

# MA'ASEI OF THE SHALIACHIM APOSTOLIC WRITINGS

## MA'ASEI OF THE SHALIACHIM



Rebbe Eashoa, Melech M'sheekha says to him,  
I am HaDerech the WAY, HaEmes the LIFE, and HaChayyim the TRUE ONE.  
No one comes to HaAv except through me.  
Yah chanan 14:6 [1Sm 3:7]

## ב'נאי ישראל הא'דעך



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Netzari Emunah

# MA'ASEI OF THE SHALIACHIM APOSTOLIC WRITINGS

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# MA'ASEI OF THE SHALIACHIM APOSTOLIC WRITINGS

## ***Foreword: The Aramaic Apostolic Writings***

Tehillim 1:2

But his delight is in the Torah of MarYah, and on His Torah he meditates day and night.

**ב לדעת חכמה ומוס להבין אמרי בינה**

معرفة حكمة وأدب لادراك اقوال الفهم.

The goal of this work is to provide a modern and accurate English literal translation of the Book of Ma'asei (Acts). The text of this edition of the Aramaic 'Covenants is a literal translation in idiomatic language from the writings of the book of Ma'asei of the Shaliachim and various other translations of the same.

This work is a new edition from translations of the Ancient Aramaic. For example this new edition uses the name of (MarYah Eashoa Msheekha)-(Lord-G-d Jesus / Yeshua the Messiah). The New Edition also uses the word (Allaha for Eli) - (G-d יהוה YHVH) and it introduces the Aramaic rendering of (Maran for Lord / Adonai) and (Miltha for Word), Along with other Ancient Galilean Aramaic renderings.

Due weight was given to the ancient versions as establishing a tradition of interpretation, out of the four levels of interpretation Parshat, Remez, D'rash, Sod the Parshat method was employed, as was Onkelos method of interpretation of the Torah.

The Parshat method was employed for this translation of the Apostolic Writings. The Aramaic Peshitta and both the Khabouris Codex and the Crawford Codex where consulted and used as resources and research with other Ancient Aramaic manuscripts.

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## **Netzari Emunah**

Our mission is to take the (Good News) of a (New Life) in Eashoa the Nazarene to a lost and hurting world.

Go, therefore, make talmida for Rebbe, Melech M'sheekha of all the nations, giving them a tevilah in a mikveh mayim in Hashem, in the Name of HaAv, and HaBen, and HaRuach Hakodesh , Teaching them to observe all that I have commanded you.

And hinei! I [M'sheekha ] am with you always, even unto the Ketz HaOlam Hā·'ā·reş.

Matti 28:19-20

And to see the Redemption of Yisroel. But Yisroel shall be saved in Hashem with a Teshuat Olamim (an everlasting salvation); you shall not be ashamed nor confounded ad olemei ad (for all eternity). Yesh 45:17

But if our halakhah is in the Nuhra as He is in the Nuhra, we have hitkhabrut (joining, adhesion, fellowship) with one another and the dahm (blood) of Eashoa, HaBen of Eli, gives us tohorah (purification, cleansing) from kol chet. 1Yn 1:7

**אבל אם-נתהלך באור כאשר הוא באור הנה התחברנו יחד ודם-ישוע המשיח בנו יטהרנו מכל-חטא:**

We are redeeming the Original (1st-century pre-Christian) B'nai Ysrael Ha'Derech of historical Ribei Eashoa before the Roman Hellenist Apostasy of 135CE.

*Praise Hashem, Ya'akov, eved (servant) of Hashem and of Rebbe, Melech HaM'sheekha  
Adoneinu Eashoa..... R' Yaqob Bar Yosef*

# MA'ASEI OF THE SHALIACHIM APOSTOLIC WRITINGS

## *Introduction to Ma'asei*

### **Commentary on the New Testament From the Talmud and Hebraica by John Lightfoot**

The Ma'asei of the Apostles are divided essentially into three parts — Chapters 1, 2 to 12, and 13 to the end. Chapters 11-12 may be termed transitional chapters founded on the event related in Chapter 10. Chapter 1 gives us that which is connected with the Maran's resurrection; Chapters 2-12 that work of the Rukha d' Qudsha of which Jerusalem and the Jews were the center, but which branches out into the free action of the Spirit of Allaha, independent of, but not separated from, the twelve and Jerusalem as the center; Chapter 13, and the succeeding Chapters, the work of Saul of Tarsus, flowing from a more distinct mission from Antioch; Chapter 15 connecting the two in order to preserve unity in the whole course. We have indeed the admission of Goyim in the second part, but it is in connection with the work going on among the Jews. These latter had rejected the witness of the Rukha d' Qudsha to a glorified Meshikha, as they had rejected the Son of Allaha in His humiliation; and Allaha prepared a work outside them, in which the apostle of the Goyim laid foundations that annulled the distinction between Jew and Gentile, and which unite them — as in themselves equally dead in trespasses and sins — to Meshikha, the Head of His body, the assembly, in heaven.

[See Note #1]

Note #1:

It is a sorrowful, but instructive, thing to see, in the last division of the book, how the spiritual energy of a Saul of Tarsus closes, as to its effect in work, in the shadow of a prison. Yet, we see the wisdom of Allaha in it. The boasted apostolicism of Rome never had an apostle, but as a prisoner; and Malkut, as the Epistle to the Romans testifies, was already planted there.

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1:1 The first account I wrote, Theophilus, concerned all that Eashoa began both to do and to teach,

1:2 until the day in which he was received up, after he had given misvah through the Set Apart Rukha d' Qudsha to the apostles whom he had chosen.

1:3 To these he also showed himself alive after he suffered, by many proofs, appearing to them over a period of forty days, and speaking about Allaha's Malkuta.

1:4 Being assembled together with them, he commanded them, "Do not depart from Urishlim, but wait for the promise of the Abba, which you heard from me.

1:5 For Yah chanan indeed baptized in water, but you will be baptized in the Set Apart Rukha d' Qudsha not many days from now."

1:6 Therefore, when they had come together, they asked him, "Maran, are you now restoring the Malkuta to Yisroel?"

1:7 He said to them, "It is not for you to know times or seasons which the Abba has set within his own authority. 1:8 But you will receive power when the Set Apart Rukha d' Qudsha has come upon you. You will be my witnesses in Urishlim, in all Yehuda and Samaria, and to the uttermost parts of the 'Apra."

1:9 When he had said these things, as they were looking, he was taken up, and a cloud received him out of their sight.

1:10 While they were looking steadfastly into the sky as he went, behold, two men stood by them in white clothing,

1:11 who also said, "You men of Galila, why do you stand looking into the sky? This Eashoa, who was received up from you into the sky will come back in the same way as you saw him going into the sky."

1:12 Then they returned to Urishlim from the mountain called Olivet, which is near Urishlim, a Sabbath day's journey away.

1:13 When they had come in, they went up into the upper room, where they were staying; that is Kipha, Yah chanan, Yaquv, Andreus, Philipus, Tama, BarTulmai, Mattai, Yehudah the bar of Khalphai, Shimon the Zealot, and Yehudah the bar of Yaquv.

1:14 All these with one accord continued steadfastly in prayer, along with the women, and Maryam the mother of Eashoa, and with his brothers.

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1:15 In these days, Kipha stood up in the midst of the brothers (and the number of names was about one hundred twenty), and said,

1:16 "Brothers, it was necessary that this Scripture should be fulfilled, which the Set Apart Rukha d' Qudsha spoke before by the mouth of Dawid concerning Yehudah, who was guide to those who took Eashoa.

1:17 For he was numbered with us, and received his portion in this ministry.

1:18 Now this man obtained a field with the reward for his wickedness, and falling headlong, his body burst open, and all his intestines gushed out.

1:19 It became known to everyone who lived in Urishlim that in their language that field was called 'KhaqelDema,' that is, 'The field of blood.'

1:20 For it is written in the scroll of Psalms, 'Let his habitation be made desolate. Let no one dwell therein;' and, 'Let another take his office.'

1:21 "Of the men therefore who have accompanied us all the time that the MarYah Eashoa went in and out among us, 1:22 Be-kadmin from the baptism of Yah chanan, to the day that he was received up from us, of these one must become a witness with us of his resurrection."

1:23 They put forward two, Yauseph called BarShaba, who was surnamed Justus, and Matiya.

1:24 They prayed, and said, "You, Maran, who know the hearts of all men, show which one of these two you have chosen

1:25 to take part in this ministry and office of apostle from which Yehudah fell away, that he might go to his own place."

1:26 They drew lots for them, and the lot fell on Matya, and he was numbered with the Eleven apostles.

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## Ma'asei 1:1-26

Let us now examine the Chapters in their course. Chapter 1 supplies us with the narrative of that which relates to Eashoa risen, and the actions of the apostles before the descent of the Rukha d' Qudsha. The Maran's communications present several very interesting points. Eashoa, the risen man, acts and speaks by the Rukha d' Qudsha after His resurrection as before it. Precious token of our own position, as reminding us that we shall have the Rukha d' Qudsha after our resurrection, and that, being no longer engaged in restraining and mortifying the flesh, His divine energy in us will be entirely consecrated to eternal joy and worship, and to the service committed to us by Allaha. The risen Maran then gives His disciples commandments in connection with the new position He assumes. Their life and their service are to be formed and guided in view of His resurrection — a truth of which they had irrefutable proofs. They were still on earth, but they were pilgrims there, having Him in view who had gone before them raised from among the dead. Their relations with Him are still connected with their position on earth. He speaks to them of the Malkuta, and of that which concerned the Malkuta. Jerusalem was the starting-point of their ministry, even more than of His own. For He had gathered together the poor of the flock wherever He had found them, especially in Galilee; [2] but now, resurrection having made Him in power the vessel of the sure mercies of David, He calls Israel afresh to own as Prince and Meshikha the One whom they had rejected as the living Messiah on earth. The Epistles of Petraus are connected with the gospel in this point of view.

Nevertheless, to exercise this ministry, they were to wait for the accomplishment of the Father's promise, the Rukha d' Qudsha, with whom they were to be baptized, according to John's testimony, which the Maran assured them should soon take place. The mission of the Rukha d' Qudsha led them, at the same time, out of the Jewish field of purely temporal promises. The Father's promise of the Rukha d' Qudsha was a very different thing from that of the restoration of the Malkuta of Israel by the power of Jehovah, the Allaha of judgment. It was not for them to know the time and season of this restoration, the knowledge of which the Father kept in His own possession; but they should themselves receive the power of the Rukha d' Qudsha, who would come down upon them; and they should be witnesses unto

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Eashoa (as they had known Him, and according to the manifestation of Himself after His resurrection), both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth — thus making Jerusalem the starting-point and first object, according to the mission, Luk\_24:47. Nevertheless, their testimony was founded on their beholding their Master and their Maran caught up from their midst, and received into the clouds of heaven, which hid Him from their sight. While looking steadfastly upwards, as this took place, two messengers from heaven come and announce to them that He will return in like manner. His manifestation in this lower world, beneath the heavens, is therefore here intended. He will return to earth to be seen of the world. We have not the rapture of the assembly, nor the assembly's association with Him while absent. With the knowledge of Eashoa taken up out of the world, and to come again into the world, as the termini and elements of all their teaching, they return to Jerusalem, there to wait for the Rukha d' Qudsha who was promised unto them. It is not into Galilee that they go. They are to be witnesses in Jerusalem of the heavenly rights of that Meshikha who had been rejected on earth by Jerusalem and the Jews. [3] All this clearly shews the position in which they were placed, and the mission committed to them. But before they receive the Rukha d' Qudsha for its fulfillment, some other characteristic circumstances find their place in this Chapter. They , under the guidance of Petraus, according to intelligence in the word, before they are endowed with power from on high. These two things are therefore distinct from each other.

It appears that, although Petraus was not directly led of the Rukha d' Qudsha, the Spirit put His seal on that which was done in accordance with the word in the Old Testament understood by the apostle. We have before seen that Meshikha, after His resurrection, opened the understanding of His disciples that they might understand the scriptures. They now , not having received the Rukha d' Qudsha, according to a Jewish principle. They present the lot to the Maran, that He may decide. Nevertheless the lot was not all, nor was it drawn without making a distinction. Apostolic authority flowed from the nomination of Meshikha Himself. Intelligence of the scriptures makes them understand that which ought to be. The object which the Maran had assigned to their service narrowed the choice to the little circle of those who could fulfill that object. Their history made them capable, as Eashoa had said, of being His witnesses, because they had been with Him from the beginning, and could now testify that this same Eashoa, whom the Jews had rejected and crucified, was indeed risen

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from among the dead.

Apostolic authority is exercised in Jerusalem on the Jewish principle, before the gift of the Rukha d' Qudsha. In this there was neither research nor the exercise of the human mind. "His bishopric let another take" guided their conduct; the capacity to testify of Eashoa in His life on earth, and now of His resurrection and ascension, decided on the needed qualifications; the lot of Jehovah determined the individual who was to take Judas' place. Two are chosen, according to these needful qualifications, and the lot falls upon Matthias, who is numbered with the eleven apostles. But they were still without the promised power.

### Note #2

The mission given in Luqa 24 is the one fulfilled both in Petrus's and Saul of Tarsus's discourses in the Ma'asei, but especially in Chapters 2 and 13, not that of Mathai 28 which, indeed, was only to Goyim. Luqa 's was on His ascension from Bethany, Mathai 's in resurrection from Galilee, where He had sought the poor of the flock (compare [Mat\\_4:15](#)).

### Note #3

In this sense it is not a continuation of Meshikha's mission on the earth, continued in the Mathai mission from Galilee.

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2:1 Now when the day of Pentecost had come, they were all together in one place.

2:2 Suddenly there came from the sky a sound like the rushing of a mighty wind, and it filled all the house where they were sitting.

2:3 Tongues like fire appeared and were distributed to them, and one sat on each of them.

2:4 They were all filled with the Set Apart Rukha d' Qudsha, and began to speak with other languages, as the Rukha d' Qudsha gave them the ability to speak.

2:5 Now there were dwelling in Urishlim Jews, devout men, from every nation under the sky.

2:6 When this sound was heard, the crowd came together, and were bewildered, because everyone heard them speaking in his own language.

2:7 They were all amazed and marveled, saying, "Behold, are not all these who speak Galilean? 2:8 How do we hear, everyone in our own native language?"

2:9 Parthia's, Medes, Elamites, and people from Mesopotamia, Yehuda, Cappadocia, Pontus, Asia,

2:10 Phrygia, Pamphylia, Egypt, the parts of Libya around Qurini, visitors from Rome, both Jews and proselytes,

2:11 Cretans and Arabians: we hear them speaking in our languages the mighty works of Allaha."

2:12 They were all amazed, and were perplexed, saying one to another, "What does this mean?" 2:13 Others, mocking, said, "They are filled with new wine."

2:14 But Kipha, standing up with the Eleven, lifted up his voice, and spoke out to them, "You men of Yehuda, and all you who dwell at Urishlim, let this be known to you, and listen to my words.

2:15 For these are not drunk, as you suppose, seeing it is only the third hour of the day.

2:16 But this is what has been spoken through the prophet Joel:

2:17 'And it shall be in the last days, says Allaha, that I will pour out my Rukha d' Qudsha on all flesh. Your sons and your daughters will prophesy. Your young men will see visions. Your old men will dream dreams.

2:18 Yes, and on my servants and on my handmaidens in those days, I will pour out my Rukha d' Qudsha, and they will prophesy.

2:19 I will show wonders in the sky above, and signs on the 'Apra beneath; blood, and fire, and billows of smoke.

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2:20 The Nuhra will be turned into darkness, and the moon into blood, before the great and glorious day of the Maran comes.

2:21 It will be, that whoever will call on the name of the Maran will be saved.'

2:22 "Men of Yisroel, hear these words. Eashoa of Natsrath, a man approved by Allaha to you by mighty works and wonders and signs which Allaha did by him in the midst of you, even as you yourselves know,

2:23 him, being delivered up by the determined counsel and foreknowledge of Allaha, by the hand of lawless men, crucified and killed;

2:24 whom Allaha raised up, having freed him from the pains of death, because it was not possible that he should be held by it.

2:25 For Dawid says concerning him, 'I saw the Maran always before my face, For he is on my right hand, that I should not be moved.

2:26 Therefore my heart was glad, and my tongue rejoiced. Moreover my flesh also will dwell in hope;

2:27 because you will not leave my soul in Sheyul, neither will you allow your Set Apart One to see decay.

2:28 You made known to me the ways of life. You will make me full of gladness with your presence.'

2:29 "Brothers, I may tell you freely of the patriarch Dawid, that he both died and was buried, and his tomb is with us to this day.

2:30 Therefore, being a prophet, and knowing that Allaha had sworn with an oath to him that one of his descendants would sit on his throne,

2:31 he foreseeing this spoke about the resurrection of the Meshikha, that neither was he left in Sheyul, nor did his flesh see decay.

2:32 This Eashoa Allaha raised up, to which we all are witnesses.

2:33 Being therefore exalted by the right hand of Allaha, and having received from the Abba the promise of the Set Apart Rukha d' Qudsha, he has poured out this, which you see and hear. 2:34 For Dawid did not ascend into the d'bish-

maiya, but he says himself, 'The Maran said to my Maran, "Sit by my right hand,

2:35 until I make your enemies a footstool for your feet.'"

2:36 "Let all the house of Yisroel therefore know certainly that Allaha has made him

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both Maran and Meshikha, this Eashoa whom you crucified."

2:37 Now when they heard this, they were cut to the heart, and said to Kipha and the rest of the apostles, "Brothers, what shall we do?"

2:38 Kipha said to them, "Repent, and be baptized, every one of you, in the name of Eashoa Meshikha for the forgiveness of your sins, and you will receive the gift of the Set Apart Rukha d' Qudsha.

2:39 For to you is the promise, and to your children, and to all who are far off, even as many as the Maran our Allaha will call to himself."

2:40 With many other words he testified, and exhorted them, saying, "Save yourselves from this crooked generation."

2:41 Then those who received his milta were baptized. There were added that day about three thousand souls.

2:42 They continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread, and prayer.

2:43 Fear came on every soul, and many wonders and signs were done through the apostles. 2:44 All who believed were together, and had all things in common.

2:45 They sold their possessions and goods, and distributed them to all, according as anyone had need.

2:46 Day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart,

2:47 praising Allaha, and having favor with all the people. The Maran added to their number day by day those who were being saved.

# MA'ASEI OF THE SHALIACHIM APOSTOLIC WRITINGS

## Ma'asei 2:1-47

Chapter 2 relates the fulfillment of this promise, in answer to the spirit of dependence manifested in their united prayers.

The Spirit comes from above, in His own power, to possess and fill the dwelling-place prepared for Him.

This event, important beyond all others with respect to man's condition here below, has here a very simple character, because there is no question of the causes of this marvelous gift, of the work on which it depends, of the glory with which it is connected and which it reveals, and of which it is the earnest: we have here only the fact of its power. The disciples "were endued with power from on high."

The form of its appearance, however, is characteristic. On Eashoa and the Rukha d' Qudsha descended in the shape of a dove, because He was not to make His voice heard in the streets, nor break the bruised reed, nor quench the smoking flax. But here it was the power of Allaha in testimony, the word; which was like consuming fire, judging all that came before it. Nevertheless it was in grace, and was to go beyond the narrow limits of Jewish ordinances to proclaim the wonderful works of Allaha to every tongue and nation under the sun. It was that mighty wind from heaven, which manifested itself to the disciples, and came upon them in the form of tongues of fire, each one divided into several. This marvel attracts the multitude; and the reality of this divine work is proved by the fact that persons from numerous countries hear these poor Galileans proclaim to them the wonderful works of Allaha, each one in the language of the country whence he came up to Jerusalem. [4]

The Jews, who did not understand these languages, mock; and Petraus declares to them in their own tongue, and according to their own prophecies, the true character of that which had taken place. He takes his stand upon the resurrection of Meshikha, foretold by the prophet-king, and upon His exaltation by the right hand of Allaha. This Eashoa, whom they had crucified, had there received the promise of the Father, and shed forth that which produced the effects that they heard and saw. They were therefore to know assuredly, that Allaha had made that same Eashoa whom they had rejected both Maran and Meshikha.

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The character of this testimony will be remarked here. It is essentially that of Petrus. It goes no farther than the affirmation of the fact, that He who had been rejected by the Jews is made in heaven Maran and Meshikha. It begins with Eashoa known of the Jews on earth, and establishes the truth of His being raised again, and exalted to the position of Maran. Allaha has done this. The apostle does not even proclaim Him as the Son of Allaha. We shall see that, if it is not done by Petrus in the Ma'asei, Saul of Tarsus on the contrary does it from the first moment of his conversion. Petrus states the result at that moment in power, and does not speak of the kingdom. He only reminds them that the Spirit was promised in the last days, and alludes to the terrible day of the coming judgment, which would be preceded by alarming signs and wonders. Without speaking of the fulfillment of the promise of the kingdom, the time of which the Father had kept secret, he puts the fact of the gift of the Rukha d' Qudsha in connection with the responsibility of Israel, to whom Allaha still acted in grace, by preaching to them a glorified Meshikha, and by giving them proofs of His glory in the gift of the Rukha d' Qudsha, made sensible to all. This is the presence of the Rukha d' Qudsha according to [Joh\\_15:26-27](#). The testimony as a whole, however, is founded on and carries out the mission of Luqa 24. Only in Luqa we have nothing of baptism. See [Luk\\_24:47-49](#), to which this fully corresponds. The testimony was addressed to the Jews; nevertheless it was not confined to them, [5] and it was separative. "Separate yourselves from this untoward generation." This separation was founded on a real and moral work — "repent": the past was all to be judged, and publicly demonstrated by their reception amongst Christians by baptism, in order to receive the remission of their sins, and participate in this heavenly gift of the Rukha d' Qudsha. "Repent, and be baptized every one of you in the name of Eashoa Meshikha, for the remission of sins, and ye shall receive the gift of the Rukha d' Qudsha." This work is individual. There was judgment on all the past, the admission amongst them by baptism, and the consequent participation in the Rukha d' Qudsha, who dwelt where they came. We see at once the difference between the moral change already wrought, the repentance which their godly sorrow works, and the reception of the Rukha d' Qudsha. This was consequent on the remission of their sins to which they were brought. This gift depended in a regular way on their admission amongst Christians, the house where He dwelt, built in the name of Eashoa. Afterward s the promise is declared to belong to them and to their children — to the house of Israel as such — to them and to their children after them. But it went

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beyond the limits of Allaha's ancient people. The promise was also to those that were afar off; for it was fulfilled, in connection with faith in Meshikha, to all who through grace should come into the new house — all whom the Maran, the Allaha of Israel, should call. The call of Allaha characterized the blessing. Israel, with her children, was owned, but a remnant called out from among them. The Goyim, being called, shared the blessing.

The result of this ineffable gift is related to us. It was not merely a moral change, but a power which set aside all the motives that individualized those who had received it, by uniting them as one soul and in one mind. They continued steadfastly in the apostles' doctrine; they were in communion with each other and the apostles; they broke bread; they spent their time in prayer. The sense of Allaha's presence was powerful among them; and many signs and wonders were wrought by the hands of the apostles. They were united in the closest bonds; no man called anything his own, but all divided their possessions with those that needed. They were daily in the temple, the public resort of Israel for religious exercises, whilst having their own apart — breaking bread at home daily. They ate with joy and gladness of heart, praising Allaha, and having favor with all the people around them.

Thus the assembly was formed; and the Maran added to it daily the remnant of Israel, who were to be saved from the judgments that should fall on a nation which had rejected the Son of Allaha, their Messiah; and, thank Allaha, from yet deeper ruin. Allaha brought into the assembly — thus owned of Him by the presence of the Rukha d' Qudsha — those whom He spared in Israel. [6] A new order of things had commenced, marked by the presence of the Rukha d' Qudsha. [7] Here was found the presence and the house of Allaha, although the old order of things still existed until the execution of judgment upon it.

The assembly was formed therefore by the power of the Rukha d' Qudsha come down from heaven, on the testimony that Eashoa, who had been rejected, was raised up to heaven, being made of Allaha both Maran and Meshikha. It was composed of the Jewish remnant who were to be spared, with the reserve of bringing in Goyim whenever Allaha should call them. It was as yet formed in connection with Israel in the patience of Allaha, yet apart in power, Allaha's dwelling place.

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### Note #4

The rationalistic notion that it was a kind of excited gibberish, just as the unbelieving Jews thought, is absurd beyond conception. Think of Saul of Tarsus's thanking Allaha that he spoke more kinds of gibberish than they all, and Allaha giving a gift for interpreting gibberish!

### Note #5

The testimony is in terms which, applying to Jews there and scattered abroad, yet opened the door to the Goyim in the sovereignty of Allaha — "all that are afar off, as many as the Maran our Allaha shall call." Allaha is still the Allaha of man; but He calls whom He pleases.

### Note #6

This is the force of ('soozomenos') "those that were to be saved," 2:47.

### Note #7

Allaha never dwelt with man but on the ground of redemption, not with Adam nor Abraham. Compare Exo 29:46.

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- i Aramaic is an ancient language that has been around for over 3,000 years. It was the official language of the first Aramean states, and later became the common language, or lingua franca, of the Assyrian and Persian empires.

There is even a sprinkling of Aramaic in the Bible. One example is the phrase yegar sahaduta, spoken by Laban the Aramean (Genesis 31:47).

In fact, the Jerusalem Talmud<sup>1</sup> notes that Aramaic is found in all three sections of the Bible: the Torah (five books of Moses),<sup>2</sup> Nevi'im (prophets)<sup>3</sup> and Ketuvim (writings).<sup>4</sup>

Eventually, during the Middle Aramaic period (approximately 200 BCE–200 CE), Aramaic began to split into two major groups of dialects, the Eastern and Western Aramaic languages.<sup>5</sup>

The Western Aramaic languages were used largely in the area that was under Roman (and later Byzantine) rule. The Jerusalem Talmud, composed in Israel, is written in a Western Aramaic dialect. The Eastern Aramaic languages flourished in the Persian Empire, and as a result the Babylonian Talmud, written in Persian-dominated Babylon, is in an Eastern Aramaic dialect. <sup>6</sup>

During the Messianic era, the translations of the Bible known as Targum Onkelos and Targum Jonathan were written in Western Aramaic. According to some, these Aramaic translations of the Torah (targumim) were originally part of the oral tradition going all the way back to Moses at Mount Sinai.<sup>7</sup>

When the Jews returned to Israel from the Babylonian exile and rebuilt the Second Temple, they spoke mostly Aramaic. Hebrew, the "holy tongue," was reserved for holy matters, such as prayer, and was not used for ordinary social and commercial activities.<sup>8</sup> The Talmud was written in Aramaic, the language of the masses, so that it would be accessible to all. After all, the goal of study is to understand what has been learned so that it can be incorporated into our lives.

1. Sotah 7:2.
2. Genesis 31:47.
3. Jeremiah 10:11.
4. Daniel 2:4b–7:28; Ezra 4:8–6:18 and 7:12–26.
5. Yona Sabar, <http://www.jewish-languages.org/jewish-aramaic.html>.
6. For more on this, see Aramaic: the Yiddish of the Middle East.

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# MA'ASEI OF THE SHALIACHIM APOSTOLIC WRITINGS

הַשְּׁלִיחִים לְהַגִּיד לְכָל הָעָם כְּמַה שֶׁהָיָה עִשְׂרֵי אַרְבָּעָה יָמִים (מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ)  
1:11

וְעַתָּה מֵאַחַר כִּי הָיָה כֵּן לְכָל הָעָם וְלֹא הָיוּ מִתְּנֵימִים  
בְּעִיר אֶתְנָחֵם וְעַתָּה מֵאַחַר כִּי הָיָה כֵּן לְכָל הָעָם  
1:12

וְעַתָּה מֵאַחַר כִּי הָיָה כֵּן לְכָל הָעָם וְלֹא הָיוּ מִתְּנֵימִים  
בְּעִיר אֶתְנָחֵם וְעַתָּה מֵאַחַר כִּי הָיָה כֵּן לְכָל הָעָם  
1:13

וְעַתָּה מֵאַחַר כִּי הָיָה כֵּן לְכָל הָעָם וְלֹא הָיוּ מִתְּנֵימִים  
בְּעִיר אֶתְנָחֵם וְעַתָּה מֵאַחַר כִּי הָיָה כֵּן לְכָל הָעָם

וְעַתָּה מֵאַחַר כִּי הָיָה כֵּן לְכָל הָעָם וְלֹא הָיוּ מִתְּנֵימִים  
בְּעִיר אֶתְנָחֵם וְעַתָּה מֵאַחַר כִּי הָיָה כֵּן לְכָל הָעָם  
1:14

וְעַתָּה מֵאַחַר כִּי הָיָה כֵּן לְכָל הָעָם וְלֹא הָיוּ מִתְּנֵימִים  
בְּעִיר אֶתְנָחֵם וְעַתָּה מֵאַחַר כִּי הָיָה כֵּן לְכָל הָעָם  
1:15

וְעַתָּה מֵאַחַר כִּי הָיָה כֵּן לְכָל הָעָם וְלֹא הָיוּ מִתְּנֵימִים  
בְּעִיר אֶתְנָחֵם וְעַתָּה מֵאַחַר כִּי הָיָה כֵּן לְכָל הָעָם  
1:16

וְעַתָּה מֵאַחַר כִּי הָיָה כֵּן לְכָל הָעָם וְלֹא הָיוּ מִתְּנֵימִים  
בְּעִיר אֶתְנָחֵם וְעַתָּה מֵאַחַר כִּי הָיָה כֵּן לְכָל הָעָם  
1:17

וְעַתָּה מֵאַחַר כִּי הָיָה כֵּן לְכָל הָעָם וְלֹא הָיוּ מִתְּנֵימִים  
בְּעִיר אֶתְנָחֵם וְעַתָּה מֵאַחַר כִּי הָיָה כֵּן לְכָל הָעָם  
1:18

וְעַתָּה מֵאַחַר כִּי הָיָה כֵּן לְכָל הָעָם וְלֹא הָיוּ מִתְּנֵימִים  
בְּעִיר אֶתְנָחֵם וְעַתָּה מֵאַחַר כִּי הָיָה כֵּן לְכָל הָעָם  
1:19

וְעַתָּה מֵאַחַר כִּי הָיָה כֵּן לְכָל הָעָם וְלֹא הָיוּ מִתְּנֵימִים  
בְּעִיר אֶתְנָחֵם וְעַתָּה מֵאַחַר כִּי הָיָה כֵּן לְכָל הָעָם  
1:20

וְעַתָּה מֵאַחַר כִּי הָיָה כֵּן לְכָל הָעָם וְלֹא הָיוּ מִתְּנֵימִים  
בְּעִיר אֶתְנָחֵם וְעַתָּה מֵאַחַר כִּי הָיָה כֵּן לְכָל הָעָם  
1:21





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בְּיָמֵינוּ הָיָה לָנוּ אֵלֶּיךָ יְיָ אֱלֹהֵינוּ וְעַתָּה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ  
2:23

בְּיָמֵינוּ הָיָה לָנוּ אֵלֶּיךָ יְיָ אֱלֹהֵינוּ וְעַתָּה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ  
2:24

וְעַתָּה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְעַתָּה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ  
2:25

וְעַתָּה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְעַתָּה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ  
2:26

וְעַתָּה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְעַתָּה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ  
2:27

וְעַתָּה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְעַתָּה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ  
2:28

וְעַתָּה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְעַתָּה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ  
2:29

וְעַתָּה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְעַתָּה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ

וְעַתָּה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְעַתָּה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ  
2:30

וְעַתָּה

וְעַתָּה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְעַתָּה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ  
2:31

וְעַתָּה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְעַתָּה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ  
2:32

וְעַתָּה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְעַתָּה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ  
2:33

וְעַתָּה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְעַתָּה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ  
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וְעַתָּה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְעַתָּה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ  
2:34

וְעַתָּה

וְעַתָּה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְעַתָּה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ  
2:35

וְעַתָּה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְעַתָּה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ  
2:36

וְעַתָּה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְעַתָּה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ



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END OF SAMPLE