

ACTS 28

NLET

THE PEOPLE FROM THE SHIP

RECEIVE A WARM RECEPTION ON MELITA

1 And, having been safely brought through, then they discovered¹ that the island was being called 'Melita'².

2 Now,³ 'the barbarous ones'⁴ were offering philanthropy not having been ordinary to us. For, having lit up⁵ a fire, they received all of us to themselves besides,

- on account of the heavy rain which had lastingly set in and
- on account of the cold *weather*.

THE NATIVES' OPINION OF PAUL SHIFTS

FROM HIM BEING A MURDERER TO HIM BEING A GOD

3 Now, after the Paul had gathered a bundle of firewood – *that is*, a ⁶ large amount – and having placed it upon the fire, a viper, having come out from⁷ the heat, attached itself to⁸ the hand *that was* his.

4 Now, when 'the barbarous ones' saw the wild animal hanging from the hand *that was* his, they were saying to one another⁹, "No doubt, the man – *namely*, this *one* – is a murderer, who, although having been saved through *the storm* from the sea, the Justice did not allow him LIFE."

5 So then, on the one hand, the one who had shaken the wild animal off himself¹⁰ into the fire, suffered nothing harmful.

6 On the other hand, the '*barbarous ones*' were expecting that he was about to be distended or to fall down as a corpse.

Now, after much *time* with them expecting but observing nothing bad come to be to him, being ones who were throwing themselves into a different position¹¹, they were saying that he was a GOD!¹²

PAUL HEALS MANY

AND GAINS THE FAVOR OF THE NATIVES ON THE ISLAND

7 Now, amongst the *barbarous ones* somewhere near the place – *that is*, that *one* – there were properties belonging to the top man of the island by the name of of Poplius¹³ who, having taken *it* upon himself, three days in a friendly manner he entertained us as guests.

8 Now, it had come to be that the father of the Poplius, being continually afflicted with fever and dysentery was continually lying sick.

To him, the Paul,

- having come in, and
 - having prayed,
 - having laid the Hands upon him,
- healed him.

9 So then,¹⁴ this having happened, also the rest – *that is*, the ones having sicknesses on the island¹⁵, were coming to *him*. And, they were being healed.

10 And, with many honors they honored us.

And, while putting out to sea, they contributed the things according to the need¹⁶.

¹ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'they discovered' here instead of 'we discovered'.

² 'Melita' – a transliteration, more commonly know today as 'Malta'

³ 92% of the Greek manuscripts, including the best line of transmission (f35), have 'Now,' here instead of 'And,'.

⁴ 'barbarous ones' – a transliteration of the Greek adjective, suggesting a lack of Greek civilization.

⁵ 94% of the Greek manuscripts, including the best line of transmission (f35), have 'having lit up' here instead of 'having lit'.

⁶ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include 'some' here.

⁷ 70% of the Greek manuscripts, including the best line of transmission (f35), have a different preposition than the NU. Both can mean 'from'.

⁸ 25% of the Greek manuscripts, including the best line of transmission (f35), have 'attached itself to' (an aorist, middle verb) here instead of 'attached to' (an aorist, active verb).

⁹ 92% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'they were saying to one another' here instead of 'to one another they were saying'.

¹⁰ 55% of the Greek manuscripts, including the best line of transmission (f35), have 'the one who had shaken off himself' (an

aorist, middle participle) here instead of 'the one who had shaken off' (a aorist, active participle).

¹¹ 87% of the Greek manuscripts, including the best line of transmission (f35), have 'being ones who were throwing themselves into a different position' (a present, middle participle) here instead of 'having been ones who were throwing themselves into a different position' (an aorist, middle participle).

¹² 92% of the Greek manuscripts, including the best line of transmission (f35), have a word order that places the predicate noun first in this clause, which brings emphasis to it, resulting in the translation 'that he was a GOD' here. instead of 'that he was a god'.

¹³ 'Poplius' – The Greek name is Ποπλίω, also transliterated as 'Publius'

¹⁴ 92% of the Greek manuscripts, including the best line of transmission (f35), have 'So then,' here instead of 'Now,'.

¹⁵ 95% of the Greek manuscripts, including the best line of transmission (f35), have a word order 'ones having sicknesses on the island' here. instead of 'ones on the island having sicknesses'.

¹⁶ 90% of the Greek manuscripts, including the best line of transmission (f35), have 'the need' (an singular, accusative, noun phrase) here instead of 'the needs' (a plural, accusative, noun phrase).

LUKE RECORDS THE REST OF THE TRIP TO ROME

11 Now, after three months, having lastingly wintered by means of the island, we set sail on a ship – *that is*, an Alexandrian ship – with a distinguishing *figurehead*: twin sons of Zeus.

12 And, having come to land at Syracuse, we stayed days – *that is*, three.

13 From there, having gone around¹⁷, we came down to Rhegium.

And, after one day, due to a supervening south wind, on a second day we came to Puteoli, 14 where, having found Brothers, we were invited due to¹⁸ them to remain in place for days – seven of *them*!

And, in this way we came to Rome.

BROTHERS FROM ROME ENCOURAGE PAUL

15 And, from there the Brothers, having heard the *things* concerning us, came out¹⁹ in regard to an action of going out to meet us arrivals *as a mark of honor* as far as *the* Forum of Appius and *the* Three Taverns, whom, having seen *them*, the Paul, having given thanks to the God, received courage.

PAUL IS ALLOWED TO STAY BY HIMSELF WITH A SOLDIER

16 Now, when we came²⁰ into Rome, the centurion handed the prisoners over²¹ to the military commander²².

Now, for the Paul he was permitted²³ to stay by himself with the one who was guarding him – *that is*, with a soldier.

PAUL DESCRIBES HIS SITUATION WITH THE JEWS OF ROME

17 Now, it came to be after days – *that is*, three – that the Paul²⁴ called together the ones who were first among the Jews.

Now, when they had come together, he was saying to them, “Men, brothers, I, *for my part*,²⁵ although having done nothing opposing the People or the Custom of the Fathers, was handed over as a prisoner from Jerusalem into the hands of the Romans, 18 who, having examined me closely, were willing to release *me*, since no guilt worthy of death existed in me.

19 Now, when the Jews spoke in opposition, I was forced to appeal to Caesar, not as though having anything to accuse²⁶ the ethnicity *that is* mine.

20 So then, for the sake of this – *that is*, the accusation – I summoned you, to see *you* and to talk to *you*. For, on account of the Hope of the *descendants* of Israel I suffer the chain – *namely*, this *one* – around *me*.”

THE JEWS IN ROME RESPOND TO PAUL

21 Now, to him the *first among the Jews* said, “We, *for our part*, have neither received documents concerning you from the *region* of Judea nor have any of the brothers, having come to *us*, reported or spoken anything wicked concerning you²⁷.

22 Now, we think *it* fitting to hear from you what things you are thinking, on the one hand, concerning the sect – *that is*, this one that is known to us²⁸ – that everywhere it is spoken against; *on the other hand*, . . .²⁹”

¹⁷ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘having gone around’ here instead of ‘having taken away’.

¹⁸ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘due to’ here instead of ‘with’.

¹⁹ 87% of the Greek manuscripts, including the best line of transmission (f35), have ‘came out’ here. On the basis of 1% the NU has ‘came’.

²⁰ 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘we came’ here. On the basis of 5% the NU has ‘we came into’ (which unnecessarily makes the preposition that follows redundant).

²¹ 95.3% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘the centurion handed the prisoners over’ here. The NU omits them.

²² 72.2% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘to the military commander’ here. 22.9% have a different spelling. On the basis of 4.9 % the NU omits them.

²³ 95.3% of the Greek manuscripts, including the best line of transmission (f35), have ‘for the Paul he was permitted’ here

instead of ‘he was permitted for the Paul’.

²⁴ 93% of the Greek manuscripts, including the best line of transmission (f35), have ‘the Paul’ here instead of ‘him’.

²⁵ 95% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘Men, brothers, I, for my part,’ here instead of order ‘I, for my part, men, brothers,’.

²⁶ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘to accuse’ (an aorist infinitive) here instead of ‘to be accusing’ (a present infinitive).

²⁷ 20% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘wicked concerning you’ here instead of order ‘concerning you wicked’.

²⁸ 95% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘is ... to us’ here instead of order ‘to us is ...’.

²⁹ The Greek particle which is translated ‘on the one hand’ earlier in the verse is typically followed by another particle which is translated as ‘on the other hand’. It is this translator’s opinion that the Jews continued this discussion in opposition to Paul, which would have included the particle, ‘on the other hand.’. Something similar occurs in Acts 19:4 where a discussion is presumed to

PAUL ADDRESSES THE JEWS FROM ROME AGAIN

25 Now, being ones who were not in harmony with one another, they were leaving after the Paul had spoken an utterance – *that is*, one: “Well did the Spirit – *that is*, the Holy One – speak by agency of Isaiah the prophet to the *forefathers that are ours*”³⁰ 26 He said³¹:

‘Go to the People – *that is*, this one – and say:

“A thing heard you shall hear;

And, you shall by no means understand!

And, being ones who keep on seeing, you shall see;

And, you shall by no means perceive!”

27 For, the heart of the People – *namely*, this one – has become thick.

And, with the ears with disgust they have heard.

And, they have closed the eyes *that are theirs*;

Lest,

- **they should see with the eyes, and**
- **with the ears they should hear; and,**
- **with the heart they should understand; and,**
- **they should turn around; and,**
- **I should heal³² them.³³**

28 So then, let it be a known *thing* to you that ³⁴ the Salvation from the God has been sent off TO THE ETHNICITIES! These shall even listen!”

29 And, after he said these things, the Jews departed, having a great dispute among themselves.³⁵

PAUL CONTINUES HIS APOSTOLIC WORK IN ROME

30 Now, the Paul³⁶ stayed³⁷ the space of two whole years in his own rented house.

And, he was receiving all the ones who came in before him,

- 31 heralding the Kingdom of the God and
- teaching the things concerning
 - the Lord,
 - Jesus,
 - an anointed One

with complete freedom of speech, unhindered.

The citation of f35 in the footnotes is based on 22 manuscripts. They are: 18, 35 (one of the best representatives of this family of manuscripts, after which this family of manuscripts – f35 – is named), 141, 201, 204, 386, 824, 928, 1249, 1482, 1503, 1732, 1855, 1864, 1865, 1897, 2303, 2466, 2554, 2587, and 2723.

Dr. Wilbur Pickering collated all of the manuscripts himself. None of them are technically ‘perfect’ representatives of Family 35 in the Acts of the Apostles as they stand. Likely, for a book of this size that is an unrealistic expectation for hand-written manuscripts.

Nonetheless, several come QUITE close to being perfect! Of the manuscripts that Dr. Pickering collated 1864 deviates from the family profile only five times. 18 deviates only seven times. 2723 deviates only eight times.

The exemplars (that is, the copies from which these manuscripts were copied) fare even better! The exemplar of 35 was only off by two(!), the exemplars of 18 and 1864 were off by three, the exemplar of 2723 was off by four, the exemplar of 1865 was off by five, and the exemplars of 824, 1503, and 1897 were off by six. The uniformity is very impressive!

There may well still be ‘perfect’ ones among the many manuscripts that remain to be collated.

Since these manuscripts come from all over the Mediterranean world (Sinai, Jerusalem, Patmos, Constantinople, Bucharest, Aegean, Trikala, Mt. Atho [six different monasteries], Grottaferrata, Vatican, etc.), they are certainly representative of the family,

have continued. The next verse (verse 25) also suggests that the Jews had said more to define their lack of harmony with Paul.

³⁰ 78% of the Greek manuscripts, including the best line of transmission (f35), have ‘ours’ here instead of ‘yours’.

³¹ 55% of the Greek manuscripts, including the best line of transmission (f35), have ‘He said’ here instead of ‘saying’ (a participle).

³² 40% of the Greek manuscripts, including the best line of transmission (f35), have ‘should heal’ (an aorist, subjunctive verb) here instead of ‘shall heal’ (a future, indicative verb).

³³ A reference to Isaiah 6:9-10

³⁴ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the demonstrative pronoun ‘this’ here.

³⁵ 95.3% of the Greek manuscripts, including the best line of transmission (f35), include verse 29 here.

³⁶ 95% of the Greek manuscripts, including the best line of transmission (f35), include the noun phrase ‘the Paul’ here.

³⁷ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘stayed’ here instead of ‘stayed in’.

giving us a precise family profile. It is reflected in the text without exception!