

## ACTS 26

### NLET

#### PAUL ACKNOWLEDGES AGRIPPA'S EXPERTISE IN JEWISH AFFAIRS

1 Now, to the Paul Agrippa was speaking, “It is permissible for you to speak in your own behalf<sup>1</sup>.”

Then, the Paul began to speak in his defense, extending the hand<sup>2</sup>, 2 “Concerning all things of which I am being accused by the Jews, King Agrippa, I lastingly consider myself blessed, being about to speak in my defense before you today<sup>3</sup>, 3 especially since you are one who knows well both all the customs in relation to the Jews and the subjects of dispute.

Therefore, I beg of you<sup>4</sup> to patiently hear me.

#### PAUL RELATES HIS FORMER FAITHFULNESS TO HIS FORMER UNDERSTANDING OF JUDAISM

4 So then, on the one hand, all the Jews have lastingly known

- the manner of my life,
- the<sup>5</sup> *manner of life* from youth,
- the *manner of life* having come to be from the beginning,

in the ethnicity *that is* mine in <sup>6</sup> Jerusalem,

5 being ones who have known me beforehand from the beginning – if ever they might be willing to bear witness – that in accord with the strictest sect of our religion I lived as a Pharisee.

6 And now, in reference to<sup>7</sup> an expectation of the Promise to the *Forefathers* <sup>8</sup> by agency of the God I lastingly stand as one who is being judged, 7 in regard to which the twelve tribes *that are* ours, serving religiously with zeal night and day, are hoping to arrive, concerning which expectation I am being accused, O King Agrippa, by Jews<sup>9</sup>.

8 Why is it judged ‘unbelievable’ among you whether the God raises dead *ones*?

9 I, *for my part*, on the one hand, thought to myself that it was necessary to do many opposing *things* against the Name of Jesus the Natzorene, 10 which also I did in Jerusalem. And, <sup>10</sup> I, *for my part*, locked up many of the Holy Ones *with*<sup>11</sup> imprisonments, having received the authority from the chief priests.

And, on the other hand,<sup>12</sup> *as for* those who were being carried away *for execution*, I laid down a pebble *against them*<sup>13</sup>.

11 And, as far as concerns all the synagogues, while exacting vengeance on them, I was attempting to force them to blaspheme. And, exceedingly – as one who is mad – I kept on persecuting them, even as far as to the outside cities.

#### WHAT PAUL SAW AND HEARD ON HIS WAY TO DAMASCUS

12 And, <sup>14</sup> in connection with the *aforementioned thing*, being one who was going to <sup>15</sup> Damascus with authority and decisive power – *that is*, the *decisive power* issuing from<sup>16</sup> the Chief Priests, 13 at midday down the road I saw a light, O king, from heaven –

<sup>1</sup> 84% of the Greek manuscripts, including the best line of transmission (f35), have ‘in your own behalf’ here instead of ‘concerning yourself’.

<sup>2</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘began to speak in his defense, extending the hand’ here instead of ‘extending the hand, began to speak in his defense’.

<sup>3</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘to speak in my defense today’ here instead of ‘today to speak in my defense’.

<sup>4</sup> 88% of the Greek manuscripts, including the best line of transmission (f35), include the genitive pronoun translated as ‘of you’ here.

<sup>5</sup> 82% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here. On the basis of two manuscripts (B and C) the NU omits it.

<sup>6</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), do not include the enclitic particle *τε* here.

<sup>7</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘in reference to’ here instead of ‘to’.

<sup>8</sup> 78% of the Greek manuscripts, including the best line of transmission (f35), do not include the pronoun that could be translated ‘that are ours’ here.

<sup>9</sup> 87% of the Greek manuscripts, including the best line of transmission (f35), have ‘O King Agrippa, by Jews’ here instead of ‘by Jews, O King.’

<sup>10</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction which this translation would translate as ‘on the other hand’ here. Note: it DOES come later.

<sup>11</sup> 85% of the Greek manuscripts, including the best line of transmission (f35), do not include a preposition here. The preposition ‘with’ is implied in the dative noun.

<sup>12</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include the particle translated as ‘on the other hand,’ here.

<sup>13</sup> ‘I laid down a pebble against them’ – in other words, ‘I voted against them’.

<sup>14</sup> 83% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as ‘also’ here.

<sup>15</sup> 32% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘the’ here.

<sup>16</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include the preposition translated as ‘issuing from’ here.

beyond the brilliance of the sun! – shining around me and the ones who were coming with me.

14 Now,<sup>17</sup> after we had fallen down to the ground, I heard a voice speaking to me and saying<sup>18</sup> in the Hebrew dialect, ‘Saul! Saul! Why do you keep on persecuting Me? *It is harsh for you to kick against goads.*’

15 Now, I, *for My part*, said, ‘Who are you, lord?’

Now, the Lord<sup>19 20</sup> said, ‘I am

- ‘I AM’<sup>21</sup>,
- Jesus,
- Whom you, *for your part*, keep on persecuting.

16 Rather, rise up and stand on the feet *that are* yours. For, in regard to this I have been seen by you – that you make yourself ready as an attendant and a witness, both of the things you have seen<sup>22</sup> and of the things I shall make visible to you, 17 I, being One Who is taking you out from among the People and<sup>23</sup> the ethnicities, toward which I, *for My part*, am commissioning YOU<sup>24</sup>:

- 18 to open the eyes *that are* theirs,
- in order that they turn around
  - from darkness toward light and
  - *from* the authority of the Satan up to the God,
- in order that they receive
  - acquittal of moral failures and
  - an allotment amongst the ones having been lastingly set apart *for God* by faith – the *faith which is directed toward Me*.

<sup>17</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now,’ here instead of ‘And.’

<sup>18</sup> 74.6% of the Greek manuscripts, including the best line of transmission (f35), have ‘speaking to me, and saying,’ here. On the basis of 8.6% the NU has ‘saying to me.’

<sup>19</sup> 85% of the Greek manuscripts, including the best line of transmission (f35), do not include the word ‘Lord’ here, although it is implied as the italics indicate.

<sup>20</sup> 87% of the Greek manuscripts, including the best line of transmission (f35), do not include the personal pronoun ‘Me’ here.

<sup>21</sup> ‘I AM’ – The two Greek words here Ἐγώ εἰμι in another context might be simply translated as ‘I, for my part, am...’ However, in this context, given that the Speaker was speaking in the Hebrew dialect, He undoubtedly identified Himself with the word in Exodus 3:14 – יהוה, the name by which God (Elohim) identified Himself to Moses, which translates into English as “I Am”. Thus, the same God Who commissioned Moses is here commissioning Paul!

<sup>22</sup> 87% of the Greek manuscripts, including the best line of transmission (f35), do not include the personal pronoun ‘Me’ here.

<sup>23</sup> 94% of the Greek manuscripts, including the best line of transmission (f35), do not include the preposition ‘from’ here again.

<sup>24</sup> 50% of the Greek manuscripts, including the best line of transmission (f35), place the direct object ‘YOU’ before the verb

#### PAUL RELATES WHAT HIS RESPONSE WAS TO THIS ENCOUNTER WITH JESUS

19 For which reason, O King Agrippa, I did NOT come to be unpersuaded by the heavenly vision. 20 Rather,

- to the ones who were in Damascus first,<sup>25</sup> and
- at Jerusalem, and
- toward<sup>26</sup> all the region of the Jews, and
- to the Ethnicities

I am bringing tidings<sup>27</sup> as a messenger, *namely* to change *their* thinking and to turn *them* around toward the God, being ones who are practicing deeds worthy of the Change of Thinking.

21 On account of these things the Jews who seized me in<sup>28</sup> the Temple were attempting to slay *me*.

22 So then, having obtained aid from<sup>29</sup> the God until the day – *namely*, this *very day* – I have lastingly stood, as one who is testifying to small and great, saying nothing except

- the things that both the Prophets spoke as being destined to come about and
- *the things* Mo-uses<sup>30</sup> spoke –

23 whether

- *about* One Who has suffered,
- *about* the Anointed One; or whether
- *about* a First One Who is about to proclaim LIGHT from a resurrection of dead ones, both for the People and for the Ethnicities.

#### PAUL ATTEMPTS TO PERSUADE FESTUS AND AGRIPPA TO BECOME CHRISTIANS

24 Now, after he was speaking these things in his own

‘commissioning’ to emphasize the direct object. On the basis of 2% the NU text reverses this order.

<sup>25</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), do not include a conjunction here which might be translated as ‘both’.

<sup>26</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include the preposition translated as ‘toward’ here.

<sup>27</sup> 61% of the Greek manuscripts, including the best line of transmission (f35), have ‘I am bringing tidings’ (a present tense verb) instead of ‘I was bringing tidings’ (an imperfect verb).

<sup>28</sup> 94% of the Greek manuscripts, including the best line of transmission (f35), have ‘in the Temple’ instead of ‘while being in the Temple’.

<sup>29</sup> 93% of the Greek manuscripts, including the best line of transmission (f35), have the Greek preposition παρά here instead of ἀπὸ. Depending on context, both can be translated ‘from’.

<sup>30</sup> ‘Mo-uses’ – In most instances, most Greek manuscripts, including the best line of transmission (f35), use the spelling ‘Moses’ for this name. Usually, the NU text uses the spelling ‘Mo-uses’, as it is here. 13% of the manuscripts have the spelling ‘Moses’. The rest, including f35, have ‘Mo-uses’ here.

defense, the Festus, with a loud voice, was saying<sup>31</sup>, “You are mad, Paul! The great learning is turning you and bringing you around toward madness!”

25 Now, the *Paul*<sup>32</sup> said, “I am not mad, most excellent Festus! Rather, I am plainly speaking utterances of truth and prudence.

26 For, the king, before whom also I am speaking as one who is speaking freely, understands concerning these *things*. For, I am persuaded *that* not any<sup>33</sup> of these *things* escapes his notice; for, *THIS is*<sup>34</sup> NOT a thing which lastingly took place in a corner.

27 Do you believe the Prophets, King Agrippa? I know that you believe.”

28 Now, the Agrippa was saying<sup>35</sup> to the Paul, “In a little *while* you are persuading me to become<sup>36</sup> a Christian!”

29 Now, the Paul said<sup>37</sup>, “I ever pray *wishfully* to the God *that* both in a short *time* and *even* in a long<sup>38</sup> *time* not only you but also all the ones who are listening to me today become such as what sort *of person* I, *for my part*, also<sup>39</sup> am – except for the bonds – *namely*, these!”

#### THE CONCLUSION OF FESTUS AND AGRIPPA

30 And, after he had said these things, the king stood up<sup>40</sup>, *as did* also the governor, and the Bernice, and the ones who were sitting together with them.

31 And, after they had withdrawn, they were speaking to one another, saying, “The man – *that is*, this *one* – is practicing nothing worthy<sup>41</sup> of death or of bonds.”

32 Now, Agrippa was saying to the Festus, “The man – *namely*, this *one* – was being able to be one lastingly set free – except, he lastingly appealed to Caesar.”

<sup>31</sup> 83% of the Greek manuscripts, including the best line of transmission (f35), have ‘was saying’ instead of ‘is saying’.

<sup>32</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the name ‘Paul’ here, although it is implied as the italics indicate.

<sup>33</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), include the word ‘any’.

<sup>34</sup> 75% of the Greek manuscripts, including the best line of transmission (f35), do not include the verb ‘is’ here, although it is implied.

<sup>35</sup> 94% of the Greek manuscripts, including the best line of transmission (f35), include the verb ‘was saying’ here.

<sup>36</sup> 96.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘to become’ here instead of ‘to make’.

<sup>37</sup> 94% of the Greek manuscripts, including the best line of

transmission (f35), include the verb ‘said’ here.

<sup>38</sup> 94% of the Greek manuscripts, including the best line of transmission (f35), have ‘long’ here instead of ‘great’.

<sup>39</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have a common contraction of ‘I...also’ here instead of two complete words.

<sup>40</sup> 93% of the Greek manuscripts, including the best line of transmission (f35), have ‘And, after he had said these things, the king stood up’ here instead of ‘And, he stood up’.

<sup>41</sup> 93% of the Greek manuscripts, including the best line of transmission (f35), do not include the indefinite pronoun ‘anything’ here.