

ACTS 21

NLET

AT TYRE PAUL IS WARNED NOT TO GO UP TO JERUSALEM

1 Now, as it came about that we were carried *by sea* away from them, having run a straight course, we came to the *island of Cos*.

Now, the *day* thereafter we came to the *the island of Rhodes*. And, from that *place we came* to Patara.

2 And, having found a ship going across to Phoenicia *and* having embarked, we put out to sea.

3 Now, as ones who had brought the *island of Cyprus* up into view and ones who had left it behind on the left, we kept on sailing to Syria. And, we were brought down¹ to Tyre. For, there the ship was one from which cargo was being unloaded.

4 And,² we waited for him for days – *that is*, seven of *them*, having discovered³ disciples, who to the Paul by agency of the Spirit were saying not to go up to⁴ Jerusalem⁵.

5 Now, when *it* came to be that we completed the days, having gone out, we were going, while all – together with wives and children – were escorting us until *we were* outside the city.

And, having placed the knees upon the seashore, we were praying⁶.

6 And, having embraced one another,⁷ we boarded into the ship.

Now, those turned back toward the *places that were* their own,

7 Now, we, *for our part*, having finished the voyage, came down to Ptolemais. And, having greeted the Brothers, we remained one day with them.

¹ 87% of the Greek manuscripts, including the best line of transmission (f35), have 'were lead down' here instead of 'came down'.

² 90% of the Greek manuscripts, including the best line of transmission (f35), have 'And,' here instead of 'Now,'.

³ 90% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article 'the' here.

⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'go up to' here instead of 'go on to'.

⁵ 95% of the Greek manuscripts, including the best line of transmission (f35), have the spelling 'Jerusalem' here instead of 'Jerosoluma'.

⁶ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'we were praying' (an imperfect active verb) here instead of 'being ones who were praying' (a present participle).

⁷ 96% of the Greek manuscripts, including the best line of

AGABUS PROPHECIES

THE ARREST OF PAUL IN JERUSALEM

8 Now, the next day, having gone out, we came ⁸ to Caesarea.

And, having entered into the house of Philip, the evangelist – one who was from among the Seven, we stayed with him.

9 Now, with this *man* were daughters –

- virgins,
- four of *them*,⁹
- ones who kept on prophesying.

10 Now, while we ¹⁰ were remaining for days – *indeed*, many days, someone from the *region of Judea* – *that is*, a prophet by *the* name of Agabus, came down.

11 And,

- having come to us, and
- having picked up the sash of the Paul, and
- having bound the feet and the hands *that were* HIS¹¹,

he said, "THIS the Spirit – *that is*, the Holy One – says, 'As *for* the man whose is the sash – *that is*, this *one*, in this way the Jews shall bind *him* in Jerusalem. And, they shall hand *him* over into the hands of Gentiles."

12 Now, as we heard these *things*, we, *for our part*, and the local residents *were* entreating him not to go up to Jerusalem.

13 And, the Paul responded¹², "What are you doing, *you* who are weeping and breaking the heart *that is* MINE to pieces?!"

transmission (f35), have 'And, having embraced one another,' (a conjunction and a participial phrase) here instead of 'we embraced one another. And,' (a clause and a conjunction).

⁸ 38.8% of the Greek manuscripts, including the best line of transmission (f35), and the NU text do not include the words 'the ones who were around the Paul came' here.

⁹ 94% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'virgins, four of *them*' here instead of 'four of *them*, virgins'.

¹⁰ 84.6% of the Greek manuscripts, including the best line of transmission (f35), include the subject of this clause 'we' here.

¹¹ 89% of the Greek manuscripts, including the best line of transmission (f35), have 'and, ... *that were* HIS' here instead of 'his own'.

¹² 92% of the Greek manuscripts, including the best line of transmission (f35), have 'And, ... responded' here. On the basis of 2% the NU has 'Then ... responded'.

For, I, *for my part*, am willing not only to be bound but even to die in Jerusalem for the sake of the Name of the Lord Jesus!”

14 Now, since he was not being persuaded, we kept quiet, saying, “Let the will of the Lord¹³ keep on coming to be¹⁴.”

PAUL AND LUKE TRAVEL TO JERUSALEM

15 Now, after the days – *that is*, these, having gotten ready, we went up to Jerusalem¹⁵.

16 Now, *some* of the disciples from Caesarea came together with us, leading *us* to Mnason – some Cyprian, a disciple from the beginning, alongside whom we would be received as guests.

PAUL SHARES WHAT HE DID AMONG THE ETHNICITIES

17 Now, when we came to be in Jerosoluma¹⁶, the brothers gladly accepted us favorably¹⁷.

18 Now, the following *day* the Paul went in with us before Jacob. And, all the elders were by *his* side.

19 And, having greeted them with joy, he was relating in full, one by one, each of the things the God did in connection with the Ethnicities by means of the service *that was* his.

THE BROTHERS URGE PAUL

TO FOLLOW SOME JEWISH RITUALS

20 Now, the ones who heard *these things* were glorifying the Lord¹⁸, having said¹⁹ to him, “Be considering, brother, how many thousands *there* are of Jews²⁰ who have lastingly believed. And, they all originally existed as zealots for the Law.

¹³ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘the will of the Lord’ here instead of ‘of the Lord the will’.

¹⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘Let ... come to be’ (an aorist imperative verb) here instead of ‘Let ... keep on coming to be’ (a present imperative verb).

¹⁵ 93% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Jerusalem’ here instead of ‘Jerosolem’.

¹⁶ ‘Jerosoluma’ – yes, apparently all manuscripts have this variant spelling here.

¹⁷ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘accepted ... favorably’ here instead of ‘accepted’ (verbs with the same root but different prefixes and similar meanings).

¹⁸ 70% of the Greek manuscripts, including the best line of transmission (f35), have ‘Lord’ here instead of ‘God’.

¹⁹ 60% of the Greek manuscripts, including the best line of transmission (f35), have ‘having said’ here instead of ‘And, he said’.

²⁰ 88.1% of the Greek manuscripts, including the best line of transmission (f35), have ‘Jews’ (a genitive proper noun) here

21 Now, they have been informed concerning you that you keep on teaching all Jews apostasy from Moses throughout the ethnicities, telling them not to circumcise the children nor to walk by the Customs.

22 So then, what is *to be done*? Surely it is necessary that a crowd come together²¹; for,²² they shall hear that you have lastingly come.

23 So then, do THIS *thing* which we say to you. *There* are, with respect to us, men – four *of them*, having a vow upon themselves. 24 While taking these along, be ceremonially cleansed with them; and, defray their expenses in the presence of them, in order that they might shave the head for *each of* themselves²³ and all might be knowing²⁴ that there is nothing to the things they had been informed concerning you. Rather, *that* you yourself keep in line with the Law, guarding *it*.

25 Now, concerning those of the ethnicities who have lasting believed, we, *for our part*, have given an injunction in writing, having decided that they keep no such thing, except²⁵ to guard themselves from

- the idolatry, and
- the²⁶ blood, and,
- a strangled *animal*, and
- sexual immorality.

PAUL HEEDS THEIR ADVICE

26 Then, the Paul, having taken the men on the following day *and* with them having been ritually cleansed, was entering into the Temple, giving notice

instead of ‘amongst the Jews’ (a prepositional phrase).

²¹ 94% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘it is necessary that a crowd come together’ here. On the basis of two manuscripts (B and C) the NU omits them.

²² 96% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘for,’ here.

²³ 62% of the Greek manuscripts, including the best line of transmission (f35), have ‘might shave ... for each of themselves’ (an aorist, middle, subjunctive verb) here. On the basis of two manuscripts (X and C) the NU has ‘shall shave themselves’ (a future middle verb).

²⁴ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘might be knowing’ (a present subjunctive verb) here instead of ‘shall know for themselves’ (a future middle verb).

²⁵ 97.9% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘that they keep no such thing, except’ here. On the basis of three manuscripts (X, A, and B) the NU omits them.

²⁶ 96% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

of the completion of the days of the sanctification until the offering was offered in behalf of each of them.

ASIATIC JEWS STIR UP A GREAT THRONG AGAINST PAUL

27 Now, as the seven days were about to be completed, the Jews from the *region* of Asia, observing him in the Temple, were stirring up all the throng.

And, they laid the hands upon him, 28 shouting, "Men, Israelites, come to our assistance! This *one* is the man who is teaching all everywhere²⁷ against the People, and the Law, and the place – *namely*, this *one*."

And, now he even led a Greek into the Temple; and, he defiled the Holy Place – *that is*, this *one*!"

29 For, they were ones who had lastingly seen²⁸ Trophimus the Ephesian in the City with him, whom they were supposing that the Paul had led into the Temple.

30 And, the City – *the whole of it* – was disturbed. And, a tumultuous concourse of the People was developing.

And, the ones who seized the Paul dragged him out of the Temple,

A ROMAN COMMANDER RESCUES PAUL

31 Now,²⁹ while they were seeking to kill him, a rumour went up to the commander³⁰ of the cohort: "The whole of Jerusalem has been lastingly confused³¹!"

32 At once, having taken along soldiers, he and centurions³² ran down against them.

Now, the ones who saw the commander and the soldiers stopped beating the Paul.

33 Now,³³ having drawn near, the commander seized him. And, he order him to be bound with chains – two of *them*.

And, he was learning by inquiry who ever³⁴ he might be and what *the thing* is which he had lastingly done.

34 Now, amongst the throng some were shouting³⁵ one *thing and* some another.

Now, being one who was not able³⁶ to understand the trustworthy *things* on account of the confused noise of the crowded assembly, he ordered him to be brought into the barrack.

35 Now, when he came to be on the flight of stairs, it came about that he was carried by the soldiers on account of the violence of the throng. 36 For, the multitude of the People were following, shouting³⁷, "Take him away!"

THE COMMANDER ALLOWS PAUL

TO ADDRESS THE THRONG

37 Now,³⁸ being about to go into the barrack, the Paul says to the commander, "Is it permissible for me to speak³⁹ to you?"

Now, the *commander* was saying, "Do you know Greek?"

38 Now then, are you, *for your part*, not

➤ the Egyptian,

²⁷ 90% of the Greek manuscripts, including the best line of transmission (f35), have the πανταχοῦ (a genitive adverb) here instead of πανταχιῶ (a dative adverb). Both mean 'everywhere'.

²⁸ 85% of the Greek manuscripts, including the best line of transmission (f35), have 'having lastingly seen' here instead of 'having lastingly previously seen'.

²⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), have the conjunction 'Now,' here instead of 'and'.

³⁰ 'commander' – The word indicates 'a commander of a 1000'.

³¹ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'has been lastingly confused' (a perfect passive verb) here instead of 'is being confused' (a present passive verb).

³² 96% of the Greek manuscripts, including the best line of transmission (f35), have a nominative form of 'centurions', making this word part of a compound subject with 'he' (that is, the commander) here instead of an accusative form of 'centurions', making this word part of a compound direct object of the preceding participle.

³³ 92% of the Greek manuscripts, including the best line of transmission (f35), have the conjunction 'Now,' here instead of

'Then,'.

³⁴ 96% of the Greek manuscripts, including the best line of transmission (f35), include the the particle translated as 'ever' here.

³⁵ 77% of the Greek manuscripts, including the best line of transmission (f35), have 'were shouting' here instead of 'then were exclaiming'.

³⁶ 96% of the Greek manuscripts, including the best line of transmission (f35), have 'Now, being one who was not able' here instead of 'Now, since he was not able'.

³⁷ 78% of the Greek manuscripts, including the best line of transmission (f35), have 'shouting' (a neuter, singular, present participle) to match the gender and number of the Greek word for 'multitude' here instead of 'ones who were shouting' (a masculine plural, present participle).

³⁸ 40% of the Greek manuscripts, including the best line of transmission (f35), have the conjunction 'Now,' here instead of 'And,'.

³⁹ 80% of the Greek manuscripts, including the best line of transmission (f35), do not include the word translated as 'something' here.

- the one who before these – *that is*, the days – stirred *things* up, and
- who lead the four thousand men of the Assassins out into the wilderness?”

39 Now, the Paul said, “I, *for my part*, on the one hand, am a Jew, of Tarsus of the *province of* Cilicia, not an insignificant city’s citizen.

On the other hand, I beg of you, allow me to speak to the People.”

40 Now, after he allowed him, the Paul, having lastingly stood on the flight of stairs, motioned with the hand to the People.

Now, a great silence having come to be, he was addressing⁴⁰ *them* in the Hebrew dialect, saying,

⁴⁰ 92% of the Greek manuscripts, including the best line of transmission (f35), have ‘was addressing’ (an imperfect verb)

here instead of ‘addressed’ (an aorist verb).