

ACTS 24 NLET

THE JEWISH LEADERS BRING CHARGES AGAINST PAUL TO FELIX

1 Now, after five days the Chief Priest Ananias went down with the Elders ¹ and a certain rhetorician Tertullus, which *ones* brought charges to the governor against the Paul.

2 Now, after he had been summoned, the Tertullus began to make accusations, saying, “While experiencing much peace on account of you and while successful accomplishments² are coming to be for the ethnicity – *that is*, this *one* – on account of foresight *that is* yours, 3 both in every way and everywhere we receive *these things* favorably, most excellent Felix, with all gratitude!

4 Now, in order that I might not hinder you still more, I appeal that you briefly hear us with the reasonableness *that is* yours.

5 For, having found the man – *namely*, this *one* –

- a pest, and
- one who stirs up sedition³ with respect to all the Jews, the *ones* distributed throughout the inhabited world, and
- a leader of the sect of the Natzarenes,
- 6 who even tried to desecrate the Temple,
- whom also we arrested ⁴,
- 8 from whom you yourself shall be able, having examined *him* closely concerning all these things,

¹ 83.4% of the Greek manuscripts, including the best line of transmission (f35), have ‘the Elders’ here instead of ‘Elders, that is, some of them’.

² 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘successful accomplishments’ here instead of ‘corrective measures’.

³ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘sedition’ (singular) here instead of ‘seditions’ (plural).

⁴ 58.9% of the Greek manuscripts, including the best line of transmission (f35) and the NU, do not include the long addition, translated in the NKJV as ‘and wanted to judge him according to our law. ⁷ But the commander Lysias came by and with great violence took him out of our hands’. The manuscript evidence suggests that the additional material is factual, likely originating in other parallel accounts of this history and inserted here, but most likely NOT in the autograph (i.e. the original manuscript written by Luke).

⁵ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now,’ here instead of ‘And.’.

⁶ 25% of the Greek manuscripts, including the best line of transmission (f35), include the adjective translated as ‘that is, a

to discover what things we, *for our part*, are accusing him.”

9 Now, also the Jews joined in attacking, affirming that these were so.

PAUL PRESENTS HIS DEFENSE BEFORE FELIX

10 Now,⁵ the Paul responded after the Governor nodded to him to speak, “Knowing for many years you, *for your part*, being a judge – *that is*, a just *one*⁶ – for the ethnicity – *that is*, this *one*, more cheerfully⁷ do I defend myself against the things concerning myself, 11 since you are able to discern⁸ that for me *there* is not more than days – *that is*, twelve⁹ days – from which I went up to, *and then* kneeling to worship in ¹⁰ Jerusalem.

12 And,

- neither in the Temple did they find me arguing against anyone or making a gathering against *anyone*¹¹ from a throng,
- nor in the synagogues,
- nor in relation to the city;

13 And, they are not¹² able to present *any evidence* ¹³ concerning which *things* now they are accusing me.”

14 Now, I am confessing this to you that –

- in accord with the Way, which they are calling ‘a heresy’, I am rendering *divine* service to the Father God,
- keeping on believing everything having been lastingly written – *that is*, the *things* in accord with the Law and ¹⁴ the Prophets,

just *one*’ here.

⁷ 93% of the Greek manuscripts, including the best line of transmission (f35), have ‘more cheerfully’ here instead of ‘cheerfully’.

⁸ 93% of the Greek manuscripts, including the best line of transmission (f35), have ‘discern’ here instead of ‘acknowledge’.

⁹ 93% of the Greek manuscripts, including the best line of transmission (f35), have a different form of the Greek word for ‘twelve’ than the NU has.

¹⁰ 75% of the Greek manuscripts, including the best line of transmission (f35), have ‘in’ here instead of ‘toward’.

¹¹ 89% of the Greek manuscripts, including the best line of transmission (f35), have ‘a gathering against anyone’ here instead of ‘a violence against anyone’.

¹² 89% of the Greek manuscripts, including the best line of transmission (f35), have ‘And, ... not’ here instead of a similar conjunction with a similar meaning.

¹³ 88% of the Greek manuscripts, including the best line of transmission (f35), do not include the pronoun which would be translated as ‘to you’ here.

¹⁴ 79.1% of the Greek manuscripts, including the best line of transmission (f35), do not include the words translated as ‘the

- 15 having a hope from out of the God, which also these *men* themselves await – that a resurrection of dead ones¹⁵ – both righteous *ones* and unrighteous *ones* – is about to happen.

16 Now,¹⁶ in connection with this I myself keep on working diligently at having¹⁷ a conscience giving no offence, neither¹⁸ to the God nor the People, continually.

17 Now, after years – a number of *them* – I arrived¹⁹, afterward giving alms to the ethnicity *that is* mine, and offerings.

18 In connection with which things they found me, having been lastingly sanctified in the Temple, not with a throng nor with a confused noise of a crowded assembly.

19 Now, *there were* some Jews from the *region of* Asia, who it is necessary that they be present before you and accuse *me*, if they possibly have anything against me.

20 Or, let these themselves say what wrong they have found in me²⁰ while standing before the Sanhedrin, 21 or concerning one – *that is*, this – an utterance which I shouted²¹, having lastingly stood among them, ‘Concerning a resurrection of dead *ones* I, *for my part*, am being condemned today by²² you.’”

22 Now, having heard these things, the Felix was putting them off²³,

- having lastingly known more accurately the *things* concerning the Way,

- saying, “Whenever Lysias the commander might come down, I shall decide the *things* in relation to you.” 23 and²⁴

- having given orders to the centurion that the Paul²⁵ be kept *under guard*, *however*, both to have *some* freedom and to prevent no one of the *people* that were his own to render service or visit²⁶ him.

24 Now, after days – *that is*, some – the Felix, having arrived together with Drusilla, the wife²⁷ (being a Jewess), sent for the Paul. And, he heard from him concerning the Faith in regard to an anointed One, Jesus.

FELIX HEARS PAUL OFTEN

25 Now, while he was reasoning concerning

- righteousness, and
- mastery over *oneself*, and
- the Judgment – *namely*, the one which is about to come to be²⁸,

having come to be terrified, the Felix responded, “For the present go! Now, having gotten an opportunity, I shall summon you;” 26 at the same time also hoping that he might be given a sum of money by the Paul in order that he might release him²⁹.

Therefore, also being one who was sending for *him* quite often, he was conversing with him.

FELIX LEAVES PAUL IN CONFINEMENT

27 Now, two years having been completed, the Felix received a successor – Porkius Festus.

Now,³⁰ wishing to offer a favor to the Jews, the Felix left the Paul as one having been lastingly bound.

things in’ here.

¹⁵ 93.4% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as ‘of dead ones’ here.

¹⁶ 76% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now’ here. On the basis of 10% the NU has ‘And,’.

¹⁷ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘having’ (a participle) here instead of ‘to have’ (an infinitive).

¹⁸ 60% of the Greek manuscripts, including the best line of transmission (f35), include the particle translated as ‘neither’ here.

¹⁹ 93% of the Greek manuscripts, including the best line of transmission (f35), place ‘I arrived here’ here.

²⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase ‘in me’ here.

²¹ 80% of the Greek manuscripts, including the best line of transmission (f35), have ‘shouted’ (an aorist verb) here instead of ‘lastingly shouted’ (a perfect verb).

²² 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘by’ here instead of ‘in the presence of’.

²³ 92.4% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now, having heard these things, the Felix was putting them off,’ here instead of ‘Now, the Felix was putting them off’.

²⁴ 75% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction translated as ‘and,’ here.

²⁵ 93% of the Greek manuscripts, including the best line of transmission (f35), have ‘the Paul’ here instead of ‘him’.

²⁶ 95% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘or visit’ here.

²⁷ 88% of the Greek manuscripts, including the best line of transmission (f35), do not include ‘his own’ here.

²⁸ 92% of the Greek manuscripts, including the best line of transmission (f35), include the infinitive ‘to be’ here.

²⁹ 93% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘in order that he might release him’ here.

³⁰ 55% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now,’ here instead of ‘And,’.