּדִי אֶחָד מִלְּדָתוֹ פּוֹנְטוֹס וְשֵׁמוֹ עֲקִילָס  
אֲשֶׁר בָּא מִקְרוֹב מִן-אִיטָלְיָא הוּא וּפְרִיִסקָלָה אִשְׁתּוֹ מִפְּנֵי  
אֲשֶׁר צִוָּה קְלוֹדְיוֹס אֶת-כָּל-הַיְהוּדִים לָסוּר מֵעִיר רוֹמִי׃

2. wayim'tsa' Yahudi 'echad molad'to Phon'tos ush'mo `Aqilas

'asher ba' miqarob min-'lytal'ya' hu' uPh'ris'q'lah 'ish'to

mip'ney 'asher tsiuah Q'lod'yos 'eth-kal-haYahudim lasur me`ir Romi.

**Acts18:2** He found a certain Yahudi named Aqilas, his native land of Phontos, in which he had recently come from Italya with his wife Priskilla, because of that Qelodyos had commanded all the Yahudim to depart from a city of Romi.

<2> καὶ εὗρον τινα Ἰουδαῖον ὀνόματι Ἀκύλαν, Ποντικὸν τῷ γένει προσφάτως ἐληλυθότα ἀπὸ τῆς Ἰταλίας καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ διατεταχέναι Κλαύδιον χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἀπὸ τῆς Ῥώμης, προσῆλθεν αὐτοῖς

2 kai heurōn tina Ioudaion onomati Akylan,

And having found a certain Jew by name Aguila,

Pontikon tō genei, prospatōs elēlythota apo tēs Italias

of Pontius by birth, recently having come from Italy

kai Priskillan gynaiaka autou dia to diatetachenai Klaidion

and Priscilla his wife because of the thing to have commanded Claudius

chōrizesthai pantas tous Ioudaious apo tēs Hrōmēs, prosēlthen autois,

that to leave all the Jews from Rome, he approached them,

וַיֵּבֵא אֶל-קוֹרִינְתוֹס אֶת-סֵפֶר מַעֲשֵׂה הַשְּׁלִיחִים  
וַיִּקְרָא אֶת-הַסֵּפֶר וַיִּבְרָר אֶת-הַמַּעֲשֵׂה וַיִּבְרָר אֶת-הַמַּעֲשֵׂה  
וַיִּבְרָר אֶת-הַמַּעֲשֵׂה וַיִּבְרָר אֶת-הַמַּעֲשֵׂה

גַּוְיָגַשׁ אֶלֵיהֶם כִּי בְנֵי אֲמָנוֹת אַחַת הֵם וַיָּשֶׁב אִתָּם  
וַיַּעַשׂ בְּמִלְאָכָה וְאֲמָנוֹתָם עֲשִׂים יְרִיעוֹת אֹהֲלִים:

**3. wayigash 'aleyhem ki b'ney 'umanuth 'achath hem wayesheb 'itam waya`as bim'la'kah w'umanutham `osim y'ri`oth 'ohalim.**

**Acts18:3** He came to them, and because they were the sons of the same trade, he stayed with them and they did in the work, and their trade made tent sheets.

<3> καὶ διὰ τὸ ὁμότεχνον εἶναι ἔμενον παρ' αὐτοῖς, καὶ ἡργάζετο· ἦσαν γὰρ σκηνοποιοὶ τῇ τέχνῃ.

3 kai dia to homotechnon einai emenen par' autois  
and because of the same trade to be, he was staying with them

kai ergazeto; esan gar skēnopoioi tē technē.

and he was working; for they were tentmakers by trade.

דַּוְיָדָבָר בְּבֵית הַכְּנָסָת בְּכָל־שַׁבָּת וַיִּשְׁבֵּת  
וַיִּזְכַּח אֶל־הַיְהוּדִים וְאֶל־הַיִּוָּנִים:

**4. way'daber b'beyth hak'neseth b'kal-Shabbat w'Shabbat wayokach 'el-haYahudim w'el-haY'wanim.**

**Acts18:4** And he was reasoning in the house of the synagogue every Shabbat and Shabbat and convinced Yahudim and Greeks.

<4> διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σάββατον ἔπειθεν τε Ἰουδαίους καὶ Ἕλληνας.

4 dielegeto de en tē synagōgē kata pan sabbaton,  
And he was debating in the synagogue every Sabbath,

epeithen te Ioudaious kai Hellēnas.

and he was convincing Jews and Greeks.

הוֹכִיבֹוּא סִילָא וְטִימֹתֵיֹוס מִמַּקְדוֹנְיָא פּוֹלוֹס מִתְאַמֵּן בְּדָבָר  
לְהַעֲיִד אֶל־הַיְהוּדִים כִּי יְהוֹשִׁעַ הוּא הַמָּשִׁיחַ:

**5. uk'bo' Sila' w'Timothios miMaq'don'ya' Polos mith'amets badabar l'ha'id 'el-haYahudim ki Yahushuà hu' haMashiyach.**

**Acts18:5** And when Sila and Timothios were come from Maqedonya, Polos (Shaul) was pressed by the Word, and testified to the Yahudim that He was the Mashiyach.

<5> Ὡς δὲ κατήλθον ἀπὸ τῆς Μακεδονίας ὁ τε Σιλᾶς καὶ ὁ Τιμόθεος, συνείχετο τῷ λόγῳ ὁ Παῦλος διαμαρτυρούμενος τοῖς Ἰουδαίοις εἶναι τὸν Χριστὸν Ἰησοῦν.

5 Hōs de katēlthon apo tēs Makedonias ho te Silas kai ho Timotheos, syneicheto  
Now when came down from Macedonia both Silas and Timothy, was occupied

tō logō ho Paulos, diamartyromenos tois Ioudaiois einai ton Christon, Iēsoun.  
with the word Paul, testifying to the Jews to be the Messiah, Yahushua.

וַיֹּאמֶר אֵלֵיהֶם וַיִּנְעַר אֶת־בְּגָדָיו וַיֹּאמֶר אֵלֵיהֶם  
וַיִּהְיֶה כִּי הִמְרוּ וַיִּנְעַר אֶת־בְּגָדָיו וַיֹּאמֶר אֵלֵיהֶם  
וַיִּהְיֶה כִּי הִמְרוּ וַיִּנְעַר אֶת־בְּגָדָיו וַיֹּאמֶר אֵלֵיהֶם  
וַיִּהְיֶה כִּי הִמְרוּ וַיִּנְעַר אֶת־בְּגָדָיו וַיֹּאמֶר אֵלֵיהֶם

6. way'hi ki him'ru w'gid'phu way'na'er 'eth-b'gadayu wayo'mer 'aleyhem  
dim'kem b'ra'sheykem w'anoki naqi me'atah 'el'kah-li 'el-hagoyim.

Acts 18:6 And it came to pass when they resisted and blasphemed,  
he shook his garments and said to them, "Your blood be upon your heads!  
I am clean. From now on I shall go to the gentiles."

<6> ἀντιτασσομένων δὲ αὐτῶν καὶ βλασφημούντων ἐκτιναξάμενος τὰ ἱμάτια  
εἶπεν πρὸς αὐτούς, Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν·  
καθαρὸς ἐγὼ ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι.

6 antitassomenōn de autōn kai blasphemountōn ektinaxamenos ta himatia  
Opposing but when they and blaspheming, having shaken out the garments,  
eipen pros autous, To haima hymōn epi tēn kephalēn hymōn;  
he said to them, Your blood be upon your head;  
katharos egō; apo tou nyn eis ta ethnē poreusomai.  
I am clean. From now on to the gentiles I shall go.

וַיֵּלֶךְ מִשָּׁם וַיֵּבֵא אֶל־בֵּית אִישׁ וַיִּשְׁמוּ יוֹסֵטוֹס  
וְהָאִישׁ יָרֵא אֱלֹהִים וַיְבִיתוּ סָמוּךְ לְבֵית הַכְּנֶסֶת:

7. wayele'k misham wayabo' 'el-beyth 'ish ush'mo Yus'tos  
w'ha'ish y're' 'Elohim ubeytho samu'k l'beyth hak'neseth.

Acts 18:7 And he left from there and went to the house of a man named Yustos,  
and the man was afraid of Elohim, whose house was next to the house of the synagogue.

<7> καὶ μεταβὰς ἐκεῖθεν εἰσηλθεν εἰς οἰκίαν τινὸς ὀνόματι Τιτίου Ἰούστου  
σεβομένου τὸν θεόν, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ.

7 kai metabas ekeithen eisēlthen eis oikian tinos  
And having passed over from there, he entered into the house of a certain man  
onomati Titiou Ioustou sebomenou ton theon,  
by name Titius Justus, worshipping the Elohim,  
hou hē oikia ēn synomoroussa tē synagōgē.  
whose house was bordering on the synagogue.

וַיֵּלֶךְ מִשָּׁם וַיֵּבֵא אֶל־בֵּית אִישׁ וַיִּשְׁמוּ יוֹסֵטוֹס  
וְהָאִישׁ יָרֵא אֱלֹהִים וַיְבִיתוּ סָמוּךְ לְבֵית הַכְּנֶסֶת:

וְגַם קוֹרִינְתִים רַבִּים שָׁמְעוּ וַיֵּאֱמִינוּ וַיִּטְבְּלוּ:

8. uQ'ris'pos ro'sh hak'neseth he'emin ba'Adon hu' w'kal-beytho  
w'gam Qorin'tim rabbim sham'u waya'aminu wayitabelu.

**Acts18:8** Qerispos, the ruler of the synagogue and he believed in the Adon (Master) and all his household. And also many of the Qorinetim heard and believed and were immersed.

<8> Κρίσπος δὲ ὁ ἀρχισυναγωγὸς ἐπίστευσεν τῷ κυρίῳ σὺν ὅλῳ τῷ οἴκῳ αὐτοῦ, καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες ἐπίστευον καὶ ἐβαπτίζοντο.

8 Krispos de ho archisynagōgos episteusen tō kyriō syn holō tō oikō autou,  
And Crispus, the synagogue leader, believed in the Master with his entire house,  
kai polloi tōn Korinthiōn akouontes episteuon kai ebaptizonto.  
and many of the Corinthians hearing were believing and were being baptized.

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וְגַם קוֹרִינְתִים רַבִּים שָׁמְעוּ וַיֵּאֱמִינוּ וַיִּטְבְּלוּ  
וְגַם קוֹרִינְתִים רַבִּים שָׁמְעוּ וַיֵּאֱמִינוּ וַיִּטְבְּלוּ  
טוֹדַבֵּר הָאָדוֹן הָיָה אֶל-פּוֹלוֹס בְּמַחְזָה בְּלִילָה לְאָמַר  
אֶל-תִּירָא כִּי אִם-בִּבְרַ וְאֶל-תִּחְשָׁה:

9. ud'bar ha'Adon hayah 'el-Polos bamachazeh balay'lah le'mor  
'al-tira' ki 'im-daber w'al-techesheh.

**Acts18:9** And the Adon (Master) was speaking to Polos (Shaul) in the night by a vision, saying, “Do not be afraid, but speak and do not be silent”,

<9> εἶπεν δὲ ὁ κύριος ἐν νυκτὶ δι' ὀράματος τῷ Παύλῳ, Μὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ σιωπήσῃς,

9 eipen de ho kyrios en nykti di' horamatos tō Paulō, Mē phobou,  
And said the Master in the night through a vision to Paul, Do not fear,  
alla lalei kai mē siōpēsēs,  
but speak and do not keep silent,

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יְכִי-עִמָּךְ אֲנֹכִי וְאִישׁ אֶל-יָגַע בָּךְ לְהָרַע לָךְ  
כִּי-עַם רַב לִי בְעִיר הַזֹּאת:  
יְכִי-עִמָּךְ אֲנֹכִי וְאִישׁ אֶל-יָגַע בָּךְ לְהָרַע לָךְ  
כִּי-עַם רַב לִי בְעִיר הַזֹּאת:

10. ki-'im'ak 'anoki w'ish 'al-yiga` b'ak l'hara` la'k ki-'am rab li ba'ir hazo'th.

**Acts18:10** “for I am with you, and no one shall attack you to do you evil, for I have many people in this city.”

<10> διότι ἐγὼ εἰμι μετὰ σοῦ καὶ οὐδεὶς ἐπιθήσεται σοὶ τοῦ κακῶσαί σε, διότι λαὸς ἐστὶ μοι πολὺς ἐν τῇ πόλει ταύτῃ.

10 dioti egō eimi meta sou kai oudeis epithēsetai soi tou kakōsai se,  
for I am with you and no one shall attack you to harm you,  
dioti laos esti moi polys en tē polei tautē.  
for people it is to me many in this city.

11 וַיֵּשֶׁב שָׁם שָׁנָה וְשֵׁשׁ חֳדָשִׁים  
וַיְלַמֵּד בְּקִרְבָּם אֶת-דְּבַר הָאֱלֹהִים:

11. wayesheb sham shanah w'shishah chadashim  
way'lamed b'qir'bam 'eth-d'bar ha'Elohim.

Acts18:11 And he remained there a year and six months,  
teaching the Word of the Elohim among them.

<11> Ἐκάθισεν δὲ ἐνιαυτὸν καὶ μῆνας ἕξ διδάσκων ἐν αὐτοῖς τὸν λόγον τοῦ θεοῦ.

11 Ekathisen de eniauton kai mēnas hex didaskōn en autois ton logon tou theou.

And he sat a year and six months teaching among them the Word of the Elohim.

12 יָבִיחַי בְּהִיּוֹת גְּלִיּוֹן שָׂר מְדִינַת אַכָּיָא וַיִּקְוִמוּ  
הַיְהוּדִים כְּלָם יַחְדָּו עַל-פּוֹלוֹס וַיְבִיֵּאוּהוּ לְפָנֵי-כִסֵּא הַמִּשְׁפָּט:

12. way'hi bih'yoth Gallion sar m'dinath 'Akaya' wayaqumu haYahudim kulam  
yach'daw `al-Polos way'bi'uhu liph'ney-kise' hamish'pat.

Acts18:12 And it came to pass while Gallion was the governor of province of Akaya,  
the Yahudim with all of them together rose up against Polos (Shaul)  
and brought him before the judgment seat,

<12> Γαλλίωνος δὲ ἀνθυπάτου ὄντος τῆς Ἀχαΐας  
κατεπέστησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα

12 Galliōnos de anthypatou ontos tēs Achaias katepestēsan homothymadon hoi Ioudaioi

And Gallio, being proconsul of Achaia, rose up with one accord the Jews

tō Paulō kai ēgagon auton epi to bēma,

against Paul and they brought him before the judgment seat

13 יַגִּיד אֶמְרוּ הָאִישׁ הַזֶּה מְסִית אֶת-בְּנֵי הָאָדָם לְעַבֹד  
אֶת-הָאֱלֹהִים שְׂלָא כַתּוֹרָה:

13. wayo'm'ru ha'ish hazeh mesith 'eth-b'ney ha'adam  
la`abod 'eth-ha'Elohim shel' kaTorah.

Acts18:13 saying, "This man persuades the sons of men to worship the Elohim  
contrary to the Law."

<13> λέγοντες ὅτι Παρὰ τὸν νόμον ἀναπείθει  
οὗτος τοὺς ἀνθρώπους σέβεσθαι τὸν θεόν.

13 legontes hoti Para ton nomon anapeithei houtos tous anthrōpous sebesthai ton theon.

saying, against the law this one persuades men to worship the Elohim.



יָצַדְתָּ אֶת־פִּי וְגַלְיוֹן הַקְּדִימוֹ  
וַיֹּאמֶר אֶל־הַיְהוּדִים לֹא־הָיָה דְבַר־פְּשַׁע אוֹ־נְבִלָה יְהוּדִים  
כִּי־עָתָה נִשְׂאתִי בְּנִיכֶם כַּמִּשְׁפָּט:

14. way'hi 'a'k-biqesh Polos liph'toach 'eth-piu w'Gallion hiq'dimo  
wayo'mer 'el-haYahudim lu-hayah d'bar-pesha` 'o-n'balah Yahudim  
ki-`atah nasa'thi ph'neykem kamish'pat.

Acts18:14 And it came to pass as Polos (Shaul) was about to open his mouth, Gallion the redeemer said to the Yahudim, "If it were a matter of wrongdoing or wicked lewdness, O Yahudim, for now I should bear in front of you as the judgment."

<14> μέλλοντος δὲ τοῦ Παύλου ἀνοίγειν τὸ στόμα εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους, Εἰ μὲν ἦν ἀδίκημά τι ἢ ῥαδιούργημα πονηρόν, ὦ Ἰουδαῖοι, κατὰ λόγον ἂν ἀνεσχόμεν ὑμῶν,

14 mellontos de tou Paulou anoigein to stoma eipen ho Gallion pros tous Ioudaious, Being about and Paul to open the mouth, spoke Gallio to the Jews, Ei men en adikema ti e hradiourgema poneron, o Ioudaioi, If it was some wrong or evil crime, O Jews, kata logon an aneschomēn hymōn; reasonably might put up with you.

טוֹ אֲבָל אִם־הִיא שְׂאֵלָה עַל־מִלִּין וְשִׁמוֹת וְהִדָּת שְׁלָכֶם רְאוּ אֶתֶם  
וְאֲנִי לֹא אֶהְיֶה שֹׁפֵט בֵּין־הַדְּבָרִים כִּפְּאֵלָה:

15. 'abal 'im-hi' sh'elah `al-milin w'shemoth w'hadath shelakem r'u 'atem  
wa'ani lo' 'eh'yeh shophet beyn-d'barim ka'eleh.

Acts18:15 "But if it is a question of words and names and the law which is among you, see to it yourselves, for I shall not be a judge among these matters."

<15> εἰ δὲ ζητήματα ἐστὶν περὶ λόγου καὶ ὀνομάτων καὶ νόμου τοῦ καθ' ὑμᾶς, ὄψεσθε αὐτοί· κριτῆς ἐγὼ τούτων οὐ βούλομαι εἶναι.

15 ei de zētēmata estin peri logou kai onomatōn kai nomou tou kath' hymas, But if it is questions about a word and names and law your, opsesthe autoi; kritēs egō toutōn ou boulomai einai. you shall see to it for yourselves. I a judge of these things do not intend to be.

טז וַיִּגְרֹשׁ אֶתֶם מִלְּפָנַי כִּסְּאֵי הַמִּשְׁפָּט:  
16. way'garesh 'otham miliph'ney kise' hamish'pat.

16. way'garesh 'otham miliph'ney kise' hamish'pat.

**Acts18:16** And he drove them away from the presence of the judgment seat.

<16> καὶ ἀπήλασεν αὐτοὺς ἀπὸ τοῦ βήματος.

16 kai apēlasen autous apo tou bēmatos.

And he drove away them from the judgment seat.

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×פּוֹרְטָא וּבָרָא פּוֹרְטָא-פּוֹרְטָא פּוֹרְטָא-פּוֹרְטָא פּוֹרְטָא-פּוֹרְטָא 17  
:×פּוֹרְטָא-פּוֹרְטָא פּוֹרְטָא פּוֹרְטָא-פּוֹרְטָא פּוֹרְטָא-פּוֹרְטָא פּוֹרְטָא-פּוֹרְטָא פּוֹרְטָא-פּוֹרְטָא  
יִזְוִי־אֲחֻזָּו כָּל-הַיּוֹנִים אֶת-סוֹסְתֵנִים רֹאשׁ הַכְּנֶסֶת  
וַיִּכְוְהוּ לְפָנֵי-כִסֵּא הַמִּשְׁפָּט וַגְּלִיּוֹן לֹא-שָׁת לְבוֹ גַּם-לְזֹאת:

17. wayo'chazu kal-haY'wanim 'eth-Sos't'nis ro'sh hak'neseth

wayakuhu liph'ney-kise' hamish'pat w'Galion lo'-shath libo gam-lazo'th.

**Acts18:17** And all the Yawanim (Greeks) took hold of Sostenis, the leader of the synagogue, and beat him in front of the judgment seat. But Gallion showed no concern to these things too.

<17> ἐπιλαβόμενοι δὲ πάντες Σωσθένην τὸν ἀρχισυνάγωγον ἔτυπτον ἔμπροσθεν τοῦ βήματος· καὶ οὐδὲν τούτων τῷ Γαλλίῳ ἐμελεν.

17 epilabomenoi de pantes Sōsthenēn ton archisynagōgon

Having seized but everyone Sosthenes, the synagogue leader, etypton emprosthen tou bēmatos;

they were beating him before the judgment seat,

kai ouden toutōn tō Galliōni emelen.

and none of these things to Gallio was a concern.

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פּוֹרְטָא-פּוֹרְטָא 18  
פּוֹרְטָא-פּוֹרְטָא פּוֹרְטָא-פּוֹרְטָא פּוֹרְטָא-פּוֹרְטָא פּוֹרְטָא-פּוֹרְטָא פּוֹרְטָא-פּוֹרְטָא פּוֹרְטָא-פּוֹרְטָא  
:פּוֹרְטָא-פּוֹרְטָא פּוֹרְטָא-פּוֹרְטָא פּוֹרְטָא-פּוֹרְטָא פּוֹרְטָא-פּוֹרְטָא פּוֹרְטָא-פּוֹרְטָא  
יַחַד וַיִּשָּׁב שָׁם עוֹד יָמִים רַבִּים וַיִּפָּטֵר מִן-הָאֲחִים  
וַיֵּרֶד בְּאַנְיָה לְלֶכֶת אֶל-סוּרְיָא וְאֶתּוּ פְּרִי־סִקְלָה וְעֻקְלִים  
וַיִּגְלַח אֶת-רֹאשׁוֹ בְּקַנְקְרֵי כִּי נָדָר עָלָיו:

18. uPholos yashab sham `od yamim rabbim wayipater min-ha'achim

wayered ba'aniah laleketh 'el-sur'ya' w'ito P'ris'q'lah wa'Aqilas

way'galach 'eth-ro'sho b'Qan'k'ray hi neder `alayyu.

**Acts18:18** Pholos (Shaul), having stayed there many days longer, having taken of the brothers, went down on the boat to go to Surya, and Prisqlah and Aqilas were with him. And he shaved his head in Qankray, that he had sworn to Him.

<18> Ὁ δὲ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανὰς τοῖς ἀδελφοῖς ἀποταξάμενος ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα καὶ Ἀκύλας, κειράμενος ἐν Κεγχραεῖς τὴν κεφαλὴν, εἶχεν γὰρ εὐχήν.

18 Ho de Paulos eti prosmeinas hēmeras hikanas tois adelphois

But Paul still having remained a number of days, to the brothers

apotaxamenos exeplei eis tēn Syrian, kai syn autō Priskilla

having said good-bye, he was sailing away to Syria, and with him Priscilla  
 kai Akylas, keiramenos en Kegchreais tēn kephalēn, eichen gar euchēn.  
 and Aquila, having shaved in Cenchrea his head, for he had taken a vow.

×ףיגא ×כגל ץלא כזאז שׁו שׁחכזכז ףזףגכ-לכ זכגכז 19  
 :שׁכזזאכזא-שׁו 194כז

יט ויבאו אל-אפסוס ויניחם שם והוא הלך לבית הכנסת  
 וידבר עם-היהודים:

19. wayabo'u 'el-'Ephesos wayanichem sham  
 w'hu' hala'k l'beyth hak'neseth way'daber im-haYahudim.

Acts 18:19 They came to Ephesos, and he left them there.  
 Now he himself went into the house of the synagogue and reasoned with the Yahudim.

<19> κατήντησαν δὲ εἰς Ἔφεσον, κακείνους κατέλιπεν αὐτοῦ,  
 αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν διελέξατο τοῖς Ἰουδαίοις.

19 katēntēsan de eis Epheson, kakeinous katelipen autou,  
 And they arrived in Ephesus, and those he left there,  
 autos de eiselhōn eis tēn synagōgēn dielexato tois Ioudaiois.  
 but he having entered into the synagogue debated with the Jews.

אגא כלי שׁאכ זאזש כזכז ץכזאכז זיזש זׁפגכז 20  
 כויבקשו ממנו להאריך ימי שבתו אתם ולא אבה:

20. way'baq'shu mimenu l'ha'ari'k y'mey shib'to 'itam w'lo' 'abah.

Acts 18:20 When they asked him to stay for a longer time with them, he did not consent,

<20> ἐρωτώντων δὲ αὐτῶν ἐπὶ πλείονα χρόνον μένειν οὐκ ἐπένευσεν,

20 erōtōntōn de autōn epi pleiona chronon meinai ouk epeneusen,  
 Asking him and when they for a longer time to stay, he did not give his consent,

כגא גחא-אכ גחל כזכז גכח אשכזז שׁאש 10גז כז 21  
 אזאכ אכזכז-שׁכ שׁכזלכ אגזשכ זכ-כזחכז שׁלשזזגכז  
 :ףזףגכ-שׁו אכזכזש ץכזז

כא כי נפטר מהם ויאמר תיב אנני לחג את-החג הבא  
 בירושלים ואחרי-כן אשובה אליכם אם-ירצה יהיה  
 וילך באגדה מן-אפסוס:

21. ki niph'tar mehem wayo'mer chayab 'ani lachog 'eth-hechag haba' biYrushalam  
 w'acharey-ben 'ashubah 'aleykem im-yir'tseh Yahúwah  
 wayele'k ba'aniah min-'Ephesos.

Acts 18:21 but took leave of them, saying, "I am fond to keep the coming feast  
 in Yerushalam, but after that I shall return to you if אגאז wills,  
 he went to a boat from Ephesos.

<21> ἀλλὰ ἀποταξάμενος καὶ εἰπὼν, Πάλιν ἀνακάμψω πρὸς ὑμᾶς τοῦ θεοῦ θέλοντος,  
 ἀνήχθη ἀπὸ τῆς Ἐφέσου,



21 **alla apotaxamenos kai eipōn, Palin anakampsō pros hymas**  
**but having said good-bye and having said, I shall return again to you**  
**tou theou thelontos, anēchthē apo tēs Ephesou,**  
**the Elohim willing, he set sail from Ephesus,**

אָלָא אָפּוֹטַאָמֶנוֹס קַאִי עִיפּוֹן פַּלִּין אַנאַקאַמפּסוֹ פּרוֹס הַימָאס 22  
 בּוֹט הַאָבִינְג סַאִיד גּוֹד-בַּי אַנְד הַאָבִינְג סַאִיד אִי שַׁאָל רֵטּוּרְנ אַגַּיַן טוֹ יוֹ  
 תּוֹ תְּהוֹ תְּהִלּוֹתוֹס אַנְעִחְתְּהָ אִפּוֹ תֵּס אֶפְהֶסוֹס  
 תְּהַא עִלּוֹהִימ וּוִילִינְג הֵא סֵט סַאִיל פֿרוֹם אֶפְהֶסוֹס  
 כּב וַיָּבֵא אֶל-קִיסְרִיָּה וַיַּעַל וַיִּשְׁאַל לְשָׁלוֹם הַקְהָלָה  
 וַיֵּרָד אֶל-אַנְטִיּוֹכְיָא:

22. **wayabo' 'el-Qeysar'Yah waya`al wayish'al lish'lom haq'hilah**  
**wayered 'el-'An't'yok'ya'.**

**Acts18:22** When he came at QeysariYah, he went up and asked for the welfare  
of the assembly, and went down to Antiokya.

<22> καὶ κατελθὼν εἰς Καισάρειαν, ἀναβὰς  
καὶ ἀσπασάμενος τὴν ἐκκλησίαν κατέβη εἰς Ἀντιόχειαν.

22 kai **katelthōn eis Kaisareian, anabas**  
**and having come down to Caesarea, and having gone up**  
**kai aspasamenos tēn ekklesiān, katebē eis Antiocheian,**  
**and having greeted the assembly, he went down to Antioch,**

וַיָּבֵא אֶל-קִיסְרִיָּה וַיַּעַל וַיִּשְׁאַל לְשָׁלוֹם הַקְהָלָה 23  
 וַיֵּרָד אֶל-אַנְטִיּוֹכְיָא וַיַּעֲבֹר בְּאַרְצֵי גַלַּטְיָא וּפְרֻגְיָא וַיַּחֲזֵק אֶת-כָּל-הַתּוֹלְמִידִים  
 כּג וַיָּבֵא אֶל-קִיסְרִיָּה וַיַּעֲבֹר בְּאַרְצֵי גַלַּטְיָא וּפְרֻגְיָא וַיַּחֲזֵק אֶת-כָּל-הַתּוֹלְמִידִים  
 כּג וַיָּבֵא אֶל-קִיסְרִיָּה וַיַּעֲבֹר בְּאַרְצֵי גַלַּטְיָא וּפְרֻגְיָא וַיַּחֲזֵק אֶת-כָּל-הַתּוֹלְמִידִים

23. **wayesheb sham yamim 'achadim wayele'k l'masa`ayu**  
**waya`abor b'erets Galat'ya' uPh'rug'ya' way'chazeq 'eth-kal-hatal'midim.**

**Acts18:23** And having spent some days there, he went forth on his journey  
and passed through the country of Galatya and Phrugya, strengthening all the disciples.

<23> καὶ ποιήσας χρόνον τινὰ ἐξῆλθεν διερχόμενος καθεξῆς τὴν Γαλατικὴν χώραν  
καὶ Φρυγίαν, ἐπιστηρίζων πάντας τοὺς μαθητάς.

23 kai **poiēsas chronon tina exēlthen, dierchomenos kathexēs**  
**and having spent some time he went out, passing through in order**  
**tēn Galatikēn chōran kai Phrygian, epistērizōn pantas tous mathētas.**  
**the Galatian country and Phrygia, strengthening all the disciples.**

כּד וַיְהוּדִי אֶחָד מוֹלְדָתוֹ אֶלְכְּסַנְדֵּרְיָא וַיִּשְׁמוּ אֹפּוֹלוֹס בָּא 24  
 אֶל-אַפּוֹלוֹס וְהָאִישׁ אִישׁ הַדְּבָרִים וַיִּגְדוֹל בְּמִקְרָא  
 כּד וַיְהוּדִי אֶחָד מוֹלְדָתוֹ אֶלְכְּסַנְדֵּרְיָא וַיִּשְׁמוּ אֹפּוֹלוֹס בָּא  
 אֶל-אַפּוֹלוֹס וְהָאִישׁ אִישׁ הַדְּבָרִים וַיִּגְדוֹל בְּמִקְרָא

24. **wiYahudi 'echad molad'to 'Alek'san'd'ria' ush'mo 'Apolos ba' 'el-'Ephesos**  
**w'ha'ish 'ish d'barim w'gadol baMiq'ra'.**



καὶ ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν ὁδὸν [τοῦ θεοῦ].

26 houtos te ērxato parrēsiazesthai en tē synagōgē.

And this one began to speak boldly in the synagogue.

akousantes de autou Priskilla kai Akylas proselabonto auton

And having heard him Priscilla and Aquila took him

kai akribesteron autō exethento tēn hodon [tou theou].

and more accurately explained to him the way of the Elohim.

מכאן נראה כי הוא דיבר בבהירות בחדוה 27  
אשר שמעו פריסקילה ואקילה לקחו אותו  
ועוד הסבירו לו את הדרך האמתית יותר  
ועזרו הרבה למאמינים על ידי ההסדר:

כַּזְוִיחַפִּיץ לְלֶכֶת לְאַכְיָא וַיִּכְתְּבוּ הָאֲחִים אֶל-הַתְּלָמִידִים  
וַיַּעֲזְרוּ אֹתָם לְקַבְּלוֹ וַיִּבְאֵ שָׁמָּה  
וַיַּעֲזֹר הַרְבֵּה לַמְּאֲמִינִים עַל-יְדֵי הַחֶסֶד:

27. wayach'pots laleketh la' Akaya' wayik't'bu ha'achim 'el-hatal'midim way'oraru 'otham l'qab'lo wayabo' shamah waya`azor har'beh lama'aminim `al-y'dey hechased.

Acts18:27 And when he intended to go to Akaya, the brothers, having encouraged him, wrote to the disciples to receive him, who, having arrived there, greatly helped those who believed through grace,

<27> βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαΐαν, προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν, ὃς παραγενόμενος συνεβάλετο πολὺ τοῖς πεπιστευκόσιν διὰ τῆς χάριτος·

27 boulomenou de autou dielthein eis tēn Achaian, protrepsamenoi

And desiring he to go to Achaia, having been encouraged,

hoi adelphoi egrapsan tois mathētais apodexasthai auton,

the brothers wrote to the disciples to welcome him,

hos paragenomenos synebaletō poly tois pepisteukosin dia tēs charitos;

who having come he helped greatly the ones having believed through grace.

כי כִּי-בְכָל-כֹּחוֹ הִתְנַפַּח עִם-הַיְהוּדִים לְפָנָי כָּל-הָעַם  
וַיִּרְאֶם מִן-הַמְּקָרְאוֹת כִּי יְהוֹשִׁיעַ הוּא הַמְּשִׁיחַ:

28. ki-b'kal-kocho hith'wakach `im-haYahudim liph'ney kal-ha`am wayar'em min-haMiq'ra'oth ki Yahushua hu' haMashiyach.

Acts18:28 for in all his might he quarreled with the Jews in the front of all the people, showing from the Scriptures that OωΨϞϞ was the Mashiyach.

<28> εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγχετο δημοσίᾳ ἐπιδεικνὺς διὰ τῶν γραφῶν εἶναι τὸν Χριστὸν Ἰησοῦν.

28 eutonōs gar tois Ioudaiois diakatēlegcheto dēmosiā epideiknys

For powerfully the Jews he was refuting in public, showing

dia tōn graphōn einai ton Christon Iēsoun.  
through the Scriptures to be the Messiah, Yahushua.