

## ACTS 9

### NLET

#### SAUL'S ONGOING THREAT TO THE PEOPLE OF 'THE WAY'

1 Now, the Saul, still breathing threat and murder toward the Disciples of the Lord, having gone to the High Priest, 2 asked for himself from him letters – as far as Damascus! – to the synagogues, such that, if ever he might find anyone who was of the Way – both men and women – having lastingly bound *them*, he might carry *them* off as *captives* to Jerusalem.

#### THE GREAT 'I AM,' JESUS, SPEAKS WITH SAUL

3 Now, as he was going, it came about that he was approaching the *city* of Damascus.

And, suddenly a light from the Heaven flashed around him. 4 And, having fallen to the ground, he heard a voice saying to him, "Saul, Saul, why are you prosecuting Me?"

5 Now, he said, "Who are You, Lord?"

Now, the Lord said<sup>1</sup>, "I Am,<sup>2</sup> Jesus, Whom you, *for your part*, are persecuting! 6 Rather, rise and enter into the city. And, <sup>3</sup> what is necessary for you to do shall be spoken to you."

7 Now, the men who were travelling in company with him had lastingly stood speechless – on the one hand, hearing the voice; on the other hand, observing no

#### SAUL'S SUBSEQUENT BLINDNESS

8 Now, the<sup>4</sup> Saul raised himself from the ground. And,<sup>5</sup> though having lastingly opened his eyes, he was seeing nothing.

Now, while leading him by the hand, they led him into Damascus.

9 And, he was days – three *of them* – not seeing. And, he did not eat; nor, did he drink.

#### THE LORD DISPATCHES ANANIAS TO LAY A HAND ON SAUL

10 Now, *there* was some disciple in Damascus by the name *of* Ananias<sup>6</sup>. And, the Lord in a vision<sup>7</sup> said to him, "Ananias!"

Now, the *disciple* said, "Look! I, *for my part*, am here *for you*, Lord!"

11 Now, the Lord *said* to him, "Having risen, go on the street, the one which is being called 'Straight Street'. And, seek in a house of Judah *a man* by the name *of* Saul, of Tarsus.

For, look! He is praying! 12 And, he has seen in a vision a man<sup>8</sup> – Ananias, by name, having entered and having placed a hand<sup>9</sup> upon him, in such a way that he might see again."

13 Now, Ananias responded, "Lord, I have lastingly heard<sup>10</sup> from many concerning the man – *namely*, this *one*, how many bad things he did to the holy ones<sup>11</sup> *who are Yours*<sup>12</sup> in Jerusalem.

14 And, here he has authority from the High Priest to bind all the ones who are invoking for themselves Your Name!"

15 Now, the Lord said to him, "Go! Because, for Me this one is an implement – *indeed*, a selected *one* – to go face to face with

- ethnicities, and
- kings, and
- sons of Israel.

<sup>1</sup> 93% of the Greek manuscripts, including the best line of transmission (f35), include the words 'Lord said' here. On the basis of 3% the NU omits them.

<sup>2</sup> These Greek words, 'Εγώ Είμι, are the equivalent of the Hebrew name by which God identified Himself to Moses at the burning bush in Genesis 3:14.

<sup>3</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), do not include a redundant relative pronoun 'what' here.

<sup>4</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

<sup>5</sup> 88% of the Greek manuscripts, including the best line of transmission (f35), have 'And,' here instead of 'Now,'.

<sup>6</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have the spelling 'Ananias' here instead of 'Hananiah'. This applies to all subsequent occurrences to this name in Acts.

<sup>7</sup> 96% of the Greek manuscripts, including the best line of

transmission (f35), have the word order 'the Lord in a vision' here instead 'in a vision the Lord'.

<sup>8</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'in a vision a man' here instead of 'a man in a vision'.

<sup>9</sup> 91% of the Greek manuscripts, including the best line of transmission (f35), have 'a hand' (a singular noun) here. On the basis of 1% the NU has 'the hands' (a plural noun phrase).

<sup>10</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have 'have lastingly heard' (a perfect verb) here instead of 'heard' (an aorist verb).

<sup>11</sup> 'holy ones' – i.e. 'those set apart for God and His purposes,' sometimes translated, 'saints'

<sup>12</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'he did to the holy ones who are Yours' here instead of 'to the holy ones who are Yours he did'.

16 For, I, *for My part*, shall show him how many things it is necessary for him to suffer in behalf of the Name *that is Mine!*"

17 Now, Ananias departed. And, he entered into the house. And, placing the Hands upon him, he said, "Saul, brother, the Lord – *that is*,<sup>13</sup> the One Who was seen by you on the road by which you were coming – has lastingly dispatched me, in order that you might see again and might be filled with *the Spirit* – *that is*, *the Holy One*."

18 And, immediately *some things* – as though scales – fell away from the eyes *that were* his; and, he recovered *his sight straightway*<sup>14</sup>.

SAUL HIMSELF BECOMES A MAN OF 'THE WAY'

And, having risen, he was baptized.<sup>15</sup>

19 And, having received nourishment, he gained strength.

Now, the Saul<sup>16</sup> came to be with the Disciples in Damascus some days.

SAUL BEGINS HIS SPECIAL SERVICE TO THE LORD

BY GOING 'FACE TO FACE WITH THE SONS OF ISRAEL'

20 And, immediately in the synagogues he was heralding "the Jesus<sup>17</sup>" – that this One is the Son of the God.

21 Now, all the ones who were hearing *him* were continually astounded. And, they were saying, "Is not this one the one who in<sup>18</sup> Jerusalem ravaged the ones who were calling for themselves upon this Name?! And here, for this he has lastingly come<sup>19</sup> in order that, having lasting bound them, he might carry *them* off as *captives* before the Chief Priests."

<sup>13</sup> 90% of the Greek manuscripts, including the best line of transmission (f35) and the NU, do not include the name 'Jesus' here.

<sup>14</sup> 30% of the Greek manuscripts, including the best line of transmission (f35), include the adverb 'straightway' (a synonym of the earlier word translated as 'immediately') here.

<sup>15</sup> Since Ananias was dispatched also that Saul might be filled with the Holy Spirit (:17), subsequent to baptism Ananias must have laid the Hands on him again to receive the Gift of the Spirit.

<sup>16</sup> 87% of the Greek manuscripts, including the best line of transmission (f35), include the proper noun phrase 'the Saul' here.

<sup>17</sup> 20% of the Greek manuscripts, including the best line of transmission (f35), have 'the Jesus' here instead of 'the Anointed One'. (The Jews would not need to be convinced that the Anointed One was the Son of God.)

<sup>18</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have 'in' here instead of 'in regard to'.

<sup>19</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have 'has lastingly come' (a perfect verb) here instead of 'had come' (a pluperfect verb).

<sup>20</sup> 94% of the Greek manuscripts, including the best line of

22 Now, more and more Saul was being strengthened. And, he was confounding the Jews who were dwelling in Damascus, eliciting *the logical conclusion* that this One is the Anointed One.

SAUL BEGINS TO EXPERIENCE WHAT HE MUST SUFFER  
IN BEHALF OF JESUS' NAME

23 Now, as sufficient days were being fulfilled, the Jews plotted among themselves to annihilate him.

24 Now, the plot *that was* theirs came to be known to the Paul.

And,<sup>20</sup> they were watching<sup>21</sup> the gates closely both day and night, in order that they might annihilate him.

25 Now, taking him, *at night* the Disciples<sup>22</sup> let *him* down through the wall<sup>23</sup>, lowering him in a large basket.

HOW SAUL CAME TO BE ACCEPTED

BY THE DISCIPLES IN JERUSALEM

26 Now, having come, in<sup>24</sup> Jerusalem the Saul<sup>25</sup> attempted<sup>26</sup> to be joined fast together with the Disciples. And, all were fearing him, not believing that he was a disciple.

27 Now, Barnabas, having taken hold of him, led *him* to the Apostles. And, he set out in detail to them –

- how on the road he saw the Lord, and
- that He spoke to him, and
- how in Damascus he spoke freely in regard to the Name of the Lord<sup>27</sup> Jesus.

transmission (f35), have 'and' here instead of 'Now, also'.

<sup>21</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have 'were watching' (an imperfect, active verb) here instead of 'were watching for themselves' (an imperfect, middle voice verb).

<sup>22</sup> 91% of the Greek manuscripts, including the best line of transmission (f35), have 'him, the Disciples' here. On the basis of 1.9% the NU has 'the Disciples that were his'.

<sup>23</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have 'let him down through the wall' here. On the basis of 1.9% the NU has 'through the wall let him down'.

<sup>24</sup> 86% of the Greek manuscripts, including the best line of transmission (f35), have 'in' here instead of 'into'.

<sup>25</sup> 92% of the Greek manuscripts, including the best line of transmission (f35), have 'Saul' here. 5% have 'Paul'. On the basis of 3% the NU omits any name.

<sup>26</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have 'attempted' (an aorist verb) here instead of 'was attempting' (an imperfect verb).

<sup>27</sup> 45% of the Greek manuscripts, including the best line of transmission (f35), include the title 'Lord' here.

28 And, so he was with them, going in and going out in<sup>28</sup> Jerusalem and<sup>29</sup> speaking freely in regard to the Name of the Jesus<sup>30</sup>.

HOW THE BROTHERS RESCUED SAUL  
FROM THE HELLENISTS

29 Moreover, he was speaking and was disputing with the Hellenists.<sup>31</sup>

Now, they were endeavoring to annihilate him.

30 Now, having discovered *this*, the Brothers led him down to Caesarea. And, they dispatched him to Tarsus.

THE CONSEQUENT, BLESSED CONDITION  
OF THE EKKLESIAS IN JUDEA, GALILEE AND SAMARIA

31 So then, on the one hand, the ekklesias<sup>32</sup> down in the whole of the *regions of*

- Judea, and
- Galilee. and
- Samaria

were having<sup>33</sup> peace, being *continually built up* and being continually carried *along*<sup>34</sup> by the Fear of the Lord.

And, by the calling of the Holy Spirit to their aid they were multiplying.

THROUGH PETER THE LORD HEALS  
A PARALYZED MAN BY THE NAME OF AENEAS

32 On the other hand, *it* came about, while Peter was going through all *these regions*, *that he* went down also to the holy ones<sup>35</sup> - *namely*, the ones who were dwelling in Lydda.

33 Now, he found there a man – some Aeneas by name<sup>36</sup>, who for eight years was lying down on a pallet, who was one who had been lastingly paralyzed.

34 And, the Peter said to him, “Aeneas, Jesus – *namely*, the<sup>37</sup> Anointed One – is healing you. Arise! And, spread out a *bed* for yourself!” And, immediately he arose!

35 And, all of the ones who were inhabiting Lyddan<sup>38</sup> and the *city of Assarona*<sup>39</sup> saw him. Whoever saw *him* turned around toward the Lord!

THROUGH PETER THE LORD RAISES  
TABITHA FROM AMONG THE DEAD ONES

36 Now, in Joppa *there* was some *female* disciple by the name of Tabetha<sup>40</sup> which, being translated, was being called *by the name* ‘Dorcas.’ This *woman* was full of good and merciful deeds which she was doing.

37 Now, *it* came about in the days – *that is*, those days – *that* she, having become feeble, died.

Now, having washed *her body*, they placed her in the<sup>41</sup> upper story of a house.

38 Now, since Lydda was near to Joppa, the Disciples, having heard that Peter was in it, dispatched *someone*<sup>42</sup> to him, urging *him* not to hesitate<sup>43</sup> to pass through until *reaching* them<sup>44</sup>.

39 Now, having arisen, Peter went with them, whom, having come beside *them*, they led *him* up into the upper story of the house.

And, all the widows were by his side, ones who were weeping and displaying inner garments and

<sup>28</sup> 30% of the Greek manuscripts, including the best line of transmission (f35), have ‘in’ here instead of ‘into’.

<sup>29</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘and’ here.

<sup>30</sup> 24% of the Greek manuscripts, including the best line of transmission (f35), have the name ‘Jesus’ here instead of the title ‘Lord’.

<sup>31</sup> ‘Hellenists’ – a reference to Greek-speaking Jews.

<sup>32</sup> 91.7% of the Greek manuscripts, including the best line of transmission (f35), have ‘the ekklesias’ here instead of ‘the ekklesia’.

<sup>33</sup> 91.9% of the Greek manuscripts, including the best line of transmission (f35), have ‘were having’ here instead of ‘had’.

<sup>34</sup> 91.1% of the Greek manuscripts, including the best line of transmission (f35), have ‘being continually built up and being continually carried along’ (plural participles) here instead of ‘being continually built up and being continually carried along’ (singular participles).

<sup>35</sup> ‘the holy ones’ – in other word, ‘the ones set apart for God and His purposes.’

<sup>36</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘Aeneas by name’ here instead of ‘by name Aeneas’.

<sup>37</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

<sup>38</sup> 80% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Lyddan’ here. On the basis of 5% the NU has ‘Lydda’.

<sup>39</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Assarona’ here instead of ‘Sarona’.

<sup>40</sup> 54% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Tabetha’ here instead of ‘Tabitha’.

<sup>41</sup> 20% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

<sup>42</sup> 92% of the Greek manuscripts, including the best line of transmission (f35), do not include the noun phrase ‘two men’ here. ‘someone’ is implied by the verb.

<sup>43</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘not to hesitate’ here instead of “By no means hesitate...”.

<sup>44</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘them’ here instead of ‘us’.

outer garments, such as the Dorcas was making while with them.

<sup>40</sup> Now, having cast all out, Peter, <sup>45</sup> having placed *his knees on the floor*, prayed. And, having turned around toward the body, he said, “Tabetha, arise!”

Now, she opened the eyes *that were* hers. And, having seen the Peter, sat up.

<sup>41</sup> Now, having given to her a hand, he raised her up.

Now, having called the Holy *ones* and the widows, he presented her – one who is living!

<sup>42</sup> Now, it came to be known in the whole of the *city* of Joppa.

And, many directed faith toward the Lord.

<sup>43</sup> Now, *it* came about that he remained a considerable *number of* days in Joppa with some Simon, a tanner.

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<sup>45</sup> 95% of the Greek manuscripts, including the best line of

transmission (f35), do not include ‘also’ here.