

26[1] And Agrippa was saying to the Paul, “It is permitted for you to speak for yourself.” Then the Paul was making a defense stretching out the hand: [2] “Concerning all things of which I am accused by the Jews, king Agrippa, I consider myself happy before you about to make a defense today. [3] Especially, you being an expert of all things concerning the Jews, of customs and also issues. Therefore, I beg you to hear me patiently. [4] Indeed then, my manner of life from youth, being from the beginning in my nation in Jerusalem, all the Jews know. [5] Previously knowing me from the first, if they are willing to testify, that according to the strictest sect of our religion I lived a Pharisee. [6] And now, for hope of the promise to our fathers made by the God, I have stood being judged. [7] Unto which, our twelve tribes in earnest night and day serve, hoping to attain. Concerning which hope, I am being accused, king Agrippa, by Jews. [8] Why is it judged by you unbelievable,¹ if the God raises the dead?”

[9] “I myself, indeed then, thought it necessary to do many things contrary to the name of Joshua the Nazarene. [10] Which I also did in Jerusalem, and many of the saints I shut up in prison, receiving from the chief priests the authority. And when they were put to death, I cast a stone.² [11] And throughout all the synagogues often punishing them, I was compelling to blaspheme. And being exceedingly enraged against them, I was persecuting even as far as unto the outside³ cities.”

[12] “In which, also going unto the Damascus, with the authority and commission from the chief priests, [13] at midday, during the way, I saw, king, from heaven, above the brilliance of the Sun, a light shone around me and those going with me. [14] And all of us falling down onto the earth, I heard a voice speaking to me and saying in the Hebrew language, 'Saul, Saul, why are you persecuting me? Hard for you to kick at goads.' [15] And I said, 'Who are you, Lord?' And he said, 'I am Joshua, whom you are persecuting. [16] But, arise and stand on your feet. For unto this I appeared to you, to appoint you a servant and a witness, both of things you saw and of things I will show you, [17] delivering you from the people and the nations, into which I am sending you.⁴ [18] To open their eyes, so that to turn from darkness into light and from the authority of the Satan unto the God, that they may receive forgiveness of sins and a portion among those sanctified by faith in me.'”

[19] “Whereupon, king Agrippa, I was not disobedient to the heavenly vision. [20] But, to those in Damascus first and Jerusalem, and into all the country of the Judea, and to the nations, proclaiming to repent and return unto the God, doing works worthy of the repentance.”

[21] “Because of these things, the Jews, arresting in the temple, tried to slay me. [22] Therefore, having obtained help from the God until this day, I have stood testifying to small and also to great, saying nothing besides what both the prophets and Moses said was certain to be. [23] That the Christ would suffer, that first⁵ from

1 ἄπιστον (apiston) “unbelievable” DLNT, EHV, NET; “incredible” YLT, NKJV, KJV, NAS – this is an adjective for faith, faithful (belief) negated by an alpha (ἄ).

2 ψῆφον (psêphon) “stone” - NKJV, etc. “vote” - also found in Revelation 2:17(2x) “stone” (NKJV).

3 ἔξω (exô) “outside” DLNT; “foreign” NKJV, NAS; “strange” KJV, YLT – literally “outside” (e.g. Acts 21:5 TT), here meaning “outside” the Jewish nation (i.e. foreign).

4 RT adds, νῦν (nun) “now,” not in MT or CT.

5 πρῶτος (prôtos) “first” NKJV, etc.. This could mean first in the sense “of first rank or position: preeminent” (MW), as

the dead, he would proclaim light to the people and to the nations.”

[24] And with these making his defense, the Festus in a loud voice was saying, “You are mad, Paul! Many writings⁶ are driving you mad!” [25] And he says, “I am not mad, most excellent Festus. But, I utter words of truth and good judgment.⁷ [26] For the king knows about these things, to whom I also speak boldly. For to escape him, some of these things,⁸ I am not persuaded at all,⁹ for this has not been done in a corner. [27] Do you believe, king Agrippa, the prophets? I know that you do believe.”

[28] And the Agrippa was saying to the Paul, “You are persuading me, in a little, to be a Christian.” [29] And the Paul said, “I pray¹⁰ to the God, both in a little and in much, not only you, but also all who hear me today to be such as I am, except for these bonds.”

[30] And when he had said these things,¹¹ the king arose, and the governor, and the Bernice, and those sitting with them. [31] And withdrawing, they were speaking to one another saying that, “This man is doing nothing worthy of death or bonds.” [32] And Agrippa was saying to Festus, “This man was able to be released, if he had not appealed to Caesar.”

in Acts 25:2 (“principle ones” TT, same adjective but in the plural, *πρῶτοι* [prōtoi]). Yet, since He has been “slain from the foundation of the world” (Revelation 13:8), He evidently is “first from the dead” both in rank/position and time.

6 *γράμματα* (grammata) “writings” - Green, WYC “letters”; NKJV, KJV, NAS, YLT “learning” - it is more literally “letters” (e.g. John 7:15; Acts 28:21 NKJV) or “writings” (e.g. 2 Timothy 3:15 NAS).

7 *σωφροσύνης* (sôphrosunês) “good judgment” CSB, HCSB; “good sense” NTE, WE; “sanity” Green; “reason” NKJV; “soberness” KJV, YLT – found also in 1 Timothy 2:9 (“moderation” NKJV; “sensiblyness” Green; “good sense” CSB), 15 (“self-control” NKJV; “sensiblyness” Green; “good sense” CSB).

8 *τι τούτων* (ti toutôn) “some of these things”

9 *οὐ πειθόμαι οὐδέν* (ou peithomai ouden) “I am not persuaded at all” or more literally, “I am not persuaded nothing” - Although most translations do not include the negative, in the Greek Paul uses the negative in an emphatic way in this sentence. The negative is seen in DLNT, “For I am in no way persuaded *that* any *of* these *things* escape-notice-of him.” LEB says, “for I am not convinced *that* these *things* in any way have escaped his notice”.

10 *Εὐξαίμην* (Euxaimên) “I pray” CEB, LEB, etc.; “I would” NKJV, KJV, NAS – found also in Acts 27:29 (“prayed”); Romans 9:3 (“I could wish”); 2 Corinthians 13:7, 9 (“pray”); James 5:16 (“pray”); 3 John 1:2 (“pray”).

11 This first part of this verse is not in CT.