

## ACTS 22

### NLET

#### PAUL IDENTIFIES HIMSELF BEFORE THE THRONG

1 “Men, brothers, and fathers, hear now the the speech to you in my defense.”

2 Now, having heard that in the Hebrew dialect he was addressing them, they granted more silence.

And, 3 he is saying, “I, *for my part*, on the one hand,<sup>1</sup> am

- a man,
- a Jew,
- having been lastingly generated in Tarsus of the *region of Cilicia*;
- on the other hand, as
- one having been lastingly educated in the city – *namely*, this *city* – at the feet of Gamaliel,
- one having been lastingly trained and taught with exactness the paternal law,
- a zealous follower,
- one taking initiative for the God, just as all you, *for your part*, are today,
- 4 one who persecuted this – *that is*, the Way – even as far as death,
- one who kept on binding *them* in chains, and
- one who was handing *them* for imprisonment – both men and women, 5 as also the Chief Priest bears witness for me – and all the Elders,
- one from whom also having received letters against the Brothers, to Damascus I was going, afterward *intending to* bring also the *Brothers* who were there, having been lastingly bound, to Jerusalem, in order that they might be subjected to vengeance.

#### PAUL RECOUNTS HIS ENCOUNTER WITH JESUS

6 Now, *it* came about, while I was going and approaching the *city of Damascus* around midday, that suddenly from the Heaven a light – *that is*, a considerable *light* – flashed around me! 7 And, I fell to the pavement.

And, I heard a voice, saying to me, ‘Saul, Saul, why do you keep on persecuting Me?’

8 Now, I, *for my part*, responded, ‘Who are you, Lord?’ And, He said to me, ‘*I am* –

- I Am<sup>2</sup>,
- Jesus,
- the Natzarene,
- Whom you, *for your part*, are persecuting!’

9 Now, the ones who were with me, on the one hand, saw *with wonder* the light; and, they came to be terrified. On the other hand, they did not hear the voice of the One Who was speaking to me.

10 Now, I said, ‘What should I do, Lord?’

Now, the Lord said to me, ‘Having arisen, be going into Damascus. And, there it shall be told to you concerning all *the things* which have been lasting ordered for you to do.’

11 Now, as I was not seeing *anything* because of the glory of the light – *that is*, that *one*, being one who was one being lead by the hand by the ones who were with me, I went into Damascus.

#### ANANIAS HEALS PAUL’S EYES,

#### ANNOUNCES HIS CALLING, AND BAPTIZES HIM

12 Now, Ananias,

- some man,
  - pious<sup>3</sup> according to the Law,
  - one being born witness by all the ones who were dwelling in Damascus<sup>4</sup>,
  - 13 having come to me, and
  - having stood near,
- said to me, ‘Saul, brother, look up!’

And, I, *for my part*, at that – *that is*, the hour – looked up toward him.

14 Now, the *Ananias* said, ‘The God of the fathers *that are* ours hand-picked you for Himself

- to know the Will *that is* His, and
- to see the Righteous *One*, and
- to hear the voice from the mouth *that is* His,

<sup>1</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction conjunction translated as ‘on the one hand,’ here.

<sup>2</sup> ‘I Am’ – This special expression in Greek (Εγώ Είμι) is often the translation of the famous name for God that was revealed to Moses at the burning bush in Exodus 3:14. It seems likely that Jesus is identifying Himself to Paul with this unique name.

<sup>3</sup> 44% of the Greek manuscripts, including the best line of

transmission (f35), have εὐσεβής here instead of εὐλαβής. Both words can mean ‘pious’.

<sup>4</sup> 75% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase ‘in Damascus’ here.

15 that you might be a witness for Him to all people of *the things* which you have lastingly seen and heard.

16 And now, why are you delaying? Having arisen, get yourself baptized; and, get the moral failures *that are yours* washed away, while calling upon the Name of the Lord<sup>5</sup>.

JESUS HIMSELF URGES PAUL  
TO QUICKLY LEAVE JERUSALEM

17 Now, it came about, when I returned to Jerusalem and was praying in the Temple, that I came to be in ecstasy and 18 to see Him, saying to me, 'Hurry! And, go out with haste from Jerusalem; because, they shall not receive from you the<sup>6</sup> Testimony concerning Me.'

19 And, I, *for my part*, said, 'Lord, they, *for their part*, understand that *synagogue* by *synagogue* I, *for my part*, was being one who was imprisoning and beating the ones who were directing faith toward<sup>7</sup> You.

20 And, when the blood of Stephen – the witness *that is Yours*, was being poured out, I myself was being

- one who was lastingly standing by, and
- one who was joining in approval of the doing away with<sup>8</sup> him, and
- one who was guarding the outer garments of the ones who were doing away with him.'

21 And, He said to me, 'Be going; because, I, *for My part*, shall dispatch you to ethnicities far away.'"

THE THRONG ERUPTS  
OVER THE IDEA OF INCLUDING THE ETHNICITIES

22 Now, they were listening to him until this – *that is*, the *last* statement. And, they lifted up the voice *that was theirs*, saying, "Take the one such as this away from the Earth; for, *it is* not fitting that he continue to live!"

23 Now,<sup>9</sup> while they were

- shouting, and
- throwing off the outer garments, and
- throwing dirt into the air,

24 the commander ordered that he be brought into the barrack.

PAUL'S ROMAN CITIZENSHIP SAVES HIM  
FROM BEING SCOURGED

He said that he be examined with scourging in order that he might find out for what reason they were calling out in this way.

25 Now, after they stretched him out with leather straps, the Paul said to the centurion who lastingly stood *there*, "Is *it* ever permissible for you to scourge a man – *that is*, a Roman citizen and an uncondemned man?"

26 Now, the centurion, having heard *this and* having gone to the commander, reported, saying, "Take care what<sup>10</sup> you are about to do! For, the man – *that is*, this one – is a Roman citizen!"

27 Now, having gone to *him*, the commander said to him, "Tell me if<sup>11</sup> you, *for your part*, are a Roman citizen."

Now, the Paul was saying, "Yes."

28 And,<sup>12</sup> the commander responded, "I, *for my part*, acquired for myself the citizenship – *that is*, this one – with a great sum of money."

Now, the Paul was saying, "I, *for my part*, was even lastingly born a citizen."

29 So then, immediately the ones who were about to examine him *by torture* withdrew from him.

Now, also the commander was frightened, having discovered that he was a Roman citizen and that he was one who had lastingly bound him.

30 Now, the next day, as one who was wishing to know the infallible *reason* – *that is*, the *reason* why he is being accused by<sup>13</sup> the Jews, released him from the bonds<sup>14</sup>.

<sup>5</sup> 79% of the Greek manuscripts, including the best line of transmission (f35), have 'the Lord' here instead of 'that is His'.

<sup>6</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

<sup>7</sup> 20% of the Greek manuscripts, including the best line of transmission (f35), have 'toward' here instead of 'on'.

<sup>8</sup> 97.7% of the Greek manuscripts, including the best line of transmission (f35), include 'the doing away with him' here.

<sup>9</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have 'Now,' here instead of 'And.'

<sup>10</sup> 95% of the Greek manuscripts, including the best line of

transmission (f35), have 'Take care what' here instead of 'What'.

<sup>11</sup> 65% of the Greek manuscripts, including the best line of transmission (f35), include the word 'if' here.

<sup>12</sup> 80% of the Greek manuscripts, including the best line of transmission (f35), have 'And,' here instead of 'Now'.

<sup>13</sup> 30% of the Greek manuscripts, including the best line of transmission (f35) and the NU text, have ὑπὸ here instead of παρὰ. Both may mean 'by'.

<sup>14</sup> 90.1% of the Greek manuscripts, including the best line of transmission (f35), include the words 'from the bonds' here.

And, he ordered the Chief Priests and all <sup>15</sup> the Sanhedrin *that was theirs*<sup>16</sup> to come<sup>17</sup>.

And, having brought the Paul down, he stood facing them.

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<sup>15</sup> 20% of the Greek manuscripts, including the best line of transmission (f35) and the NU text, have 'all' here instead of 'the whole'.

<sup>16</sup> 88% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as

'that was theirs' here.

<sup>17</sup> 93% of the Greek manuscripts, including the best line of transmission (f35), have 'to come' here instead of 'to come together'.