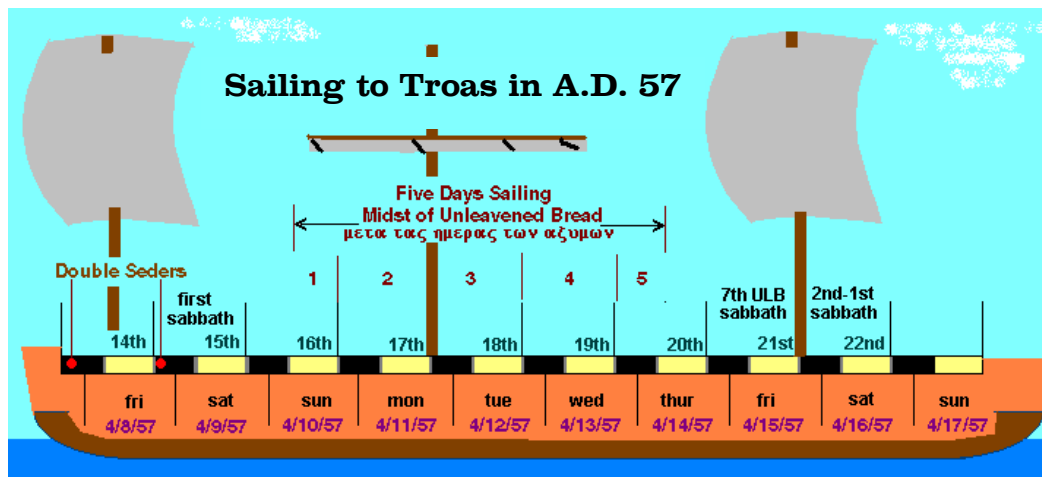


cised (via the false ones) before the Council had decided the matter. The incident with Cephas at Antioch occurred some time before Paul's private meeting with James, John, and Peter.²⁷⁵

After delivering the decision of the Council, Paul travels to Corinth, where he stays for **1½** years. This ends with a riot when Gallio became pro-counsel of Asia in the summer of A.D. **51**, anno **4191**.

In the period **A.D. 52-54**, Acts 18:18 says, "Paul stayed on in Corinth for some time." Then he went to Ephesus, and then to Antioch. He spent time in Antioch, and then traveled again "from place to place throughout the region of Galatia and Phrygia" (Acts 18:23) until he arrived back in Ephesus



(Acts 19:1). Paul teaches for three months in the summer of A.D. **54** (Acts 19:8), and then moves to the Hall of Tyrannus for **2** years. After the riot at Ephesus, Paul spends time in Macedonia (Acts 20:1) and three months in Greece (Acts 20:2), which brings us forward to the spring of A.D. **57**.

In A.D. **57**, Paul sails "with the days of unleavened bread"²⁷⁶ and arrives in Troas by the "first of the Sabbaths"

²⁷⁵ Either the Cephas mentioned is a different person, perhaps one of the **70**, or it was Peter, and he repented after Paul's rebuke before the private meeting.

²⁷⁶ With verbs of motion and the accusative μετὰ Means, "into the middle of, coming into, among, esp. where a number of persons is implied" (Liddell and Scott). The difference between this usage and "with three days I will arise" (Mark 8:31) is the idea of the verbal action in motion during the time indicated. Yeshua was not rising with each of the days, but "with" the three days accomplished/in hand gives the sense of "after"; Luke was "sailing" "with the days". The motion implied by "sailing" can accompany the days, whereas Yeshua's rising does not. "After/with *n* days" is not a Jewish or Hebrew manner of speaking for "after part of the *n*th day". For example, "and after one day the south wind blew" (Acts 28:13) does not mean the wind started blowing after part of the 1st day. It means the wind blew on the next day, and "the second day [with wind] we came to Puteoli" (ASV, YLT). Likewise Mk 9:2 and Mt. 17:1 speak of "after six days" meaning the 7th day (cf. Exodus 24). Also Josh. 9:16, "μετὰ τρεῖς ἡμέρας μετὰ τὸ διαθέσθαι" = "מִקְצֵה שְׁלֹשֶׁת יָמִים"; A specific word for "end of" is used here, "מִקְצֵה", and in the next phrase, the is made plain ("אֲחֵרֵי אֲשֶׁר-כָּרְתוּ לָהֶם בְּרִית") that it was three days "after" (אַחֲרַי), using a specific word for "after". Therefore, "μετὰ τρεῖς ἡμέρας" is not an idiom for after just part of a third day. Such a rendering so contrary to the norm, that if ever we found

after Passover (Acts 20:5-7)²⁷⁷. The Passover Sabbath was on Saturday, April **9th** in that year. This allows five ordinary days to come between the **1st** day of unleavened bread and the **7th** day of unleavened bread, without being interrupted by the weekly Sabbath.

Paul arrived in Troas in five days without using up the whole week on the ship. They arrived on the **5th** day on Thursday, April **14th**, just in time for the last Sabbath of the feast. This would be Friday, and then the first weekly Sabbath after the Passover would follow. This would be the, "First of the Sabbaths" in accord with Lev. 23:11, 15-16. It could also be called "the second-first Sabbath" (cf. Luke 6:1) because the **15th** of Aviv is the "first Sabbath" also.

Then Paul hurries on to Jerusalem because he wants to be at the Temple by Pentecost, but he is arrested before he can conclude a Nazarite vow. He gives his famous speech in the Temple in **A.D. 57** where he says that God has sent him to the Gentiles. A riot ensues, and the Romans hurry him off to Caesarea, but Felix leaves him in prison for two years (**A.D. 58 – A.D. 59**). In **A.D. 59**, Felix is succeeded by Festus.²⁷⁸

The Punishments of Israel

The significant date is A.D. **57** when Paul gave his speech in the Temple. Even though the mission to the Gentiles began years earlier, his speech marks the official announcement that the gospel will go to the Gentiles.

The Northern Kingdom of Israel was exiled in anno **3421** at the end of **390** years of sin. Some time earlier Hoshea, the King of Israel was jailed by the King of Assyria, who then commenced the siege of Samaria. In the case of the Babylonian exile, the exile is counted by the years of King Jehoiachin's exile in **597 B.C.**, and not the final destruction of Jerusalem in **587 B.C.**,—many Judeans were exiled then too.

In has been observed that Judah had a sevenfold punishment.²⁷⁹ Israel, likewise, has a sevenfold²⁸⁰ punishment,

→ an example it would have to be credited to mistranslation or textual corruption.

²⁷⁷ The text must be corrected in several places. The Greek μετὰ indicates that they went through the "midst" of the intermediate days of the feast. The text in vs. 6 should be translated "we did not consume the seven days "οὐ διετρίψαμεν ἡμέρας ἑπτά. and be taken mean that the journey to Troas fit into the intermediate weekdays. Μετὰ does not mean "after" in this text because the verbal action is in motion through the whole period.

²⁷⁸ The date of this succession is confirmed by the coin evidence of Felix and Festus. Ya'akov Meshorer writes, "Festus apparently assumed office in **59 CE**. His only issue ... was struck immediately upon his arrival in Judaea." (#58 Festus **59 CE**: Mesh2, Pl. 33, 35). Since Paul was two years in prison before Festus replaced Felix, the date of his speech was A.D. **57**. This is also confirmed by the astronomy of Passover for A.D. **57**.

²⁷⁹ Previously discussed. Extend the **40** years of Ezekiel 4 to **271** ending in **A.D. 70**. **271 x 7 = 1897**. **1897** years after A.D. **70** is **1967**, when Judah recovered the Temple and old city.