

Acts 26

written and compiled by Gary Kukis

Acts 26:1–32

Paul Makes His Defense Before King Agrippa

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of Acts 26 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their missionaries as they move across the landscape of the Roman Empire. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of Acts, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

The “Key” & Main Points of each Chapter

- **Acts 26: Paul's Defense before Agrippa**

- Review of Paul's conversion
- Nothing worthy of prison



Preface: This entire chapter is devoted to a trial/hearing presided over by King Agrippa (who rules over a different region altogether). This chapter concentrates on Paul's testimony; the testimony of his detractors (if they were heard) is not recorded (it would not have been new information anyway).

It is not clear whether this trial is completely legal, as, we will find out in the end, all of the judges judge Paul innocent, and yet cannot/do not free him.

Bible Summary: Paul said, "I opposed the name of Jesus. He appeared to me and made me a witness." Agrippa said, "This man could have been freed." ¹

The “Key” & Main Points of Chapter 26 (a chart); from [Slide Player](#); accessed June 30, 2022.

This should be the most extensive examination of Acts 26 available, where you will be able to examine in depth every word of the original text.

Brief Overview: (taken from [Light of the Word](#); accessed April 22, 2022).

Date	Reference	Events	Historical Events	Rome
57–59 AD	Acts 21:15–26:32	Jerusalem and Captivity in Caesarea	Felix procurator until 59 AD, Festus replaces him	Nero (54–68 AD)

Time and Place as per Modern Literal Version 2020:

{Aug., AD 61. Paul before Agrippa.}

Quotations:

Outline of Chapter 26:

Preface
Introduction

- vv. 1a-b **King Agrippa Gives Paul the Floor**
- vv. 1c–5 **Paul Testifies as to His History as a Pharisee**
- vv. 6–8 **Paul Asks How His Fundamental Beliefs Violate Jewish Theology**
- vv. 9–11 **Paul Himself Persecuted Christians**

¹ From <https://biblesummary.info/acts> accessed June 7, 2022.

- Addendum [Kretzmann’s Commentary of Acts 26:1–3](#)
- Addendum [Footnote on Acts 26:1](#) (from the Christian Community Bible)
- Addendum [Kretzmann’s Commentary of Acts 26:4–8](#)
- Addendum [Kretzmann’s Commentary of Acts 26:9–11](#)
- Addendum [Positional Truth \[“in Christ”\]](#) (by R. B. Thieme, Jr.)
- Addendum [Kretzmann’s Commentary of Acts 26:12–18](#)
- Addendum [Footnote to Acts 26:16](#) (Wilbur Pickering)
- Addendum [Kretzmann’s Commentary of Acts 26:19–23](#)
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www.kukis.org		Exegetical Studies in Acts	

Doctrines Covered or Alluded To			
	Intercalation	Positional Truth	

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
Genesis 22	Psalm 22		
Luke 4	Acts 23	Acts 25	Acts 27

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob’s contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

The terms below and double-linked to their first use in the commentary for this chapter. So you can easily go back and forth between the first use of *rebound* and it definition below.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms	
1st and 2nd Advents of Jesus	When Jesus first came to walk on this earth, that was the 1 st Advent. When He returns to destroy the nations who are about to invade Israel, that will be the 2 nd Advent. David and the two advents of Jesus Christ (HTML) (PDF) (WPD). (Stan Murrell)
Aramaic	Aramaic is a Syrian dialect which arose in the 6 th century B.C. and spread to the point where it eventually supplanted the Hebrew language among the Jewish people. Small portions of the Old Testament are written in Aramaic and this language was the primary language of the near East until replaced by Arabic in the 7 th century A.D.
Bible Doctrine	Bible doctrine is the information found in the Old and New Testaments which God wants all believers to know. We live in the Church Age, where there is no additional Scripture being written; and therefore, there is no direct teaching by God to man. All that we need to know is found within the pages of the Bible. See the Importance of Bible Doctrine (HTML) (PDF) (WPD).
Canon of Scripture, Canon	The Canon of Scripture is the set of books that, over time, were organically determined to be authoritative and inspired by God, and therefore make up the books of the Bible that we have today. It is more correct to say that each book in the canon was recognized as being a part of God's Word, rather than determined to be God's Word. Further detail on this topic: Canonicity and Ancient Manuscripts (HTML) (PDF) (WPD); Canon of the New Testament (HTML) (PDF) (WPD); Canonicity (Wenstrom) (L.G. Merritt) (Spokane Bible Church) (Bible Hub) (Got Questions) (Got Questions #2) (Dr. Norman Geisler); and the best source for information on the Canon of Scripture I believe is found in Geisler and Nix's <i>Introduction to the Bible</i> . R. B. Thieme, Jr. did a marvelous job on this topic, which can be ordered from R. B. Thieme, Jr. Ministries (Canonicity).
Chief Priest; Chief Priests	The Chief Priest is a synonym for the High Priest. This would be the highest human authority over the feasts and spiritual observances of the Jews. The reference to <i>chief priests</i> in the New Testament is to priests understood to be in a higher class, perhaps those who are technically in line to become the High Priest. The Mosaic Law does not necessarily cull out such a group.
Church Age	The Church Age is the period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD). See the doctrine of Dispensations (HTML) (PDF) (WPD).
The Cross; the Cross of Christ; the Roman Cross; the Crucifixion	The phrases <i>the cross</i> and <i>the cross of Christ</i> are common phrases used today to represent Jesus dying for our sin on the cross. In that way, these phrases mean essentially the same thing as <i>the blood of Christ</i> . This does not mean that there is some magic or importance in the symbol of the cross, which is ubiquitous today. Jesus did not die on a cross which looked like that. The cross that He died on was a Roman cross, which looked more like a T. The physical pain which Jesus endured, the small amount of blood which He bled, and His actual physical death are real events, but they are typical of what actually saves us from our sins. During three hours of the cross, God the Father poured out on God the Son our sins; and Jesus took upon Himself the penalty for our sins during those three hours. This is not something which was not actually observed by anyone (although the Lord is said to have screamed throughout that process).
The Crown	Often, this phrase <i>the Crown</i> is used to represent Jesus in the Millennium as King.

Definition of Terms	
Dispensation, Dispensations	A Dispensation is a period of human history expressed from Divine viewpoint (God's point of view). Dispensations give us the Divine outline of human history (or, God's different game plans for various periods of time in history). See the doctrine of Dispensations (HTML) (PDF) (WPD).
Divine Establishment	Also known as the <i>laws of divine establishment</i> . These are laws which are devised by God for the human race (for believers and unbelievers alike). The more aligned a country is with these laws, the greater freedom and prosperity that country will enjoy. Furthermore, there will be greater evangelism and Bible teaching which takes place. The further a country strays from these law results in greater tyranny and unhappiness among its population. See the Laws of Divine Establishment (HTML) (PDF) (WPD).
Exegesis	Exegesis is a critical examination of the text of Scripture in order to bring out the correct interpretation of the passage. Often, this involves an examination of the original Greek or Hebrew text.
Flexible in the nonessentials	Bible doctrine is what is important in life. Everything else is a detail. Everything else is a nonessential. So a person needs to be inflexible with regards to doctrine (truth, God's thinking), but flexible with regards to the nonessentials (this which are unrelated to Bible doctrine).
Gentile, Gentiles	<i>Gentile</i> is a term applied to anyone who is not Jewish (Hebrew). That is, someone who does <i>not</i> have the genes of Abraham, Isaac, and Jacob. Because Jewish society in general rejected Jesus Christ, He then spoke of turning to the gentiles with His message. Paul during his ministry realized that he was primarily to go to the gentiles with the word of Christ. On occasion, the word <i>gentile</i> is synonymous with <i>unbeliever</i> . (Don Samdahl on The Gentile Exceptions) Gentile Salvation in the Old Testament (HTML) (PDF) (WPD).
Geographic will of God; God's Geographical Will	This is simply stated as, <i>where does God want me to be?</i> The Geographic Will of God (HTML) (PDF) (WPD).
God's Plan, the Plan of God; His plan	God's plan is essentially the divine decree (s). God has a plan for the human race, for Jesus Christ His Son, and for all of those on this planet who believe in Him. Often this plan includes the actions of unbelievers, foreknown by God, but not foreordained. See Grace Notes' Plan of God (HTML —Bolender) (PDF —Bolender); L. G. Merritt (The Plan of God); Joe Griffin (God Exists: Navigating the Web of Truth); Don Samdahl (Summary of the Plan of God); R. B. Thieme, Jr. (The Plan of God).
Gospel, Gospel Message, Gospels	There are at least 3 ways to understand the word <i>gospel</i> : (1) It is a synonym for the truth, or the real truth. (2) The gospel of Jesus Christ refers to the revelation of the means of salvation to unregenerate man: "Believe on the Lord Jesus Christ and you will be saved." There are other things which may be included in the gospel, such as a reference to the cross, to Jesus dying for our sins, to Jesus being resurrected, etc. The new believer never hears the entire gospel message; he hears a portion of it and believes that and is saved. Then, as a believer, he may learn the rest of it (depending upon whether he has positive volition towards doctrine after salvation). (3) The gospels refer to the 4 biographies of Jesus the Messiah.
Human Spirit	We store information about God and the plan of God in the human spirit. Only the believer has a functioning human spirit. See the Doctrine of the Human Spirit (HTML) (PDF) (WPD).

Definition of Terms	
Jew, Jews, Jewish	Genetically, Jews are those with the genes of Abraham, Isaac, and Jacob. Religiously, those who follow the faith of Abraham (and today, those who follow a distorted version of the faith of Moses). Hebrew is the term used in the Old Testament; Jew/Jewish is used in the New. See Jews, Gentiles and Christians ; Jewish Civilization ; The Jewish Religious Systems ; The Jews and Hellenism ; Jews and Judaism ; and Jews and Gentiles in Bible Times .
The Jewish Faith; Judaism	Judaism (of the Jewish faith) is often put forth as the Jewish religion, and specifically without Christ. In a broad sense, that is true. This term might also defined as the religious practices of the Jewish people throughout the ages, and that is also true in a broad sense. Let me suggest 3 more specific definitions: (1) the proper observance of the Old Testament Scriptures before Christ. This would be a legitimate observance of the Scriptures and often referred to as the <i>Way of God</i> in the Old Testament. (2) The observance of both the OT Scriptures and the traditions which had developed over the centuries (this would be Judaism after the close of the OT canon up to the time of Christ). Some of these would be believers, and some not. (3) Judaism as practiced today is nothing like #1 or 2. The rituals are very different from those followed in the Old Testament. Also, in Judaism today, they still believe in the messiah; but he is no longer the central figure of their faith.
Judaizers	The Judaizers were, for the most part, believing Jews, who attempted to get those who have believed in Jesus to follow the Law of Moses (or some aspect of the Mosaic Law, like circumcision).
Justice of God; God's Justice	The righteousness of God is the principle of God's integrity; and the justice of God is the application or the function of God's integrity. Our point of contact with God in this life is not His love but His justice (strictly speaking, God does not love us until we have His righteousness). We are justified before Him. We initially adjust to His justice by believing in Jesus Christ.
Kingdom of God, Kingdom of Heaven	The Kingdom of God (which is equivalent to the Kingdom of Heaven) is anywhere that God's reign is supreme. Since these words often refer to the Millennium, we further modify that definition to mean, God's discipline in His kingdom is reasonably quick and always certain. The Kingdom of God can refer to heaven and Jesus said, at one time, "The Kingdom of God is within." (Don Samdahl on the Kingdom of God) (Spokane Bible Church on Kingdom Citizenship).
Legalism, Legalist, Legalistic	Legalism is the idea or philosophy that you might earn or gain something from God by means of your works or sincere efforts. Legalism is the polar opposite of grace. (Grace Notes on Legalism) (Spokane Bible Church on Legalism) The Doctrine of Legalism (HTML) (PDF) (WPD).
Mental Attitude Sins	These sins would include arrogance, pride, jealousy, implacability, bitterness, vindictiveness, inordinate ambition and inordinate competition, all motivational sins, and sinful thoughts such as fear, guilt, worry, anger, judging, hatred. See the Doctrine of Mental Attitude Sins (HTML) (PDF) (WPD).

Definition of Terms	
The Messiah	The Messiah is one of the terms found in the Old Testament (and New) which refers to Someone Who would come and deliver the Jews. There was the true foundation of the Hebrew faith, and that was the Messiah-to-come; there was the false foundation of the bastardized Hebrew faith, and that was legalism. The Messiah is known by several titles in the Old Testament, including David's Greater Son and the Suffering Servant. Jesus Christ fulfilled all of the prophecies related to the Jewish Messiah, even though He was, for the most part, rejected by His people. Jesus will return to a much more appreciative people in the future. The Messiah (HTML) (PDF) (WPD). The Jewish Messiah (HTML) (PDF) (WPD). The Promised Messiah (HTML) (PDF) (WPD). (Grace Notes: Messiah in the Old Testament) (Spokane Bible Church: Messiah ; Messiah's Birth was Unique ; Messianic Prophecies 1 ; Messianic Prophecies2)
Millennium	The Millennium is the dispensation of the 1000 year reign of Christ over the earth, following the Great Tribulation, where all unbelievers will be removed from the earth (which is known as the <i>Baptism of Fire</i>). (Grace Bible Church of Baytown: Millennial Facts , Millennial Life) (Grace Fellowship Church on the Millennium) (Maranatha Church on the Doctrine of the Millennium) (Spokane Bible Church Brief Summary of the Millennium)
Pharisee, Pharisees	The pharisees make up the primary religious sect found in the gospels and Acts. Their doctrines are based upon a legalistic interpretation of the Old Testament and heavily dependent upon traditions of earlier teachers. Jesus said that they followed the laws of men rather than teaching of Scripture (Matt. 15:9).
Positional Truth	Positional truth refers to the things which are true of us positionally at the point of salvation. For example, because we are in Christ we share His eternal life, His destiny, His righteousness. We may not act very righteous, but His righteousness is imputed to us as a part of positional truth. This is similar to being made an heir of a fortune which you have not yet inherited. L. G. Merritt (Doctrine of Positional Truth); Jack Ballinger (Positional Truth).
Positive volition	When speaking within the confines of a doctrinal message (be it written or verbal), positive volition is the state of mind for the unbeliever where he is ready to hear the gospel and believe in Jesus Christ. Positive volition is the state of mind of the believer who is interested in hearing the truth and will do whatever is necessary to expose himself (or herself) to the truth.
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF).
Religion, Religious	Strictly speaking, <i>religion</i> is man attempting to earn God's approbation through man's efforts, works and/or piety. This is the basis of all religions. <i>Christianity</i> is a relationship with God through Jesus Christ. We are saved because we stand upon the merit of Jesus Christ; not because of any good thing in us. See the Doctrine of Religion (Philip. 1:21) (Chart from Middletown Bible Church) (Christian Ministries International).
Roman Empire	The Roman Empire existed as a unified country between 27 B.C. and 395 A.D. In modern time, it consisted of the northern shores of Africa, Spain, France, England, Italy, Greece, Austria, Hungary, Romania, Turkey, Syria, Lebanon and Israel. The Roman Empire was led by a series of emperors. <i>The first two centuries of the Roman Empire saw a period of unprecedented stability and prosperity known as the Pax Romana (lit. 'Roman Peace')</i> .

Definition of Terms	
Sadducees	The sadducees were a Jewish sect or party of the time of Jesus Christ that denied the resurrection of the dead, the existence of spirits, and the obligation of oral tradition, emphasizing acceptance of the written Law alone. Angel Studios: <i>In general, the Sadducees were motivated by wealth and power and only depended on written laws to make decisions and discipline their fellow Jews. The Pharisees were more in-tune with the spiritual elements of Judaism and believed that our actions on Earth affected life after death.</i> ²
Saint, Saints	A saint is simply a person who has believed in Jesus Christ. There is <i>not</i> a separate class of believers in this era called <i>saints</i> .
Salvation Adjustment to the Justice of God	As human beings, we are sinners and therefore rejected by the justice of God. However, if we believe in Jesus Christ, Who took upon Himself our sins, we have His justice imputed to us and stand blameless before God. That is salvation adjustment to the justice of God. See the Doctrine of Adjustment to the Justice of God .
Sanhedrin	The Sanhedrin was the Supreme Court of Israel. The men called by Moses to judge the disputes of Israelites is often said to be the first Sanhedrin, although these men function separately. By the time of the Lord, the Sanhedrin appears to be a single institution made up of 23 or 71 elders. Like any institution, its honor or dishonor rests upon the men within it. The Encyclopedia Britannica suggests that accounts of the Sanhedrin to be <i>fragmentary, apparently contradictory, and often obscure</i> . Its duties, functions and make up likely changed throughout the years.
Sin Nature	The sin nature is genetically passed on from father to his children. Every person on earth has a preponderance to sin because of having a sin nature. Grace Notes (from Austin Bible Church) (HTML) (PDF); Merritt (Old Sin Nature) ; Ballinger (Old Sin Nature/Sinful Trend of Adam)
Sin nature trend, trend (of the sin nature)	The sin nature trend simply describes the direction a person is most likely to go in when committing sins. Some may veer toward asceticism, so they might lean toward self-righteousness and legalism. Others may veer toward a variety of sins related to self-indulgence (such as drunkenness, a desire to use drugs, sexual desires of many types).
Suffering Servant	Jesus is the Suffering Servant of Isaiah 53. <i>Suffering Servant</i> refers to Jesus during the 1 st advent, with an emphasis on Him paying for our sins while on the cross.
Synagogue; Synagogues	Synagogues are consecrated spaces used for the purpose of prayer, the reading aloud of the Tanakh (the entire Hebrew Bible, including the Torah), the study of the Tanakh, and to assemble and worship. Most believe that synagogues were first formed during the Babylonian captivity (586–537 B.C.). One of the leaders at the end of the Second Temple era, promulgated the idea of creating individual houses of worship in whatever locale Jews found themselves. ³ It is reasonable to suppose that there were formal and informal gatherings prior to this.

² From **Angel Studios** accessed September 9, 2023.

³ Quoted and paraphrased from **Wikipedia**; accessed February 10, 2018.

Definition of Terms	
The Temple	The Temple is a permanent structure as the place of worship of the Revealed God, originally built by Solomon. Both Solomon and the Temple represent the Lord Jesus Christ and His reign in the Millennium. Although the Levites had some limited and specific duties inside the Temple, others were not allowed in the Temple. When people are said to gather at the Temple, they are really gathering in the Temple Courtyard. See the Temple, Description and Measurements (Grace Notes) ; Solomon's Temple (Redeeming Grace) ; the Temple (Redeeming Grace) .
Union with Christ; Union with Jesus Christ; in Christ	The short phrase <i>in Christ</i> is found 90x in the New Testament (in the ESV); and it means that we are <i>in union with Jesus Christ</i> . This is also known as positional truth. When God looks at us as believers, He sees His Son. And because we are in Christ, we share His righteousness (even though, experientially, we are not). See L. G. Merritt (Doctrine of Positional Truth); Jack Ballinger (Positional Truth).
Some of these definitions are taken from https://www.gotquestions.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/	
Chapter Outline	Charts, Graphics and Short Doctrines

An Introduction to Acts 26

Introduction: Acts 26 presents the ongoing saga of Paul, out of **God's geographical will**, but open and willing to move forward in **God's plan**. You will recall from previous chapters that God used other believers to appeal to Paul to not go to Jerusalem. However, Paul, for emotional reasons, was going to Jerusalem. This was a big mistake, and Paul's ministry to the **gentiles** is put on hold for 3 or 4 years while all of this is sorted out. However, in the previous chapter, when being given the option of returning to Jerusalem from Caesarea, Paul instead said, "I appeal to Cæsar." Which meant, having been given the choice between going to Jerusalem or Rome, Paul chose Rome (that is the right choice). See **Acts 25 (HTML) (PDF) (WPD)**.

All of this chapter is focused upon a trial or hearing overseen by King Agrippa, which trial could be easily divided into two phases: (1) the trial itself and (2) the aftermath. Since Paul's testimony could be easily divided into several sections, I did that in the chapter outline.

The fact that we would have this hearing is detailed at the end of Acts 25. Acts 26 begins with the trial itself, and Agrippa tells Paul to speak. Although Paul's detractors were probably given a chance to state their case, this was not recorded here. Likely, there was nothing new said by them.

Paul, in his testimony before Agrippa, recalls his early days as proud **pharisee** and later as a persecutor of Christians. He speaks of his encounter with the Lord Jesus Christ on the road to Damascus, and how that was a turning point in his life.

Then Paul speaks of his life, post-salvation, and how he had testified to his faith in Damascus and later in Jerusalem. He speaks of **Messiah** suffering and then being raised from the dead, just as Jesus had done.

Suddenly, in the midst of the trial, Festus calls out, "Paul, you are crazy."

Paul disagrees, and then turns his testimony back to Agrippa, even suggesting to Agrippa that he might believe in Jesus.

At this point, Agrippa and those with him stand and they go off to discuss the testimony (testimonies?) that they have heard. They agree that Paul has done nothing deserving of death or imprisonment; but Agrippa tells Festus, “Because he appealed to Cæsar, that is where you must send him.”

In v. 28, Herod Agrippa makes the fascinating statement, “In such a short time, Paul, you have almost convinced me to become a Christian.” Commentators for centuries have discussed the nuances of his remark. God the Holy Spirit placed this remark in the book of Acts; and it is the intent of the Holy Spirit that we understand *why* this remark was recorded. Interestingly enough, we will understand that, without necessarily understanding the nuances of Agrippa’s remark (was he being serious, was he pulling Paul’s leg, was he giving a political non-response?).

A title or one or two sentences which describe Acts 26.

Titles and/or Brief Descriptions of Acts 26 (by Various Commentators)

New Matthew Bible: *King Agrippa hears Paul, who describes his calling from the beginning.*⁴

Kretzmann’s Commentary: *Paul makes his speech of defense at the hearing before King Agrippa, which moves the latter to declare that he is innocent of any crime, and that only his appeal caused his being sent to Rome.*⁵

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Acts 26 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Acts 26

Some of these questions may not make sense unless you have read Acts 26. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

⁴ From <https://www.biblegateway.com/passage/?search=Acts%2026&version=NMB> accessed January 2, 2024.

⁵ From <https://www.studylight.org/commentaries/eng/kpc/acts-26.html> accessed January 2, 2024.

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It is important to understand what has gone before.

The Prequel to Acts 26

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We need to know who the people are who populate this chapter.

The Principals of Acts 26

Characters

Biographical Material

Characters	Biographical Material

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We need to know where this chapter takes place. I may need to eliminate this one.

The Places of Acts 26

Place

Description

Place	Description

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By the Numbers

Item

Date; duration; size; number

Item	Date; duration; size; number

By the Numbers	
Item	Date; duration; size; number
Chapter Outline	Charts, Graphics and Short Doctrines

At this point, we begin to gather up more details on this chapter.

A Synopsis of Acts 26	
Chapter Outline	Charts, Graphics and Short Doctrines

The ESV (capitalized) is used below:

Outlines and Summaries of Acts 26 (Various Commentators)
Kretzmann's Commentary: ⁶
<i>Verses 1-3</i>
The Hearing before Agrippa.
Paul's introduction to his speech:
<i>Verses 4-8</i>
<i>Verses 9-11</i>
Paul's earlier position toward Jesus:
<i>Verses 12-18</i>
Paul's recital of his miraculous conversion:
<i>Verses 19-23</i>
How Paul had carried out the work of his call:
<i>Verses 24-29</i>
Paul's foremost wish:
<i>Verses 30-32</i>
The end of the hearing:

⁶ From <https://www.studylight.org/commentaries/eng/kpc/acts-26.html> accessed January 2, 2024.

Outlines and Summaries of Acts 26 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

The text of the verses was added in, using the ESV (capitalized).

A Synopsis of Acts 26 from the Summarized Bible

Contents: Paul’s defense before Agrippa.
Characters: God, Jesus, Paul, Agrippa, Satan, Festus, Bernice, Caesar.
Conclusion: When God’s servant is given a chance to speak for himself, it is well if he may speak for Christ instead, nor need he be ashamed of the Gospel of Christ in any company. Though they answer with scorn and contempt, it is certain that God will in some way use the testimony for His glory.
Key Word: Defense, Acts 26:1.
Strong Verses: Acts 26:8, Acts 26:18, Acts 26:28, Acts 26:29.
Striking Facts: Acts 26:23. Three great Gospel fundamentals to be continually emphasized. 1. That Jesus Christ was appointed to suffering and the cross. 2. That He should be the chief of the resurrection, making way for the resurrection of the saints. 3. That He arose to show a light to those in darkness, and by the power of His resurrection to give convincing proof of the truth of His doctrine.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Acts 26 (edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Acts 25–28)

Scripture	Text/Commentary
25	<p>Although Festus has a good reputation, he allows himself to be wined and dined by the Jewish elders in Jerusalem before trying Paul. He returns, suggests to Paul that he be returned to Jerusalem and be tried there, Paul objected and appealed to Cæsar.</p> <p>Herod Agrippa and his sister arrive, ostensibly to welcome Festus into the fold as the newest leader. Festus appeals to Agrippa to help him with his “Paul problem.” He does not even know what charge to include on Paul’s appeal paperwork.</p> <p>Festus spends a great deal of time speaking in this chapter; and the final few verses are Agrippa agreeing to hear Paul’s case (which verses logically go with the next chapter).</p>
26	<p>Agrippa hears Paul, and agrees that he has not violated any laws. However, he then says that his hands are tied, as Paul has begun the appeal process.</p>
27	<p>Acts 27 chronicles Paul’s trip to Rome, including a shipwreck at the end.</p>

The Big Picture (Acts 25–28)

Scripture	Text/Commentary
28	<p>The ship transporting Paul crash-lands at Malta, but the native people there treat everyone well, providing a fire and meals for them.</p> <p>They are all welcomed by the island governor. When it turns out that his father is ill, Paul heals him, and, apparently, everyone else on the island.</p> <p>When in Rome, Paul is placed on house arrest and given a great deal of freedom. His only constrain is, he is guarded by a centurion.</p> <p>Jewish leaders asked to hear Paul speak and to give them information about this new sect. Some of them believed and some of them remained steadfast in the Jewish faith.</p> <p>Paul remained in Rome for 2 years. He was allowed to teach and evangelize during that time. People could come and go from his rented place as they pleased.</p>
Chapter Outline	Charts, Graphics and Short Doctrines

Changes—additions and subtractions:

For a very short time, I tested the Hebrew Names Version (which is equivalent to the World English Bible—Messianic Edition). It really did not provide any alternate approach beyond the translations I was using, so I stopped using it partway through this chapter. Similarly, I decided to stop referencing the Numeric New Testament.

I added in the *Brief Overview* with chapter 20, and will go back and place that into every chapter.

I continue to avoid using corrections or clarifications in the literal translation, preferring instead to insert words which are not there in order to coincide with good English sense. So, instead of *they came to...*, I might instead write, *[Paul and Silas] came to...* In the past, I would have written, *they [that is, Paul and Silas] came to...* I believe that this provides a better flow for the reader.

I continue to place my nearly literal translation at the end of each verse and at the end of each passage. My paraphrase will also be placed at the end of every passage.

In the past, I would sometimes explain what is taking place in the Greek within the Greek tables, and sometimes I would put that explanation in right after giving the translation. I think that I am going to lean toward always placing this within the Greek tables and only mentioning it after the translation if I think it is really important to understand.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

King Agrippa Gives Paul the Floor

A brief review of Acts 25:23–27:

Let's look at the latter portion of Acts 25 in order to begin Acts 26 (the Berean Study Bible translation is used below):

Acts 25:23 *The next day Agrippa and Bernice came with great pomp and entered the auditorium, along with the commanders and leading men of the city. And Festus ordered that Paul be brought in.*

Agrippa and his sister Bernice have come to see Festus. The previous governor of Judæa, Felix, was married to Bernice's sister Drusilla.

They all enter into what would be the Roman court in their city, which could be open air.

Acts 25:24–25 *Then Festus said, "King Agrippa and all who are present with us, you see this man. The whole Jewish community has petitioned me about him, both here and in Jerusalem, crying out that he ought not to live any longer. But I found he had done nothing worthy of death, and since he has now appealed to the Emperor, I decided to send him.*

Festus makes an announcement before the court, that the Jews have petitioned Festus to execute Paul. "As a result, Paul has appealed to Cæsar (and I will send him to Cæsar)."

Acts 25:26 *I have nothing definite to write to our sovereign one about him. Therefore I have brought him before all of you, and especially before you, King Agrippa, so that after this inquiry I may have something to write.*

Festus admits to being at a loss as to what to write about Paul to send to Nero (the Roman Cæsar at this time). The problem is, he lacks actual charges to go with Paul.

Acts 25:27 *For it seems unreasonable to me to send on a prisoner without specifying the charges against him."*

The purpose of this hearing, as defined by Festus, is to determine the charges which are against Paul.

There would have been the seat for the judge, and perhaps other seats nearby. Festus appears to be sitting to the side, and King Agrippa will preside.

What possibly took place next was, either the attorneys for the prosecution stood up and read the charges they had against Paul (maybe witnesses were provided as well).

Acts 26:1 Agrippa said to Paul, "You have permission to speak for yourself." (BLB)

Agrippa appears to have assumed the authority of the court, and now calls for Paul to speak.

Kukis slavishly literal:

Now Agrippa face to face with the Paul was declaring, "It is permitted to you on behalf of yourself to speak."

Kukis paraphrase

King Agrippa then turned to Paul and said, "The floor is now yours, Paul. You have my permission to speak on your own behalf."

Acts
26:1a-b

Kukis mostly literal translation:

Agrippa then declared directly to Paul, "It is [now] permitted for you to speak on behalf of yourself."

Here is how others have translated this verse:

Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation⁷ and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek) **Now Agrippa face to face with the Paul was declaring, "It is permitted to you on behalf of yourself to speak."**

Complete Apostles' Bible **Then Agrippa said to Paul, "It is permitted for you to speak for yourself."**

Douay-Rheims 1899 (Amer.) **Then Agrippa said to Paul: Thou art permitted to speak for thyself.**

⁷ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Holy Aramaic Scriptures ⁸	And Agrippus {Agrippa} said unto Paulus {Paul}, "You are permitted to speak for the sake of your soul."
James Murdock's Syriac NT Original Aramaic NT ⁹	And Agrippa said to Paul: Thou art permitted to speak in thy own behalf. And Agrippa said to Paulus, "You are permitted to speak for yourself."

Significant differences:

English Translations: I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

Limited Vocabulary Translations:

Bible in Basic English	And Agrippa said to Paul, You may put your cause before us.
Bible in Worldwide English	Then Agrippa said to Paul, You may speak for yourself.
Easy English	Paul speaks to Agrippa King Agrippa said to Paul, 'You may now say what you think about this problem.'
Easy-to-Read Version–2008	Agrippa said to Paul, "You may now speak to defend yourself."
<i>God's Word</i> TM	Agrippa said to Paul, "You're free to speak for yourself."
Good News Bible (TEV)	Agrippa said to Paul, "You have permission to speak on your own behalf."
J. B. Phillips	Then Agrippa said to Paul, "You have our permission to speak for yourself."
<i>The Message</i>	"I Couldn't Just Walk Away" Agrippa spoke directly to Paul: "Go ahead—tell us about yourself."
NIRV	Agrippa said to Paul, "You may now present your case."

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible ¹⁰	ACTS 26 PAUL MAKES HIS CASE TO KING AGRIPPA PAUL: "I'VE ALWAYS BEEN A PHARISEE" King Agrippa told Paul, "You can go ahead and tell us what you have to say for yourself."
Contemporary English V.	Agrippa told Paul, "You may now speak for yourself."
Goodspeed New Testament	Then Agrippa said to Paul, "You are at liberty to speak in your own defense."
The Living Bible	Then Agrippa said to Paul, "Go ahead. Tell us your story."
New Berkeley Version	.
New Living Translation	Then Agrippa said to Paul, "You may speak in your defense."
The Passion Translation	King Agrippa said to Paul, "You may now state your case."
Plain English Version ¹¹	Paul talked to the big bosses Then Agrippa said to Paul, "All right, you can talk to us now and tell us your story."
UnfoldingWord Simplified T.	Then Agrippa said to Paul, "We will now allow you to speak on your own behalf."
Williams' New Testament ¹²	Then Agrippa said to Paul, "You have permission to speak in defense of yourself."

Partially literal and partially paraphrased translations:

American English Bible	So at that, Agrippa said to Paul:
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⁸ From <https://theholyscriptures.weebly.com/>

⁹ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

¹⁰ From <https://www.casualenglishbible.com/>

¹¹ From <https://www.bible.com/versions/2530-PEV-plain-english-version>

¹² William's New Testament - 1937 by Charles B. Williams.

'You may now speak on your own behalf.'

Beck's American Translation Breakthrough Version	Agrippa was declaring to Paul, "Permission is given to you to be talking concerning yourself."
A. Campbell's Living Oracles New Advent (Knox) Bible NT for Everyone	Then Agrippa said to Paul, It is granted to you to speak for yourself. Then Agrippa said to Paul, Thou art free to give an account of thyself. Paul before Agrippa Agrippa addressed Paul. "You are permitted," he said, "to speak for yourself."
20 th Century New Testament	Turning to Paul, Agrippa said: "You are at liberty to speak for yourself."

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	Paul's Defence Before Agrippa. Agrippa then said to Paul: "Permission is granted you to speak for yourself."
Free Bible Version ¹³ International Standard V	Agrippa then said to Paul, are free to speak on your own behalf." <i>Paul Presents His Case to Agrippa</i> Then Agrippa told Paul, You have permission to speak for yourself.
Riverside New Testament The Spoken English NT ¹⁴	AGRIPPA said to Paul, "You are at liberty to speak for yourself." <i>Paul Gives his Defense in Front of Agrippa</i> Agrippa then said to Paul, "You have permission to speak for yourself."
Weymouth New Testament	Then Agrippa said to Paul, "You have permission to speak about yourself."

Catholic Bibles (those having the imprimatur):

Christian Community (1988) ¹⁵	Paul's speech before King Agrippa • Agrippa said to Paul: "You may speak in your own defense." An extensive note on v. 1 is placed in the Addendum .
New American Bible (2011)	King Agrippa Hears Paul. Then Agrippa said to Paul, "You may now speak on your own behalf."
New Jerusalem Bible Revised English Bible—1989	Then Agrippa said to Paul, 'You have leave to speak on your own behalf.' Agrippa said to Paul: "You have our permission to give an account of yourself."

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible	And Agrippa said to Paul, It is allowed for you yourself to speak.
Holy New Covenant Trans. The Scriptures 2009	Agrippa said to Paul, "You are now permitted to defend yourself." And Agrippa said to Sha'ul, "You are allowed to speak for yourself."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ¹⁶ Alpha & Omega Bible	...Agrippa but to the paul said is allowed [for] you about yourself to say... AGRIPPA SAID TO PAULOS (<i>Paul</i>), YOU ARE PERMITTED TO SPEAK FOR YOURSELF.
Awful Scroll Bible	And Agrippa was exposing-to-light with respects to Paul, "It is being given-turn-upon you to speak out in behalf of yourself."
Concordant Literal Version exeGesés companion Bible	Now Agrippa averred to Paul, "It is permitted to you to speak concerning yourself." PAULOS PLEADS TO AGRIPPA So Agrippa says to Paulos,

¹³ From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

¹⁴ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

¹⁵ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

¹⁶ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

Orthodox Jewish Bible	You are allowed to word for yourself. And Agrippa said to Rav Sha'ul, "It is permitted for you to speak concerning yourself."
Rotherham's Emphasized B.	And Agrippa unto Paul said— It is permitted thee on thine own behalf to be speaking.

Expanded/Embellished Bibles:

The Expanded Bible	Paul Defends Himself Agrippa said to Paul, "You may now speak for yourself."
Jonathan Mitchell NT	So Agrippa affirms to Paul, "It is now permitted for you to proceed in speaking concerning [other MSS: over; on behalf of; = for] yourself."
Syndein/Thieme	Then Agrippa said unto Paul, "It is permitted for YOU to speak for yourself {condescending statement in the Greek}.
Translation for Translators	Paul requested that his hearers would listen to him. <i>Acts 26:1-3</i> Then Agrippa said to Paul, "You (sg) are permitted now to speak to defend yourself."
The Voice	Agrippa (to Paul): Go ahead. You may speak for yourself.

Bible Translations with a Lot of Footnotes:

Lexham Bible	Paul Makes His Defense Before King Agrippa So Agrippa said to Paul, "It is permitted for you to speak for yourself." Then Paul extended his [*Literally "the"; the Greek article is used here as a possessive pronoun] hand and [*Here "and" is supplied because the previous participle ("extended") has been translated as a finite verb] began to defend himself: [*The imperfect tense has been translated as ingressive here ("began to defend himself")]
NET Bible®	Paul Offers His Defense So Agrippa ¹ said to Paul, "You have permission ² to speak for yourself." ^{1sn} See the note on King Agrippa in 25:13. ^{sn} King Agrippa was Herod Agrippa II (A.D. 27-92/93), son of Herod Agrippa I (see Acts 12:1). He ruled over parts of Palestine from A.D. 53 until his death. His sister Bernice was widowed when her second husband, Herod King of Chalcis, died in A.D. 48. From then she lived with her brother. In an attempt to quiet rumors of an incestuous relationship between them, she resolved to marry Polemo of Cilicia, but she soon left him and returned to Herod Agrippa II. Their incestuous relationship became the gossip of Rome according to Josephus (Ant. 20.7.3 [20.145-147]). The visit of Agrippa and Bernice gave Festus the opportunity to get some internal Jewish advice. Herod Agrippa II was a trusted adviser because he was known to be very loyal to Rome (Josephus, J. W. 2.16.4 [2.345-401]). ^{2tn} Grk "It is permitted for you."
Wilbur Pickering's New T.	Paul's defense Then Agrippa said to Paul, "You have permission to speak for yourself"

Literal, almost word-for-word, renderings:

A Faithful Version	And Agrippa said to Paul, "You have permission to speak for yourself."
Analytical-Literal Translation	Now Agrippa said to Paul, "It is permitted for you to be speaking on behalf of yourself."

Benjamin Brodie's trans. ¹⁷	Then Agrippa said face-to-face to Paul: "Permission has been granted to you to speak on your own behalf."
Green's Literal Translation Modern Literal Version 2020	And Agrippa said to Paul, It is allowed for you yourself to speak. {Aug., AD 61. Paul before Agrippa.}
Niobi Study Bible	Now Agrippa said to Paul, It is permitted* for you to speak on behalf of yourself. Paul's Early Life; Paul's Defense Before Agrippa Then Agrippa said unto Paul, "You are permitted to speak for yourself."

The gist of this passage: King Agrippa tells Paul that he may speak at this time.

Acts 26:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Agrippas (Ἀγρίππας) [pronounced <i>ag-RHIP-pas</i>]	<i>hero-like</i> ; transliterated, <i>Agrippa</i>	masculine singular proper noun; a person; nominative case	Strong's #67
Thayer: <i>Name of a ruling family in Israel at the time of Christ.</i>			
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
prós (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Paûlos (Παῦλος) [pronounced <i>POW-loss</i>]	<i>small, little</i> ; transliterated, <i>Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; accusative case	Strong's #3972
phêmi (φημί) [pronounced <i>fay-MEE</i>]	<i>to make known [or, show, reveal] one's thoughts, to declare; to say [what is on one's mind], speak [your mind]</i>	3 rd person singular, imperfect indicative	Strong's #5346

Translation: Agrippa then declared directly to Paul,...

In the previous chapter, Festus, the new procurator for Judæa, sort of shafted himself by taking sides in the trial of Paul, and then making the wrong suggestion to return the trial venue to Jerusalem. Paul said, "I appeal then to Cæsar."

Such an appeal makes Festus look bad. He was to clean up some of the messes left behind by Felix, one of those messes being Paul, left in confinement (not too unpleasant of a confinement, by the way) for two years. He should have been released as innocent two years ago.

¹⁷ From <http://www.versebyverse.com/translations.html> accessed October 23, 2023.

Right after Festus screws this up, King Agrippa comes, with his sister Bernice, to give Festus a royal welcoming (presumably). Festus asks for help from Agrippa, and Agrippa agrees to hear Paul and his accusers.

At the very end of Acts 25 ([HTML](#)) ([PDF](#)) ([WPD](#)), Festus gives an introductory statement to this hearing (these chapters of Acts are divided weirdly). After that, we move right into v. 1 of Acts 26. After Festus stops speaking, Agrippa looks to Paul.

Throughout these past 4 or 5 chapters of Acts, it seems like each chapter leaves us with a cliffhanger. Sometimes I read ahead; sometimes I start immediately on the next chapter, just to see what happens next.

This is not, however, the design of the Holy Spirit, as the Holy Spirit did not divide the Bible into chapters and verses. This was done long after the fact, long after the [canon](#) for both Old and New Testaments had been closed.

Essentially what appears to be the case for Acts is, the chapter divider allowed himself 27–40 verses, and no matter what, he found a place to divide up the chapter within that range of verses. Whether the chapter-divider meant for this to happen—for most of the final chapters to end in a cliffhanger—I could not say. In any case, for the past 4 or 5 chapters, I personally could not wait to move on into the next chapter to see what happened next.

Acts 26:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epitrépō (ἐπιτρέπω) [pronounced ep-ee-TREP-oh]	<i>to permit, to allow, to give leave to; to entrust to</i>	3 rd person singular, present passive indicative	Strong's #2010
soi (σοι) [pronounced soy]	<i>you; to you; in you; by you, with you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
hypér (ὑπέρ) [pronounced hoop-AIR]	<i>above, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228
seautou (σεαυτοῦ, ἡς) [pronounced seh-ow-TOO]	<i>of your own, yourself; from your own; your own</i>	2 nd person masculine singular reflexive pronoun, genitive/ablative case	Strong's #4572
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	present active infinitive	Strong's #3004

Translation: ...“It is [now] permitted for you to speak on behalf of yourself.”

Agrippa, presumably, is looking to help Festus with this problem of an appeal to Cæsar made by Paul. I keep saying presumably, because Agrippa is a political animal and what he wants is more power. So, is he there to welcome Festus or is he there to sniff out any weakness in Festus? So far, we simply do not know.

Acts 26:1a-b **Agrippa then declared directly to Paul, “It is [now] permitted for you to speak on behalf of yourself.”** (Kukis mostly literal translation)

Paul has the same **Jews** in the audience as he has had the last few times that he has spoken. Who is new is King Agrippa (who seems to be in charge) and his sister, Bernice. Along with them would be bodyguards and soldiers and others.

Acts 26:1a-b King Agrippa then turned to Paul and said, “The floor is now yours, Paul. You have my permission to speak on your own behalf.” (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Paul Testifies as to His History as a Pharisee

Between vv. 2–23, Paul will give an account of himself, which centers on the Lord speaking to him on the way to Damascus; and then he gives additional history, taking them up to this day.

Paul will be interrupted by Festus in v. 24, and there will be a great deal of back and forth between Paul and the judges (Agrippa and Festus), which takes us to the end of this chapter.

Then the Paul, stretching out the hand, begins to give an account. “Concerning all things of which I am being accused by Judæans, King Agrippa, I have considered myself fortunate before you being today to defend myself. Most of all, an expert you keep on being of all things, according to Judæans, of both the customs and [the] controversial questions. Consequently, I keep on asking with patience to hear me.

Acts
26:1c–3

Then Paul, stretching out [his] hand, begins to give an account [of his early life and conversion]. “Regarding all the things of which I keep on being accused of by the Judæans, King Agrippa, I have considered myself fortunate [to stand] before you today, being [able] to defend myself. Most of all, you keep on being an expert in all things, according to the Judæans, of both [their] customs and the controversial questions [of their religion]. Consequently, I keep on asking [you] to hear me with patience.

Paul first motioned to the people of the court with one hand, to call for their attention. He then began to defend himself. ‘Because of all the things that I am being accused of by the Judæans who are here, King Agrippa, I count myself as being fortunate to defend myself before you today. Primarily, I am fortunate because you are an expert in all things as related to the Jews. You know about their religious customs and about the various disputes which are a part of their religion and culture. Consequently, I ask that you hear me out and allow me sufficient time to present my testimony.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Then the Paul, stretching out the hand, begins to give an account. “Concerning all things of which I am being accused by Judæans, King Agrippa, I have considered myself fortunate before you being today to defend myself. Most of all, an expert you keep on being of all things, according to Judæans, of both the customs and [the] controversial questions. Consequently, I keep on asking with patience to hear me.
Complete Apostles Bible	So Paul, having extended his hand, spoke in his own defense: I have considered myself fortunate, King Agrippa, being able to speak in my own defense today, concerning all the things of which I am accused of by the Jews,

	especially since you are well versed both in all the customs and questions in relation to the Jews; therefore I beg you to hear me patiently.
Douay-Rheims 1899 (Amer.)	Then Paul, stretching forth his hand, began to make his answer. I think myself happy, O king Agrippa, that I am to answer for myself this day before thee, touching all the things whereof I am accused by the Jews. Especially as thou knowest all, both customs and questions, that are among the Jews. Wherefore I beseech thee to hear me patiently.
Holy Aramaic Scriptures	Then, Paulus {Paul} stretched out his hand, and made a defense {lit. sent forth a breath}, and said, "Concerning all of which I am accused of from the Yehudaye {the Judeans/Jews}, Malka Agripe {King Agrippa}, concerning myself, I consider that I am blessed, that before you I should make a defense {lit. send forth a breath} this day. I, who especially know, that you are persuaded in all the questions and laws of the Yehudaye {the Judeans/Jews}. Because of this, I request from you that with patience {lit. a long-suffering spirit}, you would hear me.
James Murdock's Syriac NT	Then Paul extended his hand, and made defence, saying: In regard to all the things of which I am accused by the Jews, king Agrippa, I consider myself highly favored, that I may this day make defence before thee: especially, as I know thee to be expert in all the controversies and laws of the Jews. I therefore request thee to hear me with indulgence.
Original Aramaic NT	And Paulus stretched out his hand and offered a defense and said: "Concerning everything of which I am accused by the Jews, King Agrippa, I consider myself blessed, because before you today I bring a defense." "I especially know that you are capable in all inquiries of The Law of the Jews; I therefore ask of you that you will hear me patiently."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then Paul, stretching out his hand, made his answer, saying: In my opinion I am happy, King Agrippa, to be able to give my answer before you today to all these things which the Jews say against me: The more so, because you are expert in all questions to do with the Jews and their ways: so I make my request to you to give me a hearing to the end.
Bible in Worldwide English	So Paul put out his hand and began to speak. King Agrippa, I am happy to speak for myself before you today. I will talk about all the things the leaders of the Jews have said against me. You know all the ways of the Jews. You know what they believe. So please take time to listen to me.
Easy English	Paul raised his hand so that people would listen to him. He said, 'King Agrippa, I am happy that you are here. I ask you to listen to me today. These Jews say that I have done some bad things. I will explain to you what is really true about all these things. You yourself know all about the Jews. You know about how we live. You also know the things that we argue about with each other. So please be patient and listen to me.
Easy-to-Read Version–2008	Paul raised his hand to get their attention and began to speak. He said, "King Agrippa, I feel fortunate that I can stand here before you today and answer all the charges these Jews have made against me. I am very happy to talk to you, because you know so much about all the Jewish customs and the things the Jews argue about. Please listen to me patiently.
God's Word™	Paul acknowledged King Agrippa and then began his defense. "King Agrippa, I think I'm fortunate today to stand in front of you and defend myself against every charge that the Jews brought against me. I say this since you are especially

	familiar with every custom and controversy in Judaism. So I ask you to listen patiently to me.
Good News Bible (TEV)	Paul stretched out his hand and defended himself as follows: "King Agrippa! I consider myself fortunate that today I am to defend myself before you from all the things these Jews accuse me of, particularly since you know so well all the Jewish customs and disputes. I ask you, then, to listen to me with patience.
J. B. Phillips	Paul repeats his story on a state occasion So Paul, with that characteristic gesture of the hand, began his defence: "King Agrippa, in answering all the charges that the Jews have made against me, I must say how fortunate I consider myself to be in making my defence before you personally today. For I know that you are thoroughly familiar with all the customs and disputes that exist among the Jews. I therefore ask you to listen to me patiently.
<i>The Message</i>	Paul took the stand and told his story. "I can't think of anyone, King Agrippa, before whom I'd rather be answering all these Jewish accusations than you, knowing how well you are acquainted with Jewish ways and all our family quarrels.
NIRV	So Paul motioned with his hand. Then he began to present his case. "King Agrippa," he said, "I am happy to be able to stand here today. I will answer all the charges brought against me by the Jews. I am very pleased that you are familiar with Jewish ways. You know the kinds of things they argue about. So I beg you to be patient as you listen to me.
New Life Version	Paul lifted his hand and started to talk, "King Agrippa, the Jews have said many things against me. I am happy to be able to tell you my side of the story. You know all about the Jewish ways and problems. So I ask you to listen to me until I have finished.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Paul, gesturing with a hand, started his defense. "I feel fortunate, King Agrippa, to have a chance to present my case to you. I'm fortunate because you understand Jews. You know our customs. You know what gets us upset with each other. So I ask you to please listen patiently.
Contemporary English V.	Paul stretched out his hand and said: King Agrippa, I am glad for this chance to defend myself before you today on all these charges that my own people have brought against me. You know a lot about our religious customs and the beliefs that divide us. So I ask you to listen patiently to me.
Goodspeed New Testament	So Paul stretched out his hand and began his defense. "I think myself fortunate, King Agrippa," said he, "that it is before you that I am to defend myself today against all the things the Jews charge me with, especially because you are so familiar with all the Jewish customs and questions. I beg you, therefore, to listen to me with patience.
The Living Bible	So Paul, with many gestures, [literally, "stretching forth his hand."] presented his defense: "I am fortunate, King Agrippa," he began, "to be able to present my answer before you, for I know you are an expert on Jewish laws and customs. Now please listen patiently!
New Berkeley Version The Passion Translation	. Paul motioned with his hand for silence, then began his defense. "King Agrippa, I consider myself highly favored to stand before you today and answer the charges made against me by the Jews. Because you, more than anyone else, are very familiar with the customs and controversies among the Jewish people, I now ask for your patience as I state my case.
Plain English Version	So Paul waved his hand to thank Agrippa, and he started to tell them why he was not guilty. He said, "Big Boss Agrippa, I reckon I'm lucky. You know all about the culture of us Jews, and you know the things we argue about, and today you are

Radiant New Testament	hearing me talk. I reckon you will understand me. You see, the Jewish leaders are blaming me for a lot of things. So I ask you, please wait and listen to me now.”.
UnfoldingWord Simplified T.	So Paul, gesturing with his hands, began to present his case. “King Agrippa,” he said, “I’m glad I can stand before you today to answer all the charges the Jews are making against me. I know you’re very familiar with their customs and the kinds of things they argue about. Please listen to me patiently.
William's New Testament	Then Paul stretched out his hand to show that he was about to speak. He said, "King Agrippa, I consider myself fortunate that today that I can explain to you why the Jewish leaders are wrong when they say I have done evil things. I am especially fortunate because you know all about the customs of us Jews and the questions that we argue about. So I ask you to listen patiently to me."
	So Paul with outstretched arm began to make his defense. "I count myself fortunate, King Agrippa," said he, "that it is before you that I can defend myself today against all the charges which the Jews have preferred against me, especially because you are familiar with all the Jewish customs and questions. I beg you, therefore, to hear me with patience.

Partially literal and partially paraphrased translations:

American English Bible	Well, Paul stretched his hands out and said this in his defense: 'King Agrippa, 'I'm happy to be here so as to defend myself before you today over all these things that I've been accused of by the Jews, because you're an expert on all Judean customs and controversies. 'Therefore, I beg you to listen to me patiently.
Beck's American Translation Breakthrough Version	Then when Paul put out <i>his</i> hand, he was defending <i>himself</i> . "Concerning everything that I am charged with by Jewish <i>people</i> , King Agrippa, I have regarded myself blessed that I am going to be defending myself before you today, you being especially knowledgeable about all the things regarding Jewish <i>people</i> , both customs and questions. For this reason, I plead <i>for you</i> to listen to me with lengthy patience.
Common English Bible	So Paul gestured with his hand and began his defense. “King Agrippa, I consider myself especially fortunate that I stand before you today as I offer my defense concerning all the accusations the Jews have brought against me. This is because you understand well all the Jewish customs and controversies. Therefore, I ask you to listen to me patiently.
Len Gane Paraphrase	Then Paul stretched out his hand, and so he began his defense, "I consider myself happy, King Agrippa, because I will be answering for myself this day before you concerning everything that I am accused of by the Jews. "Especially so because I know that you are an expert in all the customs and controversies among the Jews. Therefore I ask you to patiently hear me
A. Campbell's Living Oracles	Then Paul, stretching forth his hand, made his defense. I esteem myself happy, King Agrippa, that I am this day to make my defense before you, concerning all those things of which I am accused by the Jews; especially as you are acquainted with all the customs and questions among the Jews: wherefore, I entreat you, that you will hear me with patience.
New Advent (Knox) Bible	And Paul, stretching out his hand, began his defence: King Agrippa, I count myself fortunate to-day, to be defending myself against all the accusations of the Jews in thy presence. No one is more familiar than thou with the customs of the Jews, and their controversies; and this makes me bold to ask thee for a patient audience.
NT for Everyone	Paul stretched out his hand and began his defense. “I consider myself blessed, King Agrippa,” he said, “to have the chance to speak before you today in my defense concerning all the things of which the Jews have

charged me, in particular because I know you are an expert on all matters of Jewish customs and disputes. I beg you, therefore, to give me a generous hearing.

20th Century New Testament Then Paul stretched out his hand and began his defense. "I have been congratulating myself, King Agrippa," he said, "that it is before you that I have to make my defense to-day, with regard to all the charges brought against me by Jews, Especially as you are so well-versed in all the customs and questions of the Jewish world. I beg you therefore to give me a patient hearing.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation Then Paul reached out with his hand and answered for himself:
"I think myself fortunate, King Agrippa, because I can answer for myself today before you all the charges that I am accused of by the Jews."
"Especially because I know that you are an expert in Jewish customs and legal issues. So I ask you to hear me patiently."

Revised Ferrar-Fenton Bible Paul, therefore, extending his hand, made his defence as follows;
"About everything in respect of which I am accused by the Judean, King Agrippa, I consider myself happy in being able to defend myself before you to-day; especially so, as you are fully conversant with all the customs as well as the disputes of the Judeans. I consequently beg you to listen to me patiently.

Free Bible Version With a sweep of his arm, Paul began his defense.
"I am delighted, King Agrippa, to make my defense before you today regarding everything I am accused of by the Jews, particularly because you are an expert in all Jewish issues and customs. I beg your patient indulgence as you listen to what I have to say."

God's Truth (Tyndale) Then Paul stretched forth the hand, and answered for himself. I think myself happy King Agrippa, because I shall answer this day before you, of all the things whereof I am accused of the Jewes, namely because you are expert in all customs and questions, which are among the Jewes. Wherefore I beseech you to hear me patiently.

International Standard V So Paul stretched out his hand and began his defense.
"I consider myself fortunate that it is before you, King Agrippa, that I can defend myself today against all the accusations of the Jewish leaders, [I.e. Judean leaders; lit. the Jews] since you are especially familiar with all the Jewish customs and controversies. I beg you, therefore, to listen patiently to me.

Weymouth New Testament So Paul, with outstretched arm, proceeded to make his defence. "As regards all the accusations brought against me by the Jews," he said, "I think myself fortunate, King Agrippa, in being about to defend myself to-day before you, who are so familiar with all the customs and speculations that prevail among the Jews; and for this reason, I pray you, give me a patient hearing.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) So Paul stretched out his hand and began in this way:
"King Agrippa, you have just heard about the accusations of the Jews. I consider myself fortunate in having the opportunity to defend myself against all this before you today, for you are an expert in the customs of the Jews and their disputes. Therefore I beg you to listen to me patiently.

The Heritage Bible Then Paul stretching out the hand, made a defense for himself:
Concerning all things of which I am accused by the Jews, I govern myself supremely blest, king Agrippa; I am about to defend myself before you today,
Especially your being knowledgeable in all customs and questions which are among the Jews; therefore I petition you to hear me patiently.

New American Bible (2011) So Paul stretched out his hand and began his defense.

* "I count myself fortunate, King Agrippa, that I am to defend myself before you today against all the charges made against me by the Jews, especially since you are an expert in all the Jewish customs and controversies. And therefore I beg you to listen patiently.

* [26:2–23] Paul's final defense speech in Acts is now made before a king (see Acts 9:15). In the speech Paul presents himself as a zealous Pharisee and Christianity as the logical development of Pharisaic Judaism. The story of his conversion is recounted for the third time in Acts in this speech (see note on Acts 9:1–19).

New Catholic Bible

Then Paul stretched out his hand and began to defend himself: "I consider myself fortunate, King Agrippa, that it is before you today that I am to defend myself against all the accusations of the Jews, particularly since you are well acquainted with all our Jewish customs and controversies. Therefore, I implore you to listen to me patiently.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Then Sha'ul motioned with his hand and began his defense:

"King Agrippa, I consider myself fortunate that it is before you today that I am defending myself against all the charges made against me by Jews, because you are so well informed about all the Jewish customs and controversies. Therefore, I beg you to listen to me patiently.

Holy New Covenant Trans.

Then Paul raised his hand and began to speak. He said, "King Agrippa, I will answer all of the charges that the Jews make against me. I think it is a privilege that I can stand here before you today and do this. I am very happy to talk to you because you know much about all of the Jewish customs and issues. Please listen to me patiently.

The Scriptures 2009

Then Sha'ul stretched out his hand and made his defence: "I think myself blessed, Sovereign Agrippa, because today I shall make my defence before you concerning all of which I am accused by the Yehudim, you being most of all an expert, knowing of all practices and questions which have to do with the Yehu?im. So, please hear me patiently.

Tree of Life Version

Then Paul stretched out his hand and began his defense. "Concerning all I am accused of by the Judean leaders, I consider myself fortunate, King Agrippa, that it is before you that I am about to make my defense today—since you are especially knowledgeable about all Jewish customs and issues. Therefore I beg you to listen patiently to me.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...Stretching the hand accounted {Saying} about all [things] which* [I] am charged by jews King Agrippa [I] have ruled myself blessed on you Intending today to account especially expert being you [of] all the in jews customs also and inquiries so [I] request patiently {you} to hear me...

Awful Scroll Bible

As-when-at-that time, Paul stretching-out his hand was considering-away, "I have esteemed myself happy governing leader Agrippa, being about to consider-myself -away this-day before you, concerning everything of which I am being called-from-among by the Jews, (")most of all having perceived, that you is being knowledgeable, both in all the customs and searches according to the Jews. Through-which, I implore you to hear me long-enrage.

exeGesés companion Bible

You are allowed to word for yourself.
So Paulos spreads the hand and pleads for himself:
I deem myself blessed, Sovereign Agrippa,
because this day

I am about to plead for myself by you concerning all whereof I am accused by the Yah Hudiym: especially because I know you to be knowledgeable in all customs and questions among the Yah Hudiym: so I petition you to hear me patiently.

Orthodox Jewish Bible

Then Rav Sha'ul, having stretched out his hand, was making his hitstaddeket (defense), saying, "I have considered myself fortunate that it is before you, Agrippa HaMelech, that I am able to make my hitstaddeket today concerning everything of which I am accused by Yehudim.

"Most of all, you are a bukki (expert, meivin) in all the minhagim and issues of the Yehudim; therefore, I beg you to listen patiently to me.

Rotherham's Emphasized B.

||Then Paul|| |stretching forth his hand| went on to make his defence.

<Concerning all' things of which I am accused by Jews, King' Agrippa> I have been counting myself happy_ that ||before thee|| am I about_ this day_ to be making my defence; ||especially|| as thou art |well-versed| in all the Jewish customs and questions. Wherefore_ I beseech thee |patiently| to hear me.

Expanded/Embellished Bibles:

The Amplified Bible

At that, Paul stretched out his hand [as an orator] and made his defense [as follows]:

"I consider myself fortunate, King Agrippa, since it is before you that I am to make my defense today regarding all the charges brought against me by the Jews, especially because you are an expert [fully knowledgeable, experienced and unusually conversant] in all the Jewish customs and controversial issues; therefore, I beg you to listen to me patiently.

An Understandable Version

So, Paul motioned [to the assembly] with his hand [for attention] and began speaking in his defense: "King Agrippa, I consider myself fortunate that I am able to defend myself before you concerning all the charges being brought against me by the Jews, especially since you are an expert on all the customs and issues discussed among the Jews. So, for this reason I request that you hear [my response to them] patiently.

The Expanded Bible

Then Paul ·raised [stretched out] his hand and began to defend himself. He said, "King Agrippa, I am very ·blessed [or fortunate] to stand before you and will ·answer [I defend myself against] all the charges the Jews make against me. ·You know so much [You especially know; or I am especially blessed because you know] about all the customs and the ·things they argue about [controversies of the Jews], so ·please [I urge/beg you to] listen to me patiently.

Jonathan Mitchell NT

At that point Paul, while stretching out [his] hand, began to make a defense:

"King Agrippa, I have considered myself fortunate, happy and blessed at now being about to proceed in making a defense before you, today, concerning all [the] things of which I am being repeatedly charged (or: indicted) by [the] Jews,

"especially with you being an expert with personal experience and knowledge, being versed both [in] all the customs and also [the] questions (results of seeking [understanding], and, controversial issues) which relate to Jews (= Jewish culture and religion). For this reason, in my need I now beg you to listen and hear me with indulgence (or: being long before rushing into strong emotions; patiently).

P. Kretzmann Commentary

Verses 1-3

The Hearing before Agrippa.

Paul's introduction to his speech:

Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand and answered for himself:

Syndein/Thieme	<p>I think myself happy, King Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews, especially because I know thee to be expert in all customs and questions which are among the Jews; wherefore I beseech thee to hear me patiently.</p> <p>Kretzmann's commentary for Acts 26:1–3 has been placed in the Addendum. Then Paul stretched forth the hand, and began to make a legal defense, himself. "I have concluded myself absolutely, emphatically, without equivocation . . . happy {relaxed mental attitude-grace in his soul}, king Agrippa, because I shall answer for myself this day before you . . . concerning all the things whereof I am accused of the Jews."</p> <p>{Note: No hypocrisy, or phony start or false praise for the king or Festus from Paul.} "Especially because you are an expert in all customs and questions which are among the Jews. Therefore I make a polite request that you listen to me indulgently."</p>
Translation for Translators	<p>Paul stretched out his hand <i>◀dramatically/to salute the king▶</i> and began to defend himself. He said, "King Agrippa, I consider that I am fortunate that today, while you (sg) listen, I can defend myself from all the things about which the Jewish <i>leaders</i> [SYN] are accusing me. I am really fortunate, because you (sg) know all about the customs of us Jews and the questions that we (exc) argue about. So I ask you, please listen patiently to what I say."</p>
The Voice	<p>Paul (<i>extending his hand</i>): I am indeed fortunate to be standing before you, King Agrippa, to humbly defend myself against accusations from my Jewish opponents. You are extraordinarily familiar with Jewish customs and controversies, so I beg your patience as I begin.</p>

Bible Translations with Many Footnotes:

Lexham Bible	<p>Then Paul extended his [*Literally "the"; the Greek article is used here as a possessive pronoun] hand and [*Here "and" is supplied because the previous participle ("extended") has been translated as a finite verb] began to defend himself: [*The imperfect tense has been translated as ingressive here ("began to defend himself")] "Concerning all the things of which I am accused by the Jews, King Agrippa, I consider myself fortunate that before you I am about to defend myself today, because [*Here "because" is supplied as a component of the participle ("are") which is understood as causal] you are especially acquainted with both all the customs and controversial questions with respect to the Jews. Therefore I beg you [*Here the direct object is supplied from context in the English translation] to listen to me with patience.</p>
NET Bible®	<p>Then Paul held out his hand³ and began his defense:⁴</p> <p>"Regarding all the things I have been accused of by the Jews, King Agrippa,⁵ I consider myself fortunate that I am about to make my defense before you today, because you are especially⁶ familiar with all the customs and controversial issues⁷ of the Jews. Therefore I ask⁸ you to listen to me patiently.</p> <p>^{3tn} Or "extended his hand" (a speaker's gesture).</p> <p>^{4tn} Or "and began to speak in his own defense."</p> <p>^{5sn} See the note on King Agrippa in 25:13.</p> <p>^{sn} King Agrippa was Herod Agrippa II (A.D. 27-92/93), son of Herod Agrippa I (see Acts 12:1). He ruled over parts of Palestine from A.D. 53 until his death. His sister Bernice was widowed when her second husband, Herod King of Chalcis, died in A.D. 48. From then she lived with her brother. In an attempt to quiet rumors of an incestuous relationship between them, she resolved to marry Polemo of Cilicia, but she soon left him and returned to Herod Agrippa II. Their incestuous relationship became the gossip of Rome according to Josephus (Ant. 20.7.3 [20.145-147]). The visit of Agrippa and Bernice gave Festus the opportunity to get some internal Jewish advice. Herod Agrippa II</p>

was a trusted adviser because he was known to be very loyal to Rome (Josephus, J. W. 2.16.4 [2.345-401]).

^{6th}BDAG 613 s.v. μάλιστα 1 states, “μ. γνώστην ὄντα σε since you are outstandingly familiar Ac 26:3.”

^{7th}Grk “several controversial issues.” BDAG 428 s.v. ζήτημα states, “in our lit. only in Ac, w. the mng. it still has in Mod. Gk. (controversial) question, issue, argument...Ac 15:2; 26:3. ζ. περί τινος questions about someth....18:15; 25:19.”

^{8th}BDAG 218 s.v. δέομαι states, “In our lit. only w. the mng. to ask for something pleadingly, ask, request,” and then in section α.α states, “w. inf. foll....Ac 26:3.”

The Spoken English NT

Then Paul extended his hand^a and began his defense:

Given^b all the things that I’m being accused of by the Jews, I consider myself fortunate that it is in front of you, King Agrippa, that I’m about to defend myself here today.

Because you’re especially knowledgeable about all Jewish customs and disputes. So I ask^c that you hear me out patiently.

a. Paul is making the classic gesture of a Greek orator beginning a speech.

b. Lit. “Concerning.”

c. Lit. “I beg.”

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Then Paul having stretched out his hand, began speaking in his own defense: "Concerning all things of which I am accused by Jews, king Agrippa, I have considered myself fortunate [or, blessed] being about to be speaking in my own defense before you today; especially knowing you are an expert in all [things] in relation to Jews, both customs [or, morals] and points of disagreement. For this reason, I implore you to patiently hear me.
Benjamin Brodie’s trans.	Then Paul, while extending a hand, began his verbal defense. “Concerning all the things which I have been accused of by the Jews, King Agrippa, I consider myself privileged because I am about to begin presenting my verbal defense before you today, Especially because you are an expert with reference to all things related to Jewish customs as well as controversial questions [theologically debated topics]. For this reason, I beg of you to hear me patiently.
Context Group Version	Then Paul stretched out his hand, and made his defense: I think myself happy, king Agrippa, that I am about to make my defense before you this day concerning all the things from which I am accused by the Judæans: especially because you are expert in all customs and questions which are among the Judeans: therefore I implore you to hear me patiently.
Legacy Standard Bible	Then Paul, stretching out his hand, began to make his defense: “Concerning all the things of which I am accused by the Jews, I regard myself blessed, King Agrippa, that I am about to make my defense before you today; especially because you are an expert [Or <i>because you are especially expert</i>] in all customs and questions [Or <i>controversial issues</i>] among <i>the</i> Jews; therefore I beg you to listen to me patiently.
Literal Standard Version	And Agrippa said to Paul, “It is permitted to you to speak for yourself”; then Paul having stretched forth the hand, was making a defense: “Concerning all things of which I am accused by Jews, King Agrippa, I have thought myself blessed, being about to make a defense before you today, especially knowing you to be acquainted with all things—both customs and questions—among Jews; for this reason, I implore you, patiently to hear me. V. 1a-b is included for context.
Modern Literal Version 2020	Then Paul stretched out the hand and was making his defense. Concerning all of which I am accused by the Jews, King Agrippa, I have deemed myself fortunate today, being about to make <i>my</i> defense in front of you;

especially *because* you are an expert of all things according-to the *things of the Jews*, both customs and debates. Hence, I beseech of you to hear me patiently.

The gist of this passage: Paul expresses sincere gratitude that Herod is trying his case.
1c-3

Acts 26:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tóte (τότε) [pronounced TOH-teh]	<i>then, at that time, when</i>	adverb	Strong's #5119
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972
ekteinô (ἐκτείνω) [pronounced ek-TI-no]	<i>stretching [out, forth, over], extending, casting [putting] forth [towards, against one]</i>	feminine singular, aorist active participle; nominative case	Strong's #1614
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
cheir (χείρ, χειρός, ἡ) [pronounced khīr]	<i>hand; handwriting; found in a figurative sense: by [or from] the power [might, activity, means, help, hand] of someone</i>	feminine singular noun; accusative case	Strong's #5495
apologéomai (ἀπολογέομαι) [pronounced ap-ohl-ohg-EH-ohm-ah-ee]	<i>to defend oneself, to give an account (legal plea) of oneself, to exculpate (self), to answer (for self), to make a defense, to excuse (self), to speak for self</i>	3 rd person singular, imperfect (deponent) middle/passive indicative	Strong's #626

Translation: Then Paul, stretching out [his] hand, begins to give an account [of his early life and conversion]. ...

I assume that this motioning with the hand has become a rather common thing in a courtroom (and possibly in public speaking in general). It indicates that Paul is about to speak, and it is a call for attention and silence.

Unlike today's courtrooms, it is likely that, after a person speaks or says something controversial, the people there may start conversing with one another about that. Paul is calling for their attention.

We see this as similar to a judge banging his gavel saying, "Order in the court." That does not appear to be a custom in the ancient world, however.

Acts 26:1c **Then Paul, stretching out [his] hand, begins to give an account [of his early life and conversion].** (Kukis mostly literal translation)

Acts 26:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
pasōn (πασῶν) [pronounced pah-SOW]	<i>from the whole, of all; all things, everything</i>	feminine plural adjective, genitive/ablative case	Strong's #3956
hōn (ὧν) [pronounced hown]	<i>from whom, from which, from what, of that; of one [another], whose</i>	neuter plural relative pronoun, genitive/ablative case	Strong's #3739
enkalēō (ἐγκαλέω) [pronounced eng-kal-EH-oh]	<i>to bring charges (against); to come forward as accuser against, to bring charge against; to be accused; to call into question</i>	1 st person singular, present passive indicative	Strong's #1458
hupō (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
Ioudaíoi (Ἰουδαῖοι) [pronounced ee-ou-DYE-oy]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural adjective; acts as a proper noun; genitive/ablative case	Strong's #2453
basileus (βασιλεύς) [pronounced bahs-ee-LOOSE]	<i>leader of the people, prince, commander, lord of the land, king, ruler</i>	masculine singular noun, vocative	Strong's #935
Agrippas (Ἀγρίππας) [pronounced ag-RHIP-pas]	<i>hero-like; transliterated, Agrippa</i>	masculine singular proper noun; a person; vocative	Strong's #67

Translation: “Regarding all the things of which I keep on being accused of by the Judæans, King Agrippa,... Paul says, “I am going to give a defense of the things which these Judæans have accused me of, King Agrippa.” Paul acknowledges the presence and possible final judge in this matter. Paul, based upon what he says, has some knowledge of Herod Agrippa and of the Herod family.

Acts 26:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêgeomai (ἡγέομαι) [pronounced hayg-EH-ohm-ah-ee]	<i>to lead, to command (with official authority), to have the rule over, to (be) chief (count, esteem, governor, judge); figuratively, to deem, to consider; to account; to suppose, to think</i>	1 st person singular, perfect (deponent) middle/passive indicative	Strong's #2233

Acts 26:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
emautou/emautô/ emauton (ἐμαυτοῦ/ ἐμαυτῶ/ἐμαυτόν) [pronounced em-ow- TOO, em-ow-TOE, em-ow-TON]	<i>I, me, myself, mine, my own self</i>	masculine singular, accusative case; genitive, dative and accusative forms compound pronoun	Strong's #1683 (compound of #1700 & #846)
makarios (μακάριος) [pronounced mahk- AHR-ee-oss]	<i>blessed, happy; being fortunate, well off; one possessing the favor (grace) of God</i>	feminine singular, adjective; accusative case	Strong's #3107
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, close by, at; before; at the time of, during [the reign of], in; [of sovereignty or oversight] over; on the basis of, in accordance with</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
mellô (μέλλω) [pronounced MEHL- low]	<i>being about to, doing, intending [to do something], coming, suffering something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), willing, would</i>	masculine singular, present active participle; nominative case	Strong's #3195
sêmeron (σήμερον) [pronounced SAY-mer- on]	<i>today; this (very) day); what has happened today</i>	adverb	Strong's #4594
apologéomai (ἀπολογέομαι) [pronounced ap-ohl- ohg-EH-ohm-ahee]	<i>to defend oneself, to give an account (legal plea) of oneself, to exculpate (self), to answer (for self), to make a defense, to excuse (self), to speak for self</i>	present (deponent) middle/passive infinitive	Strong's #626

Translation: ...I have considered myself fortunate [to stand] before you today, being [able] to defend myself.

And, has been the custom in his previous hearings, often the judge is recognized for some aspect of their position—perhaps their fairness and impartiality, perhaps their expertise.

Paul says that he has considered himself to be fortunate. The perfect tense means, at some point, prior to this hearing, he heard that King Agrippa would preside over this hearing. It was then that Paul felt himself to be fortunate, and he continues feeling the same thing.

Let me suggest that Paul is being sincere (or honest) here. This is how he genuinely feels. He has enough familiarity with the Herods to recognize that Jewish culture and beliefs are something which they understand very well. The Herods have certainly been known for their cruelty, and sometimes this has been excessive (the two instances which come to mind is Herod the Great killing all male children younger than two years old; and another Herod who beheaded John the baptizer). Obviously, these things offend our sensibilities in today's era; and these

two examples may have even been excessive for their time. However, this does not mean that King Agrippa is going to harm Paul in order to please the Jews. Agrippa is acquainted with their beliefs and head-headedness.

“I am quite glad that I am able to defend myself before you, O King Agrippa.”

Acts 26:2 “Regarding all the things of which I keep on being accused of by the Judæans, King Agrippa, I have considered myself fortunate [to stand] before you today, being [able] to defend myself. (Kukis mostly literal translation)

Paul, during this portion of his life, has been before some of the most famous people of that era. Felix, Festus, Agrippa, and Bernice are all well-known to history. God even allowed for these very important people (by man’s standards) to be witnessed to by the greatest teacher of **Bible doctrine** in the first century.

Acts 26:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
málista (μάλιστα) [pronounced MAHL-is-tah]	<i>above all, especially, chiefly, most of all</i>	superlative adverb	Strong’s #3122
gnōstēs (γνώστης) [pronounced GNOME-face]	<i>an expert; one who knows; knowledgeable; a connoisseur</i>	masculine singular noun; accusative case	Strong’s #1109
ὄν/ουσα/όν (ὄν/ούσα/όν) [pronounced own/OO-sah/on]	<i>being, be, is, are; coming; having</i>	masculine singular, present participle; accusative case	Strong’s #5607 (present participle of Strong’s #1510)
se (σέ) [pronounced seh]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong’s #4771 (Strong’s #4571)
παντῶν (πάντων) [pronounced PAHN-tone]	<i>from the whole, of all; all things, everything</i>	neuter plural adjective; genitive/ablative case	Strong’s #3956
tôn (τῶν) [pronounced tohn]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong’s #3588
κατά (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong’s #2596
Ioudaíoi (Ἰουδαῖοι) [pronounced ee-ou-DYE-oy]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural adjective; acts as a proper noun; accusative case	Strong’s #2453
ethê (ἔθη) [pronounced ETH-ay]	<i>customs, manners, usages prescribed by law or habit, institutes, prescriptions, rites</i>	neuter plural noun; genitive/ablative case	Strong’s #1485

Acts 26:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so;</i> also used as a post-positive conjunction, meaning, <i>and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that;</i> <i>indeed, but, along with, while</i>	conjunction	Strong's #2532
zētēmata (ζήτηματά) [pronounced <i>DZAY-</i> <i>tay-mah-TAH</i>]	<i>(controversial) questions, debates</i> <i>(about the Law); issues</i>	neuter plural noun; genitive/ablative case	Strong's #2213

Translation: Most of all, you keep on being an expert in all things, according to the Judæans, of both [their] customs and the controversial questions [of their religion].

“Most of all,” Paul continues, “I consider myself fortunate because you, O King, are an expert in the customs and controversies of the Jewish people.” This is what is most important to Paul. He is not looking for Agrippa to have an automatic disregard of the Jews, but rather that Agrippa have an understanding of the Jews and their religion.

Even today, many Jews throughout the world practice certain things. However, it ought to be pointed out that, they do not practice the practices found in the Old Testament; but they have modified and updated these things, to where no Old Testament Jew would recognize what they are doing today.

There were also disagreements within the Jewish community. Remember how a disagreement erupted in open court between the pharisees and the sadducees? So, it is not like all the Jewish people agree to a whole set of principles and to a religion. They have fundamental disagreements concerning their own religion.

When I took a two-semester course on the History of the Jews, taught by two different rabbis, I repeated a joke to one of them during a class discussion, “I understand that if you can get two rabbis to agree on one thing at one time, Messiah will come.” He laughed.

My point being, even then in that era, the Jewish population did not agree on all things. There were major factions among the Jews which were very pronounced. Herod would know about this; and he would know about Jews disagreeing with one another.

This is a very important point because, if they can agree to disagree within their faith and culture, then how is Paul's disagreement with them (the fact that Messiah has come) such that he needs to be dragged into court or have his life threatened?

Acts 26:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dio (διό) [pronounced <i>DEE-oh</i>]	<i>consequently, for which cause,</i> <i>therefore, wherefore, on account of; in</i> <i>fact (?)</i>	conjunction	Strong's #1352

Acts 26:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
deomai (δέομαι) [pronounced DEH-om-ah-ee]	<i>to want, to lack; to desire, to long for; to ask, to make a request, to petition, to beg; the thing asked for; to pray, to make supplication (for)</i>	1 st person singular, present (deponent) middle/passive indicative	Strong's #1189
makrothumōs (μακροθυμῶς) [pronounced mak-roth-oo-MOCE]	<i>patiently; with a long (enduring) temper, leniently, longsufferingly</i>	adverb	Strong's #3116
akoúō (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	aoist active infinitive	Strong's #191
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: Consequently, I keep on asking [you] to hear me with patience.

Paul asks but one thing from King Agrippa, that he simply hear him out.

Acts 26:3 Most of all, you keep on being an expert in all things, according to the Judæans, of both [their] customs and the controversial questions [of their religion]. Consequently, I keep on asking [you] to hear me with patience. (Kukis mostly literal translation)

Acts 26:1c–3 Then Paul, stretching out [his] hand, begins to give an account [of his early life and conversion]. “Regarding all the things of which I keep on being accused of by the Judæans, King Agrippa, I have considered myself fortunate [to stand] before you today, being [able] to defend myself. Most of all, you keep on being an expert in all things, according to the Judæans, of both [their] customs and the controversial questions [of their religion]. Consequently, I keep on asking [you] to hear me with patience. (Kukis mostly literal translation)

By these words, Paul is setting up the approach that what is the central issue here is Jewish traditions and the Jewish religion.

Acts 26:1c–3 Paul first motioned to the people of the court with one hand, to call for their attention. He then began to defend himself. ‘Because of all the things that I am being accused of by the Judæans who are here, King Agrippa, I count myself as being fortunate to defend myself before you today. Primarily, I am fortunate because you are an expert in all things as related to the Jews. You know about their religious customs and about the various disputes which are a part of their religion and culture. Consequently, I ask that you hear me out and allow me sufficient time to present my testimony. (Kukis paraphrase)

Indeed therefore, the manner of life of me from [my] youth, the [manner of life] from a beginning which was in the people of me, and in Jerusalem, has been known all Judæans, previously knowing me from the first. If they might be willing to testify that, according to the strictest sect of our religion, I lived [as] a pharisee.

Acts
26:4–5

Indeed therefore, my manner of life from [my] youth, from the beginning, which [manner of life] was [in full view] among my people and in Jerusalem. [My religious practices] were known to all Judæans. The ones knowing me previously from the beginning, if they were willing to testify [honestly], according to the strictest sect of our religion, I lived [as] a pharisee.

Clearly, my manner of life from my youth, even while I was among my people, even in Jerusalem, this observance of Judaism was known to all of the Judæans here, those who have known me from the beginning. If they would be willing to testify—and I don't know if they would—that for much of my life, I lived as a pharisee according to the strictest understanding of our religion.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Indeed therefore, the manner of life of me from [my] youth, the [manner of life] from a beginning which was in the people of me, and in Jerusalem, has been known all Judæans, previously knowing me from the first. If they might be willing to testify that, according to the strictest sect of our religion, I lived [as] a pharisee.
Complete Apostles Bible	Therefore my way of life from my youth, which from the beginning was spent among my own nation in Jerusalem, all the Jews know, since they have known me for a long time, if they are willing to testify, that according to the strictest sect of our religion I lived a Pharisee.
Douay-Rheims 1899 (Amer.)	And my life indeed from my youth, which was from the beginning among my own nation in Jerusalem, all the Jews do know: Having known me from the beginning (if they will give testimony) that according to the most sure sect of our religion I lived, a Pharisee.
Holy Aramaic Scriptures	For, the Yehudaye {the Judeans/Jews}, they also know (if they desired that they should testify) my customs which are from my youth, which were mine from the beginning, among Ami {my People}, and at Urishlem {Jerusalem}, on account, that from a long time they were satisfied with me, and they know that in the best teaching of the Phrishe {the Pharisees}, I had lived.
James Murdock's Syriac NT	The Jews themselves, if they would testify, know well my course of life from my childhood, which from the beginning was among my nation and in Jerusalem. For they have long been persuaded of me, and have known, that I lived in the princely doctrine of the Pharisees.
Original Aramaic NT	"For those Jews are also aware, if they wish to testify, of my way of life from my youth from the beginning, in my nation and in Jerusalem," "Because for a long time they have been persuaded concerning me, and they know that I was living in the official doctrine of the Pharisees."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	All the Jews have knowledge of my way of life from my early years, as it was from the start among my nation, and at Jerusalem; And they are able to say, if they would give witness, that I was living as a Pharisee, in that division of our religion which is most regular in the keeping of the law.
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Bible in Worldwide English	All the Jews know the way I lived from the time I was young. From the beginning I lived with my own people at Jerusalem. They have known me for a long time. They know, if they would tell it, that I lived like the Pharisee group. They obey the law better than any others who worship God the way we do.
Easy English	The Jewish people have known me since I was born. They all know how I have lived among them. They knew me in the region where I was born. When I came to Jerusalem, they also know how I lived there. So they have known me for a long time. They could tell you that I always obeyed our Jewish laws. They know that I was a Pharisee. I carefully obeyed God's Law, as a Pharisee does. But maybe they do not want to tell you all that.
Easy-to-Read Version—2008	"All the Jews know about my whole life. They know the way I lived from the beginning in my own country and later in Jerusalem. These Jews have known me for a long time. If they want to, they can tell you that I was a good Pharisee. And the Pharisees obey the laws of the Jewish religion more carefully than any other group.
<i>God's Word</i> ™	"All the Jews know how I lived the earliest days of my youth with my own people and in Jerusalem. They've known me for a long time and can testify, if they're willing, that I followed the strictest party of our religion. They know that I lived my life as a Pharisee.
Good News Bible (TEV)	"All the Jews know how I have lived ever since I was young. They know how I have spent my whole life, at first in my own country and then in Jerusalem. They have always known, if they are willing to testify, that from the very first I have lived as a member of the strictest party of our religion, the Pharisees.
J. B. Phillips	"The fact that I lived from my youth upwards among my own people in Jerusalem is well known to all Jews. They have known all the time, and could witness to the fact if they wished, that I lived as a Pharisee according to the strictest sect of our religion.
<i>The Message</i>	"From the time of my youth, my life has been lived among my own people in Jerusalem. Practically every Jew in town who watched me grow up—and if they were willing to stick their necks out they'd tell you in person—knows that I lived as a strict Pharisee, the most demanding branch of our religion.
NIRV	"The Jewish people all know how I have lived ever since I was a child. They know all about me from the beginning of my life. They know how I lived in my own country and in Jerusalem. They have known me for a long time. So if they wanted to, they could tell you how I have lived. I have lived by the rules of the Pharisees. Those rules are harder to obey than those of any other Jewish group.
New Life Version	"All the Jews know about my life from the time I was a boy until now. I lived among my own people in Jerusalem. If they would tell what they know, they would say that I lived the life of a proud religious law-keeper. I was in the group of proud religious law-keepers who tried to obey every law.
New Simplified Bible	»All the Jews know the way I first lived as a youth among my own nation at Jerusalem. »They knew me from the beginning. They could testify that I was from the strictest sect of our religion and I lived as a Pharisee.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	"Jewish leaders know my story. They know it all the way back to my childhood. They know I've been a Jew all my life. And they know I grew up in Jerusalem. If you made them take an oath to tell nothing but the truth, they would admit that I've always been a Pharisee. There's no branch of the Jewish religion stricter than Pharisees.
Contemporary English V.	All the Jews have known me since I was a child. They know what kind of life I have lived in my own country and in Jerusalem. And if they were willing, they could tell you that I was a Pharisee, a member of a group that is stricter than any other.
Goodspeed New Testament	The way I lived from my youth up, spending my early life among my own nation and at Jerusalem, is well known to all Jews, for they have known from the first, if they

are willing to give evidence, that I was a Pharisee and my life was that of the strictest sect of our religion.

The Living Bible

“As the Jews are well aware, I was given a thorough Jewish training from my earliest childhood in Tarsus [literally, “my own nation.”] and later at Jerusalem, and I lived accordingly. If they would admit it, they know that I have always been the strictest of Pharisees when it comes to obedience to Jewish laws and customs.

New Berkeley Version
New Living Translation

“As the Jewish leaders are well aware, I was given a thorough Jewish training from my earliest childhood among my own people and in Jerusalem. If they would admit it, they know that I have been a member of the Pharisees, the strictest sect of our religion.

The Passion Translation

“All the Jews know how I have been raised as a young man, living among my own people from the beginning and in Jerusalem. If my accusers are willing to testify, they must admit that they’ve known me all along as a Pharisee, a member of the most strict and orthodox sect within Judaism.

Plain English Version

Paul said that he used to be a Pharisee man

Then Paul said, “A lot of Jewish people know the way I lived from the time I was a young man. They know the way I lived in my home country, and also in Jerusalem. They know that I joined the Pharisee mob, and I kept our law properly, like all the Pharisee mob do. Those Jews that are blaming me, they know this, and they can tell you this about me if they want to.

Radiant New Testament

“The Jewish people all know how I’ve lived ever since I was a child, both when I was growing up in my own country and after I moved to Jerusalem. They’ve known me for a long time, and they could tell you, if they wanted to, that I’ve lived by the rules of the Pharisees. Their rules are harder to obey than those of any other Jewish group.

UnfoldingWord Simplified T.

"All my fellow Jews know about how I have conducted my life from the time I was a child. They know how I lived in the city where I was born and also later in Jerusalem. They have known me from my very beginning, and they could tell you, if they wanted to, that since I was very young I obeyed the most rigid customs of our religion very carefully. I lived just like the other Pharisees.

William's New Testament

"The kind of life I have lived from my youth up, as spent in my early days among my own nation and in Jerusalem, is well known to all Jews, for they have known all along from the first, if they would but testify to it, that I as a Pharisee have lived by the standard of the strictest sect of our religion.

Partially literal and partially paraphrased translations:

American English Bible

‘This is the way that I’ve lived since I was a boy:

‘From long ago, everyone in my nation –all in JeruSalem and all the Jews who used to know me– can testify to the fact that I was raised in the strictest sect of our type of worship... I was a Pharisee.

Beck’s American Translation
Breakthrough Version

So certainly my life from *my* youth (that happened from the beginning in my nation and in Greater Jerusalem) all the Jewish *people* realize, since they know me from before, from the top, if they want to be telling what they witnessed, that I lived in line with the strictest sect of our religion, a Separatist.

Common English Bible

Every Jew knows the way of life I have followed since my youth because, from the beginning, I was among my people and in Jerusalem. They have known me for a long time. If they wanted to, they could testify that I followed the way of life set out by the most exacting group of our religion. I am a Pharisee.

A. Campbell's Living Oracles

The manner of my life, from my youth, which, from the beginning, was spent among my own nation, in Jerusalem, is known to all the Jews; who knew me from the first,

	(if they would testify,) that, according to the strictest sect of our religion, I lived a Pharisee.
New Advent (Knox) Bible	What my life was like when boyhood was over, spent from the first among my own people and in Jerusalem, all the Jews know; their earliest memory of me, would they but admit it, is of one who lived according to the strictest tradition of observance we have, a Pharisee.
NT for Everyone	"All the Jews know my manner of life. I lived from my earliest days among my own people and in Jerusalem. They have known already for a long time (if they are willing to testify!) that I lived as a Pharisee, according to the strictest sect of our religion.
20 th Century New Testament	My life, then, from youth upwards, was passed, from the very first, among my own nation, and in Jerusalem, and is within the knowledge of all Jews; And they have always known--if they choose to give evidence--that, in accordance with the very strictest form of our religion, I lived a true Pharisee.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Surely all the Jews know how I have lived from the earliest days of my youth, among my own people and in Jerusalem. They have known me for a long time and can testify, if they are willing, that I lived as a Pharisee, adhering to the strictest sect of our religion.
Conservapedia Translation	"My way of life, since I was a lad, which was at first among my own nation at Jerusalem, all the Jews know about." "They knew me from the beginning, if they are willing to talk, that I lived as a Pharisee, a member of the strictest sect of our religion."
Revised Ferrar-Fenton Bible	"My mode of life from my youth, from my first coming into my nation, at Jerusalem, all Judeans know; who knew me from the above time, if they would give evidence, that, according to the very strictest sect of our religion, I lived a Pharisee.
Free Bible Version	"All the Jews know my life story—from my earliest days beginning in my own country and then in Jerusalem. They have known me for a long time and can verify, if they choose to, that I have followed the religious school that observes our faith in the strictest way—I lived as a Pharisee.
God's Truth (Tyndale)	My living of a child, which was at the first among mine own nation at Jerusalem know all the Jewes which knew me from the beginning, if they would testify it. For after the most straitest sect of our *lay, lived I a Pharisaye. *lay : means worldly. See here that this word is not "religion" neither is the word religion found in any of the original text.
International Standard V	All the Jews know how I lived from the earliest days of my youth with my own people and in Jerusalem. They have known for a long time, if they would but testify to it, that I lived as a Pharisee, adhering to the standards of our strictest religious party.
Montgomery NT	"The kind of life I have lived from my youth upward among my own nation and at Jerusalem, all that early life of mine, is well known to all the Jews. "They know me of old, if they are willing to testify, how that according to the strict sect of our religion, I lived a Pharisee.
NIV, ©2011	"The Jewish people all know the way I have lived ever since I was a child, from the beginning of my life in my own country, and also in Jerusalem. They have known me for a long time and can testify, if they are willing, that I conformed to the strictest sect of our religion, living as a Pharisee.
Riverside New Testament	"My life from boyhood, which was from the beginning among my own nation and in Jerusalem, all Jews know. They knew me from long ago, if they were willing to testify, and that according to the strictest sect of our religion I lived a Pharisee.
Leicester A. Sawyer's NT	My mode of life from my childhood, the early part of it being with my nation at Jerusalem, know all the Jews, who knew me from the first, if they would testify, that according to the strictest sect of our religion I lived a Pharisee.

Urim-Thummim Version	My true way of life from my youth, which from the beginning was among my nation at Jerusalem, is common knowledge among all the Jews; That knew me from the beginning, if they would testify, that after the most strictest sect of our religion I lived as a Pharisee.
Weymouth New Testament	"The kind of life I have lived from my youth upwards, as exemplified in my early days among my nation and in Jerusalem, is known to all the Jews. For they all know me of old--if they would but testify to the fact--how, being an adherent of the strictest sect of our religion, my life was that of a Pharisee.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	All the Jews know how I have lived from my youth, how I have lived among my own people and in Jerusalem. They have always known me and they can tell you, if they wish, that I have lived as a Pharisee in the most rigorous sect of our religion.
The Heritage Bible	Indeed therefore, my manner of life from my youth, which from the beginning was among my own race in Jerusalem, all the Jews know, Who before knew me from the first, if they decide to testify, that according to the most exact party of our ceremonial observance I lived a Pharisee.
New American Bible (2011)	My manner of living from my youth, a life spent from the beginning among my people* and in Jerusalem, all [the] Jews know. ^a They have known about me from the start, if they are willing to testify, that I have lived my life as a Pharisee, the strictest party of our religion. a. [26:5] Phil 3:5–6; Gal 1:13–14; 2 Cor 11:22.
Revised English Bible–1989	"My life from my youth up, a life spent from the first among my nation and in Jerusalem, is familiar to all Jews. Indeed they have known me long enough to testify, if they would, that I belonged to the strictest group in our religion: I was a Pharisee.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"So then! All Jews know how I lived my life from my youth on, both in my own country and in Yerushalayim. They have known me for a long time; and if they are willing, they can testify that I have followed the strictest party in our religion — that is, I have lived as a <i>Parush</i> .
Hebraic Roots Bible	Truly, then, all the Jews know my way of life from youth, which from the beginning had been in my nation in Jerusalem, who before knew me from the first, if they will testify, that according to the most exact sect of our religion, I lived a Pharisee.
Holy New Covenant Trans.	"All the Jewish people know about my whole life. They know the way I lived, from the beginning among my own people and later in Jerusalem. These Jews have known me for a long time. If they want to, they can tell you that I was a Pharisee. And the Pharisees obey the laws of the Jewish faith more carefully than any other group of Jewish people.
The Scriptures 2009	"Truly, then, all the Yehu?im know my way of life from youth, which I led from the beginning among my own nation at Yerushalayim, since they have known me from the first, if they wish to witness, that I lived as a Pharisee according to the strictest sect of our observance.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...the certainly so lifestyle [of] me the [one] from youth the [one] from beginning becoming in the nation [of] me in also jerusalem* have known All The Jews Foreknowing me onward if [Men] may want to testify for in the strictest sect [of] the ours religion [I] live Pharisee...
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Awful Scroll Bible	(")Surely therefore, my manner of life from youth, that is coming about from the beginning from-among my nation, from-within Jerusalem, has been known by all the Jews,
Concordant Literal Version	(")knowing-beforehand of me from the beginning, if- they -may want to bear witness, that according to the careful sect of our religion I live as a Pharisee. My life, indeed, then, from youth, which came to be from the beginning among my nation, besides in Jerusalem, all the Jews are acquainted with, knowing me before, from the very first, if they should be willing to testify, that, according to the strictest sect of this ritual of ours, I live a Pharisee."
exeGesés companion Bible	So indeed, my existence from my youth, being from the beginning among my own goyim at Yeru Shalem, all the Yah Hudiym know; who foreknew me from above, whenever they will to witness, that after the most exact heresy of our ceremonials I lived a Pharisee:...
Orthodox Jewish Bible	"All the Yehudim have da'as of my Yiddishkeit from my earliest youth, a life spent from the beginning among my own people and in Yerushalayim. "They have had da'as of this for a long time, if they are willing to bear edut, that according to the most machmir kat of our Orthodox Jewish faith my life has been lived out as a Parush.
Rotherham's Emphasized B.	<My manner of life_ then_ from my youth, which [from its commencement] was formed among my nation_ even in Jerusalem> know all' Jews, inasmuch as they were aforetime observing me_ from the outset,—if they please to bear witness,—that <according to the strictest' sect of our own' religion> I lived [a Pharisee].

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	"So then, all the Jews know my manner of life from my youth up, which from the beginning was spent among my own nation [the Jewish people], and in Jerusalem. They have known me for a long time, if they are willing to testify to it, that according to the ^[a] strictest sect of our religion, I have lived as a Pharisee. [a] Paul probably is referring to the school of Shammai, which flourished from 30 B.C. to A.D. 20. Gamaliel, Paul's teacher in the school of Hillel (22:3), discussed and interpreted the teachings of both schools, and often agreed with the teachings of Shammai, so Paul was familiar with Shammai as well as Hillel.
An Understandable Version	All the Jews know how I lived during my youth and my early days among [the people of] my nation, and [especially here] in Jerusalem. They know of my early background; if they were willing to, they could testify that I lived as a [faithful] Pharisee, [which is] the strictest sect of our religion.
The Expanded Bible	"All ·my people [·the Jews] know about my ·whole life [·manner of life from youth], how I lived from the beginning ·in my own country and later [or among my own people and] in Jerusalem. They have known me for a long time. If they ·want [are willing] to, they can ·tell [testify to] you that I ·was a good [·lived as a] Pharisee. ·And the Pharisees obey the laws of my tradition more carefully than any other group [·...the strictest sect/party of our religion].
Jonathan Mitchell NT	"So then: all the Jews have seen and are thus acquainted with my kind of life, and its course, springing into being out of my youth with a beginning from within the midst of my nation (or: ethnic group), and more so within Jerusalem, "previously having a personal acquaintance and intimate knowledge about me from that earlier period [so as] to continue testifying, giving witness one after another – if they would continue being willing – that in accord with the strictest sect (or: party)

of this ritual and form of worship (or: religious discipline; system of external observances) of ours, I lived (or: I live) a Pharisee.

Translation for Translators

Paul told about being a Pharisee who believed that God would resurrect people.

Acts 26:4-8

“Many [HYP] of my fellow Jews know about how I have conducted my life, from the time I was a child. They know how I lived in the area where I *was born* and *also later* in Jerusalem. They have known for many years, and they could tell you, if they wanted to, that *since I was very young* I obeyed the customs of our religion very carefully, just like the *other* Pharisees do.

The Voice

Paul: My way of life is well known to the whole Jewish community, how I have lived in the Jewish community abroad and in Jerusalem. 5 If they are willing to speak, they themselves will tell you something they have long known—that I was a member of the strictest sect of our religion and lived *for many years* as a Pharisee.

Bible Translations with Many Footnotes:

Lexham Bible

“Now all the Jews know my manner of life from my youth, that had taken place from the beginning among my own people [Or “nation”] and in Jerusalem, having known me for a long time, if they are willing to testify, that in accordance with the strictest party of our religion I lived as a Pharisee.

NET Bible®

Now all the Jews know the way I lived⁹ from my youth, spending my life from the beginning among my own people¹⁰ and in Jerusalem.¹¹ They know,¹² because they have known¹³ me from time past,¹⁴ if they are willing to testify, that according to the strictest party¹⁵ of our religion, I lived as a Pharisee.¹⁶

^{9tn} Grk “my manner of life.”

^{10tn} Or “nation.”

^{11map} For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

^{12tn} These words are repeated from v. 4 (“all the Jews know”). Because of the length and complexity of the Greek sentence, it was necessary to begin a new sentence at the beginning of v. 5 in the translation, but for this to make sense, the main verb ἴσασι (īsasi) has to be repeated to connect with the ὅτι (Joti) clause (indirect discourse) in v. 5.

^{13tn} Grk “having known me from time past.” The participle προγινῶσκοντες (proginwskontes) has been translated as a causal adverbial participle.

^{14tn} BDAG 866 s.v. προγινῶσκω 2 has “Know from time past...προγινῶσκοντες με ἄνωθεν Ac 26:5.” L&N 28.6 states, “they have already known me beforehand, if they are willing to testify’ Ac 26:5.”

^{15tn} That is, strictest religious party. “Party” alone is used in the translation because “the strictest religious party of our religion” would be redundant.

^{16sn} See the note on Pharisee in 5:34.

^{sn} A Pharisee was a member of one of the most important and influential religious and political parties of Judaism in the time of Jesus. There were more Pharisees than Sadducees (according to Josephus, Ant. 17.2.4 [17.42] there were more than 6,000 Pharisees at about this time). Pharisees differed with Sadducees on certain doctrines and patterns of behavior. The Pharisees were strict and zealous adherents to the laws of the OT and to numerous additional traditions such as angels and bodily resurrection.

The Spoken English NT

All Jews are well aware of my life from childhood onwards—with my fellow Jews^d and among the people of Jerusalem.

They’ve known me all along—if they were just willing to testify. They know that I lived by the rules of the strictest sect of our religion: I was a Pharisee.^e

d. Lit. "in my nation/country." This probably does not mean Cilicia, the country of Paul's birth (see Acts 21:39), because Jews thought of their nation as being Israel, no matter where they lived (see Acts 24:17).

e. Prn. **ferr-a-see**.

Wilbur Pickering's New T. Really, the Jews all know my way of life from my youth, which was spent from the beginning among my own nation in Jerusalem, since they have known me for a long time, if they were willing to testify, that according to the strictest sect of our religion I lived as a Pharisee.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation "So then indeed, my way of life from youth, the one having taken place from [the] beginning among my [own] nation in Jerusalem, all the Jews know; knowing already [about] me from the beginning, if they are willing to testify, that according to the most accurate [or, strictest] sect of our religion, I lived [as] a Pharisee.

Benjamin Brodie's trans. Now, in fact, the manner of life which I lived from the beginning of my youth among my people in Jerusalem, all Jews know thoroughly, Who have known me from the beginning, if they are willing to testify, that according to the strictest sect of our religion, I lived as a Pharisee .

Charles Thomson NT My course of life; that from my youth; that which from the beginning was led among my own nation at Jerusalem, is known to all the Jews. They have a prior knowledge of me from an early period, if they would testify, that according to the strictest sect of our religion I lived a Pharisee.

Context Group Version My manner of life then from my youth up, which was from the beginning among my own ethnic group {or nation} and at Jerusalem, all the Judeans know; having knowledge of me from the first, if they are willing to testify, that after the strictest party of our religion I lived a Pharisee.

Literal New Testament THE THEN MANNER OF LIFE MY FROM YOUTH, WHICH FROM [ITS] COMMENCEMENT WAS AMONG MY NATION IN JERUSALEM, KNOW ALL THE JEWS, WHO BEFORE KNEW ME FROM THE FIRST, IF THEY WOULD BEAR WITNESS, THAT ACCORDING TO THE STRICTEST SECT OF OUR RELIGION I LIVED A PHARISEE.

Modern Literal Version 2020 Therefore my lifestyle indeed which happened from *my* youth *up*, from the beginning in my own nation *and* in Jerusalem, all the Jews know *this*. If they should wish to testify, (knowing me beforehand, from the start), that I lived as a Pharisee according-to the strictest sect of our religion.

Revised Geneva Translation "Regarding my life from childhood, all the Jews know that from the beginning it was among my own nation at Jerusalem, "They knew me from the beginning and could testify (if they wished) that according to the straightest sect of our religion, I lived as a Pharisee.

The gist of this passage: Paul recounts how he has been a member of the strictest sect of Jews pretty much from his youth on up.

Acts 26:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
mén (μέν) [pronounced <i>men</i>]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
oun (οὖν) [pronounced <i>oon</i>]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
<p>These two particles are found together in a number of places in Luke's writings, suggesting perhaps a specific meaning for them. They are variously translated, <i>now when, therefore indeed, then indeed, so then, so when, surely, so indeed</i>. Acts 8:25.</p>			
bíōsis (βίωσις) [pronounced <i>BEE-oh-sis</i>]	<i>manner of life, manner of living and acting, way of life</i>	feminine singular noun, accusative case	Strong's #981
emou (ἐμοῦ) [pronounced <i>eh-MOO</i>]; mou (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
neótēs (νεότης) [pronounced <i>neh-OHT-ace</i>]	<i>youth, youthful age, youthfulness, newness</i>	feminine noun, genitive/ablative case	Strong's #3503

Translation: *Indeed therefore, my manner of life from [my] youth,...*

Paul is going to first establish that, at one time, he was as strict an adherent to the current Jewish beliefs as anyone. This began very early on in his life.

"This has been my manner of life from my youth," he testified.

We would assume that Paul took this stance early on in his life, when he was able to make such a decision.

Acts 26:4b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
This definite article, which seems to be here without a substantive, actually looks back to the substantive that it was used with previously in v. 4a.			
ἀπό (ἀπό) [pronounced aw-PO]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
archê (ἀρχή) [pronounced ar-KHAY]	<i>beginning; elementary, basic; origin, first cause; ruler, authority; rule, domain, sphere of influence</i>	feminine singular; genitive/ablative case	Strong's #746
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	feminine singular, aorist (deponent) middle participle; accusative case	Strong's #1096
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
ethnos (ἔθνος, οὐς, τό) [pronounced EH-th-noss]	<i>a people; Gentiles; a people [as distinguished from Jews]; people [from Samaria]; a Gentile nation</i>	neuter singular noun, dative, locative or instrumental case	Strong's #1484
εμου (ἐμοῦ) [pronounced eh-MOO]; μου (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037

Acts 26:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Hierosolyma (Ἱεροσόλυμα) [pronounced <i>hee-er- os-OL-oo-mah</i>]	<i>a double peace</i> ; transliterated, <i>Jerusalem, Hierosolyma</i> ; this can refer to the city itself or to its inhabitants	feminine singular proper singular noun/location; dative, locative or instrumental case	Strong's #2414

Translation: ...from the beginning, which [manner of life] was [in full view] among my people and in Jerusalem.

Paul had a manner of life which went back to his youth. This manner of life was well-known among his people and in Jerusalem. As a very serious Jew, he traveled to Jerusalem for many of the feast days and perhaps for some education in his youth (not necessarily formal education).

Paul is testifying to the fact that he is not some unknown factor in all of this.

Acts 26:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
isēmi (ἴσημι) [pronounced <i>IHS-ay- mee</i>]	<i>to know, to confirm</i>	3 rd person plural, perfect active indicative	Strong's #2467
pantes (πάντες) [pronounced <i>PAHN- tehç</i>]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
Ioudaíoi (Ἰουδαῖοι) [pronounced <i>ee-ou- DYE-oy</i>]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural adjective; acts as a proper noun; nominative case	Strong's #2453

Translation: [My religious practices] were known to all Judæans.

Early on, Paul was a very well-known pharisee.

"All Judæans from that era know this," Paul testifies, "including many of those who are here today."

Acts 26:4 Indeed therefore, my manner of life from [my] youth, from the beginning, which [manner of life] was [in full view] among my people and in Jerusalem. [My religious practices] were known to all Judæans. (Kukis mostly literal translation)

If you will recall, there was a period of time when Paul were persecuting Christians. Many of the pharisees who were looking to have him punished here are aware of Paul's past.

Acts 26:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proginôskō (προγινώσκω) [pronounced prog-in-OCE-ko]	<i>knowing beforehand, having previous knowledge of; foreknowledge; (said of those whom God elected to salvation); predestinating</i>	masculine plural, present active participle; nominative case	Strong's #4267
me (μέ) [pronounced meh]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
anôthen (ἀνωθεν) [pronounced AN-oh-thehn]	<i>1) from above, from a higher place; 1a) of things which come from heaven or God; 2) from the first, from the beginning, from the very first; 3) anew, over again</i>	adverb	Strong's #509

Translation: *The ones knowing me previously from the beginning,...*

The older pharisees know all about Paul. They knew him previously as a much different man. Some of them knew Paul from his youth and some after that.

Acts 26:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eán (ἐάν) [pronounced eh-AHM]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
thélô (θέλω) [pronounced THEH-loh]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	3 rd person plural, present active subjunctive	Strong's #2309
martureô (μαρτυρέω) [pronounced mar-too-REH-oh]	<i>to be a witness, to testify (literally or figuratively); to charge, to give [evidence], to bear record, to have (obtain) a good (honest) report, to be well reported of, to have testimony, to (be, bear, give, obtain) witness</i>	present active infinitive	Strong's #3140

Translation: *...if they were willing to testify...*

Paul asserts, "If they would be willing to testify honestly, they would tell you this. They would confirm all that I am saying right now."

All that Paul is saying is true and verifiable by people who are in the courtroom right at this time.

Acts 26:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
akribéstatos (ἀκριβέστατος) [pronounced ak-ree-BEHS-ta-toss]	<i>(most) exact; careful; strict (est)</i>	feminine singular adjective, accusative case	Strong's #196
haíresis (αἵρεσις) [pronounced HAH-ee-res-is]	<i>a choice; a party, a sect, a faction</i>	feminine singular noun, accusative case	Strong's #139
Thayer: <i>of the strictest sect: the most precise and rigorous in interpreting the Mosaic law, and in observing even the more minute precepts of the law and tradition.</i>			
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
hēméteros (ἡμέτερος) [pronounced hay-MEHT-er-oss]	<i>our; your (by a different reading)</i>	1 st person, masculine singular, possessive pronoun; genitive/ablative case	Strong's #2251
thrēskeía (θρησκεία) [pronounced thrace-KĪ-ah]	<i>religion, religious worship; especially external, that which consists of ceremonies; religious discipline</i>	feminine singular noun, genitive/ablative case	Strong's #2356

Translation: ...that, according to the strictest sect of our religion,...

Paul operated his life—his entire manner of life—in accordance with the strictest rules and traditions of the Jewish religion.

Again, the inference here is, the Jewish people are not all adherents to the same set of beliefs. Some adhered to this strict sect—the ones who can confirm my testimony. But if there is a *strict sect*, then there is a part of the Jews who are not so strict.

Paul has already shown in a previous trial that the Jews were not united on all things. There are two groups of Jews at minimum who have many fundamental different beliefs.

Acts 26:5d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
zaō (ζάω) [pronounced DZAH-oh]	<i>to live, to be alive; to enjoy life; to breathe, to have soul life</i>	1 st person singular, aorist active indicative	Strong's #2198
Pharisaïos (Φαρισαῖος) [pronounced far-is-AH-yos]	<i>separatist; exclusively religious; Jewish nectary; sect member; a Jewish separatist sect, a Jewish religious sect; transliterated Pharisee</i>	masculine singular noun; nominative case	Strong's #5330

Translation: ...I lived [as] a pharisee.

Paul, according to the strictest understanding of the Jewish religion, lived as a pharisee. There were no groups of Jews who were more strict than them.

Acts 26:5 The ones knowing me previously from the beginning, if they were willing to testify [honestly], according to the strictest sect of our religion, I lived [as] a pharisee. (Kukis mostly literal translation)

Acts 26:4–5 Indeed therefore, my manner of life from [my] youth, from the beginning, which [manner of life] was [in full view] among my people and in Jerusalem. [My religious practices] were known to all Judæans. The ones knowing me previously from the beginning, if they were willing to testify [honestly], according to the strictest sect of our religion, I lived [as] a pharisee. (Kukis mostly literal translation)

This implication will be, Paul fully understands the pharisees and where they are coming from; and his exit from this group was not a light or arbitrary decision.

Acts 26:4–5 Clearly, my manner of life from my youth, even while I was among my people, even in Jerusalem, this observance of Judaism was known to all of the Judæans here, those who have known me from the beginning. If they would be willing to testify—and I don't know if they would—that for much of my life, I lived as a pharisee according to the strictest understanding of our religion. (Kukis paraphrase)

[Chapter Outline](#)

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Paul Asks How His Fundamental Beliefs Violate Jewish Theology

And now, upon a hope for the sake of the fathers of us, the promise coming to be by the God I have stood being judged, toward whom the twelve tribes of us in earnestness, night and day keep on worshiping, they keep on hoping to come; concerning which hope I am being charged by the Judæans, O King.

Acts 26:6–7

And now, on the basis of the expectation of the promise coming to pass by God, I have stood [in court] being judged—[this promise being made] to our fathers. Concerning which [promise] our twelve tribes keep on worshiping, night and day, continually confident [it will] come [to pass]. [And it is this] confidence [which I have that] I am being charged for by the Judæans, O King.

Right now, I am in court, being judged, all on the basis of my expectation of the promise of God coming to pass—a promise which God made to our fathers. This same promise our twelve tribes earnestly expect to come to pass, as they keep on worshiping night and day. And it is this same confidence which I have that is the basis for me being charged by the Judæans, O King!

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	And now, upon a hope for the sake of the fathers of us, the promise coming to be by the God I have stood being judged, toward whom the twelve tribes of us in earnestness, night and day keep on worshiping, they keep on hoping to come; concerning which hope I am being charged by the Judæans, O King.
Complete Apostles Bible	And now for the hope of the promise having been made by God to the fathers, I stand before you judged, a promise to which our twelve tribes, as they earnestly serve God night and day, hope to attain. Concerning which hope I am accused by the Jews, King Agrippa.
Douay-Rheims 1899 (Amer.)	And now for the hope of the promise that was made by God to the fathers, do I stand subject to judgment: Unto which, our twelve tribes, serving night and day, hope to come. For which hope, O king, I am accused by the Jews.
Holy Aramaic Scriptures	And now, upon The Sabra {The Hope} of The Shudaya {The Promise} which was made unto our fathers, from Alaha {God}, I stand, and am being judged. Which, concerning this Sabra {Hope}, our Twelve Tribes are hoping that it will arrive, with diligent prayers, of the daytime and of the night. And concerning this very Sabra {Hope}, I am being reproached from the hands of the Yehudaye {the Judeans/Jews}, Malka Agripe {King Agrippa}.
James Murdock's Syriac NT	And now, for the hope of the promise which was made by God to our fathers, I stand and am judged. To this hope, our twelve tribes hope to come, with earnest prayers by day and by night: and for this same hope, king Agrippa, I am accused by the Jews.
Original Aramaic NT	"Now for the hope of The Promise which our fathers had from God, I stand and I am judged." "For to this hope our twelve tribes hope to arrive by diligent prayer by day and night. It is for this hope I am accused by the agency of the Jews, King Agrippa."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And now I am here to be judged because of the hope given by God's word to our fathers; For the effecting of which our twelve tribes have been working and waiting night and day with all their hearts. And in connection with this hope I am attacked by the Jews, O king!
Bible in Worldwide English	I believe that God will keep the promise that he made to our fathers long ago. That is why I am standing here being judged today. All the people of our twelve tribes serve God faithfully day and night. They do this because they believe they will receive what he has promised. Because I believe this, king Agrippa, the Jewish leaders are talking against me.
Easy English	So what is the reason that I stand here today for you to judge me? It is because I believe in God's promise to our ancestors. He promised a great thing to our 12 Israelite families. We all expect to receive what God has promised to us. That is

why we Jews always worship God, in the day and in the night. Like these Jews here, I believe in God's great promise. But that is the reason that they speak against me.

Easy-to-Read Version–2008	Now I am on trial because I hope for the promise that God made to our fathers. This is the promise that all the twelve tribes of our people hope to receive. For this hope the Jews serve God day and night. My king, the Jews have accused me because I hope for this same promise.
<i>God's Word™</i>	"I'm on trial now because I expect God to keep the promise that he made to our ancestors. Our twelve tribes expect this promise to be kept as they worship with intense devotion day and night. Your Majesty, the Jews are making accusations against me because I expect God to keep his promise.
Good News Bible (TEV)	And now I stand here to be tried because of the hope I have in the promise that God made to our ancestors---the very thing that the twelve tribes of our people hope to receive, as they worship God day and night. And it is because of this hope, Your Majesty, that I am being accused by these Jews!
J. B. Phillips	Even today I stand here on trial because of a hope that I hold in a promise that God made to our forefather—a promise for which our twelve tribes served God zealously day and night, hoping to see it fulfilled. It is about this hope, your majesty, that I am being accused by the Jews!
<i>The Message</i>	It's because I believed it and took it seriously, committed myself heart and soul to what God promised my ancestors—the identical hope, mind you, that the twelve tribes have lived for night and day all these centuries—it's because I have held on to this tested and tried hope that I'm being called on the carpet by the Jews. They should be the ones standing trial here, not me!
NIRV	Today I am on trial because of the hope I have. I believe in what God promised our people of long ago. It is the promise that our 12 tribes are hoping to see come true. Because of this hope they serve God with faithful and honest hearts day and night. King Agrippa, it is also because of this hope that these Jews are bringing charges against me.
New Life Version	“And now I am on trial here because I trust the promise God made to our fathers. This promise is what our twelve family groups of the Jewish nation hope to see happen. They worship God day and night. King Agrippa, it is because of this hope that they are saying things against me.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Now I stand here on trial because I believe God has kept a promise he made long ago to our ancestors. It's a promise our people have been waiting to see fulfilled—Jews in all 12 tribes of Israel. It's the reason we have devoted ourselves to God and have worshiped him day and night. Your Majesty, I'm on trial because I believe God kept his promise.
Contemporary English V.	Now I am on trial because I believe the promise God made to our people long ago. Day and night our twelve tribes have earnestly served God, waiting for his promised blessings. King Agrippa, because of this hope, the Jewish leaders have brought charges against me.
The Living Bible	But the real reason behind their accusations is something else—it is because I am looking forward to the fulfillment of God's promise made to our ancestors. The twelve tribes of Israel strive night and day to attain this same hope I have! Yet, O King, for me it is a crime, they say.
New Berkeley Version	.
New Living Translation	Now I am on trial because of my hope in the fulfillment of God's promise made to our ancestors. In fact, that is why the twelve tribes of Israel zealously worship God night and day, and they share the same hope I have. Yet, Your Majesty, they accuse me for having this hope!

The Passion Translation	And now, here I am on trial because I believe in the hope of God's promises made to our ancestors. This is the promise the twelve tribes of our people hope to see fulfilled as they sincerely strive to serve God with prayers night and day. "So, Your Highness, it is because of this hope that the Jews are accusing me.
Plain English Version	You see, boss, a long time ago, God promised our grand-fathers that he will do something real good for us Jews. And I reckon God does everything that he says he will do. All of us Jews, in all of our 12 tribes, we are all waiting for God to do the good thing that he promised, and we show respect to him all the time. We all reckon he will do it. But now those Jewish leaders are blaming me for believing that God is doing it.
Radiant New Testament	Today I'm on trial because of my hope in what God promised our people long ago. Because our 12 tribes are hoping to see that promise come true, they serve God with faithful and honest hearts day and night. But it's because I have the same hope, King Agrippa, that these Jews are bringing charges against me.
UnfoldingWord Simplified T.	Today I am on trial because I am confidently expecting that God will do what he promised to our ancestors. Our twelve Jewish tribes are also confidently waiting for God to do for us what he promised, as they honor him and worship him, day and night. Honored king, I confidently expect that God will do what he promised, and they also believe that! But it is for what I expect God to do that they say I have done wrong.

Partially literal and partially paraphrased translations:

American English Bible	'And now, it's over the hope of a promise that was made by The God to our ancestors that I'm standing here being judged, since it's concerning the hope of attaining this, that our twelve tribes have been so earnestly serving [God] night and day.'
Beck's American Translation Breakthrough Version	And it's over this same hope that I'm being accused by these Judeans, O king... And now, based on an anticipation of the promise to our fathers that happened under God, I have been standing being judged, to which, as our twelve family lines minister extensively night and day, they anticipate to make it — an anticipation, concerning which, I am charged by Jewish <i>people</i> , King.
Len Gane Paraphrase	"Now I stand here and am judged for the promised hope made by God to our forefathers. [It is] for that promise our twelve tribes--earnestly serving God day and night--hope to attain that I am accused of by the Jews.
New Advent (Knox) Bible	And if I stand here on my trial, it is for my hope of the promise God made to our fathers. Our twelve tribes worship him ceaselessly, night and day, in the hope of attaining that promise; and this is the hope, my lord king, for which the Jews call me to account.
NT for Everyone	And now I stand accused because of the hope of the promise made by God to our ancestors, the hope for which our twelve tribes wait with earnest longing in their worship night and day. And it is this hope, O king, for which I am now accused by the Jews!
20 th Century New Testament	Even now, it is because of my hope in the promise given by God to our ancestors that I stand here on my trial--A promise which our Twelve Tribes, by earnest service night and day, hope to see fulfilled. It is for this hope, your Majesty, that I am accused--and by Jews themselves!

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	And now I stand on trial because of the hope in what God promised to our ancestors, the promise our twelve tribes hope to reach as they earnestly serve him night and day. King Agrippa, I am being accused by the Jews because of this hope.
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Revised Ferrar-Fenton Bible	And now, for that Hope, which came from God a promise to our fathers, I stand trial; for which our twelve tribes constantly pray both night and day in confident expectation to secure—for that Hope, King, I am accused as a criminal by the Judeans!
Free Bible Version	“Now I am standing here to be judged regarding the promised hope God gave to our fathers that our twelve tribes hoped to receive as they continually dedicated themselves in God’s service. Yes, it’s because of this hope that I’m accused by the Jews, Your Majesty!
God’s Truth (Tyndale)	And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes instantly serving God day and night hope to come. For which hopes sake, king Agrippa, am I accused of the Jewe.
Montgomery NT	"Today I am standing trial because of the hope of the promise made by God to our ancestors, "a promise which our twelve tribes, earnestly serving God night and day, hope to attain. It is concerning this hope, King Agrippa, that I am accused by the Jews.
Weymouth New Testament	And now I stand here impeached because of my hope in the fulfilment of the promise made by God to our forefathers--the promise which our twelve tribes, worshipping day and night with intense devotedness, hope to have made good to them. It is on the subject of this hope, Sir, that I am accused by the Jews.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	If I am now tried here, it is because of the hope I have in the promise made by God to our ancestors. The hope of attaining this promise is behind the fervent worship that our twelve tribes render to God night and day. Yet now, O king, the Jews accuse me for this hope!
The Heritage Bible	And now upon the hope of the promise which was by God to our fathers, I stand being judged, To which promise our twelve tribes, in earnestness officially ministering to God night and day, hope to arrive, concerning which hope, king Agrippa, I am accused by the Jews.
New American Bible (2011)	^b But now I am standing trial because of my hope in the promise made by God to our ancestors. Our twelve tribes hope to attain to that promise as they fervently worship God day and night; and on account of this hope I am accused by Jews, O king. b. [26:6–8] 23:6; 24:15, 21; 28:20.
New Catholic Bible	But now I am on trial because of my hope in the promise made by God to our ancestors. “Our twelve tribes worship night and day with intense devotion in the hope of seeing its fulfillment. It is because of this hope that I am accused by the Jews, O king.
New Jerusalem Bible	And now it is for my hope in the promise made by God to our ancestors that I am on trial, the promise that our twelve tribes, constant in worship night and day, hope to attain. For that hope, Your Majesty, I am actually put on trial by Jews!
Revised English Bible—1989	It is the hope based on the promise God made to our forefathers that has led to my being on trial today. Our twelve tribes worship with intense devotion night and day in the hope of seeing the fulfilment of that promise; and for this very hope I am accused, your majesty, and accused by Jews.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	How ironic it is that I stand on trial here because of my hope in the promise made to our fathers! It is the fulfillment of this very promise that our twelve tribes hope to attain, as they resolutely carry on their acts of worship night and day; yet it is in connection with this hope, your Majesty, that I am being accused by Jews!
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Hebraic Roots Bible	And now, for the hope of the promise which was made by Elohim to our fathers, I stand and am judged. To this hope, our twelve tribes hope to come, with earnest prayers by day and by night: and for this same hope, king Agrippa, I am accused by the Jews.
Holy New Covenant Trans.	"Now I am on trial because I believe in God's promise which all the twelve tribes of our people hope to receive. For this hope, the Jews earnestly serve God day and night. O King, the Jews have accused me because I hope for this same promise!
The Scriptures 2009	"And now I stand and am judged for the expectation of the promise made by Elohim to our fathers, to which our twelve tribes, earnestly serving Elohim night and day, expect to attain. Concerning this expectation, O Sovereign Agrippa, I am accused by the Yehudim.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and now at hope [of] the to the fathers [of] us promise becoming by the god [I] have stood Being Judged to whom The Nation (Twelvefold) [of] us in earnestness night and day Serving hopes to come about whom hope [I] am charged by jews King...
Awful Scroll Bible	(")And now I have stood being judged, over the expectation of the heralding-beforehand coming about by God, with regards to the fathers, (")to which our twelve-tribes, from-within stretching-out are serving day and night, expects to be accordingly-opposite to, about which expectation, governing leader Agrippa, I am being called-from-among by the Jews.
exeGesés companion Bible	...and now I stand, judged for the hope of the pre-evangelism that became to our fathers by Elohim: to which our twelve scions, intently liturgizing day and night, hope to arrive: concerning which hope, Sovereign Agrippa, I am accused by the Yah Hudiym.
Orthodox Jewish Bible	"And now I stand here on trial on account of my tikvah in the havtacha made to Avoteinu, "A havtacha Sheneym Asar Shevateinu have tikvah to attain, as they with earnestness worship Hashem yomam valailah. It if for this tikvah, your Excellency, that I am accused by Yehudim!
Rotherham's Emphasized B.	And [now] <for the hope of the promise [unto our fathers] being brought to pass by God> am I standing to be judged,—unto which [hope] [our twelve-tribed' nation] <with intensity, night and day, rendering divine service> is hoping to attain:— concerning which hope I am being accused by Jews, O King!

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And now I am standing trial for the hope of the promise made by God to our fathers. Which hope [of the Messiah and the resurrection] our twelve tribes [confidently] expect to realize as they serve and worship God in earnest night and day. And for this hope, O King, I am being accused by Jews!
An Understandable Version	And now I am standing [here], being judged because [I believe that] God will fulfill the hope He promised to our forefathers. This is the promise our twelve tribes [i.e., family groups], who earnestly serve God night and day, hope to see fulfilled. It is because [I advocate] this hope, O King, that I am being charged [with wrongdoing] by the Jews.
The Expanded Bible	Now I ·am [stand here] on trial because I hope for the promise that God made to our ·ancestors [forefathers; fathers; ^c either the hope of the Messiah or the resurrection from the dead]. This is the promise that the twelve tribes of our people

Jonathan Mitchell NT	<p>hope to receive as they ·serve [or worship] God day and night. My king, ·they [^lthe Jews] have accused me because ·I hope for this same promise [^lof this hope]!</p> <p>"And yet now I stand being repeatedly (or: constantly) judged (or: put on trial) based upon [the] expectation (or: hope) of the promise having been birthed into our fathers (= ancestors) by God –</p> <p>"unto which [promise] our twelve-tribed [people], constantly rendering sacred service in earnest perseverance night and day, is continuously hoping and expecting to attain. Concerning this expectation I am now being indicted (or: charged) by the Jews, O king.</p>
Syndein/Thieme	<p>"And now, in contrast, I stand in the past with the result that I am now speaking and being judged for the hope of the promise made from God unto our fathers."</p> <p>{Note: Jewish Theology and unconditional promises to Israel - all have promise of eternal Life. Here is the Abrahamic promise.}</p> <p>"Unto which promise our twelve tribes, earnestly serving day and night . . . the hope . . . to arrive. For which hope's sake, king Agrippa, I am accused of the Jews."</p> <p>{Note: Actually 13 tribes but Joseph had two so 12 is usually used in speaking. Paul says the legalistic unbelieving Jews are still hoping for the Messiah to come.}</p>
Translation for Translators	<p>Today I am being put on trial {<i>they</i> are putting me on trial} because I am confidently expecting that God will do what he promised our (<i>exc</i>) ancestors. Our twelve tribes are <i>also</i> confidently waiting for God to do <i>for us what he promised</i>, as they respectfully worship him, day and night. <i>Respected</i> king, I confidently expect <i>that God will do what he promised, and they also believe that! But that is the reason that these Jewish leaders [SYN] are accusing me!</i></p>
The Voice	<p>Paul: But now I am on trial here <i>for this simple reason:</i> I have hope. I have hope rooted in a promise God made to our ancestors. All our twelve tribes have hope in this promise—they express their hope as they worship day and night. How strange it is, then, Your Excellency, that I am accused by the Jews of having hope!</p>

Bible Translations with Many Footnotes:

Lexham Bible	<p>And now I stand here on trial on the basis of hope in the promise made by God to our fathers, to which our twelve tribes hope to attain as they earnestly serve him [∗Here the direct object is supplied from context in the English translation] night and day. Concerning this hope I am being accused by the Jews, O king!</p>
NET Bible®	<p>And now I stand here on trial¹⁷ because of my hope in the promise made by God to our ancestors,¹⁸ a promise¹⁹ that our twelve tribes hope to attain as they earnestly serve God²⁰ night and day. Concerning this hope the Jews are accusing me,²¹ Your Majesty!²²</p> <p>¹⁷tn BDAG 568 s.v. κρίνω 5.a.α has “κρίνεσθαι ἐπί τινι be on trial because of a thing Ac 26:6.”</p> <p>¹⁸tn Or “forefathers”; Grk “fathers.”</p> <p>¹⁹tn Grk “to which [promise] our twelve tribes...” The antecedent of the relative pronoun (the promise in v. 6) has been specified in the translation for clarity.</p> <p>²⁰tn Or “earnestly worship.” The object of this service, God, is omitted but implied: BDAG 587 s.v. λατρεύω states, “Without the dat. of the one to whom service is given: ἐν ἐκτενείᾳ νύκτα κ. ἡμέραν λ. serve (God) earnestly night and day Ac 26:7.” Although clear from the context in Greek, “God” must be supplied as the recipient of the service for the modern English reader.</p> <p>²¹tn Grk “I am being accused by the Jews.” The passive construction was simplified by converting it to an active one in the translation.</p> <p>²²tn Grk “O King!”</p>
The Spoken English NT	<p>And now I stand here on trial for my hope in the promise made by God to our ancestors. It’s that promise that our twelve tribes hope to attain by diligently serving^f</p>

God night and day. It's for that hope, King Agrippa, that I'm being accused by the Jews.

f. Or "...attain, as they diligently serve." "Serve" here can also mean "worship."

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	"And now for the hope [or, confident expectation] of the promise having been made by God to the fathers, I have stood being judged, [the promise] to which our twelve tribes sacredly serving in earnestness night and day hope [or, confidently expect] to attain, concerning which hope [or, confident expectation], king Agrippa, I am being accused by [the] Jews.
Benjamin Brodie's trans.	And now I stand and am being judged because of the hope of the promise [of a future resurrection] which was given by God to our ancestors, Toward which [promise of resurrection] our twelve [Jewish] tribes, who have continued to serve by carrying out religious duties with earnestness day and night, expect to experience, concerning which hope [of a future resurrection] I am being accused by the Jews [conspiratorial Sadducees], O King.
Charles Thomson NT	And now I stand arraigned for a hope of the promise which God made to our fathers, and which our twelve tribes, by their continual services night and day, hope to obtain: for which hope, O king Agrippa, I am accused by the Jews.
Context Group Version	And now I stand [here] to be judged for the abiding confidence of the promise made of God to our fathers; to which [promise] our twelve tribes, earnestly serving [God] night and day, abiding confidence to attain. And concerning this abiding confidence I am accused by the Judeans, O king!
Far Above All Translation	And now I stand being judged for the hope of the promise which was made by God to the fathers, to which our twelve tribes hope to attain, serving strenuously night and day. And concerning this hope I have been indicted, King Agrippa, by the Jews.
Legacy Standard Bible	And now I am standing here being tried for the hope of the promise made by God to our fathers; the promise to which our twelve tribes hope to attain, as they earnestly serve God night and day. And for this hope, O King, I am being accused by Jews.
Modern English Version	And now I stand on trial for hope in the promise made by God to our fathers, to which our twelve tribes hope to attain, as they earnestly serve God day and night. Concerning this hope, King Agrippa, I am accused by the Jews.
Modern Literal Version 2020	And now I am standing here, being judged against the hope of the promise which came* by God to the fathers; to which our twelve tribes, intensely giving-divine service to God night and day, are hoping to achieve concerning which hope I am accused by the Jews, O king Agrippa!

The gist of this passage: Paul goes into the detail necessary to explain his position, knowing that King Agrippa is familiar with the Jews, their theology and their hope.

6-7

Acts 26:6			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while	conjunction	Strong's #2532
nun (νῦν) [pronounced noon]	now, at this time, henceforth, hereafter, from here forward; (as) of late, soon, at present, this (time)	adverb; a primary particle of present time	Strong's #3568

Acts 26:6			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
ἐλπίς (ἐλπίς) [pronounced el-PIS]	<i>hope; confidence, a confident expectaton; desire of some good with expectation of obtaining it</i>	feminine singular noun, dative, locative or instrumental case	Strong's #1680
τῆς (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
εἰς (εἰς) [pronounced ICE]	<i>to, toward; into; at; in the vicinity of, near, on; concerning, on, for [with respect to time]; onto; unto, in order to, for, for the purpose of, for the sake of, on what basis; with respect [reference] to; because of, on account of; possibly, against</i>	directional preposition	Strong's #1519
τούς (τούς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
πατέρες (πατέρες) [pronounced pat-EHR-ehs]	<i>fathers, parents; forefathers, ancestors; metaphorically, originators or transmitters; authors of a family; paternal figures; titles of honor; a teachers</i>	masculine plural noun; accusative case	Strong's #3962
ἡμῶν (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
ἐπαγγελία (ἐπαγγελία) [pronounced eh-pang-ehl-EE-ah]	<i>an announcement (for information, assent or pledge; especially a divine assurance of good); a message, promise (of good, of blessing)</i>	feminine singular noun, genitive/ablative case	Strong's #1860
γίνομαι (γίνομαι) [pronounced GIN-oh-m]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	feminine singular, aorist (deponent) middle participle; genitive/ablative case	Strong's #1096

Acts 26:6			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὑπό (ὑπό) [pronounced <i>hoop-OH</i>]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
θεός (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
ἵστημι (ἵστημι) [pronounced <i>HIHS-tay-mee</i>]	<i>to stand [up, by]; to set up; to place, to make firm; to keep intact; to establish; to stop</i>	1 st person singular, perfect active indicative	Strong's #2476
κρίνω (κρίνω) [pronounced <i>KREE-no</i>]	<i>judging, deciding (mentally or judicially); by implication trying, condemning, punishing to distinguish, also avenging, damning, decreeing, determining, esteeming, going to (sue at the) law, ordaining, calling into question, sentencing to, thinking</i>	masculine singular, present passive participle, nominative case	Strong's #2919

Translation: And now, on the basis of the expectation of the promise coming to pass by God, I have stood [in court] being judged—[this promise being made] to our fathers.

Paul begins to explain the situation to King Agrippa. His explanation assumes correctly that Agrippa knows many of the terms and beliefs of the Jewish people. That is, Agrippa can keep up with Paul's argument without having to periodically stop Paul and ask him questions like, "Okay, you keep talking about that hope. What is that exactly?"

"I have a hope, a confident expectation," Paul asserts, "and it is on the basis of this expectation that I stand here in court being judged."

Obviously, the conclusion Paul is looking for is, *he should not even be in court at all.*

Acts 26:6 And now, on the basis of the expectation of the promise coming to pass by God, I have stood [in court] being judged—[this promise being made] to our fathers. (Kukis mostly literal translation)

The promise which Paul is talking about is the promise of the **Kingdom of God** and the King of God Who will come to His people. Although this remains a doctrine on the books in the **Jewish faith**, I don't believe that this is emphasized in their **synagogues** today as it once was.

During this period of time, the **religious** Jews still believed in the promise of the coming King; but they did not believe that Promise to be Jesus.

One of the problems was, the Jews often rejected or downplayed the **1st advent**. The Jews expected a great military leader like David, but Jesus did not seem to fit that bill. They understood Jesus in the **2nd advent**.

The Biblical prophecies make reference to the 1st and 2nd advent in adjacent passages throughout. This is known as the **Doctrine of Intercalation** ([HTML](#)) ([PDF](#)) ([WPD](#)). There are the two advents of Christ, and in between these two advents is intercalated (or inserted) the **Church Age**. So, in the typical Old Testament passage, there may be a sentence or so about the 1st advent followed by a sentence or two about the 2nd advent. There is nothing found in the Old Testament text which will say, “Now, this verse refers to the 1st advent and this following verse refers to the 2nd advent. So these passages make more sense today when we can look back and define the 1st advent of Jesus. Every Old Testament passage that I could find with both advents in it is listed on the doctrine and clearly demarcated one from the other. Early on in His earthly ministry, Jesus clearly divided the 1st and 2nd advents. This takes place in **Luke 4** ([HTML](#)) ([PDF](#)) ([WPD](#)) and is carefully explained there as well.

When the Jews read these passage which contained prophecies about the 1st and 2nd advents, they simply believed in the part of the prophecy that they liked and blotted out the rest of the passage. Generally speaking, they read and believed in the 2nd advent (which represents the Kingdom of God); but they set aside the 1st advent, not understanding it. In fact, when Jesus came on the scene, many Jews simply blotted out the 1st advent, even though they were seeing it take place right before their eyes. However, we cannot do that, because **the cross** must precede **the crown**. There is no **Millennium** without the **Suffering Servant** to precede it.

Acts 26:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; at; in the vicinity of, near, on; concerning, on, for [with respect to time]; onto; unto, in order to, for, for the purpose of, for the sake of, on what basis; with respect [reference] to; because of, on account of; possibly, against</i>	directional preposition	Strong's #1519
hên (ἧν) [pronounced hayn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	feminine singular relative pronoun; accusative case (occasionally a demonstrative pronoun)	Strong's #3739
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
dōdekáphulon (δωδεκάφυλον) [pronounced do-dek-AF-oo-lon]	<i>twelve tribes, used collectively of the Israelitish people, as consisting of the twelve tribes</i>	neuter singular noun, nominative case	Strong's #1429
hēmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
ekténeia (ἐκτένεια) [pronounced ek-TEHN-i-ah]	<i>earnestness, extension; intentness (of mind)</i>	feminine singular noun, dative, locative or instrumental case	Strong's #1616

Acts 26:7a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nux (νύξ) [pronounced noox]	<i>night, midnight</i>	feminine singular noun; accusative case	Strong's #3571
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hēmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun, accusative case	Strong's #2250
latreuō (λατρεύω) [pronounced lat-RYOO-oh]	<i>serving [ministering] (to God), rendering religious homage; doing the service; worshiping; worshiper</i>	neuter singular, present active participle; nominative case	Strong's #3000
elpizō (ἐλπίζω) [pronounced el-PID-zoh]	<i>to hope; to trust; to expect; to confide; in a religious sense, to wait for salvation with joy and full confidence; hopefully to trust in</i>	3 rd person singular, present active indicative	Strong's #1679
katantáō (καταντάω) [pronounced kat-an-TAH-oh]	<i>to come to; to arrive at; metaphorically, to attain a thing</i>	aoist active infinitive	Strong's #2658

Translation: Concerning which [promise] our twelve tribes keep on worshiping, night and day, continually confident [it will] come [to pass].

Although this verse is a continuation of v. 6, I broke this up into three English sentences. I don't believe that this will disturb the logical flow of Paul's argument.

The twelve tribes of Israel have this same confident expectation, and they worship night and day, confident that it will come to pass. They are expecting the Kingdom of God to come to pass, led by the King of God (also known as the Messiah).

Paul's logic here is indisputable. Given that he has had 2 years to formulate these arguments in his mind, and given the sort of mind that he has, we should expect no less than cold, hard, indisputable logic.

Acts 26:7b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
hês (ἧς) [pronounced hayç]	<i>from whom, from which, from what, of that; of whom, of that, whose</i>	feminine singular relative pronoun, genitive/ablative case	Strong's #3739

Acts 26:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
elpís (ἐλπίς) [pronounced <i>el-PIS</i>]	<i>hope; confidence, a confident expectaton; desire of some good with expectation of obtaining it</i>	feminine singular noun, genitive/ablative case	Strong's #1680
enkaléō (ἐγκαλέω) [pronounced <i>eng-kal-EH-oh</i>]	<i>to bring charges (against); to come forward as accuser against, to bring charge against; to be accused; to call into question</i>	1 st person singular, present passive indicative	Strong's #1458
hupó (ὑπό) [pronounced <i>hoop-OH</i>]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
Ioudaíoi (Ἰουδαῖοι) [pronounced <i>ee-ou-DYE-oy</i>]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural adjective; acts as a proper noun; genitive/ablative case	Strong's #2453
basileus (βασιλεύς) [pronounced <i>bahs-ee-LOOSE</i>]	<i>leader of the people, prince, commander, lord of the land, king, ruler</i>	masculine singular noun, vocative	Strong's #935

Translation: [And it is this] confidence [which I have that] I am being charged for by the Judæans, O King.

"I am in court right now, being charged by the Judæans essentially for having the same confident expectation that they have." Paul's faith is in the Savior, Jesus Christ. In this section of Acts 26, Paul will explain why his faith is in the Son.

Even though Paul and the Jewish religion had the same hope, the same confidence; the Judæans had Paul up on charges for that hope.

Acts 26:7 Concerning which [promise] our twelve tribes keep on worshiping, night and day, continually confident [it will] come [to pass]. [And it is this] confidence [which I have that] I am being charged for by the Judæans, O King. (Kukis mostly literal translation)

Acts 26:6–7 And now, on the basis of the expectation of the promise coming to pass by God, I have stood [in court] being judged—[this promise being made] to our fathers. Concerning which [promise] our twelve tribes keep on worshiping, night and day, continually confident [it will] come [to pass]. [And it is this] confidence [which I have that] I am being charged for by the Judæans, O King. (Kukis mostly literal translation)

Acts 26:6–7 Right now, I am in court, being judged, all on the basis of my expectation of the promise of God coming to pass—a promise which God made to our fathers. This same promise our twelve tribes earnestly expect to come to pass, as they keep on worshiping night and day. And it is this same confidence which I have that is the basis for me being charged by the Judæans, O King! (Kukis paraphrase)

Paul: "Summing up, my accusers and I have the exact same expectation; yet they have brought me into court for my confident expectation." The point that Paul is making is obvious. "It makes no sense for the religious Jews to prosecute me in court for believing what they believe."

The only difference between their beliefs is, the Jews do not believe that their Messiah has come yet; and Paul believes that He has. However, the way that Paul brilliantly words the argument, he shows how he and the Jews

who persecute him have the same beliefs, essentially. They have a hope in the Messiah and he has a hope in the Messiah. But they are persecuting him for his hope in the Messiah.

Why unbelieving? One keeps on judging with you all if the God dead ones keeps on raising up.

Acts
26:8

Why [is it] judged incredible among you [all] that God raises up those who have died?

Why are you all so faithless? Why should you judge it impossible for God to raise men up from the dead?

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Why unbelieving? One keeps on judging with you all if the God dead ones keeps on raising up.
Complete Apostles Bible	Why is it considered such an unbelievable thing by you people if God raises the dead?
Douay-Rheims 1899 (Amer.)	Why should it be thought a thing incredible that God should raise the dead?
Holy Aramaic Scriptures	How do you judge? Is it not right that we should believe that Alaha {God} raises the dead?.
James Murdock's Syriac NT	How judge ye? Are we not to believe, that God will raise the dead?
Original Aramaic NT	"How do you judge? Ought we not believe that God raises the dead?"

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Why, in your opinion, is it outside belief for God to make the dead come to life again?
Bible in Worldwide English Easy English	Why is it so hard for any of you to believe that God should raise the dead? Is it impossible for God to cause dead people to become alive again? You should surely believe me when I say that.
Easy-to-Read Version–2008 <i>God's Word</i> TM	Why do you people think it is impossible for God to raise people from death?
Good News Bible (TEV) J. B. Phillips	Why do all of you refuse to believe that God can bring dead people back to life? Why do you who are here find it impossible to believe that God raises the dead? It is about this hope, your majesty, that I am being accused by the Jews! Why does it seem incredible to you all that God should raise the dead? A portion of v. 7 is included for context.
<i>The Message</i>	For the life of me, I can't see why it's a criminal offense to believe that God raises the dead.
NIRV	Why should any of you think it is impossible for God to raise the dead?
New Life Version	Why do you think it is hard to believe that God raises people from the dead?
New Simplified Bible	»Why should it be an incredible thought to you that God should raise the dead?

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	PAUL: "WHY IS IT SO HARD TO BELIEVE IN THE RESURRECTION?" "Why do so many of you find it hard to believe that God raises the dead?"
Contemporary English V. The Living Bible	Why should any of you doubt that God raises the dead to life? But is it a crime to believe in the resurrection of the dead? Does it seem incredible to you that God can bring men back to life again?
New Berkeley Version	.

New Living Translation	Why does it seem incredible to any of you that God can raise the dead?
The Passion Translation	And how should you judge this matter? Why is it that any of you think it unbelievable that God raises the dead?
Plain English Version	You see, God can make dead people alive again. So why can't any of you people here believe that?"
UnfoldingWord Simplified T.	Why would any of you think that God could not raise the dead?
William's New Testament	Why is it considered incredible by all of you that God should raise the dead?

Partially literal and partially paraphrased translations:

American English Bible	For, why is it that they all find it so unbelievable that God can raise the dead?
Beck's American Translation	.
Breakthrough Version	Why is it judged as something that cannot be trusted beside you if God gets dead people up?
Common English Bible	Why is it inconceivable to you that God raises the dead?
Len Gane Paraphrase	"Why should it be something hard for you to believe, that God raises the dead.
New Advent (Knox) Bible	Why should it be beyond the belief of men such as thou art, that God should raise the dead?

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	"What! would it seem incredible to you if God should raise the dead?
Free Bible Version	"Why should any of you think it's unbelievable that God raises the dead?
God's Truth (Tyndale)	Why should it be thought a thing incredible unto you, that God should raise again the dead?
Riverside New Testament	"Why do all of you consider it incredible if God raises dead men?
Urim-Thummim Version	Why should it be thought a thing incredible with you that Elohim should resurrect the dead?
Weymouth New Testament	Why is it deemed with all of you a thing past belief if God raises the dead to life?

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But why refuse to believe that God raises the dead? Romans 4:17; Hebrews 11:19
Revised English Bible—1989	Why should Jews find it incredible that God should raise the dead?

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible	How can you judge? Is it wrong to believe that YAHWEH will raise the dead?
Holy New Covenant Trans.	Why should any of you think it is impossible for God to raise people from death?
The Scriptures 2009	"Why is it considered 'unbelievable' among you if Elohim raises the dead?

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...why? Disbelieving [It] is judged with you* if The God [men] dead raises...
Alpha & Omega Bible	WHY IS IT CONSIDERED INCREDIBLE AMONG YOU IF THEOS (<i>The Alpha & Omega</i>) DOES RAISE THE DEAD?
Awful Scroll Bible	(")Why it judges dubious of yous, if God raises the dead?
exeGesés companion Bible	Why be it judged trustless with you, if Elohim raises the dead?
Orthodox Jewish Bible	"Why is it considered incredible by any of you that Hashem makes the Mesim to stand up alive?
Rotherham's Emphasized B.	What! [incredible] is it judged with you, that God the dead' doth raise ?

Expanded/Embellished Bibles:

An Understandable Version The Expanded Bible	So, why should you [<i>Jews</i>] consider it incredible for God to raise the dead? Why do any of you people think it is impossible [unbelievable] for God to raise people from the dead?
Jonathan Mitchell NT	"Why does it continue being judged unbelievable (or: is it repeatedly decided [to be] incredible) among (or: by) you folks since God periodically (or: habitually; constantly) raises dead people?
P. Kretzmann Commentary	Why should it be thought a thing incredible with you that God should raise the dead? Kretzmann's commentary for Acts 26:4–8 has been placed in the Addendum .
Syndein/Thieme	"Why should it be judged a thing unbelievable by you, if God should raise the dead . . . and He has {first class condition}?"
Translation for Translators	They believe that God can cause those who have died to become alive again, so ◀why do any of you refuse to believe that he raised Jesus from the dead?/none of you should refuse to believe that he raised Jesus from the dead!▶ [RHQ]"
The Voice	Paul: Why would any of you think it is absurd to have hope that God raises the dead?

Bible Translations with Many Footnotes:

Lexham Bible	Why is it thought incredible by you people [*Here "people" is supplied in the translation to indicate that the pronoun ("you") is plural] that God raises the dead?
NET Bible®	Why do you people ²³ think ²⁴ it is unbelievable ²⁵ that ²⁶ God raises the dead? ^{23tn} The word "people" is not in the Greek text, but has been supplied to indicate that the second person pronoun ("you") is plural (others in addition to King Agrippa are being addressed). ^{24tn} BDAG 568 s.v. κρίνω 3 states, "τί ἄπιστον κρίνεται παρ ὑμῖν; why do you think it is incredible? Ac 26:8." The passive construction ("why is it thought unbelievable...") has been converted to an active one to simplify the translation. ^{25tn} Or "incredible." BDAG 103 s.v. ἄπιστος 1 states, "unbelievable, incredible...τί ἄπιστον κρίνεται παρ ὑμῖν...; why does it seem incredible to you? Ac 26:8." ^{26tn} Grk "if." The first-class conditional construction, which assumes reality for the sake of argument, has been translated as indirect discourse.
The Spoken English NT	Why do you all find it unbelievable ⁹ that God should raise the dead? ⁹ Lit. "Why is it reckoned unbelievable by you [pl]."
Wilbur Pickering's New T.	Why should any of you consider it incredible that God raises the dead? ¹ (1) The resurrection was the sticking point.

Literal, almost word-for-word, renderings:

A Faithful Version	Why do you find it incredible that God would raise the dead?
Analytical-Literal Translation	"Why is it judged incredible with you if God raises [the] dead?
Benjamin Brodie's trans.	Why is it considered an unbelievable thing by your side if God raises the dead?
Bond Slave Version	Why should it be thought a thing incredible with you, that God should raise the dead?
Charles Thomson NT	It is deemed among you somewhat incredible that God raiseth the dead; as for me I indeed myself thought that I ought to do many things in opposition to the name of Jesus the Nazarene. V. 9 is included for context.
Literal Standard Version	The manner of my life then, indeed, from youth—which from the beginning was among my nation, in Jerusalem—all the Jews know, knowing me before from the first (if they may be willing to testify), that after the most exact sect of our worship, I lived a Pharisee; and now for the hope of the promise made to the fathers by God, I have stood judged,

to which our twelve tribes, intently serving night and day, hope to come, concerning which hope I am accused, King Agrippa, by the Jews; why is it judged incredible with you, if God raises the dead? Vv. 4–7 are included for context.

Modern Literal Version 2020
Niobi Study Bible
Webster's Translation

Why is it judged as unbelievable with you, if God is raising the dead?
Why should it be thought an incredible thing by you that God should raise the dead?
Why should it be thought a thing incredible with you, that God should raise the dead?

The gist of this passage: Paul asks why it is unbelievable to believe that God raises one from the dead.

Acts 26:8			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced tee]	<i>in whom, by whom, to what [one], in which, how; whether, why, what</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101
áπιστος (ἄπιστος) [pronounced AH-pis-tos]	<i>unbelieving, disbelieving, faithless, unfaithful; not worth of confidence, untrustworthy, something not to be believed; incredible, unbelievable</i>	masculine singular adjective, accusative case	Strong's #571
krinô (κρίνω) [pronounced KREE-no]	<i>to judge, to decide (mentally or judicially); by implication to try, punish to distinguish, also to avenge, to conclude, to condemn, to damn, to decree, to determine, to esteem, to go to (sue at the) law, to ordain, to call in question, to sentence to, to think</i>	3 rd person singular, present passive indicative	Strong's #2919
para (παρά) [pronounced paw-RAW]	<i>beside, near, with, at [or by] [the side of], by; among, before [someone, something]; in the sight [or judgment of someone]</i>	preposition of nearness with the dative	Strong's #3844
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose</i>	conditional conjunction	Strong's #1487
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316

Acts 26:8			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nekroi (νεκροί) [pronounced nehk-ROY]	<i>deaths, dead ones (actually or spiritually), deceased ones; corpses</i>	masculine plural adjective; accusative case	Strong's #3498
egeirō (ἐγείρω) [pronounced ehg-ī-row]	<i>to waken (transitively or intransitively), to wake [rouse] [up] (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, nonexistence): to awaken, to lift (up), to raise (again, up), to rear up, to (a-) rise (again, up), to stand, to take up</i>	3 rd person singular, present active indicative	Strong's #1453

Translation: Why [is it] judged incredible among you [all] that God raises up those who have died?

Paul, addressing King Agrippa, but likely looking out to the audience, “Why are you unbelieving? Why is this incredible? Why can’t you believe that God can raise men from the dead?”

This is a basic tenet of faith among the pharisees.

Acts 26:8 Why [is it] judged incredible among you [all] that God raises up those who have died? (Kukis mostly literal translation)

Paul is saying, “This is what the pharisees believe. They believe that we will all be raised on the last day and that God, in the past, has raised people from the dead. Am I really being judged by them for believing the same thing?”

Acts 26:8 Why are you all so faithless? Why should you judge it impossible for God to raise men up from the dead? (Kukis paraphrase)

[Chapter Outline](#)

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Paul Himself Persecuted Christians

Paul now begins to give the testimony as to how he thought and what he did as a persecutor of Christians. In this testimony, without stating it outright, Paul is affirming that he was exactly like those men in court—the pharisees, sadducees and **chief priests**—who hope to see Paul killed as a result of this.

This approach seems to be the way Paul plans to lead into his conversion on the road to Damascus. This introduction gives us an idea why he was going to Damascus. He would go to foreign cities to persecute Christians (v. 11) and this is why he was on the road to Damascus (v. 12).

I, indeed therefore, thought myself, face to face with the name of Jesus of Nazareth [to be] necessary many hostile [things] to practice [against His followers]. This I also did in Jerusalem: and many of the saints I, in prisons, even I locked up; from the source of the chief priests the authority [I had] received; and a murdering of them I cast down a [voting] stone. And throughout all the synagogues often punishing them, I was compelling [them] to blaspheme greatly, and being enraged with them, I was persecuting even to the outside cities.

Acts
26:9–11

I indeed therefore thought to myself [that it] was necessary to practice many hostile [acts] directly against [the followers] of the name of Jesus of Nazareth. I also did this in Jerusalem: I locked up in prisons many of the saints by the authority from the source of the chief priests; and I cast down a [voting] stone of their execution. And often punishing them throughout all the synagogues, I was compelling them to greatly blaspheme. Being enraged by them, I began to pursue [them] even as far as the foreign cities.

I certainly believed in myself that it was necessary for me to practice hostile acts against the followers of this Jesus of Nazareth. In Jerusalem, I did these things: I locked up many of the saints in prison, having been given the authority from the chief priests. When a consensus was needed to execute such ones, I cast my vote in favor of their deaths. I went to many synagogues to find such persons, even compelling them to blaspheme if necessary to use that against them. Being completely enraged by these people, I even began to pursue them in foreign cities.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	I, indeed therefore, thought myself, face to face with the name of Jesus of Nazareth [to be] necessary many hostile [things] to practice [against His followers]. This I also did in Jerusalem: and many of the saints I, in prisons, even I locked up; from the source of the chief priests the authority [I had] received; and a murdering of them I cast down a [voting] stone. And throughout all the synagogues often punishing them, I was compelling [them] to blaspheme greatly, and being enraged with them, I was persecuting even to the outside cities.
Complete Apostles Bible	Therefore I thought in myself that it was necessary to do many hostile things against the name of Jesus the Nazarene; which also I did in Jerusalem, and many of the saints I shut up in prisons, having received authority from the chief priests; and when they were being put to death, I cast my vote against them. And I punished them often in all the synagogues, and compelled them to blaspheme; and being exceedingly enraged against them, I persecuted them even as far as to foreign cities.
Douay-Rheims 1899 (Amer.)	And I indeed did formerly think that I ought to do many things contrary to the name of Jesus of Nazareth. Which also I did at Jerusalem: and many of the saints did I shut up in prison, having received authority of the chief priests. And when they were put to death, I brought the sentence. And oftentimes punishing them, in every synagogue, I compelled them to blaspheme: and being yet more mad against them, I persecuted them even unto foreign cities.
Holy Aramaic Scriptures	For, previously {lit. from before}, I set in my mind that I should deal out much adversity to oppose The Name of Eshu Natsraya {Yeshua, the Nazarene}. This which I also did in Urishlem {Jerusalem}, and I cast many Qadishe {Holy Ones} in the prisoner's house, with the authority which I had received from the Rabay

Kahne {the Priest's Chiefs}, and when those from them were killed, I was a partner for those who condemned them.

And in every Kenusha {Synagogue} I was abusive with them, while I compelled them that they should be speaking against The Name of Eshu {Yeshua}. And I was filled with much wrath against them; even unto other cities I was going forth to persecute them.

James Murdock's Syriac NT For I myself, at first, resolved in my own mind, that I would perpetrate many adverse things against the name of Jesus the Nazarean.

Which I also did at Jerusalem; and by the authority I received from the chief priests, I cast many of the saints into prison and when they were put to death by them, I took part with those that condemned them.

And in every synagogue I tortured them, while I pressed them to become revilers of the name of Jesus. And in the great wrath, with which I was filled against them, I also went to other cities to persecute them.

Original Aramaic NT "For I had previously set my mind that I would commit many things contrary to the name of Yeshua the Nazarene."

"This I did also in Jerusalem, and I cast many Saints into prison by the authority I received from The Chief Priests, and as they were being killed by them, I took part with those who condemned them."

"And I was torturing them in every Synagogue as I was pressing them to blaspheme the name of Yeshua, and I was filled with great rage against them. I was also going out to other cities to persecute them."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English For I, truly, was of the opinion that it was right for me to do a number of things against the name of Jesus of Nazareth.

And this I did in Jerusalem: and numbers of the saints I put in prison, having had authority given to me from the chief priests, and when they were put to death, I gave my decision against them.

And I gave them punishment frequently, in all the Synagogues, forcing them to say things against God; and burning with passion against them, I went after them even into far-away towns.

Bible in Worldwide English I used to think that I must do many things against the name of Jesus of Nazareth. I did this in Jerusalem. The chief priests gave me power. I put many of Gods people in prison. And when they were killed, I agreed to it. Often I punished them in all the meeting places. I tried to make them say wrong things about Christ. I was very, very angry. I even went to other cities to trouble them.

Easy English I myself wanted to work against Jesus, the man from Nazareth, and against his message. That is what I was doing in Jerusalem. The leaders of the priests gave me authority to put many of the believers in prison. I agreed with our leaders when they said, "These people must die."

I went to our Jewish meeting places to take hold of believers. I told my men to punish them. I tried to make the believers say bad things against God. I was very angry with them. So I even travelled to cities in other countries to punish them.

Easy-to-Read Version–2008 "I used to think that I should do everything I could against Jesus from Nazareth. And that's what I did, beginning in Jerusalem. The leading priests gave me the authority to put many of God's people in jail. And when they were being killed, I agreed that it was a good thing. I visited all the synagogues and punished them, trying to make them curse Jesus. My anger against these people was so strong that I went to other cities to find them and punish them.

<i>God's Word™</i>	"I used to think that I had to do a lot of things to oppose the one named Jesus of Nazareth. That is what I did in Jerusalem. By the authority I received from the chief priests, I locked many Christians in prison. I voted to have them killed every time a vote was taken. I even went to each synagogue, punished believers, and forced them to curse the name of Jesus. In my furious rage against them, I hunted them down in cities outside Jerusalem.
Good News Bible (TEV)	"I myself thought that I should do everything I could against the cause of Jesus of Nazareth. That is what I did in Jerusalem. I received authority from the chief priests and put many of God's people in prison; and when they were sentenced to death, I also voted against them. Many times I had them punished in the synagogues and tried to make them deny their faith. I was so furious with them that I even went to foreign cities to persecute them.
J. B. Phillips	I once thought it my duty to oppose with the utmost vigour the name of Jesus of Nazareth. Yes, that is what I did in Jerusalem, and I had many of God's people imprisoned on the authority of the chief priests, and when they were on trial for their lives I gave my vote against them. Many and many a time in all the synagogues I had them punished and I used to try and force them to deny their Lord. I was mad with fury against them, and I hounded them to distant cities.
<i>The Message</i>	"I admit that I didn't always hold to this position. For a time I thought it was my duty to oppose this Jesus of Nazareth with all my might. Backed with the full authority of the high priests, I threw these believers—I had no idea they were God's people!—into the Jerusalem jail right and left, and whenever it came to a vote, I voted for their execution. I stormed through their meeting places, bullying them into cursing Jesus, a one-man terror obsessed with obliterating these people. And then I started on the towns outside Jerusalem.
NIRV	"I believed that I should oppose the name of Jesus of Nazareth. So I did everything I could to oppose his name. That's just what I was doing in Jerusalem. On the authority of the chief priests, I put many of the Lord's people in prison. I agreed that they should die. I often went from one synagogue to another to have them punished. I tried to force them to speak evil things against Jesus. All I wanted to do was hurt them. I even went looking for them in the cities of other lands.
New Life Version	"I used to think I should work hard against the name of Jesus of Nazareth. I did that in Jerusalem. I put many of the followers in prison. The head religious leaders gave me the right and the power to do it. Then when the followers were killed, I said it was all right. I beat them and tried to make them speak against God in all the Jewish places of worship. In my fight against them, I kept going after them even into cities in other countries.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	I used to think I should do whatever I could to silence people linked to Jesus of Nazareth. Violence included. I did it in Jerusalem. I didn't just arrest a bunch of saintly souls and lock them up in prison. When it came time to vote on their execution, I voted for the death penalty. I punished many of them right there in the synagogues where they worshiped. I'd try to bully them into saying something I now realize would have been blasphemous to them. [1] I grew so violently angry that I hunted down these people. I even chased them into other countries. ¹ 26:11Perhaps Paul tried to get Christians to curse Jesus or admit the stories about his resurrection were lies.
Contemporary English V.	I once thought that I should do everything I could to oppose Jesus from Nazareth. I did this first in Jerusalem, and with the authority of the chief priests I put many of God's people in jail. I even voted for them to be killed. I often had them punished in our meeting places, and I tried to make them give up their faith. In fact, I was so angry with them, that I went looking for them in foreign cities.

Goodspeed New Testament	I once thought it my duty vigorously to oppose the cause of Jesus of Nazareth. That was what I did at Jerusalem when on the authority of the high priests I put many of God's people in prison. When they were put to death, I cast my vote against them, and many a time in all the synagogues I had them punished, and tried to force them to say impious things. In my extreme rage against them I even pursued them to distant towns.
The Living Bible	"I used to believe that I ought to do many horrible things to the followers of Jesus of Nazareth. ^[c] I imprisoned many of the saints in Jerusalem, as authorized by the High Priests; and when they were condemned to death, I cast my vote against them. I used torture to try to make Christians everywhere curse Christ. I was so violently opposed to them that I even hounded them in distant cities in foreign lands. [c] <i>the followers of Jesus of Nazareth</i> , literally, "the name." [Kukis: I don't get this footnote. See the Greek exegesis which follows.]
New Berkeley Version New Living Translation	. "I used to believe that I ought to do everything I could to oppose the very name of Jesus the Nazarene. [Or <i>Jesus of Nazareth</i> .] Indeed, I did just that in Jerusalem. Authorized by the leading priests, I caused many believers [Greek <i>many of God's holy people</i> .] there to be sent to prison. And I cast my vote against them when they were condemned to death. Many times I had them punished in the synagogues to get them to curse Jesus. [Greek <i>to blaspheme</i> .] I was so violently opposed to them that I even chased them down in foreign cities.
The Passion Translation	I used to think that I should do all that was in my power to oppose the name of Jesus of Nazareth. And that's exactly what I did in Jerusalem, for I not only imprisoned many of the holy believers by the authority of the chief priests, I also cast my vote against them, sentencing them to death. I punished them often in every Jewish meeting hall and attempted to force them to blaspheme. I boiled with rage against them, hunting them down in distant foreign cities to persecute them.
Plain English Version	Paul said that he used to hurt Christians Paul kept on talking. He said, "You know, at one time I thought I had to stop people from following Jesus, the man from Nazareth. I did a lot of things to try to stop them. I started in Jerusalem. I put a lot of Christians in jail. The bosses of the Jewish ceremonies told me to do that. And if they judged any of those Christians and said, 'Kill them,' I agreed with them, and I said that too. I often punished the Christians that were in the Jewish meeting houses. I tried to get them to say bad things about Jesus. I was so angry with Jesus's followers that I even went to other towns to get them."
Radiant New Testament	"I used to think I should do everything I could to oppose the name of Jesus of Nazareth. That's just what I was doing in Jerusalem. On the authority of the chief priests, I put many of the Lord's people in prison. When they were brought to trial, I cast my vote to have them killed. I often went from one synagogue to another to find them and punish them. I even tried to force them to speak against Jesus. I wanted so badly to hurt them that I even made trips to foreign cities to look for them.
UnfoldingWord Simplified T.	There was a time in the past when I, too, was sure that I should do everything that I could to stop people from believing in Jesus from Nazareth town. So that is what I did when I lived in Jerusalem. I shut up many of the believers in prison, as the chief priests there had given me power to do. And when their people killed believers, I voted in favor of that. I punished those Jewish people in every synagogue where I could find them. I would force them, with all my anger against them, to make them insult God and curse his name. I even went off to foreign cities to find them so I could do everything in my power to stop them.
William's New Testament	I myself, indeed, once thought it my duty to take extreme measures in hostility to the name of Jesus of Nazareth. That was what I did at Jerusalem; yes, I received authority from the high priests and shut behind the prison bars many of God's

people. Yes, when they were put to death, I cast my vote against them, and often in all the synagogues I had them punished and tried to force them to use abusive language; in my extreme fury against them I continued to pursue them even into distant towns.

Partially literal and partially paraphrased translations:

American English Bible	<p>'For a fact, I once thought that it was right to do whatever I could to oppose the name of Jesus the Nazarene... And I did this in JeruSalem.</p> <p>'Back then, I locked up many of the Holy Ones and threw them in jail, because I was authorized to do this by the Chief Priests. And as they were being brought up for execution, I voted against them!</p> <p>'I often punished them in synagogues and tried to make them commit blasphemy... And since I was so crazy [in my hatred] against them, I even traveled to other cities to persecute them.</p>
Beck's American Translation Breakthrough Version	<p>So it certainly seemed to me, to myself, toward the name of Jesus, the Nazarene, to be necessary to repeatedly do many <i>things</i> opposing <i>it</i>, that I even did in Greater Jerusalem. And I also shut many of the sacred <i>people</i> up in jails after I received the authority from the side of the head priests. And as they were being executed, I voted with a pebble. V. 11 will be placed with the next passage.</p>
Len Gane Paraphrase	<p>"I, my self, truly thought that I needed to do many things antagonistic to the name of Jesus of Nazareth.</p> <p>"I did the same in Jerusalem, and many of the saints I shut up in prison having been given authority from the chief priests, and when they were killed, I gave my vote against them.</p> <p>"I punished them frequently in every synagogue and tried to force them to blaspheme. Being extremely angry against them, I persecuted them even into foreign cities.</p>
A. Campbell's Living Oracles	<p>I, indeed, thought with myself, that I ought to do many things contrary to the name of Jesus, the Nazarene. Which, accordingly, I did in Jerusalem; and I shut up many of the saints in prison, having received authority from the chief priests. And when some of them were killed, I gave my vote against them: and frequently punishing them in all the synagogues, I compelled them to blaspheme: and being exceedingly mad against them, I persecuted them even to foreign cities.</p>
New Advent (Knox) Bible	<p>Well then, I thought it my duty to defy, in many ways, the name of Jesus the Nazarene. And that is what I did, at Jerusalem; it was I, under powers granted me by the chief priests, who shut up many of the faithful in prison; and when they were done to death, I raised my voice against them. Often have I tried to force them into blaspheming, by inflicting punishment on them in one synagogue after another; nay, so unmeasured was my rage against them that I used to go to foreign cities to persecute them.</p>
20 th Century New Testament	<p>I myself, it is true, once thought it my duty to oppose in every way the Name of Jesus of Nazareth; And I actually did so at Jerusalem. Acting on the authority of the Chief Priests, I myself threw many of the People of Christ into prison, and, when it was proposed to put them to death, I gave my vote for it. Time after time, in every Synagogue, I tried by punishments to force them to blaspheme. So frantic was I against them, that I pursued them even to towns beyond our borders.</p>

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	<p>So then, I too was convinced that I ought to do all I could to oppose the name of Jesus of Nazareth. And that is what I did in Jerusalem. With authority from the chief priests I put many of the saints in prison, and when they were condemned to death,</p>
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I cast my vote against them. I frequently had them punished in the synagogues and tried to make them blaspheme. In my raging fury against them, I even went to foreign cities to persecute them.

Conservapedia Translation "I indeed considered to myself that I ought to do many things against the Name of Jesus of Nazareth."

"I also did this thing in Jerusalem. I incarcerated many of the saints, after receiving authority from the leading priests. When they were put to death, I raised my voice against them."

"I punished them often in every synagogue, and forced them to blaspheme. I was extremely crazy with zeal against them, and persecuted them and chased them to foreign cities."

Revised Ferrar-Fenton Bible I indeed persuaded myself that I ought to do much in opposition to the report about Jesus of Nazareth: which I did in Jerusalem, where I shut up in prison many of the holy, having received authority from the chief priests; and when they were being condemned to death, I voted against them. And throughout all the synagogues, I frequently forced them, by torturing, to blaspheme; and furiously mad against them, I persecuted them also in distant cities.

Free Bible Version Previously I was sincerely convinced I should do as much as I could to oppose the name of Jesus of Nazareth. This is what I did in Jerusalem. I threw many of the believers in prison, having been given authority to do this by the chief priests. When they were sentenced to death I cast my vote against them. I had them punished in all the synagogues, trying to make them recant. I was so furiously opposed to them that I went to cities outside our country to persecute them.

God's Truth (Tyndale) I also verily thought in myself, that I ought to do many contrary things clean against the name of Jesus of Nazareth: which things I also did in Jerusalem. Where many of the saints I shut up in prison, and had received authority of the high priests. And when they were put to death, I gave the sentence. And I punished them often in every synagogue, and compelled them to blaspheme: and was yet more mad upon them, and persecuted them even unto strange cities.

International Standard V Indeed, I myself thought it my duty to take extreme measures against the name of Jesus from Nazareth. [Or Jesus the Nazarene; the Gk. Nazoraios may be a word play between Heb. netser, meaning branch (see Isa 11:1), and the name Nazareth.] That is what I did in Jerusalem. I received authority from the high priests and locked many of the saints in prison. And when I cast my vote against them, they were put to death. I would even punish them frequently in every synagogue and try to make them blaspheme. Raging furiously against them, I would hunt them down even in distant cities.

Montgomery NT "I indeed once thought with myself that I ought to do many things against the name of Jesus, the Nazarene.

"And this also I did in Jerusalem. Armed with authority from the chief priests, I shut up many of the saints in prison, and when they were condemned to death I gave my vote against them.

"In all the synagogues also I punished them oftentimes, and tried to make them blaspheme; and in my mad fury I was pursuing them even to foreign cities.

Urim-Thummim Version I truly thought with myself, that I ought to do many things contrary to the Name of Jesus of Nazareth. Which things I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my vote against them. And I punished them often in every synagogue and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even to foreign cities.

Weymouth New Testament "I myself, however, thought it a duty to do many things in hostility to the name of Jesus, the Nazarene. And that was how I acted in Jerusalem. Armed with authority received from the High Priests I shut up many of God's people in various prisons, and when they were about to be put to death I gave my vote against them. In all the

synagogues also I punished them many a time, and tried to make them blaspheme; and in my wild fury I chased them even to foreign towns.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) I myself in the beginning thought that I had to use all possible means to counteract the Name of Jesus of Nazareth. This I did in Jerusalem and, with the authorization of the chief priests, I put in prison many who believed; and I cast my vote when they were condemned to death.

I went round the synagogues and multiplied punishments against them to force them to renounce their faith; such was my rage against them that I pursued them even to foreign cities.

The Heritage Bible

I indeed therefore thought to myself, that I ought to do many things opposite to the name of Jesus, the Nazarene,

Which also I did in Jerusalem, and many of the saints I shut down in prison, having taken authority from the head priests, and I cast my vote against those being taken out.

And through all the synagogues, avenging them often, I constrained them to blaspheme, and being an exceeding raving maniac against them, I pursued them also to outside cities.

New American Bible (2011)

^c I myself once thought that I had to do many things against the name of Jesus the Nazorean, and I did so in Jerusalem. I imprisoned many of the holy ones with the authorization I received from the chief priests, and when they were to be put to death I cast my vote against them.^d Many times, in synagogue after synagogue, I punished them in an attempt to force them to blaspheme; I was so enraged against them that I pursued them even to foreign cities.

c. [26:9–11] 8:3; 9:1–2; 22:19; Phil 3:6.

d. [26:10] 9:14.

New Jerusalem Bible

'As for me, I once thought it was my duty to use every means to oppose the name of Jesus the Nazarene. This I did in Jerusalem; I myself threw many of God's holy people into prison, acting on authority from the chief priests, and when they were being sentenced to death I cast my vote against them. I often went round the synagogues inflicting penalties, trying in this way to force them to renounce their faith; my fury against them was so extreme that I even pursued them into foreign cities.

Revised English Bible—1989

"I myself once thought it my duty to work actively against the name of Jesus of Nazareth; and I did so in Jerusalem. By authority obtained from the chief priests, I sent many of God's people to prison, and when they were condemned to death, my vote was cast against them. In all the synagogues I tried by repeated punishment to make them commit blasphemy; indeed my fury rose to such a pitch that I extended my persecution to foreign cities.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

"I used to think it was my duty to do all I could to combat the name of Yeshua from Natzeret; and in Yerushalayim I did so. After receiving authority from the head *cohanim*, I myself threw many of God's people in prison; when they were put to death, I cast my vote against them. Often I went from one synagogue to another, punishing them and trying to make them blaspheme; and in my wild fury against them, I even went so far as to persecute them in cities outside the country.

Hebraic Roots Bible

For at the very beginning, I was determined that I ought to do many things contrary to the name of Yahshua the Nazarene, which I also did in Jerusalem, I also shut up many of the saints in prisons, receiving authority from the chief priests; and they being put to death, I took part with those that condemned them.

Holy New Covenant Trans.	<p>And in every synagogue I tortured them, while I pressed them to become revilers of the name of Yahshua. And in the great wrath, with which I was filled against them, I also went to other cities to persecute them.</p> <p>"I too thought that I must do many things against the name of Jesus of Nazareth. And in Jerusalem I did persecute the saints. The most important priests gave me authority to put many of these people in jail. When they were being killed, I voted for it. In every house of worship I punished them. I tried to force them to say evil things against Jesus. I was so crazed against these people that I hunted them down among other towns.</p>
The Scriptures 2009	<p>"Therefore, indeed, I thought within myself that I ought to do much against the Name of יהושע of Natsareth, which also I did in Yerushalayim, and I shut up many of the set-apart ones in prison, having received authority from the chief priests. And when they were put to death, I gave my vote against them.</p> <p>"And punishing them often in all the congregations, I compelled them to blaspheme. And being exceedingly enraged against them, I persecuted them even to foreign cities.</p>
Tree of Life Version	<p>"In fact, I myself thought it was necessary to do many things in opposition to the name of Yeshua ha-Natzrati.</p> <p>And that is what I did in Jerusalem. Not only did I lock up many of the kedoshim in prisons by the authority I received from the ruling kohanim, but I cast my vote against them when they were being condemned to death.</p> <p>I tried to cause them to blaspheme by punishing them often in the synagogues. In furious rage against them, I persecuted them even in foreign cities.</p>

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	<p>...I certainly so suppose [for] myself to the name [of] jesus the nazarene to be (necessary) many [things] opposing to practice which and [I] make in jerusalem* and many [men] also [of] the [men] pure I in guards shut the from the priests (chief) authority Receiving being taken (away) also them [I] cast (down) vote and in all the assemblies often Punishing them [I] compelled {them} to profane greatly also Raging them [I] pursued until and to the outside cities...</p>
Alpha & Omega Bible	<p>"SO THEN, I THOUGHT TO MYSELF THAT I HAD TO DO MANY THINGS HOSTILE TO THE NAME OF JESUS OF NAZARETH.</p> <p>"AND THIS IS JUST WHAT I DID IN JERUSALEM; NOT ONLY DID I LOCK UP MANY OF THE SAINTS IN PRISONS, HAVING RECEIVED AUTHORITY FROM THE CHIEF PRIESTS, BUT ALSO WHEN THEY WERE BEING PUT TO DEATH I CAST MY VOTE AGAINST THEM.</p> <p>"AND AS I PUNISHED THEM OFTEN IN ALL THE SYNAGOGUES, I TRIED TO FORCE THEM TO BLASPHEME; AND BEING FURIOUSLY ENRAGED AT THEM, I KEPT PURSUING THEM EVEN TO FOREIGN CITIES.</p>
Awful Scroll Bible	<p>(")I surely therefore suppose to myself, it is to necessitate to commit many things from-within-opposition, with respects to the Name of Jesus, the Nazarene, (")which I also effect from-within Jerusalem, even to many of the awful ones, I accordingly-shutting-up in prison, obtaining that by- our -existence from the chief-priests, so as they were being taken-out, I bear-down my pebble.</p> <p>(")And giving- them -to-the-guarders-of-the-honor often, down along all the drawings-together, I was enfolding- them -over to harm-the-enlightened-exposure, also being exceedingly raving-from-among them, I was persecuting even towards until the cities without.</p>
Concordant Literal Version	<p>I, indeed, then, suppose myself bound to commit much contrary to the name of Jesus the Nazarene, which I do also in Jerusalem."</p> <p>And besides, many of the saints I lock up in jails, obtaining authority from the chief priests. Besides, I deposit a ballot to despatch them."</p>

	And at all the synagogues, often punishing them, I compelled them to blaspheme. Besides, being exceedingly maddened against them, I persecuted them as far as the outside cities also."
exeGeses companion Bible	So I indeed thought with myself, that I must transact much contrary to the name of Yah Shua the Nazarene. Which I also did in Yeru Shalem: and I locked many of the holy in the guardhouse, taking authority from the archpriests: and when they were taken out, I brought my pebble against them: and I dishonored them often in every synagogue, and compelled them to blaspheme: and raving superabundantly against them, I persecuted them even to outlying cities.
Orthodox Jewish Bible	"Indeed, I myself thought it necessary to do many opposing things against ha-Shem of Yehoshua from Natzeret. "And this I also did in Yerushalayim; and armed with samchut received from the Rashei Hakohanim, many of the kadoshim I locked up in the beis hasohar; and I cast my vote keneged (against) them when they received the death penalty. "And throughout all the shuls I often punished them, forcing them to commit Chillul Hashem gidduf (blasphemy), and since I was so enraged against them, I was bringing redifah on them even as far as foreign cities.
Rotherham's Emphasized B.	therefore, imagined to myself, that against the name of Jesus the Nazarene it was needful many' hostile things to bring about,—which also I did in Jerusalem, yea and many' of the saints I myself in prisons shut up,— the authority from the High-priests having received: and <when they were to be put to death> I brought against them my vote; and < throughout all' the synagogues oftentimes' punishing them> I would fain have compelled them to defame; and <being excessively' maddened against them> I went on to pursue them as far as even the outlying' cities.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	"So then, I [once] thought to myself that it was my duty to do many things in opposition to the name of Jesus of Nazareth. And this is just what I did in Jerusalem; I not only locked up many of the saints (God's people) in prison after receiving authority from the chief priests, but also when they were being condemned to death, I ^[b] cast my vote against them. And I often punished them [making them suffer] in all the synagogues and tried to force them to blaspheme; and in my extreme rage at them, I kept hunting them even to foreign cities [harassing and persecuting them]. [b] Lit cast down my (black) pebble. In ancient times a vote cast by throwing a white pebble meant acquittal, and a black one, condemnation.
An Understandable Version	I truly thought within myself [<i>that it was right</i>] to do many things which were opposed to the name of Jesus from Nazareth. So, I was doing this in Jerusalem, having received [<i>my</i>] authority from the leading priests. I both imprisoned many of the saints [<i>i.e., God's holy people</i>] and [<i>even</i>] voiced my approval when they were put to death [<i>See 8:1</i>]. I often persecuted them in the synagogues, [<i>even</i>] trying to get them to blaspheme [<i>i.e., speak against God</i>]. I had extreme anger toward them and [<i>even</i>] traveled to foreign cities [<i>in my effort</i>] to persecute them.
The Expanded Bible	"I, too, thought ·I ought [it was necessary] to do many things against [^L the name of] Jesus ·from Nazareth [or the Nazarene]. And that is what I did in Jerusalem. The ·leading [T chief] priests gave me the ·power [authority] to put many of ·God's

people [God's holy people; the saints] in jail [prison], and when they were being killed [or condemned to die], I agreed it was a good thing [I cast my vote against them]. In every synagogue, I often punished them and tried to make them speak against [blaspheme; curse] Jesus. I was so angry [enraged] against them I even went to other [or foreign] cities to find them and punish [pursue; or persecute] them.

Jonathan Mitchell NT

"Therefore within myself I, for one, used to think it to continue binding (or: had the opinion [that] it was then necessary) to commit (or: perform) many acts in opposition against the Name of Jesus, the Nazarene,

"which I did, even in Jerusalem. Furthermore, I myself also locked up many of the set-apart folks (holy ones; saints) in prisons, receiving the authority from the chief (or: ranking) priests, and more than this, I brought down a pebble (= cast my vote) against them – when one after another they were being taken back to be killed.

"Then, while continuing in punishing them in vengeance – down through the [various] synagogues – I kept on trying to force (or: compel) [them] to blaspheme (speak abusively about [God]), besides keeping them in the midst of insane rage which completely surrounded them, and continued pressing forward to persecute [them] even into the cities outside [Palestine].

P. Kretzmann Commentary

Verses 9-11

Paul's earlier position toward Jesus:

I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth.

Which thing I also did in Jerusalem; and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.

And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

Kretzmann's **commentary** for Acts 26:9–11 has been placed in the **Addendum**.

Syndein/Thieme

"I verily thought with myself, that I should take the responsibility {have a policy} to do many things contrary to the name of Jesus of Nazareth."

{Note: "Jesus of Nazareth was a derogative title or the 'despised title for Jesus'. It implied that he was NOT the Son of David or the Son of God because the Old Testament declared he would come from Bethlehem not Nazareth. Paul uses it on purpose but he is recanting himself as Saul of Tarsus here persecuting Christians.}

"Which thing I also did in Jerusalem! And many of the saints did I shut up in prison . . . having received authority from the chief priests {Sanhedran}. And when they were put to death, I gave down my pebble against them {voted to kill them}."

{Note: Saul of Tarsus not only had a policy to stamp out Christianity, he ACTED on his policy!}

"And I avenged myself upon them often in every synagogue, and compelled them to blaspheme {would not kill them if they would renounce Christ}. And being exceedingly mad {psychosis} against them, I kept on persecuting them even unto outside cities."

{Note: This is one of the reasons Paul says he was the GREATEST SINNER of all time. His zeal for stamping out Christianity actually pushed him over the edge and he was off his rocker! The word used here is mad is 'emmainomai' which is the strongest Greek term for actual psychosis - we get 'mania' from it}}

Translation for Translators

Paul told about how he had persecuted Christians.

Acts 26:9-11

"Formerly I, too, was sure that I should do everything that I could to oppose Jesus [MTY], the man from Nazareth town. So that is what I did when I lived in Jerusalem. I put many of the believers in jail, as the chief priests there had authorized me to do. When the Jewish leaders wanted those Christians killed {someone to kill those

Christians}, I voted *for that*. Many times I punished the believers *whom I found* in Jewish meeting places. *By punishing them*, I tried to force them to speak evil *about Jesus*. I was so angry with the followers of Jesus that I even traveled to other cities to *find them and do things to harm them*.”.

The Voice

Paul: As you know, *we're talking specifically* about Jesus of Nazareth. For a long time, I was convinced that I should work against that name. I opposed it in Jerusalem. I received authorization from the chief priests to lock many of His followers in prison. When they were threatened with execution, I voted against them. I would find them in synagogues across Jerusalem and try to force them to blaspheme. My fury drove me to pursue them to foreign cities as well.

Bible Translations with Many Footnotes:

Lexham Bible

Indeed, I myself thought it was necessary to do many things opposed to the name of Jesus the Nazarene, which I also did in Jerusalem, and not only did I lock up many of the saints in prison, having received authority from the chief priests, but also when [*Here “when ” is supplied as a component of the temporal genitive absolute participle (“were being executed”)] **they were being executed, I cast my vote** [Literally “voting pebble,” but here “vote” rather than “voting pebble” is used in the translation to avoid the idea that this small stone was actually thrown at the accused (it was used as a method of voting)] **against them** . [*Here the direct object is supplied from context in the English translation] **And throughout all the synagogues I punished them often and** [*Here “and ” is supplied because the previous participle (“punished”) has been translated as a finite verb] **tried to force** [*The imperfect tense has been translated as conative here (“tried to force”)] **them** [*Here the direct object is supplied from context in the English translation] **to blaspheme, and because I** [*Here “because ” is supplied as a component of the participle (“was enraged”) which is understood as causal] **was enraged at them beyond measure, I was pursuing them** [*Here the direct object is supplied from context in the English translation] **even as far as to foreign cities.**

NET Bible®

Of course,²⁷ I myself was convinced²⁸ that it was necessary to do many things hostile to the name of Jesus the Nazarene. And that is what I did in Jerusalem: Not only did I lock up many of the saints in prisons by the authority I received²⁹ from the chief priests, but I also cast my vote³⁰ against them when they were sentenced to death.³¹ I punished³² them often in all the synagogues³³ and tried to force³⁴ them to blaspheme. Because I was so furiously enraged³⁵ at them, I went to persecute³⁶ them even in foreign cities.

²⁷tn BDAG 737 s.v. ο v 3 states, “It has been proposed that some traces of older Gk. usage in which ο v is emphatic, = certainly, really, to be sure etc. (s. L-S-J-M s.v. 1) remain in the pap...and in the NT...indeed, of course Ac 26:9.”

²⁸tn Grk “I thought to myself.” BDAG 255 s.v. δοκέω 2.a has “ἔδοξα ἑμαυτῷ δεῖν πράξει = Lat. mihi videbar I was convinced that it was necessary to do Ac 26:9.”

²⁹tn Grk “by receiving authority.” The participle λαβών (labwn) has been taken instrumentally.

³⁰tn Grk “cast down a pebble against them.” L&N 30.103 states, “(an idiom, Grk ‘to bring a pebble against someone,’ a reference to a white or black pebble used in voting for or against someone) to make known one’s choice against someone – ‘to vote against.’ ... ‘when they were sentenced to death, I also voted against them’ Ac 26:10.”

³¹tn Grk “when they were being executed”; but the context supports the sentencing rather than the execution itself (cf. L&N 30.103).

³²tn Grk “and punishing...I tried.” The participle τιμωρῶν (timwrwn) has been translated as a finite verb due to requirements of contemporary English style. Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (kai) has not been translated here.

^{33sn} See the note on synagogue in 6:9.

^{34tn} The imperfect verb ἠνάγκαζον (hnankazon) has been translated as a conative imperfect (so BDAG 60 s.v. ἀναγκάζω 1, which has “ἠνάγκαζον βλασφημεῖν I tried to force them to blaspheme Ac 26:11”).

^{35tn} Or “was so insanely angry with them.” BDAG 322 s.v. ἐμμαινόμεαι states, “to be filled with such anger that one appears to be mad, be enraged...περισσῶς ἐμμαινόμενος αὐτοῖς being furiously enraged at them Ac 26:11”; L&N 88.182 s.v. ἐμμαινόμεαι, “to be so furiously angry with someone as to be almost out of one’s mind – ‘to be enraged, to be infuriated, to be insanely angry’ ... ‘I was so infuriated with them that I even went to foreign cities to persecute them’ Ac 26:11.”

^{36tn} Or “I pursued them even as far as foreign cities.”

The Spoken English NT

But then again, I myself once thought the name of Jesus of Nazareth had to be vigorously opposed.^h

And I did so in Jerusalem. I even imprisonedⁱ many of the holy ones, after receiving authority to do so from the chief priests. And when they were being killed, I cast my vote against them.

And I went around all the synagogues,^j often having them punished. I would try to force them to curse him. I was so totally enraged at them that I was even persecuting them in cities outside Israel.

^h. Lit. “Even I believed in myself that it was necessary to do many things in opposition to the name of Jesus of Nazareth.”

ⁱ. Lit. “locked up in prisons.”

^j. Prn. sinn-a-goggz.

Wilbur Pickering’s New T.

How he persecuted Christians

“However, I myself thought that I had to perpetrate many things in opposition to the name of Jesus the Nazorean; I actually did this in Jerusalem, and many of the saints I shut up in prison, having received authority from the chief priests; and when they were put to death I cast my vote against them. Yes, I punished them often in every synagogue, trying to force them to blaspheme; I was so excessively enraged against them that I persecuted them even to foreign cities.²

(2) Paul states his blame very plainly.

Literal, almost word-for-word, renderings:

A Faithful Version

For this very reason, I truly thought in myself that I ought to do many things contrary to the name of Jesus the Nazorean, Which I also did in Jerusalem; and many of the saints I shut up in prisons, having received authority from the chief priests; and when they were put to death, I gave my full consent against them. And by punishing them often in all the synagogues, I compelled them to blaspheme. And being exceedingly furious against them, I persecuted them even as far as to foreign cities.

Analytical-Literal Translation

"Therefore I indeed thought to myself [for] it to be necessary [for me] to do many [things] against the name of Jesus of Nazareth, which also I did in Jerusalem, and many of the holy ones I locked up in prison, having received the authority from the chief priests, and when they [were] being executed, I cast my pebble [fig., my vote] against [them].

"And punishing them often in all the synagogues, I was compelling [them] to be blaspheming, and being exceedingly enraged against them, I was persecuting [them] even as far as outer cities.

Benjamin Brodie’s trans.

As for myself, in fact, I thought within myself that I should do many things against the name of Jesus, the one from Nazareth, Which, to be sure, I did in Jerusalem, inasmuch as I myself, having received the authority from the chief priests, locked-up many of the saints [Christians] in prison. And when they were condemned to death, I had cast a vote against them.

And quite often, after punishing them in all of the synagogues, I compelled them to commit blasphemy, and being exceedingly enraged against them, I persecuted them even as far as foreign cities .

Bond Slave Version

I truly thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them often in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even to strange cities.

Charles Thomson NT

It is deemed among you somewhat incredible that God raiseth the dead; as for me I indeed myself thought that I ought to do many things in opposition to the name of Jesus the Nazarene. And this I did at Jerusalem: and many of the saints I shut up in prison, having received this authority from the chief priests. And when they were put to death, I gave assent. And in all the synagogues many a time did I, by torments, urge them to blaspheme. And being transported to madness against them, I pursued them even to foreign cities. V. 8 is included for context.

Context Group Version

I truly thought with myself that I should do many things contrary to the name of Jesus of Nazareth. And this I also did in Jerusalem: and I both shut up many of the special ones in prisons, having received authority from the chief priests, and when they were put to death I gave my vote against them. And punishing them oftentimes in all the community centers, I strove to make them slander; and being exceedingly enraged against them, I persecuted them even to foreign cities.

Far Above All Translation

Now I decided for myself that it was necessary to do many *things* in opposition to the name of Jesus the Nazarene, which I duly did in Jerusalem, and I shut up many of the saints in prisons, having obtained authority from the senior priests, and when they were *liable* to be executed, I voted against *them*. And I punished them in all the synagogues many times, and compelled *them* to blaspheme, and being exceedingly mad at them, I persecuted *them* even to cities abroad.

Legacy Standard Bible

“So then, I thought to myself that I had to do many things hostile to the name of Jesus the Nazarene. And this is just [Lit *also*] what I did in Jerusalem; not only did I lock up many of the saints [Or *holy ones*] in prisons, having received authority from the chief priests, but also when they were being put to death I cast my vote against them. And as I punished them often in all the synagogues, I tried to force them to blaspheme; and being furiously enraged at them, I kept pursuing them even to foreign [Or *outlying*] cities.

Modern Literal Version 2020

Therefore I indeed thought to myself, *for it* to be essential *for me* to practice many things adverse to the name of Jesus of the Nazarenes.

This is what I also practiced in Jerusalem, and I locked *up* many of the holy-ones in prisons, having received authority from the high-priests, and *while* being assassinated, I brought *my* voting-pebble {i.e. *vote*} against them.

And punishing them often throughout all the synagogues, I was urging *them* to blaspheme, and being exceptionally enraged with them, I was persecuting *them*, insofar as *possible*, even to the cities outside *our nation*.

New Matthew Bible

I also truly thought in myself that I ought to do many things to utterly oppose the name of Jesus of Nazareth – which things I also did in Jerusalem, where I shut up many of the saints in prison, having received authority from the high priests. And when they were put to death, I joined in giving the sentence. And I punished them often in every synagogue, and compelled them to blaspheme, and was even more mad upon them, and persecuted them even to distant cities.

The gist of this passage:
9-11

Paul tells about his previous life when he persecuted Christians.

Acts 26:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egó (ἐγώ) [pronounced ehg-OH]	<i>I, me, my</i> ; primarily used as an emphatic	1 st person singular, personal pronoun; nominative case	Strong's #1473
mén (μέν) [pronounced men]	<i>indeed, truly, certainly, surely, verily</i> while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it	an affirmative or concessive particle; a conjunction	Strong's #3303
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
<p>These two particles are found together in a number of places in Luke's writings, suggesting perhaps a specific meaning for them. They are variously translated, <i>now when, therefore indeed, then indeed, so then, so when, surely, so indeed</i>. Acts 8:25.</p>			
dokéô (δοκέω) [pronounced dohk-EH-oh]	<i>to think, to imagine, to seem, to consider, to appear; to presume, to assume</i>	1 st person singular, aorist active indicative	Strong's #1380
emautou/emautô/emauton (ἐμαυτοῦ/ἐμαυτῶ/ἐμαυτόν) [pronounced em-ow-TOO, em-ow-TOE, em-ow-TON]	<i>I, me, myself, mine, my own self</i>	genitive, dative and accusative forms compound pronoun	Strong's #1683 (compound of #1700 & #846)

Translation: I indeed therefore thought to myself...

He determined to do the following things as the result of an inner dialogue. So, no one came to Paul and said, "These are the things that I want you to do." He determined this for himself. What Paul chose to do was to persecute Christians (just as these Jewish leaders are persecuting him).

The hatred and the anger against these people was there. His thinking was more about, *what could I do about these things?*

Acts 26:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588

Acts 26:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ονομα (ὄνομα, ατος, τό) [pronounced OHN-oh-mah]	<i>name, title, character, reputation; person</i>	neuter singular noun; accusative case	Strong's #3686
Ἰησοῦς (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Nazōraïos (Ναζωραῖος) [pronounced nad-zo-RAH-yoss]	<i>from the Hebrew Nazarite = one separated; an inhabitant of Nazareth, of Nazareth; by extension, a Christian; transliterated Nazarene, Nazoræan</i>	proper singular noun, genitive/ablative case	Strong's #3480
δεῖ (δεῖ) [pronounced digh]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	present impersonal active infinitive	Strong's #1163
πολυς, πολλος (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	neuter plural adjective, accusative case	Strong's #4183
ἐναντίος (ἐναντίος) [pronounced en-an-TEE-oss]	<i>opposed; opposite, contrary; hostile, antagonistic</i>	neuter plural adjective, accusative case	Strong's #1727
Thayer definitions: 1) over against, opposite; 1a) of place, opposite, contrary (of the wind); 2) metaphorically; 2a) opposed as an adversary, hostile, antagonistic in feeling or act; 2b) an opponent.			
πρᾶσσω (πράσσω) [pronounced PRAS-so]	<i>to practice; to perform repeatedly or habitually; to do, to act, by implication to execute, to accomplish; specifically to collect (dues, taxes, fares); to commit, to undertake, to exact, to keep, to require, to use arts</i>	aoist active infinitive	Strong's #4238

Translation: ...[that it] was necessary to practice many hostile [acts] directly against [the followers] of the name of Jesus of Nazareth.

In his own mind, the hostile things which he did against those who believed in the way was necessary. He just had to do such things against the followers of Jesus.

He is saying before King Agrippa: "I know the minds of my accusers. I once thought exactly as they do. I too practiced hostilities against the people of Jesus."

Acts 26:9 I indeed therefore thought to myself [that it] was necessary to practice many hostile [acts] directly against [the followers] of the name of Jesus of Nazareth. (Kukis mostly literal translation)

Paul, at the time that he is speaking before Agrippa, certainly understands just how wrong he was in these actions. He writes to Timothy: *I thank Him who has given me strength, Christ Jesus our Lord, because He judged me faithful, appointing me to His service, though formerly I was a blasphemer, persecutor, and insolent opponent. But I received mercy because I had acted ignorantly in unbelief, and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus.* (1Timothy 1:12–14; ESV; capitalized)

Acts 26:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ποιεῶ (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	1 st person singular, aorist active indicative	Strong's #4160
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Hierosolyma (Ἱεροσόλυμα) [pronounced <i>hee-er-os-OL-oo-mah</i>]	<i>a double peace; transliterated, Jerusalem, Hierosolyma; this can refer to the city itself or to its inhabitants</i>	feminine singular proper singular noun/location; dative, locative or instrumental case	Strong's #2414

Translation: *I also did this in Jerusalem:...*

There are those in Paul's opposition who can testify to the things which he has done, as he did these things in Jerusalem.

There was so much persecution that occurred in Jerusalem that most of the growing believers were forced out of there. The believers who remained appear to have been completely coopted by their unbelieving brothers.

Acts 26:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
polus, pollos (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i>]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	masculine plural adjective, accusative case	Strong's #4183

Acts 26:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so;</i> also used as a post-positive conjunction, meaning, <i>and, also</i>	enclitic particle; a conjunction; properly used in connection with <i>καί</i>	Strong's #5037
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
hagios (ἅγιος) [pronounced <i>HA-gee-oss</i>]	<i>holy (ones), set apart (ones); angels, saints</i>	masculine plural adjective used as a substantive; genitive/ablative case	Strong's #40
egó (ἐγώ) [pronounced <i>ehg-OH</i>]	<i>I, me, my;</i> primarily used as an emphatic	1 st person singular, personal pronoun; nominative case	Strong's #1473
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
phulakai (φυλακαί) [pronounced <i>foo-lak-ī</i>]	<i>watch, watchings, guardings, keeping watch; those guarding, guards; the places where one is guarded [prisons]; the periods of time when one is guarded</i>	feminine plural noun; dative, locative or instrumental case	Strong's #5438
katakleiō (κατακλείω) [pronounced <i>kat-ak-LI-oh</i>]	<i>to lock up, to imprison, to incarcerate, to shut up, to confine</i>	1 st person singular, aorist active indicative	Strong's #2623

Translation: ...I locked up in prisons many of the saints...

Paul refers to those who believed in Jesus as *holy ones*, **saints**. Obviously, back then, he did not believe this; but now he understands **positional truth**. **In Christ**, we are holy; in Jesus, we are God's saints. It is not because of anything which we have done, but because God the Holy Spirit imputed Jesus' righteousness to us at salvation.

He went after believers in Jesus with a great fervor, capturing them and seeing that they were locked up in various prisons.

Now, quite obviously, you cannot simply run around, pick up Larry, Moe and Curly and toss them into jail. In order to do that, one needed authorization. Paul would go after all kinds of believers, no matter where they were. He would get the authorization from Jerusalem. In fact, perhaps from many of the people who oppose him now.

Acts 26:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
para (παρά) [pronounced paw-RAW]	<i>of, from [the side of, the person of]; by</i>	preposition of origin, source; with the genitive	Strong's #3844
tôn (τῶν) [pronounced tohn]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
archieis (ἀρχιερεῖς) [pronounced ar-khee-er-YICE]	<i>chief priests, those in line to be the High Priest; a group of leading priests</i>	masculine plural noun; genitive/ablative case	Strong's #749
exousia (ἐξουσία) [pronounced ex-oo-SEE-ah]	<i>authority, jurisdiction, liberty, power, right, strength; privilege, that is, (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely magistrate, superhuman, potentate, token of control), delegated influence</i>	feminine singular noun, accusative case	Strong's #1849
lambánō (λαμβάνω) [pronounced lahm-BAHN-oh]	<i>taking, receiving, having, holding; obtaining; getting a hold of; removing; claiming for oneself, taking in marriage</i>	masculine singular, aorist active participle, nominative case	Strong's #2983

Translation: ...by the authority from the source of the chief priests;...

Paul was acting by the authority of the chief priests. He apparently would come to them with the names of Christians at this or that synagogue, and they would give him the authorization to arrest and haul to jail such people. In fact, Paul did not necessarily need names. He just needed the authorization to arrest any person who followed Jesus.

We studied this earlier in the book of Acts. Acts 9:1–2 **But Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked him for letters to the synagogues at Damascus, so that if he found any belonging to the Way, men or women, he might bring them bound to Jerusalem.** (ESV) So Paul did not simply confine himself to Jerusalem, but he went all over Judæa looking to find those who believed in Jesus (as he will testify to in v. 11) and even outside of Judæa.

Acts 26:10d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anairéō (ἀναιρέω) [pronounced <i>an-ah-ee-REH-oh</i>]	<i>executing; taking up, adopting; by implication, taking away (violently), abolishing, murdering, putting to death, killing, slaying</i>	masculine plural, present passive participle, genitive/ablative case	Strong's #337
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
autōn (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846
kataphérō (καταφέρω) [pronounced <i>kat-af-ER-oh</i>]	<i>to bear down, to bring down, to cast down; to cast a pebble into the urn; to give one's vote, to approve; to be born down, to sink, (from the window to the pavement); metaphorically; to be weighted down by, overcome, carried away; to sink into sleep, drop asleep</i>	1 st person singular, aorist active indicative	Strong's #2702
psēphos (ψῆφος) [pronounced <i>PSAY-foss</i>]	<i>voting pebble; stone; a vote</i>	feminine singular noun, accusative case	Strong's #5586

Thayer definitions: 1) a small worn smooth stone, a pebble; 1a) in the ancient courts of justice the accused were condemned by black pebbles and the acquitted by white; 2) a vote (on account of the use of pebbles in voting).

Translation: ...and I cast down a [voting] stone of their execution.

Where voting was necessary in order to execute such people, Paul would cast his own vote for the death of those whose violation was, essentially, believing in Jesus.

This apparently takes place before the **Sanhedrin**, which apparently had become a kangaroo court (as long as they were able to get away with it). If Christians were brought before them, often the deaths of those believers was insured.

We do not know all of the mechanics here. Was the **Temple** guard empowered to execute on behalf of the Sanhedrin? Did the Roman authorities in Jerusalem give them this authority or simply look the other way when this was taking place?

It appears that they pushed so enthusiastically for ridding themselves of Christian believers, that the Romans apparently gave them a great deal of leeway.

Acts 26:10 I also did this in Jerusalem: I locked up in prisons many of the saints by the authority from the source of the chief priests; and I cast down a [voting] stone of their execution. (Kukis mostly literal translation)

Acts 26:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
κατά (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
πασας (πάσας) [pronounced <i>PAH-sass</i>]	<i>all, everyone, anyone, all things, entire [ly]; anything</i>	feminine plural adjective; accusative case	Strong's #3956
τας (τάς) [pronounced <i>tahss</i>]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
sunagōgai (συναγωγᾶι) [pronounced <i>soon-ag-oh-GUY</i>]	<i>synagogues, assemblies, congregations; assemblage of persons; specifically Jewish synagogues (plces for meetings)</i>	feminine plural noun, accusative case	Strong's #4864
pollakis (πολλάκις) [pronounced <i>pohl-LAHK-iss</i>]	<i>often, many times, frequently</i>	adverb	Strong's #4178
timōrēō (τιμωρέω) [pronounced <i>tim-o-EH-oh</i>]	<i>punishing, avenging; in the NT, taking vengeance on one</i>	masculine singular, present active participle, nominative case	Strong's #5097
autous (αὐτούς) [pronounced <i>ow-toose</i>]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: *And often punishing them throughout all the synagogues,...*

Today, obviously, I would not think to go into a Jewish **synagogue** and to proclaim the **gospel** of Jesus Christ, unless I had been asked. But, at the beginning of the Church Age at Pentecost, there was certainly some question as to who had access and rights in the Temple courtyard and in all of the synagogues. Believers in the Church Age believed themselves to have full access to these institutions, as they believed in the Messiah that the Jewish faith was built around. Obviously, the unbelievers who ran the synagogues (some did become believers) became upset, after a period of time, with Christians coming into the synagogues and speaking of Jesus the Messiah.

It appears that Paul's legal backing came directly from the chief priests—it is not clear in Paul's speech here if Rome had anything to do with this (and, since he is in a Roman court, it is smart for Paul not cast aspersions on Roman law).

By whatever laws, Paul would pursue the enemies of **Judaism** in the synagogues.

Acts 26:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anankázō (ἀναγκάζω) [pronounced an-ang-KAHD-zoh]	<i>to compel, to necessitate, to drive to, to constrain</i>	1 st person singular, imperfect active indicative	Strong's #315
blasphêmeō (βλασφημέω) [pronounced blahs-fay-MEH-oh]	<i>to vilify; to speak impiously; to blaspheme, to speak blasphemies, to defame, to rail (against, on), to revile, to speak evil</i>	present active infinitive	Strong's #987
perissōs (περισσῶς) [pronounced per-ihs-SOCE]	<i>beyond measure, extraordinary; greatly, exceedingly</i>	adverb	Strong's #4057

Translation: ...I was compelling them to greatly blaspheme.

If necessary, Paul would compel such people to blaspheme. We do not know exactly what this entailed. Was this simply a verbal expression of adherence to Jesus? Or was Paul able to get them to blaspheme through force? I would assume that it was the former, which would have been enough before the Sanhedrin for a guilty verdict.

Some commentators believe that Paul would attempt to make believers blaspheme Jesus, but there would be no reason to do this. What Paul wants is a clear conviction against these people. If he pushes them to blaspheme Jesus, that would have worked in their favor in the courts.

Let me suggest instead that Paul would get them to blaspheme God, and Paul would use this against them in court.

Acts 26:11c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
emmaínomai (ἐμμαίνομαι) [pronounced em-MAH-ee-nom-ah-ee]	<i>being enraged, raging at, being mad against; expressing great fury</i>	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #1693
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: Being enraged by them,...

These believers in Jesus enraged Paul. This was his motivation to act. He was filled with **mental attitude sins**.

Acts 26:11d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diôkô (διώκω) [pronounced Dee-OH-koh]	<i>to put to flight; to hasten, to run, to pursue; to harass, to mistreat; to persecute</i>	1 st person singular, imperfect active indicative	Strong's #1377
heôs (ἕως) [pronounced HEH-ocē]	<i>to, as far as, till, until; even until; up to; even; while</i>	a conjugation, preposition and adverb of continuance	Strong's #2193
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
exô (ἔξω) [pronounced EHx-oh]	<i>outside, without, out of doors; outward; possibly, foreign</i>	adverb	Strong's #1854
poleis (πόλεις) [pronounced POH-lice]	<i>cities, city-states; inhabitants of a city</i>	feminine plural noun; accusative case	Strong's #4172

Translation: ...I began to pursue [them] even as far as the foreign cities.

He did not just act in Jerusalem, but he went to cities all around to persecute those who believed in Jesus there as well.

Paul was able to go about freely in the **Roman empire** and hunt down Christians.

Acts 26:11 **And often punishing them throughout all the synagogues, I was compelling them to greatly blaspheme. Being enraged by them, I began to pursue [them] even as far as the foreign cities.** (Kukis mostly literal translation)

Paul would travel all over and hunt down those who adhered to Jesus. He even went to gentile cities. Sometimes, when necessary, he would compel them in some way to blaspheme and this would be added to the charges against them.

Acts 26:9–11 **I indeed therefore thought to myself [that it] was necessary to practice many hostile [acts] directly against [the followers] of the name of Jesus of Nazareth. I also did this in Jerusalem: I locked up in prisons many of the saints by the authority from the source of the chief priests; and I cast down a [voting] stone of their execution. And often punishing them throughout all the synagogues, I was compelling them to greatly blaspheme. Being enraged by them, I began to pursue [them] even as far as the foreign cities.** (Kukis mostly literal translation)

When we compare Paul's persecutions against Christians (as per his testimony here) and Paul's situation of being in court before King Agrippa suggests that, for a time, the religious Jews received a great deal of freedom with regards to their persecuting believers in Jesus.

Given that there are two plots to kill Paul (which plots may involve many of the same people), there are apparently some measures taken to tamp down on Jerusalem's indiscriminate killing of believers in Jesus. Otherwise, such plots would be unnecessary.

Acts 26:9–11 I certainly believed in myself that it was necessary for me to practice hostile acts against the followers of this Jesus of Nazareth. In Jerusalem, I did these things: I locked up many of the saints in prison, having been given the authority from the chief priests. When a consensus was needed to execute such ones, I cast my vote in favor of their deaths. I went to many synagogues to find such persons, even compelling them to blaspheme if necessary to use that against them. Being completely enraged by these people, I even began to pursue them in foreign cities. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Paul Encounters the Lord on His Way to Damascus

Paul will now give his own personal testimony of encountering the Lord Jesus Christ.

In whom a traversing to the Damascus, with authority and permission of the chief priests. Of a day, of a middle, according to the way, I saw, O King, from heaven greater than the brilliance of the sun, shining all around me a light; and the [ones] with me traversing.

Acts
26:12–13

During which time, while traveling to Damascus, with the authority and permission of the chief priests, [this thing happened]. In the middle of the day, along the road, I saw, O King, [a great light] from heaven, more brilliant than the sun. [This great] light [was] shining all around me; and [around] the [ones] traveling with me.

I had both the authority and permission from the chief priests to pursue these followers of Jesus. At this time, when heading towards Damascus to persecute more Christians, this amazing thing happened. In the middle of the day, as we walked along this road, there was this great light, O King, which came out from heaven. It was brighter than anything I had ever seen—including the sun—and it shown all around me and the people I was with.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	In whom a traversing to the Damascus, with authority and permission of the chief priests. Of a day, of a middle, according to the way, I saw, O King, from heaven greater than the brilliance of the sun, shining all around me a light; and the [ones] with me traversing.
Complete Apostles Bible	"In which pursuits also, as I traveled to Damascus with authority and commission from the chief priests, at midday, O king, along the road I saw a light from heaven, brighter than the sun, shining around me and those traveling with me.
Douay-Rheims 1899 (Amer.)	Whereupon, when I was going to Damascus with authority and permission of the chief priest, At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them that were in company with me.
Holy Aramaic Scriptures	And on this account, while I was going unto Darmsuq {Damascus}, with the authority and with the permission of the Rabay Kahne {the Priest's Chiefs}, in the middle of the day, in the road, I saw from the Shmaya {the Heavens}, O Malka {O King}, that there shone upon me, and upon all who were with me, a Light which was more abundant than of the shemsha {the sun}!

James Murdock's Syriac NT	And, as I was going for this purpose to Damascus, with the authority and license of the chief priests, at mid-day, on the road, I saw, O king, a light exceeding that of the sun, beaming from heaven upon me, and upon all those with me.
Original Aramaic NT	"And while I was going for this cause to Darmsuq with the authority and approval of The Chief Priests," "At noonday, Oh, King, while on the road, I saw a light from the heavens, greater than that of the sun, which burst upon me, and upon all who were with me."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then, when I was journeying to Damascus with the authority and orders of the chief priests, In the middle of the day, on the road I saw a light from heaven, brighter than the sun, shining round me and those who were journeying with me.
Bible in Worldwide English	And so I was on my way to the city of Damascus. The chief priests had given me power and a letter. I was on the road at midday, king Agrippa, and I saw a bright light. It came from the sky and was brighter than the light of the sun. It shone all around me and the men who were travelling with me.
Easy English	For that reason, one day I was travelling to Damascus. The leaders of the priests in Jerusalem had sent me there. They had given me authority to take hold of the believers there. Listen to this, King Agrippa! I was travelling along the road at midday. Suddenly I saw a very bright light in the sky. It was much brighter than the sun. It shone all round me and also round the men who were with me.
Easy-to-Read Version—2008	"One time the leading priests gave me permission and the authority to go to the city of Damascus. On the way there, at noon, I saw a light from heaven, brighter than the sun. It shined all around me and those traveling with me.
<i>God's Word</i> TM	"I was carrying out these activities when I went to the city of Damascus. I had the power and authority of the chief priests. Your Majesty, at noon, while I was traveling, I saw a light that was brighter than the sun. The light came from the sky and shined around me and those who were with me.
Good News Bible (TEV)	"It was for this purpose that I went to Damascus with authority and orders from the chief priests. It was on the road at midday, Your Majesty, that I saw a light much brighter than the sun, coming from the sky and shining around me and the men traveling with me.
J. B. Phillips	Once, your majesty, on my way to Damascus on this business, armed with the full authority and commission of the chief priests, at midday I saw a light from Heaven, far brighter than the sun, blazing about me and my fellow-travellers.
<i>The Message</i>	"One day on my way to Damascus, armed as always with papers from the high priests authorizing my action, right in the middle of the day a blaze of light, light outshining the sun, poured out of the sky on me and my companions. Oh, King, it was so bright! We fell flat on our faces. Then I heard a voice in Hebrew: 'Saul, Saul, why are you out to get me? Why do you insist on going against the grain?' V. 14 is included for context.
New Life Version	"When I was going to Damascus to do this, I had the right and the power from the head religious leaders to make it hard for the followers. I was on the road at noon. King Agrippa, I saw a light from heaven brighter than the sun. It was shining around me and the men with me.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	"I made one of those trips to Damascus. On that mission I carried with me a written affidavit giving me power authorized by the top priests. About noon, Your Majesty, while I was on the road I saw a light from the sky. It was brighter than the sun, and it lit up everything around me including the people who were traveling with me.
Contemporary English V.	King Agrippa, one day I was on my way to Damascus with the authority and permission of the chief priests. About noon I saw a light brighter than the sun. It flashed from heaven on me and on everyone traveling with me.
New Berkeley Version New Living Translation	. "One day I was on such a mission to Damascus, armed with the authority and commission of the leading priests. 13 About noon, Your Majesty, as I was on the road, a light from heaven brighter than the sun shone down on me and my companions.
The Passion Translation	"For that purpose I went to Damascus, with the authority granted to me by the chief priests. While traveling on the road at noon, Your Highness, I saw a light brighter than the sun flashing from heaven all around me and those who were with me.
Plain English Version	Paul said that he met Jesus Paul kept on telling his story. He said, "The bosses of the Jewish ceremonies in Jerusalem said that I can go to Damascus to grab the Christians there, so I started to go to Damascus to look for the Christians. And I'll tell you what happened next, boss. In the middle of the day, while I was going along the road, I saw a bright light in the sky. It was even brighter than the sun. It shined all around me, and all around the men that were with me.
Radiant New Testament	"On one of those trips I was going to Damascus with letters from the chief priests saying I could act for them. Around noon, King Agrippa, as I was on the way there, I saw a light coming from heaven. It was brighter than the sun, and it shone all around me and the people with me.
UnfoldingWord Simplified T.	"The chief priests gave me power to arrest believers in Damascus, and that is where I went. But while I was on my way, at about noon, I saw on the road a bright light in the sky. It was even brighter than the sun! It shone all around me, and also around those who were traveling with me.
William's New Testament	While in this business I once was on my way to Damascus with authority based on a commission from the high priests, and on the road at noon, your Majesty, I saw a light from heaven, brighter than the sun, flash around me and my fellow-travelers.

Partially literal and partially paraphrased translations:

American English Bible	'Well, it was while I was doing this that I traveled to Damascus with an authorization and a commission from the Chief Priests... 'Then at noon, as I was [walking along] the road, O king, I saw a light that was brighter than the sun, which flashed from the sky around me and those who were traveling with me!.
Beck's American Translation Breakthrough Version	. And throughout all the synagogues, many times, as I was keeping a valuable thing from being ruined, I was urging them to be speaking hurtful words. And being extremely enraged toward them, I was pursuing <i>them</i> until even into the outside cities, among which, as I was traveling to Damascus with the authority and permission of the head priests, in <i>the</i> middle of <i>the</i> day along the way, King, I saw a light from the sky over the brightness of the sun shining around me and the <i>people</i> traveling together with me. V. 11 is included for context.
Common English Bible	"On one such journey, I was going to Damascus with the full authority of the chief priests. While on the road at midday, King Agrippa, I saw a light from heaven shining around me and my traveling companions. That light was brighter than the sun.

A. Campbell's Living Oracles	With this view, I was going to Damascus, with authority and commission from the chief priests; at mid-day, on the road, King Agrippa, I saw a light from heaven, exceeding the splendor of the sun, shining about me, and those who traveled with me.
New Advent (Knox) Bible	It was on such an errand that I was making my way to Damascus, with powers delegated to me by the chief priests, when, journeying at midday, I saw, my lord king, a light from heaven, surpassing the brightness of the sun, which shone about me and my companions.
NT for Everyone	Paul's conversion (one more time) "While I was busy on this work," Paul continued, "I was traveling to Damascus with authority and commission from the chief priests. Around midday, while I was on the road, O king, I saw a light from heaven, brighter than the light of the sun, and shining all around me and my companions on the road.
20 th Century New Testament	It was while I was traveling to Damascus on an errand of this kind, entrusted with full powers by the Chief Priests, That at mid-day, your Majesty, I saw right in my path, coming from the heavens, a light brighter than the glare of the sun, which shone all round me and those traveling with me.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	In this pursuit, I was on my way to Damascus with the authority and commission of the chief priests. About noon, O king, as I was on the road, I saw a light from heaven, brighter than the sun, shining around me and my companions.
Christian Standard Bible	Paul's Account of His Conversion and Commission "I was traveling to Damascus under these circumstances with authority and a commission from the chief priests. King Agrippa, while on the road at midday, I saw a light from heaven brighter than the sun, shining around me and those traveling with me.
Revised Ferrar-Fenton Bible	For which purpose, proceeding to Damascus, holding an office and a commission equal to that of the chief priests, at mid-day upon the road, King, I saw a light from heaven, eclipsing the splendour of the sun, shining around me and those travelling with me.
Free Bible Version	"That's why one day I was on my way to Damascus with the authority and orders from the chief priests. At about noon as I was on my way, Your Majesty, I saw a light from heaven that blazed brighter than the sun. It shone around me and those who were traveling with me.
Montgomery NT	"On this errand I was traveling to Damascus one day, armed with authority and commission of the chief priests, "when at noon, as I journeyed, O King, I saw a light from heaven, brighter than the sun, shining around me and around those who journeyed with me.
Leicester A. Sawyer's NT	In which [persecutions] also, going to Damascus with authority, and a commission from the chief priests, at midday I saw in the way O king, a light from heaven shining around me and those going with me, exceeding the brightness of the sun; and when we had all fallen on the earth, I heard a voice speaking to me and saying in the Hebrew language, Saul, Saul, why do you persecute me? it is hard for you to kick against the goads. V. 14 is included for context.
The Spoken English NT	Paul Tells of his Conversion (Acts 9:1-19a; 22:6-16) That's what I was doing when I was on my way to Damascus, with authority and permission from the chief priests. In the middle of the day on the road, King Agrippa, I saw a light from heaven. It was brighter than the sun, and was shining around me and my traveling companions.
UnfoldingWord Literal Text	While I was doing this, I went to Damascus with the authority and orders from the chief priests; and on the way there, at midday, King, I saw a light from heaven that

was brighter than the sun and it shone around both me and the men who were traveling with me.

Urim-Thummim Version

In which things also, going on to Damascus, with authority and commission from the chief priests. Then at midday, O king, I saw in the roadway a Light from the sky, more than the brightness of the sun, shining around me and those that journeyed with me also.

Weymouth New Testament

"While thus engaged, I was travelling one day to Damascus armed with authority and a commission from the High Priests, and on the journey, at noon, Sir, I saw a light from Heaven--brighter than the brightness of the sun--shining around me and around those who were travelling with me.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

With this purpose in mind I went to Damascus with full authority and commissioned by the chief priests. On the way, O King, at midday I saw a light from heaven, more brilliant than the sun, that dazzled me and those who accompanied me.

The Heritage Bible

And in which going to Damascus with authority and full power from the head priests,

At midday, King, along the way I saw from heaven, above the brightness of the sun, a light shining all around me; also those traveling with me saw it.

New American Bible (2011)

"On one such occasion I was traveling to Damascus with the authorization and commission of the chief priests. ^e At midday, along the way, O king, I saw a light from the sky, brighter than the sun, shining around me and my traveling companions.^f

e. [26:13–14] 9:7.

f. [26:13] 9:3; 22:6.

New Jerusalem Bible

'On such an expedition I was going to Damascus, armed with full powers and a commission from the chief priests, and in the middle of the day as I was on my way, Your Majesty, I saw a light from heaven shining more brilliantly than the sun round me and my fellow-travellers.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

"On one such occasion, I was traveling to Dammesek with the full authority and power of the head *cohanim*. I was on the road, and it was noon, your Majesty, when I saw a light from heaven, brighter than the sun, shining around me and my traveling companions.

Hebraic Roots Bible

In which also traveling to Damascus with authority and decision power from the chief priests, at midday along the highway, O king, I and those with me saw a light from heaven shining around me above the brightness of the sun.

Holy New Covenant Trans.

"Once the most important priests gave me permission and authority to go to the city of Damascus. It was noon, O King. I was on my way to Damascus. I saw a light from the sky. It was brighter than the sun. The light shined all around me and around the men who were traveling with me.

The Scriptures 2009

"While thus engaged, as I was journeying to Dammeseq with authority and commission from the chief priests, at midday along the highway, O sovereign, I saw a light from heaven, brighter than the sun, shining around me and those who journeyed with me.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...in which* Going to the damascus with authority and permission the [one] [of] the priests (chief) day middle in the way [I] see King downward above the brightness [of] the sun illuminating me light and the [men] with me going...

Awful Scroll Bible	(")Indeed, from-within which proceeding to Damascus, with that by- our -existence, and that given-turn-upon from the chief-priests, (")at midday sire, I perceived down along the way, a light from the expanse, more than the brilliance of the sun shining-around me, also they proceeding with me.
Concordant Literal Version	Among which persecutions, going to Damascus with the authority and permission of the chief priests, at midday, on the road, I perceived, O king, a light from heaven, above the brightness of the sun, shining about me and those going together with me."
exeGesés companion Bible	Wherein as I went to Dammeseq with authority and permission from the archpriests, at midday, O sovereign, I see in the way a light from the heavens, above the radiance of the sun, haloing me and them who went with me:...
Orthodox Jewish Bible	"This it was, that as I was traveling to Damascus with authorization and permission from the Rashei Hakohanim, "At noon on the derech, O Melech, I saw from Shomayim an ohr, more brilliant than the shemesh, shining around me and around the ones traveling with me.
Rotherham's Emphasized B.	Among which things <being on a journey unto Damascus, a with the authority and commission of the High-priests> at midday, on the road I saw, O King, from heaven, above the splendour of the sun, shining around me a light, and [around] them who with me were journeying...

Expanded/Embellished Bibles:

An Understandable Version	"While on a journey to Damascus for this purpose, I was acting under the authority and directive of the leading priests. [Then] along the road, about noon, O King, I saw a light from the sky, brighter than the sun, shining around me and those traveling with me.
The Expanded Bible	"One time the ·leading [^T chief] priests gave me ·permission [commission] and the ·power [authority] to go to Damascus. On the ·way [road] there, at noon, [^L O king,] I saw a light from heaven. It was brighter than the sun and ·flashed [shone] all around me and those who were traveling with me.
Jonathan Mitchell NT	"Within the midst of which [activities], while traveling on my journey unto Damascus with [the] authority, as well as a commission which gave permission, from the chief (or: ranking) priests, " [being] down on the road at midday, I saw, O king, a light from [the] sky (or: from heaven) – more intense than (or: above) the brightness and brilliance of the sun – shining and flashing around me and the folks then traveling with me.
Translation for Translators	Paul told how he had become a believer in Jesus. <i>Acts 26:12-18</i> "One day, I was on my way to Damascus city to do that. The chief priests in Jerusalem had authorized and sent me to seize the believers there. My respected king, while I was going along the road, at about noon I saw a bright light in the sky. It was even brighter than the sun! It shone all around me, and also around the men who were traveling with me.
The Voice	The importance of Paul's conversion experience on the way to Damascus is highlighted as he recounts it in his defense. Paul: On one occasion, I was traveling to Damascus, authorized and commissioned by the chief priests to find and imprison more of His followers. It was about midday, Your Excellency, when I saw a light from heaven—brighter than the noonday sun—shining around my companions and me.

Bible Translations with Many Footnotes:

Lexham Bible

In this activity [Literally “which”] I was traveling to Damascus with the authority and full power of the chief priests. In the middle of the day along the road, O king, I saw a light from heaven, more than the brightness of the sun, shining around me and those who were traveling with me.

NET Bible®

“While doing this very thing,³⁷ as I was going³⁸ to Damascus with authority and complete power³⁹ from the chief priests, about noon along the road, Your Majesty,⁴⁰ I saw a light from heaven,⁴¹ brighter than the sun, shining everywhere around⁴² me and those traveling with me.

³⁷tn Grk “in which [activity].” Due to the length and complexity of the Greek sentence, a new sentence was started at the beginning of v. 12 in the translation. The referent of the relative pronoun (“which”) was specified as “this very thing” for clarity.

³⁸tn Grk “going.” The participle πορευόμενος (poreuomenos) has been taken temporally.

³⁹tn L&N 37.40 s.v. ἐπιτροπή states, “the full authority to carry out an assignment or commission – ‘authority, complete power.’ πορευόμενος εἰς τὴν Δαμασκὸν μετ ἐξουσίας καὶ ἐπιτροπῆς τῶν ἀρχιερέων ‘going to Damascus with authority and complete power from the high priests’ Ac 26:12. In Ac 26:12 the combination of ἐξουσία and ἐπιτροπή serves to reinforce the sense of complete authority.”

⁴⁰tn Grk “O King.”

⁴¹tn Or “from the sky” (the same Greek word means both “heaven” and “sky”).

⁴²tn The word “everywhere” has been supplied in the translation to clarify the meaning of περιλάμπαν (perilamyán). Otherwise the modern reader might think that each of the individuals were encircled by lights or halos. See also Acts 9:7; 22:6, 9.

Wilbur Pickering’s New T.

how Jesus chose him

“It was on one of those journeys, as I was going to Damascus with authority and a commission from the chief priests, at midday, O king, as I was on the road, I saw a light from heaven brighter than the sun, blazing around me and those traveling with me.

Literal, almost word-for-word, renderings:

A Faithful Version

During this time, I was journeying to Damascus with authorization and a commission from the chief priests, When I saw on the road at midday, O king, a light from heaven, surpassing the brightness of the sun, shine around me and those who were traveling with me.

Analytical-Literal Translation

"In which [pursuits] also traveling to Damascus with authority and commission from the chief priests, in [the] middle of [the] day, O king, I saw on the way a light from heaven more than the brightness of the sun shining around me and the ones traveling with me.

Benjamin Brodie’s trans.

As I was traveling to Damascus with reference to these activities [persecution of Christians], with authority and full delegated power from the chief priests, At the middle of the day, I saw along the road, O King, a light from heaven above the brightness of the sun, shining around me and those who were traveling with me.

Charles Thomson NT

With which views when I was going to Damascus, with authority, and a commission which I had from the chief priests, in the middle of the day, on the road, I saw, O king, a light from heaven, exceeding the brightness of the sun, flashing around me and them who were accompanying me.

Far Above All Translation

And in these *circumstances*, when I was going to Damascus with authority and a commission from the senior priests, at mid-day on *my way*, I saw, O king, a light from heaven, brighter than the sun, flash around me and those travelling with me.

Legacy Standard Bible

Paul Tells of His Conversion

“While so engaged [Lit *In which things*] as I was journeying to Damascus with the authority and commission of the chief priests, at midday, O King, I saw on the way

a light from heaven, brighter than [Lit above the brightness of] the sun, shining all around me and those who were journeying with me.

Modern Literal Version 2020 In which also, while traveling to Damascus with the authority and commission from the high-priests, on the road in the middle of the day, O king, I saw a light from heaven beyond the brilliance of the sun, which shone around me and the ones traveling together-with me.

Modern KJV In which pursuit also traveling to Damascus with authority and power of decision from the chief priests, at midday, along the highway, O king, I and those with me saw a light from heaven, brighter than the sun; shining around me.

New Matthew Bible In going about these things, as I was going to Damascus with leave and authority from the high priests, at midday, O King, I saw in the road a light from heaven, brighter than the sun, shining round about me and those who were journeying with me.

Niobi Study Bible **Paul Recounts His Conversion**
 "Thereupon, as I went to Damascus with authority and commission from the chief priests, at midday, O king, I saw in the way a light from heaven, brighter than the brightness of the sun, shining round about me and those who journeyed with me.

The gist of this passage: Paul begins to recount his conversion, where he is on the Damascus Road to persecute more believers.

12-13

Acts 26:12a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	in, on, by means of, with; among	preposition with the locative, dative and instrumental cases	Strong's #1722
hois (οἷς) [pronounced hois]	to whom, in which, by that	neuter plural relative pronoun; dative, locative or instrumental case	Strong's #3739

In Acts 26:12, these particles are translated, *in which (also, pursuits, persecutions); upon which, on which, in which things also; whereupon, thereupon; in this connection; during this time; while so engaged, while thus occupied, in this pursuit, in which pursuit, among which persecutions, and in these circumstances, it was for this purpose, that is how I happened (to be), within the midst of which [activities], during which, with this view, on this errand, while I was doing this, while thus engaged, meanwhile as, while in this business.* This is not even all the translations. As you can see, there are almost as many interpretations as translations.

This neuter plural relative pronoun could also be a masculine plural; but still, there is nothing in the previous verse to match this, apart from the masculine plural, dative pronoun. Let me offer three possible solutions: (1) *in the midst [of persecuting] these (people);* (2) *during which [persecutions].* The first solution is probably the most accurate; but the second takes that interpretation and smooths it out. (3) *while, at which time, meanwhile, at this time, during which time* (see below, from Luke 12:1).

In Luke 12:1, these two words are variously translated, *in the meantime, at which time, meanwhile, about this time, at that time, in this state of things.* Several translations ignore these words altogether (in Luke 12:1).

Even though I have provided three interpretations, they are not dramatically different.

poreuomai (πορεύομαι) [pronounced po-ROO-oh-my]	traversing, traveling, departing, those going away, going forth, proceeding	masculine singular, present (deponent) passive participle; nominative case	Strong's #4198
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Acts 26:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
Damaskos (Δαμασκός) [pronounced dam-as-KOSS]	<i>silent is the sackcloth weaver; transliterated, Damascus</i>	feminine singular proper noun location; accusative case	Strong's #1154

Thayer: *Damascus [is] one of the most ancient and most important cities of Syria lying in almost lovely and fertile plain at the eastern base of the Antilibanus.*

Translation: During which time, while traveling to Damascus,...

The meaning of the first two words is discussed in great detail in the Greek **exegesis** above. It is a lot of explanation which takes us to the point of translating those words, *meanwhile, at this time*.

Paul is in the midst of persecuting Christians. His plan is to go to Damascus and find believers there whom he can arrest and haul off to Jerusalem.

Acts 26:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
meta (μετά) [pronounced meht-AH]	<i>with, along with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
exousia (ἐξουσία) [pronounced ex-oo-SEE-ah]	<i>authority, jurisdiction, liberty, power, right, strength; privilege, that is, (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely magistrate, superhuman, potentate, token of control), delegated influence</i>	feminine singular noun, genitive/ablative case	Strong's #1849
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
epitropê (ἐπιτροπή) [pronounced ep-ee-trop-AY]	<i>permission, commission, (full) power</i>	feminine singular noun, genitive/ablative case	Strong's #2011
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588

Acts 26:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
archiereis (ἀρχιερεῖς) [pronounced ar-khee-er-YICE]	<i>chief priests, those in line to be the High Priest; a group of leading priests</i>	masculine plural noun; genitive/ablative case	Strong's #749

Translation: ...with the authority and permission of the chief priests, [this thing happened].

The construction of this two-verse sentence seems to be missing a few words, which I have inserted. The missing words indicates that the sentence is elliptical and, therefore, calling great attention to itself.

The authority and permission which Paul has is to find Christians—I am assuming Christians who go to the local synagogues—and grab them up, bringing them back to Jerusalem under arrest. Paul had paperwork for this. Not sure whether this was a general order or permission granted; or if specific names were attached (those from Damascus could have collected some names and sent those names to Jerusalem for a formal warrant to be drawn up). It seems more logical that this is a general order or general commission which Paul has.

Acts 26:12 During which time, while traveling to Damascus, with the authority and permission of the chief priests, [this thing happened]. (Kukis mostly literal translation)

Paul gains the authorization to hunt down Christians and bring them back to Jerusalem for a trial and punishment.

Then something incredible happened. Paul jumps from what he is doing right to the event itself.

Acts 26:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hēmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; genitive/ablative case	Strong's #2250
mesos (μέσος) [pronounced MEH-soss]	<i>middle, midst, in the middle, center; among</i>	masculine singular adjective; genitive/ablative case	Strong's #3319
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)

Acts 26:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hodos (ὁδός, οὐ, ἡ) [pronounced ho-DOSS]	<i>a way, road, highway; a journey; traveling; metaphorically, a course of conduct; a way [of thinking, feeling, deciding]</i>	feminine singular noun, accusative case	Strong's #3598

Translation: *In the middle of the day, along the road,...*

This took place in the middle of the day, while they were traveling along the road to Damascus.

This setting the scene bypasses the idea of mysterious happenings in the middle of the night; or things taking place off in the desert-wilderness, where no one else saw them taking place.

Acts 26:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidô (εἶδω) [pronounced Ī-doh]	<i>to see, to perceive; to observe; to discern, to know</i>	1 st person singular, aorist active indicative	Strong's #1492
basileus (βασιλεύς) [pronounced bahs-ee-LOOSE]	<i>leader of the people, prince, commander, lord of the land, king, ruler</i>	masculine singular noun, vocative	Strong's #935
ouranóthen (οὐρανόθεν) [pronounced oo-ran-OTH-en]	<i>from heaven, from the sky</i>	adverb	Strong's #3771
hupér (ὑπέρ) [pronounced hoop-AIR]	<i>superior to, more, more than, greater than; beyond, over</i>	preposition with the accusative case	Strong's #5228
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
lamprotês (λαμπρότης) [pronounced lahm-PROH-tayç]	<i>brilliance, splendor; joyousness, greatness [of the soul]</i>	feminine singular noun; accusative case	Strong's #2987
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
helios (ἥλιος) [pronounced HAY-lee-oss]	<i>the sun; the rays of the sun; the light of day</i>	masculine singular noun, genitive/ablative case	Strong's #2246

Translation: *...I saw, O King, [a great light] from heaven, more brilliant than the sun.*

Paul saw this great light from heaven, more brilliant than the sun. You will recall that this blinded Saul temporarily (this took place back when Paul's name was Saul).

This actually takes place in Acts 9:3–8 and was recounted previously in Acts 22:6–11. These passages will be **set in parallel** at the end of v. 18.

Acts 26:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
perilampô (περιλάμπω) [pronounced <i>per-ee-LAM-po</i>]	<i>illuminating everywhere; shining all around; investing with a halo</i>	neuter singular, aorist active participle; accusative case	Strong's #4034
me (μέ) [pronounced <i>meh</i>]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
phôs (φῶς) [pronounced <i>fohç</i>]	<i>a light; daylight, dazzling light; that which emits light (star, torch, lamp, fire); perfection, truth; a dispenser of truth; splendor, glory; purity</i>	neuter singular noun, accusative case	Strong's #5457

Translation: [This great] light [was] shining all around me;...

The great light shown all around Saul. He was immersed in this light. I would suggest that he is unable to see anything else.

Acts 26:13d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
tous (τοὺς) [pronounced <i>tooç</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
sun (σύν) [pronounced <i>soon</i>]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
emoi (ἐμοί) [pronounced <i>ehm-OY</i>]	<i>I, to [for, by] me, mine, my, myself</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #1698 (a form of #3427)

Acts 26:13d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
poreuomai (πορεύομαι) [pronounced po-ROO-oh-my]	<i>traversing, traveling, departing, those going away, going forth, proceeding</i>	masculine plural, present (deponent) passive participle; accusative case	Strong's #4198

Translation: ...and [around] the [ones] traveling with me.

Those who were with Saul saw the same thing. The bright light was all around them.

This rest of this experience is going to be quite different for Paul and for his companions. They were all here; the same thing occurred; but it was not the same for Paul as it was for his companions.

Acts 26:13 In the middle of the day, along the road, I saw, O King, [a great light] from heaven, more brilliant than the sun. [This great] light [was] shining all around me; and [around] the [ones] traveling with me. (Kukis mostly literal translation)

All around is a bright light—a supernatural light. Paul and his companions experienced this.

Acts 26:12–13 During which time, while traveling to Damascus, with the authority and permission of the chief priests, [this thing happened]. In the middle of the day, along the road, I saw, O King, [a great light] from heaven, more brilliant than the sun. [This great] light [was] shining all around me; and [around] the [ones] traveling with me. (Kukis mostly literal translation)

When on route to persecute more believers, Paul and his companions are surrounded in an amazingly bright light.

Acts 26:12–13 I had both the authority and permission from the chief priests to pursue these followers of Jesus. At this time, when heading towards Damascus to persecute more Christians, this amazing thing happened. In the middle of the day, as we walked along this road, there was this great light, O King, which came out from heaven. It was brighter than anything I had ever seen—including the sun—and it shown all around me and the people I was with. (Kukis paraphrase)

And all were falling down of us to the earth, [when] I heard a voice speaking face to face with me in the Hebrew language, 'Saul, Saul, why Me do you keep on persecuting? Hard to you, face to face with [the metal] points to kick.'

Acts
26:14

All of us had fallen to the ground [when] I heard a voice speaking directly to me in the Hebrew dialect, [saying] 'Saul, Saul, why do you keep on persecuting Me? [Isn't it] hard for you to kick against [sharp metal] goads?'

After we all fell to the ground, I heard a voice which spoke directly to me. In Aramaic, the voice said, 'Saul, O Saul, why do you keep on chasing after Me with bad intent? Is it not hard for you to continually kick sharp metal prods?'

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	And all were falling down of us to the earth, [when] I heard a voice speaking face to face with me in the Hebrew language, 'Saul, Saul, why Me do you keep on persecuting? Hard to you, face to face with [the metal] points to kick.'
Complete Apostles Bible	And when we all had fallen down to the ground, I heard a voice speaking to me and saying in the Hebrew language, 'Saul, Saul, why are you persecuting Me? It is hard for you to kick against the goads.'
Douay-Rheims 1899 (Amer.)	And when we were all fallen down on the ground, I heard a voice speaking to me in the Hebrew tongue: Saul, Saul, why persecutest thou me? It is hard for thee to kick against the good.
Holy Aramaic Scriptures	And we all fell to the ground, and I heard a voice, while saying unto me in Ebraith {the Hebrew's language, i.e. Aramaic}: 'Shaul {Saul}! Shaul {Saul}! Why do you persecute Me? It is hard for you to kick the goads!'
James Murdock's Syriac NT	And we all fell to the ground; and I heard a voice, which said to me, in Hebrew: Saul, Saul! why persecutest thou me? It will be a hard thing for thee to kick against the goads.
Original Aramaic NT	"And we all fell upon the ground, and I heard a voice, which said to me in Judean Aramaic, 'Shaul, Shaul, why do you persecute me? It is hard for you to kick the goads.' "

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when we had all gone down on the earth, a voice came to me, saying in the Hebrew language, Saul, Saul, why are you attacking me so cruelly? It is hard for you to go against the impulse which is driving you.
Bible in Worldwide English	We all fell to the ground. I heard someone say to me in the Jews language, "Saul, Saul, why are you troubling me? You hurt yourself when you kick against the sticks which guide you."
Easy English	All of us fell down to the ground. I heard a voice that spoke to me in my own language, Hebrew. He said "Saul, Saul, why do you fight against me? You are like an ox that kicks against its master's stick. So you are hurting yourself."
	<div style="border-left: 1px solid black; padding-left: 10px;"> <p>Hebrew was the language of the Jews.</p> <p>Jesus used a picture to show Saul what was happening. A farmer made his ox pull a cart for him. He used a sharp stick. It made the ox walk where he wanted it to go. The sharp stick hurt the ox if it went the wrong way. The stick also hurt the ox if it tried to kick it.</p> </div>
Easy-to-Read Version–2008	We all fell to the ground. Then I heard a voice talking to me in Aramaic. The voice said, 'Saul, Saul, why are you persecuting me? You are only hurting yourself by fighting me.'
God's Word™	All of us fell to the ground, and I heard a voice asking me in Hebrew, 'Saul, Saul! Why are you persecuting me? It's hard for a mortal like you to resist God.'
Good News Bible (TEV)	All of us fell to the ground, and I heard a voice say to me in Hebrew, 'Saul, Saul! Why are you persecuting me? You are hurting yourself by hitting back, like an ox kicking against its owner's stick.'
J. B. Phillips	We all fell to the ground and I heard a voice saying to me in Hebrew, 'Saul, Saul, why are you persecuting me? It is not for you to kick against your own conscience.'
NIRV	We all fell to the ground. I heard a voice speak to me in the Aramaic language. 'Saul! Saul!' it said. 'Why are you opposing me? It is hard for you to go against what you know is right.'
New Life Version	We all fell to the ground. Then I heard a voice speaking to me in the Jewish language, 'Saul, Saul, why are you working so hard against Me? You hurt yourself by trying to hurt Me.'

New Simplified Bible »We all fell to the ground. I heard a voice speaking to me. It said in the Hebrew tongue: Saul, Saul, why do you persecute me? It is hard for you to kick against the goads. You only hurt yourself.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible We all dropped to the ground. That's when I heard a voice talking to me in the Hebrew language. [2] 'Saul. [3] Saul. Why are you persecuting me? You can't keep fighting me like this.' [4]
²26:14Or in the Hebrew "dialect," which would have been Aramaic, a language many Jews spoke at the time.
³26:14Saul is the Hebrew version of the Greek name of Paul.
⁴26:14A more literal translation: "It's hard for you to kick against the goads." A goad is a stick used to prod a horse or an ox forward. When a horse kicked against the goads, it was trying to resist doing the job it was supposed to do. If someone tries to get us to say something we don't want to say, we might tell them, "Don't goad me."

Contemporary English V. We all fell to the ground. Then I heard a voice say to me in Aramaic, "Saul, Saul, why are you so cruel to me? It's foolish to fight against me!"

New Berkeley Version .

New Living Translation We all fell down, and I heard a voice saying to me in Aramaic, [Or Hebrew.] 'Saul, Saul, why are you persecuting me? It is useless for you to fight against my will. [Greek *It is hard for you to kick against the oxgoads.*']

The Passion Translation We all fell to the ground, and I heard a voice speaking to me in Aramaic, saying, 'Saul, Saul, why are you persecuting me? You are only hurting yourself when you resist your calling.'

Plain English Version We all fell down on to the ground. Then I heard the voice of somebody talk to me in the Hebrew language. He said, 'Saul, Saul, why are you making trouble for me and hurting me? You are hurting yourself too, you know.'

Radiant New Testament We fell to the ground, and I heard a voice saying to me in the Hebrew language, 'Saul! Saul! Why are you attacking me? You're only hurting yourself when you resist me.'

UnfoldingWord Simplified T. We all fell to the ground. Then I heard the voice of someone speaking to me in the Hebrew language. He said, 'Saul, Saul, why are you persecuting me? It is hard for you to kick against the goads.'

Partially literal and partially paraphrased translations:

American English Bible Then we all fell to the ground, and I heard a voice say to me in Hebrew [possibly meaning Aramaic]:
*'Saul, Saul, why are you persecuting me?
 And why are you trying so hard to keep kicking against the cattle prod?'*

Beck's American Translation .

Breakthrough Version And after we all fell down to the ground, I heard a voice saying to me in the Hebrew dialect, 'Saul, Saul, why are you persecuting Me? Is it harsh to you to be kicking at cattle prods?'

Common English Bible We all fell to the ground, and I heard a voice that said to me in Aramaic, 'Saul, Saul, why are you harassing me? It's hard for you to kick against a spear.' [Or goads]

Len Gane Paraphrase "After we had all fallen to the earth, I heard a voice speaking to me, talking to me in the Hebrew language, Saul, Saul, why are you persecuting me? Is it hard for you to kick against the goads?

New Advent (Knox) Bible We all fell to the ground,[1] and I heard a voice which said to me, in Hebrew, Saul, Saul, why dost thou persecute me? This is a thankless task of thine, kicking against the goad.

[1] They all fell to the ground at the first shock of the apparition, but the others soon regained their feet (9.7 above).

NT for Everyone

We all fell to the ground, and I heard a voice speaking to me in Aramaic.

“ ‘Saul, Saul,’ he said, ‘why are you persecuting me? It’s hard for you, this kicking against the goads.’

20th Century New Testament

We all fell to the ground, and then I heard a voice saying to me in Hebrew--‘Saul, Saul, why are you persecuting me? By kicking against the goad you are punishing yourself.’

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible

We all fell to the ground, and I heard a voice say to me in Aramaic, ‘Saul, Saul, why do you persecute Me? It is hard for you to kick against the goads.’

Conservapedia Translation

"When we had all fallen to the ground, I heard a Voice speaking to me, saying in Aramaic, 'Saul, Saul, why are you persecuting Me? It's rather hard for you to kick against the goads.'" The equivalent today might be "to back up against the tire pricks in a parking-lot gate," or "to swim or row against the current."

Revised Ferrar-Fenton Bible

And when we had all fallen to the ground, I heard a voice speaking to me in the Hebrew dialect, 'Saul! Saul! why do you persecute Me? It is hard for you to kick against the pricks.'

Free Bible Version

All of us fell to the ground. Then I heard a voice speaking to me in Aramaic, Saul, why are you persecuting me? It’s hard for you to fight against me*!

God’s Truth (Tyndale)

When we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue: Saul, Saul, why persecute you me? It is hard for you to kick against the prick.

International Standard V

All of us fell to the ground, and I heard a voice asking me in the Hebrew language, Saul! Saul! Why are you persecuting me? It is hurting you to keep on kicking against the cattle prods. [Quoted in The Bacchae by Euripides, although Aeschylus in Prometheus Bound used almost identical language.]

Urim-Thummim Version

And when we were all fallen to the earth, I heard a Voice speaking to me and saying in the Hebrew language, Saul, Saul, why persecute you me? It is hard for you to kick against the stinger.

Weymouth New Testament

We all fell to the ground; and I heard a voice which said to me in Hebrew, "'Saul, Saul, why are you persecuting Me? You are finding it painful to kick against the ox-goad.'

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

We all fell to the ground and I heard a voice saying to me in Hebrew: Saul, Saul, why do you persecute me? In vain do you kick against the goad.’

The Heritage Bible

And all of us having fallen to the earth, I heard a voice speaking to me, and saying in the Hebrew dialect, Saul, Saul, why do you pursue me? It is hard for you to kick against the stings.

New American Bible (2011)

We all fell to the ground and I heard a voice saying to me in Hebrew, ‘Saul, Saul, why are you persecuting me?’^g It is hard for you to kick against the goad.*

* [26:14] In Hebrew: see note on Acts 21:40. It is hard for you to kick against the goad: this proverb is commonly found in Greek literature and in this context signifies the senselessness and ineffectiveness of any opposition to the divine influence in his life.

g. [26:14] 9:4; 22:7.

New Catholic Bible

We all fell to the ground, and I heard a voice saying to me in Aramaic, ‘Saul, Saul, why are you persecuting me? It is hard for you to kick against the goad.’^[b]

[b] *It is hard for you to kick against the goad*: a well-known expression in the Greek world to express the futility of opposing the gods.

- NRSV (Anglicized Cath. Ed.) When we had all fallen to the ground, I heard a voice saying to me in the Hebrew [That is, *Aramaic*] language, "Saul, Saul, why are you persecuting me? It hurts you to kick against the goads."
- Revised English Bible—1989 We all fell to the ground, and I heard a voice saying to me in the Jewish language, 'Saul, Saul, why do you persecute me? It hurts to kick like this against the goad.'

Jewish/Hebrew Names Bibles:

- Hebraic Roots Bible And all of us falling to the ground, I heard a voice speaking to me, and saying in the Hebrew dialect, Shaul, Shaul why do you persecute Me? It is hard for you to kick against the stakes.
- Holy New Covenant Trans. We all fell to the ground. Then I heard a voice talking to me in the Hebrew language. The voice said, Saul, why are you persecuting me? By fighting me you are only hurting yourself.'
- The Scriptures 2009 "And when we had all fallen to the ground, I heard a voice speaking to me, and saying in the Hebrew language,^a 'Sha'ul, Sha'ul, why do you persecute Me? It is hard for you to kick against the prods.'
^aSee Acts 21:40, Acts 22:2.

Weird English, Old English, Anachronistic English Translations:

- Accurate New Testament ...all also falling us to the earth [I] hear sound saying to me [in] the hebrew dialect saul saul why? me [You] pursue Hard [for] you to prods to kick...
- Awful Scroll Bible (")Furthermore, we all falling-down to the ground, I hear a voice speaking with respects to me, and confirming in the Hebrew language, 'Saul, Saul, why persecute you Me? It is hard for you to kick with the heel at the iron goads.'
- Concordant Literal Version Besides, at all of us falling down to the earth, I hear a voice saying to me in the Hebrew vernacular, 'Saul! Saul! Why are you persecuting Me? Hard is it for you to be kicking against the goads!'"
- exeGesés companion Bible ...and we all fell to the earth,
and I heard a voice speaking to me,
and wording in the Hebrew dialect,
Shaul, Shaul, why persecute you me?
It is hard for you to heel against the stings.
- Orthodox Jewish Bible "And we all fell down to the ground. Then I heard a kol saying to me in the language of the Hebrews, 'Sha'ul, Sha'ul, why are you bringing redifah upon me? It is hard for you to kick keneged (against) the prod.'
- Rotherham's Emphasized B. ...and <when we were all' fallen to the ground> I heard a voice, saying unto me, in the Hebrew' language—
Saul! Saul! why [me] art thou persecuting?
It is hard for thee [against goads] to be kicking!

Expanded/Embellished Bibles:

- The Amplified Bible* And when we all had fallen to the ground, I heard a voice in the Hebrew dialect (Jewish Aramaic) saying to me, 'Saul, Saul, why are you persecuting Me? ^[c]It is hard for you to kick [repeatedly] against the ^[d]goads [offering pointless resistance].'
^[c] An ancient Greek proverb dating back to the time of Euripides
^[d] These were wooden shafts (like broomsticks) with a pointed piece of metal on one end, used by the farmer to keep an ox going in the right direction as it pulled a plow. Jesus was "prodding" Paul to take the proper direction in his life, and Paul had been resisting.

An Understandable Version	When we all fell to the ground I heard a voice speaking in the Hebrew [<i>i.e., Aramaic</i>] language. [<i>It said</i>], Saul, why are you persecuting me? You are only hurting yourself by kicking against the spurs [<i>i.e., opposing the work of God</i>].
The Expanded Bible	We all fell to the ground. Then I heard a voice speaking to me in the Hebrew language [^C probably Aramaic, the common language of the people in that area; 21:40], saying, 'Saul, Saul, why are you persecuting me? ·You are only hurting yourself by fighting me [^L It is hard for you to kick against the goads; Eccl. 12:11; ^C a goad was a sharp instrument to herd cattle].'
Jonathan Mitchell NT	"Next, at all of us falling down to the ground, I heard a Voice proceeding in saying to me in the Hebrew language, 'Saul, O Saul! Why do you continue pressing forward to persecute Me? To keep on kicking [your heel] toward [the] goads (sharp points; e.g., as with an ox-goad; = futilely resisting or 'flogging a dead horse') [makes it] hard for you (or: = can hurt you)!"
Syndein/Thieme	"And when we were all fallen to the earth, I heard a voice constantly speaking face to face to me {only Paul heard . . . others heard thunder}, and communicating in the Hebrew dialect, "Saul, Saul, why do you keep on persecuting Me? HARD! {Refers to Saul's scar-tissue of the soul} . . . for you to revolt {unreasonable or stupid resistance} against the spurs {or cattle prod}."
Translation for Translators	We (<i>exc</i>) all fell to the ground. Then I heard the voice of someone speaking to me in my own Hebrew language [MTY]. He said 'Saul, Saul, ◀stop causing me to suffer!/why are you causing me to suffer?▶ [RHQ] You (<i>sg</i>) are hurting <i>yourself</i> by trying to hurt me [MET], like an ox kicking against its owner's goad.'
The Voice	Paul: We all fell to the ground <i>in fear</i> , and I then heard a voice. The words were in Aramaic: "Saul, Saul, why are you persecuting Me? When you kick against the cattle prods, you're only hurting yourself."

Bible Translations with Many Footnotes:

Lexham Bible	And when [[*] Here "when" is supplied as a component of the temporal genitive absolute participle ("had ... fallen")] we had all fallen to the ground, I heard a voice saying to me in the Aramaic language, 'Saul, Saul, why are you persecuting me? It is hard for you to kick against the goads!'
NET Bible®	When we had all fallen to the ground, I heard a voice saying to me in Aramaic, ⁴³ 'Saul, Saul, why are you persecuting me? You are hurting yourself ⁴⁴ by kicking against the goads.' ⁴⁵ ^{43tn} Grk "in the Hebrew language." See Acts 22:7 and 9:4. ^{44tn} Grk "It is hard for you." ^{45tn} "Goads" are pointed sticks used to direct a draft animal (an idiom for stubborn resistance). See BDAG 539-40 s.v. κέντρον 2. ^{sn} Sayings which contain the imagery used here (kicking against the goads) were also found in Greek writings; see Pindar, Pythians 2.94-96; Euripides, Bacchae 795.
The Spoken English NT	When we had all fallen to the ground, I heard a voice saying to me in the Hebrew language, Saul! Why are you persecuting me? It's hard for you to kick back against the goads. ^l ^l Goads were sharp points that jabbed into the back legs of a working ox if it tried to go backwards. It's a metaphor for trying to resist God's will.

Literal, almost word-for-word, renderings:

A Faithful Version	Then all of us fell to the ground; and I heard a voice speak to me, saying in the Hebrew language, 'Saul, Saul, why are you persecuting Me? It is hard for you to kick against the pricks.'
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Analytical-Literal Translation	"Then we all having fallen to the ground, I heard a voice speaking to me and saying in the Hebrew dialect, 'Saul, Saul, why are you persecuting Me? [It is] difficult for you to be kicking against [the] goads [i.e. pointed sticks used to drive livestock].'
Benjamin Brodie's trans.	And after all of us fell to the ground, I heard a voice which said face-to-face to me in the Hebrew language: 'Saul, Saul, why are you persecuting Me? It should be hard for you to continue kicking against the goads.'
Charles Thomson NT	And when we had all fallen to the ground, I heard a voice speaking to me and in the Hebrew dialect, saying, Saul, Saul, why persecutes thou me? It is hurting thyself to kick against sharp pointed goads.
Green's Literal Translation	And all of us falling to the ground, I heard a voice speaking to me, and saying in the Hebrew dialect, Saul, Saul why do you persecute Me? It is hard for you to kick against the prods.
Legacy Standard Bible	And when we had all fallen to the ground, I heard a voice saying to me in the Hebrew language [Jewish Aramaic], 'Saul, Saul, why are you persecuting Me? ^{It} is hard for you to kick against the goads.'
Literal Standard Version	[i] An idiom referring to an animal's futile resistance to being prodded with goads In which things, also, going on to Damascus—with authority and commission from the chief priests— at midday, I saw in the way, O king, out of Heaven, above the brightness of the sun, shining around me a light—and those going on with me; and we all having fallen to the earth, I heard a voice speaking to me, and saying in the Hebrew dialect, Saul, Saul, why do you persecute Me? [It is] hard for you to kick against goads! Vv. 12–13 are included for context.
Modern Literal Version 2020	Now after all of us fell down to the earth, I heard a voice speaking to me and saying in the Hebrew language, Saul, Saul, why are you persecuting me? It is harsh for you to kick toward cattle-prods.
New American Standard	And when we had all fallen to the ground, I heard a voice saying to me in the Hebrew dialect [i.e., Jewish Aramaic], 'Saul, Saul, why are you persecuting Me? ^{It} is hard for you to kick against the goads.'
Niobi Study Bible	[j] An idiom referring to an animal's futile resistance to being prodded with a spiked stick And when we had all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, `Saul, Saul, why persecutest you Me? It is hard for you to kick against the goads.' (to hurt oneself by active resistance)

The gist of this passage: Jesus speaks to Paul (Saul) and asks him, "Why are you persecuting Me?"

Acts 26:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pantōn (πάντων) [pronounced PAHN-tone]	from the whole, of all; all things, everything	masculine plural adjective, genitive/ablative case	Strong's #3956
te (τε) [pronounced teh]	not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also	enclitic particle; a conjunction; properly used in connection with kai	Strong's #5037

Acts 26:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katapiptô (καταπίπτω) [pronounced <i>kaht-ahp-IHP-toh</i>]	<i>falling down</i>	masculine plural, aorist active participle, genitive/ablative case	Strong's #2667
hêmôn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tên (τὴν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
gê (γῆ, γῆς, ἡ) [pronounced <i>gay</i>]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; accusative case	Strong's #1093

Translation: All of us had fallen to the ground...

Paul is persecuting Christians, whom he hates, and suddenly there is this great light from heaven, brighter than the sun. This half-blinded everyone, and they fell to the ground.

The falling to the ground could have been a result of complete disorientation (and perhaps they tried to continue on).

Acts 26:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
akoúô (ἀκούω) [pronounced <i>ah-KOO-oh</i>]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	1 st person singular, aorist active indicative	Strong's #191
phônê (φωνή) [pronounced <i>foh-NAY</i>]	<i>sound, voice; language</i>	feminine singular noun; accusative case	Strong's #5456
légô (λέγω) [pronounced <i>LEH-goh</i>]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	feminine singular, present active participle, accusative case	Strong's #3004

Acts 26:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πρός (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
me (μέ) [pronounced <i>meh</i>]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
tê (τῆ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
Hebraίς (Ἑβραϊς) [pronounced <i>heb-rah-IHS</i>]	<i>Hebrew (language), Hebraic, Aramaic</i>	feminine singular proper noun; a grouping; dative, locative or instrumental case	Strong's #1446
διάλεκτος (διάλεκτος) [pronounced <i>dee-AH-lek-tos</i>]	<i>language; dialect; tongue; conversation, speech, discourse (it is obviously from whence we derive the term <i>dialect</i>)</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1258

Translation: ...[when] I heard a voice speaking directly to me in the Hebrew dialect,...

Paul hears a voice speaking to him in the **Aramaic**.

Paul cannot see anything but light. Does he realize Who is speaking to him?

Acts 26:14c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Saoul (Σαούλ) [pronounced <i>sah-OOL</i>]	<i>desired and is transliterated Saul</i>	indeclinable masculine proper noun	Strong's #4549
Saoul (Σαούλ) [pronounced <i>sah-OOL</i>]	<i>desired and is transliterated Saul</i>	indeclinable masculine proper noun	Strong's #4549

Translation: ...[saying] 'Saul, Saul,...

I believe there are six instances in the Bible where a person's name is repeated (I don't think that the repeating of this incident counts as a separate instance).

Acts 26:14d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced <i>tee</i>]	<i>in whom, by whom, to what [one], in which, how; whether, why, what</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101
me (μέ) [pronounced <i>meh</i>]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
diôkô (διώκω) [pronounced <i>Dee-OH-koh</i>]	<i>to put to flight; to hasten, to run, to pursue; to harass, to mistreat; to persecute</i>	2 nd person singular, present active indicative	Strong's #1377

Translation: ...why do you keep on persecuting Me?

Jesus then teaches Paul a little doctrine: the concept of positional truth. That is, because believers are in Christ and He is in them, by attacking a believer, you are attacking Jesus Christ.

Obviously, Paul is not chasing after Jesus, given that would be impossible (Jesus is sitting at the right hand of God at this point).

However, believers are in Christ. In the Church Age, when someone believes in Jesus Christ, they are placed into **union with Christ**, which we call positional truth. When Paul persecutes a believer, he is actually persecuting Jesus Christ. See the **Doctrine of Positional Truth** (by R. B. Thieme, Jr.) in the **Addendum**.

Acts 26:14e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sklêros (σκληρός) [pronounced <i>sklay-ROSS</i>]	<i>dry, hard, tough, harsh, severe</i>	neuter singular adjective, nominative case	Strong's #4642
There is a note for me to check back with Acts (9:5) for this word?			
soi (σοι) [pronounced <i>soy</i>]	<i>you; to you; in you; by you, with you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
prós (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
kéntra (κέντρα) [pronounced <i>KEHN-tra</i>]	<i>stings, points ("centre"), (figuratively, poison) or goads (figuratively, divine impulses)</i>	neuter plural noun, accusative case	Strong's #2759

Acts 26:14e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
laktízō (λακτίζω) [pronounced lak-TIHD-zo]	to kick, to strike with the heel	present active infinitive	Strong's #2979

Translation: [Isn't it] hard for you to kick against [sharp metal] goads?'



When an ox is working by guiding a ground-breaking tool through the dirt, behind his back legs are ox goads, which are sharp metal points attached to sticks so that, if the ox goes backwards, they would hurt. This keeps the ox always moving forward. An ox might display his displeasure with this by kicking backwards, only to hurt himself even worse.

God is telling Paul, "This is what you are doing every day of your life. You are resisting me and causing yourself great pain and misery."

Ox-Goad (graphic); from apunterd.com; accessed January 6, 2024. The stick in the man's hand is the ox goad. Often, it has a metal point affixed to it.

This is apparently a very old Greek saying, the idea being, you can keep kicking against something that you don't like, but if it is there to stay, you are just going to keep on hurting yourself and making it worse.

Acts 26:14 All of us had fallen to the ground [when] I heard a voice speaking directly to me in the Hebrew dialect, [saying] 'Saul, Saul, why do you keep on persecuting Me? [Isn't it] hard for you to kick against [sharp metal] goads?' (Kukis mostly literal translation)

Acts 26:14 After we all fell to the ground, I heard a voice which spoke directly to me. In Aramaic, the voice said, 'Saul, O Saul, why do you keep on chasing after Me with bad intent? Is it not hard for you to continually kick sharp metal prods?' (Kukis paraphrase)

<p>Now I, [even] I, said, 'Who do You keep on being, Lord?'</p>	<p>Acts 26:15a</p>	<p>Then I, [even] I, said, 'Who are You, Lord?'</p>
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Speaking toward the voice I heard, I said, "Who are you, Lord?"

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) Now I, [even] I, said, 'Who do You keep on being, Lord?'
- Complete Apostles Bible "So I said, 'Who are You, Lord?'
- Douay-Rheims 1899 (Amer.) And I said: Who art thou, Lord?
- Holy Aramaic Scriptures And I said: 'Who are you Mari {My Lord}?'
- James Murdock's Syriac NT And I said: My Lord, who art thou?

Original Aramaic NT "And I said, "Who are you my lord?"

Significant differences:

Limited Vocabulary Translations:

Bible in Worldwide English	I said, "Who are you, Lord?"
Easy English	"Lord, who are you?" I asked.
God's Word™	"I asked, 'Who are you, sir?'
The Message	"I said, 'Who are you, Master?'
NIRV	"Then I asked, 'Who are you, Lord?'

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	"I said, 'Who are you, sir?'
Contemporary English V.	"Who are you?" I asked.
New Berkeley Version	.
The Passion Translation	"I asked, 'Who are you, Lord?'
Plain English Version	Then I asked, 'Who are you, boss?'
William's New Testament	'Who are you, Sir?' said I.

Partially literal and partially paraphrased translations:

American English Bible	'Then I asked: 'Who are you, Lord?'
Beck's American Translation	.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	I answered, are you, sir?'
Berean Study Bible	'Who are You, Lord?' I asked.
International Standard V	I asked, Who are you, Lord? [Or Sir]
Riverside New Testament	I said, 'Who is speaking?'

Catholic Bibles (those having the imprimatur):

Revised English Bible–1989	I said, 'Tell me, Lord, who you are,' and the Lord replied, 'I am Jesus, whom you are persecuting. This is all of v. 15, preserved for context.
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Jewish/Hebrew Names Bibles:

The Scriptures 2009	"And I said, 'Who are You, Master?'
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Weird English, 𐤀𐤋𐤅 English, Anachronistic English Translations:

Accurate New Testament	...I but say Who? [You] are Lord...
Awful Scroll Bible	(")And I said, 'Who is You, Lord?'
exeGesés companion Bible	And I said, Who are you, Adonay?
Orthodox Jewish Bible	"And I said, 'Who are you Adoni?'
Rotherham's Emphasized B.	And, I, said— Who art thou, Lord?

Expanded/Embellished Bibles:

Jonathan Mitchell NT
The Voice

"So I myself said, 'Who are you, Sir (or: Master; Lord)?'
Paul: I asked, "Lord, who are You?" and the Lord answered, "I am Jesus, the One you are persecuting. This is all of v. 15, preserved for context.

Bible Translations with Many Footnotes:

Literal, almost word-for-word, renderings:

Analytical-Literal Translation "So I said, 'Who are You, Lord?'
Benjamin Brodie's trans. Then, as for myself, I inquired: 'Who are you, Lord?'
Berean Literal Bible Then I said, 'Who are You, Lord?'
Charles Thomson NT And I said, Lord, who art thou?
Modern Literal Version 2020 But I said, Who are you, Lord?
World English Bible "I said, 'Who are you, Lord?'

The gist of this passage: Paul asks the Voice, *Who are You?* He continues to recount the Damascus Road incident.

Acts 26:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egó (ἐγώ) [pronounced ehg-OH]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong's #1473
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	1 st person singular, aorist active indicative	Strong's #3004
tís (τίς) [pronounced tihç]	<i>who, what [one], which, how; whether, why</i>	masculine singular interrogative pronoun; nominative case	Strong's #5101
ei (εἶ) [pronounced ĩ]	<i>you are, thou art</i>	2 nd person singular, present indicative	Strong's #1488 (second person singular present of #1510)
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; vocative	Strong's #2962

Translation: Then I, [even] I, said, 'Who are You, Lord?'

Paul is unable to see, due to the blinding light. He speaks to Jesus, but it is not clear whether he knows Who is speaking to him. Given all the supernatural experience he is having, certainly Paul has to understand that this is not some mere man who has done this.

On the other hand, how much exactly does Paul grasp in the moment? There are circumstances where you simply find yourself in an emergency or a situation you never expected to be in, and it takes time for the mind to catch up to where you are.

Saul uses the word *Lord* as a term of respect. Whatever happened, whomever Saul was facing, was certainly due respect.

Note that Jesus reaches out to Saul first. Jesus speaks to Saul first. No one comes to the Lord but Jesus first calls them. This does not mean that we will have a same experience. Sometimes Jesus speaks to us through a believer, through an evangelist or even through the Word.

Acts 26:15a **Then I, [even] I, said, ‘Who are You, Lord?’** (Kukis mostly literal translation)

Acts 26:15a **Speaking toward the voice I heard, I said, “Who are you, Lord?”** (Kukis paraphrase)

Paul is telling King Agrippa what happened to him. His name was Saul back then and he was persecuting Christians. This light all around them apparently knocked everyone to the ground. Jesus spoke to Saul (Paul), and Saul asked, “Who are You?”

Now the Lord said, ‘I [even] I am Jesus, Whom you keep on persecuting. But stand up and stand on the feet of yours, for to this (thing) I have appeared to you, to make you an assistant and a witness, and from what you have seen, Me, and from that I will make visible [or, appear] to you; rescuing you from the people and from the gentiles, to whom I [even] I will keep on sending you; to open up eyes of them, to turn [them] from the darkness to light, and from the authority of the Satan to the God, to have for them forgiveness of sins and an inheritance by the cleansing by means of faith, the [faith] to Me.’

Acts
26:15b–18

Now the Lord said, ‘I [even] I am Jesus, [the One] Whom you keep on persecuting. Instead [of persecuting Me], stand up and stand on your feet, for I have appeared to you for this [reason]: to make you a minister and a witness, of what you have seen and of [all] that [which] I will make known to you. [I will be] rescuing you from the [Jewish] people and from the gentiles, to whom I [even] I will keep on sending you [to]. [I am sending you to the gentiles] to open up their eyes, to turn [them] away from darkness to the light; and away from the authority of Satan to [the authority] of God. [I want] for them to have the forgiveness of sins as well as an inheritance [which comes from] the cleansing by means of faith, [that faith being exercised] toward Me.’

Now the One who caused all of this said, ‘I am Jesus, the One Whom you keep on persecuting. Instead of persecuting Me, take a stand and stand on your own feet right now. I have appeared to you for this reason: to make you both a minister and a witness of what you have just seen and of what I will make known to you. I will protect you from those who persecute you, including the Jewish people and the gentiles. I sent you specifically to the gentiles so that you might open their eyes, turn them from darkness to light, and from the authority of Satan to the authority of God. Tell them about the forgiveness of their sins as well as about the inheritance which is laid in store for them, which is a result of their cleansing by means of faith—specifically, their having faith in Me.’

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) Now the Lord said, 'I [even] I am Jesus, Whom you keep on persecuting. But stand up and stand on the feet of yours, for to this (thing) I have appeared to you, to make you an assistant and a witness, and from what you have seen, Me, and from that I will make visible [or, *appear*] to you; rescuing you from the people and from the gentiles, to whom I [even] I will keep on sending you; to open up eyes of them, to turn [them] from the darkness to light, and from the authority of the Satan to the God, to have for them forgiveness of sins and an inheritance by the cleansing by means of faith, the [faith] to Me.'
- Complete Apostles Bible And He said, 'I am Jesus, whom you are persecuting. But arise and stand on your feet; for I have appeared to you, to appoint you a minister and a witness both of the things which you have seen, and of the things which I will yet reveal to you, delivering you from the people, and from the Gentiles, to whom I am sending you, to open their eyes, in order to turn them from darkness to light, and from the authority of Satan to God, in order for them to receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.'
- Douay-Rheims 1899 (Amer.) And the Lord answered: I am Jesus whom thou persecutest. But rise up and stand upon thy feet: for to this end have I appeared to thee, that I may make thee a minister and a witness of those things which thou hast seen and of those things wherein I will appear to thee, Delivering thee from the people and from the nations unto which now I send thee: To open their eyes, that they may be converted from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a lot among the saints, by the faith that is in me.
- Holy Aramaic Scriptures And Maran {Our Lord} said unto me: "I am Eshu Natsraya {Yeshua, the Nazarene}, whom you are persecuting!" And He said unto me: "Rise up on your feet, for, it is because of this I have appeared unto you; that I should establish you a Mashamshana {a Minister} and a Sahda {a Witness/a Martyr} of the thing which you have seen of Me, and which is destined that you will see of Me. And I will deliver you from the Ama d'Yehudaye {the People of the Judeans/Jews}, and from the other Amme {Peoples/Nations}, unto whom I am sending you unto, so that their eyes might be opened, that they might turn from darkness, unto The Light, and from the power of satana, unto Alaha {God}, and should receive forgiveness of sins, and a part with The Qadishe {The Holy Ones}, in The Haymanutha {The Faith} which is in Me.'
- James Murdock's Syriac NT And our Lord said to me: I am Jesus the Nazarean, whom thou persecutest. And he said to me: Stand upon thy feet; for I have appeared to thee, for this purpose, to constitute thee a minister and a witness of this thy seeing me, and of thy seeing me hereafter. And I will deliver thee from the people of the Jews, and from other nations; to whom I send thee, to open their eyes; that they may turn from darkness to the light, and from the dominion of Satan unto God; and may receive remission of sins, and a portion with the saints, by faith in me.
- Original Aramaic NT And Our Lord said to me, 'I am Yeshua the Nazarene, whom you are persecuting.' "And he said to me, 'Rise to your feet; for this cause I have appeared to you, to appoint you a minister and a witness that you have seen me and are going to see me.' "But I shall save you from the people of the Judeans and from the other nations to which I am sending you," "That you will open their eyes, so that they will turn from the darkness to the light and from the authority of Satan to God; and they shall receive release from sins and a portion with The Holy Ones by the faith which is in me."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And the Lord said, I am Jesus, whom you are attacking. But get up on your feet: for I have come to you for this purpose, to make you a servant and a witness of the things in which you have seen me, and of those in which you will see me; And I will keep you safe from the people, and from the Gentiles, to whom I send you, To make their eyes open, turning them from the dark to the light, and from the power of Satan to God, so that they may have forgiveness of sins and a heritage among those who are made holy by faith in me.</p>
Bible in Worldwide English	<p>And the Lord said, "I am Jesus, the one you are troubling. But get up. Stand on your feet. Here is why I have shown myself to you. I have chosen you to work for me. I have chosen you to tell people what you saw when you saw me today. You are to tell them also about the other times when I will show myself to you. I will keep you safe from your own people, the Jews. And I will keep you safe from those who are not Jews. I am sending you to them. I send you to them to open their eyes. Then they will turn from darkness to light. You are to take them out of Satans power and turn them to God, to be forgiven of their wrong ways. Then they will be among those who are made clean and pure by believing in me."</p>
Easy English	<p>He replied, "I am Jesus. And you are fighting against me. Now you must get up. Stand on your feet. I have chosen you to be my servant. That is why I have appeared to you today. You must tell other people about what you have seen. After that, I will show you other things that you must tell people. I will send you to speak about me to Jews and to Gentiles. Some of them will want to hurt you. But I will keep you safe. You will help them to understand what is really true. They are like people who live in the dark. Teach them what is true about me. Then they will be like people who live in the light. Now Satan has power over them. Lead them from there into God's kingdom. Then God will forgive them for the wrong things that they have done. Because they believe in me, God will accept them as his own people."'</p>
Easy-to-Read Version--2008	<p>"The Lord said, 'I am Jesus. I am the one you are persecuting. Stand up! I have chosen you to be my servant. You will tell people about me--what you have seen today and what I will show you. This is why I have come to you. I will keep you safe from your own people and from the non-Jewish people, the ones I am sending you to. You will make them able to understand the truth. They will turn away from darkness to the light. They will turn away from the power of Satan, and they will turn to God. Then their sins can be forgiven, and they can be given a place among God's people--those who have been made holy by believing in me.'"</p>
<i>God's Word™</i>	<p>"The Lord answered, 'I am Jesus, the one you're persecuting. Stand up! I have appeared to you for a reason. I'm appointing you to be a servant and witness of what you have seen and of what I will show you. I will rescue you from the Jewish people and from the non-Jewish people to whom I am sending you. You will open their eyes and turn them from darkness to light and from Satan's control to God's. Then they will receive forgiveness for their sins and a share among God's people who are made holy by believing in me.'</p>
Good News Bible (TEV)	<p>And the Lord answered, 'I am Jesus, whom you persecute. But get up and stand on your feet. I have appeared to you to appoint you as my servant. You are to tell others what you have seen of me today and what I will show you in the future. I will rescue you from the people of Israel and from the Gentiles to whom I will send you. You are to open their eyes and turn them from the darkness to the light and from the power of Satan to God, so that through their faith in me they will have their sins forgiven and receive their place among God's chosen people.'</p>

J. B. Phillips

And the Lord said to me, 'I am Jesus whom you are persecuting. Now get up and stand on your feet for I have shown myself to you for a reason—you are chosen to be my servant and a witness to what you have seen of me today, and of other visions of myself which I will give you. I will keep you safe from both your own people and from the Gentiles to whom I now send you. I send you to open their eyes, to turn them from darkness to light, from the power of Satan to God himself, so that they may know forgiveness of their sins and take their place with all those who are made holy by their faith in me.'

The Message

"The voice answered, 'I am Jesus, the One you're hunting down like an animal. But now, up on your feet—I have a job for you. I've handpicked you to be a servant and witness to what's happened today, and to what I am going to show you.

"'I'm sending you off to open the eyes of the outsiders so they can see the difference between dark and light, and choose light, see the difference between Satan and God, and choose God. I'm sending you off to present my offer of sins forgiven, and a place in the family, inviting them into the company of those who begin real living by believing in me.'

NIRV

"'I am Jesus,' the Lord replied. 'I am the one you are opposing. Now get up. Stand on your feet. I have appeared to you to appoint you to serve me. And you must tell other people about me. You must tell others that you have seen me today. You must also tell them that I will show myself to you again. I will save you from your own people and from the Gentiles. I am sending you to them to open their eyes. I want you to turn them from darkness to light. I want you to turn them from Satan's power to God. I want their sins to be forgiven. They will be forgiven when they believe in me. They will have their place among God's people.'

New Life Version

And He said, 'I am Jesus, the One you are working against. Get up. Stand on your feet. I have chosen you to work for Me. You will tell what you have seen and you will say what I want you to say. This is the reason I have allowed you to see Me. I will keep you safe from the Jews and from the people who are not Jews. I am sending you to these people. You are to open their eyes. You are to turn them from darkness to light. You are to turn them from the power of Satan to the power of God. In this way, they may have their sins forgiven. They may have what is given to them, along with all those who are set apart for God by having faith in Me.'

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

"The Lord said, 'I'm Jesus, the one you're persecuting.'

PAUL'S ASSIGNMENT FROM JESUS

"'But I want you to get up. Stand on your feet right now. I have come to you for a reason. I'm here to give you a job. You're going to work for me, and you're going to tell people about me. I want you to tell them that you have seen me today. And I want you to tell them what I'll show you in the days to come. I'll keep you safe from your fellow Jews and from the non-Jews. I'm sending you especially to the non-Jews because I want you to open their eyes. Bring them out of the darkness and into the light. Steer them away from the attraction to Satan; point them toward God. Help them find forgiveness for the sins they committed. And help them find a home among the people who put their faith in me and are devoted to me.'

Contemporary English V.

Then the Lord answered, "I am Jesus! I am the one you are so cruel to. Now stand up. I have appeared to you, because I have chosen you to be my servant. You are to tell others what you have learned about me and what I will show you later."

The Lord also said, "I will protect you from the Jews and from the Gentiles that I am sending you to. I want you to open their eyes, so that they will turn from darkness to light and from the power of Satan to God. Then their sins will be forgiven, and by faith in me they will become part of God's holy people."

Goodspeed New Testament	The Lord said, 'I am Jesus, whom you are persecuting. But get up and stand on your feet, for I have appeared to you for the express purpose of appointing you to serve me and to testify to what you have seen and to the visions you will have of me. I will save you from your people and from the heathen, to whom I will send you to open their eyes and turn them from darkness to light and from Satan's control to God, so that they may have their sins forgiven and have a place among those who are consecrated through faith in me.'
The Living Bible	"And the Lord replied, 'I am Jesus, the one you are persecuting. Now stand up! For I have appeared to you to appoint you as my servant and my witness. You are to tell the world about this experience and about the many other occasions when I shall appear to you. And I will protect you from both your own people and the Gentiles. Yes, I am going to send you to the Gentiles to open their eyes to their true condition so that they may repent and live in the light of God instead of in Satan's darkness, so that they may receive forgiveness for their sins and God's inheritance along with all people everywhere whose sins are cleansed away, who are set apart by faith in me.'
New Berkeley Version New Living Translation	. "And the Lord replied, 'I am Jesus, the one you are persecuting. Now get to your feet! For I have appeared to you to appoint you as my servant and witness. Tell people that you have seen me, and tell them what I will show you in the future. And I will rescue you from both your own people and the Gentiles. Yes, I am sending you to the Gentiles to open their eyes, so they may turn from darkness to light and from the power of Satan to God. Then they will receive forgiveness for their sins and be given a place among God's people, who are set apart by faith in me.'
The Passion Translation	"And the Lord replied, 'I am Jesus, the one you are persecuting. Get up and stand to your feet, for I have appeared to you <i>to reveal your destiny and to commission you</i> as my assistant. You will be a witness to what you have seen and to the things I will reveal whenever I appear to you. I will rescue you from the persecution of your own people and from the hostility of the other nations that I will send you to. And you will open their eyes to their true condition, so that they may turn from darkness to the Light and from the power of Satan to the power of God. By placing their faith in me they will receive the total forgiveness of sins and be made holy, <i>taking hold of the inheritance that I give to my children!</i> '
Plain English Version	And he said to me, 'I am Jesus. You are making trouble for me and hurting me. Whenever you hurt my followers, you are hurting me too. But stop doing that, and get up, and stand on your feet. Listen, I came to you like this to pick you to be my worker. I want you to tell everyone everywhere about the things you have seen, and tell them about the things that I will show you later. Your own Jewish people will give you trouble, and people that are not Jews will give you trouble too. But I will look after you. You see, I will send you to other countries, to people that are not Jews, and you will tell them the true message about me. It will be like you will open their eyes so that they can see things properly. They will come to God. Then Satan, the big boss over the bad spirits, he will not control them with his power any more. It is like they are always in the dark now, but they will come into the light. They will believe in me, and they will stop believing lies. And then God will say they are not guilty of the bad things they did, and they will be God's people.' Jesus said that to me."
UnfoldingWord Simplified T.	He said, 'I am Jesus! I am the one you are fighting against. But get up and stand on your feet! I have appeared to you in order to make you into a servant and a witness both of what you have seen of what you know about me now and what I will show you later. I will protect you from the people and the non-Jews to whom I will send you, in order to open their eyes, to turn them from darkness to light, and from the power of the enemy to God. In this way God will forgive their sins and give to

them the things that all my people will have forever, the people who belong to me by faith.

William's New Testament

'Who are you, Sir?' said I. 'I am Jesus,' the Lord said, 'whom you are persecuting. But get up and stand on your feet, for I have appeared to you for the very purpose of appointing you my servant and a witness to me of the things which you have seen and those which I shall yet enable you to see. I will continue to rescue you from the Jewish people and from the heathen to whom I am going to send you, to open their eyes and turn them from darkness to light and from Satan's power to God, so as to have their sins forgiven and have a possession among those that are consecrated by faith in me.' All of v.15 is included for context.

Partially literal and partially paraphrased translations:

American English Bible

'And the Lord replied:

'I am Jesus whom you are persecuting.

'Now, get up and stand on your feet. I've made myself visible to you so as to take you ahead of time to be my servant, and you can testify to the fact that you saw me and all the things that I'm going to make you see.

'For I'm selecting you out of the people and out of the nations where I'm going to send you, to open their eyes, to turn them from darkness to light, and to lead them from the power of the Opposer towards God.

'I'm doing this so that their sins can be forgiven and they can receive an inheritance among those who've been made holy by [their] faith in me.'

Beck's American Translation .
Breakthrough Version

The Master said, 'I am Jesus, whom you persecute. But get up and stand on your feet. You see, for this *reason* I was seen by you, to hand you beforehand to *the job* of a rower and a witness both of which you saw Me and of which I will be seen to you, taking you from the ethnic group and from the non-Jews, people to whom I am sending you out *on a mission* to open their eyes for the *purpose* to turn back out of darkness into light and out of the Opponent's authority up to God, for the purpose of them to receive forgiveness of sins and a portion among the *people* who have been made sacred by the trust in Me.'

Len Gane Paraphrase

He said, 'I am Jesus whom you persecute.

“'Now get up and stand on your feet, for I have appeared to you for this purpose, to appoint you to be a minister and witness both of these things which you have seen and of those things which I will show to you, delivering you from the People and from the Gentiles--to whom I now sent you to open their eyes and to turn them from darkness to light and from the power of Satan to God, so that they might receive forgiveness of sins and an inheritance among those who are sanctified by faith in me.'

A. Campbell's Living Oracles

And he said, I am Jesus, whom you persecute. But arise, and stand upon your feet, for to this purpose I have appeared to you, to ordain you a minister and a witness, both of the things which you have seen, and of those which I will hereafter show you: delivering you from the people, and from the Gentiles; to whom I now send you—to open their eyes, to turn them from darkness to light, and from darkness to light, and from the power of Satan to God; that they may receive forgiveness of sins, and an inheritance amongst the sanctified, through faith in me.

NT for Everyone

“ 'I am Jesus,' said the Lord, 'and you are persecuting me. But get up and stand on your feet. I'm going to tell you why I have appeared to you. I am going to establish you as a servant, as a witness both of the things you have already seen and of the occasions I will appear to you in the future. I will rescue you from the people, and from the nations to whom I am going to send you so that you can open their eyes to enable them to turn from darkness to light, and from the power of the satan to

God—so that they can have forgiveness of sins, and an inheritance among those who are made holy, by their faith in me.'

20th Century New Testament And the Lord said: "I am Jesus, whom you are persecuting; But get up and stand upright; for I have appeared to you in order to appoint you a servant and a witness of those revelations of me which you have already had, and of those in which I shall yet appear to you, Since I am choosing you out from your own people and from the Gentiles, to whom I now send you, To open their eyes, and to turn them from darkness to light, and from the power of Satan to God; so that they may receive pardon for their sins, and a place among those who have become God's People, by faith in me.'

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible "But the Lord replied, 'I am Jesus Whom you persecute. Rise up, however, and stand upon your feet; for I have appeared to you to appoint you to be a minister and witness, both of what you learnt from Me, and also of what I will reveal to you. Having educated you among My people, as well as among the heathen, to whom I send you, to open their eyes, to turn them from darkness to light, and from the power of Satan to that of God; so that they may receive release from sins, and a participation with the purified by faith in Me.'

Free Bible Version "‘I am Jesus, the one you’re persecuting,’ the Lord replied. ‘But pick yourself up and get to your feet. The reason why I’ve appeared to you is to appoint you as my servant, to be a witness for me, telling others how you have seen me and everything I will reveal to you. I will save you from you own people and from the foreigners. I am sending you to them to open their eyes so they can turn from darkness to light, from the power of Satan to God, and so that they can receive forgiveness for their sins and a place with those who are set right as they trust in me.’

God’s Truth (Tyndale) And he said I am Jesus whom you persecute, but rise and stand up on your feet. For I have appeared unto you for this purpose, to make you a minister and a witness, both of those things which you have seen, and of those things in you which I will appear unto you, delivering you from the people, and from the gentiles, unto which now I send you, to open their eyes, that they might turn from darkness unto light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith in me.

International Standard V "The Lord answered, ‘I am Jesus, whom you are persecuting. But get up and stand on your feet, for I have appeared to you for the very purpose of appointing you to be my servant and witness of what you have seen and of what I will show you. I will continue to rescue you from your people and from the gentiles to whom I am sending you. You will help them understand [Lit. will open their eyes] and turn them from darkness to light and from Satan’s control to God, so that their sins will be forgiven and they will receive a share among those who are sanctified by faith in me.’

Riverside New Testament "'I am Jesus whom you are persecuting,' the Lord replied. 'But rise, and stand on your feet; for I have appeared to you for the very purpose of appointing you My servant and My witness both as to the things you have already seen and as to those in which I will appear to you. I will save you from the Jewish people and from the Gentiles, to whom I send you to open their eyes, that they may turn from darkness to light and from the obedience to Satan to God, in order to receive forgiveness of sins and an inheritance among those who are sanctified through faith in Me.'

Urim-Thummim Version And he replied, I am Jesus who you persecute. But get up, and stand on your feet: for I have appeared to you for this purpose, to make you a minister and a witness both of these things that you have seen, and of those things in which I will appear to you; Delivering you from the people, and from the Gentiles, to whom now I send you, to open their eyes and to turn them from darkness to Light, and from the power

of Satan to Elohim, that they may receive forgiveness of sins, and inheritance among them that are consecrated by Faith that is in me.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) And the Lord said: 'I am Jesus whom you persecute. Get up now and stand on your feet. I have revealed myself to you to make you servant and witness to what I have just shown you and to what I will show you later on. I will rescue you from all evil that may come from your own people or from the pagans to whom I am sending you. For you shall open their eyes that they may turn from darkness to light, and from the power of Satan to God; and, through faith in me, may obtain forgiveness of their sins and a place among those who are sanctified.'

Is 42:6; Jer 1:5

20:32; Col 1:12

The Heritage Bible

And he said, I am Jesus whom you pursue.

But stand up, and stand upon your feet, because for this I have appeared to you, to hand pick you in advance a subordinate and a witness both of what you saw, and of what I will cause to appear to you,

Delivering you from the Jewish people, and from the races, to whom now I set you apart and send you,

To open their eyes, and to turn them from darkness to light, and from the authority of Satan to God, that they may take forgiveness of sins, and inheritance among the sanctified by faith into me.

New American Bible (2011)

And the Lord replied, 'I am Jesus whom you are persecuting.^h Get up now, and stand on your feet.ⁱ I have appeared to you for this purpose, to appoint you as a servant and witness of what you have seen [of me] and what you will be shown.* I shall deliver you from this people and from the Gentiles to whom I send you,^j to open their eyes* that they may turn from darkness to light and from the power of Satan to God, so that they may obtain forgiveness of sins and an inheritance among those who have been consecrated by faith in me.'^k

* [26:16] The words of Jesus directed to Paul here reflect the dialogues between Christ and Ananias (Acts 9:15) and between Ananias and Paul (Acts 22:14–15) in the two previous accounts of Paul's conversion.

* [26:18] To open their eyes: though no mention is made of Paul's blindness in this account (cf. Acts 9:8–9, 12, 18; 22:11–13), the task he is commissioned to perform is the removal of other people's spiritual blindness.

h. [26:15] 9:5; 22:8; Mt 25:40.

i. [26:16] 9:6; 22:10; Ez 2:1.

j. [26:17] Jer 1:7.

k. [26:18] Is 42:7, 16; 61:1 LXX; Col 1:13.

New Catholic Bible

The Lord answered, 'I am Jesus, whom you are persecuting. Get up now and stand on your feet, for I have appeared to you for this purpose, to appoint you as my servant and as a witness to what you have seen of me and what you will yet see. I will rescue you from your own people and from the Gentiles to whom I am sending you. You are to open their eyes so that they may turn from darkness to light^[c] and from the power of Satan to God. Thus, they may obtain forgiveness of their sins and an inheritance among those who have been consecrated through faith in me.'

[c] *From darkness to light*: a figure used often by Paul (see Rom 13:12; 2 Cor 4:6; Eph 5:8–14; Col 1:13; 1 Thes 5:5).

New Jerusalem Bible

And the Lord answered, "I am Jesus, whom you are persecuting. But get up and stand on your feet, for I have appeared to you for this reason: to appoint you as my servant and as witness of this vision in which you have seen me, and of others in which I shall appear to you. I shall rescue you from the people and from the nations to whom I send you to open their eyes, so that they may turn from darkness to light,

from the dominion of Satan to God, and receive, through faith in me, forgiveness of their sins and a share in the inheritance of the sanctified."

NRSV (Anglicized Cath. Ed.) The Lord answered, "I am Jesus whom you are persecuting. But get up and stand on your feet; for I have appeared to you for this purpose, to appoint you to serve and testify to the things in which you have seen me [Other ancient authorities read *the things that you have seen*] and to those in which I will appear to you. I will rescue you from your people and from the Gentiles—to whom I am sending you to open their eyes so that they may turn from darkness to light and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me."

Revised English Bible—1989 But now, get to your feet. I have appeared to you for a purpose: to appoint you my servant and witness, to tell what you have seen and what you shall yet see of me. I will rescue you from your own people and from the Gentiles to whom I am sending you. You are to open their eyes and to turn them from darkness to light, from the dominion of Satan to God, so that they may obtain forgiveness of sins and a place among those whom God has made his own through faith in me.' V. 15b was placed with the previous passage for context.

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible And He said, I am Yahshua whom you persecute; but rise up and stand on your feet, for it is for this reason I appeared to you, to appoint you a servant and a witness both of what you saw, and in what I shall appear to you, having delivered you from the people and the nations, to whom I now send you, to open their eyes, and to turn them from darkness to light, and from the authority of Satan to YAHWEH, in order that they may receive remission of sins, and an inheritance among those being sanctified by faith in Me.

Holy New Covenant Trans. The Lord said, 'I am Jesus. I am the one you are persecuting. Get up! Stand on your feet! I have chosen you to be my servant. You will be my witness telling people the things that you have seen and the things I will show you. This is why I have appeared to you today. I will rescue you from your own people and from non-Jewish people to whom I am sending you. You will show the non-Jewish people the truth. They will turn away from darkness to light, turning from the power of Satan back to God. Then they can receive forgiveness of their sins. They will have a share with those people who have become saints by their faith in me.'"

The Scriptures 2009 And He said, 'I am עֵשׂוּיָהּ, whom you persecute. But rise up, and stand on your feet, for I have appeared to you for this purpose, to appoint you a servant and a witness both of what you saw and of those which I shall reveal to you, delivering you from the people, and the nations, to whom I now send you, to open their eyes, to turn them from darkness to light,^b and the authority of Satan to Elohim, in order for them to receive forgiveness of sins and an inheritance among those who are set-apart by belief in Me.'

^b Isaiah 42:6-7, Isaiah 60:2-3, Rev. 21:24.

Tree of Life Version "And the Lord said, 'I am Yeshua—whom you are persecuting. But get up, and stand on your feet. For I have appeared to you for this purpose—to appoint you as a servant and witness to the things you have seen as well as to the things I will yet reveal to you. I will rescue you from your own people, and from the Gentiles to whom I am sending you, to open their eyes—so they may turn from darkness to light and from the power of Satan to God, that they may receive release from sins as well as a place among those who are made holy through trusting in Me.'

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...The but Lord says I am Jesus whom You pursue but stand! (up) and stand! to the feet [of] you to this for [I] am seen [by] you to prearrange you {to be} official and witness [of] what* also [You] see me [of] what* also [I] will be seen [by] you Rescuing you from the people and from the nations to whom* I send you to open eyes [of] them the+ {them} to return from darkness to light and [from] the authority [of] the satan to the god the+ to receive them release [of] offenses and lot in the [men] having been purified [by] faith the [one] to me...
Alpha & Omega Bible	AND THE LORD SAID, 'I AM JESUS WHOM YOU ARE PERSECUTING. 'BUT GET UP AND STAND ON YOUR FEET; FOR THIS PURPOSE I HAVE APPEARED TO YOU, TO APPOINT YOU A MINISTER AND A WITNESS NOT ONLY TO THE THINGS WHICH YOU HAVE SEEN, BUT ALSO TO THE THINGS IN WHICH I WILL APPEAR TO YOU; RESCUING YOU FROM THE [Jewish] PEOPLE AND FROM THE GENTILES, TO WHOM I AM SENDING YOU, TO OPEN THEIR EYES SO THAT THEY MAY TURN FROM DARKNESS TO LIGHT AND FROM THE DOMINION OF SATAN TO THEOS (<i>The Alpha & Omega</i>), THAT THEY MAY RECEIVE FORGIVENESS OF SINS AND AN INHERITANCE AMONG THOSE WHO HAVE BEEN SANCTIFIED BY FAITH IN ME.'
Awful Scroll Bible	And He said, 'I am Jesus, whom you persecute. (" ")Notwithstanding, be rising-up and be stood on your feet, for I am being appeared to you for the same-as-this, to hand- you -before as an ~assistant and a witness, both of what you perceived and of what I will be appearing to you, (" ")Myself choosing- you -out from the people and nation, to whom I now segregate-you -out, (" ")to open- their eyes -up, to turn- them -back-upon from darkness to light, and the existence-by of Satan to God, for them to receive the sending-away of their misses-of-the-mark, and a lot, from-among those having been made awful by confidence in Me.'
Concordant Literal Version	Now the Lord said, 'I am Jesus, Whom you are persecuting.'" But rise and stand on your feet, for I was seen by you for this, to fix upon you before for a deputy and a witness both of what you have perceived and that in which I will be seen by you, extricating you from the people and from the nations, to whom I am commissioning you, to open their eyes, to turn them about from darkness to light and from the authority of Satan to God, for them to get a pardon of sins and an allotment among those who have been hallowed by faith that is in Me.'"
exeGesés companion Bible	And he said, I AM Yah Shua whom you persecute. But rise and stand on your feet; and for this I appear to you: to preselect you, an attendant and a witness both of these which you have seen, and of those in which I am to appear to you; releasing you from the people and from the goyim - to whom I now apostolize you to open their eyes and to turn them from darkness to light; and the authority of Satan to Elohim, that they take forgiveness of sins: and their lot among them who are hallowed by their trust in me.
Orthodox Jewish Bible	And HaAdon said, 'I am Yehoshua upon whom you are bringing redifah. 'But get up and stand on your feet. For this tachlis, then, I appeared to you, to give you s'michah as a mesharet, an eved, and an eidus (witness), both of what things you have seen and the things which I will reveal to you. [Ezek 2:1; Dan 10:11]

'I will deliver you from your own people and from the Goyim to whom I am sending you, [YIRMEYAH 1:8,19]

'To open their eyes, to turn them from choshech to ohr and from the samchut of Hasatan to Hashem, that they receive selichat avon and nachalah among the ones having been set apart in kedushah by emunah in me.' [YESHAYAH 35:5; TEHILLIM 18:28; YESHAYAH 42:7,16]

Rotherham's Emphasized B. And [the Lord] said—

[[I]] am Jesus, whom [[thou]] art persecuting!

But rise and stand upon thy feet^b; for [to this end] have I appeared unto thee,—

To appoint thee^c an attendant and a witness,

Both of the things as to which thou hast seen me,

And of those as to which I will appear unto thee:

*Rescuing thee from among the people, and from among the nations,^d
Unto whom [[I]] am sending thee—*

To open their eyes^e;

That they turn from darkness unto light,

And the authority of Satan unto God,

That they may receive remission of sins,

And an inheritance among them who have been made holy by the faith respecting me.

^b Eze. ii. 1, 2.

^c Or: "prepare thee to be."

^d Cp. 1 Ch. xvi. 35.

^e Is. xlii. 7, 16.

Expanded/Embellished Bibles:

The Amplified Bible

And the Lord said, 'I am Jesus whom you are persecuting. Get up and stand on your feet. I have appeared to you for this purpose, to appoint you [to serve] as a minister and as a witness [to testify, with authority,] not only to the things which you have seen, but also to the things in which I will appear to you, [choosing you for Myself and] rescuing you from the Jewish people and from the Gentiles, to whom I am sending you, to open their [spiritual] eyes so that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness and release from their sins and an inheritance among those who have been sanctified (set apart, made holy) by faith in Me.'

An Understandable Version

And the Lord said, 'I am Jesus, the One you are persecuting. But, get up onto your feet, for the reason I have appeared to you is to appoint you a minister and witness of both the things you have [already] seen of me and the things I will [reveal when] appearing to you. I will rescue you from the [Jewish] people and from the Gentiles. I am sending you to them, to open their eyes [to the truth] so they will turn from darkness to light and from the power [i.e., the influence] of Satan to God. [Then] they can receive the forgiveness of sins and the inheritance [of never ending life], along with [all] those who are set apart [for God] by trusting in Me.'

The Expanded Bible

The Lord said, 'I am Jesus, the one you are persecuting. ·Stand up [L Get up and stand on your feet]! This is why I have come [appeared] to you today: I have ·chosen [appointed] you to be my servant and my witness—you will tell people the things that you have seen and the things that I will show you. I will ·keep you safe [rescue you] from your own people and also from the ·Gentiles [nations]. I am sending you to them to open their eyes so that they may turn away from darkness to the light, away from the ·power [or authority] of Satan and to God. ·Then [or ... so that] their sins can be forgiven, and they can have a place with those people who have been ·made holy [sanctified] by ·believing [faith] in me.'

Jonathan Mitchell NT

But the Lord (or: The Owner; [= Christ]) said, 'I Myself am Jesus (or: I exist in Myself being Jesus) – Whom you continue pressing forward to persecute!

"But now, get up and stand upon your feet! You see, into this [situation; commission] and unto this [purpose] I became seen by you (or: was made to appear to you): to take you in hand beforehand (or: to handle you in advance; or: to hand-pick you ahead of time) [to be] a subordinate (one who is a rower of a ship's crew) and a witness (one who testifies and gives evidence) – both of things in which you saw Me, and of things in which I will continue being seen by (or: in; with) you –

"now Myself choosing you from out of the midst of the People (or: repeatedly taking you from out of the midst of, i.e., rescuing you from, the People), as well as from out of the midst of the ethnic multitudes (or: nations; non-Jews) unto whom I Myself am progressively sending you off with a mission:

"to open back up their eyes again; to turn [their eyes; or: them] back: away from darkness (a realm of the shadow; dimness and obscurity) into Light, even from the authority and privilege of the adversary (or: that is, from the right which comes from out being the opponent), and upon God; to receive a flowing away of deviations and a release from failures, mistakes and occasions of missing the goal (or: a forgiveness of sins) and an allotted inheritance among and in union with the folks having been – and now remaining – set apart in, with and for faith which [leads] into Me (or: centered within the people now made holy by trust [which is] by the One [having come] into the midst of Me; or: within those having been consecrated for loyalty, sanctified with faith and now set apart to trusting conviction [that has brought them] unto Me).

P. Kretzmann Commentary

And I said, Who art Thou, Lord? and he said, I am Jesus whom thou persecutes. But rise and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

delivering thee from the people and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in Me. V. 15a is included for context.

Kretzmann's [commentary](#) for Acts 26:12–18 has been placed in the [Addendum](#).

Syndein/Thieme

And He said, "I am Jesus Whom you keep on persecuting."

"GET UP! STAND UP ON YOUR FEET! For I have been seen {panoramic view} by YOU for this purpose . . . to make you a minister and a witness both of these things which you have seen, and of those things in the which I will appear unto you."

"Rescuing you from the people {the Jews} and from the Gentiles . . . unto whom {the Gentiles} I now send you."

"To open their eyes {eyes of the soul}, and to turn them from darkness to light, and from the power of Satan unto God, for the purpose that they receive forgiveness of sins and inheritance among them which are sanctified by faith toward Me."

Translation for Translators

The Lord said to me, 'I am Jesus. You (sg) are harming me *by harming my followers*. But instead of continuing to do that, stand up now! I have appeared to you (sg) to tell you that I have chosen you to serve me. You must tell people about *what I am showing you* as you are seeing me *now*, and about what I *will show you when I will later* appear to you. I will protect you *from those who will try to harm you, both your own people and also those who are not Jewish*. I am sending you to non-Jews to help them to realize [MTY] what is true and to stop believing what is false [MET]. I am sending you to them so that they may let God control them and not let Satan control them any more. *Then God* will forgive their sins and will accept them as his people because they believe in me.' *That is what Jesus said to me.*"

The Voice

Paul: Get up now, and stand upright on your feet. I have appeared to you for a reason. I am appointing you to serve Me. You are to tell My story and how you have now seen Me, and you are to continue to tell the story in the future. I will rescue you

from your Jewish opponents and from the outsiders—for it is to the outsiders I am sending you. It will be your mission to open their eyes so that they may turn from darkness to light and from the kingdom of Satan to the kingdom of God. This is so that they may receive forgiveness of all their sins and have a place among those who are set apart for a holy purpose through having faith in Me.” V. 15b was placed with the previous passage for context.

Bible Translations with Many Footnotes:

Lexham Bible

And the Lord said, ‘I am Jesus whom you are persecuting. But get up and stand on your feet, because for this *reason* I have appeared to you, to appoint you a servant and witness both *to the things* in which you saw me and *to the things* in which I will appear to you, rescuing you from the people and from the Gentiles to whom I am sending you, to open their eyes *so that they* may turn from darkness to light and from the power of Satan to God, *so that* they may receive forgiveness of sins and a share among those who are sanctified by faith in me.’

NET Bible®

So I said, ‘Who are you, Lord?’ And the Lord replied,⁴⁶ ‘I am Jesus whom you are persecuting. But get up and stand on your feet, for I have appeared to you for this reason, to designate you in advance⁴⁷ as a servant and witness⁴⁸ to the things⁴⁹ you have seen⁵⁰ and to the things in which I will appear to you. I will rescue⁵¹ you from your own people⁵² and from the Gentiles, to whom⁵³ I am sending you to open their eyes so that they turn⁵⁴ from darkness to light and from the power⁵⁵ of Satan to God, so that they may receive forgiveness of sins and a share⁵⁶ among those who are sanctified by faith in me.’

⁴⁶tn Grk “said.”

⁴⁷tn L&N 30.89 has “to choose in advance, to select beforehand, to designate in advance.”

⁴⁸sn As a servant and witness. The commission is similar to Acts 1:8 and Luke 1:2. Paul was now an “eyewitness” of the Lord.

⁴⁹tn BDAG 719 s.v. ὁράω A.1.b states, “W. attraction of the relative ν = τούτων ἅ Lk 9:36; Ac 22:15. The attraction may be due to colloq. breviloquence in μάρτυρα ὧν τε εἶδες με ὧν τε ὀφθήσομαί σοι a witness to the things in which you saw me and to those in which I shall appear to you Ac 26:16b.”

⁵⁰tc † Some mss read “of the things in which you have seen me.” The accusative object με (me, “me”) is found after εἶδες (eides) in B C^{vid} 614 945 1175 1505 1739 1891 2464 pc sy sa; it is lacking in ^l74 κ A C² E Ψ 096 ^l latt bo. The external evidence is relatively evenly divided, though there is a slight preference for the omission. NA²⁷ includes the word in brackets, indicating some doubt as to its authenticity.

⁵¹tn Grk “rescuing.” Because of the length and complexity of the Greek sentence, the participle ἐξαιρούμενος (exairoumenos) has been translated as a finite verb and a new sentence started in the translation at the beginning of v. 17.

⁵²tn That is, from the Jewish people. Grk “the people”; the words “your own” have been supplied to clarify the meaning.

⁵³tn The antecedent of the relative pronoun is probably both the Jews (“your own people”) and the Gentiles, indicating the comprehensive commission Paul received.

⁵⁴sn To open their eyes so that they turn... Here is Luke’s most comprehensive report of Paul’s divine calling. His role was to call humanity to change their position before God and experience God’s forgiveness as a part of God’s family. The image of turning is a key one in the NT: Luke 1:79; Rom 2:19; 13:12; 2 Cor 4:6; 6:14; Eph 5:8; Col 1:12; 1 Thess 5:5. See also Luke 1:77-79; 3:3; 24:47.

⁵⁵tn BDAG 352-53 s.v. ἐξουσία 2 states, “Also of Satan’s power Ac 26:18.” It is also possible to translate this “the domain of Satan” (cf. BDAG 353 s.v. 6)

⁵⁶tn Or “and an inheritance.”

The Spoken English NT

And the Lord said, "I am Jesus. I'm the one you're persecuting. Now get up and stand on your feet: there's a reason I've appeared to you. I've appointed you to be a servant and a witness. You'll be a witness to the vision of me that you've just seen,^m and to other visions of me that I'm going to give you.ⁿ I'm going to be rescuing you from your own people and from the Gentiles. I'm sending you to the Gentiles, to open their eyes. That way they'll turn from darkness to light, and from the power of Satan to God. They'll receive forgiveness of their sins, and an inheritance alongside those who have already been made holy by putting their faith in me."

^m. Some mss lack the words "of me." It is implied in any case.

ⁿ. Lit. "...a witness to the things you've seen me and to the things I will be seen by you."

Wilbur Pickering's New T.

And He said: 'I am Jesus, whom you are persecuting. Now get up and stand on your feet; because I have appeared to you for this purpose, to appoint you as a servant and a witness both of the things you have seen and of the things I will reveal to you, delivering you from 'the people' and the ethnic nations, to which I am sending you: to open their eyes, so as to bring them back from darkness into light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified, by faith into me.'³

(3) This is a very long **footnote**, which is, therefore, placed in the **Addendum**.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

And He said, 'I am Jesus whom you are persecuting.

'But get up and stand on your feet; because for this [reason] I appeared to you, to hand-pick you [as] a servant and a witness both of what you saw and of what I will appear [or, will be shown] to you, delivering you from the [Jewish] people and [from] the Gentiles, to whom I am sending you, to open their eyes [in order] to turn [them] back from darkness to light and [from] the authority of Satan to God, [in order for] them to receive forgiveness of sins and an inheritance among the ones having been sanctified by faith in Me.'

Benjamin Brodie's trans.

And the Lord replied: 'I am Jesus, whom you are persecuting.

Now, get up and stand on your feet. I have appeared to you for this purpose, having appointed you to be a servant leader and witness with reference to the things you alone have both seen and with reference to the things I will be revealing to you.

Delivering you from the people [unbelieving Jews] and from the Gentiles [unbelievers], toward whom I myself will send you,

For the purpose of opening their eyes so that they will turn from [conversion] darkness [Satan's cosmic system] to light [divine system], i.e., from the authority of Satan to God, so that they will receive forgiveness of sins and an inheritance among those [other believers] who have been sanctified by faith in Me .

Context Group Version

And the Lord said, I am Jesus whom you persecute. But arise, and stand on your feet: for to this end I have appeared to you, to appoint you an attendant and a witness both of the things in which you have seen me, and of the things in which I will appear to you; delivering you from the people, and from the ethnic groups, to whom I send you, to open their eyes, that they may turn from darkness to light and from the power of the Adversary to God, that they may receive remission of disgraceful acts and an inheritance among those that are made special by trust me.

Far Above All Translation

And he said, 'I am Jesus, whom you are persecuting. But get up and stand on your feet. For I have appeared to you for this: to appoint you as a servant and witness to both the *things* you have seen and the *things* in which I will be evident to you, rescuing you from the people and the Gentiles to whom I am sending you, to open their eyes, to turn *them* from darkness to light and *from* the authority of Satan to

God, in order that they may receive forgiveness of sins and an inheritance among those sanctified through faith in me.'

Modern Literal Version 2020

But the *Lord* said, I am Jesus, whom you are persecuting. But rise* and stand upon your feet; for* to this *end*, I was seen by you, to assign you *to be* an attendant and a witness both of the things which you saw, and of the things which will be seen by you. *I will be* liberating you from the *Jewish* people and from the Gentiles, to whom I am sending you, to open their eyes, to turn them from darkness, into light, and from the authority of the Adversary to God, *in order for* them to receive forgiveness of sins, and an inheritance among the ones who have been made holy in faith, the *faith* in me.

The gist of this passage:

Jesus tells Paul that he is persecuting Him. Then He tells Paul what he will be doing. Paul continues to recount these events before Agrippa.

15b-18

Acts 26:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962
epō (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
egó (ἐγώ) [pronounced <i>ehg-OH</i>]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong's #1473
eimi (εἰμί) [pronounced <i>eye-ME</i>]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	1 st person singular, present active indicative	Strong's #1510
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424
hon (ὅν) [pronounced <i>hawn</i>]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
su (σύ) [pronounced <i>soo</i>]	<i>you, your</i>	2 nd person singular personal pronoun; nominative case	Strong's #4771
diôkô (διώκω) [pronounced <i>Dee-OH-koh</i>]	<i>to put to flight; to hasten, to run, to pursue; to harass, to mistreat; to persecute</i>	2 nd person singular, present active indicative	Strong's #1377

Translation: Now the Lord said, 'I [even] I am Jesus, [the One] Whom you keep on persecuting.'

Paul is giving his testimony to King Agrippa about his salvation experience.

Saul is traveling with several men, and a massive light all around them has apparently knocked all of them onto the ground.

Jesus' answer is not coy or mysterious. He answers directly, "I am Jesus, the One you keep on persecuting." This is positional truth. By persecuting believers, Saul is persecuting Jesus directly, because those believers are in Christ.

Acts 26:15b **Now the Lord said, 'I [even] I am Jesus, [the One] Whom you keep on persecuting.** (Kukis mostly literal translation)

Obviously, Saul was not chasing after Jesus, but after His followers. The concept being taught here is known as positional truth. All believers are in Christ, so that anyone who persecutes a believer in Jesus is essentially persecuting Jesus.

Acts 26:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
anistêmi (ἀνίστημι) [pronounced <i>ahn-ISS-tay-mee</i>]	<i>stand [get] up; raise [up], stand erect; raise up [in the sense of] cause to appear; come; get ready; set out</i>	2 nd person singular, aorist active imperative	Strong's #450
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
histêmi (ἵστημι) [pronounced <i>HIHS-tay-mee</i>]	<i>stand [up, by]; set up; place, make firm; keep intact; establish; stop</i>	2 nd person singular, aorist active imperative	Strong's #2476
epí (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
tous (τοὺς) [pronounced <i>tooc</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
podes (πόδες) [pronounced <i>POH-dehs</i>]	<i>feet [of men or beast]</i>	masculine plural noun; accusative case	Strong's #4228

Acts 26:16a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: *Instead [of persecuting Me], stand up and stand on your feet,...*

Saul has been knocked onto the ground, and now he is blinded. However, he hears Jesus speak to him.

We have two very similar verbs telling Saul to get up. Saul was to get up off the ground and stand on his own two feet before Jesus.

Alla, a particle of contrast, is telling Saul, "Instead of laying on your butt on the ground and instead of persecuting My people, get up and stand on your own two feet."

The aorist active imperative of histēmi (ἵστημι) [pronounced *HIHS-tay-mee*] is a call for Paul to stand up. The verb means, *stand [up, by]; set up; place, make firm; keep intact; establish; stop*. Strong's #2476. This is a verb which is nearly always a call to action. That is, Paul is not simply to stand up, but God has something for him to do.

Acts 26:16b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that [thing], this one</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
optánomai (ὀππάνομαι) [pronounced op-TAHN-oh-my]	<i>to appear; an appearance of; to allow oneself to be seen</i>	1 st person singular, aorist passive indicative	Strong's #3700
soi (σοι) [pronounced soy]	<i>you; to you; in you; by you, with you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)

Translation: *...for I have appeared to you for this [reason]:...*

Although Jesus is going to give Saul a host of reasons why He appeared to him, the one particular reason is, God has a plan for Saul's life and he needs to believe in Jesus and then get after it. Paul's first step is to *stand up*.

At this point, Paul is helpless—blind and knocked on the ground. Jesus tells him to get up and now He will tell Paul why He appeared to him.

Acts 26:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
procheirízomai (προχειρίζομαι) [pronounced <i>prokh-i-RIHD-zom-ah-ee</i>]	<i>to choose for oneself, to handle for oneself in advance, (figuratively) to purpose, to choose, to make</i>	aorist (deponent) middle infinitive	Strong's #4400
se (σέ) [pronounced <i>seh</i>]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)
hupêretês (ὑπηρέτης) [pronounced <i>hoop-ay-REHT-ace</i>]	<i>attendant, subordinate, assistant, helper, minister, officer, servant</i>	masculine singular noun; accusative case	Strong's #5257
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
mártus (μάρτυς) [pronounced <i>MAHR-toos</i>]	<i>witness, spectator; martyr</i>	masculine singular noun, accusative case	Strong's #3144
hôn (ὧν) [pronounced <i>hown</i>]	<i>from whom, from which, from what, of that; of one [another], whose</i>	neuter plural relative pronoun, genitive/ablative case	Strong's #3739
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
eidô (εἶδω) [pronounced <i>Ī-doh</i>]	<i>to see, to perceive; to observe; to discern, to know</i>	2 nd person singular, aorist active indicative	Strong's #1492
In the Byzantine Greek text, instead of the word above, we have:			
horaô (ὁράω) [pronounced <i>hoe-RAW-oh</i>]	<i>to see with the eyes; to see with the mind, to perceive, to know; to experience; to look to</i>	2 nd person singular, aorist active indicative	Strong's #3708

I don't know if perhaps this is a mistake, as the words are identical in to the 3 texts which I use: εἶδές. The Berean Interlinear Bible agrees with the above identification, and they claim to use the best text from many sources (Nestle, SBL, and Nestle Aland 28th Edition, Textus Receptus, Byzantine, Greek Orthodox, Tischendorf, Westcott and Hort, as well as a variety of manuscripts on which these critical texts are based).

However, and I don't know if I can say this plainly enough, it is the same word in all of these texts, but given different Strong's number assignments.

So, I do not know if there is some sort of crossover between these two words; but their meanings are not dissimilar. I simply wanted to note this difference (which difference may not make any difference in the final analysis).

Acts 26:16c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
The following pronoun occurs in the Westcott Hort text. It is not found in the Scrivener Textus Receptus or in the Byzantine Greek text.			
me (μέ) [pronounced meh]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691

Translation: ...to make you a minister and a witness, of what you have seen...

Jesus says that He will make of Saul a minister and a witness of what he has seen.

The word for minister is *hupêretês* (ὑπηρέτης) [pronounced *hoop-ay-REHT-ace*], which means, *attendant, subordinate, assistant, helper, minister, officer, servant*. Strong's #5257. This crusade that Saul was on seems to be of his own making and design. Jesus says, "You are not going to be running the show; you will be My assistant; you will be My subordinate."

Saul is also going to be a witness of what he has seen. But, bear in mind, Saul has seen essentially nothing but light. He cannot see Jesus at this moment, although he can hear the Lord's voice. "You are going to be a witness of what you have seen, which is Me." Saul has both seen Jesus and not seen Jesus.

Saul, by saying these things aloud, before Agrippa, is reminding himself of what God had planned for him.

Acts 26:16d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<i>hôn</i> (ὧν) [pronounced hown]	<i>from whom, from which, from what, of that; of one [another], whose</i>	neuter plural relative pronoun, genitive/ablative case	Strong's #3739
<i>te</i> (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with <i>καί</i>	Strong's #5037
<i>optánomai</i> (ὀπτάνομαι) [pronounced <i>op-TAHN-oh-my</i>]	<i>to appear; an appearance of; to allow oneself to be seen</i>	1 st person singular, future passive indicative	Strong's #3700
<i>soi</i> (σοι) [pronounced soy]	<i>you; to you; in you; by you, with you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)

Translation: ...and of [all] that [which] I will make known to you.

Saul is also going to be a witness of what Jesus allows him to see. The verb here is future passive indicative of *optánomai* (ὀπτάνομαι) [pronounced *op-TAHN-oh-my*], which means, *to see, to perceive with the eyes, to look at*; however, we have more than the simple act of seeing here (which would be *blépô*), but we have a correct

perception or understanding of what one is observing, or a concentrated effort to examine what is occurring. Strong's #3700. For that reason, instead of treating this as a verb which is confined to what Saul sees with the eyes, this can be understood to be what Saul sees with his soul. God will make many things known to Saul that the other disciples will not know. Even late in life, Peter did not fully understand all the Paul was writing about (when he wrote epistles to various churches). Paul was perhaps the only one of the Apostles who had a reasonable understanding of **dispensations**.

Paul would be a witness of Jesus of all that Jesus makes known to him (information which was not understood by the other Apostles).

Acts 26:16 **Instead [of persecuting Me], stand up and stand on your feet, for I have appeared to you for this [reason]: to make you a minister and a witness, of what you have seen and of [all] that [which] I will make known to you.** (Kukis mostly literal translation)

Jesus tells Paul to get on his feet, which is the first step before someone goes and does something. Jesus explains that He has appeared to Paul for the reason of making him a minister or a subordinate. Paul will be a witness for the Lord, for what he has seen here and for information which Jesus would make known to Paul. Paul will essentially write Church Age doctrine. Peter told his own letter recipients, "If you want to know what it is all about, get a hold of these writings of Paul. This is where it is at."

Acts 26:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exairéō (ἐξαιρέω) [pronounced <i>ex-ah-eh-REH-oh</i>]	<i>delivering, tearing out; middle voice, selecting; figuratively, releasing, plucking out, rescuing</i>	masculine singular, present middle participle, nominative case	Strong's #1807
se (σέ) [pronounced <i>seh</i>]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
laos (λαός) [pronounced <i>lah-OSS</i>]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; genitive/ablative case	Strong's #2992
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588

Acts 26:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ethnê (ἔθνη) [pronounced EHTH-nay]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, genitive/ablative case	Strong's #1484

Translation: [I will be] rescuing you from the [Jewish] people and from the gentiles,...

Jesus warns Saul that he is going to get into some scrapes now and again. "The Jewish people are going to persecute you, as well the gentiles," Jesus tells him. Jesus is going to rescue Saul when he is in dire straits (something which God does many times for Saul).

Paul, having been seized originally by the Jews after going to Jerusalem, is going to experience this deliverance. However, it won't happen all at once. Paul's deliverance is going to be a process, which will take us to the end of the book of Acts.

Acts 26:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
hous (οὓς) [pronounced hooç]	<i>whom, which, what, that, whose</i>	masculine plural relative pronoun; accusative case	Strong's #3739
egó (ἐγώ) [pronounced ehg-OH]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong's #1473
apostellô (ἀποστέλλω) [pronounced ap-os-TEHL-low]	<i>to order (one) to go to a place appointed; to send [out, forth, away], to dismiss; to allow one to depart, that he may be in a state of liberty; to order one to depart, to send off; to drive away; to set apart</i>	1 st person singular, present active indicative	Strong's #649
se (σέ) [pronounced seh]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)

Translation: ...to whom I [even] I will keep on sending you [to].

The masculine plural relative pronoun refers back to gentiles. Jesus is specifically sending Paul to speak to the gentiles (and, for the most part, that is where his successful ministry has been).

Acts 26:17 [I will be] rescuing you from the [Jewish] people and from the gentiles, to whom I [even] I will keep on sending you [to]. (Kukis mostly literal translation)

So far, in Paul's missionary career, most of his rescuing has been from the religious Jews. However, gentiles would play a part as well.

Acts 26:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anoigō (ἀνοίγω) [pronounced an-OY-go]	<i>to open (up), to be opened (up)</i>	aorist active infinitive	Strong's #455
ophthalmoi (ὀφθαλμοί) [pronounced opf-thahl-MOI]	<i>eyes; gaze; perception, knowledge, understanding</i>	masculine plural noun; accusative case	Strong's #3788
autōn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: [I am sending you to the gentiles] to open up their eyes,...

Even though these words speak of Paul opening up the eyes of Jews and gentiles, this is not literal. Saul (Paul) is to open the eyes of the gentiles. He will present truth to them and many will respond and believe in Jesus.

Acts 26:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
epistrephō (ἐπιστρέφω) [pronounced ep-ee-STREF-oh]	<i>to turn (back, around), to return, to come back; to revert; to cause to return, to bring back</i>	aorist active infinitive	Strong's #1994
ἀπό (ἀπό) [pronounced aw-PO]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
skotos (σκότος) [pronounced SKOH-toss]	<i>[thick] darkness; blindness; spiritual darkness metaphorically for ignorance, ungodliness, immorality, out of fellowship, that which opposes or is the opposite of God</i>	neuter singular noun; genitive/ablative case	Strong's #4655
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519

Acts 26:18b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phôs (φῶς) [pronounced fohç]	<i>a light; daylight, dazzling light; that which emits light (star, torch, lamp, fire); perfection, truth; a dispenser of truth; splendor, glory; purity</i>	neuter singular noun, accusative case	Strong's #5457

Translation: ...to turn [them] away from darkness to the light;...

The gentiles, without the gospel, without knowledge of Jesus Christ, walk in darkness. Paul, by first presenting them with the gospel, leads them into the light. Then Paul further leads them into the light by teaching Bible doctrine. This is God's plan for Saul/Paul.

Acts 26:18c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kɪ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
tês (τῆς) [pronounced tayç]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
exousia (ἐξουσία) [pronounced ex-oo-SEE-ah]	<i>authority, jurisdiction, liberty, power, right, strength; privilege, that is, (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely magistrate, superhuman, potentate, token of control), delegated influence</i>	feminine singular noun, genitive/ablative case	Strong's #1849
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Satanas (Σατανᾶς) [pronounced sat-an-AS]	<i>Accuser, Adversary, devil; transliterated, Satan, Satanus</i>	masculine singular proper noun, genitive/ablative case	Strong's #4567

Although there is the form we are familiar with, simply *Satan*, that form only occurs once in the NT.

ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588

Acts 26:18c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theos (θεός) [pronounced <i>theh-OSS</i>]	God, [the true] God; divine being; god, goddess, divinity	masculine singular noun, accusative case	Strong's #2316

Translation: ...and away from the authority of Satan to [the authority] of God.

Satan was very active throughout the Roman Empire, teaching and inspiring people to act against Jesus and against God. Paul will be used mightily by God to turn the tide here.

Gentiles, like all unbelievers, are under the authority of Satan, by virtue of living in Satan's kingdom (Satan is the ruler of this world). I believe that Harry Truman was president when I was born. I had no say in the matter. I was born and Harry Truman was my president. In the same way, we are born into the devil's world, and he is our ruler by default. We can choose to depose him in our own hearts (in our own thinking) by believing in Jesus Christ.

Illustration: What has been of great fascination to me as a believer is, with the advent of the internet, with information being seemingly unbridled, and America being a free country, you would think that the truth would be easy to find, but it is well-hidden from those who reject the truth. Many people have **divine establishment** thinking in many areas, but is this taught in school? It is not taught in the public schools. Can it be found in our media sources? For the most part, no.

Illustration: One important story of truth today is the 2020 election (I write this in 2022 and in 2024). There are a plethora of media outlets. How many of them have objectively examined the 2020 election? FoxNews did not—not in any *objective* news program. I think the longest discussion of the 2020 election between two people who disagreed about it occurred for the first time a few weeks ago (again, I write this in 2022). National Public Radio (NPR) is touted as being a fair distributor of the news (it is not). Almost from the beginning, without presenting any specials which objectively examined the 2020 election, the idea that it was wrongly decided has been labeled *the Big Lie* from NPR.

Application: Why do we have so little truth? We live in the devil's world. People who reject the truth believe the lie. I have no doubt that most of those on NPR believe that those who question the presidential election of 2020 are deluded. I only mention this example, but there have been many examples of false information being presented as true; and true information as being called lies. The news about COVID, about the COVID vaccine, about various alternative treatments for COVID was filled with lies and presented with virtually no objectivity by 95% of the media outlets. I believe the research and reporting on this to be so distorted, that hundreds of thousands of people died as a result; and the lives of millions were ruined by the worldwide shutdown (if there were valid treatments for the sick, then there was no need for the shutdown which occurred). There are many illustrations like this to be found. The reporting of the January 6th so-called insurrection. There is certainly a fascinating story to be told regarding what happened there, but few in the media seem to have any interest in actually finding out what happened. There is a narrative, and nearly every major media supports that narrative.

The devil's world will be filled with lies. Believers with doctrine can see through many of these lies and read historical trends as they are occurring. Does this mean that every believer will understand everything about every historical event? No, certainly not. But he should have the discernment to recognize that the official story is possibly a lie. Furthermore, a believer with Bible doctrine in his soul should be able to rightly understand the direction our nation is going in.

The center of our truth is Bible doctrine. The center of truth for unbelievers is divine establishment. Believers who reject Bible doctrine will then embrace satanic lies and distortions which mimic Christianity (this, in fact, describes the Jewish believers in Jerusalem).

Unbelievers, if they reject divine establishment, will find themselves holding onto the wildest notions of depravity. In 2024, I am currently doing a 2nd draft of this chapter and we are only beginning to under a small portion of the perversion which has been taking in the United States, among the elite and among the common people. How could parents take their children to homosexual-themed parades, but they do? How could anyone read the phrase *family-friendly drag show* and think that this is a good place to take one’s children? Unbelievers in the United States have completely lost their minds (this is not all unbelievers, but a large enough number to fill children’s perception with pornography, homosexuality and deception. 20–30 years ago, what is taking place in American society today would have shocked people of all political stripes.

20–30 years ago, what is taking place in American society today would have shocked people of all political stripes

Acts 26:17–18c [I will be] rescuing you from the [Jewish] people and from the gentiles, to whom I [even] I will keep on sending you [to]. [I am sending you to the gentiles] to open up their eyes, to turn [them] away from darkness to the light; and away from the authority of Satan to [the authority] of God.

How is Paul able to lead others from darkness into light? How can he draw people away from Satan to bring them to God? First, by the teaching of the gospel, that Jesus Christ died for our sins, and, that by believing in Him, we are saved. Secondly, by the teaching of correct doctrines from the Word of God (as well as teaching divine establishment, which is correct doctrine from the Word of God). Paul will have a hand in writing the Word of God (which he may not yet fully appreciate).

Acts 26:18d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong’s #3588
lambánō (λαμβάνω) [pronounced lahmbAHN-oh]	<i>to take, to receive, to have, to hold; to obtain; to get a hold of; to remove; to claim for oneself; to take in marriage</i>	aorist active infinitive	Strong’s #2983
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong’s #846
áphesis (ἄφεσις) [pronounced AWF-ess-iss]	<i>forgiveness, remission, pardon; freedom, release, manumission</i>	feminine singular noun; accusative case	Strong’s #859
hamartiai (ἁμαρτίαι, ας, ῆ) [pronounced hahm-ahr-TEE-ī]	<i>sins, transgressions, [intentional] failures, wrongs, errors, mistakes, offenses, violations [of a divine law]; guilt or consequences of sin</i>	feminine plural noun, genitive/ablative case	Strong’s #266

Translation: [I want] for them to have the forgiveness of sins...

The first step in moving the gentile from darkness to light, is the teaching of forgiveness of sins, which is a part of the **gospel message**. No matter how awful we have been in our lives, there is forgiveness for our sins. This comes with faith in Christ.

Paul is saying these things, in part, to hopefully influence Agrippa and his sister Bernice.

Acts 26:18e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
κλῆρος (κλήρος) [pronounced <i>KLAY-ross</i>]	<i>lot; portion, a die; by extension, an acquisition (especially a patrimony, figuratively); heritage, inheritance, part</i>	masculine singular noun, accusative case	Strong's #2819
ἐν (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
τοῖς (τοῖς) [pronounced <i>toiç</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
ἁγιαζῶ (ἀγιάζω) [pronounced <i>hawg-ee-AD-zoh</i>]	<i>making (declaring, acknowledging as) holy (sanctified, consecrated, set apart, pure, cleanse); separating from profane things and dedicating to God; (ceremonially) purifying or consecrating; (mentally) venerating</i>	masculine plural, perfect passive participle, dative, locative or instrumental case	Strong's #37
πίστις (πίστις) [pronounced <i>PIHS-tihs</i>]	<i>faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4102
τῇ (τῇ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
εἰς (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
ἐμὲ (ἐμέ) [pronounced <i>ehm-EH</i>]	<i>I, me, myself, my</i>	1 st person personal pronoun; accusative case	Strong's #1691 (a form of #3165)

Translation: ...as well as an inheritance [which comes from] the cleansing by means of faith, [that faith being exercised] toward Me.'

Paul is still giving his personal testimony before Agrippa, Bernice and Festus. He is recounting what Jesus said to him, having knocked Paul onto the ground and blinding him with light.

Not only does God promise us forgiveness of sins, but He also promises us a great inheritance.

For us gentiles, the inheritance which God promised Israel is illustrative. God has promised us, as believers in the Church Age, also a great inheritance. This is potentially ours, and the first step is the cleansing God gives us when we believe in His Son.

Acts 26:18 [I am sending you to the gentiles] to open up their eyes, to turn [them] away from darkness to the light; and away from the authority of Satan to [the authority] of God. [I want] for them to have the forgiveness of sins as well as an inheritance [which comes from] the cleansing by means of faith, [that faith being exercised] toward Me.' (Kukis mostly literal translation)

Jesus tells Paul what his purpose in life is going to be. He is going to lead people—gentiles primarily—away from the influence of Satan.

Acts 26:15b–18 Now the Lord said, 'I [even] I am Jesus, [the One] Whom you keep on persecuting. Instead [of persecuting Me], stand up and stand on your feet, for I have appeared to you for this [reason]: to make you a minister and a witness, of what you have seen and of [all] that [which] I will make known to you. [I will be] rescuing you from the [Jewish] people and from the gentiles, to whom I [even] I will keep on sending you [to]. [I am sending you to the gentiles] to open up their eyes, to turn [them] away from darkness to the light; and away from the authority of Satan to [the authority] of God. [I want] for them to have the forgiveness of sins as well as an inheritance [which comes from] the cleansing by means of faith, [that faith being exercised] toward Me.' (Kukis mostly literal translation)

Paul is speaking to his royal audience. He is recounting what Jesus said to him.

I will supply some additional commentary to the chart below.

The text below is from the Berean Study Bible:

Three Versions of Paul’s Conversion (from Precept Austin)

Acts 9:3–8 Acts 9+ Luke's Version of Saul's Conversion	Acts 22:6–11 Acts 22+ Paul's Defense before Jews at Temple	Acts 26:12–18 Acts 26+ Paul Trial before King Agrippa II in Caesarea
Acts 9:1–2 Meanwhile, Saul was still breathing out threats of murder against the Lord’s disciples. He went to the high priest to ask for letters to the synagogues in Damascus, so that if he found any men or women belonging to the Way, he could bring them as prisoners to Jerusalem.	Acts 22:4–5 I persecuted this Way even to the death, detaining both men and women and throwing them into prison, as the high priest and the whole Council can testify about me. I even obtained letters from them to their brothers in Damascus, and I was on my way to apprehend these people and bring them to Jerusalem to be punished.	Acts 26:9–12 So then, I too was convinced that I ought to do all I could to oppose the name of Jesus of Nazareth. And that is what I did in Jerusalem. With authority from the chief priests I put many of the saints in prison, and when they were condemned to death, I cast my vote against them. I frequently had them punished in the synagogues and tried to make them blaspheme. In my raging fury against them, I even went to foreign cities to persecute them. In this pursuit, I was on my way to Damascus with the authority and commission of the chief priests.

Because Luke recorded the events, Acts 9 will refer to Paul as Saul and the narrative will be in the 3rd person.

Three Versions of Paul’s Conversion (from Precept Austin)

Acts 9:3–8	Acts 22:6–11	Acts 26:12–18
<p>Acts 9:3–4 As Saul drew near to Damascus on his journey, suddenly a light from heaven flashed around him. He fell to the ground and heard a voice say to him, “Saul, Saul, why do you persecute Me?”</p>	<p>Acts 22:6–7 About noon as I was approaching Damascus, suddenly a bright light from heaven flashed around me. I fell to the ground and heard a voice say to me, ‘Saul, Saul, why do you persecute Me?’</p>	<p>Acts 26:13–14 About noon, O king, as I was on the road, I saw a light from heaven, brighter than the sun, shining around me and my companions. We all fell to the ground, and I heard a voice say to me in Aramaic, ‘Saul, Saul, why do you persecute Me? It is hard for you to kick against the goads.’</p>
<p>In Acts 26, we have one additional thing that Jesus said to Saul (Paul).</p>		
<p>Acts 9:5 “Who are You, Lord?” Saul asked. “I am Jesus, whom you are persecuting,” He replied.</p>	<p>Acts 22:8 ‘Who are You, Lord?’ I asked. ‘I am Jesus of Nazareth, whom you are persecuting,’ He replied.</p>	<p>Acts 26:15 ‘Who are You, Lord?’ I asked. ‘I am Jesus, whom you are persecuting,’ the Lord replied.</p>
<p>The slight difference of the words <i>of Nazareth</i> does not represent any sort of contradiction. It is a portion of Jesus words which Paul remembered when speaking to the Jews.</p>		
<p>Acts 9:6 “Now get up and go into the city, and you will be told what you must do.”</p>	<p>Acts 22:10 Then I asked, ‘What shall I do, Lord?’ ‘Get up and go into Damascus,’ He told me. ‘There you will be told all that you have been appointed to do.’</p>	<p>Acts 26:16–18 ‘But get up and stand on your feet. For I have appeared to you to appoint you as a servant and as a witness of what you have seen from Me and what I will show you. I will rescue you from your own people and from the Gentiles. I am sending you to them to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those sanctified by faith in Me.’</p>
<p>Interestingly enough, the greatest detail is given before King Agrippa II. Jesus apparently had a lot to say to Saul (Paul), but not all of that was recorded previously. Paul ends his recollection of this event before Agrippa with Acts 26:18. What happened immediately after, Paul judged as not important to Agrippa.</p>		
<p>Acts 9:7 The men traveling with Saul stood there speechless. They heard the voice but did not see anyone.</p>	<p>Acts 22:9 My companions saw the light, but they could not understand the voice of the One speaking to me.</p>	
<p>Paul’s companions did not see the Lord; and, although they heard words being spoken, they did not understand them.</p>		
<p>Acts 9:8 Saul got up from the ground, but when he opened his eyes he could not see a thing. So they led him by the hand into Damascus.</p>	<p>Acts 22:11 Because the brilliance of the light had blinded me, my companions led me by the hand into Damascus.</p>	

Three Versions of Paul's Conversion (from Precept Austin)

Acts 9:3–8

Acts 22:6–11

Acts 26:12–18

There were additional details recorded in Acts 9 & 22 which continue this narrative. However, Paul will summarize the next few years of his life to Agrippa by saying, “**So then, King Agrippa, I was not disobedient to the heavenly vision.**” (Acts 26:19)

From <https://www.preceptaustin.org/acts-9-commentary> (With minor editing and commentary added)

It is unclear how much PA does at his site (although he gathers a tremendous amount of information, which includes maps, charts and commentary). It would be very cool if Precept Austin was his actual name, but it probably isn't.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Acts 26:15b–18 Now the One who caused all of this said, 'I am Jesus, the One Whom you keep on persecuting. Instead of persecuting Me, take a stand and stand on your own feet right now. I have appeared to you for this reason: to make you both a minister and a witness of what you have just seen and of what I will make known to you. I will protect you from those who persecute you, including the Jewish people and the gentiles. I sent you specifically to the gentiles so that you might open their eyes, turn them from darkness to light, and from the authority of Satan to the authority of God. Tell them about the forgiveness of their sins as well as about the inheritance which is laid in store for them, which is a result of their cleansing by means of faith—specifically, their having faith in Me.' (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Paul's Subsequent Testimony of Jesus and His Persecutions

At this point, Paul will tell King Agrippa what he has been doing since encountering Jesus on the road to Damascus.

Therefore, King Agrippa, I did not become disobedient to the heavenly vision; but to [those] in Damascus [I went] first; and also [to those] in Jerusalem; and to all the region of the Judæa and to the gentiles, I was proclaiming a change of mind and a return to the God; [and also proclaiming] suitable of the change of mind works being practiced.

Acts
26:19–20

So then, King Agrippa, I was not disobedient to the heavenly vision. Instead, [I went] to (those) in Damascus first; but also [to those] in Jerusalem; and [then] to all the regions of Judæa; and [I went] to the gentiles. I was proclaiming a change of thinking and a return to God, [as well as] a practice of works appropriate to [this] change of thinking.

As a result of this experience, King Agrippa, I could not be disobedient to this vision from heaven. Instead of continuing to persecute Christians, I went to proclaim the Messiah first in Damascus, then in Jerusalem, and then I traveled to many regions within Judæa. I also went to the gentiles, as Jesus had commanded me. I continued to proclaim a change of thinking as well as a return to God, and the practice of works appropriate to this new way of thinking.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Therefore, King Agrippa, I did not become disobedient to the heavenly vision; but to [those] in Damascus [I went] first; and also [to those] in Jerusalem; and to all the region of the Judæa and to the gentiles, I was proclaiming a change of mind and a return to the God; [and also proclaiming] suitable of the change of mind works being practiced.
Complete Apostles Bible	"Therefore, King Agrippa, I was not disobedient to the heavenly vision, but to those first in Damascus and in Jerusalem, and throughout all the region of Judea, and to the Gentiles, proclaiming that they must repent and turn to God, and do works worthy of repentance.
Douay-Rheims 1899 (Amer.)	Whereupon, O king Agrippa, I was not incredulous to the heavenly vision. But to them first that are at Damascus and at Jerusalem, and unto all the country of Judea, and to the Gentiles did I preach, that they should do penance and turn to God, doing works worthy of penance.
Holy Aramaic Scriptures	Because of this, Malka Agripe {King Agrippa}, I didn't stand in contention to oppose the Heavenly vision, but rather, from the first, I Proclaimed unto those who were in Darmsuq {Damascus}, and unto those who were in Urishlem {Jerusalem}, all who were of the villages of Yehud {Judea}, and I even Proclaimed unto the Gentiles, that they should repent and turn unto Alaha {God}, and they should perform deeds which are worthy for penitence.
James Murdock's Syriac NT	Wherefore, king Agrippa, I did not contumaciously withstand the heavenly vision: but I preached from the first to them in Damascus, and to them in Jerusalem and in all the villages of Judæa; and I preached also to the Gentiles, that they should repent, and should turn to God, and should do the works suitable to repentance.
Original Aramaic NT	"Because of this, King Agrippa, I did not stand in dispute against the Heavenly vision." "But from the first I preached to those in Darmsuq, and to those in Jerusalem and those in all the villages of Judea, and I preached also to the Gentiles that they repent and be converted to God and to do deeds worthy of a return to God."

Significant differences:

Given many of the English translations below, you will want to read carefully the actual Greek words in this passage and see how they are correctly translated.

Limited Vocabulary Translations:

Bible in Basic English	So, then, King Agrippa, I did not go against the vision from heaven; But I went about, first to those in Damascus and Jerusalem, and through all the country of Judæa, and then to the Gentiles, preaching a change of heart, so that they, being turned to God, might give, in their works, the fruits of a changed heart.
Bible in Worldwide English	So, king Agrippa, I obeyed what the one from heaven told me to do. I told the good news to the people of Damascus and Jerusalem. Then I told it all over Judea. I went to those who are not Jews. I told everyone that they must stop doing wrong things and turn to God. I told them they must show by the way they live that they have stopped doing wrong things.
Easy English	Paul tells Agrippa and Bernice about his work for God 'So you should know this, King Agrippa. I obeyed the things that I heard from heaven that day. First, I taught God's message to the Jews in Damascus. Then I also taught God's message to the Jews in Jerusalem and in all of Judea region. Later I also spoke to the Gentiles. I said to all of them, "You must stop doing wrong things. You must turn to God. You must do good things. That will show that you have really changed how you live."

Easy-to-Read Version—2008	Paul continued speaking: "King Agrippa, after I had this vision from heaven, I obeyed it. I began telling people to change their hearts and lives and turn back to God. And I told them to do what would show that they had really changed. I went first to people in Damascus. Then I went to Jerusalem and to every part of Judea and told the people there. I also went to the non-Jewish people.
God's Word™	"At that point I did not disobey the vision I saw from heaven, King Agrippa. Instead, I spread the message that I first told to the Jewish people in Damascus and Jerusalem and throughout the whole country of Judea. I spread the same message to non-Jewish people. Both groups were expected to change the way they thought and acted and to turn to God. I told them to do things that prove they had changed their lives.
Good News Bible (TEV)	"And so, King Agrippa, I did not disobey the vision I had from heaven. First in Damascus and in Jerusalem and then in the whole country of Israel and among the Gentiles, I preached that they must repent of their sins and turn to God and do the things that would show they had repented.
J. B. Phillips	After that, King Agrippa, I could not disobey the heavenly vision. But both in Damascus and in Jerusalem, through the whole of Judea, and to the Gentiles, I preached that men should repent and turn to God and live lives to prove their change of heart.
The Message	"What could I do, King Agrippa? I couldn't just walk away from a vision like that! I became an obedient believer on the spot. I started preaching this life-change—this radical turn to God and everything it meant in everyday life—right there in Damascus, went on to Jerusalem and the surrounding countryside, and from there to the whole world.
NIRV	"So then, King Agrippa, I obeyed the vision that appeared from heaven. First I preached to people in Damascus. Then I preached in Jerusalem and in all Judea. And then I preached to the Gentiles. I told them to turn away from their sins to God. The way they live must show that they have turned away from their sins.
New Life Version	"King Agrippa, I obeyed what I saw from heaven. First I told what I saw to those in Damascus and then in Jerusalem. I told it through all the country of Judea. I even preached to the people who are not Jews that they should be sorry for their sins and turn from them to God. I told them they should do things to show they are sorry for their sins.
New Simplified Bible	»You see, O King Agrippa, I was not disobedient to the heavenly vision. »I preached first to Damascus, and to Jerusalem, and throughout all the coasts of Judea, and then to the people of the nations, that they should repent and turn to God, and prove their repentance by deeds.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	"As you can see, King Agrippa, I did as I was told to do in the heavenly vision. The people in Damascus were the first to hear my story. Later I told my story to people in Jerusalem and then to folks all over the region of Judea. I told non-Jews too, so they could repent, rejecting their sinful way of living and then start living the kind of life that shows they've changed.
Contemporary English V.	King Agrippa, I obeyed this vision from heaven. First I preached to the people in Damascus, and then I went to Jerusalem and all over Judea. Finally, I went to the Gentiles and said, "Stop sinning and turn to God! Then prove what you have done by the way you live."
Goodspeed New Testament	Therefore, King Agrippa, I did not disobey that heavenly vision, but first to the people of Damascus and Jerusalem and then all over Judea, and even to the heathen I preached that they must repent and turn to God and live as men who have repented should.

The Living Bible	“And so, O King Agrippa, I was not disobedient to that vision from heaven! I preached first to those in Damascus, then in Jerusalem and through Judea, and also to the Gentiles that all must forsake their sins and turn to God—and prove their repentance by doing good deeds
New Berkeley Version New Living Translation	. “And so, King Agrippa, I obeyed that vision from heaven. I preached first to those in Damascus, then in Jerusalem and throughout all Judea, and also to the Gentiles, that all must repent of their sins and turn to God—and prove they have changed by the good things they do.
The Passion Translation	“So you see, King Agrippa, I have not been disobedient to what was revealed to me from heaven. For it was in Damascus that I first declared the truth. And then I went to Jerusalem and throughout our nation, and even to other nations, telling people everywhere that they must repent and turn to God and demonstrate it with a changed life.
Plain English Version	Paul said that he did everything Jesus told him to do Paul kept on talking to them. He said, “It happened like that, Big Boss Agrippa. Jesus talked to me from heaven, and I did everything he told me to do. I told a lot of people to stop doing bad things and turn to God, and to start doing good things to show that they are following God now. At first I told that message to the Jews in Damascus, then I told it to the Jews in Jerusalem, and I told it to the Jews in Judea country. After that, I told it to people that are not Jews.”
Radiant New Testament	“So then, King Agrippa, I didn’t disobey this vision from heaven. I preached first to the people in Damascus, and then to those in Jerusalem and in all Judea, and then to the Gentiles. I told them to give up their sins and turn to God and to show they’d done this by the way they lived.
UnfoldingWord Simplified T.	"So, King Agrippa, I did what God told me in a vision to do. First, I spoke to the Jews in Damascus and those in Jerusalem, and in all the countryside of Judea, and to the non-Jews there also. I told them that they should stop sinning and ask God for help. I told them also that they should do those things that show that they have stopped sinning.
William's New Testament	Therefore, King Agrippa, I could not disobey that heavenly vision, but I began to preach first to the people of Damascus and Jerusalem, and all over Judea, and then to the heathen, to repent and turn to God, and to live lives consistent with such repentance.

Partially literal and partially paraphrased translations:

American English Bible	‘As a result, O King Agrippa, I didn’t disobey this vision from the heavens. ‘First I went to those in Damascus, then to those in JeruSalem and the entire countryside around Judea... And finally to the gentiles, to whom I carried the message that they should repent and turn to God by doing things that prove their repentance.
Beck’s American Translation Breakthrough Version	. From this, King Agrippa, I did not become <i>a person</i> disbelieving the heavenly sighting. But I was announcing to the <i>people</i> in Damascus first, to Greater Jerusalem, every rural area of Judea, and to the non-Jews to be changing their ways and to be turning back to God, repeatedly doing actions deserving of the change of ways.
Common English Bible	“So, King Agrippa, I wasn’t disobedient to that heavenly vision. Instead, I proclaimed first to those in Damascus and Jerusalem, then to the whole region of Judea and to the Gentiles. My message was that they should change their hearts and lives and turn to God, and that they should demonstrate this change in their behavior.

Len Gane Paraphrase	"And so, O King Agrippa, I was not disobedient to the heavenly vision, but first told them in Damascus, then Jerusalem and through out all Judea, then to the Gentiles, that they must repent and turn to God, and to do deeds appropriate for repentance.
A. Campbell's Living Oracles	From that time, King Agrippa, I was not disobedient to the heavenly vision: but declared, first to them at Damascus, and at Jerusalem, and through all the country of Judea; and then to the Gentiles, that they should reform, and return to God, performing deeds worthy of reformation.
New Advent (Knox) Bible	Whereupon, king Agrippa, I did not show myself disobedient to the heavenly vision. First to those in Damascus, then in Jerusalem, then to all the country of Judaea, then to the heathen, I preached repentance, bidding them turn to God, and so act as befits men who are penitent.
NT for Everyone	"So then, King Agrippa, I didn't disobey this vision from heaven. I preached that people should repent, and turn to God, and do the works that demonstrate repentance. I preached it first to those in Damascus, then also in Jerusalem, in the whole countryside of Judaea, and among the nations.
20 th Century New Testament	After that, King Agrippa, I did not fail to obey the heavenly vision; On the contrary, first to those at Damascus and Jerusalem, and then through the whole of Judea, and to the Gentiles as well, I began to preach repentance and conversion to God, and a life befitting that repentance.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	"From that time forward, King Agrippa, I was not disobedient to the heavenly vision," "but showed, first to those of Damascus, and then at Jerusalem, and throughout all the costs of Judea, and then to the Gentiles, that they needed to repent and turn to God, and do the kind of things most becoming of repentance."
Revised Ferrar-Fenton Bible	"After that, King Agrippa, I was not apathetic to the heavenly vision; but first to those in Damascus and then in Jerusalem, as well as throughout the whole district of Judea, and also among the heathen, I have announced a change of mind and return to God, leading a life of noble works, since that change.
Free Bible Version	"Clearly, King Agrippa, I could not disobey this vision from heaven. First in Damascus, then in Jerusalem, and then all over Judea and also to the foreigners I shared the message of repentance: how they should turn to God, demonstrating their repentance through their actions.
Riverside New Testament	After that, King Agrippa, I was not disobedient to the heavenly vision, but first to the people in Damascus and then to the people of Jerusalem and through all the land of Judaea and to the Gentiles, I proclaimed that they should repent and turn to God and do deeds suitable for a change of heart.
Urim-Thummim Version	At which, O king Agrippa, I was not disobedient to the cosmic vision: But showed first to them of Damascus and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should change their mind and turn to Elohim, and do works corresponding to that change of mind.
Weymouth New Testament	"Therefore, King Agrippa, I was not disobedient to the heavenly vision; but I proceeded to preach first to the people in Damascus, and then to those in Jerusalem and in all Judaea, and to the Gentiles, that they must repent and turn to God, and live lives consistent with such repentance.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Since that time, King Agrippa, I did not stray from this heavenly vision; on the contrary, I began preaching first to those in Damascus, then to those in Jerusalem and through out Judea, and then to the pagan nations, that they should repent and turn to God, showing the fruits of true conversion. 9:27; Lk 3:8
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The Heritage Bible	Therefore, King Agrippa, I was absolutely not disobedient to the heavenly vision, But to those in Damascus first, and Jerusalem, and to all the region of Judaea, and to the races, I announced that they should repent, and turn to God, practicing works worthy of repentance.
New American Bible (2011)	“And so, King Agrippa, I was not disobedient to the heavenly vision. On the contrary, first to those in Damascus and in Jerusalem and throughout the whole country of Judea, and then to the Gentiles, I preached the need to repent and turn to God, and to do works giving evidence of repentance.
New Catholic Bible	“And so, King Agrippa, I did not disobey the vision from heaven. Rather, I started to preach, first to the people in Damascus, and then in Jerusalem and throughout the countryside of Judea, and also to the Gentiles, calling on them to repent and turn to God and prove their repentance by their deeds.
Revised English Bible–1989	“So, King Agrippa, I did not disobey the heavenly vision. I preached first to the inhabitants of Damascus, and then to Jerusalem and all the country of Judaea, and to the Gentiles, calling on them to repent and turn to God, and to prove their repentance by their deeds.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	“So, King Agrippa, I did not disobey the vision from heaven! On the contrary, I announced first in Dammeseq, then in Yerushalayim and throughout Y’hudah, and also to the <i>Goyim</i> , that they should turn from their sins to God and then do deeds consistent with that repentance.
Hebraic Roots Bible	Upon this, king Agrippa, I was not disobedient to the heavenly vision, but to those first in Damascus, and Jerusalem, and to all the country of Judea, and to the nations, I proclaimed the command to repent and to turn to YAHWEH, doing works worthy of repentance.
Holy New Covenant Trans.	Paul continued speaking: “King Agrippa, after I had this vision from heaven, I obeyed it. First, in Damascus I began to tell Jews that they should change their hearts. I told them to turn back to God. I also went to Jerusalem and to the area around Judea and to the Non-Jews also. I said, ‘Change your lives and do good things. This will show that you have truly changed your hearts.’
The Scriptures 2009	“Therefore, Sovereign Agrippa, I was not disobedient to the heavenly vision, but declared first to those in Dammeseq and in Yerushalayim, and in all the country of Yehudah, and to the nations, that they should repent, and turn to Elohim, and do works worthy of repentance. ^c ^c See also Matt. 21:44, John 5:29, Rom. 2:6, 2Cor. 5:10, Eph. 2:10, Titus 2:7 and Titus 2:14, James 2:14-24, Rev. 22:12.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...wherefrom King Agrippa not [I] become Disobedient [to] the heavenly vision but [to] the [men] in damascus firstly also and [in] jerusalem* every also the land [of] the judea and [in] the nations [I] announced to rethink and to return to the god worthy [of] the rethinking works [men] practicing...
Awful Scroll Bible	"From which, governing leader Agrippa, I became not doubtful of the upon-the-expanse vision, (")however, heralding-away, I was heralding-away first to those from-within Damascus and Jerusalem, both in all the region of Judæa and to the nations, to after-think and to turn-back-upon to God, practicing works worthy of the after-thinking.
Concordant Literal Version	Whence, king Agrippa, I did not become stubborn as to the heavenly apparition, "

	but first to those in Damascus, besides in Jerusalem also, besides to the entire province of Judea, and to the nations, I reported that they are to be repenting and turning back to God, engaging acts worthy of repentance."
exeGesés companion Bible	Whereupon, O Sovereign Agrippa, I became not distrusting to the heavenly vision: but evangelized first to them of Dammeseq and at Yeru Shalem and to all the regions of Yah Hudah and to the goyim - to repent and turn to Elohim and transact works worthy of repentance.
Orthodox Jewish Bible	"O Agrippa HaMelech, I was not disobedient to the chazon from Shomayim. [YESHAYAH 50:5] "But beginning with the ones in Damascus and also with those in Yerushalayim, and with all the region of Yehudah and with the Goyim, I was preaching they should make teshuva and turn to Hashem, doing ma'asim mitzvot worthy of teshuva. [YIRMEYAH 18:11; 35:15]
Rotherham's Emphasized B.	Wherefore, O King Agrippa,— I became not disobedient ^f unto the heavenly' vision; But— <Both to them in Damascus, first, and in Jerusalem, Unto all' the country of Judæa also, and unto the nations> I carried tidings— That they should repent, and turn unto God, And [works worthy of their repentance] should practise. ^f He deliberately yielded after three days and three nights.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	"So, King Agrippa, I was not disobedient to the heavenly vision, but I openly proclaimed first to those at Damascus, then at Jerusalem and throughout the region of Judea, and even to the Gentiles, that they should repent [change their inner self—their old way of thinking] and turn to God, doing deeds and living lives which are consistent with repentance.
An Understandable Version	"As a result of this, O King, I did not disobey [the mandate of] this vision from heaven but, [instead] declared to the people of Damascus first, [then] to the people of Jerusalem, and [finally to those] throughout all of the district of Judea, as well as to the Gentiles [everywhere] that they should repent [i.e., change their hearts and lives] and turn to God, doing deeds which demonstrate their repentance.
The Expanded Bible	"[^L So; Therefore] King Agrippa, after I had this vision from heaven, I ·obeyed [^L was not disobedient to] it. [Indeed; or On the contrary] I began telling people that they should ·change their hearts and lives and turn to God [repent] and do ·things [works] ·to show they really had changed [^L worthy of repentance]. I told this first to those in Damascus, then in Jerusalem, and ·in every part [all throughout the countryside] of Judea, and also to ·people everywhere [^L the Gentiles; the nations].
Jonathan Mitchell NT	"Wherefore, O King Agrippa, I did not come to be unpersuaded in (or: become disobedient to) the heavenly sight (or: the vision from the atmosphere,) which was seen, "but to the contrary, both to the folks in Damascus, first, and then in Jerusalem – besides all the country of Judea – and later to the ethnic multitudes (the nations; the non-Jews) I kept on reporting the message to be progressively changing one's way of thinking and perspective, as well as to be turning back upon (= oriented to) God, while habitually performing works (or: constantly committing deeds and practicing

acts)	worthy of that change of mind and that embody the value equal to [a return to Yahweh].
Syndein/Thieme	"Whereupon, O king Agrippa, I did not become disobedient unto the heavenly vision." "But declared from the ultimate source of Himself first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles . . . that they should repent {change of attitude} and turn toward God, and practice works worthy of repentance."
Translation for Translators	Paul said that he obeyed what Jesus commanded him from heaven. <i>Acts 26:19-20</i> "So, King Agrippa, I fully obeyed [LIT] what <i>the Lord Jesus told me to do when he spoke to me</i> from heaven. First, I preached to <i>the Jews</i> in Damascus. Then I <i>preached to the Jews</i> in Jerusalem and throughout <i>the rest of Judea province</i> . After that, I also preached to non-Jews. I preached that they must turn away from their sinful behavior and turn their lives over to God. I told them that they must do things that would show that they had truly stopped their sinful behavior."
The Voice	Paul: King Agrippa, I did not disobey this vision from heaven. I began in Damascus, then continued in Jerusalem, then throughout the Judean countryside, then among the outsiders—telling everyone they must turn from their past and toward God and align their deeds and way of life with this new direction.

Bible Translations with Many Footnotes:

NET Bible®	<p>"Therefore, King Agrippa,⁵⁷ I was not disobedient⁵⁸ to the heavenly⁵⁹ vision, but I declared to those in Damascus first, and then to those in Jerusalem and in all Judea,⁶⁰ and to the Gentiles, that they should repent and turn to God,⁶¹ performing deeds consistent with⁶² repentance.</p> <p>^{57sn} See the note on King Agrippa in 25:13.</p> <p>^{sn} King Agrippa was Herod Agrippa II (A.D. 27-92/93), son of Herod Agrippa I (see Acts 12:1). He ruled over parts of Palestine from A.D. 53 until his death. His sister Bernice was widowed when her second husband, Herod King of Chalcis, died in A.D. 48. From then she lived with her brother. In an attempt to quiet rumors of an incestuous relationship between them, she resolved to marry Polemo of Cilicia, but she soon left him and returned to Herod Agrippa II. Their incestuous relationship became the gossip of Rome according to Josephus (Ant. 20.7.3 [20.145-147]). The visit of Agrippa and Bernice gave Festus the opportunity to get some internal Jewish advice. Herod Agrippa II was a trusted adviser because he was known to be very loyal to Rome (Josephus, J. W. 2.16.4 [2.345-401]).</p> <p>^{58sn} I was not disobedient. Paul's defense is that he merely obeyed the risen Jesus. He was arrested for obeying heavenly direction and preaching the opportunity to turn to God.</p> <p>^{59tn} According to L&N 1.5, "In Ac 26:19 the adjective οὐράνιος could be interpreted as being related simply to the meaning of οὐρανόςα 'sky,' but it seems preferable to regard οὐράνιος in this context as meaning simply 'from heaven' or 'heavenly.'"</p> <p>^{60tn} BDAG 1093-94 s.v. χ ρ α 2.b states, "of the provincial name (1 Macc 8:3) ἡ χῶρα τῆς Ιουδαίας Ac 26:20."</p> <p>^{61sn} That they should repent and turn to God. This is the shortest summary of Paul's message that he preached.</p> <p>^{62tn} BDAG 93 s.v. ἄξιος 1.b, "καρποὶ ἄ. τῆς μετανοίας fruits in keeping with your repentance...Lk 3:8; Mt 3:8. For this ἄ. τῆς μετανοίας ἔργα Ac 26:20." Note how Paul preached the gospel offer and the issue of response together, side by side.</p> <p>Paul Tells of his Preaching In conclusion,^p King Agrippa, I didn't disobey that heavenly vision.</p>
The Spoken English NT	

In Damascus at first, and then in Jerusalem, and the whole territory of Judea,^q and among the Gentiles, I've been announcing that people should change their hearts^r and turn to God, doing things worthy of a changed heart.^s

^{p.} Lit. "In consequence of which."

^{q.} Prn. joo-dee-a.

^{r.} Traditionally: "repent"(see "Bible Words").

^{s.} Traditionally: "worthy of repentance" (see "Bible Words").

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	"For which reason, king Agrippa, I was not disobedient to the heavenly vision, but first to the [ones] in Damascus and to the [ones] in Jerusalem and into all the region of Judea and to the Gentiles, preaching [for them] to be repenting and to be turning to God, doing works worthy of repentance.
Benjamin Brodie's trans.	Therefore, King Agrippa, I did not become disobedient to the heavenly vision, But to those in Damascus first and then Jerusalem and every region of Judea and to the Gentiles, I keep on announcing that they should repent and turn to [conversion] God, performing spiritual activities worthy of repentance .
Charles Thomson NT	From that time, O king Agrippa, I was not disobedient to the heavenly vision, but made proclamation first to them at Damascus, then at Jerusalem and throughout all the country of Judea, and to the nations, to reform and turn to God, performing works worthy of the change of mind.
Context Group Version	Therefore, O king Agrippa, I was not rebellious to vision from the sky: but declared both to them of Damascus first and at Jerusalem, and throughout all the country of Judea, and also to the ethnic groups, that they should reorient their lives and turn to God, doing works worthy of reoriented life.
Literal Standard Version	After which, King Agrippa, I was not disobedient to the heavenly vision, but to those in Damascus first, and to those in Jerusalem, also to all the region of Judea, and to the nations, I was preaching to convert, and to turn back to God, doing works worthy of conversion; because of these things the Jews—having caught me in the temple—were endeavoring to kill [me]. V. 21 is included for context.
Modern English Version	Paul's Testimony to Jews and Gentiles "Therefore, King Agrippa, I was not disobedient to the heavenly vision, but declared first to those at Damascus, then at Jerusalem and throughout all the region of Judea, and also to the Gentiles, that they should repent and turn to God and do works proving their repentance.
Modern Literal Version 2020	Hence, O King Agrippa, I did not become disobedient to the heavenly vision. But <i>I was</i> proclaiming first <i>to them</i> in Damascus, and in Jerusalem, and <i>then</i> to all the region of Judea and to the Gentiles, to repent and to turn to God, practicing works worthy of repentance.
New American Standard	"For that reason, King Agrippa, I did not prove disobedient to the heavenly vision, but <i>continually</i> proclaimed to those in Damascus first, and in Jerusalem, and <i>then</i> all the region of Judea, and <i>even</i> to the Gentiles, that they are to repent and turn to God, performing deeds consistent with repentance.
Niobi Study Bible	Paul's Post-Conversion Life "Thereupon, O King Agrippa, I was not disobedient unto the heavenly vision, but showed first unto those at Damascus and at Jerusalem, and throughout all the country of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

The gist of this passage: Paul explains to King Agrippa that he was no disobedience to this message, and since that time, has gone throughout Jerusalem, Judæa and to the gentile world to proclaim a change of thinking, which is synonymous with turning toward God.

19-20

Acts 26:19a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóthen (ὅθεν) [pronounced HOHTH-ehh]	<i>from which [place, source or cause], from where; therefore; upon which; for which reason, as a result of this; so then</i>	adverb	Strong's #3606
basileus (βασιλεύς) [pronounced bahs-ee-LOOSE]	<i>leader of the people, prince, commander, lord of the land, king, ruler</i>	masculine singular noun, vocative	Strong's #935
Agrippas (Ἀγρίππας) [pronounced ag-RHIP-pas]	<i>hero-like; transliterated, Agrippa</i>	masculine singular proper noun; a person; vocative	Strong's #67

Translation: So then, King Agrippa,...

So far, all that we have been reading since v. 2 has been Paul's testimony before King Agrippa.

We do not really have a good handle on the nature of this hearing. Festus had hoped that this would end this nightmare scenario of sending Paul to Rome; and Agrippa participated for the knowledge and understanding of this situation that he received. In terms of saving Festus from an appeal to Cæsar, this may have been the farthest thing from the mind of Agrippa, and the most fervent wish of Festus.

By this time, Paul was willing to go wherever he was sent.

Again, while on the stand, Paul addresses King Agrippa personally. I don't think that his interest was waning, but that Paul chose to have a close interaction with him, in part to witness to him.

Paul may or may not be clued in as to the motivations of these two great political leaders. He may not appreciate the nature of this hearing (it is a very odd hearing to have, seeing as Paul has already appealed to Cæsar). However, Paul certainly recognizes that some in his audience have not believed in Jesus, and that is the foremost thing on Paul's mind. He presents his circumstance and presents the gospel message as well.

Acts 26:19b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	1 st person singular, aorist (deponent) middle/passive indicative	Strong's #1096
apeithês (ἀπειθής) [pronounced ap-i-THACE]	<i>unpersuadable, not compliant, disobedient, contumacious</i>	masculine singular adjective; nominative case	Strong's #545

Acts 26:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
ouranos (οὐράνιος) [pronounced oo-RAHN-ee-os]	<i>celestial, heavenly; dwelling in heaven, coming from heaven</i>	feminine singular adjective; dative, locative or instrumental case	Strong's #3770
optasia (ὄπτασία) [pronounced op-tas-EE-ah]	<i>an apparition, a vision, a sight, a vision, an appearance (presented to one whether asleep or awake); the act of exhibiting one's self to view</i>	feminine singular noun; dative, locative or instrumental case	Strong's #3701

Translation: ...I was not disobedient to the heavenly vision.

Paul said that he could not be disobedient to this vision.

The use of the word optasia (ὄπτασία) [pronounced op-tas-EE-ah] does not mean that this was not real or that this was an hallucination. Recall that those with Paul had a similar experience, although they were unable to understand the voice of Jesus speaking to Paul. They heard the voice, but could not discern what Jesus was saying to Paul (they did not even realize that Jesus was speaking).

The word here means, *an apparition, a vision, a sight, a vision, an appearance (presented to one whether asleep or awake); the act of exhibiting one's self to view.* Strong's #3701.

Acts 26:19 **So then, King Agrippa, I was not disobedient to the heavenly vision.** (Kukis mostly literal translation)

Paul explains, "King Agrippa, I could not just ignore what happened to me. I could not deny what I saw and heard."

Acts 26:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Acts 26:20a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Damaskos (Δαμασκός) [pronounced <i>dam-as-KOSS</i>]	<i>silent is the sackcloth weaver</i> ; transliterated, <i>Damascus</i>	feminine singular proper noun location; dative, locative or instrumental case	Strong's #1154
Thayer: <i>Damascus [is] one of the most ancient and most important cities of Syria lying in almost lovely and fertile plain at the eastern base of the Antilibanus.</i>			
proton (πρῶτον) [pronounced <i>PRO-ton</i>]	<i>first (in time, place, order, or importance)</i> ; <i>before, at the beginning, chiefly, (at, at the) first (of all)</i>	adverb of order	Strong's #4412 (neuter of #4413)

Translation: *Instead, [I went] to (those) in Damascus first;...*

Paul was originally in this region to search out Christians, to capture them and bring them to Jerusalem for trial. Instead of that, he went to Damascus. Obviously, he would have little to say at first beyond what happened to him. However, this little he understood, he was able to testify to Jesus speaking to him.

Paul first was guided to Jerusalem by his team; and from there, someone came and got him and brought him to another place.

Have you ever been to a large building, and in front of the building was a small section partially open to the outside, and partially opened to the main room. You had to go through this section (which helped to segregate the main building from the outside weather). Paul first goes to one house, which this acted as a temporary place for Paul to go; after that, Paul would go to the right place for him to be. The first house was not quite where Paul needed to be, but he had to be taken to a place acceptable to his companions. His companions were not going to drop Paul off at Christian central in Damascus.

Once Paul regained his vision and had been in Damascus for a short time, he spoke of his experience to others, to evangelize them. There is a place of evangelization which new believers can participate in, but they should be on a short leash by more mature believers who are there.

Paul learned some doctrine in Damascus and went to Arabia where he learned more (although we do not know exactly what took place there).

Acts 26:20b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so</i> ; also used as a post-positive conjunction, meaning, <i>and, also</i>	enclitic particle; a conjunction; properly used in connection with <i>καί</i>	Strong's #5037
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Acts 26:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Hierosolyma (Ἱεροσόλυμα) [pronounced hee-er-os-OL-oo-mah]	<i>a double peace</i> ; transliterated, <i>Jerusalem, Hierosolyma</i> ; this can refer to the city itself or to its inhabitants	feminine singular proper singular noun/location; dative, locative or instrumental case	Strong's #2414

Translation: ...but also [to those] in Jerusalem;...

Paul also went to Jerusalem to tell them what had happened. There were believers there, but most were wary of Paul. No doubt, Paul trying to make nice with them probably seemed like a trap. Believers in Jerusalem knew who Paul (Saul) was and how he had been harassing Christian believers for the past few years.

Acts 26:20c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pasan (πάσαν) [pronounced PAH-sahn]	<i>each, every, any, anything; all, entire; anyone, some</i>	feminine singular adjective; accusative case	Strong's #3956
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
chôra (χώρα, ας, ῆ) [pronounced KHOH-ra]	<i>country, land; district, region, place; [open] country [as opposed to the city]; [dry] land [as opposed to the sea]</i>	feminine singular noun; accusative case	Strong's #5561
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
loudaia (Ἰουδαία) [pronounced ee-oo-DAH-yah]	<i>he shall be praised</i> ; transliterated, <i>Judæa, Juda</i>	feminine singular proper noun/location; dative, locative or instrumental case	Strong's #2449

1) In a narrower sense, Judæa refers to the southern portion of Palestine lying on this side of the Jordan and the Dead Sea, to distinguish it from Samaria, Galilee, Peraea, and Idumaea.

2) In a broader sense, referring to all Palestine.

Translation: ...and [then] to all the regions of Judæa;...

Paul went out to the regions of Judæa, where he would have spoken both to Jews and to gentiles.

Acts 26:20d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
τοῖς (τοῖς) [pronounced <i>toiç</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
ethnê (ἔθνη) [pronounced <i>EHTH-nay</i>]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, genitive/ablative case	Strong's #1484

Translation: ...and [I went] to the gentiles.

For much of Acts—up until the middle of Acts 20—Paul was primarily going to gentile city after gentile city, proclaiming the gospel of Jesus Christ to them. This is where he should have concentrated his efforts.

Often, if there were Jews living in this or that city, Paul might first go to the synagogue and teach there. However, there were a number of instances where Paul spoke to groups of people separate from the local synagogue.

Acts 26:20e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
απαγγέλλω (ἀπαγγέλλω) [pronounced <i>ap-ang-EL-loh</i>]	<i>to bring tidings (from a person or a thing), to bring word, to bring a report; to proclaim, to make known openly, to tell, to declare</i>	1 st person singular, imperfect active indicative	Strong's #518
μετανοέω (μετανοέω) [pronounced <i>meh-tah-noh-EH-oh</i>]	<i>to change one's thinking, to change one's mind, as it appears to one who repents, of a purpose he has formed or of something he has done; to relent, to repent; to turn around; to change direction; to exercise the mind, to think, to comprehend</i>	present active infinitive	Strong's #3340

Translation: I was proclaiming a change of thinking...

Paul proclaimed to people a change of mind. The idea is, the people that he spoke to have one concept of God, and Paul presented God in a different way. People had one idea of Jesus, and Paul presented Him as the risen Messiah.

To the Jew, God had a system of laws which he had given them, and they needed to gain God's approbation by adhering to those laws. Paul needed to have them change their minds about that. With regards to gentiles, they

may be worshipping a god or set of gods, and Paul hope for them to refocus on the God proclaimed by Jesus; the God Who sent Jesus. That involved a change of mind.

Acts 26:20f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ἐπιστρέφω (ἐπιστρέφω) [pronounced <i>ep-ee-STREF-oh</i>]	<i>to turn (back, around), to return, to come back; to revert; to cause to return, to bring back</i>	present active infinitive	Strong's #1994
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
τον (τόν) [pronounced <i>tahn</i>]; also το (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
θεός (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316

Translation: ...and a return to God,...

Both Jews and gentiles had become estranged from God. Through Jesus, man could turn back to God.

The Jews had a direct connection to God, but they had made Him into something that He was not. They needed to return to the God of grace, the God of Jesus Christ.

We have nothing within us to recommend us to God; but Jesus has paid for our sins. This gives us access to God the Father.

Acts 26:20g			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀξιος (ἄξιος) [pronounced <i>AX-ee-oss</i>]	<i>deserving, worthy, suitable, appropriate; comparable (as if drawing praise); due reward</i>	neuter plural adjective; accusative case	Strong's #514
τῆς (τής) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588

Acts 26:20g			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
metánoia (μετάνοια) [pronounced <i>met-AHN-oy-ah</i>]	<i>a change of mind regarding one's purpose, what one has done or thought, a change of attitude, direction; a turning around; repentance</i>	feminine singular noun; genitive/ablative case	Strong's #3341
erga (ἔργα) [pronounced <i>EHR-gah</i>]	<i>works, deeds, acts, things which are done; undertakings; business, enterprise</i>	neuter plural noun, accusative case	Strong's #2041
prassô (πράσσω) [pronounced <i>PRAS-so</i>]	<i>practicing; performing repeatedly or habitually; implication to execute, accomplishing; specifically to collect (dues, taxes, fares); committing, doing, exacting, keeping, requiring, using arts</i>	masculine plural, present active participle; accusative case	Strong's #4238

Translation: ...[as well as] a practice of works appropriate to [this] change of thinking.

Along with these changes (a change of mind and a turning back to God), there are works which are appropriate to this change. For the Jew, most of these works consisted of things which they no longer would do (for instance, participate in animal sacrifices—this was forbidden). For the gentile, it would be a pursuit of Bible doctrine, which Paul generously taught.

Acts 26:20 Instead, [I went] to (those) in Damascus first; but also [to those] in Jerusalem; and [then] to all the regions of Judæa; and [I went] to the gentiles. I was proclaiming a change of thinking and a return to God, [as well as] a practice of works appropriate to [this] change of thinking. (Kukis mostly literal translation)

Paul recounts his early movements to King Agrippa.

Acts 26:19–20 So then, King Agrippa, I was not disobedient to the heavenly vision. Instead, [I went] to (those) in Damascus first; but also [to those] in Jerusalem; and [then] to all the regions of Judæa; and [I went] to the gentiles. I was proclaiming a change of thinking and a return to God, [as well as] a practice of works appropriate to [this] change of thinking. (Kukis mostly literal translation)

By talking of his early movements, Paul is showing that he is not a revolutionary. He is not trying to overthrow Rome or overthrew the religious establishment in Jerusalem.

Acts 26:19–20 As a result of this experience, King Agrippa, I could not be disobedient to this vision from heaven. Instead of continuing to persecute Christians, I went to proclaim the Messiah first in Damascus, then in Jerusalem, and then I traveled to many regions within Judæa. I also went to the gentiles, as Jesus had commanded me. I continued to proclaim a change of thinking as well as a return to God, and the practice of works appropriate to this new way of thinking. (Kukis paraphrase)

Having received direct revelation from heaven, Paul could not ignore it. Nevertheless, he was not engaged in any behavior which mandated punishment from Jew or gentile authorities.

Because of these (things), me Judæans were seizing in the Temple. They kept on attempting to lay violent hands [on me].

Acts
26:21

Because of these things, the Judæans were seizing me in the Temple. They continually attempt to lay hands [on me] for violence.

Because of the things I just described, these Jews first grabbed me up in the Temple. They have continually attempted to lay hands on me to kill me.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Because of these (things), me Judæans were seizing in the Temple. They kept on attempting to lay violent hands [on me].
Complete Apostles Bible	Because of these things the Jews arrested me in the temple and attempted to kill me.
Douay-Rheims 1899 (Amer.)	For this cause, the Jews, when I was in the temple, having apprehended me, went about to kill me.
Holy Aramaic Scriptures	And on account {lit. concerning the presence} of these things, the Yehudaye {the Judeans/Jews} took hold of me in The Haykla {The Temple}, and they were desiring to kill me,...
James Murdock's Syriac NT	And on account of these things, the Jews seized me in the temple, and sought to kill me.
Original Aramaic NT	"And because of these things, the Jews seized me in The Temple and wanted to kill me."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For this reason, the Jews took me in the Temple, and made an attempt to put me to death.
Bible in Worldwide English Easy English	That is why the leaders of the Jews caught me in the temple and tried to kill me. That is the reason that the Jews took hold of me in the yard of the temple. That is also the reason why they wanted to kill me.
Easy-to-Read Version—2008 <i>God's Word</i> ™	"This is why the Jews grabbed me and were trying to kill me at the Temple. For this reason the Jews took me prisoner in the temple courtyard and tried to murder me.
J. B. Phillips <i>The Message</i>	This is why the Jews seized me in the Temple and tried to kill me. "It's because of this 'whole world' dimension that the Jews grabbed me in the Temple that day and tried to kill me.
NIRV	That's why some Jews grabbed me in the temple courtyard and tried to kill me.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	This is why the Jews arrested me in the Temple and tried to kill me.
Contemporary English V.	That is why some men grabbed me in the temple and tried to kill me.
The Living Bible	The Jews arrested me in the Temple for preaching this and tried to kill me, but God protected me so that I am still alive today to tell these facts to everyone, both great and small. A portion of v. 22 is included for context.
New Berkeley Version	.
The Passion Translation	That's why the Jews seized me when I was in the temple and tried to murder me.
Plain English Version	Paul's message is the same as the message in God's book

And Paul said, "I told everyone this message, but some of the Jewish people didn't like it, so they grabbed me, and they tried to kill me. They did that in God's ceremony house.

UnfoldingWord Simplified T. It is because I preached this message that some Jews seized me when I was in the temple courtyard and tried to kill me.

William's New Testament For these very things the Jews arrested me in the temple and kept on trying to kill me.

Partially literal and partially paraphrased translations:

American English Bible 'And this is why the Judeans grabbed me in the Temple and tried to beat me to death!

Beck's American Translation .

Breakthrough Version On account of these things, when Jewish people apprehended me, being on the temple grounds, they were trying to kill me with their hands.

A. Campbell's Living Oracles On account of these things, the Jews seizing me in the temple, attempted to have killed me with their own hands.

New Advent (Knox) Bible That is why the Jews, when they caught me in the temple, tried to murder me.

NT for Everyone That is the reason the Jews seized me in the Temple and tried to slaughter me.

20th Century New Testament This is why the Jews seized me in the Temple, and made attempts upon my life.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version For this reason the Jews grabbed me in the Temple and attempted to kill me.

Berean Study Bible For this reason the Jews seized me in the temple courts and tried to kill me.

Conservapedia Translation "For these reasons the Jews caught me in the Temple, and set out to kill me."

Revised Ferrar-Fenton Bible On account of these, some Judeans, seizing me in the temple, attempted to overpower me.

Holman Christian Standard For this reason the Jewish leaders [i.e. Judean leaders; lit. the Jews] grabbed me in the Temple and kept trying to kill me.

Leicester A. Sawyer's NT On this account the Jews seized me in the temple and endeavored to kill me.

Urim-Thummim Version For these causes the Jews seized me in the Temple and went about to kill me.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) I was carrying out this mission when the Jews arrested me in the Temple and tried to kill me.

The Heritage Bible On account of these the Jews took me being in the temple, attempting to violently lay hands on me.

New American Bible (2011) 'That is why the Jews seized me [when I was] in the temple and tried to kill me. I. [26:21] 21:31.

New Jerusalem Bible This was why the Jews laid hands on me in the Temple and tried to do away with me.

Revised English Bible–1989 That is why the Jews seized me in the temple and tried to do away with me.

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible Because of these things, having seized me in the sanctuary, the Jews tried to kill me.

Holy New Covenant Trans. This is why some Jews took hold of me and tried to kill me in the temple courtyard.

The Scriptures 2009 "That is why the Yehudim seized me in the Set-apart Place and tried to kill me.

Tree of Life Version For this reason some Judeans seized me in the Temple and tried to put me to death.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament Alpha & Omega Bible	...for these me Jews Taking being in the temple tried to kill... FOR THIS REASON SOME JEWS SEIZED ME IN THE TEMPLE AND TRIED TO PUT ME TO DEATH.
Awful Scroll Bible	(")For the same-as-these causes, the Jews themselves together-taking-hold of me from-within the temple, were themselves attempting to kill me by-their-hands.
Concordant Literal Version	On this account the Jews, apprehending me as I am in the sanctuary, tried to lay hands on me."
exeGesés companion Bible	For these causes the Yah Hudiym took me in the priestal precinct and tried to thoroughly handle me.
Orthodox Jewish Bible	"Because of these things, the unbelieving Yehudim seized me while I was in the Beis Hamikdash, and were trying to kill me.
Rotherham's Emphasized B.	Because of these things Jews seized me in the temple, and were attempting to slay me with their own hands.

Expanded/Embellished Bibles:

The Expanded Bible	This is why the Jews took [seized] me and were trying to kill me in the Temple [c courts; 2:46].
Jonathan Mitchell NT	"On account of these things, a group of Jews upon seizing me within the Temple complex on their own began attempting at once to thoroughly manhandle [me], and probably kill [me].
Syndein/Thieme	"For these causes the Jews seized me with violence in the temple, and began an attempt to try to kill me {to begin an action that is never completed - to make a good try}."
Translation for Translators	Paul said that he proclaimed what the prophets had written about the Messiah. <i>Acts 26:21-23</i> "It is because I preached this message that some [SYN] Jews seized me when I was in the Temple courtyard and tried to kill me.
The Voice	Paul: So then, this is my crime. This is why my Jewish opponents seized me that day in the temple and tried to kill me.
The Voice	.

Bible Translations with Many Footnotes:

Lexham Bible	On account of these things the Jews seized me in [Some manuscripts have "while I was in"] the temple courts [*Here "courts " is supplied to distinguish this area from the interior of the temple building itself] and [*Here "and " is supplied because the previous participle ("seized") has been translated as a finite verb] were attempting to kill me . [*Here the direct object is supplied from context in the English translation]
NET Bible®	For this reason the Jews seized me in the temple courts ⁶³ and were trying to kill me. ⁶³ tn Grk "in the temple." This is actually a reference to the courts surrounding the temple proper, and has been translated accordingly.
The Spoken English NT	That's why the Judeans ^t grabbed me in the Temple and tried to kill me. ^t Or "the Jews."
Wilbur Pickering's New T.	That is why the Jews seized me in the temple and tried to kill me.

Literal, almost word-for-word, renderings:

A Faithful Version	On account of these things, the Jews seized me in the temple and attempted to kill me.
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Analytical-Literal Translation	"Because of these things the Jews having arrested me in the temple were attempting to murder [me].
Benjamin Brodie's trans.	On account of these things, the Jews, having arrested me while I was in the temple, are trying to murder <i>me</i> .
Berean Literal Bible	On account of these things the Jews, having seized me being in the temple, were attempting to kill <i>me</i> .
Bond Slave Version	For these causes the Jews caught me in the temple, and went about to kill me.
Context Group Version	For this cause the Judeans seized me being in the temple, and assayed to kill me.
Far Above All Translation	On account of these things the Jews arrested me in the temple and tried to do away with me.
Modern Literal Version 2020	Because of these things, the Jews, having taken me in the temple, were attempting to exterminate me.
Revised Geneva Translation	"For this reason the Jews arrested me in the Temple and planned to kill me.
A Voice in the Wilderness	For these reasons the Jews seized me in the temple and tried to kill me.
World English Bible	For these causes the Jews caught me in the temple, and went about to kill me.

The gist of this passage: Paul concludes this portion of his testimony by saying, "And this is why the Jews have tried to grab me and kill me."

Acts 26:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heneka/henekēn /heineken (ἕνεκα/ἕνεκεν/εἵνεκεν) [pronounced HEN-ek-ah, HEN-ek-en, HI-nek-en]	<i>because, on account of, for the (cause, sake) of, by reason of, that</i>	preposition	Strong's #1752
toutōn (τούτων) [pronounced TOO-tone]	<i>of these, from these [things], those</i>	demonstrative masculine plural pronoun; genitive/ablative case	Strong's #5130 (masculine/neuter genitive plural form of #3778)
me (μέ) [pronounced meh]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
Ioudaῖοι (Ἰουδαῖοι) [pronounced ee-ou-DYE-oy]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural adjective; acts as a proper noun; nominative case	Strong's #2453
sullambanō (συλλαμβάνω) [pronounced sool-lam-BAHN-oh]	<i>seizing (arresting, capturing), clasping; also conceiving (literally or figuratively); by implication aiding; catching, helping, taking</i>	masculine plural, aorist middle participle, nominative case	Strong's #4815
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Acts 26:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
hieron (ἱερόν) [pronounced hee-er-ON]	<i>a sacred place; the Temple, a temple</i>	neuter singular noun; dative, locative or instrumental case	Strong's #2411

Translation: Because of these things, the Judæans were seizing me in the Temple.

Paul tells King Agrippa that this is what it all boils down to. Paul believes that the Messiah has come and that He is Jesus. This is Who he has been proclaiming throughout Damascus, Jerusalem and all Judæa. This is why the religious Jews are out to get him. This has nothing to do with fomenting revolution or blasphemy.

All of the charges against him are just made up; this is the real reason.

Acts 26:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peiráō (πειράω) [pronounced pi-RAH-oh]	<i>to try, to attempt; to make a trial of</i>	3 rd person plural, imperfect (deponent) middle/passive indicative	Strong's #3987
Thayer definitions: 1) to make a trial of, to attempt; 1a) taught by trial, experienced; 2) to test, to make trial of one, put him to proof; 2a) his mind, sentiments, temper; 2b) in particular, to attempt to induce one to commit some (especially carnal) crime; 2c) tempted to sin.			
diacheirízomai (διαχειρίζομαι) [pronounced dee-akh-i-RIHD-zom-ah-ee]	<i>to lay violent hands on, to slay, to kill; [with one's own hand]; to move by the use of the hands, to take in hand, to manage, to administer, to govern</i>	aorist middle infinitive	Strong's #1315

Translation: They continually attempt to lay hands [on me] for violence.

The Jewish leaders grabbed Paul up in the Temple with the intention of killing him.

Acts 26:21 Because of these things, the Judæans were seizing me in the Temple. They continually attempt to lay hands [on me] for violence. (Kukis mostly literal translation)

Paul claims that he has now given all of the reasons why the Jews want to kill him.

Acts 26:21 Because of the things I just described, these Jews first grabbed me up in the Temple. They have continually attempted to lay hands on me to kill me. (Kukis paraphrase)

At this point, we have no idea as to what else Agrippa has heard. In order for him to come to any sort of conclusion, logically, Agrippa could not have listened only to Paul and decided, "He's innocent." So, Agrippa either read the court transcripts of what has taken place already; or time has been given to Paul's accusers to state their

case. So, it is reasonable to suppose that, in some way, Agrippa is familiar with the case beyond what Paul is saying here.

Although I struggled with the translation of these two verses, I am reasonably happy with the results below:

Therefore, help, having secured of the [day] from the God until the day this, I have stood, being a witness to small and even to great, speaking nothing beyond from that [which] the prophets have said, [things] about to happen, and Moses; whether subject to suffering the Messiah, whether [He is] first from a standing up again from deaths. Light He kept on being about to proclaim to not only the [Hebrew] people but also to the gentiles.”

Acts
26:22–23

Therefore, having secured help from God, that [day] until this day, I have stood up [as] a witness to the great and to the least. [I] am speaking nothing beyond what the prophets have said were about to happen, and [nothing beyond] Moses, whether the Messiah [being] subject to sufferings or [Him] being the first [of those] resurrected from the dead. [The Messiah] had come to proclaim light not only to the [Hebrew] people but also to the gentiles.”

God has provided me assistance from that day to this, making it possible for me to stand as a witness to prominent individuals and to the common man. What I have said over these years has not gone beyond what Moses or the prophets said would happen. They spoke of the suffering state of the Messiah, and that is what I have taught. They spoke of Messiah being resurrected from the dead, and that is what I have taught. It is well-known in our theology that Messiah would proclaim the truth both to the Hebrew people and to the gentiles.”

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Therefore, help, having secured of the [day] from the God until the day this, I have stood, being a witness to small and even to great, speaking nothing beyond from that [which] the prophets have said, [things] about to happen, and Moses; whether subject to suffering the Messiah, whether [He is] first from a standing up again from deaths. Light He kept on being about to proclaim to not only the [Hebrew] people but also to the gentiles.”
Complete Apostles Bible	Therefore, having obtained help from God, until this day I stand, witnessing both to common people and great people, saying nothing except the things which both the prophets and Moses spoke of as being about to happen, that the Christ was to suffer, that as the first to rise from the dead, He was about to proclaim light to the Jewish people and to the Gentiles.”
Douay-Rheims 1899 (Amer.)	But being aided by the help of God, I stand unto this day, witnessing both to small and great, saying no other thing than those which the prophets and Moses did say should come to pass: That Christ should suffer and that he should be the first that should rise from the dead and should shew light to the people and to the Gentiles.
Holy Aramaic Scriptures	...but, Alaha {God} aided me until this day, and look! I stand and I Testify unto the least and unto the greatest, while I do not speak a thing outside of Mushe {Moses} and the Nabiye {the Prophets}; but rather, those things which they said, which were destined to be: That Meshikha {The Anointed One} would suffer, and that He would be The Firstfruit of The Resurrection, that one from the place of the dead, and is destined that He

would Proclaim Light unto the Ama {the People}, and unto the Amme {the Peoples/the Nations/Gentiles}!"

James Murdock's Syriac NT But unto this day God hath helped me; and lo, I stand and bear testimony, to the small and to the great; yet saying nothing aside from Moses and the prophets, but the very things which they declared were to take place:

[namely,] that Messiah would suffer, and would become the first fruits of the resurrection from the dead; and that he would proclaim light to the people and to the Gentiles.

Original Aramaic NT

"But God has helped me until this day and behold, I stand and testify to small and to great, while I have not said anything outside The Law of Moses and The Prophets; only those things which they have said were going to happen:"

"That The Messiah would suffer and that he would be The Origin of the Resurrection from among the dead and would preach light to the nation and to the Gentiles."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And so, by God's help, I am here today, witnessing to small and great, saying nothing but what the prophets and Moses said would come about; That the Christ would go through pain, and being the first to come back from the dead, would give light to the people and to the Gentiles.

Bible in Worldwide English

God has always helped me up to today. I have stood and talked to both small people and great people. I have said nothing more than what the prophets and Moses said would happen. They said Christ must suffer. They said he would be the first person to rise from death. He would be the first person to bring news of light to the Jews and those who are not Jews.

Easy English

But God has helped me every day, even until today. So now I stand here and I can tell you what is true. I say the same thing to people who are very important and to people who are not important. I am telling you the same things that Moses and God's other prophets wrote about. They also said that these things would happen. They said that God's special Messiah would have much pain and he would die. But God would raise him up to be alive again. He would be the first dead person to become alive and not die again. In that way, he would show God's message and bring light to people. He would save both Jewish people and Gentiles. That is what the prophets and Moses wrote. And I say the same thing.'

Easy-to-Read Version–2008

But God helped me, and he is still helping me today. With God's help I am standing here today and telling all people what I have seen. But I am saying nothing new. I am saying only what Moses and the prophets said would happen. They said that the Messiah would die and be the first to rise from death. They said that he would bring the light of God's saving truth to the Jewish people and to the non-Jewish people."

God's Word™

"God has been helping me to this day so that I can stand and testify to important and unimportant people. I tell them only what the prophets and Moses said would happen. They said that the Messiah would suffer and be the first to come back to life and would spread light to Jewish and non-Jewish people."

Good News Bible (TEV)

But to this very day I have been helped by God, and so I stand here giving my witness to all, to small and great alike. What I say is the very same thing which the prophets and Moses said was going to happen: that the Messiah must suffer and be the first one to rise from death, to announce the light of salvation to the Jews and to the Gentiles."

J. B. Phillips

To this day I have received help from God himself, and I stand here as a witness to high and low, adding nothing to what the prophets foretold should take place, that

is, that Christ should suffer, that he should be first to rise from the dead, and so proclaim the message of light both to our people and to the Gentiles!”

The Message

They want to keep God for themselves. But God has stood by me, just as he promised, and I’m standing here saying what I’ve been saying to anyone, whether king or child, who will listen. And everything I’m saying is completely in line with what the prophets and Moses said would happen: One, the Messiah must die; two, raised from the dead, he would be the first rays of God’s daylight shining on people far and near, people both godless and God-fearing.”

NIRV

But God has helped me to this day. So I stand here and tell you what is true. I tell it to everyone, both small and great. I have been saying nothing different from what the prophets and Moses said would happen. They said the Messiah would suffer. He would be the first to rise from the dead. He would bring the message of God’s light. He would bring it to his own people and to the Gentiles.”

New Life Version

God has helped me. To this day I have told these things to the people who are well-known and to those not known. I have told only what the early preachers and Moses said would happen. It was that Christ must suffer and be the first to rise from the dead. He would give light to the Jews and to the other nations.”

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

With God’s help, I have told my story to influential people and to common folks. Everything I have said is what the prophets and Moses said first—what I’m reporting is what they said would happen. Those writings show that the Messiah would suffer, die, and rise from the dead to bring spiritual light to everyone—Jews as well as non-Jews.”

Contemporary English V.

But all this time God has helped me, and I have preached both to the rich and to the poor. I have told them only what the prophets and Moses said would happen. I told them how the Messiah would suffer and be the first to be raised from death, so that he could bring light to his own people and to the Gentiles.

The Living Bible

The Jews arrested me in the Temple for preaching this and tried to kill me, but God protected me so that I am still alive today to tell these facts to everyone, both great and small. I teach nothing except what the Prophets and Moses said— that the Messiah would suffer and be the First to rise from the dead, to bring light to Jews and Gentiles alike.” V. 21 is included for context.

New Berkeley Version
New Living Translation

But God has protected me right up to this present time so I can testify to everyone, from the least to the greatest. I teach nothing except what the prophets and Moses said would happen— that the Messiah would suffer and be the first to rise from the dead, and in this way announce God’s light to Jews and Gentiles alike.”

The Passion Translation

“But in spite of all this, I have experienced the supernatural help of God up to this very moment. So I’m standing here saying the same thing that I’ve shared with everyone, from the least to the greatest. For I teach nothing but what Moses and the prophets have said was destined to happen: that our Messiah had to suffer and die and be the first to rise from the dead, to release the bright light of truth both to our people and to the non-Jewish nations.”

Plain English Version

But God helped me. You see, God helps me all the time, and he is still helping me now. So I’m standing here now, and I’m telling you mob that Jesus is the special man that God promised to send to us, the man that is called the Christ. I’m telling this message to you big bosses, and I’m telling it to all you other people too. This message is already in God’s book. I’m only saying things that Moses wrote about a long time ago. God’s other men wrote about these things too. They said that people will hurt God’s special man, and kill him, but then God will make him alive again. They said that he will be the first person to come alive again after being

UnfoldingWord Simplified T.	<p>dead, and that's how he will show everyone that God can save them. He will be like a light for everyone, for both Jewish people, and for people that are not Jews." However, God has been helping me, so I have continued to proclaim these things to this very day. I have continued to tell both ordinary people and important people exactly what the prophets and Moses said would happen. They said that the Messiah would suffer and die, that he would be the first to rise from the dead. They also said that he would proclaim, both to his own people and to the non-Jewish people, that God is truly able to save them."</p>
William's New Testament	<p>As I have gotten help from God clear down to this very day, I stand here to testify to high and low alike, without adding a syllable to what Moses and the prophets said should take place, if the Christ should suffer, and by being the first to rise from the dead was to proclaim the light to the Jewish people and to the heathen."</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>'However, through the help of God, I've kept witnessing to both the least and the greatest down to this day. I haven't been saying anything other than what the Prophets and Moses told us would happen... That the Anointed One was to go to suffer... And then, as the first to be resurrected from the dead, he was going to proclaim light to these gentiles.'</p>
Beck's American Translation Breakthrough Version	<p>So obtaining assistance, the <i>kind</i> from God, up to this day, I have stood telling what I witnessed to both little and great, saying nothing outside of what both the preachers and Moses spoke was going to be happening. Whether the Anointed King is doomed to hardship, whether <i>He is</i> first from the return back to life of dead <i>people</i>, He is going to be announcing light to both the ethnic group and to the non-Jews."</p>
Common English Bible	<p>God has helped me up to this very day. Therefore, I stand here and bear witness to the lowly and the great. I'm saying nothing more than what the Prophets and Moses declared would happen: that the Christ would suffer and that, as the first to rise from the dead, he would proclaim light both to my people and to the Gentiles."</p>
Len Gane Paraphrase	<p>"Surely I have got help from God; I continue to this day witnessing both to small and great saying nothing but those things that the prophets and Moses said would happen, that Christ would suffer and that he should be the first who would rise from the dead and show light to the People and to the Gentiles."</p>
A. Campbell's Living Oracles	<p>Having, therefore, obtained help from God, I continue, till this day, testifying both to small and great, saying nothing but what the prophets and Moses have declared would be; that the Messiah would be a sufferer--would be first of a resurrection from the dead--would give light to the people, and to the Gentiles.</p>
New Advent (Knox) Bible	<p>But, thanks to God's help, I still stand here to-day, bearing my witness to small and great alike. Yet there is nothing in my message which goes beyond what the prophets spoke of, and Moses spoke of, as things to come; a suffering Christ, and one who should shew light to his people and to the Gentiles by being the first to rise from the dead.</p>
NT for Everyone	<p>But I have had help from God, right up to this very day. And so I stand here to bear witness, to small and great alike, of nothing except what the prophets, and Moses too, said would happen: namely, that the Messiah would suffer, that he would be the first to rise from the dead, and that he would proclaim light to the people and to the nations."</p>
20 th Century New Testament	<p>However I have received help from God to this very day, and so stand here, and bear my testimony to high and low alike--without adding a word to what the Prophets, as well as Moses, declared should happen--That the Christ must suffer, and that, by rising from the dead, he was destined to be the first to bring news of Light, not only to our nation, but also to the Gentiles."</p>

Mostly literal renderings (with some occasional paraphrasing):

- Revised Ferrar-Fenton Bible However, having obtained protection—even the protection from God—until this day I have stood bearing witness to both small and great; asserting nothing but what the prophets, as well as Moses, declared should come to pass— that the Suffering Messiah should, in the first place, by means of a resurrection from among the dead, proclaim light both to the people and to the heathen."
- Free Bible Version "God has looked after me so I can stand here today as a witness to everyone, both to ordinary people and to those who are important. I am only repeating what Moses and the prophets said would happen—how the Messiah had to suffer, and that by being the first to rise from the dead he would announce the light of God's salvation* to both Jews and foreigners."
- Urım-Thummim Version Having therefore obtained help from Elohım, I continue to this day, witnessing both to small and great, saying no other things than those that the Prophets and Moses have declared should come. That Christ should suffer and that he should be the first to be resurrected from the dead, and should announce the cosmic Light to the people, and to the Gentiles.
- Weymouth New Testament Having, however, obtained the help which is from God, I have stood firm until now, and have solemnly exhorted rich and poor alike, saying nothing except what the Prophets and Moses predicted as soon to happen, since the Christ was to be a suffering Christ, and by coming back from the dead was then to be the first to proclaim a message of light both to the Jewish people and to the Gentiles."

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) I do not teach anything other than what Moses and the Prophets announced beforehand: the Messiah had to die, and after being the first to be raised from the dead, he would proclaim the light to his people as well as to all nations."
13:47; Lk 2:32; 24:46; 1Cor 15:20; Col 1:18
- The Heritage Bible Therefore having attained help from God, until this day I am still standing, witnessing both to small and great, saying absolutely no other things than what the prophets and Moses said was about to be,
What Christ would experience, that by the resurrection from the dead, he was about to preach light to the Jewish people, and to the races.
- New American Bible (2011) ^m But I have enjoyed God's help to this very day, and so I stand here testifying to small and great alike, saying nothing different from what the prophets and Moses foretold,* that the Messiah must suffer* and that, as the first to rise from the dead, he would proclaim light both to our people and to the Gentiles."ⁿ
* [26:23] That the Messiah must suffer: see note on Lk 24:26.
* [24:26] That the Messiah should suffer...: Luke is the only New Testament writer to speak explicitly of a suffering Messiah (Lk 24:26, 46; Acts 3:18; 17:3; 26:23). The idea of a suffering Messiah is not found in the Old Testament or in other Jewish literature prior to the New Testament period, although the idea is hinted at in Mk 8:31–33. See notes on Mt 26:63 and 26:67–68. [Kukis: **Wrong, wrong, wrong!** The suffering Messiah is clearly presented in Psalm 22 Isaiah 53 and in several other portions of the Old Testament. I have championed Catholic Bible translations because, for the most part, they have been very good and readable. So, despite all that is wrong with the Catholic Church—and there is a lot—they are beginning to get the Word done right.¹⁸ That is an important step in the right direction. Because the NAB does a regular update, I even took it upon myself to email the committee which is in charge of doing the translation over this matter.]

¹⁸ In fact, I have even found out that the NAB depends upon the original Greek, Hebrew and Aramaic manuscripts rather than upon their Latin translation.

m. [26:22–23] 3:18; Lk 24:26–27, 44–47.
n. [26:23] Is 42:6; 49:6; Lk 2:32; 1 Cor 15:20–23.

New Catholic Bible	“But I have had help from God to this very day, and I stand here and testify to both the lowly and the great. I assert nothing more than what the Prophets and Moses said would occur: that the Christ must suffer, and that, by being the first to rise from the dead, he would proclaim light to the people and to the Gentiles.”
New Jerusalem Bible	But I was blessed with God's help, and so I have stood firm to this day, testifying to great and small alike, saying nothing more than what the prophets and Moses himself said would happen: that the Christ was to suffer and that, as the first to rise from the dead, he was to proclaim a light for our people and for the gentiles.'
Revised English Bible–1989	But I have had God's help to this very day, and here I stand bearing witness to the great and to the lowly. I assert nothing beyond what was foretold by the prophets and by Moses: that the Messiah would suffer and that, as the first to rise from the dead, he would announce the dawn both to the Jewish people and to the Gentiles.”

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	However, I have had God's help; so to this day, I stand testifying to both small and great, saying nothing but what both the prophets and Moshe said would happen — that the Messiah would die, and that he, as the first to rise from the dead, would proclaim light to both the People and the <i>Goyim</i> .”
Hebraic Roots Bible	Then obtaining help from YAHWEH, I stand until this day, witnessing both to small and to great, saying nothing else than what the prophets and Moses also said was going to happen: that Messiah would suffer, and would become the first fruit of the resurrection from the dead; and that he would proclaim light to the people and to the nations.
Holy New Covenant Trans.	But God helped me, and He is still helping me today. With God's help I am standing here today and telling all people, whether important or unimportant, the things I have seen. I am saying nothing new; I am only saying the same things which Moses and the prophets said would take place: they said that the Messiah would die and be the first to rise from death; and that the Messiah would bring light to Jewish people and non-Jewish people.”
The Scriptures 2009	“Therefore, having obtained help from Elohim, to this day I stand, witnessing both to small and great, saying none other than what the prophets and Mosheh said would come – that the Messiah would suffer, would be the first to rise from the dead, He would proclaim light to the people and to the nations.”

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...help so Obtaining the [one] from the god until the day this [I] have stood Testifying [to] [man] little also and [to] [man] great no [thing] outside Saying what* also The Forecasters speak intending to become and Moses {speaks} if Suffering {is} The Christ if [Man] First from standing (up) [of] [men] dead light intends to announce [to] the also people and [to] the nations...
Awful Scroll Bible	(“)Attaining therefore the service-by God, I have stood until this day, being borne witness both to the small and to the great, speaking out not-even-one thing outside of what, both the exposers-to-light-beforehand and Moses spoke as meaning to occur, (“)whether the Anointed One is destined to suffer, whether he is the first, out of they meaning to raise-up from the dead, and to accordingly-announce Light to the people and nation.”
Concordant Literal Version	Happening, then, on assistance from God, until this day I stand attesting both to small and to great, saying nothing outside of what both the prophets and Moses speak of impending occurrences - if it be the suffering Christ -”

	if He, the first out of a resurrection of the dead, is about to be announcing light both to the people and to the nations."
exeGesés companion Bible	So having obtained help from Elohim, I stand to this day witnessing both to little and mega; wording none other except those of which the prophets and Mosheh spoke which are about to become: - whether the Messiah suffer and whether he be the first to rise from the resurrection of the dead; and about to evangelize light to the people and to the goyim.
Orthodox Jewish Bible	"To this day I have obtained ezer (help) from Hashem, to stand and give solemn edut (testimony) before both ketanim and Gedolim, testifying about nothing beyond the Orthodox Jewish faith based on what the Nevi'im and Moshe Rabbenu said would happen: "That is, the yissurim (sufferings) of Rebbe, Melech HaMoshiach, and that by being rishon to stand up alive in the Techiyas HaMoshiach, he would proclaim ohr both to K'lal Yisroel and the Nations."
Rotherham's Emphasized B.	So then <having met with [the help that is from God]> [until this day] do I stand, witnessing to both small and great, [nothing else] saying, than those things which both [the prophets] and Moses did say should certainly come to pass:— If [to suffer] the Christ was destined, If <the first of a resurrection of the dead> ⁹ he is about to carry tidings of light both unto the people, and unto the nations. ⁹ Plural: others bound up with him: Ro. i. 4; 1 Co. xv. 20.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But I have had help from God to this day, and I stand [before people] testifying to small and great alike, stating nothing except what the Prophets and Moses said would come to pass— that the Christ (the Messiah, the Anointed) was to suffer, and that He by being the first to rise from the dead [with an incorruptible body] would proclaim light (salvation) both to the Jewish people and to the Gentiles."
An Understandable Version	But I obtained help from God and so [I am able to] stand here to this day, testifying to both the common people and to those in prominence. [I am] saying only what the prophets and Moses said would happen, namely, that the Christ must suffer and be the first to rise from the dead [i.e., never to die again] and then proclaim the light [of the Gospel] to the [Jewish] people and to the Gentiles."
The Expanded Bible	But God has helped me [from that day until now; L until this day], and so I stand here today, ·telling [testifying/witnessing to] all people, small and great, what I have seen. But I am saying only what the prophets and Moses [^C meaning the whole OT] said would happen— that the ·Christ [Messiah; ^C the promised king and Savior] would ·die [^L suffer; 3:17; 17:3], and as the first to rise from the dead, he would ·bring [^L proclaim] light to his own people [^C the Jews] and to ·the Gentiles [the nations; people everywhere]."
Jonathan Mitchell NT	"But then, all of a sudden obtaining the help and assistance from God which was right on target, I have taken a stand – and still stand until this day – repeatedly testifying (attesting and giving evidence) to both small and great, continuously saying nothing outside of those things which both the Prophets and Moses spoke (or: speak) of progressively being about to be birthed (or: to continue happening)

"since the Christ (the Anointed One) [is] a suffering [Messiah] (or: [is] subject to suffering) – since He, [the] first one forth from a resurrection of dead people, is presently about to, as a herald, be repeatedly and progressively announcing Light to the public – both to and for the People [= the Jews and Israel] as well as to, for and among the ethnic multitudes (the nations; the non-Jews; the Goyim; the Gentiles)."

P. Kretzmann Commentary

Having, therefore, obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people and to the Gentiles.

Syndein/Thieme

Kretzmann's **commentary** for Acts 26:19–23 has been placed in the **Addendum**.

"Having therefore obtained assistance from the ultimate source of God {by grace}, I stood at this point with the result that I keep on standing unto this day, making solemn declarations of truth {witnessing} both to small and great {men of little or great human importance} saying no other things than those which the prophets and Moses did say are about to happen."

"That Christ is the subject of suffering {at the cross}, and if first, and He is {1st class condition}, He should be resurrected from the dead {first fruits}, and should proclaim according to a norm or standard {standard is the Old Testament prophesy here} unto the people {Jews}, and to the Gentiles {entire Roman world}."

Translation for Translators

{Note: By mentioning 'the anointed one' or Christ, Paul is referring to the Messiah of the Old Testament and the crowd will start to agitate. Festus picks up on this.} However, God has been helping me *from that time, and he is still helping me today*. So I stand here and I tell *all of you people*, those who are important and those who are not, *who Jesus is*. Everything that I say *about him* is what Moses and the *other* prophets wrote *about long ago, things that they said* would happen. They wrote that *people would cause* the Messiah to suffer and die. They also wrote that he would be the first person to become alive again, to proclaim the message *that would be like light, that he would save both his own Jewish people and non-Jewish people*."

The Voice

The Voice

Paul: God has helped me right up to this very moment, so I can stand here telling my story to both the humble and the powerful alike. I only say what the prophets and Moses said would happen—that the Anointed One must suffer, and then, by being the first to rise from the dead, He would proclaim light to both Jews and outsiders.

Bible Translations with Many Footnotes:

Lexham Bible

Therefore I have experienced help from God until this day, and [*Here "and" is supplied because the previous participle ("have experienced") has been translated as a finite verb] I stand here testifying to both small and great, saying nothing except what both the prophets and Moses have said were going to happen, that the Christ [Or "Messiah"] was to suffer and that as the first of the resurrection from the dead, he was going to proclaim light both to the people and to the Gentiles."

NET Bible®

I have experienced⁶⁴ help from God to this day, and so I stand testifying to both small and great, saying nothing except⁶⁵ what the prophets and Moses said⁶⁶ was going to happen: that⁶⁷ the Christ⁶⁸ was to suffer and be the first to rise from the dead, to proclaim light both to our people⁶⁹ and to the Gentiles."⁷⁰

⁶⁴tn Grk "So experiencing...I stand." The participle τυχών (tucwn) has been translated as a finite verb due to requirements of contemporary English style.

⁶⁵tn BDAG 311 s.v. ἐκτός 3.b, "functions as prep. w. gen. οὐδὲν ἔ. ὧν nothing except what (cf. 1 Ch 29:3; 2 Ch 17:19; TestNapht. 6:2) Ac 26:22."

⁶⁶sn What the prophets and Moses said. Paul argued that his message reflected the hope of the Jewish scriptures.

^{67tn}BDAG 277-78 s.v. εἰ 2 has “marker of an indirect question as content, that... Sim. also (Procop. Soph., Ep. 123 χάριν ἔχειν εἰ = that) μαρτυρούμενος...εἰ παθητὸς ὁ Χριστός testifying...that the Christ was to suffer...Ac 26:23.”

^{68tn} Or “the Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

^{sn} See the note on Christ in 2:31.

^{69tn} That is, to the Jewish people. Grk “the people”; the word “our” has been supplied to clarify the meaning.

^{70sn} Note how the context of Paul’s gospel message about Jesus, resurrection, and light both to Jews and to the Gentiles is rooted in the prophetic message of the OT scriptures. Paul was guilty of following God’s call and preaching the scriptural hope.

The Spoken English NT

But I’ve had help from God to this day, and I’ve stood my ground. I’ve been testifying to the weak and to the powerful.^u I haven’t said anything beyond what the prophets and Moses said was going to happen:

that the Messiah was to suffer and be the first to rise from among the dead. And he would spread light both to the Jewish people and to the Gentiles.

^u Lit. “from the small to the great.”

Wilbur Pickering’s New T.

So then, having experienced the help that is from God, I stand to this day testifying to both small and great, saying nothing beyond what both the prophets and Moses said would happen—that the Messiah would suffer; that as the first to rise from the dead⁴ He would proclaim light to both ‘the people’ and the ethnic nations.”

(4) Yes, Jesus was the first one out, but only the first!

Literal, almost word-for-word, renderings:

Analytical-Literal Translation "Therefore, having obtained help from God, until this day I have stood testifying both to small and to great, saying nothing except what both the Prophets and Moses spoke of [as] being about to be taking place, that the Christ is subject to suffering, that [being the] first from [the] resurrection of the dead, He is about to be proclaiming light to the [Jewish] people and to the Gentiles."

Benjamin Brodie’s trans. Consequently, having received extraordinary help from God up to this very day, I stand testifying to both insignificant [small] men and important [great] men, communicating nothing except the things which both the prophets and Moses said are destined to occur,

That the Messiah will be subject to suffering, that He *will be* the first resurrection from the dead, destined to proclaim light both to the people and to the Gentiles."

Charles Thomson NT

Having therefore obtained help from God, I have continued to this day, testifying both to small and great, saying nothing but what the prophets have said were to come to pass; particularly Moses, that the Christ should suffer, that he the first of a resurrection from the dead is to proclaim light to the people and the nations.

Context Group Version

Having therefore obtained the help that is from God, to this day, I stand testifying both to small and great, saying nothing but what the prophets and Moses said was about to happen; how that the Anointed must suffer, [and] how that he first by the resurrection of the dead was about to proclaim light both to the people and to the ethnic groups.

Far Above All Translation

So having obtained help from God up to this day, I stand witnessing to both small and great, not saying anything outside of what the prophets and Moses said would take place, as to whether Christ was to suffer, as to whether *he as the* first of *the* resurrection of *the* dead should proclaim light to the people and to the Gentiles."

Literal Standard Version

Having obtained, therefore, help from God, until this day, I have stood witnessing both to small and to great, saying nothing besides the things that both the prophets and Moses spoke of as about to come, that the Christ is to suffer, whether first by a resurrection from the dead, He is about to proclaim light to the people and to the nations."

Modern Literal Version 2020 Therefore, having obtained the assistance which *is* from God, I am standing till this day, testifying both to *the* little and to *the* great, saying nothing outside of what things both the prophets and Moses spoke of being about to happen. If the suffering Christ, if *the Christ* was first from the resurrection of the dead, *then* he is about to proclaim light to the *Jewish* people and to the Gentiles.

Revised Geneva Translation “Nevertheless, I obtained the help of God, and continue to this day, witnessing to both small and great, saying no other things than those which the Prophets and Moses said would come.
“That is, that Christ should suffer. And that He would be the first Who would rise from the dead, and would show light to this people, and to the Gentiles.”

The gist of this passage: Paul testifies that God has continued to help him and to keep him alive. Paul witnesses to the Messiah of Moses and the Prophets, the suffering Messiah.

22-23

Acts 26:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
epikouría (ἐπικουρία) [pronounced ep-ee-koo-REE-ah]	<i>help, assistance, aid</i>	feminine singular noun, genitive/ablative case	Strong’s #1947
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong’s #3767
tugchánô (τυγχάνω) [pronounced toog-KHAHN-oh]	<i>attaining or securing an object or end, hitting a mark or lighting upon; happening (upon) (as if meeting with); chancing to be; ordinary, common (person, thing)</i>	masculine singular, aorist active participle, nominative case	Strong’s #5177
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong’s #3588

We have a definite article standing here by itself. One way a definite article acts is, it implies a noun of the same morphology which has already been named; or a noun which comes soon after. Paul has attained or secured help from God, from that day (the day that Jesus spoke to him) to this day (Paul standing in the courtroom giving his testimony).

If you notice the morphologies, the choice was between the words *help* and *day*.

apó (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong’s #575
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong’s #3588

Acts 26:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
achri/achris (ἄχρι/ἄχρις) [pronounced <i>AHKH-ree/AHKH-rece</i>]	<i>until, unto, while, till; up to, as far as; for, in, into</i>	preposition or conjunction	Strong's #891
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
hêmera (ἡμέρα) [pronounced <i>hay-MEH-raw</i>]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; genitive/ablative case	Strong's #2250
tautês (ταύτης) [pronounced <i>TAO-tace</i>]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; feminine singular, genitive/ablative case	Strong's #3778

Translation: Therefore, having secured help from God, that [day] until this day,...

Paul has just spoken of his day of salvation, as it were. On that day, when he was surrounded by light, he was not disobedient to that vision.

This particular verb is interesting. It is the aorist active participle of tugchánô (τυγχάνω) [pronounced *toog-KHAHN-oh*]. Now, I would have been expecting a simpler verb in the Greek, with a passive meaning. I would have expected, *therefore, having received...* But Paul uses tugchánô instead, which means, *attaining or securing an object or end, hitting a mark or lighting upon; happening (upon) (as if meeting with); chancing to be*. Strong's #5177. Paul goes with the active voice of this verb, indicating that, he had free will the day that he was surrounded by light; and he has free will up to this point in time.

R. B. Thieme, Jr. would describe what Paul did as **salvation adjustment to the justice of God**. He came face to face with Jesus and he believed in Jesus. Then, after that point in time, Paul adjusted his life by learning Bible doctrine. As a result of the **positive volition** which he exercise, God has given him help from that day to this day.

Paul could have decided, when faced with his vision, "That was one wild bout of sunstroke." And then gone back to persecuting Christians. Or, after believing in Jesus, he could have adopted the **legalistic** approach to Christianity as was happening in Jerusalem (which is why Paul is in the courtroom right now).

Had Paul made the wrong choices in either case, he would not have secured help from God from that day to this.

As R. B. Thieme, Jr. said perhaps a million times, adjust to the **justice of God** or the justice of God will adjust to you. The meaning is predicated upon our point of contact with God being His justice and not His love. In

salvation, God's justice must be met; in our lives, God's justice must be met. We can resist it, which means God's justice will bring discipline our way; or we can adjust to God's justice, and God continues assisting us.

Paul is where he is on the basis of man positive responses to God's justice; but, 2 years ago, Paul allowed his emotion to override God's guidance. He had this soft spot in his heart for Jerusalem and for all of the pre-salvation life that he had lived. We may find it hard to relate to this, as Paul's **sin nature trend** is toward asceticism (and, therefore, towards **legalism** and religion). He has fond memories of his religious life prior to salvation; and he was hoping to, in part, relive that by returning to Jerusalem. God, through many witnesses, has told Paul, "Jerusalem is a lost cause; all of the positive volition is in the Roman empire. That is where you need to focus your attention."

Now, even though God's justice has adjusted to Paul in a rather harsh way (he has been sitting under house arrest for two years now), God has still been there and God is still assisting him (in fact, Festus is going to burst out and say something which suggests what Paul did when incarcerated).

To be specific, there was a decision Paul should have made two years ago: *don't go to Jerusalem, go to Rome*. Paul made the wrong decision then. However, now, Paul has made the correct decision. He was told by Festus, "Listen, why don't I ship you back to Jerusalem and we will resume the trial there." Paul responded by saying, "I appeal to Cæsar." In other words, Paul told Festus, "Ship me to Rome, not to Jerusalem." The decision that he should have made in the first place.

God is continuing to faithfully assist and guide Paul. But, Paul's volition had to be correctly engaged.

The believer has to be **flexible in the nonessentials**. You may have always desired to live in X, but you seem to be nudged toward Y. Or maybe your dream is to return to the place where you grew up or to a place where you vacationed, but God is not opening up any doors to those places. You may be semi-decided on a particular place to go to, to move to, to retire to; but you keep running into headwinds, as it were. Maybe that is not where God wants you to be. Even though I had a wonderful childhood and grew up in the most marvelous place and circumstances, that place is gone. That place no longer exists for me (except in my memories). Even though I have very fond memories of growing up, that is simply not going to be the place that I move to.

Paul had been guided away from Jerusalem in many ways. There was positive volition for where he was evangelizing in Ephesus. The every believer he spoke to told him, "Don't go to Jerusalem." But Paul ignored all of that and has been in a jackpot since then. See **God's Geographical Will** in the **Addendum**.

Acts 26:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
histêmi (ἵστημι) [pronounced HIHS-tay-mee]	<i>to stand [up, by]; to set up; to place, to make firm; to keep intact; to establish, to stop</i>	1 st person singular, perfect active indicative	Strong's #2476
marturomai (μαρτύρομαι) [pronounced mar-TOO-rom-ah-ee]	<i>being a witness, calling (bringing, forward, citing) a witness; testifying, giving evidence in a courtroom case; declaring solemnly</i>	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #3143
micros/mikroteros (μικρός/μικρότερος) [pronounced mik-ROSS, mik-ROT-er-os]	<i>small (in size, quantity, number or dignity); least, less, little</i>	masculine singular comparative adjective; dative, locative or instrumental case	Strong's #3398

Acts 26:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so;</i> also used as a post-positive conjunction, meaning, <i>and, also</i>	enclitic particle; a conjunction; properly used in connection with <i>καί</i>	Strong's #5037
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
meγas (μέγας, μεγάλη, μέγα) [pronounced <i>MEH-gas</i>]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	masculine singular adjective, dative, locative or instrumental case	Strong's #3173

Translation: ...I have stood up [as] a witness to the great and to the least.

Since Paul was saved, he has stood up as a witness to the small and to the great. Throughout his ministry, he has witnessed to hundreds, if not thousands of people. Most of them, in the eyes of the world, were small potatoes. They were average people. They had very little power and not much by way of wealth.

Right now, Paul has in his audience King Agrippa and Festus, Bernice and others. These represent the great of his era; and Paul is given this opportunity to witness to them. Paul is going to find out that *not many mighty are called* (1Corinthians 1:26).

Acts 26:22c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ουδείς (οὐδείς, οὐδεμία, οὐδέν) [pronounced <i>oo-DICE, oo-deh-MEE-ah; oo-DEHN</i>]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	neuter singular adjective; used as an absolute denial; emphatic negation; designates exclusivity; accusative case	Strong's #3762
ektós (ἐκτός) [pronounced <i>ek-TOSS</i>]	<i>outside, beyond; the outside, exterior; outside of; apart from, beyond, besides, except</i>	adverb	Strong's #1622
légō (λέγω) [pronounced <i>LEH-goh</i>]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004
hōn (ὧν) [pronounced <i>hown</i>]	<i>from whom, from which, from what, of that; of one [another], whose</i>	neuter plural relative pronoun, genitive/ablative case	Strong's #3739

Acts 26:22c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so;</i> also used as a post-positive conjunction, meaning, <i>and, also</i>	enclitic particle; a conjunction; properly used in connection with <i>καί</i>	Strong's #5037
hoi (οί) [pronounced <i>hoy</i>]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
prophêteis (προφήταις) pronounced <i>prohf-AY-tice</i>	<i>prophets, those foretelling future events; those who speak via divine inspiration</i>	masculine plural noun; nominative case	Strong's #4396
lalêô (λαλέω) [pronounced <i>lah-LEH-oh</i>]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	3 rd person plural, aorist active indicative	Strong's #2980
mellô (μέλλω) [pronounced <i>MEHL-low</i>]	<i>being about to, doing, intending [to do something], coming, suffering something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), willing, would</i>	neuter plural, present active participle, genitive/ablative case	Strong's #3195
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	present (deponent) middle/passive infinitive	Strong's #1096

Translation: [I] am speaking nothing beyond what the prophets have said were about to happen,...

Paul now testifies that he has said nothing beyond what the prophets have prophesied was going to happen. Paul is focusing upon the is prophesied about the Messiah.

Many in Israel completely blanked out of the suffering servant (Isaiah 53) aspect of the coming Messiah. See also **Genesis 22** ([HTML](#)) ([PDF](#)) ([WPD](#)) and **Psalms 22** ([HTML](#)) ([PDF](#)) ([WPD](#)). They only understood the Messiah as a conquering hero.

Acts 26:22d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Acts 26:22d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Môseus/Môsês/ Môusês (Μωσεύς/ Μωσής/Μωϋσής) [pronounced <i>moce- YOOÇ, moh-SACE, mao-SACE</i>]	<i>drawing out</i> ; transliterated <i>Moses</i>	masculine singular proper noun, nominative case	Strong's #3475

Translation: ...and [nothing beyond] Moses,...

Paul is not teaching anything beyond what Moses taught. He taught about the same Messiah—the same Prophet—that Moses wrote about.

Acts 26:22 Therefore, having secured help from God, that [day] until this day, I have stood up [as] a witness to the great and to the least. [I] am speaking nothing beyond what the prophets have said were about to happen, and [nothing beyond] Moses,... (Kukis mostly literal translation)

Paul has been a witness to all levels of people, from the least to the greatest (insofar as they are rated by other members of their society). To God they are all the same. Even to Paul, from the vantage point of the gospel, they are the same audience with the same needs. However, to Agrippa and Bernice and Festus, they saw themselves as the greatest (as did those below them).

Acts 26:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced /]	<i>if; whether; that; though; suppose</i>	conditional conjunction	Strong's #1487
On rare occasions, where ei (εἰ) [pronounced /] is used to begin two phrases, it can be translated, <i>whether...or (whether)...</i>			
Here, Paul gives two examples of how he has not gone beyond the teachings of Moses and the prophets.			
pathētós (παθητός) [pronounced <i>path-ay- TOSS</i>]	<i>subject to suffering, endowed with the capacity of suffering, capable of feeling; subject to the necessity of suffering, destined to suffer</i>	masculine singular adjective, nominative case	Strong's #3805
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Christos (χριστός) [pronounced <i>krees- TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun, nominative case	Strong's #5547

Translation: ...whether the Messiah [being] subject to sufferings...

The Lord's 1st and 2nd advent are found throughout the Old Testament. These advents are simply put together, even though they are separate events. Jesus was the first to clearly separate these events, which He did when

in the synagogue in Nazareth near the beginning of His ministry. He understood, from the Scriptures, and possibly from having the gift of prophecy, that there were two separate advents. The first advent included the suffering of the Messiah.

Paul now speaks of two examples of what he is teaching, which do not go beyond what Moses and the prophets have said (the phrase, *Moses and the prophets* takes in the entire Old Testament).

That Messiah would suffer is clearly taught by Isaiah. Isaiah 53:3–5 He was despised and rejected by men; a Man of sorrows, and acquainted with grief; and as one from Whom men hide their faces He was despised, and we esteemed Him not. Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted. But He was pierced for our transgressions; He was crushed for our iniquities; upon Him was the chastisement that brought us peace, and with His wounds we are healed. Isaiah 53:7–8 He was oppressed, and He was afflicted, yet He opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so He opened not his mouth. By oppression and judgment He was taken away; and as for His generation, who considered that He was cut off out of the land of the living, stricken for the transgression of My people? (ESV; capitalized) Messiah here was not the conquering hero.

Acts 26:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced /]	<i>if; whether; that; though; suppose</i>	conditional conjunction	Strong's #1487
prôtos (πρῶτος) [pronounced PROT-oss]	<i>first [in place, order or time; in any succession of things or persons]; first [in rank]; influence, honour; chief; prominent, principal, foremost; at the first</i>	masculine singular adjective; nominative case	Strong's #4413
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
anastasia (ἀνάστασις) [pronounced an-AS-tas-is]	<i>a standing up again, that is, a resurrection from death; or (figuratively) a (moral) recovery (of spiritual truth); raised to life again, a resurrection, a rise from the dead, that should rise, rising again</i>	feminine singular noun; genitive/ablative case	Strong's #386
nekroi (νεκροί) [pronounced nehk-ROY]	<i>deaths, dead ones (actually or spiritually), deceased ones; corpses</i>	masculine plural adjective; genitive/ablative case	Strong's #3498

Translation: ...or [Him] being the first [of those] resurrected from the dead.

If Jesus was the suffering Servant, suffering to the point of death, then He would have to be raised up again. So Paul here speak of Jesus being raised from the dead.

The resurrection is found in the Psalms. Psalm 16:8–11 I have set the LORD always before Me; because He is at My right hand, I shall not be shaken. Therefore My heart is glad, and My whole being rejoices; My flesh also dwells secure. For You will not abandon My soul to Sheol, or let Your Holy One see corruption. You make known

to Me the path of life; in your presence there is fullness of joy; at Your right hand are pleasures forevermore. (ESV; capitalized) Peter confirms that this is the resurrection from the dead in Acts 2:23–32.

Isaiah also speaks of it. Isaiah 53:10–12 Yet it was the will of the LORD to crush Him; He has put Him to grief; when his soul makes an offering for guilt, He shall see His offspring; He shall prolong His days; the will of the LORD shall prosper in His hand. Out of the anguish of His soul He shall see and be satisfied; by His knowledge shall the righteous one, My Servant, make many to be accounted righteous, and He shall bear their iniquities. Therefore I will divide Him a portion with the many, and He shall divide the spoil with the strong, because He poured out His soul to death and was numbered with the transgressors; yet He bore the sin of many, and makes intercession for the transgressors. (ESV; capitalized) God crushes Him and He pours out his soul to death; yet He will see His offspring and He will prolong His days. Somehow, all of this takes place, which implies that the Lord is resurrected.

In 1Corinthians 15, Paul will explain who gets resurrected from dead and when. Jesus is the firstfruits. Here, in his testimony, Paul simply alludes to this fact.

Acts 26:22c–23b [I] am speaking nothing beyond what the prophets have said were about to happen, and [nothing beyond] Moses, whether the Messiah [being] subject to sufferings or [Him] being the first [of those] resurrected from the dead. (Kukis mostly literal translation)

First of all, this was a convenient place for me to make a sentence, even though vv. 22–23 are essentially a single sentence (see the LSV on this). In the English, we tend to prefer taking smaller bites of human thought, whenever possible. Essentially, I divided these verses into 3 sentences.

Paul is saying that what he is teaching does not go beyond Moses and the prophets (that is, he does not go further than the Old Testament allows). When evangelizing, Paul sticks very close to the Old Testament. He taught Jesus, but Jesus as revealed in the Old Testament.

Acts 26:23c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phōs (φῶς) [pronounced fohç]	a light; daylight, dazzling light; that which emits light (star, torch, lamp, fire); perfection, truth; a dispenser of truth; splendor, glory; purity	neuter singular noun, accusative case	Strong's #5457
mellō (μέλλω) [pronounced MEHL-ow]	to be about to, to do, to intend, to come; to suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), will, would	3 rd person singular, present active indicative	Strong's #3195
katangéllō (καταγγέλλω) [pronounced kat-ang-GHEHL-low]	to proclaim, declare, to preach, to show, to speak of, to teach	present active infinitive	Strong's #2605
tō (τῷ) [pronounced toh]	in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588

Acts 26:23c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
laos (λαός) [pronounced <i>lah-OSS</i>]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2992
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
tois (τοῖς) [pronounced <i>toiç</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
ethnê (ἔθνη) [pronounced <i>EHTH-nay</i>]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, genitive/ablative case	Strong's #1484

Translation: [The Messiah] had come to proclaim light not only to the [Hebrew] people but also to the gentiles.”

This sentence actually continues Paul's allegation that he simply taught the Old Testament Scriptures. He has not gone any further than Moses and the prophets. The Messiah would also bring light (that is, truth) to Jews and gentiles alike. So, even though the Messiah is strictly a Jewish concept, He would come to all mankind.

That the Messiah would bring light to the Jews and to the gentiles is found in Isaiah 60:1–3 *Arise, shine, for Your light has come, and the glory of the LORD has risen upon You. For behold, darkness shall cover the earth, and thick darkness the peoples; but the LORD will arise upon You, and His glory will be seen upon You. And nations shall come to Your light, and kings to the brightness of Your rising. Isaiah 42:6–7 "I am the LORD; I have called you in righteousness; I will take you by the hand and keep you; I will give you as a covenant for the people, a light for the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness. (ESV; capitalized)*

We have some confirmation of His resurrection from the dead and being light to the gentiles in Isaiah 49:5–6 *And now the LORD says, He who formed Me from the womb to be His servant, to bring Jacob back to Him; and that Israel might be gathered to Him— for I am honored in the eyes of the LORD, and My God has become My strength—He says: "It is too light a thing that you should be My servant to **raise up** the tribes of Jacob and to **bring back** the preserved of Israel; I will make you as a light for the nations, that My salvation may reach to the end of the earth." (ESV; capitalized)* In this, we have both the resurrection and the light being given to all nations.

All of this information about Messiah and His advents are found in the Old Testament. However, it takes some unraveling to find it all.

Acts 26:23c [The Messiah] had come to proclaim light not only to the [Hebrew] people but also to the gentiles.” (Kukis mostly literal translation)

One of the things which put many of the Jews off was the appeal of the gospel message to the gentiles. At this point in their history, they saw their religion is being exclusively Jewish and, for the most part, they did not want to share it (which is very problematic).

Acts 26:22–23 Therefore, having secured help from God, that [day] until this day, I have stood up [as] a witness to the great and to the least. [I] am speaking nothing beyond what the prophets have said were about to happen, and [nothing beyond] Moses, whether the Messiah [being] subject to sufferings or [Him] being the first [of those] resurrected from the dead. [The Messiah] had come to proclaim light not only to the [Hebrew] people but also to the gentiles.” (Kukis mostly literal translation)

On many occasions, Isaiah speaks to Jewish people evangelizing the gentiles (called *nations* here).

Isaiah 42:6–7 "I am the LORD; I have called you in righteousness; I will take you by the hand and keep you; I will give you as a covenant for the people, a light for the [other] nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness. (ESV)

Isaiah 49:5–7 And now says the LORD, who formed me from the womb to be His Servant, to bring Jacob back to Him, that Israel might be gathered to Him— for I am honored in the sight of the LORD, and my God is my strength— He says, “It is not enough for you to be My Servant, to raise up the tribes of Jacob, and to restore the protected ones of Israel. I will also make you a light for the nations, to bring My salvation to the ends of the earth.” Thus says the LORD, the Redeemer and Holy One of Israel, to him who was despised and abhorred by the nation, to the servant of rulers: “Kings will see you and rise, and princes will bow down, because of the LORD, who is faithful, the Holy One of Israel, who has chosen you.” (BSB)

Isaiah 60:1–3 Arise, shine, for your light has come, and the glory of the LORD rises upon you. For behold, darkness covers the earth, and thick darkness is over the peoples; but the LORD will rise upon you, and His glory will appear over you. Nations will come to your light, and kings to the brightness of your dawn. (BSB)

Acts 26:22–23 God has provided me assistance from that day to this, making it possible for me to stand as a witness to prominent individuals and to the common man. What I have said over these years has not gone beyond what Moses or the prophets said would happen. They spoke of the suffering state of the Messiah, and that is what I have taught. They spoke of Messiah being resurrected from the dead, and that is what I have taught. It is well-known in our theology that Messiah would proclaim the truth both to the Hebrew people and to the gentiles.” (Kukis paraphrase)

With these words, Paul comes to the end of his extended testimony. Festus will interrupt him and then there will be some back and forth between Paul and the political leaders, Agrippa and Festus.

Chapter Outline

Charts, Graphics and Short Doctrines

The Outburst of Festus

Now these things of him, he kept on defending himself. The Festus, in a great voice, declared, “You keep on being mad, Paul. The many writings to you toward madness it keeps on turning.”

Acts
26:24

Now He kept on defending himself, [saying] these things. [But] Festus, in a loud voice, declared, “You keep on being mad, Paul. [You writing] those many letters keeps on turning you to madness.”

As Paul was defending himself, saying these things, Festus interrupted him, shouting loudly, “You are mad, Paul. All these letters that you write are driving you to madness.”

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now these things of him, he kept on defending himself. The Festus, in a great voice, declared, "You keep on being mad, Paul. The many writings to you toward madness it keeps on turning."
Complete Apostles Bible	Now as he spoke these things, Festus said with a loud voice, "You are mad, Paul! Your higher learning is driving you to madness!"
Douay-Rheims 1899 (Amer.)	As he spoke these things and made his answer, Festus said with a loud voice: Paul, thou art beside thyself: much learning doth make thee mad.
Holy Aramaic Scriptures	And while Paulus {Paul} was thus making a defense {lit. sending forth a breath}, Phihstus {Festus} cried out in a loud voice, "You are insane, Paule {Pauli}! Many scrolls have made you insane!"
James Murdock's Syriac NT	And when Paul had extended his defence thus far, Festus cried, with a loud voice: Paul, thou art deranged: much study hath deranged thee.
Original Aramaic NT	When Paulus had thus rendered a defense, Festus cried out with a loud voice, "You are insane, Paul! Much study has made you insane!"

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when he made his answer in these words, Festus said in a loud voice, Paul, you are off your head; your great learning has made you unbalanced.
Bible in Worldwide English	While Paul was saying these things Festus shouted, Paul, you are crazy! All your book learning is making you crazy.
Easy English	While Paul was still speaking to Agrippa, Festus shouted at him, 'Paul, your mind is confused! You have learned many things. But all these things are making you crazy.'
Easy-to-Read Version–2008	While Paul was still defending himself, Festus shouted, "Paul, you are out of your mind! Too much study has made you crazy."
God's Word™	As Paul was defending himself in this way, Festus shouted, "Paul, you're crazy! Too much education is driving you crazy!"
Good News Bible (TEV)	As Paul defended himself in this way, Festus shouted at him, "You are mad, Paul! Your great learning is driving you mad!"
J. B. Phillips	Festus concludes that Paul's enthusiasm is insanity While he was thus defending himself Festus burst out, "You are raving, Paul! All your learning has driven you mad!"
The Message	That was too much for Festus. He interrupted with a shout: "Paul, you're crazy! You've read too many books, spent too much time staring off into space! Get a grip on yourself, get back in the real world!"
NIRV	While Paul was still presenting his case, Festus interrupted. "You are out of your mind, Paul!" he shouted. "Your great learning is driving you crazy!"
New Life Version	As Paul was speaking for himself, Festus cried out in a loud voice, "Paul, you are crazy! All your learning keeps you from thinking right!"

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	FESTUS: "PAUL, YOU'RE CRAZY" Festus interrupted, yelling, "You're crazy, Paul! You've crammed so much education into your head that you've gone out of your mind!"
Contemporary English V.	Before Paul finished defending himself, Festus shouted, "Paul, you're crazy! Too much learning has driven you out of your mind."

The Living Bible	Suddenly Festus shouted, "Paul, you are insane. Your long studying has broken your mind!"
New Berkeley Version	.
The Passion Translation	Festus interrupted Paul's defense, blurting out, "You're out of your mind! All this great learning of yours is driving you crazy."
Plain English Version	Paul wanted them all to become Christians While Paul was talking, Festus suddenly shouted, "Paul, you are mad. You have been reading and learning too much, and it made you go mad."
Radiant New Testament	At this point Festus interrupted Paul's speech. "You're out of your mind, Paul!" he shouted. "Your great learning is making you crazy!"
UnfoldingWord Simplified T.	Before Paul could say anything further, Festus shouted out in a loud voice: "Paul, you are crazy! You have studied too much, and it has made you insane!"

Partially literal and partially paraphrased translations:

American English Bible	Now, while he was saying these things in his defense, Festus shouted: 'You're crazy, Paul!' All of the writings are driving you mad!
Beck's American Translation	.
Breakthrough Version	As he was defending himself with these things, Festus declares with a loud voice, "You are crazy, Paul. The many documents are turning you around into craziness."
Common English Bible	At this point in Paul's defense, Festus declared with a loud voice, "You've lost your mind, Paul! Too much learning is driving you mad!"
Len Gane Paraphrase	As he was making his defense, Festus said with a loud voice, "Paul, you are a raving idiot; too much study is making you crazy."
A. Campbell's Living Oracles	And as he was thus making his defense, Festus said, with a loud voice, Paul, you are distracted: much learning drives you to madness.
New Advent (Knox) Bible	When Paul had proceeded so far with his defence, Festus said in a loud voice, Paul, thou art mad; they are driving thee to madness, these long studies of thine.
NT for Everyone	"Paul, you're mad!" As Paul was making his defense in this way, Festus roared out at the top of his voice, "Paul, you're mad! All this learning of yours has driven you crazy!"
20 th Century New Testament	While Paul was making this defense, Festus called out loudly: "You are mad, Paul; your great learning is driving you mad."

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	As Paul made his defense in this way, Festus said to him loudly, you are crazy. All your education is driving you insane."
Berean Study Bible	At this stage of Paul's defense, Festus exclaimed in a loud voice, "You are insane, Paul! Your great learning is driving you to madness!"
Christian Standard Bible	Agrippa Not Quite Persuaded As he was saying these things in his defense, Festus exclaimed in a loud voice, "You're out of your mind, Paul! Too much study is driving you mad."
Conservapedia Translation	As he was defending himself in this way, Festus said loudly, "Paul, you are crazy! All your book-learning has driven you over the edge!"
Revised Ferrar-Fenton Bible	As he was thus proceeding with his defence, Festus exclaimed with a loud voice, "Paul! you are mad! your great learning has turned to madness!"
Free Bible Version	Festus interrupted Paul as he made his defense, shouting out, you've gone mad! All your knowledge is driving you insane!"
God's Truth (Tyndale)	As he thus answered for himself: Festus said with a loud voice: Paul, you are besides yourself. Much learning has made you ma.
Montgomery NT	As Paul thus made his defense, Festus exclaimed in a loud voice. "Paul, you are raving mad; your great learning is driving you mad."

Worsley's New Testament And as he was saying these things in his defence, Festus said with a loud voice, Paul, thou art beside thyself: much learning turns thy brain.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) As Paul came to this point of his defense, Festus said in a loud voice: "Paul, you are mad; your great learning has deranged your mind!"

The Heritage Bible And he defending himself with these things, Festus said with a loud voice, Paul, you are a raving maniac; much learning has turned you into a maniac.

New American Bible (2011) **Reactions to Paul's Speech.**
While Paul was so speaking in his defense, Festus said in a loud voice, "You are mad, Paul; much learning is driving you mad."

New Jerusalem Bible He had reached this point in his defence when Festus shouted out, 'Paul, you are out of your mind; all that learning of yours is driving you mad.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible But just as he reached this point in his defense, Festus shouted at the top of his voice, "Sha'ul, you're out of your mind! So much learning is driving you crazy!"

Hebraic Roots Bible And he defending himself with these things, Festus said with a loud voice, Paul, You rave! Your too much study has turned you into madness.

Holy New Covenant Trans. While Paul was saying these things to defend himself, Festus shouted, "Paul, are you crazy? Too much education has made you insane!"

The Scriptures 2009 And while saying this in his defence, Festus said with a loud voice, "Sha'ul, you are mad! Much learning is turning you to madness!"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...these but him accounting The Festus [with] great the sound says [You] rave Paul The Many you Writings to insanity turns...

Alpha & Omega Bible WHILE (Paul) WAS SAYING THIS IN HIS DEFENSE, FESTUS SAID IN A LOUD VOICE, PAULO (Paul), YOU ARE OUT OF YOUR MIND! YOUR GREAT LEARNING IS DRIVING YOU MAD.

Awful Scroll Bible What is more, he these things considering-away, Festus was exposing-to-light, with a great voice, "Paul, you is mad! Much learning is turning- you -over to madness!"

Concordant Literal Version Now, as he is making this defense, Festus is averring with a loud voice, "You are mad, Paul! Much scripture is deranging you to madness!"

exeGesés companion Bible And as he pleads these for himself,
Phustus says with a mega voice,
Paulos, you rave!
Much scribing makes you maniacal.

Orthodox Jewish Bible And while he was saying these things in his hitstaddecut, Festus in a kol gadol shouts, "Rav Sha'ul, all your yeshiva learning has made you meshuggah!"

Rotherham's Emphasized B. Now <as he was saying these' things in his defence> ||Festus|| [with a loud' voice] saith—
Thou art raving, Paul!
||Thy great learning|| is turning thee round unto [raving madness].

Expanded/Embellished Bibles:

The Expanded Bible **Paul Tries to Persuade Agrippa**
While Paul was saying these things to defend himself, Festus said loudly, "Paul, you are ·out of your mind [insane]! Too much ·study [learning] has driven you ·crazy [insane; mad]!"

Jonathan Mitchell NT	Now with his progressively making [his] defense [in] these [statements], Festus then affirms in (or: with) a loud voice, "You are progressively going insane (stark raving mad), Paul! The many writings (or: = the effects of much learning) progressively spin you around into madness (mania and insanity)!"
Syndein/Thieme	And as he {Paul} thus continued to make a defense for himself, Festus uttered a sound {to interrupt Paul - Festus has lost his poise} with a loud voice, "Paul, you are raving MAD!" {People here would be looking up at Festus so he continues} "Much learning does turn you around to madness." {Note: Name calling here. Satan and his followers will always use name calling to discourage the learning of bible doctrine.}
Translation for Translators	Paul talked to Festus and Agrippa, urging them to become believers in Jesus. <i>Acts 26:24-29</i> Before Paul could say anything <i>further</i> to defend himself, Festus shouted: "Paul, you are crazy! You have studied too much, and it has made you insane!"
The Voice	Festus (interrupting): You've gone crazy, Paul! You've read one book too many and have gone insane!

Bible Translations with Many Footnotes:

Lexham Bible	And as [*Here "as " is supplied as a component of the temporal genitive absolute participle ("was saying ... in his defense")] he was saying these things in his defense, Festus said with a loud voice, "You are out of your mind, Paul! Your [*Literally "the"; the Greek article is used here as a possessive pronoun] great learning is driving [Literally "is turning"] you insane!" [Literally "to madness"]
NET Bible®	As Paul ⁷¹ was saying these things in his defense, Festus ⁷² exclaimed loudly, "You have lost your mind, ⁷³ Paul! Your great learning is driving you insane!" ⁷¹ tn Grk "he"; the referent (Paul) has been specified in the translation for clarity. ⁷² sn See the note on Porcius Festus in 24:27. ^{sn} Porcius Festus was the procurator of Palestine who succeeded Felix; neither the beginning nor the end of his rule (at his death) can be determined with certainty, although he appears to have died in office after about two years. Nero recalled Felix in A.D. 57 or 58, and Festus was appointed to his vacant office in A.D. 57, 58, or 59. According to Josephus (Ant. 20.8.9-10 [20.182-188]; J. W. 2.14.1 [2.271-272]), his administration was better than that of his predecessor Felix or his successor Albinus, but Luke in Acts portrays him in a less favorable light: He was willing to sacrifice Paul to court Jewish favor by taking him to Jerusalem for trial (v. 9), regardless of Paul's guilt or innocence. The one characteristic for which Festus was noted is that he dealt harshly with those who disturbed the peace. ⁷³ tn On the term translated "lost your mind" see BDAG 610 s.v. μαίνομαι, which has "you're out of your mind, you're raving, said to one whose enthusiasm seems to have outrun better judgment 26:24." ^{sn} The expression "You have lost your mind" would be said to someone who speaks incredible things, in the opinion of the hearer. Paul's mention of the resurrection (v. 23) was probably what prompted Festus to say this.
The Spoken English NT	<i>Festus Accuses Paul of Being Crazy</i> As Paul was making these points in defense of himself, Festus shouted, crazy, ^v Paul! All that education is driving you crazy! ^{v.} Or "You're raving."
Wilbur Pickering's New T.	Festus interrupts Well as he thus made his defense, Festus said with a loud voice: "Paul, you are crazy! Your great learning is driving you insane!" ⁵ (5) Festus is not happy. Paul is talking to Agrippa, not to him. As a 'son of disobedience' (Eph_2:2) he was open to demonic interference, and Satan does not

like the resurrection. So Paul’s mention of Jesus’ resurrection is Festus’ clue to interrupt, which he does in rather insulting terms.

Literal, almost word-for-word, renderings:

A Faithful Version	And while he was uttering these things in his defense, Festus said with a loud voice, "You are out of your mind, Paul; much learning has turned you to madness."
Analytical-Literal Translation	Now while he [was] speaking these [things] in his own defense, Festus said with a loud voice, "You are raving mad, Paul! The many writings [fig., Your great learning] is driving you to madness!"
Benjamin Brodie’s trans.	Now as he was speaking in his own defense, Festus shouted with a loud voice: "You are losing your mind, Paul! Your exceptional education is driving you mad."
Berean Literal Bible	Now of him saying these things in his defense, Festus said in a loud voice, "You are insane, Paul! The great learning turns you to insanity!"
Bond Slave Version	And as he thus spoke for himself, Festus said with a loud voice, Paul, you are beside yourself; much learning does make you mad.
Charles Thomson NT	While Paul was thus making his defence, Festus said with a loud voice, Paul thou art distracted. Those many writings whirl thee to madness.
Far Above All Translation	And as he said these things in his defence, Festus said in a loud voice, "You are mad, Paul. Much learning is reducing you to madness."
Green’s Literal Translation	And he defending himself with these things, Festus said with a loud voice, Paul, You rave! Your many letters turned you into madness.
Modern English Version	Paul Appeals to Agrippa to Believe So as he made his defense, Festus said with a loud voice, "Paul, you are mad. Much learning is turning you to madness."
Modern Literal Version 2020	Now he makes his defense with these things. Festus said with a loud voice, Paul, you are insane; your many scholarships is turning you into the insane.
Modern KJV	And he defending himself with these things, Festus said with a loud voice, Paul, you rave! Your many letters turn you to insanity.
Niobi Study Bible	Agrippa Parries Paul's Challenge And as he thus spoke for himself, Festus said with a loud voice, "Paul, you are beside yourself! Much learning does make you mad!"

The gist of this passage: Festus interrupts Paul and tells him that all of his learning has made him insane.

Acts 26:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
tauta (ταῦτα) [pronounced TAU-taw]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; accusative case	Strong's #3778 (also known as Strong's #5023)
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Acts 26:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apologéomai (ἀπολογέομαι) [pronounced <i>ap-ohl-ohg-EH-ohm-ah-ee</i>]	<i>defending oneself, giving an account, making a legal plea for oneself, presenting exculpatory evidence for oneself, answering (for self), making a defense, excusing (self), speaking for self</i>	masculine singular, present (deponent) middle/passive participle, genitive/ablative case	Strong's #626

Translation: Now He kept on defending himself, [saying] these things.

The participle here describes what is happening when Festus interrupts Paul by speaking up. What we have been reading is Paul's defense, and Festus, at this point, interrupts him.

As I have moved toward this point, I have wondered why Festus interrupted right here. Did Paul say something just now that made him upset? Did Festus suddenly realize that he and Agrippa were being witnessed to and he did not like that? Did he look at Agrippa and see him lost in thought, watching Paul? Many times in narratives, we do not know what motivates a person to do this or that. Once and awhile, there will be a clue left by God the Holy Spirit which helps us; but, so far, I am at a loss.

Acts 26:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Phēstos (Φῆστος) [pronounced <i>FACE-toss</i>]	<i>festival; transliterated, Festus, Festos, Phestus</i>	masculine singular proper noun; a person; nominative case	Strong's #5347
meGas (μέγας, μεγάλη, μέγα) [pronounced <i>MEH-gas</i>]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	feminine singular adjective, dative, locative or instrumental case	Strong's #3173
phōnē (φωνή) [pronounced <i>foh-NAY</i>]	<i>sound, voice; language</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5456
phēmi (φημί) [pronounced <i>fay-MEE</i>]	<i>to make known [or, show, reveal] one's thoughts, to declare; to say [what is on one's mind], speak [your mind]</i>	3 rd person singular, present indicative	Strong's #5346

Translation: [But] Festus, in a loud voice, declared,...

Festus, in a sudden loud voice, cries out. Even though Festus is governor of Palestine, Agrippa is presiding over this trial. Although their rules of formality might be different from ours, this is not okay to do.

Festus speaks loudly with the intent of shutting Paul down for his defense.

Attempting to be a mind-reader, I would think that Festus does not like how this trial is playing out. Paul is far to logical and reasonable, which does not help Festus. Remember, Festus is sending Paul to Rome, and he has to send along some charges with Paul. He cannot just send Paul out there to Rome with the note, "You figure it out, Nero." That is not going to fly. The explanation could be as simple as Festus being frustrated, thinking, "There is nothing I can charge Paul with. I am so screwed!"

This interruption could simply reflect the frustration of Festus and his anger at Paul, even though Paul has really done nothing.

Acts 26:24c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
μαίνομαι (μαίνομαι) [pronounced MY-noh-my]	<i>to be mad, to rave, to act as if you out of your mind; to suffer insensate craving</i>	2 nd person singular, present (deponent) middle/passive indicative	Strong's #3105
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; vocative	Strong's #3972

Translation: ...*"You keep on being mad, Paul.*

What Festus says is without merit. He calls Paul mad or raving. But does Paul sound mad or raving? The experience which he describes was observed, in part, by others.

Festus, for this outburst, may seem a little mad or raving himself; but Paul was simply saying, "This is what I personally experienced."

Acts 26:24d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τα (τά) [pronounced tau]	<i>the (things); this, that; those (things)</i>	neuter plural definite article; nominative case	Strong's #3588
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	neuter plural adjective, nominative case	Strong's #4183
se (σέ) [pronounced seh]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)
grammata (γράμματα) [pronounced GRAHM-maht-ah]	<i>writings, letters, notes, epistles, books; bills; scriptures; documents, records; bills, bonds, account; learning</i>	neuter plural noun, nominative case	Strong's #1121
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519

Acts 26:24d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
μανία (μανία) [pronounced <i>man-EE-ah</i>]	<i>madness, craziness, frenzy</i>	feminine singular noun, accusative case	Strong's #3130
περιτρέπω (περιτρέπω) [pronounced <i>per-ee-TREHP-oh</i>]	<i>to turn (around, about); to transfer, to change (from one state to another); to drive (one crazy)</i>	3 rd person singular, present active indicative	Strong's #4062

Translation: [You writing] those many letters keeps on turning you to madness.”

Festus, originally a thorough and well-prepared administrator, knows that Paul has been writing a great many letters while under the jurisdiction of Felix. Felix certainly would have allowed for this because he wants Paul to send a letter some a rich church somewhere and ask for money to bribe his way out of jail. But Paul is not doing that. He is receiving letters from churches and he is writing letters to churches. We do not know how many letters which Paul wrote, but let me suggest considerably more than are found in the New Testament. Now, let's say that one of Paul's long lost letters is found and it is clearly Paul's writing—should it be placed in the New Testament? No, absolutely not. Such a letter would be fascinating to read, but God the Holy Spirit chose all of the letters written by Paul in order to provide a complete doctrinal base for Church Age doctrine. There was not a lost letter to the Ephesians or to the Corinthians which Paul wrote, they received, but then it got lost; and somehow slipped through the fingers of the Holy Spirit. Whereas, certainly such letters were written, God the Holy Spirit chose the letters necessary for the New Testament.

The way that I read this is, Felix was well-aware of Paul writing many letters during this two years of being under house arrest. In fact, this really stood out to him as being an unusual thing.

The accusation of Festus does not make a lot of sense. Festus is aware of Paul writing many letters. I would assume that, while under house arrest, Paul wrote letters to many churches (we do not have all of Paul's letters preserved in the **canon of Scripture**).

No doubt, this seemed strange to Festus for Paul to write so much; but suggesting that is crazy—that makes little sense.

What makes sense is, Festus is perhaps trying to throw Paul off his game, perhaps make him say something in the heat of the moment, that might be valuable to Festus. A lawyer certainly wants to throw the opposition off its game. Maybe Paul will lose his temper and say something wrong, and that will give Festus what he needs—some charge which he can send along with Paul to Rome.

Acts 26:24 Now He kept on defending himself, [saying] these things. [But] Festus, in a loud voice, declared, “You keep on being mad, Paul. [You writing] those many letters keeps on turning you to madness.” (Kukis mostly literal translation)

Acts 26:24 As Paul was defending himself, saying these things, Festus interrupted him, shouting loudly, “You are mad, Paul. All these letters that you write are driving you to madness.” (Kukis paraphrase)

We will find out that Festus, with this outburst, sets himself up to be neatly trapped by Paul in the next passage.

Paul Keeps His Cool and Specifically Appeals to Agrippa

Do you remember how Paul, in an earlier hearing, divided the pharisees from the sadducees? **Acts 23** ([HTML](#)) ([PDF](#)) ([WPD](#)). He is going to do roughly the same thing with Festus and Agrippa. We do not know how bonded these men were before the trial. Agrippa was here in Caesarea, but was this really in support of Festus? No matter. Festus has just called Paul crazy and Paul is going to point out that he and King Agrippa have very similar views about the things that Festus has just called crazy.

Now the Paul: "I am not mad," he kept on declaring, "most honorable Festus. But, rather, of (absolute) truth and of reasonableness [are the] words I keep on uttering. For keeps on knowing about these things, the king, face to face with whom I keep on freely speaking. For to be hidden to him of these things, I keep on being not convinced. For nothing [there] is not a corner practicing this thing. You keep on believing, King Agrippa, in the prophets; I have known that you keep on believing."

Acts
26:25–27

Paul kept on declaring, "I am not mad, most honorable Festus. I keep on speaking words of absolute truth and sound reasoning. The King, before whom I keep on freely speaking, keeps on knowing about these things. For I am not being persuaded [that] these things are hidden to him. For [there] is nothing in a secret place things being done [that he is] not [aware of]. You keep on believing in the prophets, [do you not], King Agrippa? I have known that you keep on believing."

Paul said, "I am not crazy, most honorable Festus. The words I speak are absolute truth backed up with sound logic and reasoning. The King, before whom I freely speak, knows about these things. I am certain that none of these things are hidden from him. In fact, there is nothing being practiced in some secret place that he is not aware of. King Agrippa, you do believe in the prophets, don't you? I know you keep on believing."

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) **Now the Paul: "I am not mad," he kept on declaring, "most honorable Festus. But, rather, of (absolute) truth and of reasonableness [are the] words I keep on uttering. For keeps on knowing about these things, the king, face to face with whom I keep on freely speaking. For to be hidden to him of these things, I keep on being not convinced. For nothing [there] is not a corner practicing this thing. You keep on believing, King Agrippa, in the prophets; I have known that you keep on believing."**
- Complete Apostles Bible **But he said, "I am not mad, most excellent Festus, but I boldly declare words of truth and reason. For the king knows about these things, to whom also I speak freely; for I am persuaded that none of these things escapes his notice, since this thing was not done in a corner. "Do you believe the prophets, King Agrippa? I know that you believe."**
- Douay-Rheims 1899 (Amer.) **And Paul said: I am not mad, most excellent Festus, but I speak words of truth and soberness. For the king knoweth of these things, to whom also I speak with confidence. For I am persuaded that none of these things are hidden from him. For neither was any of these things done in a corner. Believest thou the prophets, O king Agrippa? I know that thou believest. Paulus {Paul} said unto him, "I am not insane, illustrious Phihstus {Festus}, but rather, I speak the words of Truth and Integrity. And even Malka Agripus {King Agrippa} especially knows about these things, and because of this, I boldly {lit. with an open eye} speak before him, on account, that**
- Holy Aramaic Scriptures

not one from these things, I suppose, have escaped his notice, for, they were not done secretly.

Malka Agripe {King Agrippa}, do you believe The Nabiye {The Prophets}? I know that you believe!"

James Murdock's Syriac NT Paul replied to him: I am not deranged, excellent Festus; but speak words of truth and rectitude.

And king Agrippa is also well acquainted with these things; and I therefore speak confidently before him, because I suppose not one of these things hath escaped his knowledge; for they were not done in secret.

Original Aramaic NT King Agrippa, believest thou the prophets? I know that thou believest.

Paulus said, "I am not insane, excellent Festus, but I am speaking words of truth and integrity."

"Also King Agrippa especially knows of such things as these, therefore I speak openly before him, because I do not think one of these matters has escaped him, for they were not done in secret."

"Do you believe The Prophets, King Agrippa? I know that you do believe."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English Then Paul said, I am not off my head, most noble Festus, but my words are true and wise.

For the king has knowledge of these things, to whom I am talking freely; being certain that all this is common knowledge to him; for it has not been done in secret.

King Agrippa, have you faith in the prophets? I am certain that you have.

Bible in Worldwide English Paul said, No, great ruler Festus, I am not crazy. But what I say is true. It makes good sense. The king knows about these things. I am not afraid to talk to him about them. I am sure that not one of these things happened without his knowing about it. This did not happen in secret. King Agrippa do you believe the prophets? I know you believe them.

Easy English Paul said, 'Festus, sir, I am not crazy. Everything that I have said is true. It is not difficult to understand. King Agrippa knows about these things. He understands what I am talking about. None of these things happened in secret places. So I am sure that he has heard news about all this. King Agrippa, do you believe what God's prophets taught? I know that you do believe them.'

Easy-to-Read Version–2008 Paul said, "Most Honorable Festus, I am not crazy. What I am saying is true. It all makes perfect sense. King Agrippa knows about all this, and I can speak freely to him. I know that he has heard about these things, because they happened where everyone could see them. King Agrippa, do you believe what the prophets wrote? I know you believe!"

God's Word™ Paul replied, "I'm not crazy, Your Excellency Festus. What I'm saying is true and sane. I can easily speak to a king who knows about these things. I'm sure that none of these things has escaped his attention. None of this was done secretly. King Agrippa, do you believe the prophets? I know you believe them!"

Good News Bible (TEV) Paul answered, "I am not mad, Your Excellency! I am speaking the sober truth. King Agrippa! I can speak to you with all boldness, because you know about these things. I am sure that you have taken notice of every one of them, for this thing has not happened hidden away in a corner.

King Agrippa, do you believe the prophets? I know that you do!"

J. B. Phillips But Paul replied, "I am not mad, your excellency. I speak nothing but sober truth. The king knows of these matters, and I can speak freely before him. I cannot believe that any of these matters has escaped his notice, for it has been no

hole-and-corner business. King Agrippa, do you believe the prophets? But I know that you believe them.”

The Message

But Paul stood his ground. “With all respect, Festus, Your Honor, I’m not crazy. I’m both accurate and sane in what I’m saying. The king knows what I’m talking about. I’m sure that nothing of what I’ve said sounds crazy to him. He’s known all about it for a long time. You must realize that this wasn’t done behind the scenes. You believe the prophets, don’t you, King Agrippa? Don’t answer that—I know you believe.”

NIRV

“I am not crazy, most excellent Festus,” Paul replied. “What I am saying is true and reasonable. The king is familiar with these things. So I can speak openly to him. I am certain he knows everything that has been going on. After all, it was not done in secret. King Agrippa, do you believe the prophets? I know you do.”

New Life Version

Paul said, “Most respected Festus, I am not crazy. I am speaking the truth! The king knows about all this. I am free to speak to him in plain words. Nothing I have said is new to him. These things happened where everyone saw them. King Agrippa, do you believe the writings of the early preachers? I know that you believe them.”

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

Paul said, “I haven’t lost my mind, Honorable Festus. What I’m saying is true. And it makes sense when you know the background, like the king does. He knows what I’m talking about. That’s why I feel as free to speak boldly. Everything I’ve described has been done out in the open for the world to see. King Agrippa, do you believe what the prophets wrote? I know you do.”

Contemporary English V.

But Paul replied, “Honorable Festus, I am not crazy. What I am saying is true, and it makes sense. None of these things happened off in a corner somewhere. I am sure that King Agrippa knows what I am talking about. That’s why I can speak so plainly to him.”

Goodspeed New Testament

Then Paul said to Agrippa, “Do you believe what the prophets said? I know you do.” “I am not raving, your Excellency Festus,” said Paul, “I am telling the sober truth. The king knows about this, and I can speak to him with freedom. I do not believe that he missed any of this, for it did not happen in a corner! King Agrippa, do you believe the prophets? I know that you do!”

New Berkeley Version
New Living Translation

But Paul replied, “I am not insane, Most Excellent Festus. I speak words of sober truth. And King Agrippa knows about these things. I speak frankly for I am sure these events are all familiar to him, for they were not done in a corner! King Agrippa, do you believe the Prophets? But I know you do—”

The Passion Translation

Paul replied, “No, Your Excellency Festus, I am not crazy. I speak the words of truth and reason.

King Agrippa, I know I can speak frankly and freely with you, for you understand these matters well, and none of these things have escaped your notice. After all, it’s not like it was a secret! Don’t you believe the prophets, King Agrippa? I know that you do.”

Plain English Version

But Paul said, “No, Festus, sir, I’m not mad. I’m talking in a true and sensible way. The other big boss here knows about these things, so I can talk to him, and I know he will understand. You see, people everywhere have heard about Jesus.”

Then Paul said, “Boss Agrippa, do you believe the message God’s men wrote in his book? Yes, I reckon you do believe it.”

UnfoldingWord Simplified T.

But Paul answered, “Your Excellency Festus, I am not insane! On the contrary, what I am saying is true and quite sane! For King Agrippa knows the things that I have been talking about, and I can speak freely to him about them. I am sure that none

of these things could have escaped his notice, because none of these things happened in secret."

"King Agrippa, do you believe what the prophets wrote? I know that you believe those things."

William's New Testament

Paul answered, "I am not going crazy, your Excellency, Festus, but I am telling the straight truth.

The king, indeed, knows about this and I can speak to him with freedom. I do not believe that any of this escaped his notice, for it did not occur in a corner! King Agrippa, do you believe the prophets? I know you do."

Partially literal and partially paraphrased translations:

American English Bible

But Paul said:

'I'm not going crazy, O mighty Festus... I'm telling you things that are true and make good sense!

'For a fact; the king whom I'm speaking to openly already knows a lot about these things!

'I believe that none of this has escaped his notice, because none of it was done off in some corner!

'King Agrippa,

'Do you believe the Prophets?

'I know that you believe!'

Beck's American Translation

Breakthrough Version

Paul declares, "I am not crazy, most powerful Festus. But I am clearly articulating statements of truth and proper focus. You see, the king is well aware concerning these *things*, to whom I also speak openly; for I am persuaded none of these *things* to be unnoticed by him. You see, this is not *a thing* that has repeatedly been done in a corner.

King Agrippa, do you trust the Preachers? I realize that you trust."

Common English Bible

But Paul replied, "I'm not mad, most honorable Festus! I'm speaking what is sound and true. King Agrippa knows about these things, and I have been speaking openly to him. I'm certain that none of these things have escaped his attention. This didn't happen secretly or in some out-of-the-way place. King Agrippa, do you believe the prophets? I know you do."

Len Gane Paraphrase

But [Paul] said, "I am not crazy, most noble Festus but speak the words of truth and a sound mind.

"For the king knows all these things, before whom I speak so freely, for I am persuaded that none of these things escape your notice, for this was not done in a corner.

"King Agrippa, do you believe the prophets? I know that you believe."

A. Campbell's Living Oracles

But he replied, I am not mad, most noble Festus, but utter the words of truth and soberness. For the king knows of these things; to whom, also, I speak with freedom: for I am persuaded none of these things are hid from him, for this was not done in a corner.

New Advent (Knox) Bible

King Agrippa! do you believe the prophets? I know that you believe.

But Paul answered, No, most noble Festus, I am not mad; the message which I utter is sober truth. The king knows about all this well enough; that is why I speak with such confidence in his presence. None of this, I am sure, is news to him; it was not in some secret corner that all this happened. Dost thou believe the prophets, king Agrippa? I am well assured thou dost believe them.

NT for Everyone

"I'm not mad, most excellent Festus," responded Paul. "On the contrary, what I say is full of truth and good sense. The king knows about these things, and it is to him that I am speaking so boldly. I cannot believe that any of this has escaped his

notice. After all, these things didn't happen in a corner. Do you believe the prophets, King Agrippa? I know you believe them."

20th Century New Testament "I am not mad, your Excellency," he replied; "on the contrary, the statements that I am making are true and sober. Indeed, the King knows about these matters, so I speak before him without constraint. I am sure that there is nothing whatever of what I have been telling him that has escaped his attention; for all this has not been done in a corner.

King Agrippa, do you believe the Prophets? I know you do."

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible But Paul replied, "I'm not out of my mind, most excellent Festus. On the contrary, I'm speaking words of truth and good judgment. For the king knows about these matters, and I can speak boldly to him. For I am convinced that none of these things has escaped his notice, since this was not done in a corner. King Agrippa, do you believe the prophets? I know you believe."

Conservapedia Translation But he said, "I am not crazy, Your Excellency Festus. I am speaking out the words of truth and soberness."

"The King knows about these things, and now I speak freely before him. Because I am convinced that none of these things are any secret to him, because this did not happen in any dark corner."

"King Agrippa, do you believe the prophets? I know that you do!"

Revised Ferrar-Fenton Bible But Paul replied, "I am not mad, most noble Festus. On the contrary, I am uttering thoughts of truth and sanity: for the king understands about them, before whom also I speak with perfect frankness; because I am certain that none of these matters have escaped him: for this event was not done in a corner. King Agrippa! do you believe the prophets? I know you believe that!"

Free Bible Version "I'm not mad, Festus your Excellency," Paul replied. "What I am saying is true and makes sense. The king recognizes this, and I'm explaining it very clearly. I am sure that he is aware of what's been happening, because none of this took place as if it were hidden in a corner.

"King Agrippa, do you believe what the prophets said? I'm sure you do!"

International Standard V But Paul said, "I'm not out of my mind, Your Excellency Festus. I'm reporting what is absolutely true. Indeed, the king knows about these things, and I can speak to him freely. For I am certain that none of these things has escaped his notice, since this wasn't done in a corner. King Agrippa, do you believe the prophets? I know you believe them!"

Urim-Thummim Version But he replied, I am not mad most noble Festus; but speak out the living Voice of Truth and soundness of mind. For the king knows of these things before whom I also speak freely: because I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believe you the Prophets? I know that you believe.

Weymouth New Testament "I am not mad, most noble Festus," replied Paul; "I am speaking words of sober truth.

For the King, to whom I speak freely, knows about these matters. I am not to be persuaded that any detail of them has escaped his notice; for these things have not been done in a corner.

King Agrippa, do you believe the Prophets? I know that you believe them."

Catholic Bibles (those having the imprimatur):

Christian Community (1988) But Paul answered: "I am not mad, Most Excellent Festus, but everything I have said is reliable and true. The king is acquainted with all these things, so to him I speak with such confidence. I am convinced that he knows everything about this

case, for these things did not happen in a dark corner. King Agrippa, do you believe the Prophets? I know that you do.”

The Heritage Bible

But he says, I am absolutely not a maniac, most honorable Festus, but pronounce plainly the spoken words of truth and sanity,

Because the king knows these things, before whom also I speak out confidently, because I am convinced that absolutely none of these things are hidden from him, because this thing was absolutely not practiced in a corner.

Do you, King Agrippa, believe the prophets? I see that you believe.

New American Bible (2011)

But Paul replied, “I am not mad, most excellent Festus; I am speaking words of truth and reason. The king knows about these matters and to him I speak boldly, for I cannot believe that [any] of this has escaped his notice; this was not done in a corner.* King Agrippa, do you believe the prophets?* I know you believe.”

* [26:27–28] If the Christian missionaries proclaim nothing different from what the Old Testament prophets had proclaimed (Acts 26:22–23), then the logical outcome for the believing Jew, according to Luke, is to become a Christian.

New Catholic Bible

Reactions to Paul’s Speech. While Paul was still speaking in his own defense, Festus exclaimed, “You are out of your mind, Paul! Too much learning is driving you insane.” But he replied, “I am not out of my mind, most excellent Festus. What I am asserting is true and reasonable. The king understands these matters, and to him I now speak freely. I am confident that none of this has escaped his notice, for all this was not done in a corner.^[d] King Agrippa, do you believe the Prophets?[e] I know that you do.” V. 24 is included for context.

[d] *Not done in a corner:* a phrase stressing the fact that the Gospel is based on real events lived out in history. The king is bound to confirm the truth of the things Paul says.

New Jerusalem Bible

But Paul answered, 'Festus, your Excellency, I am not mad: I am speaking words of sober truth and good sense. The king understands these matters, and to him I now speak fearlessly. I am confident that nothing of all this comes as a surprise to him; after all, these things were not done in a corner. King Agrippa, do you believe in the prophets? I know you do.'

Revised English Bible–1989

“I am not mad, your excellency,” said Paul; “what I am asserting is sober truth. The king is well versed in these matters, and I can speak freely to him. I do not believe that he can be unaware of any of these facts, for this has been no hole-and-corner business. King Agrippa, do you believe the prophets? I know you do.”

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

But Sha’ul said, “No, I am not ‘crazy,’ Festus, your Excellency; on the contrary, I am speaking words of truth and sanity. For the king understands these matters, so to him I express myself freely, because I am sure that none of these things have been hidden from him. After all, they didn’t happen in some back alley. King Agrippa, do you believe the prophets? I know you believe!”

Hebraic Roots Bible

But he said, Not to madness, most excellent Festus, but I speak words of truth and sanity.

And king Agrippa is also well acquainted with these things; and I therefore speak confidently before him, because I suppose not one of these things hath escaped his knowledge; for they were not done in secret.

Do you believe the prophets, king Agrippa? I know that you believe.

Holy New Covenant Trans.

Paul said, "Most Excellent Festus, I'm not insane. The things I say are true. My words are not the words of a foolish man; I am serious. King Agrippa knows about these matters. I can speak freely to him. I know that he has heard about all of these things because these things happened where everyone could see. King Agrippa, do you believe what the prophets wrote? I know you believe!"

The Scriptures 2009	But Sha'ul said, "I am not mad, most excellent Festus, but I speak words of truth and sense. "For the sovereign, before whom I also speak boldly, knows these matters. For I am persuaded that none of these are hidden from him, for this has not been done in a corner.
Tree of Life Version	"Sovereign Agrippa, do you believe the prophets? I know that you do believe." But Paul declares, "I am not insane, most noble Festus! Rather I am speaking the sober truth. For the king knows about these things, and I speak freely to him, since I am convinced that none of these things escape his notice—for this was not done in a corner. King Agrippa, do you believe the Prophets? I know that you do believe!"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...The but Paul not [I] rave says Noblest Festus but [of] truth and [of] soberness words [I] articulate knows for about these The King to whom and Speaking (Openly) [I] speak to escape for him something [of] these not [I] am convinced no [thing] not for is in corner Having Been Practiced This [You] believe King Agrippa the forecasters [I] have seen for [You] believe {them}...
Awful Scroll Bible	But he exposes-to-light, "I am not mad, mightiest Festus, notwithstanding, I sound-out words of plainness and sound-reasoning. (")For the governing leader stands-knowing about the same-as-these, by whom I even speak expressing-all, for I am being confided that not any, not-even-one of the same-as-these is to hide from him, for the same-as-this is not having been practiced from-within a corner. (")Governing leader Agrippa, confide you in the exposers-to-light-beforehand? I have perceived that you confide!"
Concordant Literal Version	Yet Paul is averring, "Not mad am I, most mighty Festus, but I am declaiming declarations of truth and sanity." For the king is adept concerning these things, to whom I am speaking boldly also, for, that any of these things is eluding him, I am not persuaded, for this is not a thing that has been committed in a corner." King Agrippa, are you believing the prophets? I am aware that you are believing!"
exeGesés companion Bible	But he says, I rave not, most powerful Phestus; but utter the rhema of truth and soundmindedness. For the sovereign understands about these, in front of whom I also speak emboldened: for I am convinced that none of these are hidden from him; for this is not transacted in a corner. Sovereign Agrippa, trust you the prophets? I know you trust!
Orthodox Jewish Bible	But Rav Sha'ul says, "I am not meshuggah, most excellent Festus; I am speaking dvarim of Emes and Ta'am (Reason). "For HaMelech has da'as of these matters, to whom also I am speaking freely, for I am sure that absolutely none of these things escape his notice, for this has not been done in a corner. "Agrippa HaMelech, do you believe in the Nevi'im? I have da'as that you do believe."
Rotherham's Emphasized B.	But Paul— I am not raving (saith he), most noble' Festus,— but the declarations of truth' and soberness' am I sounding forth: For well-knoweth the king concerning these things, unto whom with boldness of utterance am I speaking; for that these things are not hidden from him I am well persuaded,—for not in a corner hath this thing been done. Believest thou, King Agrippa, in the prophets? I know that thou believest!

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But Paul replied, "I am not out of my mind, most excellent and noble Festus, but [with a sound mind] I am uttering rational words of truth and reason. For [your majesty] the king understands these things, and [therefore] I am also speaking to him with confidence and boldness, since I am convinced that none of these things escape his notice; for this has not been done in a corner [hidden from view, in secret]. King Agrippa, do you believe the [writings of the] Prophets [their messages and words]? I know that you do."
An Understandable Version	But Paul replied, "I am not crazy, Your Excellency Festus; I am [just] speaking a message of truth and sound reason. I can speak boldly of these things because the King knows [they are true]. And I am convinced that none of these things are hidden from you, for none of them have been done in a corner [i.e., secretly]. King Agrippa, do you believe [the message of] the prophets? [Yes] I know you do."
The Expanded Bible	Paul said, "Most excellent Festus, I am not crazy. My words are true and ·sensible [sober; rational]. [For] ·King Agrippa [The king] knows about these things, and I can speak ·freely [boldly] to him. [For] I ·know [am convinced/persuaded] ·he has heard about all of these things [none of these things were hidden from him], because they did not happen off in a corner. King Agrippa, do you believe ·what the prophets wrote [the prophets]? I know you believe."
Jonathan Mitchell NT	But Paul is then affirming, "I am not going insane (proceeding into mania or madness), O most mighty Festus, but to the contrary I have been presently uttering an elevated and weighty discourse of declarations and gush-effects about reality (or: truth) and a sound, healthy frame of mind which has been restored to its original perspectives with saved and healed thought patterns (= true sanity)! "You see, the king – to whom I am now speaking, continuing in the outspoken freedom with the rights of a bold citizen who has no fear of retribution – continues being adept and well versed concerning these [matters], for I continue persuaded and convinced that not one of these things continues to elude him or escape [his] notice. You see, this is not a thing having been committed in a corner (= obscurely, as in some back alley).
Syndein/Thieme	"Do you continue faithful and loyal to the Prophets (or: Are you presently trusting and believing in the Prophets), King Agrippa? I have seen and so know that you continue faithful and loyal [to] (or: presently trust and believe) [the Prophets]." But he {Paul} said, "I am not raving mad, most noble Festus {shows poise and alertness of mind}. But I declare deep and technical words {doctrines that Festus would not understand but Agrippa would understand because Agrippa is Jewish} and Truth and I do this in soundness of mind." {Note: By addressing Festus, Paul is really addressing Agrippa and he will now catch on!} "For the king {Agrippa} has a technical knowledge of these things {Paul is saying if I am mad then SO IS KING AGRIPPA MAD! Beautiful trap by Paul}, face to face with whom I have communicated - speaking with boldness. For none of these things escape without being noticed. For this thing was not done in a corner." {Note: Idiom. Agrippa has been in the temple and studied the Old Testament Scripture. He understands or should of what Paul speaks.} "King Agrippa, do you believe the prophets? I have known for a long time that you believe {in the Old Testament Scriptures}." {Note: Believing the Old Testament will not save you. It reveals Christ, but only believing in Christ will save you.}
Translation for Translators	But Paul answered, "Your Excellency, Festus, I am not raving <i>insanely</i> . On the contrary, what I am saying is true and sensible! King Agrippa knows the things <i>that I have been talking about</i> , and I can speak confidently to him <i>about them</i> . I am sure that he knows [LIT] these things, because people everywhere [IDM] have heard

[LIT] about what happened to Jesus.” Then Paul asked, “King Agrippa, do you believe *what* the prophets wrote? I know that you (sg) believe it.”

The Voice

Paul: No, most excellent Festus, I am not insane. I am telling the sane and sober truth. The king understands what I’m talking about, which is why I could speak so freely to him. None of these things have been covered up and hidden away in a corner, so I’m sure none of these things have escaped his notice. King Agrippa, do you believe the prophets? I know you must believe.

Bible Translations with Many Footnotes:

Lexham Bible

But Paul said, “I am not out of my mind, most excellent Festus, but am speaking words of truth and rationality. For the king knows about these things, to whom also I am speaking freely, for I am not convinced that these things in any way have escaped [Some manuscripts have “that any of these things in any way has escaped”] his notice, because this was [Literally “is”] not done [Literally “having been done”] in a corner. Do you believe the prophets, King Agrippa? I know that you believe.”

NET Bible®

But Paul replied,⁷⁴ “I have not lost my mind, most excellent Festus,⁷⁵ but am speaking⁷⁶ true and rational⁷⁷ words. For the king knows about these things, and I am speaking freely⁷⁸ to him,⁷⁹ because I cannot believe⁸⁰ that any of these things has escaped his notice,⁸¹ for this was not done in a corner.⁸² Do you believe the prophets,⁸³ King Agrippa? I know that you believe.”

^{74tn} Grk “said.”

^{75sn} See the note on Porcius Festus in 24:27.

^{sn} Porcius Festus was the procurator of Palestine who succeeded Felix; neither the beginning nor the end of his rule (at his death) can be determined with certainty, although he appears to have died in office after about two years. Nero recalled Felix in A.D. 57 or 58, and Festus was appointed to his vacant office in A.D. 57, 58, or 59. According to Josephus (Ant. 20.8.9-10 [20.182-188]; J. W. 2.14.1 [2.271-272]), his administration was better than that of his predecessor Felix or his successor Albinus, but Luke in Acts portrays him in a less favorable light: He was willing to sacrifice Paul to court Jewish favor by taking him to Jerusalem for trial (v. 9), regardless of Paul’s guilt or innocence. The one characteristic for which Festus was noted is that he dealt harshly with those who disturbed the peace.

^{76tn} Or “declaring.” BDAG 125 s.v. ἀποφθέγγομαι states, “speak out, declare boldly or loudly...τι: σωφροσύνης ῥήματα Ac 26:25.”

^{77tn} BDAG 987 s.v. σωφροσύνη 1 has “gener. soundness of mind, reasonableness, rationality...ἀληθείας καὶ σωφροσύνης ῥήματα true and rational words (opp. μαίνομαι) Ac 26:25.”

^{78tn} BDAG 782 s.v. παρρησιάζομαι 1 states, “speak freely, openly, fearlessly...likew. in the ptc. w. a verb of saying foll....παρρησιασάμενοι εὗπαν 13:46. – 26:26.” This could refer to boldness in speaking here.

^{79tn} Grk “to whom I am speaking freely.” The relative pronoun (“whom”) was replaced by the personal pronoun (“him”) to simplify the translation.

^{80tn} Grk “I cannot convince myself.” BDAG 792 s.v. πείθω 3.a states, “οὐ πείθομαι w. acc. and inf. I cannot believe Ac 26:26” (see also BDAG 586 s.v. λανθάνω).

^{81tn} BDAG 586 s.v. λανθάνω states, “λανθάνειν αὐτὸν τούτων οὐ πείθομαι οὐθέν I cannot bring myself to believe that any of these things has escaped his notice Ac 26:26.”

^{82tn} This term refers to a hidden corner (BDAG 209 s.v. γωνία). Paul’s point is that these events to which he refers were not done in a secret, hidden place, tucked away outside of view. They were done in public for all the world to see.

^{83sn} “Do you believe the prophets?” Note how Paul made the issue believing the OT prophets and God’s promise which God fulfilled in Christ. He was pushing King

The Spoken English NT	<p>Agrippa toward a decision not for or against Paul's guilt of any crime, but concerning Paul's message.</p> <p>And Paul said, "I'm not crazy, Your Excellency.^w Far from it. I'm saying things that are true and level-headed.^x</p> <p>And the King knows about these things, so I'm speaking openly to him. After all, I'm convinced that none of this has escaped his notice, since it didn't happen off in a corner somewhere.^y</p> <p>Do you believe the prophets, King Agrippa? I know you do!"</p> <p>^w. Lit. "most powerful Festus." This is a highly formal mode of address.</p> <p>^x. Lit. "I'm speaking words of truth and good sense/sobriety."</p> <p>^y. Lit. "for this has not been done in a corner."</p>
Wilbur Pickering's New T.	<p>So he said: "I am not crazy, most excellent Festus; rather I pronounce words of truth and reasonableness. For the king knows about these things, before whom I speak freely; for I am convinced that none of this has escaped his notice, since it was not done in a corner. King Agrippa, do you believe the prophets? I know that you believe."⁶</p> <p>(6) Paul knows that the hearing is over, but he likes Agrippa and nudges him to believe.</p>

Literal, almost word-for-word, renderings:

A Faithful Version	<p>But he said, "I am not mad, most noble Festus, but I utter true and rational words. For the king, to whom I speak with boldness, is informed of these things. For I am convinced that none of these things are hidden from him; for this has not been done in a corner. King Agrippa, do you believe the prophets? I know that you believe."</p>
Analytical-Literal Translation	<p>But he says, "I am not raving mad, most excellent Festus, but I boldly declare words of truth and of soundness of mind.</p> <p>"For the king knows about these [things], before whom also speaking boldly I speak, for I am not persuaded [that] any of these [things] are escaping His notice, for this has not been done in a corner.</p> <p>"Do you believe the prophets, king Agrippa? I know that you believe!"</p>
Benjamin Brodie's trans.	<p>But Paul replied: "I am not losing my mind, honorable Festus. But rather, I am speaking words of truth and mental soundness,</p> <p>For the king knows about [is acquainted with] these things, before whom I am also attempting to speak freely and courageously, for I am persuaded that none of these things have escaped his attention [they are not hidden], for this thing [the resurrection and/or advent of the Messiah] was not done in a corner [in obscurity]. King Agrippa, do you believe the prophets? I know that you believe."</p>
Far Above All Translation	<p>But he said, "I am not mad, most excellent Festus, but I speak words of truth and sanity in my defence. For the king has understanding of these things, and I speak freely to him. For I am not persuaded that any of these things escape his notice. For this has not been done in a corner. King Agrippa, do you believe the prophets? I know you believe."</p>
Modern Literal Version 2020	<p>But <i>Paul</i> says, I am not insane, most-excellent Festus, but I am speaking out the words of truth and self-discipline.</p> <p>For* the king knows concerning these things, with whom <i>I am</i> also speaking boldly; for* I am saying: I am persuaded <i>that</i> not any of these things <i>were done*</i> to elude him; for* this thing has not been done* in a corner.</p> <p>King Agrippa, Do you believe the prophets? I know that you believe.</p>
Modern KJV	<p>But he said, Not to insanity, most noble Festus, but I speak words of truth and sanity. For the king understands about these things, to whom I speak, even being bold of speech. For I am persuaded that not any of these things are hidden from him, nothing. For the doing of this was not in a corner. King Agrippa, do you believe the Prophets? I know that you believe.</p>

New Matthew Bible

And Paul said, I am not mad, most dear Festus, but speak the words of truth and soberness. The king knows of these things, before whom I speak freely. I do not think any of these things are hidden from him. For this was not done in a corner. King Agrippa, do you believe the prophets? I know well that you believe.

A Voice in the Wilderness

But he said, I am not mad, most noble Festus, but speak the words of truth and sobriety. For the king, before whom I also speak freely, knows these things; for I am convinced that none of these things are hidden from him, since this thing was not done in a corner. King Agrippa, do you believe the Prophets? I know that you believe.

The gist of this passage:

Paul denies being crazy and drives a subtle theological wedge between Festus and Agrippa.

25-27

Acts 26:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Paûlos (Παῦλος) [pronounced <i>POW-loss</i>]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972
ou (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
maínomai (μαίνομαι) [pronounced <i>MY-noh-my</i>]	<i>to be mad, to rave, to act as if you out of your mind; to suffer insensate craving</i>	1 st person singular, present (deponent) middle/passive indicative	Strong's #3105
phêmi (φημί) [pronounced <i>fay-MEE</i>]	<i>to make known [or, show, reveal] one's thoughts, to declare; to say [what is on one's mind], speak [your mind]</i>	3 rd person singular, present indicative	Strong's #5346
kratistos (κράτιστος) [pronounced <i>KRAHT-ihs-toss</i>]	<i>most honorable; mightiest, strongest, noblest, most illustrious, best, most excellent; used in addressing men of prominent rank or office</i>	masculine singular adjective, vocative	Strong's #2903
Phēstos (Φῆστος) [pronounced <i>FACE-toss</i>]	<i>festival; transliterated, Festus, Festos, Phestus</i>	masculine singular proper noun; a person; vocative	Strong's #5347

Translation: Paul kept on declaring, "I am not mad, most honorable Festus.

Festus has just intentionally interrupted Paul in the middle of the trial. For some, this would have knocked them off their game or even caused one to make a nasty remark back in response. Although I believe that Paul gets his digs in, I think that they are too subtle for anyone to notice and think, *burn on you*.

In many cases, if someone gets you to say, *I'm not crazy*, that is your first mistake. Such a statement almost opens you up to being questioned on that level. However, I think it is a more respectful answer than, "You are wrong, Festus, in all that you say."

Paul keeps his cool and addresses him as *most honorable Festus*.

However, Paul is going to subtly let Festus know, "This is no longer your trial, and since you are not actually a witness, you have nothing to say here."

Acts 26:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
alêtheia (ἀλήθεια, ας, ή) [pronounced <i>ahl-Ā-thi-ah</i>]	<i>[absolute, unimpeachable, divine] truth, divine viewpoint, veracity, verity; reality; of a truth, in reality, in face, certainly; conduct which is in accordance with truth/divine viewpoint</i>	feminine singular noun; genitive/ablative case	Strong's #225
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
sōphrosunē (σωφροσύνη) [pronounced <i>so-fros-OO-nay</i>]	<i>reasonableness; moderation; soundness of mind; self-control, sobriety</i>	feminine singular noun, genitive/ablative case	Strong's #4997
hrēmata (ῥήματα) [pronounced <i>HRAY-maht-ah</i>]	<i>words, speech, discourses, utterances; saying; things which is spoken; commands, orders, directions, proclamations; things, objects, matters, events; ideas</i>	neuter plural noun; accusative case	Strong's #4487
apophthéggomai (ἀποφθέγγομαι) [pronounced <i>ah-pohf-THENG-oh-mai</i>]	<i>to utter, to speak (forth, out), to declare, to proclaim; to pronounce, to enunciate plainly, to utter a clear sound</i>	1 st person singular, present deponent middle/passive infinitive	Strong's #669

Translation: I keep on speaking words of absolute truth and sound reasoning.

Paul tells him, and the court, "I continually speak words of absolute truth and I use sound reasoning and logic as well."

Now, although this is not a direct attack upon Festus, it contradicts what Festus said. There are perhaps a hundred people there for this court case (or observing it). They have been listening to Paul, who has been completely lucid and logical; and they heard Festus suddenly yell out, "You're crazy, Paul!" Paul's respectful

answer allows everyone in the courtroom¹⁹—including King Agrippa—to make their own judgment as to who is the more reasonable man.

Acts 26:25 Paul kept on declaring, “I am not mad, most honorable Festus. I keep on speaking words of absolute truth and sound reasoning.

Paul is speaking the absolute truth. There is nothing that he has said which is exaggerated or false.

Acts 26:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epistamai (ἐπίσταμαι) [pronounced ehp-IHS-tam-ahee]	<i>to know, to understand, to put the mind upon, to comprehend, to be acquainted with</i>	3 rd person singular, present (deponent) middle/passive indicative	Strong's #1987
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
toutôn (τούτων) [pronounced TOO-tone]	<i>of these, from these [things], those</i>	demonstrative neuter plural pronoun; genitive/ablative case	Strong's #5130 (masculine/neuter genitive plural form of #3778)
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
basileus (βασιλεύς) [pronounced bahs-ee-LOOSE]	<i>leader of the people, prince, commander, lord of the land, king, ruler</i>	masculine singular noun, nominative case	Strong's #935
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
hon (ὃν) [pronounced hawn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
parrhēsiázomai (παρρησιάζομαι) [pronounced par-hray-see-AHD-zom-ahee]	<i>speaking freely, being frank in utterance, being confident in spirit and demeanor; speaking (preaching) boldly</i>	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #3955

¹⁹ I keep saying courtroom, but this is likely an open-air judgment hall.

Acts 26:26a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
laléō (λαλέω) [pronounced lah-LEH-oh]	<i>to speak, to talk, to utter</i> ; the voice, or the sound, or the vocal cords are emphasized	1 st person singular, present active indicative	Strong's #2980

Translation: The King, before whom I keep on freely speaking, keeps on knowing about these things.

Paul the turns the testimony back to King Agrippa. This is King Agrippa's courtroom now; it is not Festus'. Festus could have presided over the case in Caesarea and given a verdict and this would be over. He did not. He was swayed by the **Judaizers**, and he did not do his duty. He wants to blame Paul for all of this, but Festus only has himself to blame for where he is right now.

Paul says, "The King, before whom I keep speaking freely, knows these things that I am talking about."

Very subtly, Paul shifts back to King Agrippa. It is before King Agrippa that Paul keeps on speaking freely, implying, *without interruption*. Paul adds, "The King is aware of the things that I am talking about."

At this point, I don't believe that Paul is buttering up the King so much as he is reporting what Agrippa has a reputation for. He knows what is going on in his own kingdom and outside of the kingdom. That is, from what I can tell, his reputation. He is well-informed. He is receiving an intelligence report regularly; he has subscriptions to all of the daily newspapers (I am being facetious here), and he has spies who report to him.

Festus was less-informed about Paul's case than he should have been, and he allowed himself to be influenced by Paul's opponents in this case. As an administrator of this province, he has really slipped up.

Acts 26:26c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
lanthanō (λανθάνω) [pronounced lan-THAN-oh]	<i>to lie hid (literally or figuratively)</i> ; often used adverbially unwittingly: <i>to be hid, be ignorant of, secretly unawares; without knowing</i>	present active infinitive	Strong's #2990
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
toutōn (τούτων) [pronounced TOO-tone]	<i>of these, from these [things], those</i>	demonstrative neuter plural pronoun; genitive/ablative case	Strong's #5130 (masculine/neuter genitive plural form of #3778)
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756

Acts 26:26c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peithō (πείθω) [pronounced PIE-thoh]	<i>to convince (by argument, true or false), to persuade; to agree, to assure, to believe, to have confidence in, to trust; to obey</i>	1 st person singular, present passive indicative	Strong's #3982

Translation: For I am not being persuaded [that] these things are hidden to him.

I placed the negative with the verb, where I believe it is properly placed. Most translations use the negative to modify *these things*, which it simply would not do. However, the understanding of the verse works either way. In English, we would more likely say, *For I am persuaded that these things are not hidden to him*.

This is a classic case of, *how exact should the translation be?* If A is a literal translation, but somewhat confusing; and B is a less literal translation, but offers a better understanding without straying too far from the Greek text, do you go with A or B? I went with A above, adding my explanation to the mix; most translations went with B.

Kukis mostly literal translation: For I am not being persuaded [that] these things are hidden to him.

Benjamin Brodie's translation: ...for I am persuaded that none of these things have escaped his attention...

My translation is more accurate here than Brodie's, but his translation probably communicates what is being said better than mine. Although there are translations similar to both those above, most side with Brodie's approach. Less accurate, but makes more sense to us.

Acts 26:26d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oudeís (οὐδείς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo- DEHN]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	neuter singular adjective; used as an absolute denial; emphatic negation; designates exclusivity; accusative case	Strong's #3762
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
estí (ἐστί) [pronounced ehs-TEE] or estín (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Acts 26:26d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gōnía (γωνία) [pronounced go-NEE-ah]	<i>angle, corner; an external angle; internal corner, a secret place</i>	feminine singular noun, dative, locative or instrumental case	Strong's #1137
prassô (πράσσω) [pronounced PRAS-so]	<i>practicing; performing repeatedly or habitually; implication to execute, accomplishing; specifically to collect (dues, taxes, fares); committing, doing, exacting, keeping, requiring, using arts</i>	neuter singular, perfect passive participle, nominative case	Strong's #4238
touto (τοῦτο) [pronounced TOO-toh]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; singular nominative neuter form	Strong's #3778 (also known as Strong's #5124)

Translation: For [there] is nothing in a secret place things being done [that he is] not [aware of].

There are two negatives in this sentence. In the English, two negatives would cancel each other out and form a positive. In the Greek, two negatives makes a stronger negative. By adding some additional words, I used both negatives so that they did not cancel each other out.

There was nothing happening in King Agrippa's kingdom or in any of the surrounding regions that King Agrippa was not aware of.

Acts 26:26 The King, before whom I keep on freely speaking, keeps on knowing about these things. For I am not being persuaded [that] these things are hidden to him. For [there] is nothing in a secret place things being done [that he is] not [aware of]. (Kukis mostly literal translation)

By these words, Paul subtly shifts the trial and testimony away from Festus—who tried to insert himself into this trial—and back to King Agrippa. Paul suggests that King Agrippa is well-informed about what is taking place right here.

Speaking of this hearing—it would be hard to classify this as an official hearing. Was King Agrippa capable of telling Paul, “You are free to go.” Does King Agrippa have any jurisdiction here? Or had Festus screwed everything up beyond fixing when he put Paul in a position to appeal to Cæsar (at this time, Nero is the Cæsar)? The way I read this is, Festus is asking Agrippa to find any reasonable way to end this mess that he got himself into; or, if that is not possible, come up with a charge that can follow Paul to Rome so that Festus does not appear to be totally incompetent to Cæsar when Paul arrives. You see, if Festus cannot even come up with a sensible charge to apply to Paul, that would have meant an automatic acquittal.

Remember, Festus is hoping to find some charges to apply to Paul that it might make sense why he is being sent to Rome on appeal. This is looking for a needle in a haystack which lacks needles. The problem is not simply that Paul is innocent; there are no charges which can be reasonably attached to Paul which would make sense to Cæsar when Paul arrives in Rome.

If Paul would slip up or if some better evidence against him was presented, there would be charges which could follow Paul to Rome. However, that is simply not happening.

Acts 26:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πιστεύω (πιστεύω) [pronounced <i>pis-TOO-oh</i>]	<i>to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to</i>	2 nd person singular, present active indicative	Strong's #4100
βασιλεύς (βασιλεύς) [pronounced <i>bahs-ee-LOOSE</i>]	<i>leader of the people, prince, commander, lord of the land, king, ruler</i>	masculine singular noun, vocative	Strong's #935
Αγρίππας (Ἀγρίππας) [pronounced <i>ag-RHIP-pas</i>]	<i>hero-like; transliterated, Agrippa</i>	masculine singular proper noun; a person; vocative	Strong's #67
τοῖς (τοῖς) [pronounced <i>toiç</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
προφήταις (προφήταις) pronounced <i>prohf-AY-tice</i>	<i>prophets, those foretelling future events; those who speak via divine inspiration</i>	masculine plural noun; dative, locative or instrumental case	Strong's #4396

Translation: You keep on believing in the prophets, [do you not], King Agrippa?

The Herod family is half Jewish, and this has been a problem for them. Herod the Great had hoped for an alliance with and respect from the Jews, but he never really got this (despite the fact that they worship in the Temple which Herod the Great built/rebuilt for them).

Paul knows a reasonable amount of information about King Agrippa and he makes a direct statement here, which most phrase as a question. "You keep on believing in the prophets." This means, Agrippa believes in the Old Testament Scriptures (at this point in time, they are simply *the Scriptures*).

Acts 26:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶδω (εἶδω) [pronounced <i>Ī-doh</i>]	<i>to see, to perceive; to observe; to discern, to know</i>	1 st person singular, perfect active indicative	Strong's #1492
ὅτι (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
πιστεύω (πιστεύω) [pronounced <i>pis-TOO-oh</i>]	<i>to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to</i>	2 nd person singular, present active indicative	Strong's #4100

Translation: I have known that you keep on believing."

Paul here is talking about the Jewish Scriptures. However, he also applies these Scriptures to Jesus.

The idea here, without directly expressing it is, *you believe in the Jewish Scriptures, do you not, O King Agrippa? Who do you think Jesus is?*

Acts 26:27 *You keep on believing in the prophets, [do you not], King Agrippa? I have known that you keep on believing.*" (Kukis mostly literal translation)

Acts 26:25–27 Paul kept on declaring, "I am not mad, most honorable Festus. I keep on speaking words of absolute truth and sound reasoning. The King, before whom I keep on freely speaking, keeps on knowing about these things. For I am not being persuaded [that] these things are hidden to him. For [there] is nothing in a secret place things being done [that he is] not [aware of]. You keep on believing in the prophets, [do you not], King Agrippa? I have known that you keep on believing." (Kukis mostly literal translation)

Paul very subtly drives a wedge between Governor Festus and King Agrippa. Festus set himself up for it by calling Paul crazy. Without saying it directly, Paul is implying that Festus thinks King Agrippa is crazy, as he and Paul share many of the same fundamental beliefs. As noted earlier, we have no idea about Agrippa's motivation. He may not have any loyalty toward Festus from the beginning.

Acts 26:25–27 Paul said, "I am not crazy, most honorable Festus. The words I speak are absolute truth backed up with sound logic and reasoning. The King, before whom I freely speak, knows about these things. I am certain that none of these things are hidden from him. In fact, there is nothing being practiced in some secret place that he is not aware of. King Agrippa, you do believe in the prophets, don't you? I know you keep on believing." (Kukis paraphrase)

Agrippa is going to directly respond to what Paul says, but not to affirm Paul's specific legal statement (which he could have done), but to respond to the true issue before him, which is, "Do you believe in Jesus Christ?"

As is clear with most of the translations and comments which follow, commentators over the centuries have tried to grasp the nuance of Herod Agrippa's remark, but in doing so, they have bypassed what is important to get from this comment.

Now the Agrippa face to face with the Paulos [was saying], "In a short (time) me you keep on convincing a Christian to do?"

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26:28

Agrippa then [said] directly to Paul, "In [this] short (time) you will keep on persuading me to act a Christian?"

Agrippa then addressed Paul directly, "Do you think that you can persuade me to act as a Christian after such a short testimony?"

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now the Agrippa face to face with the Paulos [was saying], "In a short (time) me you keep on convincing a Christian to do?"
Complete Apostles Bible	And Agrippa said to Paul, "In a short time, you are persuading me to become a Christian!"
Douay-Rheims 1899 (Amer.)	And Agrippa said to Paul: In a little thou persuadest me to become a Christian.
Holy Aramaic Scriptures	Malka Agripus {King Agrippa} said unto him, "You almost {lit. with a little} persuade me to be a Kristyana {a Christian}!"
James Murdock's Syriac NT	King Agrippa said to him: Almost, thou persuadest me to become a Christian.
Original Aramaic NT	Agrippa said to him, "In a little bit you will persuade me to become a Christian."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Agrippa said to Paul, A little more and you will be making me a Christian.
Bible in Worldwide English	Then Agrippa said to Paul, You are trying to make me a Christian right away.
Easy English	Then Agrippa said to Paul, 'Can you change what I believe in this short time? Should I become a Christian already? Is that what you think?'
Easy-to-Read Version–2008	King Agrippa said to Paul, "Do you think you can persuade me to become a 'Christ-follower' so easily?"
God's Word™	Agrippa said to Paul, "Do you think you can quickly persuade me to become a Christian?"
Good News Bible (TEV) J. B. Phillips	Agrippa said to Paul, "In this short time do you think you will make me a Christian?" "Much more of this, Paul," returned Agrippa, "and you will be making me a Christian!"
The Message	But Agrippa did answer: "Keep this up much longer and you'll make a Christian out of me!"
NIRV	Then Agrippa spoke to Paul. "Are you trying to talk me into becoming a Christian?" he said. "Do you think you can do that in such a short time?"
New Life Version	Then Agrippa said to Paul, "In this short time you have almost proven to me that I should become a Christian!"

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Agrippa said to Paul, "Do you really think you can turn me into a Christian so quickly?"
Contemporary English V.	Agrippa asked Paul, "In such a short time do you think you can talk me into being a Christian?"
Goodspeed New Testament	"You are in a hurry to persuade me and make a Christian of me!" Agrippa said to Paul.
The Living Bible	Agrippa interrupted him. "With trivial proofs like these, [literally, "With little [persuasion]."] you expect me to become a Christian?"
New Berkeley Version	.
New Living Translation	Agrippa interrupted him. "Do you think you can persuade me to become a Christian so quickly?" [Or "A little more, and your arguments would make me a Christian."]]
The Passion Translation	Agrippa responded, "In such a short time you are nearly persuading me to become a Christian."
Plain English Version	Then Agrippa said to Paul, "You have just been talking to me for a little while. You can't get me to become a Christian so quick."
William's New Testament	Then Agrippa answered Paul, "In brief you are trying to persuade me and make a Christian of me!"

Partially literal and partially paraphrased translations:

American English Bible	But Agrippa said to Paul: 'It wouldn't take long for you to convince me to become a Christian also!'
Beck's American Translation	.
Breakthrough Version	Agrippa to Paul: "In a little while, you persuade me to make me a Christian."
Common English Bible	Agrippa said to Paul, "Are you trying to convince me that, in such a short time, you've made me a Christian?"
Len Gane Paraphrase	Then Agrippa said to Paul, "Are you trying to convince me to be a Christian?"
New Advent (Knox) Bible	At this, Agrippa said to Paul, Thou wouldst have me turn Christian with very little ado.[2] [2] Some commentators have thought that Agrippa said, whether sarcastically or in earnest, 'Thou dost almost persuade me to turn Christian'; but the Greek has rather

the sense, 'Thou art trying to persuade me to be a Christian with very little effort (from thyself)', or perhaps 'at very short notice'.

NT for Everyone

"You reckon you're going to make *me* a Christian, then," said Agrippa to Paul, "and pretty quick, too, by the sound of it!"

20th Century New Testament

But Agrippa said to Paul: "You are soon trying to make a Christian of me!"

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible

Then Agrippa said to Paul, "Can you persuade me in such a short time to become a Christian?"

Christian Standard Bible

Agrippa said to Paul, "Are you going to persuade me to become a Christian so easily [Or *so quickly*]?"

Conservapedia Translation

Then Agrippa said to Paul, "Do you really expect me to become a Christian in such a short while?"

Free Bible Version

"Do you think you can convince me to become a Christian so quickly?" Agrippa asked Paul.

God's Truth (Tyndale)

Agrippa said unto Paul: Somewhat you bring me in mind for to become a Christian.

Montgomery NT

Agrippa answered, "In short, you are doing your best to persuade me to become a Christian."

Numeric New Testament

And: Agrippa said unto Paul, With but little thou persuadest to make a Christian of ME.

Weymouth New Testament

Agrippa answered, "In brief, you are doing your best to persuade me to become a Christian."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

Agrippa said to him: "You al - most believe that you have already made me a Christian!"

The Heritage Bible

And Agrippa said to Paul, In a small degree you are convincing to make me a Christian?²⁸

²⁸ 26:28 King Agrippa's answer is a typical politician's double talk. Commentators down through the ages have taken different positions as to what Agrippa meant by his vague language. No one knew his heart at the time, not even Paul, and we shall all await eternity to see if his heart was affected or not; but his words are typical of politicians who wish to give encouragement to the petitioner, and at the same time not antagonize anyone else. It was language that each hearer could make of what he thought according to his own wishes. Most politicians are the same in all ages, else they would never get elected or appointed, because you have to make many people think you agree with them. That is one of the reasons I am looking forward to the reign of Christ. He does not use double talk.

New American Bible (2011)

Then Agrippa said to Paul, "You will soon persuade me to play the Christian."

New Catholic Bible

Then Agrippa said to Paul, "Do you think that in such a brief time you can persuade me to become a Christian?"

New Jerusalem Bible

At this Agrippa said to Paul, 'A little more, and your arguments would make a Christian of me.'

Revised English Bible—1989

Agrippa said to Paul, "With a little more of your persuasion you will make a Christian of me."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Agrippa said to Sha'ul, "In this short time, you're trying to convince me to become Messianic?"

Holy New Covenant Trans.

King Agrippa asked Paul, "Do you think you can persuade me to become a Christ-like person so easily?"

The Scriptures 2009	And Agrippa said to Sha'ul, "With a little you might persuade me to become a 'messianist'!"
Tree of Life Version	Agrippa said to Paul, "In a short time you are trying to persuade me to be Messianic!"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament Alpha & Omega Bible	...The but Agrippa to the paul in [thing] little me [You] convince christian to make... AGRIPPA [said] TO PAULOS (Paul), IN A SHORT TIME YOU WILL PERSUADE ME TO BECOME A CHRISTIAN. (Some people in modern times have claimed that "Christian" was a derogatory word. But that is not so. It's very clear that this only meant a follower of Christ. If it was ever used in a derogatory fashion, then we should embrace it with boldness that it's a true accusation that we are the followers of Christ Jesus, we belong to him & have his living ghost/spirit within us.)
Awful Scroll Bible	Moreover, Agrippa was exposing-to-light with respects to Paul, "From-within a short time, persuade you me to come about one of the Anointed One's?"
Concordant Literal Version exeGeses companion Bible	Yet Agrippa to Paul: "Briefly are you persuading me, to make me a Christian!" And Agrippa says to Paulos, In a little you convince me to become a Messianist.
Orthodox Jewish Bible	And Agrippa said to Rav Sha'ul, "You think, do you, that as quick as that you can make me mekabel Rebbe, Melech HaMoshiach?"
Rotherham's Emphasized B.	And Agrippa [said] unto Paul— Almost art thou persuading me to become a Christian !

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then Agrippa said to Paul, "In a short time [and with so little effort] you [almost] persuade me to become a Christian."
An Understandable Version	Agrippa said to Paul, expect to persuade me to be a Christian with such little effort [or, in such a short time]?
The Expanded Bible	King Agrippa said to Paul, "Do you think you can persuade me to become a Christian in such a short time? [or In a short time you will persuade me to become a Christian!]"
Jonathan Mitchell NT	Yet Agrippa [said] to Paul, "In a little [time] and within a few [words] are you now proceeding in persuading me to make [me] a Christian? (or: You continue convincing, in a small [way], to make me a Christian!)"
Syndein/Thieme	Then Agrippa face to face with Paul said, " With a few words, are you trying to persuade me . . .to make me a Christian? "
Translation for Translators	Then Agrippa answered Paul, "◀I hope that you(sg) do not think that by the few things that you have just now said you can persuade me to become a Christian!/You do not think, do you, that by the few things that you have just now said you can persuade me to become a Christian?▶" [RHQ]
The Voice	Agrippa: Paul, have you so quickly moved on from defending yourself to trying to persuade me to become a Christian?

Bible Translations with Many Footnotes:

Lexham Bible	But Agrippa said to Paul, "In a short time are you persuading me to become a Christian?" [Or "In a short time you are persuading me to become a Christian"]
NET Bible®	Agrippa ⁸⁵ said to Paul, "In such a short time are you persuading me to become a Christian?" ⁸⁶ ^{85sn} See the note on King Agrippa in 25:13. ^{86tn} Or "In a short time you will make me a Christian." On the difficulty of the precise nuances of Agrippa's reply in this passage, see BDAG 791 s.v. πείθω 1.b. The

idiom is like 1 Kgs 21:7 LXX. The point is that Paul was trying to persuade Agrippa to accept his message. If Agrippa had let Paul persuade him, he would have converted to Christianity.

^{sn} The question “In such a short time are you persuading me to become a Christian?” was probably a ploy on Agrippa’s part to deflect Paul from his call for a decision. Note also how the tables have turned: Agrippa was brought in to hear Paul’s defense, and now ends up defending himself. The questioner is now being questioned.

The Spoken English NT

And Agrippa said to Paul, soon, you’re going to win me over and make me a Christian!^z

^z Unfortunately it’s pretty clear that Agrippa is making fun of Paul. His words can also mean, “Do you think you’re going to persuade me to play the Christian so quickly?”

Wilbur Pickering’s New T.

So Agrippa said to Paul, “You will soon persuade me to become a Christian!”

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Then Agrippa said to Paul, "With little [effort] you are persuading me to become a Christian?"
Benjamin Brodie’s trans.	But Agrippa <i>replied</i> faced-to-face to Paul: “With so little, did you expect to persuade me, to make me a Christian?”
Berean Literal Bible	Then Agrippa said to Paul, “Within so little time do you persuade me to become a Christian?”
Context Group Version	And Agrippa [said] to Paul, With but little persuasion you would make me a Christian of "the Anointed".
Far Above All Translation	Then Agrippa said to Paul, “In brief, you are persuading me to become a Christian.”
Legacy Standard Bible	But Agrippa <i>replied</i> to Paul, “In <i>such</i> short [Or <i>With a little</i>] time are you persuading me to become a Christian [Or <i>you are persuading me to become a Christian</i>]?”
Literal Standard Version	And Agrippa said to Paul, [so] little you persuade me to become a Christian?
Modern Literal Version 2020	But Agrippa said to Paul, Are you persuading me to become a Christian in few words?
Modern KJV	And Agrippa said to Paul, Do you persuade me to be a Christian in but a little?
New Matthew Bible	Agrippa said to Paul, You bring me in mind somewhat to become a Christian.
A Voice in the Wilderness	Then Agrippa said to Paul, You almost persuade me to become a Christian.
World English Bible	Agrippa said to Paul, “With a little persuasion are you trying to make me a Christian?”
Worrell New Testament	And Agrippa said to Paul, "In a small degree you are persuading me to make a Christian!"

The gist of this passage: King Agrippa makes an odd remark to Paul, almost an aside to him.

Acts 26:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong’s #3588
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161

Acts 26:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Agrippas (Ἀγρίππας) [pronounced <i>ag-RHIP-pas</i>]	<i>hero-like</i> ; transliterated, <i>Agrippa pas</i>	masculine singular proper noun; a person; nominative case	Strong's #67
πρός (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
τον (τόν) [pronounced <i>tahn</i>]; also το (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Paûlos (Παῦλος) [pronounced <i>POW-loss</i>]	<i>small, little</i> ; transliterated, <i>Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; accusative case	Strong's #3972
There is no verb for <i>to say, to speak</i> in the Westcott Hort text. However, both the Byzantine Greek text and the Scrivener Textus Receptus have this verb:			
phêmi (φημί) [pronounced <i>fay-MEE</i>]	<i>to make known [or, show, reveal] one's thoughts, to declare; to say [what is on one's mind], speak [your mind]</i>	3 rd person singular, imperfect active indicative	Strong's #5346

Translation: Agrippa then [said] directly to Paul,...

As you can see above, there is no verb for *to say* in the Westcott Hort text. Now, it is common for a word to drop out here or there. However, it is also possible that Luke wrote this narrative in such a way that these words would jump out to us (as he is writing elliptically, leaving out a word which obviously should be there). It is a way that a writer might say, "Pay close attention to what you read here. Think about it."

This is also a very personal moment, where Agrippa is not addressing the court (as a judge would primarily do). He is not instructing Paul on some matter of law (such as telling him what he can and cannot say, according to the law²⁰). He is clearly addressing Paul on a personal matter here, completely apart from the law. It is a very odd thing for a judge to do.

Acts 26:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

²⁰ For instance, heresy is not allowed in a court today.

Acts 26:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oligos (ὀλίγος) [pronounced ol-EE-gos]	<i>little, small, few; of number: multitude, quantity, or size; of time: short; of degree or intensity: light, slight; as an adverb: somewhat</i>	neuter singular adjective, dative, locative or instrumental case	Strong's #3641
me (μέ) [pronounced meh]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
peithō (πείθω) [pronounced PIE-thoh]	<i>to convince (by argument, true or false), to persuade; to agree, to assure, to believe, to have confidence in, to trust; to obey</i>	2 nd person singular, present active indicative	Strong's #3982
Paul just used this verb in speaking to King Agrippa.			
Christianos (Χριστιανός) [pronounced khris-tee-an-OSS]	<i>follower of Christ; transliterated, Christian</i>	masculine singular proper noun; grouping; accusative case	Strong's #5546
poieō (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	aorist active infinitive	Strong's #4160

Translation: ...“In [this] short (time) you will keep on persuading me to act a Christian?”

When evaluating what Agrippa is saying, we must consider what Paul said to him. Paul said, “You pretty much know everything that is going on in your kingdom and in surrounding kingdoms” (something that we have taken to be a true statement). And Paul said, “You know and believe the Hebrew Scriptures.” In neither statement has Paul urged Agrippa, “And, therefore, you should also believe in Jesus Christ.” Paul simply states what is true, which King Agrippa could have said, “Paul, you are right in what you say.” But that was not what Agrippa said.

But who is speaking to Agrippa right now? God the Holy Spirit. Paul has presented the gospel message, in large part by quoting some Old Testament passages. Even though Paul was not necessarily intending to give the gospel message to Agrippa, he has said enough that Agrippa, and anyone else in that courtroom, could understand the gospel and respond to it.

Paul clearly testified that he spoke directly to the Risen Christ (actually, that Jesus spoke to him). What Jesus said completely turned Paul's life around. He is no longer pursuing Christians to destroy their lives, but Paul is now proclaiming this very same Risen Christ.

Agrippa understood this, even though he was not being called upon by anyone to give a response (again, unless it was to simply confirm what Paul stated).

The unbeliever does not have a **human spirit**, where spiritual information is stored. So God the Holy Spirit acts as the unbeliever's human spirit, so that gospel information can be heard and understood; and then acted upon (believed or rejected). Agrippa heard enough of the gospel to make a decision. That information was in his temporary human spirit (provided by the Holy Spirit).

Agrippa realizes that he is hearing the gospel (he would not understand the mechanics of it) and, unfortunately, he certainly appears to be rejecting it.

Acts 26:28 Agrippa then [said] directly to Paul, “In [this] short (time) you will keep on persuading me to act a Christian?” (Kukis mostly literal translation)

If you read through the translations provided and some of the footnotes, you can see that many tried to apprehend exactly Agrippa’s meaning to Paul. I think that I have shown, apart from fully understanding the subtleties of Agrippa’s remark, that he heard the gospel, he recognized that he should make a decision, and he informs the court—and us, 2100 years later—that he is going to pass on this Jesus stuff.

Acts 26:28 Agrippa then addressed Paul directly, “Do you think that you can persuade me to act as a Christian after such a short testimony?” (Kukis paraphrase)

Now the Paul [said], “I pray whomever to the God even in small and in large, not alone you but even all the ones hearing me today to become this thing in what manner even I keep on being, apart from the bonds, these.”

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26:29

Paul then [said], “I pray to God, whether with the small or the great—not you only but all those who hear me today—to become this thing such as I keep on being—apart from these bonds.”

Paul then said, “I pray to God, whether small or great—not just you but for all those who hear me today—that they become the very thing that I am (apart from the bonds, of course).”

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now the Paul [said], “I pray whomever to the God even in small and in large, not alone you but even all the ones hearing me today to become this thing in what manner even I keep on being, apart from the bonds, these.”
Complete Apostles Bible	And Paul said, "I would pray to God, both in a short time and a long time, not only you, but also all who are hearing me today, would become such as I am, except for these chains."
Douay-Rheims 1899 (Amer.)	And Paul said: I would to God that both in a little and in much, not only thou, but also all that hear me this day, should become such as I also am, except these bands.
Holy Aramaic Scriptures	And Paulus {Paul} said, “I pray it be, from Alaha {God}, with a little and with much, not only you were, but also, for you all who are hearing me today, that you were just as me; except for these bonds!”
James Murdock’s Syriac NT	And Paul said: I would to God, that not only thou, but likewise all that hear me this day, were almost, and altogether, as I am, aside from these bonds.
Original Aramaic NT	Paulus said, "I have desired from God in a little and in much, not for you only, but also for all those who are hearing me now to be like me, except for these chains."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Paul said, It is my prayer to God that, in little or great measure, not only you, but all those hearing me today might be even as I am, but for these chains.
Bible in Worldwide English	Right away or later, said Paul. I wish that all who hear me today might be what I am. That is, what I am without these chains.

Easy English	Paul answered him, 'It is not important if it takes a long time or a short time. I pray to God for you and for everyone who is listening to me today. I pray that you may all become like me. But I would not want you to become a prisoner like me!'
Easy-to-Read Version–2008	Paul said, "It is not important if it is easy or if it is hard. I pray to God that not only you but that everyone listening to me today could be saved and be just like me--except for these chains I have!"
God's Word™	Paul replied, "I wish to God that you and everyone listening to me today would quickly and completely become as I am (except for being a prisoner)."
Good News Bible (TEV)	"Whether a short time or a long time," Paul answered, "my prayer to God is that you and all the rest of you who are listening to me today might become what I am---except, of course, for these chains!"
J. B. Phillips	"Ah," returned Paul, "whether it means 'much more' or 'only a little', I would to God that both you and all who can hear me this day might stand where I stand—but without these chains."
<i>The Message</i>	Paul, still in chains, said, "That's what I'm praying for, whether now or later, and not only you but everyone listening today, to become like me—except, of course, for this prison jewelry!"
NIRV	Paul replied, "I don't care if it takes a short time or a long time. I pray to God for you and all who are listening to me today. I pray that you may become like me, except for these chains."
New Life Version	Paul said, "My prayer to God is that you and all who hear me today would be a Christian as I am, only not have these chains!"

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Paul answered, "Whether quick or slow, I wish to God above that you and everyone else listening to me today would become just like me—except for the chains."
Contemporary English V.	Paul answered, "Whether it takes a short time or a long time, I wish you and everyone else who hears me today would become just like me! Except, of course, for these chains."
Goodspeed New Testament	"In a hurry or not," said Paul, "I would to God that not only you, but all who hear me today, might be what I am—except for these chains!"
The Living Bible	And Paul replied, "Would to God that whether my arguments are trivial or strong, both you and everyone here in this audience might become the same as I am, except for these chains."
New Berkeley Version The Passion Translation	.
Plain English Version	Paul replied, "I pray to God that both you and those here listening to me would one day become the same as I am, except, of course, without these chains."
Radiant New Testament	Paul said, "It doesn't matter if it is quick, or if it takes a long time. I'm asking God that you, and everyone here that is listening to me, will become just like I am now. I want you to become Christians. But I don't want anyone to put you in jail for being a Christian, like they did to me."
UnfoldingWord Simplified T.	"Whether it takes a short time or a long time," Paul replied, "I pray to God that you and everyone listening to me today may become like me—except for these chains!"
William's New Testament	Paul replied, "Whether it takes a short time or a long time, it does not matter. I pray to God that you and also all of the others who are listening to me today will also become like me, except for these chains!"
William's New Testament	Paul answered, "In brief or at length, I would to God that not only you but all my hearers today were what I am -- excepting these chains!"

Partially literal and partially paraphrased translations:

American English Bible	And at this, Paul said:
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'I wish to God – whether it takes a short time or a long time – that not only you, but also everyone who hears me today would become men just like me... Except for these chains.'

Beck's American Translation . Breakthrough Version	Paul: "I wish to God both in a little while and in a great while, not only you but also all the people listening to me today, for these types of people to become what I also am, outside of these locks."
A. Campbell's Living Oracles	And Paul said, I would to God that, not only you, but also all that hear me this day, were both almost and altogether such as I am, except these chains.
New Advent (Knox) Bible	Why, said Paul, it would be my prayer to God that, whether it were with much ado or little, both thou and all those who are listening to me to-day should become just such as I am, but for these chains.[3]
NT for Everyone	[3] 'But for these chains'; the Greek may mean, 'these chains notwithstanding'. "Whether quick or slow," replied Paul, "I pray to God that not only you but also all who hear me today will become just as I am—apart, of course, from these chains."
20 th Century New Testament	"Whether it is soon or late," answered Paul, "I would to God that not only you, but all who are listening to me, might to-day become just what I am myself--except for these chains!"

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	"Short time or long," Paul replied, "I wish to God that not only you but all who hear me this day may become what I am, except for these chains."
Christian Standard Bible	"I wish before God," replied Paul, "that whether easily or with difficulty, [Or <i>whether a short time or long</i>] not only you but all who listen to me today might become as I am—except for these chains."
Conservapedia Translation	Then Paul said, "I would wish before God that not only you, but everyone hearing me today, would, in a little while and all the way, be what I am, except for these chains."
Revised Ferrar-Fenton Bible	But Paul replied, "I wish to God that not only almost, but altogether—not only you, but all who listen to me to-day—might become in every respect such as I am, except these bonds!"
Free Bible Version	"Whether it takes a short time or a long time doesn't matter," Paul answered. "But my prayer to God is that not just you, but everybody listening to me today would become like me—except for these chains!"
God's Truth (Tyndale)	And Paul said: I would to God that not only you: but also all that hear me today, were, not somewhat only, but altogether such as I am, except these bonds.
Montgomery NT	"Long or short," answered Paul, "my prayer to God is that not only you but all who are my hearers this day might become such as I am, save for these chains."
The Spoken English NT	Paul replied, sooner or later, I'd just pray to God that you could be like I am—and not only you, but everyone listening to me today. Except for these chains, that is.
UnfoldingWord Literal Text	But Paul replied, "I pray to God, that somehow, whether in a short time or in a long time, not you only, but also all those who hear me today would become just as I also am, but without these prison chains."
Weymouth New Testament	"My prayer to God, whether briefly or at length," replied Paul, "would be that not only you but all who are my hearers to-day, might become such as I am--except these chains."

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Paul said, I pray to God, both in a small degree and in a large degree that absolutely not only you, but also all hearing me today, become such as I am, except these bonds.
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- New Catholic Bible Paul responded, "Whether in a short time or longer, I pray to God that not only you but also all who are listening to me today may become what I am, except for these chains."
- Revised English Bible—1989 "Little or much," said Paul, "I wish to God that not only you, but all those who are listening to me today, might become what I am -- apart from these chains!"

Jewish/Hebrew Names Bibles:

- Holy New Covenant Trans. Paul said, "It doesn't matter whether it is easy or hard; I pray to God that not only you but everyone, who is listening to me today, could be like me — except for these chains!"
- The Scriptures 2009 And Sha'ul said, "Much or little, I pray to Elohim that not only you, but also all who hear me today, might become such as I also am, except for these chains."

Weird English, Old English, Anachronistic English Translations:

- Accurate New Testament ...The but Paul [I] may pray ever [to] the god and in [thing] little and in [thing] great not only may convinceyou but and may convinceall the [men] hearing me today to become these Who and I am outside [of] the bonds these...
- Awful Scroll Bible And Paul said, "I might would wish to God not only you, however, indeed everyone giving ear to me this-day, to come about, surely from-within a short time even long, certainly-of-this, that-what-manner-then even-I am, outside-of these bonds."
- Concordant Literal Version Yet Paul, "May I ever wish to God, that briefly as well as greatly, not only you, but also all who are hearing me today, become such a kind as I am also, outside of these bonds!"
- exeGesés companion Bible And Paulos says,
I vow to Elohim,
that not only you, but also all who hear me this day,
become both, in little and in much,
what sort I am, except for these bonds.
- Orthodox Jewish Bible But Rav Sha'ul said, "I would daven that Hashem, quickly or not, might make not only you but all listening to me today as I am, apart from these sharsherot (chains)."
- Rotherham's Emphasized B. And [Paul] [answered]—
I could pray unto God that <both almost' and altogether,' not only thou' but all' they who are hearing me this day> might become such,—as even ||||| am, |||excepting these bonds|||.

Expanded/Embellished Bibles:

- An Understandable Version Paul replied, wish to God that, whether it would take a little or a lot, not only you, but all those who hear me today, might become *[Christians]* like me, except *[not]* with these chains.
- The Expanded Bible Paul said, "Whether it is a short or a long time, I pray to God that not only you but every person listening to me today would be saved and be [^l might become] like me—except for these chains I have."
- Jonathan Mitchell NT So Paul [responds], "I would ever claim it for the goodness in God (or: speak in boast to the well-being [that is] by God) [for] both in a little [time] as well as even in a great (= long) [space of time] not only you, but further also all those presently hearing me today, to at some point come to be folks of such a sort as I myself presently am with the exception (or: yet at the outside) of these bonds!"
- P. Kretzmann Commentary And Paul said, I would to God that not only thou, but also all that hear me this day were both almost and altogether such as I am, except these bonds.
Kretzmann's [commentary](#) for Acts 26:24–29 has been placed in the [Addendum](#).

Syndein/Thieme	Then Paul said {getting in last word gives conclusion to 4th class condition - if you would believe in Christ, I wish you would but you won't}, "I have a strong desire that not only you, but also all that hear me would become {something they are not} with little or much effort to become as I am . . . except these bonds." {Note: Paul is saying with a Few or a Lot of words, he wishes they would become saved but knows they will not - Agrippa is a genius so two geniuses are sparing words here.}
Translation for Translators	Paul replied, "Whether it takes a short time or a long time, it does not matter. I pray to God that you and also all of the others who are listening to me today will also believe in Jesus like I do, but I do not want you to become prisoners [MTY] like I am."
The Voice	Paul: Whether I have done so quickly or not, I pray to God that not only you but also everyone who is listening to me today might become what I am—minus these chains.

Bible Translations with Many Footnotes:

NET Bible®	Paul replied, "I pray to God that whether in a short or a long time ⁸⁷ not only you but also all those who are listening to me today could become such as I am, except for these chains." ⁸⁸ ^{87tn} BDAG 703 s.v. ὀλίγος 2.b.β has "καὶ ἐν ὀλ. καὶ ἐν μεγάλῳ whether in a short or a long time vs. 29 (cf. B-D-F §195; GWhitaker, The Words of Agrippa to St. Paul: JTS 15, 1914, 82f; AFridrichsen, SymbOsl 14, '35, 50; Field, Notes 141-43; s. Rob. 653)." ^{88sn} Except for these chains. The chains represented Paul's unjust suffering for the sake of the message. His point was, in effect, "I do not care how long it takes. I only hope you and everyone else hearing this would become believers in Christ, but without my unjust suffering."
Wilbur Pickering's New T.	So Paul said, "Whether sooner or later, I pray to God that not only you but also all who are hearing me this day may become such as I am, except for these chains."

Literal, almost word-for-word, renderings:

A Faithful Version	And Paul said, "I wish to God that in both a little time and in much, not only you, but also all those who are listening to me this day, would become such as I am, except for these bonds."
Analytical-Literal Translation	But Paul said, "I would have wished to God, both with little [effort] and with much [effort], not only you but also all the ones hearing me today to become such as I also am, except for these chains."
Benjamin Brodie's trans.	Then Paul said: "I pray to God that whether by a little or by a lot, not only you but also all who are listening to me today, will become such as I also am, except for these chains."
Berean Literal Bible	Then Paul said, "I would wish anyhow to God, both in a little and in much, not only you but also all those hearing me this day to become such as I also am, except these chains."
Charles Thomson NT	And Paul said, I would to God, that not only thou, but also all who hear me this day, were both almost and altogether such as I am, except these chains
Far Above All Translation	Then Paul said, could wish to God that not only you but also all those who hear me today would both in brief and at length become such as I am, except for these bonds
Green's Literal Translation	And Paul said, I would pray to God, both in a little and in much, not only you, but also these hearing me today to become as I also am, except for these bonds.

Modern English Version	Paul said, "I pray to God that not only you, but all who hear me this day, might become not only almost, but thoroughly and altogether, what I am, except for these chains."
Modern Literal Version 2020	But Paul said, I would pray to God, that both in a few words and in many words, not only you, but also all who hear me today, are to become such: what sort of person I am, except-for these bonds.
New American Standard	And Paul said, "I would wish to [Or <i>pray to</i>] God that even in a short or long time [Or <i>with a little or with much</i>] not only you, but also all who hear me this day would become such as I myself am, except for these chains."
New European Version	And Paul said: I will pray to God, that whether in a little time or a longer time, not you only, but also all that hear me this day might become as I am (apart from these chains).
Worrell New Testament	And Paul said, "I could pray God, that, both in a small degree and in a great degree, not only you, but also all who hear me this day, may become such as I am, except these chains!"

The gist of this passage: Paul gives his personal desire the Agrippa and all others hear him and believe in Jesus.

Acts 26:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Paûlos (Παῦλος) [pronounced <i>POW-loss</i>]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972
The Westcott Hort text has not word for <i>to say, to speak</i> . However, the Byzantine Greek text and the Scrivener Textus Receptus both have the following:			
légô (λέγω) [pronounced <i>LEH-goh</i>]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person singular, aorist active indicative	Strong's #3004

Translation: Paul then [said],...

If you skim over the Greek text boxes, you observe that, once again, the main verb *to speak* in question. The sentence works either way (one way it is complete; the other way, it is elliptical).

Paul is responding to what King Agrippa just said. "Almost you persuade me to act as a Christian," he said.

Acts 26:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eúchomai (εὐχομαι) [pronounced YOO- khom-ahēe]	<i>to pray (for, to God); to wish (for); to will</i>	1 st person singular, aorist (deponent) middle optative	Strong's #2172
άν (ὅν) [pronounced ahn]	<i>whomever, whichever, whatever; (what-, where-, wither-, who-) ever</i>	particle often found with the relative pronoun	Strong's #302
Strong's Enhanced Exhaustive Concordance: άν is an <i>untranslatable particle</i>)..., denoting a supposition, wish, possibility or uncertainty...[this particle is] usually unexpressed [= untranslated] except by the subjunctive or potential mood. ²¹			
Strong: [An is a] primary particle, denoting a supposition, wish, possibility or uncertainty: - [what-, where-, whither-, who-]soever. Usually unexpressed except by the subjunctive or potential mood. ²²			
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
theos (θεός) [pronounced theh- OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316
kaí (καί) [pronounced kī]	<i>and, also, even, along with, so, then, too, both, but, for, if, indeed, in fact, likewise, moreover, or, that, therefore, when, while, as; yea, yet; and so; so that</i>	conjunction; a primary particle, having a copulative and sometimes also a cumulative force	Strong's #2532
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
oligos (ὀλίγος) [pronounced ol-EE- gos]	<i>little, small, few; of number: multitude, quantity, or size; of time: short; of degree or intensity: light, slight; as an adverb: somewhat</i>	neuter singular adjective, dative, locative or instrumental case	Strong's #3641
kaí (καί) [pronounced kī]	<i>and, also, even, along with, so, then, too, both, but, for, if, indeed, in fact, likewise, moreover, or, that, therefore, when, while, as; yea, yet; and so; so that</i>	conjunction; a primary particle, having a copulative and sometimes also a cumulative force	Strong's #2532
Sometimes the use of two kais means, ...both...and... Based upon Acts 26:29, they seem to mean, either...or...			
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

²¹ From e-sword, from the SECE+ dictionary module, Strong's #302.

²² Strong's Exhaustive Concordance by James Strong, S.T.D., LL.D., 1890; from e-Sword, Strong's #302.

Acts 26:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
megas (μέγας, μεγάλη, μέγα) [pronounced MEH-gas]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	masculine singular adjective, dative, locative or instrumental case	Strong's #3173

Translation: ..."I pray to God, whether with the small or the great..."

Paul says that his prayer to God is, that this is true for those who are considered insignificant as well as those who are considered to have great social status. His prayer will be for them to believe in Jesus.

Paul would like this thing to happen, when in the short term or the long term.

Acts 26:29c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
monon (μόνον) [pronounced MOHN-on]	<i>alone, but, only; merely</i>	adverb	Strong's #3440
se (σέ) [pronounced seh]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)
allá (ἀλλά) [pronounced ah-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532

In Luke 12:7, these two words are translated: *but even, why even, however even, indeed, yea, yes, moreover*. In Acts 21:13, these words are translated, *but also, but even, but, and also, even, at once also*.

pantas (πάντας) [pronounced PAHN-tas]	<i>the whole, all (of them), everyone; anything</i>	masculine plural adjective, accusative case	Strong's #3956
tous (τούς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
akoúô (ἀκούω) [pronounced ah-KOO-oh]	<i>those hearing; hearing and paying attention to; listeners; those who hear and understand</i>	masculine plural, present active participle; accusative case	Strong's #191

Acts 26:29c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εμου (ἐμοῦ) [pronounced eh-MOO]; μου (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
σήμερον (σήμερον) [pronounced SAY-mer- on]	<i>today; this (very) day); what has happened today</i>	adverb	Strong's #4594
γίνομαι (νίνομαι) [pronounced GIN-oh- mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	aorist (deponent) middle/passive infinitive	Strong's #1096
τοιούτος (τοιούτος) [pronounced toy-OO- toss]	<i>such as this, of this kind or sort, this thing</i>	masculine plural adjective, accusative case	Strong's #5108
ἡοποιός (ὁποῖός) [pronounced hop-OY- oss]	<i>of what sort or quality, what manner of; such as</i>	neuter singular adjective, nominative case	Strong's #3697
καί (καί) [pronounced kī]	<i>and, also, even, along with, so, then, too, both, but, for, if, indeed, in fact, likewise, moreover, or, that, therefore, when, while, as; yea, yet; and so; so that</i>	conjunction; a primary particle, having a copulative and sometimes also a cumulative force	Strong's #2532
εγώ (ἐγώ) [pronounced ehg-OH]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong's #1473
εἰμί (εἰμί) [pronounced eye-ME]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	1 st person singular, present active indicative	Strong's #1510

Translation: ...—not you only but all those who hear me today—to become this thing such as I keep on being—...

King Agrippa has just stated Paul's desire—for him to act as a Christian. Paul says, "Not just you, but for everyone who hears me today. I pray that they become (Paul uses a different verb here) the same thing that I keep on being." Paul keeps on being a believer in Christ Jesus.

Acts 26:29d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
παρεκτός (παρεκτός) [pronounced par-ek- TOSS]	<i>apart from; besides; except, with the exception of (a thing); saving; without</i>	adverb	Strong's #3924

Acts 26:29d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tōn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
desmon (δεσμόν) [pronounced dehs-MON]	<i>bands, bonds, chains</i>	neuter plural noun, genitive/ablative case	Strong's #1199
toutōn (τούτων) [pronounced TOO-tone]	<i>of these, from these [things], those</i>	demonstrative neuter plural pronoun; genitive/ablative case	Strong's #5130 (masculine/neuter genitive plural form of #3778)

Translation: ...*apart from these bonds.*"

"Obviously," Paul says, "I don't wish for everyone to be in bonds as I am."

Paul is willing to endure this, but he is not wishing that for anyone else.

Acts 26:29 Paul then [said], "I pray to God, whether with the small or the great—not you only but all those who hear me today—to become this thing such as I keep on being—*apart from these bonds.*" (Kukis mostly literal translation)

Paul's response to Herod Agrippa's interesting answer is, "I wish you would become as me, a believer in Christ Jesus."

Acts 26:29 Paul then said, "I pray to God, whether small or great—not just you but for all those who hear me today—that they become the very thing that I am (*apart from the bonds, of course.*)" (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Agrippa, Festus, Bernice and Others Confer After the Trial

And rose up the king, and the procurator, and the Bernice, and the ones sitting with them; and withdrawing to speak face to face with one another, saying that nothing of death or bonds deserving, keeps on practicing the man, this one. Now Agrippa to the Festus was making known, "To be released was continually able, the man, this one, except he had invoked Cæsar."

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The king rose up, and the procurator, and Bernice and those sitting with them. Having withdrawn to speak face to face with one another, they were saying that, "This man is practicing nothing deserving of death or bonds." Then Agrippa declared to Festus, "This man was continually able to be released, except he appealed to Cæsar."

At that point, the hearing had come to a conclusion, and the king, the governor, Bernice, and the officials who sat with them all got up. They gathered together in a private chamber, and said to one another, "This man is doing nothing deserving of death or bonds. He simply has different beliefs from these Jewish leaders (who have different beliefs amongst each other)." Then Agrippa specifically declared to Festus, "This man could have been released at any point in time, except for the fact that he has appealed to Cæsar."

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	And rose up the king, and the procurator, and the Bernice, and the ones sitting with them; and withdrawing to speak face to face with one another, saying that nothing of death or bonds deserving, keeps on practicing the man, this one. Now Agrippa to the Festus was making known, "To be released was continually able, the man, this one, except he had invoked Cæsar."
Complete Apostles Bible	When he had said these things, the king stood up, as well as the governor and Bernice and those sitting together with them; and when they withdrew, they were speaking among themselves, saying, "This man practices nothing worthy of death or chains." Then Agrippa said to Festus, "This man could have been released if he had not appealed to Caesar."
Douay-Rheims 1899 (Amer.)	And the king rose up, and the governor and Bernice and they that sat with them. And when they were gone aside, they spoke among themselves, saying: This man hath done nothing worthy of death or of bands. And Agrippa said to Festus: This man might have been set at liberty, if he had not appealed to Caesar.
Holy Aramaic Scriptures	And the Malka {the King} arose, and the Higmuna {the Governor}, and Berniqi {Bernice}, and those who were seated with them. And after they departed from there, they were speaking one with the other, and saying, "This gabra {man} hasn't done something worthy for death, or to be bound." And Agripus {Agrippa} said unto Phihstus {Festus}, "This gabra {man} would have been able to be loosed if he hadn't called for an appeal unto Qasar {Caesar}."
James Murdock's Syriac NT	And the king rose up, and the governor, and Bernice, and those who sat with them. And when they had gone out, they conversed with one another, and said: This man hath done nothing worthy of death or of bonds. And Agrippa said to Festus: The man might be set at liberty, if he had not announced an appeal to Caesar.
Original Aramaic NT	"And The King stood for him, and the Governor and Berniqi and those who were sitting with them." "And when they withdrew from there, they were speaking one with another and were saying, "This man has not done any thing worthy of death or imprisonment." And Agrippa said to Festus, "This man could have been released if he had not appealed to Caesar."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the king and the ruler and Bernice and those who were seated with them got up; And when they had gone away they said to one another, This man has done nothing which might give cause for death or prison.
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	And Agrippa said to Festus, This man might have been made free, if he had not put his cause before Caesar.
Bible in Worldwide English	Then king Agrippa stood up. Festus and Bernice and those who were sitting there with them stood up also. They left the room and talked the matter over. They said, This man is not doing anything wrong for which he ought to be in prison or die. Agrippa said to Festus, We could let this man go free if he had not asked to go to Caesar.
Easy English	Then King Agrippa, the ruler Festus, and Bernice all got ready to leave. Everyone else there also stood up. After they left the meeting room, they said to each other, 'This man has not done anything bad. We should not kill him, or even hold him in prison.'
Easy-to-Read Version—2008	King Agrippa said to Festus, 'We could have let this man go free from the prison. But he has asked that Caesar should judge him. So we cannot let him go free.'
	King Agrippa, Governor Festus, Bernice, and all the people sitting with them stood up and left the room. They were talking to each other. They said, "This man has done nothing worthy of being put to death or even put in jail."
	And Agrippa said to Festus, "We could let him go free, but he has asked to see Caesar."
God's Word™	The king, the governor, Bernice, and the people who were sitting with them got up. As they were leaving, they said to each other, "This man isn't doing anything for which he deserves to die or be put in prison."
	Agrippa told Festus, "This man could have been set free if he hadn't appealed his case to the emperor."
Good News Bible (TEV)	Then the king, the governor, Bernice, and all the others got up, and after leaving they said to each other, "This man has not done anything for which he should die or be put in prison."
	And Agrippa said to Festus, "This man could have been released if he had not appealed to the Emperor."
J. B. Phillips	The Roman officials consider Paul innocent Then the king rose to his feet and so did the governor and Bernice and those sitting with them, and when they had retired from the assembly they discussed the matter among themselves and agreed, "This man is doing nothing to deserve either death or imprisonment."
	Agrippa remarked to Festus, "He might easily have been discharged if he had not appealed to Caesar."
The Message	The king and the governor, along with Bernice and their advisors, got up and went into the next room to talk over what they had heard. They quickly agreed on Paul's innocence, saying, "There's nothing in this man deserving prison, let alone death."
	Agrippa told Festus, "He could be set free right now if he hadn't requested the hearing before Caesar."
NIRV	The king stood up. The governor and Bernice and those sitting with them stood up too. They left the room and began to talk with one another. "Why should this man die or be put in prison?" they said. "He has done nothing worthy of that!"
	Agrippa said to Festus, "This man could have been set free. But he has made an appeal to Caesar."
New Life Version	King Agrippa and Festus and Bernice and those who sat with them got up. As they left the courtroom, they said to each other, "This man has done nothing for which he should be kept in prison or be put to death." Agrippa told Festus, "This man could go free if he had not asked to be sent to Caesar."

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	The king stood up. So did the governor and Bernice and everyone sitting with them. After the crowd filed out of the room they talked among themselves. They said, "This man hasn't done anything worthy of death or even imprisonment." Agrippa said to Festus, "You could have freed this man if he had not appealed his case to Caesar."
Contemporary English V.	Then King Agrippa, Governor Festus, Bernice, and everyone who was with them got up. But before they left, they said, "This man isn't guilty of anything. He doesn't deserve to die or to be put in jail." Agrippa told Festus, "Paul could have been set free, if he had not asked to be tried by the Roman Emperor."
New Berkeley Version New Living Translation	. Then the king, the governor, Bernice, and all the others stood and left. As they went out, they talked it over and agreed, "This man hasn't done anything to deserve death or imprisonment." And Agrippa said to Festus, "He could have been set free if he hadn't appealed to Caesar."
The Passion Translation	The king, the governor, Bernice, and all the others got up. As they were leaving the chamber, they commented to one another, "This man has done nothing that deserves death or even imprisonment." King Agrippa said to Festus, "If he hadn't appealed to Caesar, he could have been released."
Plain English Version	Agrippa said that Paul has to go to Rome Then those 2 big bosses stood up, and Bernice, and all the others there, they all got up too, and they all went out of that big room. While they were going out, they said to each other, "This man didn't do anything bad. We don't have to kill him, or even keep him in jail." Then Agrippa said to Festus, "But you can't let him go free, because he asked you to send him to Rome, so that our biggest boss can judge him there. So you have to send him to Caesar."
Radiant New Testament	The king stood up, and so the governor and Bernice and those sitting with them stood up too. They left the room and began to talk with one another. "This man doesn't need to die or be put in prison," they said. "He hasn't done anything to deserve that!" Agrippa said to Festus, "This man could have been set free if he hadn't appealed to Caesar."
UnfoldingWord Simplified T.	Then the king stood. The governor, Bernice, and all the others also got up and left the room. After they left, they said to each other, "This man has done nothing deserving death or his chains." Agrippa said to Festus, "If this man had not appealed to Caesar, he could have been released."
William's New Testament	Then the king rose, with the governor and Bernice and those who had been seated with them, and after leaving the room, as they continued to talk the matter over together, they said, "This man has done nothing to deserve death or imprisonment." Agrippa said to Festus, "He might have been set at liberty, if he had not appealed to the emperor."

Partially literal and partially paraphrased translations:

American English Bible	Then the king got up, as did the governor, Bernice, and the rest of the men who were sitting with them. And as they were walking out, they were talking to each other, saying: 'This man hasn't done anything deserving of death, or even for which he should be locked up!' Then Agrippa said to Festus:
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'This man could have been released if he hadn't appealed to Caesar.'

Beck's American Translation Breakthrough Version	And the king, the leader, Bernice, and the people sitting together with them got up. And when they went in the back, they were speaking to each other, saying, "This person is repeatedly doing nothing deserving of death or imprisonment." Agrippa was declaring to Festus, "To have been let go, this person was able, if he had not called on Caesar."
Len Gane Paraphrase	After he had so this, the king got up along with the governor, Bernice, and those who sat with them, and after going out they talked among themselves saying, "This man is doing nothing worthy of death or bonds." Then Agrippa said to Festus, "This man might have set free, if he hadn't appealed to Caesar."
A. Campbell's Living Oracles	And as he said this, the king arose, and the governor, and Bernice, and those who sat with them. And when they had retired, they spoke one with another, saying, This man has done nothing worthy of death, or of bonds. And Agrippa said to Festus, This man might have been set at liberty, if he had not appealed to Cesar.
New Advent (Knox) Bible	Then the king rose, and so did the governor, and Bernice, and all those who sat there with them. When they had retired, they said to one another, This man is guilty of no fault that deserves death or imprisonment. And Agrippa said to Festus, If he had not appealed to Caesar, this man might have been set at liberty.
NT for Everyone	The king, the governor and Bernice, and those sitting with them, got up. As they were going away, they talked to one another about it. "This man," they were saying, "has done nothing to deserve death or chains." And Agrippa commented to Festus, "This man could have been set free, if only he hadn't gone and appealed to Caesar."
20 th Century New Testament	Then the King rose, with the Governor and Bernice and those who had been sitting with them, And, after retiring, discussed the case among themselves. "There is nothing," they said, "deserving death or imprisonment in this man's conduct"; And, speaking to Festus, Agrippa added: "The man might have been discharged, if he had not appealed to the Emperor."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	When he had so spoken, the king rose up, and the procurator, and Berenike, and those who were sitting with them. When they were gone to one side, they talked among themselves, and said, "This man has done nothing to deserve execution or imprisonment." Then Agrippa told Festus, "This man might have been set free, if he had not appealed to Caesar."
Revised Ferrar-Fenton Bible	Then the king arose, as well as the Governor, and Bernice, and the others sitting with them; and withdrawing, they discussed the case among themselves, remarking, "This man has done nothing deserving of death, nor even imprisonment." Agrippa also said to Festus, "This man might have been set at liberty, if he had not appealed to the Emperor."
Free Bible Version	The King stood up, along with the governor and Bernice, and everyone who had been sitting with them. They conferred together after they had left. "This man hasn't done anything that deserves death or imprisonment," they concluded. Agrippa told Festus, "He could have been freed if he hadn't appealed to Caesar."
God's Truth (Tyndale)	And when he had thus spoken, the king rose up, and the debite (deputy), and Bernice, and they that sat with them. And when they were gone apart, they talked between themselves saying: This man does nothing worthy of death, nor of bonds. Then said Agrippa unto Festus: This man might have been loosed, if he had not appealed unto Cesar.
Montgomery NT	Then the king rose, and Bernice, and those who were sitting with him.

When they had withdrawn they continued talking to one another. "This man is doing nothing," they said, "for which he deserves death or imprisonment." And Agrippa said to Festus, "If he had not appealed to Caesar, he might have been set free."

Leicester A. Sawyer's NT

And the king arose, and the procurator, and Bernice, and those who sat with them, and departing they conversed with each other, saying, This man has done nothing deserving death or bonds. And Agrippa said to Festus, If he had not appealed to Caesar, this man might be released.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Then the king rose and, with him, the governor, Bernice and all the attendants. When they went out they talked among themselves and said: "This man has done nothing to deserve death or imprisonment." And Agrippa said to Festus: "Had he not appealed to Caesar, he could have been set free." 19:21; 23:11

The Heritage Bible

And having said these things, the king stood up, and the governor, and Bernice, and those sitting with them,

And having withdrawn, they talked to one another, saying that, This man practices absolutely not one thing worthy of death or bonds.

And Agrippa said to Festus, This man had power to be set free, if he had not appealed to Caesar.

New American Bible (2011) Then the king rose, and with him the governor and Bernice and the others who sat with them. * And after they had withdrawn they said to one another, "This man is doing nothing [at all] that deserves death or imprisonment." And Agrippa said to Festus, "This man could have been set free if he had not appealed to Caesar."^o

* [26:31–32] In recording the episode of Paul's appearance before Agrippa, Luke wishes to show that, when Paul's case was judged impartially, no grounds for legal action against him were found (see Acts 23:29; 25:25).

o. [26:32] 25:11–12.

New Jerusalem Bible

At this the king rose to his feet, with the governor and Bernice and those who sat there with them. When they had retired they talked together and agreed, 'This man is doing nothing that deserves death or imprisonment.'

And Agrippa remarked to Festus, 'The man could have been set free if he had not appealed to Caesar.'

Revised English Bible–1989 With that the king rose, and with him the governor, Bernice, and the rest of the company, and after they had withdrawn they talked it over. "This man", they agreed, "is doing nothing that deserves death or imprisonment."

Agrippa said to Festus, "The fellow could have been discharged, if he had not appealed to the emperor."

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible

And he saying these things, the king and the governor and Bernice rose up, and those who sat with them. And having gone aside, they spoke to one another saying, This man does nothing worthy of death or of bonds.

And Agrippa said to Festus, This man was able to have been set free, if he had not appealed to Caesar.

Holy New Covenant Trans.

King Agrippa, Governor Festus, Bernice, and all of the people sitting with them got up and left the room. They began to talk to each other. They said, "This man should not be killed or put in prison; he has done nothing that bad!"

And Agrippa said to Festus, "We could have let this man go free but he has already asked to be judged by Caesar."

The Scriptures 2009

And having said this, the sovereign stood up, as well as the governor and Bernice and those sitting with them, and having withdrawn, they spoke to each other, saying, "This man is doing none at all deserving death or chains."
And Agrippa said to Festus, "This man could have been released if he had not appealed to Caesar."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...stands (up) also The King and The Ruler The also Bernice and The [Men] Sitting (Together) [with] them and Withdrawing [Men] spoke to one another Saying for no [of] death or [of] bonds worthy something practices The Man This Agrippa but [to] the festus said to have been sent (away) had (ability) The Man This if not [He] had called caesar...

Awful Scroll Bible

And he speaking the same-as-these, the governing leader raised-up and the governor, also Bernice and those sitting-down-with them.
And retiring-back, they were talking with regards to one another, confirming that, "This-same man practices not-even-one thing worthy of death or bonds."
Moreover, was Agrippa exposing-to-light to Festus, "This-same man was able to have been loosed-away, if-might he had not called-upon Cæsar."

Concordant Literal Version

Both the king and the governor rose, besides Bernice and those sitting together with them."

And retiring, they spoke with one another, saying that, "Nothing deserving of death or of bonds this man is committing."

Now Agrippa averred to Festus, "This man could have been released if he had not appealed to Caesar."

exeGesés companion Bible

And when he says these,
the sovereign and the governor and Bernice
and they who sit with them rise:
and they withdraw,
and speak to one another, wording,
This human transacted naught
worthy of death or of bonds.
And Agrippa says to Phestus,
This human could have been released,
except that he called to the Kaisar.

Orthodox Jewish Bible

HaMelech and the Moshel and Bernice and the ones sitting with them got up.
And having withdrawn, they were saying to one another, "This man does nothing worthy of the death penalty or imprisonment."
And Agrippa said to Festus, "This man could have been released, if he had not appealed to Caesar."

Rotherham's Emphasized B.

And the king rose up, and the governor, Bernice also, and they who had been sitting with them; and [retiring] they began conversing one with another, saying,
||Nothing worthy of death' or of bonds'|| doth this man practice.

And ||Agrippa|| [unto Festus] said—

This man might have been released [if he had not appealed unto Cæsar].

Expanded/Embellished Bibles:*The Amplified Bible*

Then the king stood up, and [with him] the governor and Bernice, and those who were sitting with them; and after they had gone out, they began saying to one another, "This man is not doing anything worthy of death or [even] of imprisonment."
And Agrippa said to Festus, "This man could have been set free if he had not appealed to ^[e]Caesar (Emperor Nero)."

[e] Nero was the fifth and last of the Roman emperors of the Julio-Claudian dynasty. He ruled after the death of Claudius and actively persecuted Christians. Both Paul and Peter were martyred during Nero's reign (A.D. 54-68).

- An Understandable Version **Then King Agrippa, [his wife] Bernice, Governor [Festus] and [the commanders and leading men of the city, 25:23] all rose up, and when they left [the room] they conferred with one another, saying, "This man is not doing anything deserving of the death penalty or [even] imprisonment."**
Then Agrippa said to Festus, "This man could have been released if he had not appealed [his case] to Caesar."
- The Expanded Bible Then King Agrippa [the king], Governor Festus [the governor], Bernice, and all the people sitting with them stood up and left the room. Talking to each other, they said, "This man has done nothing that deserves [worthy of] death or imprisonment [chains]." And Agrippa said to Festus, "We could let this man go free, but he has [if he had not] asked Caesar to hear his case [appealed to Caesar]."
- Jonathan Mitchell NT [As a group] both the king and the governor, along with Bernice and the folks that had continued sitting together with them, arose, and as they were withdrawing they kept on speaking to one another, [each one] in turn saying that this person continues committing (or: practicing; performing) nothing warranting (or: deserving; worthy of) death or even bonds (= imprisonment). So Agrippa affirmed to Festus, "This man was able to have been released, if he had not called upon (or: appealed to) Caesar."
- P. Kretzmann Commentary **Verses 30-32**
The end of the hearing:
...and when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them
and when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.
Then said Agrippa unto Festus, This man might have been set at liberty if he had not appealed unto Caesar.
- Syndein/Thieme Kretzmann's **commentary** for Acts 26:30–32 has been placed in the **Addendum**.
And when he had thus spoken, the king Jumped UP . . . and the governor, and Bernice, and they that sat with them.
{Note: Protocol here. They all have to get up when the king does - Paul won the war of words!}.
And when they retreated/retired, they kept on discussing face to face with each other saying, "This man does not practice anything worthy of death {Jewish desire} or of imprisonment {Roman's desire}."
Then said Agrippa unto Festus {Mixed up syntax indicates Agrippa was shook up here}, "This man was constantly able to have been freed, if {2nd class condition reversed order first} he had not appealed unto Caesar {but he has}."
{Note: Agrippa and Festus agree Paul is innocent and should be set free, but they do not free him! And, the judges did not accept Christ as their savior so the judges will be judged at the Great White Throne of Christ.}
- Translation for Translators **The officials said that Paul was innocent but must go to Rome.**
Acts 26:30-32
Then the king, the governor, Bernice, and all the others got up and left *the room*. *While* they were talking to one another they said to each other, "There is no reason why ◀the authorities/we▶ should execute this man, or that he should even be kept in prison [MTY]." Agrippa said to Festus, "If this man had not asked that the Emperor judge him, he could have been released {we(inc) could have released him}."
- The Voice The king stood to leave at this point, along with Festus, Bernice, and all those who had been seated; and as they left, everyone was saying the same thing: "This man isn't doing anything deserving death—he shouldn't even be in prison."

Agrippa (to Festus): This man could have been released completely if he had not appealed to the emperor.

At different points in Acts, Luke shows how the good news of Jesus challenges Greco-Roman culture and religion, but he also shows that Christianity is not subversive to the Roman government. These direct statements by Roman officials about Paul's innocence support this message. However, a challenge to culture and religion always ends up becoming a challenge to the government, as later Christians will learn.

Bible Translations with Many Footnotes:

Lexham Bible

Both the king and the governor got up, and Bernice and those who were sitting with them. And as they [*Here "as" is supplied as a component of the temporal genitive absolute participle ("were going out")] were going out, they were talking to one another, saying, "This man is not doing anything deserving death or imprisonment." And Agrippa said to Festus, "This man could have been released if he had not appealed to Caesar."

NET Bible®

So the king got up, and with him the governor and Bernice and those sitting with them, and as they were leaving they said to one another,⁸⁹ "This man is not doing anything deserving⁹⁰ death or imprisonment." Agrippa⁹¹ said to Festus,⁹² "This man could have been released⁹³ if he had not appealed to Caesar."⁹⁴

^{89tn} Grk "they spoke to one another saying." The participle λέγοντες (legontes) is redundant in English and has not been translated.

^{90tn} BDAG 93 s.v. ἄξιος 1.b has "θανάτου ἢ δεσμῶν ἄ. nothing deserving death or imprisonment 23:29; 26:31."

^{sn} Not doing anything deserving death... Here is yet another declaration of Paul's innocence, but still no release. The portrayal shows how unjust Paul's confinement was.

^{91sn} See the note on King Agrippa in 25:13.

^{92sn} See the note on Porcius Festus in 24:27.

^{93tn} Or "set free."

^{94tn} Or "to the emperor" ("Caesar" is a title for the Roman emperor).

^{sn} If he had not appealed to Caesar. Ultimately Agrippa and Festus blamed what Paul himself had done in appealing to Caesar for his own continued custody. In terms of Luke's narrative, this still appears unjust and a denial of responsibility.

The Spoken English NT

The king, the governor and Bernice stood up along with those sitting there with them.

When they had left the room, they began talking to each other. They were saying, "That fellow isn't doing anything that deserves death or imprisonment."^{aa}

And Agrippa said to Festus, "The fellow could have been set free, if he hadn't appealed to Caesar."

^{aa.} Lit. "This person isn't doing anything worthy of death or chains."

Wilbur Pickering's New T.

Upon his saying this, the king stood up, along with the governor and Bernice and those sitting with them; and when they had withdrawn they started talking among themselves, saying, "This man is doing nothing deserving of death or chains".

And Agrippa said to Festus, "This man could have been set free, if he had not appealed to Caesar".⁷

(7) Of course, but now it's too late.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation And he having spoken these [things], the king stood up, and the governor and Bernice and the ones sitting with them. And having stepped aside, they began

speaking to one another, saying, "This man is doing nothing worthy of death or of chains."

Then Agrippa said to Festus, "This man was able to have been released if he had not appealed to Caesar."

Benjamin Brodie's trans.

And the king stood up as well as the governor and Bernice and those who were seated with them,

And after withdrawing, they spoke face-to-face to each other, verbally agreeing that this man had done nothing worthy [deserving] of death or imprisonment.

Then Agrippa said to Festus: "This man was able to be released if he had not appealed to Caesar."

Charles Thomson NT

And as he was saying this, the king rose up, and the general and Bernice and they who sat with them.

And as they were withdrawing, they conferred with each other, saying, This man hath done nothing that deserveth death or chains.

And Agrippa said to Festus, This man might have been set at liberty if he had not appealed to Caesar.

Modern Literal Version 2020

And *after* he said these things, the king and the governor and Bernice and the ones sitting together-with them stood up; and having departed, they were speaking to one another, saying, This man is practicing nothing worthy of death or bonds.

But Agrippa said to Festus, This man was able to have been released, if he had not appealed to Caesar.

New Matthew Bible

And when he had thus spoken, the king rose up with the governor and Bernice and those who sat with them. And when they had gone apart, they talked between themselves, saying, This man does nothing worthy of death, nor of bonds. Then Agrippa said to Festus, This man might have been released, if he had not appealed to Caesar.

The gist of this passage:

The royalty came to the consensus that Paul had not done anything worthy of punishment, but, unfortunately, he already appealed to Cæsar.

30-32

Acts 26:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anistêmi (ἀνίστημι) [pronounced <i>ahn-ISS-tay-mee</i>]	<i>to raise [up], to erect; to raise up [in the sense of] to cause to appear; to be born; to rise, to stand [get] up; to come; to get ready; to set out</i>	3 rd person singular, aorist active indicative	Strong's #450
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with kai	Strong's #5037
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
basileus (βασιλεύς) [pronounced <i>bahs-ee-LOOSE</i>]	<i>leader of the people, prince, commander, lord of the land, king, ruler</i>	masculine singular noun, nominative case	Strong's #935

Translation: The king rose up,...

Regarding this trial/hearing, King Agrippa has taken the lead throughout. It seems to me to be an odd hearing, if Paul is not freed, even though all of the judges and their observers clearly believe that he has not violated the law, then exactly what was the purpose of this trial? It appears to me that they were only there to discover guilt and not innocence. Festus wanted a charge determined so he had something send with Paul. I have been suspicious of Agrippa and Bernice's motivation from the start, but we don't know how much their motivations played a part.

Acts 26:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
hêgemôn (ἡγεμῶν) [pronounced <i>hayg-em-OWM</i>]	<i>prince, governor, leader, chief; procurator</i>	masculine singular noun, nominative case	Strong's #2232

Translation: ...and the procurator,...

Festus, the governor, follows Agrippa's lead.

Acts 26:30c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
Berníkē (Βερνίκη) [pronounced <i>ber-NEE-kay</i>]	<i>bring victory; transliterated, Bernice</i>	feminine singular proper noun; a person; nominative case	Strong's #959

Translation: ...and Bernice...

Bernice, who is Agrippa's sister, also stands up.

So, the three members of royalty get up to leave the courtroom.

Acts 26:30d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
sunkáthēmai (συγκάθημαι) [pronounced <i>soong-KATH-ay-mahoe</i>]	<i>sitting with (one another), sitting together; seating oneself in company with; the ones sitting with</i>	masculine plural, present (deponent) middle/passive participle, nominative case	Strong's #4775
autois (αὐτοῖς) [pronounced <i>ow-TOIC</i>]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: ...and those sitting with them.

There were others in attendance here—possibly lawyers, possibly lower level bureaucrats.

Acts 26:30 **The king rose up, and the procurator, and Bernice and those sitting with them.** (Kukis mostly literal translation)

What appears to be the case is, this additional hearing would have been productive if (1) they found something to charge Paul with or (2) they figured out a way to set Paul free, but within the confines of the law.

Acts 26:31a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
anachōréō (ἀναχωρέω) [pronounced <i>an-akh-o-REH-oh</i>]	<i>withdrawing (to); going back, returning; withdrawing (so as to leave a room); of those who through fear seek some other place, or shun sight</i>	masculine plural, aorist active participle, nominative case	Strong's #402
laléō (λαλέω) [pronounced <i>lah-LEH-oh</i>]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	3 rd person plural, imperfect active indicative	Strong's #2980
prós (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314

Acts 26:31a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allēlōn (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced al-LAY-lohn]	<i>one another, each other, another; reciprocally, mutually</i>	masculine plural reciprocal pronoun; accusative case	Strong's #240

Translation: Having withdrawn to speak face to face with one another,...

There is probably a room designed for a private deliberation, and this group went into that room. We know the names of three of them; and we have no idea how many others were there. Perhaps an assistant of sorts or deputy for each person?

Acts 26:31b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004
hōti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
oudeis (οὐδεὶς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo-DEHN]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	neuter singular adjective; used as an absolute denial; emphatic negation; designates exclusivity; accusative case	Strong's #3762
thanatos (θάνατος) [pronounced THAH-nah-toss]	<i>death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death</i>	masculine singular noun; genitive/ablative case	Strong's #2288
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
desmon (δεσμόν) [pronounced deh-MON]	<i>bands, bonds, chains</i>	neuter plural noun, genitive/ablative case	Strong's #1199
axios (ἄξιος) [pronounced AX-ee-oss]	<i>deserving, worthy, suitable, appropriate; comparable (as if drawing praise); due reward</i>	neuter singular adjective; accusative case	Strong's #514

Acts 26:31b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prassô (πράσσω) [pronounced PRAS-so]	<i>to practice; to perform repeatedly or habitually; to do, to act, by implication to execute, to accomplish; specifically to collect (dues, taxes, fares); to commit, to undertake, to exact, to keep, to require, to use arts</i>	3 rd person singular, present active indicative	Strong's #4238
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
anthrôpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; nominative case	Strong's #444
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778

Translation: ...they were saying that, “This man is practicing nothing deserving of death or bonds.”

They come to the immediate agreement that Paul has done nothing deserving of death. They have heard the testimony of his opponents and they have heard Paul, and they come to this correct conclusion.

This put Festus in a bind. No matter what happens, Agrippa and Bernice are fine. They had nothing to lose from the beginning, but Festus had everything to lose.

I would expect that a portion of the discussion was along the lines of, “These Jews who are upset about Paul’s beliefs and teachings, they disagree amongst each other. The sadducees and the pharisees have very different fundamental beliefs—I have seen them square off against one another. So how Paul’s beliefs and teachings be treated differently?” Furthermore, in some way, Paul has more in common with Agrippa than he does with the sadducees who were there.

Acts 26:31 **Having withdrawn to speak face to face with one another, they were saying that, “This man is practicing nothing deserving of death or bonds.”** (Kukis mostly literal translation)

The big problem is this: they are about to send off an innocent man to stand trial before Nero, where Paul is appealing the charges against him. The problem of course is, these three leaders agree that Paul is innocent.

Acts 26:32a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Agrippas (Ἄγριππας) [pronounced ag-RHIP-pas]	<i>hero-like; transliterated, Agrippa</i>	masculine singular proper noun; a person; nominative case	Strong's #67

Acts 26:32a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
Phēstos (Φῆστος) [pronounced FACE-toss]	<i>festival; transliterated, Festus, Festos, Phestus</i>	masculine singular proper noun; a person; dative, locative or instrumental case	Strong's #5347
phēmi (φημί) [pronounced fay-MEE]	<i>to make known [or, show, reveal] one's thoughts, to declare; to say [what is on one's mind], speak [your mind]</i>	3 rd person singular, imperfect indicative	Strong's #5346

Translation: Then Agrippa declared to Festus,...

Throughout this chapter, I have suspected that there may be some unrevealed motives.

Why couldn't Agrippa, as the overseer and trial judge, say, "I declare him innocent and say that we set him free"? It is not as if this was a legal trial to begin with. Paul's appeal was to Cæsar and not to Agrippa. If Agrippa was going to intervene, why could he have not taken a further step to free Paul? What has occurred to me is, the three could tell everyone at the trial that they would come to a conclusion based upon a three-personal panel, where they would vote. Would that have actually flown? It would appear to be a higher court, just below Cæsar, and would have given them the chance to simply free Paul. But, for whatever reason, this is not an option (probably because there is no precedent for such a court).

There was also the problem of Paul's appeal already being on the record. In that era, there would have been our equivalent of a court reporter who wrote down what was taking place and kept these records. Such a person would have been under the authority of Rome, not under the authority of Festus (or Agrippa, who was out of his region in Caesarea). When these records were examined, how do they explain this appeal in the record; and yet, no such appeal took place in Rome?

The Roman Empire cannot offer actual benefits to Roman citizens unless those benefits actually exist. If Paul's appeal just disappeared, that would be a problem with the administration in Caesarea.

Acts 26:32b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apoluô (ἀπολύω) [pronounced ap-ol-OO-oh]	<i>to relieve, to release, to dismiss (reflexively depart), or (figuratively) to let die, to pardon, to divorce; to let depart; to forgive; to let go; to loose; to put (send) away, to set at liberty</i>	perfect passive infinitive	Strong's #630

Acts 26:32b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dunamai (δύναμαι) [pronounced DOO-nam-ahēe]	<i>to be able, to have power to; to be able to do something; to be capable, strong and powerful</i>	3 rd person singular, imperfect (deponent) middle or passive indicative	Strong's #1410
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
anthrōpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; nominative case	Strong's #444
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778

Translation: ...“This man was continually able to be released,...

Pretty much from the first trial, Paul could have been released. There was no additional information really presented here; there were no additional crimes. Paul has been a model prisoner.

The correct thing to have done from the get go would have been to free Paul. But Festus did not do this.

Acts 26:32c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose</i>	conditional conjunction	Strong's #1487
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
Together, these two particles mean, <i>nevertheless, only not, except</i> . Literally, these words mean, <i>if not</i> .			
epikaleomai (ἐπικαλέομαι) [pronounced ep-ee-kal-EH-ohm-ahēe]	<i>to call upon (for aid), to invoke (for aid, worship, testimony, decision, etc); judicially, to call for a higher judge/court, to appeal; to summon; to call a name upon, to name</i>	3 rd person singular, pluperfect (deponent) middle/passive indicative	Strong's #1941
Kaisar (Καῖσαρ) [pronounced KAHee-sahr]	<i>severed; transliterated Cæsar</i>	masculine singular noun; originally a proper noun which became a title	Strong's #2541

Translation: ...except he appealed to Cæsar.”

“What stands in the way of setting Paul free,” Agrippa explains, “is that he has appealed to Cæsar.”

Acts 26:32 **Then Agrippa declared to Festus, “This man was continually able to be released, except he appealed to Cæsar.”** (Kukis mostly literal translation)

From the standpoint of Festus, this was clearly the case. If he released Paul, he would be saying, “I was wrong all along.” And if Paul appeals to Cæsar and then is freed, would not every criminal coming before Festus do that? Clearly, the problem for Festus is the appeal. He screwed up, he knows that he screwed up, and now he is stuck with the results. He has been on the job for less than a month and already, he has made a mess of things. Who knows whether Festus was sent there in the first place to clean up Felix’s messes (surely there were more problems under Felix’s administration than just Paul).

I am of several minds here. Does Agrippa benefit if Festus looks bad? Is he thinking about applying to take over Festus’s position as well?

This was really somewhat of a sham trial, if there was no possibility that Paul could have been freed by it. If Agrippa decided, “I will preside over a hearing of this man;” then couldn’t he also, at the end, say, “You have done nothing wrong Paul, you are free to go”? I mean, aren’t they sort of making up the rules as the go along?

It also occurs to me, if Agrippa frees Paul, then what sort of reports must be made to Rome. He cannot simply send in the report, “We had a problem here but we took care of it.” That certainly would not be acceptable. Part of the appeal of the Roman Empire was a consistency of justice throughout the entire empire. If a Roman citizen went to court, would he not be judged by the same laws and same procedures, regardless of the province he is in? Now, how would that be assured? Court records must be kept and regularly updated and sent to Rome. Various men in Rome would review these court records to make certain that Roman standards are being adhered to. Paul’s record would have been, he was taken to Caesarea to protect his life, although given a trial there, he was kept under house arrest for two years. Then, under a new procurator, Festus, he held a trial and wanted to send him back to Jerusalem. Then a trial was held—no explanation as to the official nature of this trial—and they want to free him, as he had never done anything wrong. No wonder Paul appealed to Cæsar. Things are a total mess in Caesarea. My assumption is, with the regular delivery of trial records to Rome, Paul’s notice of appeal was also in Rome at this time.

So, as I discuss these things with myself, it is possible that Agrippa has no hidden agenda, and that Rome is expecting one prisoner, Paul, a Roman citizen, to be delivered to them safely. With these records all having been filed, Festus is left with no real options.

In Paul’s appeal, the way that his case has been mishandled, under two different procurators, will be clear.

Acts 26:30–32 **The king rose up, and the procurator, and Bernice and those sitting with them. Having withdrawn to speak face to face with one another, they were saying that, “This man is practicing nothing deserving of death or bonds.” Then Agrippa declared to Festus, “This man was continually able to be released, except he appealed to Cæsar.”** (Kukis mostly literal translation)

Although there is a lot going on here, much of which could come back on Festus, the focus of Acts is the early church, the evangelization of Jews and Gentiles, and the ministries of Peter, Stephen and Paul (mostly Paul).

So, Luke is not going to concern himself with the political fallout, but with the fundamentals of the early church, as we move ahead in two more chapters.

Acts 26:30–32 **At that point, the hearing had come to a conclusion, and the king, the governor, Bernice, and the officials who sat with them all got up. They gathered together in a private chamber, and said to one another, “This man is doing nothing deserving of death or bonds. He simply has different beliefs from these Jewish leaders (who**

have different beliefs amongst each other).” Then Agrippa specifically declared to Festus, “This man could have been released at any point in time, except for the fact that he has appealed to Cæsar.” (Kukis paraphrase)

In **Acts 27** ([HTML](#)) ([PDF](#)) ([WPD](#)), Paul will find himself on his way to Rome.

Chapter Outline	Charts, Graphics and Short Doctrines	
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First Verse	Chapter Summary	Addendum
www.kukis.org	Exegetical Studies in Acts	

A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Acts 26 is in the Word of God

- 1.
- 2.

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When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Acts 26

- 1.

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Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in Acts 26

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Addendum

This commentary was reference in [Acts 26:1c–3](#).

Kretzmann's Commentary of Acts 26:1–3

Although Festus was the procurator of the province, yet he courteously yielded to Agrippa, as his guest and as king, the rank of presiding officer. And Agrippa's opening words show that he was just as careful in observing the demands of politeness, for he does not speak in his own name in addressing Paul, but in the third person: It is permitted thee to speak for thyself. Here with Paul was given the floor and the privilege to present his case as he saw fit. And Paul, in opening his speech, employed the gesture which is represented in so many ancient statues. Throwing his cloak, or mantle, off his right shoulder, to be held securely by the left hand, he stretched out his right hand in a gesture commanding attention. In his defense he addressed himself first to King Agrippa directly. He considered himself fortunate because of the fact that he was about to make his defense before this king concerning all those things of which he was accused of the Jews. There was no trace of self-consciousness and of fear in the appearance of Paul. "Had he been conscious of guilt, he should have feared being tried in the presence of one who knew all the facts; but this is a mark of a clear conscience, not to shrink from a judge who has an accurate knowledge of the circumstances, but even to rejoice and to call himself happy." (Chrysostomus.) And Paul rejoiced all the more since he knew that Agrippa, having been in charge of the government of the Temple for many years, was well versed regarding all the customs, the usages, as well as the questions, the theoretical discussions which were prevalent among Jews everywhere. Agrippa, like all the Idumeans since the time of Herod the Great, had been brought up in the Jewish faith, and for that reason had been given oversight of religious affairs in Jerusalem, although the city otherwise was under the Roman procurator. For this reason Paul asked the king to listen to him patiently, with all magnanimity. Paul's manner of address was not that of fawning servility, but was the expression of genuine pleasure, due in part probably to the hope of gaining Agrippa for the cause of Christ. The speech of the Christians should at all times be calculated, if not to gain converts for Christ directly, at least not to harm His cause in any way.

From <https://www.studylight.org/commentaries/eng/kpc/acts-26.html> accessed January 4, 2024.

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[Charts, Graphics and Short Doctrines](#)

This is referenced in [Acts 26:1a-b](#).

Footnote on Acts 26:1 (from the Christian Community Bible)

• 26.1 Paul did not have the best audience for his speech: an operetta king, Agrippa, to whom the Roman governor, the real authority, wishes to make a gesture; the famous Bernice, sister of Agrippa, who is his concubine before going off to make other conquests; and then all those who have come for a moment of relaxation before the cocktail, including the Roman officers who know very little of the religious quarrels among Jews. So we have a third account of Paul's conversion (see chaps. 9 and 22). This time, Paul shows his conversion is not surprising: he has found what God had for so long promised his people: the resurrection of the dead.

I asked them to repent. It is precisely what the prophets said. It was not enough to proclaim oneself a Jew; all had to convert. And here, Paul speaks openly before this audience who are not outstanding in their moral virtue, except perhaps the Roman Festus.

That the Messiah would rise from the dead. Here again is the decisive point. Paul questions the religion of many Christians who, according to polls accept Christ as Word of God but do not believe in the resurrection. Something beyond death? Perhaps... "I am not like those who think they know everything, I'm searching..." Precisely, as long as we are searching we have not taken the leap of faith.

To accept Christ, is to renounce the totalitarian reason with its proven truths. Reason is at home in science but shortsighted in the face of essential truths. As long as there is no belief in the resurrection, there is no understanding of human destiny: a person may be educated, have a religious culture but be unable to grasp

Footnote on Acts 26:1 (from the Christian Community Bible)

the truth. Even if the words of St. Anselm shock us, they are true: “Believe in order to understand.”

Paul is not so preoccupied about defending himself as he is about convincing others: Agrippa and Festus are people like everyone else and they need Christ. Festus is amazed by Paul’s biblical background and his enthusiasm: Agrippa, moved, says nothing. In fact, if they have been impressed, uneasiness will soon pass: “serious matters” will again take up their time.

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This commentary was reference in [Acts 26:8](#).

Kretzmann’s Commentary of Acts 26:4–8

Early in life, at the beginning of the period of his youth, Paul had come to Jerusalem. And his manner of living, the habits of his life, how he comported himself in every way: all this, since it had taken place from the very beginning of his formal education, from his early youth, in the midst of his nation and in Jerusalem itself, all the Jews knew and were familiar with, for they knew him before and from the beginning. If they would but choose to testify, they might say the truth, that in accordance with the most severe sect, the strictest body of men in their own midst (Paul here includes himself and Agrippa with the Jews), he lived the principles. followed the religious cult, as a Pharisee. The point which the apostle here makes is that he was most unlikely to violate the Jewish feeling, for their customs were inbred and ingrained in him. and according to the strictest interpretation at that. And now, with his whole life before the people like an open book and with his thorough Jewish training as an argument for his orthodoxy. he stood condemned on account of his hope in the promise made by God to the fathers. For that he was on trial in the Roman court, for that he was condemned by the Jews. And yet the twelve tribes of Israel together hoped to gain, to attain to, this same promise by a service in all intentness both by night and by day; regarding which hope he was being accused by Jews. as he emphatically declares to the king. That was to Paul the strangest feature of the whole affair, that Jews could be so blind as to deny their own teaching and belief in the attempt to do him harm. It causes him to cry out: Why is it considered incredible by you that God should raise the dead? Why should they oppose it with all the force of unbelief if God raises the dead? This puzzled question might well be repeated in our days concerning this greatest truth of revealed religion, the fact upon which the Christian religion is based. The opposition of the unbelievers results in their losing the most glorious assurance that may come to man, and we cannot see their reason for such obstinacy.

From <https://www.studylight.org/commentaries/eng/kpc/acts-26.html> accessed January 6, 2024.

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[Charts, Graphics and Short Doctrines](#)

This commentary was reference in [Acts 26:9–11](#).

Kretzmann’s Commentary of Acts 26:9–11

Paul here makes a frank confession of his enmity toward Christ and his believers, in order to bring out all the more strikingly the grace he had received in his conversion. He himself in those days had been of the opinion, he had held firmly to the conviction: it was an obligation which was the result of his willful self-delusion that he must do much against, in opposition to, the name of Jesus of Nazareth. The name of Jesus was so hateful to him that he gave himself wholly to the persecution of those that professed belief in Christianity. In those days his zeal against Christ and the Church had not been one whit behind that of the entire family of Herod: he considered it his most important duty in life to prevent the confession of the name of Jesus, and to enforce this idea with persecution and slaughter. This he did in Jerusalem, being instrumental in shutting up many of the saints in prison, holding authority to that effect from the high priests. Note that Paul here deliberately calls those

Kretzmann's Commentary of Acts 26:9–11

people saints whom he formerly had persecuted with such unquenchable hatred. And when the believers were put to death, he cast his vote in favor of the execution, either as a member of the Sanhedrin. as some think, or he spoke in favor of the measure, throwing all his persuasive abilities into the balance against the hated name. Neither was his bloodthirstiness satisfied with the executions which he succeeded in bringing about, but in all the synagogues he punished them often, being careful not to overlook a single one, and he forced them to blaspheme. not only to deny and renounce, but even to execrate Christ, in order to save their lives; he made the attempt again and again: and it is only too probable that he had success at least in some cases. His hatred finally drove him to extreme madness, to insanity, so far as the Christians were concerned, the very thought of the extension of the faith drove him wild with fury, and he continued his persecutions of them also into other cities outside of Jerusalem. He had good reasons, therefore, to describe himself as a blasphemer, and a persecutor, and injurious. 1 Timothy 1:13. His example is that of a man whom the enmity toward Christ will give no rest, neither by day nor by night, who feels compelled to hurt the course of the Gospel by every means at his disposal. Such people Christians must expect to meet in the performance of their duty, and the fact dare not cause them too much anxiety.

From <https://www.studylight.org/commentaries/eng/kpc/acts-26.html> accessed January 6, 2024.

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This doctrine was referenced in [Acts 26:14](#).

Positional Truth ["in Christ"] (by R. B. Thieme, Jr.)

1. The mechanics of positional truth are found in Acts 1:5; 1Corinthians 12:13 [mechanics]; Ephesians 4:5 [principle]. In other words, at the point of salvation every believer receives 36 things. Five of these are directly accomplished by God the Holy Spirit, one of which is the baptism of the Spirit whereby He takes us an enters us into union with Jesus Christ.
2. Positional truth belongs to the carnal as well as the spiritual believer, to the supergrace believer and the reversionist — 1Corinthians 1:2, 30.
3. Positional truth protects the believer from divine judgement in eternity. Being in union with Christ means that we share His life [eternal], His righteousness [+R, which means it is impossible for us to be judged at the great white throne], His sonship, His heirship, His priesthood, His election, His destiny, His kingship. Romans 8:1.
4. Positional sanctification qualifies the believer to live with God forever. If you are going to live with God forever there are certain things you must have: eternal life, +R — 1John 5:11,12; 2Corinthians 5:21. The believer enters into union with Christ, he shares the life of Christ, the righteousness of Christ, therefore he is qualified to live with God forever, he has the same kind of life that God has, the same kind of righteousness that God has.
5. Positional truth explains both election and predestination. The principle is that in eternity past Jesus Christ was elected by God the Father, so Christ is elected. In electing Christ He also gave Him a destiny. When we enter into union with Christ we share the election of Christ, we share the destiny of Christ; therefore we are pre designed, foreordained by virtue of union with Christ. Remember that Christianity is a relationship: union with Christ, not a religion.
6. Positional truth produces a new creature in Christ — 2Corinthians 5:17.
7. Positional truth guarantees the eternal security of the believer — Romans 8:38,39.
8. Positional truth exists in two categories: retroactive and current. When Jesus Christ died on the cross the sins of the old **sin nature** were poured out on Him and judged, human good was rejected. When we accept Christ as saviour we enter into union with Christ as He is seated at the right hand of the Father. But we also enter into union with Christ as He was upon the cross. We are identified with Christ in His death, we are identified with Christ in His resurrection and ascension. Retroactive positional truth is identification with Christ in His death — Romans 6; Colossians 2:12; 3:3. Current positional truth is identification with Christ in His resurrection.

Positional Truth ["in Christ"] (by R. B. Thieme, Jr.)

9. The implications of current positional truth. They all have to do with the fact that we share what Christ has. Christ is seated at the right hand of the Father, we share everything that Christ has and is.
 - a. Christ is eternal life — 1John 5:11,12.
 - b. Christ is absolute righteousness — 2Corinthians 5:21.
 - c. Christ is elected, we share His election — Ephesians 1:4.
 - d. Christ has a destiny, we share His destiny — Ephesians 1:5.
 - e. Christ is the Son, we are in union with Christ, we share His sonship — 2Timothy 2:1.
 - f. Christ is the heir, we share His heirship — Romans 8:16,17.
 - g. Christ is sanctified, we share His sanctification — 1Corinthians 1:2.
 - h. Christ is a King, we share His kingdom — 2Peter 1:11.
 - i. Christ is a high priest, we share His priesthood — Hebrews 10:10-14.
10. The characteristics of positional truth.
 - a. It is not an experience, it is neither emotional nor ecstasies.
 - b. It is not progressive, it cannot be improved in time or eternity.
 - c. It is not related to human merit or human good. Grace escalates divine good and excludes human good.
 - d. Positional truth is eternal in nature, it will last forever.
 - e. Positional truth is known only to the Word of God.
 - f. Positional truth is obtained en toto at the moment of salvation. It is accomplished by means of the baptism of the Spirit, one of the 36 things we receive at the point of salvation.

Bob taught this doctrine in the 1969 Basics (Lesson #2); 1972 Ephesians Series (Lessons #3, 35); Colossians Series (Lesson #19) among others.

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This commentary was reference in [Acts 26:15b–18](#).

Kretzmann's Commentary of Acts 26:12–18

Paul here relates the story of his conversion substantially as it has been told by Luke, chap. 9, and by himself in his speech before the Jews, chap. 22. It was on this errand, on this business of enmity against Jesus, that he was traveling to Damascus, being armed with the authority and power of the high priests themselves; he was acting as their commissioner, as their authorized representative, and was given practically free rein to show his hatred in any way he would choose. In the middle of the day, in the clear bright light of full day, he had seen a light from heaven, brighter and more dazzling than the sun that shone round about him and those that traveled with him, that enveloped them all in its blinding brilliance. And when they had all fallen to the ground, Paul first and his companions also after a few moments of dumb and rigid astonishment, he had heard a voice speaking to him in the Hebrew, that is, the Aramaic dialect, asking him why he was persecuting Him, and telling him that it would be hard for him to kick against the goads. In the Orient the ox-goad consisted, as it does today, of a long stick, into the end of which a sharp iron point was fixed. Paul was like an unruly ox, kicking when goaded, and thereby adding to his own pains while he persecuted the Church, for the worse his mad enmity became, the less satisfaction did he get out of the gratification of his lust for the blood of Christians. It was a foolish and useless effort for him to try to persecute Jesus in His followers, "an effort which only inflicted deeper wounds upon himself, an effort as idle as that described by the Psalmist, Psalms 2:3-4." Upon Paul's anxious and fearful question as to the exact identity of the Lord that was speaking to him, he had received the answer that it was Jesus whom he was persecuting. The Lord had then given him the command to get up and to stand on his feet, since He had appeared to him for this purpose, to select and thus employ him as a man whom the hand of God had torn out of the midst of dangers threatening his soul to be His servant and witness of the things which he had seen, as well as of the things which the Lord still intended to show him. This the Lord had further explained by telling him that He was lifting him out, rescuing him, from the midst of his own people as well as from the Gentiles. And to the latter the Lord was now sending His apostle, to open their eyes, which were blind

Kretzmann's Commentary of Acts 26:12–18

in spiritual matters, to turn them away from the darkness of their spiritual blindness and unbelief to the light of the Gospel and from the power of Satan, in whose dominion they were kept by nature, to God, their Savior, to receive forgiveness of sins and inheritance in the midst of those that are sanctified by faith in the Redeemer. Thus the Scriptures in this passage call natural man, so far as spiritual and divine matters are concerned, nothing but darkness. The way of salvation, the method by which God leads sinners to His mercy, is here plainly and explicitly taught. Through the preaching of the Gospel the eyes of the sinners are opened that they might know Christ, their Savior; through the Gospel the sinners are converted that they turn away from darkness, from the service of sin, from the power of Satan, to God and to the light and salvation in Christ, so that all heathenism and superstition is left behind, and nothing but the knowledge, worship, and service of the blessed Redeemer engages their attention. Note that the faith which has worked trust in the salvation of Jesus incidentally consecrates the believer, sets him apart, sanctifies him for the service of the Lord.

From <https://www.studylight.org/commentaries/eng/kpc/acts-26.html> accessed January 6, 2024.

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This footnote was far too longer to place into the midst of the text of the other translations.

Footnote to Acts 26:16 (Wilbur Pickering)

(3) Of specific interest to us here is the missionary commission that Paul (he was still Saul) received. Matt. 28:19, Mark 16:15 and Acts 1:8 took place between the resurrection and the ascension, but to commission Paul Jesus returned from Heaven! One other detail deserves special notice—the responsibility that Paul received was primarily concerned with the ethnic nations (“Gentiles” is a translation of the same word that in Matt. 28:19 is rendered “nations”). For these reasons it seems to me that this missionary commission takes on a special importance for us, and the more so for whoever is going to do transcultural work. So let’s consider this commission in more detail.

Paul is sent to the nations (defined ethnically), **“to open their eyes so as to bring them back from darkness into light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified, by faith in Me.”**

I rendered the second verb as ‘bring back’ rather than ‘turn’ or ‘convert’ because I take that to be the nuance of the correct Text (there are several variants). It gives the impression that someone is in the wrong place or situation and needs to be returned to the correct one. And now for the main point: the purpose clause introduced by the conjunction ‘that’ is subordinated to the verbal phrase dominated by the verb “bring back”. In other words, before someone can receive forgiveness of sins, even, he must be freed from the power of Satan! Before a person can be saved someone must do something about Satan’s influence upon him.

The Lord Jesus had already said the same thing in different words during His earthly ministry. We find it in Mark 3:27. **“No one can plunder the strong man’s goods, invading his house, unless he first bind the strong man; then he may plunder his house.”** I have used the definite article with the first occurrence of ‘strong man’ because the Greek text has it, the point being that this particular strong man has already been introduced in the immediate context. ‘The strong man’ here is Satan. (The Jewish leaders tried to explain Jesus’ authority over the demons by saying that He expelled them by the power of Beelzebub, prince of the demons. In His retort Jesus doesn’t waste time with that name but uses the enemy’s proper name, Satan.)

So then, the Lord Jesus declares that it is impossible to steal Satan’s goods unless we bind him first. (From His use of ‘no one’ it seems clear that the Lord is enunciating a general principle or truth.) And what might the nature of those ‘goods’ be? In the context (see Matt. 12:22-24) Jesus had delivered someone from a demon that caused blindness and dumbness, and in their comments the scribes and Pharisees include other instances where Jesus had expelled demons—it seems clear that the ‘goods’ are people who are subject to Satan’s

Footnote to Acts 26:16 (Wilbur Pickering)

power, in one way or another. Thus we have the same essential truth as that declared in Acts 26:18—we have to do something about Satan’s power over a person so that he or she can be saved! But what does Satan do to people that makes it necessary to ‘bind’ him?

We find the answer in 2Cor. 4:4. Let’s begin with verse 3. “If our gospel is veiled it is veiled to them who are perishing, in whom the god of this age has blinded the minds of the unbelievers so that the light of the gospel of the glory of Christ, who is the image of God, should not shine in them.” The Text clearly states that Satan, ‘the god of this world’, is in the business of blinding the minds of unbelievers when they hear the Gospel, so they won’t understand, so they won’t be convicted, so they won’t repent and convert. This is a terrible truth. The enemy has access to our minds, access in the sense that he has the power or ability to invade them, whether by introducing thoughts or by jamming our reasoning. The Lord Jesus had already declared this truth previously, when He explained the parable of the sower. “These are the ones by the wayside where the word is sown; but, as soon as they hear it Satan comes and takes away the word that was planted in their hearts” (Mark 4:15). In the parallel passage in Luke 8:12 Jesus adds the following words: “lest they believe and be saved.” Note that the Word is already in the mind or heart of the person, but then Satan comes, invades the mind and ‘takes away’ that word. I’m not sure just how this intrusion by the enemy works, perhaps he causes a mental block of some sort,¹ but the practical effect is that the Word becomes ineffective, as if the person hadn’t even heard it.

It seems obvious to me that whoever doesn’t take this truth into account will be condemning himself to produce little effect in the spiritual realm, to work hard and achieve little.

¹ R. B. Thieme, Jr. has essentially explained this point. Gospel information cannot be understood by the unbeliever, to the point where he can simply hear it and believe (or choose not to believe). God the Holy Spirit must act as a human spirit and make the information real to unbeliever. The Holy Spirit does not stay with the unbeliever forever. He remains with the unbeliever for a few minutes, a few hours, and, in some rare cases, a few months. As long as the Holy Spirit is there, the gospel can be understood, and the unbeliever can choose to believe (or not).

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[Charts, Graphics and Short Doctrines](#)

This commentary was reference in [Acts 26:22–23](#).

Kretzmann’s Commentary of Acts 26:19–23

The miraculous vision, as well as the words of Christ in extending to him this call as apostle, had decided Paul; upon the strength of all this he had not been disobedient to the heavenly vision, the Lord’s merciful power had wrought the change in his heart, making him willing and eager to become the ambassador of the Most High, of the exalted Christ. He had begun in Damascus, preaching Christ that He is the Son of God, chap. 9:20. He had spoken boldly in the name of the Lord Jesus in Jerusalem, chap. 9:29, and throughout all the coasts of Judea. Finally, he had made at least three missionary journeys into the heathen world. And everywhere his message had been the same; it had been the message of the Baptist, it, had been the message of Jesus, namely, that men should repent and turn to God. First comes the acknowledgment of sin and of its damnableness; then the sinner despairs of himself and all his unrighteousness and turns to God for help and salvation as he hears the glorious news of the Gospel; and then come the works which are worthy of repentance, which measure up to the standard of actual repentance, with nothing of sham or deceit about them, but embodying the sincere effort of the Christian to live worthy of the Gospel of Jesus Christ. For these causes, for the fact that Paul proclaimed the Gospel in all its glorious purity, the Jews had seized him in the Temple and had tried violently to put him to death. All the other points which they had alleged were partly pure fiction and partly perversion of truth, in order to harm the course of the Gospel. The identical thing happens in our days whenever the enemies of Christ invent excuses to suppress the preaching of the truth. But Paul had been fortunate in obtaining help from God, and thus stood firm to that day, bearing witness before the small and the great alike, making no distinction of persons, saying nothing but that which the prophets had, literally, spoken

Kretzmann's Commentary of Acts 26:19–23

that it was destined to happen, and also Moses. The message of the New Testament does not differ essentially from that of the Old Testament; the believers of the time before Christ had the prophecies of the salvation to come in the Messiah; the believers since His time look back to, and trust in, the salvation as it has been gained by Christ's birth, life, death, and resurrection. What Moses and the prophets preached, the great central doctrine of Christianity, salvation through faith in Jesus, that is the subject of Christian preaching to the end of time: that Christ was to suffer by the will and counsel of God, that He, as the first to rise from the dead, was destined as a light to proclaim the blessings, to bring the message of light to all people, even the heathen, to Jews and Gentiles alike. As usual, Paul insisted upon it that the identity of the Messiah with Jesus of Nazareth was proved not only by His suffering, as foretold, but also by His resurrection, and by the power which the message of this resurrection was exerting in bringing the blessings of spiritual and eternal light to the hearts of men.

From <https://www.studylight.org/commentaries/eng/kpc/acts-26.html> accessed January 7, 2024.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is taken directly from [lesson #160](#) from the **Basic Exegesis of Genesis (HTML)** ([PDF](#)). This doctrine is referenced in [Acts 26:22](#).

I have mentioned the geographical will of God on many occasions. Therefore, it might be useful to have it laid out in doctrinal form.

The Geographical Will of God

2. Anything related to the will of God has several common elements:
 - 1) First of all, you must be a believer in Jesus Christ. There is no will of God whatsoever for the unbeliever, apart from, "**Believe in the Lord Jesus Christ and you will be saved.**" (John 3:16, 18, 36).
 - 2) In order to discern the will of God, including His geographical will, you must be in fellowship, which requires you to name your sins to God (1John 1:9).
 - 3) You must know Bible doctrine (2Peter 3:18). God does not give you a tingly feeling when you are doing the right thing and a stomach ache when you are not.
3. There are things which are true for all human beings, which are the **laws of divine establishment**. Believers and unbelievers ought to function within the confines of these laws.
4. You do not use your free will to sin or to commit crimes. When you do that, you are out of the will of God and probably out of the geographical will of God.
5. It is a part of man's nature and a part of man's responsibility to work. So, during working hours, you ought to be at work.
 - 1) Adam worked both in perfect environment and in a fallen world. Gen. 2:8, 15 3:17
 - 2) On many occasions, God teaches the importance of hard work. One example is Prov. 6:6–11.
 - 3) When believers lost track of this in Thessalonika, Paul told them, **If one does not work, then neither should he eat** (2Thess. 3:10).
 - 4) As an aside, a believer should not be sitting at home collecting a check from the government. I have personally known dozens of people who collect checks from the government, and, apart from a social security check collected after age 65, I have never known a single person who would have starved without this government check. In most cases, the same is true of most of the retired social security recipients that I have known.
6. Believers and unbelievers both have a responsibility toward their spouses and toward their children. To properly function in a marriage to properly raise a child, there must be time spent on these things. That time spent with the family is being within the geographical will of God.
7. Believers grow by means of the Spirit and knowledge of the Word of God (2Peter 3:18). That means, you ought to be under the teaching of the Word of God every day that your church is open. Unfortunately, in most cases, it is only open 2–3 times per week. This ought to be supplemented with additional

The Geographical Will of God

- teaching on the off days.
8. Once you have taken into consideration your job, your spouse, your family, the intake of Bible doctrine, along with meals and sleeping; it is generally quite easy to be in God's geographical will 24 hours a day.
 9. What about the big things, like moving from point A to point B?
 - 1) If you are in a city where there is no Bible doctrine being taught (and there are many cities like that), and no group which studies under a pastor from another city, you need to consider other cities. I have known a lot of people over the years and very few who did not have the academic discipline of the church classroom (which could be a group in which a person meets) were able to make a go of the spiritual lives. This is a [list](#) of doctrinal churches that I am aware of.
 - 2) When it comes to making a big move, there will certainly be other factors, e.g., advancement in your profession, a job promotion, specialized training for your profession, etc. You may not be able to find a job in your field in your city. However, if you are looking to make a move because of your vocation, then the spiritual availabilities where you are moving to must be a part of your decision making process.
 - 3) All of your decisions ought to have a spiritual aspect to them. That is a part of being occupied with the Person of Jesus Christ.
 - 4) God will not talk to you, He will not email you, He will not give you tingly feelings to move your from point A to point B.
 10. The same thing is true when it comes to any major decision in your life, e.g., changing jobs. Personal problems or a personality conflict are not sufficient reasons to change jobs. One of the best decisions I made was to stay at a job where there were problems, and that encouragement to stay came from Bible teaching which I received just at that time. Similarly, one of the best decisions I made was to change jobs (that very same job) about 15 years later.
 11. For the new believer or the immature believer, your best decision is to stay right where you are about 99.9% of the time. Paul advises that the believer remain in the state wherein he was called. If he is a slave, do not expend effort trying to be free. If you are married to an unbeliever, do not seek to break the bonds of your marriage. 1Cor. 7:20–21 **Each one should remain in the condition in which he was called. Were you a slave when called? Do not be concerned about it. (But if you can gain your freedom, avail yourself of the opportunity.)** Read all of 1Cor. 7:18–24 to get the full impact of this passage.
 12. We have had several instances of God's geographical will being made clear (that is, God came to these individuals and told them what to do and where to go):
 - 1) Noah building the ark and then entering into the ark with his family.
 - 2) Abram and his wife moving to the Land of Promise.
 - 3) Hagar being sent back to her mistress.
 - 4) You will never receive these sorts of verbal instructions because you have the entire Word of God available to you.
 13. We also have instances of a believer being in God's geographical will without God having to tell him exactly where to go and what to do.
 - 1) Abram chose to separate from Lot because they were involved in constant disputes over the ownership of the assets of their two companies. God came to Abram almost immediately after and continued teaching the Abrahamic Covenant to him. Gen. 13
 - 2) Abram in Gen. 14 gathered his men and fought to free his nephew Lot from what would be a lifetime of slavery. God did not have to come to Abram and tell him to do this. As a result, Abram enjoys the fellowship of Melchizedek, one of the pivotal people of the Old Testament.
 14. For the growing and mature believer, the key to the geographical will of God is being in fellowship with God and knowing the Word of God.

Additional resources:

The Doctrine of the Will of God ([HTML](#)) ([PDF](#))

R. B. Thieme, Jr.'s [Divine Guidance](#).

Buddy Dano's [God's Will for Your Life](#).

The example of [Paul and the geographical will of God](#).

This commentary was reference in [Acts 26:29](#).

Kretzmann's Commentary of Acts 26:24–29

Paul had spoken in all simplicity and truthfulness, without attempt at oratorical effect, only one of his sentences having the force of a rhetorical period. But his seriousness, and the conviction with which he presented his case, could not remain without influence upon his hearers. And almost involuntarily Festus, carried away with the force of the argumentation, interrupted Paul with the exclamation: Thou art beside thyself. The astounding announcements which Paul had made concerning the resurrection of Jesus and of the power of His Word caused the heathen governor to surmise that he must be insane, that he could not be conscious of what he was saying. Festus believed that much wisdom, great learning, had carried the prisoner away to temporary insanity. He may have referred only to the great learning which Paul had just exhibited, or he may have inferred as much from the great number of books which Paul had with him. All this, he believed, had driven the prisoner to madness. But Paul, addressing him as the honorable Festus, Your Excellency, calmly told him that he was not mad, but was uttering words of truth and sobriety. In the judgment of the blind children of this world to this day the faith of the Christians and their calm cheerfulness is considered madness and evidence that they cannot possibly be in their right mind. But they that talk thus have not the faintest idea of what Christianity is, nor of its calm, convincing truth. For the confirmation of this fact Paul called upon King Agrippa, stating that the latter had the proper understanding regarding these things, to whom therefore also Paul had spoken with such cheerful openness. Agrippa knew that Paul's words were sober and sound statements, and that they were based upon facts. A Christian the king was not, but for the truth of history he would surely vouch, and the apostle was fully persuaded that none of these matters were hidden from him, for the entire movement, the establishment of the Christian religion, had not been done in a corner, hidden away from the eyes of the world, but it was a movement of which everyone in the entire country might have known and must have heard. Paul argued here as Jesus had done before him, John 18:21, referring to the fact that the Gospel-message had been proclaimed without the slightest attempt at secrecy. And Paul's boldness: which he had exhibited throughout his address, now also causes him to turn frankly and address himself to King Agrippa with the direct question: Believest thou, King Agrippa: the prophets? I know that thou believest. This question was intended further to substantiate the words of Paul; for even if Festus could not consider his words as statements of truth and soberness. Agrippa could not be indifferent to them, since they were based upon the prophets, and Agrippa, as a Jew, at least nominally accepted the Old Testament books and based his belief upon them. It was a forcible appeal, and one which should have had its effect upon the heart and mind of the king. However, Agrippa would not permit himself to yield, but retorted: With but little persuasion thou wouldst fain make me a Christian? He wanted to indicate whether in irony or in cold indifference, that he could not be made a Christian so easily as all that. He wanted a stronger argument than a mere appeal to his faith to induce him to become a Christian. The sarcastic tone of the answer, however, did not intimidate Paul. With the same cheerful boldness as before he states his honest wish: that he hoped to God, whether by little or by much, not only Agrippa, but all those that heard him that day, might become Christians like himself, without, however, being obliged to wear the disgraceful marks of imprisonment, the fetters which confined him. So the apostle, who preached of love in such touching terms, 1 Corinthians 13:1-13, could not easily be provoked, and took no account of evil. In the same way all servants of the Lord must be careful to be neither dismayed nor provoked by the veiled and open taunts of the unbelievers, but continue to testify of Christ and issue invitations to all men to accept the message of the Gospel and become Christians.

From <https://www.studylight.org/commentaries/eng/kpc/acts-26.html> accessed January 8, 2024.

This commentary was reference in [Acts 26:30–32](#).

Kretzmann’s Commentary of Acts 26:30–32

When Paul had made his last appeal, the king arose, this being the signal that he wished the hearing closed, and the governor, Bernice, and the rest of the invited. company that had sat beside them. Having left the hall, they retired to another chamber to exchange their ideas. And they all agreed in saying that this man, Paul, was doing nothing that merited either death or imprisonment. This much the open and fearless speech of Paul at least had shown them. And while Agrippa would not permit himself to be persuaded in favor of Christianity, he at least felt himself obliged to state to Festus that this man might well be released if he had not appealed to Caesar. But the appeal had now been made and accepted, and Paul must be sent to Rome. Very likely this opinion as rendered by Agrippa influenced the letter which Festus addressed to the imperial court in this matter and may thus account for the treatment of Paul upon his arrival at the capital. Note: In all these facts, as here presented, the guiding hand of the exalted Christ, the Head of His Church, is plainly seen: He wanted Paul to get to Rome, but He also protected him against all harm.

From <https://www.studylight.org/commentaries/eng/kpc/acts-26.html> accessed January 8, 2024.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Acts 26

The Kukis Reasonably Literal Translation	Kukis Paraphrase
King Agrippa presides over a hearing in Caesarea	
Agrippa then declared directly to Paul, “It is [now] permitted for you to speak on behalf of yourself.”	King Agrippa then turned to Paul and said, “The floor is now yours, Paul. You have my permission to speak on your own behalf.”
Paul presents his personal testimony (which is his defense)	
Then Paul, stretching out [his] hand, begins to give an account [of his early life and conversion].	Paul first motioned to the people of the court with one hand, to call for their attention. He then began to defend himself.
“Regarding all the things of which I keep on being accused of by the Judæans, King Agrippa, I have considered myself fortunate [to stand] before you today, being [able] to defend myself. Most of all, you keep on being an expert in all things, according to the Judæans, of both [their] customs and the controversial questions [of their religion].	‘Because of all the things that I am being accused of by the Judæans who are here, King Agrippa, I count myself as being fortunate to defend myself before you today. Primarily, I am fortunate because you are an expert in all things as related to the Jews. You know about their religious customs and about the various disputes which are a part of their religion and culture.
Consequently, I keep on asking [you] to hear me with patience.	Consequently, I ask that you hear me out and allow me sufficient time to present my testimony.
Indeed therefore, my manner of life from [my] youth, from the beginning, which [manner of life] was [in full view] among my people and in Jerusalem. [My religious practices] were known to all Judæans.	Clearly, my manner of life from my youth, even while I was among my people, even in Jerusalem, this observance of Judaism was known to all of the Judæans here, those who have known me from the beginning.

A Complete Translation of Acts 26	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
The ones knowing me previously from the beginning, if they were willing to testify [honestly], according to the strictest sect of our religion, I lived [as] a pharisee.	If they would be willing to testify—and I don't know if they would—that for much of my life, I lived as a pharisee according to the strictest understanding of our religion.
Paul testifies that a fundamental belief of his faith in the future resurrection from the dead	
And now, on the basis of the expectation of the promise coming to pass by God, I have stood [in court] being judged—[this promise being made] to our fathers. Concerning which [promise] our twelve tribes keep on worshiping, night and day, continually confident [it will] come [to pass].	Right now, I am in court, being judged, all on the basis of my expectation of the promise of God coming to pass—a promise which God made to our fathers. This same promise our twelve tribes earnestly expect to come to pass, as they keep on worshiping night and day.
[And it is this] confidence [which I have that] I am being charged for by the Judæans, O King.	And it is this same confidence which I have that is the basis for me being charged by the Judæans, O King!
Why [is it] judged incredible among you [all] that God raises up those who have died?	Why are you all so faithless? Why should you judge it impossible for God to raise men up from the dead?
Paul admits that, in the past, he persecuted Christians	
I indeed therefore thought to myself [that it] was necessary to practice many hostile [acts] directly against [the followers] of the name of Jesus of Nazareth.	I certainly believed in myself that it was necessary for me to practice hostile acts against the followers of this Jesus of Nazareth.
I also did this in Jerusalem: I locked up in prisons many of the saints by the authority from the source of the chief priests; and I cast down a [voting] stone of their execution.	In Jerusalem, I did these things: I locked up many of the saints in prison, having been given the authority from the chief priests. When a consensus was needed to execute such ones, I cast my vote in favor of their deaths.
And often punishing them throughout all the synagogues, I was compelling them to greatly blaspheme. Being enraged by them, I began to pursue [them] even as far as the foreign cities.	I went to many synagogues to find such persons, even compelling them to blaspheme if necessary to use that against them. Being completely enraged by these people, I even began to pursue them in foreign cities.
Jesus appears to Saul on the road to Damascus	
During which time, while traveling to Damascus, with the authority and permission of the chief priests, [this thing happened]. In the middle of the day, along the road, I saw, O King, [a great light] from heaven, more brilliant than the sun. [This great] light [was] shining all around me; and [around] the [ones] traveling with me.	I had both the authority and permission from the chief priests to pursue these followers of Jesus. At this time, when heading towards Damascus to persecute more Christians, this amazing thing happened. In the middle of the day, as we walked along this road, there was this great light, O King, which came out from heaven. It was brighter than anything I had ever seen—including the sun—and it shown all around me and the people I was with.

A Complete Translation of Acts 26	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
All of us had fallen to the ground [when] I heard a voice speaking directly to me in the Hebrew dialect, [saying] ‘Saul, Saul, why do you keep on persecuting Me? [Isn’t it] hard for you to kick against [sharp metal] goads?’	After we all fell to the ground, I heard a voice which spoke directly to me. In Aramaic, the voice said, ‘Saul, O Saul, why do you keep on chasing after Me with bad intent? Is it not hard for you to continually kick sharp metal prods?’
Then I, [even] I, said, ‘Who are You, Lord?’	Speaking toward the voice I heard, I said, “Who are you, Lord?”
Now the Lord said, ‘I [even] I am Jesus, [the One] Whom you keep on persecuting. Instead [of persecuting Me], stand up and stand on your feet, for I have appeared to you for this [reason]: to make you a minister and a witness, of what you have seen and of [all] that [which] I will make known to you.	Now the One who caused all of this said, ‘I am Jesus, the One Whom you keep on persecuting. Instead of persecuting Me, take a stand and stand on your own feet right now. I have appeared to you for this reason: to make you both a minister and a witness of what you have just seen and of what I will make known to you.
[I will be] rescuing you from the [Jewish] people and from the gentiles, to whom I [even] I will keep on sending you [to]. [I am sending you to the gentiles] to open up their eyes, to turn [them] away from darkness to the light; and away from the authority of Satan to [the authority] of God.	I will protect you from those who persecute you, including the Jewish people and the gentiles. I sent you specifically to the gentiles so that you might open their eyes, turn them from darkness to light, and from the authority of Satan to the authority of God.
[I want] for them to have the forgiveness of sins as well as an inheritance [which comes from] the cleansing by means of faith, [that faith being exercised] toward Me.’	Tell them about the forgiveness of their sins as well as about the inheritance which is laid in store for them, which is a result of their cleansing by means of faith—specifically, their having faith in Me.’
Paul describes himself as being a witness for Christ	
So then, King Agrippa, I was not disobedient to the heavenly vision.	As a result of this experience, King Agrippa, I could not be disobedient to this vision from heaven.
Instead, [I went] to (those) in Damascus first; but also [to those] in Jerusalem; and [then] to all the regions of Judæa; and [I went] to the gentiles.	Instead of continuing to persecute Christians, I went to proclaim the Messiah first in Damascus, then in Jerusalem, and then I traveled to many regions within Judæa. I also went to the gentiles, as Jesus had commanded me.
I was proclaiming a change of thinking and a return to God, [as well as] a practice of works appropriate to [this] change of thinking.	I continued to proclaim a change of thinking as well as a return to God, and the practice of works appropriate to this new way of thinking.
Because of these things, the Judæans were seizing me in the Temple. They continually attempt to lay hands [on me] for violence.	Because of the things I just described, these Jews first grabbed me up in the Temple. They have continually attempted to lay hands on me to kill me.
Therefore, having secured help from God, that [day] until this day, I have stood up [as] a witness to the great and to the least.	God has provided me assistance from that day to this, making it possible for me to stand as a witness to prominent individuals and to the common man.

A Complete Translation of Acts 26	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
[I] am speaking nothing beyond what the prophets have said were about to happen, and [nothing beyond] Moses, whether the Messiah [being] subject to sufferings or [Him] being the first [of those] resurrected from the dead.	What I have said over these years has not gone beyond what Moses or the prophets said would happen. They spoke of the suffering state of the Messiah, and that is what I have taught. They spoke of Messiah being resurrected from the dead, and that is what I have taught.
[The Messiah] had come to proclaim light not only to the [Hebrew] people but also to the gentiles.”	It is well-known in our theology that Messiah would proclaim the truth both to the Hebrew people and to the gentiles.”
Festus interrupts Paul	
Now He kept on defending himself, [saying] these things. [But] Festus, in a loud voice, declared, “You keep on being mad, Paul. [You writing] those many letters keeps on turning you to madness.”	As Paul was defending himself, saying these things, Festus interrupted him, shouting loudly, “You are mad, Paul. All these letters that you write are driving you to madness.”
Paul responds to Festus, then speaks directly to Agrippa	
Paul kept on declaring, “I am not mad, most honorable Festus. I keep on speaking words of absolute truth and sound reasoning.	Paul said, “I am not crazy, most honorable Festus. The words I speak are absolute truth backed up with sound logic and reasoning.
The King, before whom I keep on freely speaking, keeps on knowing about these things. For I am not being persuaded [that] these things are hidden to him. For [there] is nothing in a secret place things being done [that he is] not [aware of]. You keep on believing in the prophets, [do you not], King Agrippa? I have known that you keep on believing.”	The King, before whom I freely speak, knows about these things. I am certain that none of these things are hidden from him. In fact, there is nothing being practiced in some secret place that he is not aware of. King Agrippa, you do believe in the prophets, don’t you? I know you keep on believing.”
And exchange between Agrippa and Paul	
Agrippa then [said] directly to Paul, “In [this] short (time) you will keep on persuading me to act a Christian?”	Agrippa then addressed Paul directly, “Do you think that you can persuade me to act as a Christian after such a short testimony?”
Paul then [said], “I pray to God, whether with the small or the great—not you only but all those who hear me today—to become this thing such as I keep on being—apart from these bonds.”	Paul then said, “I pray to God, whether small or great—not just you but for all those who hear me today—that they become the very thing that I am (apart from the bonds, of course).”
Agrippa and Bernice agree that Paul is innocent; but he still must be sent on to Rome	
The king rose up, and the procurator, and Bernice and those sitting with them. Having withdrawn to speak face to face with one another, they were saying that, “This man is practicing nothing deserving of death or bonds.”	At that point, the hearing had come to a conclusion, and the king, the governor, Bernice, and the officials who sat with them all got up. They gathered together in a private chamber, and said to one another, “This man is doing nothing deserving of death or bonds. He simply has different beliefs from these Jewish leaders (who have different beliefs amongst each other).”

A Complete Translation of Acts 26

The Kukis Reasonably Literal Translation

Kukis Paraphrase

Then Agrippa declared to Festus, "This man was continually able to be released, except he appealed to Cæsar."

Then Agrippa specifically declared to Festus, "This man could have been released at any point in time, except for the fact that he has appealed to Cæsar."

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Doctrinal Teachers* Who Have Taught Acts 26

	Series	Lesson (s)	Passage
R. B. Thieme, Jr.	1965 Acts (#402)	#136–141	Acts 26:1–32
Grace Notes by Warren Doud	Book of Acts https://www.gracenotes.info/acts/acts100.shtml		Acts 1–28
Dr. Peter Pett	Book of Acts https://www.studylight.org/commentaries/eng/pet/Acts.html		Acts 1–28
Dr. Thomas Constable	Book of Acts https://planobiblechapel.org/tcon/notes/pdf/Acts.pdf https://www.studylight.org/commentaries/eng/dcc/Acts.html		Acts 1–28
Dr. Robert Dean	https://deanbible.org/new-testament-menuitem/acts-menuitem		Acts 1–28
Syndein	http://syndein.com/Acts.html (which I think are mostly R. B. Thieme, Jr.'s abbreviated notes)		Acts 1–28
Ron Snider	http://www.makarios-bible-church.org/newtest.html		Acts 19–28
Jeremy Thomas	https://fbgbible.org/archive/fbc-acts.htm		Acts 1–28
Dr. John C. Whitcomb and George Zeller	http://www.middletonbiblechurch.org/acts/index.htm		Acts 1–14

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and **rebound** after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

Steve Ellis, Jeremy Thomas, and Newbold have all posted notes on the book of Acts, but I can no longer find those notes. If anyone has access to these notes, I would post them at my website.

