

Acts 23

written and compiled by Gary Kukis

Acts 23:1–35

Paul Before the Chief Priests and Sanhedrin

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).

Document Navigation

[Preface and Quotations](#)

[Outline of Chapter](#)

[Charts, Graphics, Short Doctrines](#)

[Doctrines Alluded to](#)

[Dictionary of Terms](#)

[Introduction and Text](#)

[Chapter Summary](#)

[Addendum](#)

[A Complete Translation](#)

Verse Navigation

[Acts 23:1](#)

[Acts 23:2–3](#)

[Acts 23:4](#)

[Acts 23:5](#)

[Acts 23:6–8](#)

[Acts 23:9–10](#)

[Acts 23:11](#)

[Acts 23:12–15](#)

[Acts 23:16–17](#)

[Acts 23:18](#)

[Acts 23:19](#)

[Acts 23:20–21](#)

[Acts 23:22](#)

[Acts 23:23–24](#)

[Acts 23:25–27](#)

[Acts 23:28–30](#)

[Acts 23:31–33](#)

[Acts 23:34–35](#)

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 23 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 23: Paul's Defense to the Sanhedrin

- Council is divided
- Plot to kill Paul
- Transferred to Caesarea



Preface: Acts 23 continues Paul’s wrong-headed visit to Jerusalem. In this chapter, the Chiliarch of Jerusalem allows Paul to speak before the **Sanhedrin**, but things again become chaotic. After that hearing, over 400 men dedicate themselves to Paul’s assassination. This plot becomes known to the chiliarch, and he acts quickly to move a heavily-guarded Paul to Caesarea, where he will meet with Felix, the procurator of Palestine.

Bible Summary: Paul caused a dissension between the Pharisees and Sadducees. The Jews plotted to kill him. The tribune sent him to governor Felix.¹

The “Key” & Main Points of Chapter 23 (a chart); from **Slide Player**; accessed June 30, 2022.

This should be the most extensive examination of Acts 23 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:

{May 23, 59 AD. Paul’s fifth visit to Jerusalem.}

{May 25, 59 AD. Paul is sent to the political capital at Caesarea.}

Quotations:

Outline of Chapter 23:

Preface
Introduction

- vv. 1–11 **Paul Before the Sanhedrin**
- vv. 12–15 **The Assassination Plot of the Jews**
- vv. 16–22 **Paul’s Nephew Warns the Chiliarch**

¹ From <https://biblesummary.info/acts> accessed May 21, 2022.

vv. 23–35 **The Chiliarch Sends a Heavily-Guarded Paul to Felix, the Procurator of Palestine**

Chapter Summary
Addendum

Charts, Graphics and Short Doctrines:

Preface
Preface
Preface
Preface

Preface
Brief Overview
The “Key” & Main Points of Chapter 23 (a chart)
Quotations

Doctrines Alluded to
Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter
Dictionary of Terms

Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction

Introduction to Acts 23
Titles and/or Brief Descriptions of Acts 23 (by Various Commentators)
Brief, but insightful observations of Acts 23 (various commentators)
Fundamental Questions About Acts 23

The Prequel to Acts 23
The Principals of Acts 23
The Places of Acts 23
By the Numbers
A Synopsis of Acts 23

Outlines and Summaries of Acts 23 (Various Commentators)
A Synopsis of Acts 23 from the Summarized Bible

The Big Picture (Acts 19–24)

Changes—additions and subtractions

v.
v.
v.
v.
v.
v.
v.
v.
v.
v.
v.
v.
v.
v.
v.
v.
v.
v.
v.
v.
v.
v.
v.
v.
v.

v. 8

Paul Made a Big Mistake to Come to Jerusalem

v. 10

Paul, the Chiliarch, and Ananias in Court

- Addendum [A Complete Translation of Acts 23](#)
- Addendum [Doctrinal Teachers Who Have Taught Acts 23](#)
- Addendum [Word Cloud from the Kukis Paraphrase of Acts 23](#)
- Addendum [Word Cloud from Exegesis of Acts 23](#)

| | | |
|---------------------------------------|--|---------------------------------------|
| Chapter Outline | Charts, Graphics and Short Doctrines | |
| Beginning of Document | Verse Navigation | Introduction and Text |
| First Verse | Chapter Summary | Addendum |
| www.kukis.org | Exegetical Studies in Acts | |

| Doctrines Covered or Alluded To | | | |
|---------------------------------|--|--|--|
| | | | |

| Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter | | | |
|--|-------------------------|---------------------------------|-------------------------|
| | Acts 21 | | Acts 28 |
| | | Book of Hebrews | |

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 are 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 its 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 | |
|---|---|
| Angel, Angels, Elect Angels, Demons and Fallen Angels | Angels were living creatures created before man. They also have free will. Those who chose against God (or sinned against God) are fallen angels (also known as <i>demons</i>). They will spend eternity in the Lake of Fire. Those who have never sinned against God and never rebelled against God are the <i>elect angels</i> . We do not know exactly what their future is, apart from them spending eternity with God. See the Angelic Conflict (HTML) (PDF) (WPD). |
| Apostle, Apostles, Apostleship | The gift of Apostleship is the highest gift of the Church Age. This gives authority over more than one church to the individual with this gift (such a person usually has a plethora of gifts in addition to). Grace Notes on Apostleship (HTML) (PDF); L. G. Merritt (Apostleship); Jack M. Ballinger (Apostleship); Roy A. Cloutd (Defined) (Apostleship), Got Questions (What is an Apostle?). |

| Definition of Terms | |
|--|---|
| Authority Orientation; Authority Oriented | Authority orientation is an understanding of the legitimate authorities in life, both civil and spiritual. Lacking such orientation can make a person's life quite difficult. Doctrine of Authority (Maranatha Church) (Westbank Bible Church) (Lake Erie Bible Church Word Doc) (PDF). See Authority, God's Chain of Command (Grace Notes HTML) (PDF). |
| 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). |
| 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 chief priests 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. |
| The Christian Life; the Christian Way of Life | The <i>Christian life</i> is a synonym for the spiritual life. Key to the Christian life is faith in Christ; naming of one's sins to God (rebound), and growing by means of Bible doctrine. See the Doctrine of Walking (HTML) (PDF) (WPD); Christian Basics (HTML) (PDF) (WPD), the Spiritual Life in the Church Age (HTML) (PDF) (WPD) and The Basic Mechanics of the Christian Life (also known as, The Christian Life for Dummies) (HTML) (PDF) (WPD). |
| (The) Church ; Local Church | The church has several different meanings today: (1) Most often, today, we understand <i>church</i> to refer to a local church that we attend. (2) At the beginning of the Church Age, this word referred to a gathering or assembly of people; their racial and gender specifics were irrelevant to their position in Christ. (3) The <i>church universal</i> refers to all of the believers (this could be all of the believers alive on earth right now or all of the believers who have lived throughout the Church Age). Grace notes "Church, the Body of Christ" (HTML) (PDF); Doctrine.org (The Church—the Body of Christ); Word of Truth Ministries (Church); Grace Bible Church of Baytown (The Church); |
| 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). |
| Divine Good | This is good which is completely in accordance with the plan of God. In order for a person to perform acts of divine good, they must be in fellowship and be thinking Bible doctrine. As a result, that which they do is divine good and moves the plan of God forward. See also the Doctrine of Divine Good (L.G. Merritt—West Bank Bible Church) (Grace Bible Church of Baytown) (Maranatha Church). |
| Divine Viewpoint | Divine viewpoint is how God thinks. This is very different than how man thinks. The Lord says, "My thoughts are not like yours. Your ways are not like mine. Just as the heavens are higher than the earth, so my ways are higher than your ways, and my thoughts are higher than your thoughts." (Isa. 55:8–9; ERV) See Human Viewpoint Versus Divine Viewpoint Thinking (HTML) (PDF) (WPD). |

| Definition of Terms | |
|--|---|
| Eternity Past | <i>Time</i> is an invention of God, and we find ourselves within the concept and reality of time. However, prior to God inventing time, there is, what we call, eternity past, a <i>time and place</i> , if you will, before <i>time and place</i> existed. R. B. Thieme, Jr. also calls this <i>alpha time</i> . It is here, in alpha time, when God made the Divine Decree (above). |
| Fellowship (with God) | Fellowship means that we enjoy a current, active relationship with God. This is a real state of being; but it does not mean that we feel it. We lose fellowship with God by sinning; and we regain that fellowship by naming our sins to God (also known as, <i>rebound</i> ; as explained in 1John 1:9). R. B. Thieme, Jr. called the naming of your sins and the resultant restoration to fellowship as <i>rebound</i> . See <i>Rebound and Keep Moving!</i> (R. B. Thieme, Jr.) Rebound (Kukis). |
| 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). |
| Genuine Humility, True Humility | Genuine humility (= true humility) denotes the positive response to authority by the one under authority. Whereas in Enforced Humility we looked at humility from the standpoint of the one in authority, we now look at humility from the standpoint of the one under authority. If a person is properly oriented to authority, and has cultivated the habit of humility, his expression of humility will be genuine-not forced. |
| 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 Viewpoint | Human viewpoint is man's thinking apart from Bible doctrine and apart from divine establishment thinking. See Human Viewpoint versus Divine Viewpoint (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. |
| Law and Grace | Law and grace describe the difference between religion and being born again. In religion, we do what we believe that God wants us to do. We hope to gain God's favor, approbation, love and/or appreciation for doing these <i>good</i> things. For the Jews in the time of Jesus and Paul, this was strict obedience to the Law of Moses. By contrast, the regenerated person has believed in Jesus Christ (a nonmeritorious act) and has been given God's righteousness as a result (God can do this because Jesus paid for our sins while on the cross). Under law, we do all of the work; under grace, God does all of the work. |
| The Law of Moses, The Law, Mosaic Law | <p>The Mosaic Law (often referred to as <i>the Law</i>) is the Law which God gave orally to Moses, which Moses wrote down. It is found at the beginning of Exodus 20 and continues through the book of Numbers (with some narrative integrated into the text of the Law). The book of Deuteronomy summarizes and reviews much of the Mosaic Law and adds in some additional applications (Deuteronomy is actually a series of sermons given by Moses to the people of Israel—Moses himself wrote these sermons).</p> <p>Often the words <i>the Law</i> refer back to the books specifically written by Moses (Exodus, Leviticus, Numbers and Deuteronomy). See also (the Spokane Bible Church on the Mosaic Law.) (Maranatha Church on the Mosaic Law).</p> |
| Laws of divine establishment | <p>The laws of divine establishment are regulations and laws that will protect and prosper a nation. Hypothetically speaking, even a nation without Christians could follow the laws of divine establishment (although this would not occur in practice). The five divine institutions (the volition and function of the individual human soul, work, marriage, family and nation) are recognized and protected and there is a system of just laws and equitable enforcement of same. The result is law and order, freedom and prosperity. There is no freedom apart from law and order.</p> <p>The laws of divine establishment should also protect Christian activity, e.g. churches, evangelism, missionary activity, and Christian scholarship). Protection within the nation is provided by law, a police force and the courts; protection from without is provided by a well-trained military force. See the Laws of Divine Establishment (HTML) (PDF) (WPD).</p> |

| Definition of Terms | |
|---|--|
| 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 | Thinking is the primary place where the Christian life takes place. If you get your thinking (your mental attitude) right, a reasonable Christian life will be the result. What you think is who you are. Grace Notes on Mental Attitude (HTML) (PDF); Word of Truth Definition ; R. B. Thieme, Jr.'s Mental Attitude Dynamics (order it for free) (online); |
| Negative Volition | There are three kinds of truth in this world: divine establishment truth; the gospel of Jesus Christ; and Bible doctrine. When you reject any of these, you are exercising negative volition toward what you have rejected. The Laws of Divine Establishment (HTML) (PDF) (WPD). Salvation (HTML) (PDF) (WPD). The Importance of Bible Doctrine (HTML) (PDF) (WPD). |
| 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). |
| 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). |
| Regenerate; Regeneration; Unregenerate | Regeneration simply means <i>to be born again</i> . We are born physically alive at birth. At some point in our lives, many of us choose to believe in Jesus Christ (in the Old Testament, people believed in God as He revealed Himself). When we have exercised faith in Jesus Christ, we are regenerated. <i>Unregenerate</i> references a person has not believed in Jesus. |
| Relaxed Mental Attitude | A relaxed mental attitude is the state of being in fellowship. You do not have any mental attitude sins directed toward anyone else. Pastor Robert Dean (HTML); The Wounded Soul (notes); Ron Adema (Vitality of Life in Suffering); Austin Bible Church (Faith Rest). |
| 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). |

| Definition of Terms | |
|--------------------------------|--|
| Reversionism | A state of being or a set of actions where a believer reverts back to a former state, habit, belief, or practice of sinning. Reversionism is the status of the believer who fails to execute the plan of God for the Church Age. He returns to his pre-salvation <i>modus operandi</i> and <i>modus vivendi</i> . Reversionism can also refer to the unbeliever who once embraced the laws of divine establishment and now rejects it. (Reversionism —Ken Reed) (Reversionism —Jim Rickard) (Reversionism —divine viewpoint) |
| 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> . |
| 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. |
| Scar Tissue of the Soul | Scar tissue of the soul is also called hardness of the heart, the uncircumcised heart, and stubbornness of heart. Unlike divine discipline that produces temporary suffering with no lasting side effects, scar tissue of the soul leaves a debilitating loss of capacity for life or love. However, since it is part of the soul's immaterial essence like emotion, it has no known physical properties. However, it does restrict the capacity of the soul. It blocks Spiritual light, which leads to affinity to the Cosmic System as well as soulish and physical ailments. Psychosis and psychopathic personality are examples of scar tissue of the soul. Although behavior can be altered by psychotherapy and psychiatric drugs, the only cure for such problems is the divine solution, which requires Rebound and application of Bible Doctrine. See (Bible News) (Robert R. McLaughlin) (Makarios) (Grace Notes) |
| Scribe, scribes | A scribe is one who transcribes the Law, replacing old and worn out manuscripts with newer ones; or preparing manuscripts for distribution. Scribes also taught the Mosaic Law, and, apparently, with a legalistic bias (Matt. 7:29 17:10 23:2–3). They conspired against Jesus (Matt. 26:3, 57 27:41). |
| 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) |

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

| Definition of Terms | |
|---|---|
| Soul , Human Soul , Souls | The soul is the immaterial part of man. It has volition, mentality, vocabulary, norms and standards, conscience, consciousness, self-consciousness, and the sin nature. The human soul has a technical meaning, where it is contrasted with the human spirit: the human soul stores up human experience and information about life on earth, while the human spirit specifically contains information related to God and the spiritual life. Grace Bible Church of Baytown (Characteristics , Diagram , Soul and Depravity of the Soul , Battle for Soul Control , Soul Tragedy , Prospering Soul , Soul's Need for Daily Doctrine , Soul's Need #2); Grace Notes (Doctrine of the Soul ; PDF). |
| Spiritual, Spirituality | Spiritual (or spirituality) is being filled with the Spirit, which is a state of being that can only be achieved by the believer in Jesus Christ. The believer is either carnal (out of fellowship) or spiritual (in fellowship). The believer moves from carnality to spirituality by naming his sins to God (also called <i>rebound</i>). Sometimes the word <i>spiritual</i> is simply used as a designation of that which is related to God or that which cannot be seen. Unbelievers would use this word in a nontechnical sense. See Christian Mechanics (HTML) (PDF) (WPD), and the Spiritual Life (HTML) (PDF) (WPD). |
| 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 23

Introduction: Acts 23 continues the narrative begun midway through Acts 21, Paul decides to go to Jerusalem, despite being warned against doing this by a number of people. This narrative will conclude with Paul in Rome, A.D. 60–62 (which takes us to the final chapter of Acts).

In Acts 21–22, Paul is determined to go to Jerusalem, and he does, despite receiving numerous warnings not to do this. Although he is received warmly at first, by the end of Acts 22, near riots have broken out, and Paul is in the custody of the chiliarch, the military head in Jerusalem. At the end of Acts 22, Paul asks the chiliarch to allow him to speak before the Sanhedrin, and the Chiliarch allows this.

Paul began to give his testimony before the Sanhedrin, but, partway through this approach, he believes that it will be to his advantage to divide his enemies and set them at odds with one another. Saul said just what was needed to set the **sadducees** at odds with the **pharisees** (many pharisees were swayed over to Paul's thinking, but the sadducees remained steadfast against Paul). Paul's divide and conquer approach, from **human viewpoint**, may have seemed to be a wise approach; but all he did was cause the sanhedrin to break out into fierce arguments, which did nothing for his own case or for the presentation of the **gospel message**.

The chiliarch broke this up, taking Paul back to the military barracks. However, whatever Paul did or said had such a profound effect on the people of Jerusalem, that over 400 men pledged not to eat or drink until they had killed Paul. The **chief priests** and elders were going to help facilitate this assassination.

When Paul's nephew became aware of this situation, he first went to speak to Paul in jail; and then spoke opening to the chiliarch, who seems to be objective throughout this controversy.

The chiliarch's only approach was to send Paul to a **gentile** city (Caesarea) and subject him to the judgment of the procurator of Palestine (this man is Felix).

This ends the chapter, but certainly not the narrative.

Now, what I find fascinating about this entire narrative is, *why is Paul speaking before the Sanhedrin? Is this the official way that things ought to go? That is, when a **Jewish** group begins to make accusations against someone, does this case immediately go to the central Jewish court?* My assumption is, this is all the chiliarch's choice; and that he will be able to do whatever he wants with the final determination of this hearing (this does not appear to be a full-blown trial which could potentially overrule the chiliarch).

As an aside, R. B. Thieme, Jr. when he taught this chapter does not really cover any of the issues which I have raised here. He covers it in a fairly straightforward manner, not asking why or if this is the proper forum in which to try Paul (or for the initial hearing).

It took my awhile and a lot of studying to figure out *why this venue?* The question at hand is, *how do we end up in this particular court, the Sanhedrin? Doesn't that defeat the purpose of a fair and just hearing?* I think we will establish that this chiliarch is new at this job in Jerusalem and that he does not speak Aramaic. The assumption that I make is, he will attend the court, more or less as an observer (but still with great authority); and he will either demand that this session be spoken in Greek or he will have a translator with him (I would go with the former). The chiliarch is placing Paul in this court in order to ascertain the charges against him. Based upon one incident that will take place, let me suggest that the chiliarch both made himself scarce (he sat way in the back); and he possibly made no remarks from the outset. So that allowed this collection of **Jews** to hold court without feeling constrained by anything.

I do not believe that the chiliarch was going to necessarily allow this court to make a legal decision for him (although he could have accepted their sentencing recommendation, had there been one).

I think his thinking is, *what the hell is really going on here? The Sanhedrin may be my best bet to determine that.* As you study this verse-by-verse, this understanding of the reason for going to the Sanhedrin is going to make perfect sense. I may sum this up at the end with a doctrine, essentially discussing these same points.

A title or one or two sentences which describe Acts 23.

Titles and/or Brief Descriptions of Acts 23 (by Various Commentators)

New Matthew Bible: *Paul comes before the council. Debate arises among the people. The high captain delivers him. God comforts him.*³

Kretzmann's Commentary: *Paul is arraigned before the Roman tribunal in the presence of the Sanhedrin, and is made the object of a murderous plot of the Jews, upon whose exposure he is sent to Felix, the governor, by Lysias, the Roman tribune at Jerusalem.*⁴

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

³ From <https://www.biblegateway.com/passage/?search=Acts%2023&version=NMB> accessed December 19, 2023.

⁴ From <https://www.studylight.org/commentaries/eng/kpc/acts-23.html> accessed December 19, 2023.

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

Brief, but insightful observations of Acts 23 (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 23

Some of these questions may not make sense unless you have read Acts 23. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel to Acts 23

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Principals of Acts 23

Characters

Biographical Material

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Places of Acts 23

| Place | Description |
|-------|-------------|
| | |
| | |
| | |
| | |

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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 23

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| |

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ESV (capitalized) is used below:

.....

Outlines and Summaries of Acts 23 (Various Commentators)

Kretzmann's Commentary:⁵

Verses 1-5

The Hearing in the Presence of the Sanhedrin.

Paul rebukes the high priest:

Verses 6-9

A division among the members of the Sanhedrin:

Verses 10-11

Paul reassured by the Lord:

Verses 12-15

The Plot of the Jews.

The murderous design of the Jews:

Verses 16-22

The plot Revealed:

Verses 23-30

Paul Brought to Caesarea.

The preparations for the journey:

Verses 31-35

The journey and the arrival in Caesarea:

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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

A Synopsis of Acts 23 from the Summarized Bible

| | |
|------------------------|--|
| Contents: | Paul before the Sanhedrin. The conspiracy to kill Paul and its defeat. Paul sent to Felix. |
| Characters: | God, Jesus, Paul, Ananias, Pharisees, Sadduces, Paul's sister's son, centurion, chief captain, Lysias, Felix. |
| Conclusion: | Many are the troubles of the righteous, but some way or other, the Lord delivereth them out of them all. God is able to bring the hidden things to light and make conspirators' own tongues betray them, and above all to make the persecutions of His servants to turn to the wider spread of the Gospel. |
| Key Word: | Dissension (Acts 23:7) and conspiracy (Acts 23:13). |
| Strong Verses: | Acts 23:11. |
| Striking Facts: | It is the will of Christ that His servants should often suffer with Him, but in their trials He would have them to be "cheerful," and in the consciousness of His presence, how can one be otherwise? If He is with us, all secular events will be ordered to give opportunity to witness for Christ. |

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Acts 23 (edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

⁵ From <https://www.studydrive.org/commentaries/eng/kpc/acts-23.html> accessed December 19, 2023.

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

The Big Picture (Acts 19–24)

| Scripture | Text/Commentary |
|-----------|---|
| 19 | Paul spends this chapter teaching in Ephesus. He speaks to disciples of John the baptizer and they receive the Holy Spirit at his hand. God allows Paul to work many miracles, including casting out an evil spirit that an exorcism business was unable to cast out. There is a riot in Ephesus of those concerned that their goddess, Artemis (Diana), was not receiving much credence after Paul had been teaching there. Law and order in that city prevailed. |
| 20 | Paul continues the 3 rd missionary journey, going to Macedonia, Greece and the coast of Asia Minor, to Troas, Miletus. Paul raises a young man from the dead, meets with the elders of Ephesus (who badly want Paul to come to Ephesus and teach for a year or two). However, at this point, Paul believes that he is being moved by the Spirit to Jerusalem, when, in truth, he is being moved by his own emotions. |
| 21 | By boat, Paul goes to Tyre, then to Caesarea and finally to Jerusalem. Paul is warned several times along the way not to go to Jerusalem, but he does anyway. His fellow travelers go along with him, even though they also believe that he should not go to Jerusalem. Paul encounters James, the half brother of Jesus, who continues to be swayed by legalism. Paul is arrested in the Temple and there is a large crowd there who would like to kill him. He is rescued by the tribune there and taken to the barracks. |
| 22 | <p>Paul convinces the tribune to allow him to speak to the Jewish people. Paul gives his conversion testimony. When he gets to the part where he speaks with Jesus, the Jews object and call for his death. Paul is taken back to the barracks and about to be beaten, he points out that he is a Roman citizen and therefore is not subject to a beating interrogation.</p> <p>In the final verse, Paul is brought before the Jewish council (the Sanhedrin), which is continued in the next chapter.</p> |
| 23 | <p>Paul, when placed before the Sanhedrin, the High Priest calls for him to be hit. Paul objects and insults the High Priest (not knowing who he is). Paul then, speaks of himself as a die-hard pharisee, which starts an argument (as he expected) between the sadducees and the pharisees.</p> <p>Jesus speaks to Paul that night, telling him that he will give his witness in Rome.</p> <p>While this is taking place, 40+ men vow to kill Paul before they eat again. This plot is discovered by Paul's nephew, who first tells Paul and then the tribune.</p> <p>The tribune sends Paul to Caesarea under heavy guard (to protect Paul). Paul arrives there at the end of the chapter.</p> |

The Big Picture (Acts 19–24)

| Scripture | Text/Commentary |
|---------------------------------|--|
| 24 | <p>Paul puts his case before Felix, the governor (or procurator) of Palestine. First the charges are brought against Paul, and then he is given the chance to defend himself. Paul explains where their testimony is faulty.</p> <p>Paul remains in a minimum security prison for two more years, interacting on several occasions directly with Felix (in part, because Felix is waiting on Paul to bribe him to be let go).</p> <p>Festus replaces Felix as governor (in the final verse of this chapter).</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.

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.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Paul Before the Sanhedrin

At the end of Acts 22, Paul is taken before the Sanhedrin by the chiliarch in order to better ascertain the problem these Jews have with Paul. What is their charge against him? This final verse of Acts 22 will be added to a few of the translations below to provide context.

Acts 22:30 The next day, [the chiliarch] wanted to know why [Paul] kept on being accused by the Jews. [Therefore, the chiliarch] loosened [Paul's bonds] and he commanded the chief priests and all the Sanhedrin to assemble. Leading Paul [to the front], [the chiliarch] placed [him] before them. (Kukis mostly literal translation)

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.

Kukis slavishly literal:

Now, having fixed (his eyes), the Paulos, to the Sanhedrin, said, "Men, brothers, I—all a conscience [being] good—[even] I have lived to the God until this the day."

Acts
23:1

Kukis mostly literal translation:

Paul, having looked intently at [the members of] the Sanhedrin, said, "Men [and] brothers, I have conducted all my life with a good conscience by means of God to this very day."

Kukis paraphrase

Paul looked intently at the members of the Sanhedrin, and then he spoke, "Men and brothers, even to this day I have conducted my life with a good conscience toward God."

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 translation⁶ 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, having fixed (his eyes), the Paulos, to the Sanhedrin, said, "Men, brothers, I—all a conscience [being] good—[even] I have lived to the God until this the day."**

⁶ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

| | |
|--------------------------------------|--|
| Complete Apostles' Bible | Then Paul, looking intently at the council, said, "Men, brothers, I have lived with all good conscience toward God until this day." |
| Douay-Rheims 1899 (Amer.) | And Paul, looking upon the council, said: Men, brethren, I have conversed with all good conscience before God until this present day. |
| Holy Aramaic Scriptures ⁷ | And while Paulus {Paul} looked at their gathering, he said, "Gabre akhay {Men, my brothers}! I, in all good conscience, have been led before Alaha {God} up to today." |
| James Murdock's Syriac NT | And when Paul had looked on the assembly of them, he said: Men, my brethren; I have lived in all good conscience before God up to this day. |
| Original Aramaic NT ⁸ | And Paulus gazed at The Assembly and he said, "Men, brothers: in all good conscience I have lived before God, until today." |

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 | But on the day after, desiring to have certain knowledge of what the Jews had to say against him, he made him free, and gave orders for the chief priests and all the Sanhedrin to come together, and he took Paul and put him before them. And Paul, looking fixedly at the Sanhedrin, said, My brothers, my life has been upright before God till this day. Acts 22:30 is included for context. |
| Bible in Worldwide English | Paul looked at the members of the court and said, My brothers, I have done what I thought God wanted me to do, right up to this day. |
| Easy English | Paul speaks to the meeting of Jewish leaders Paul looked at the group of Jewish leaders and he said to them, 'My Jewish friends, God knows that I have nothing to be ashamed about today. I have always respected God's Laws.' |
| Easy-to-Read Version–2008 | Paul looked at the council members and said, "Brothers, I have lived my life in a good way before God. I have always done what I thought was right." |
| God's Word™ | Paul stared at the Jewish council and said, "Brothers, my relationship with God has always given me a perfectly clear conscience." |
| Good News Bible (TEV) | Paul in Front of the Jewish Council The officer wanted to find out exactly what accusation the Jews had against Paul. So the officer released Paul the next day and ordered the chief priests and the entire Jewish council to meet. Then the officer brought Paul and had him stand in front of them. Paul looked straight at the Council and said, "My fellow Israelites! My conscience is perfectly clear about the way in which I have lived before God to this very day." Acts 22:30 is included for context. |
| J. B. Phillips | Paul again attempts defence Paul looked steadily at the Sanhedrin and spoke to them, "men and brothers, I have lived my life with a perfectly clear conscience before God up to the present day—" |
| The Message | Before the High Council Paul surveyed the members of the council with a steady gaze, and then said his piece: "Friends, I've lived with a clear conscience before God all my life, up to this very moment." |

⁷ From <https://theholyscriptures.weebly.com/>

⁸ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

NIRV Paul looked straight at the Sanhedrin. "My brothers," he said, "I have always done my duty to God. To this day I feel that I have done nothing wrong."

New Life Version **Paul Speaks to the Religious Leaders' Court**
Paul looked straight at the court and said, "Brother Jews, I have lived for God with a heart that has said I am not guilty to this day."

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

Casual English Bible⁹ **ACTS 23**
JEWISH HIGH COURT HEARS PAUL
PAUL GETS A SLAP IN THE FACE
Paul looked hard at the council. [1] Then he said, "Brothers, I stand before you with a clear conscience. God knows I've lived that kind of life all the way up to this very moment."
^{123:1}Paul was referring to the Sanhedrin council, which functioned a bit like a Jewish Congress/Supreme Court or a Parliament. See footnote for Acts 5:21.

Contemporary English V. Paul looked straight at the council members and said, "My friends, to this day I have served God with a clear conscience!"

New Berkeley Version
New Living Translation **Paul before the High Council**
The next day the commander ordered the leading priests into session with the Jewish high council. [Greek *Sanhedrin*.] He wanted to find out what the trouble was all about, so he released Paul to have him stand before them. Gazing intently at the high council, [Greek *Sanhedrin*; also in 23:6, 15, 20, 28.] Paul began: "Brothers, I have always lived before God with a clear conscience!" Acts 22:30 is included for context.

The Passion Translation Paul fixed his eyes on the members of the council and said, "My brothers, up to this day I have lived my life before God with a perfectly clear conscience."

Plain English Version¹⁰ **A Jewish boss got angry with Paul**
One of the men at the Jewish Leaders Council meeting was the big boss of the Jewish ceremonies. His name was Ananias. Paul stood up in front of Ananias and all the men at the Jewish Leaders Council meeting, and he looked straight at them, and said, "My brothers, I have respected our God all my life, and I have always done whatever I reckoned was right." A portion of v. 2 is included for context.

Radiant New Testament Paul looked straight at the Sanhedrin. "My brothers," he said, "I've always done my duty to God. To this day I feel that I have done nothing wrong."

UnfoldingWord Simplified T. Paul looked at the Jewish council members and said: "My fellow Jews, all my life I have lived respecting our God, and I do not know of anything that I have done that I knew was wrong."

Williams' New Testament¹¹ Paul fixed his eyes upon the council and said, "Brothers, with a clear conscience I have done my duty to God up to this very day."

Partially literal and partially paraphrased translations:

American English Bible Well, Paul just glared at the [judges of the] **Jewish Court**, and said:
'Men... Brothers... I have a perfectly clear conscience about the way I behave before God down to this day.'

Beck's American Translation .

Breakthrough Version When Paul stared at the council, he said, "Men, brothers, I have been a law-abiding citizen with every bit of a good conscience with God up to this day."

⁹ From <https://www.casualenglishbible.com/>

¹⁰ From <https://www.bible.com/versions/2530-PEV-plain-english-version>

¹¹ William's New Testament - 1937 by Charles B. Williams.

| | |
|--|---|
| Common English Bible | Paul stared at the council and said, "Brothers, I have lived my life with an altogether clear conscience right up to this very day." |
| A. Campbell's Living Oracles | And Paul, looking attentively on the Sanhedrim, said, Brethren, I have, even to this day, lived in all good conscience toward God-... |
| New Advent (Knox) Bible | Paul fastened his eyes on the Council, and said, Brethren, all my life I have behaved myself with full loyalty of conscience towards God. |
| 20 th Century New Testament | Paul fixed his eyes upon the Council, and began: "Brothers, for my part, I have always ordered my life before God, with a clear conscience, up to this very day." |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|----------------------------------|---|
| Berean Study Bible | Paul looked directly at the Sanhedrin and said, "Brothers, I have conducted myself before God in all good conscience to this day." |
| Ferrar-Fenton Bible | Paul Before the Senate. Paul, then, looking fixedly at the senate, said, "Men, brothers! I have done my duty with a clear conscience in the presence of God until this very day." |
| Free Bible Version ¹² | Paul, looking right at the council, said, right up to now I have always conducted myself before God with a clear conscience." |
| God's Truth (Tyndale) | Paul beheld the council and said: men and brethren, I have lived in all good conscience before God until this day. |
| International Standard V | Paul Defends Himself Paul looked straight at the Council [Or Sanhedrin] and said, Brothers, with a clear conscience I have done my duty before God up to this very day. |
| Lexham Bible | Paul Before the Sanhedrin And looking intently at the Sanhedrin, Paul said, "Men and brothers, I have lived my life in all good conscience before God to this day." |
| Montgomery NT | With a stedfast gaze at the Sanhedrin, Paul said, "Brothers, I have lived with a good conscience before God to this day." |
| Leicester A. Sawyer's NT | And Paul looking steadily at the Sanhedrim, said, Men and brothers, I have lived before God in all good conscience to this day. |
| UnfoldingWord Literal Text | Then Paul looked directly at the council members and said, "Men, brothers, I have lived as a citizen before God in all good conscience until this day." |
| Weymouth New Testament | Then Paul, fixing a steady gaze on the Sanhedrin, said, "Brethren, it is with a perfectly clear conscience that I have discharged my duties before God up to this day." |

Catholic Bibles (those having the imprimatur):

| | |
|--|--|
| Christian Community (1988) ¹³ | • Paul looked directly at the Council and said, "Brothers, to this day I have lived my life with a clear conscience before God." 2Cor 1:12 The footnote for the Christian Community Bible is placed in the Addendum . |
| The Heritage Bible | And Paul, gazing intently at the sanhedrin, said, Men, brothers, I have behaved in all inherent good conscience before God until this day. |
| New American Bible (2011) | Paul before the Sanhedrin. The next day, wishing to determine the truth about why he was being accused by the Jews, he freed him and ordered the chief priests and the whole Sanhedrin to convene. Then he brought Paul down and made him stand before them. Paul looked intently at the Sanhedrin and said, "My brothers, I have conducted myself with a perfectly clear conscience before God to this day." ^a Acts 22:30 is included for context. |

¹² From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

¹³ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

a. [23:1] 24:16.

Revised English Bible—1989 With his eyes steadily fixed on the Council, Paul said, “My brothers, all my life to this day I have lived with a perfectly clear conscience before God.”

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Sha’ul looked straight at them and said, “Brothers, I have been discharging my obligations to God with a perfectly clear conscience, right up until today.”

Hebraic Roots Bible And looking on the Sanhedrin, Paul said, Men, brothers, I in all good conscience have conducted myself toward YAHWEH to this day.

Holy New Covenant Trans. Paul looked straight at the Jewish Council and said, “My Jewish brothers, I have always lived my life before God in all good conscience, and that includes today!”

The Scriptures 2009 And Sha’ul, looking intently at the council, said, “Men, brothers, I have lived in all good conscience before Elohim until this day.”

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament¹⁴ ...Looking but The Paul [to] the council says Men Brothers I [in] every conscience good have lived [for] the god until this the day...

Alpha & Omega Bible PAULOS (*Paul*), LOOKING INTENTLY AT THE SANHEDRIN COUNCIL, SAID, BRETHERN, I HAVE LIVED MY LIFE WITH A PERFECTLY GOOD CONSCIENCE BEFORE THEOS (*The Alpha & Omega*) UP TO THIS DAY.

Awful Scroll Bible Furthermore, Paul focusing on the Sitting-together, says, “Men, brothers, I have been a citizen in all good perception-with God, until this day.”

Concordant Literal Version Now looking intently at the Sanhedrin, Paul said, “Men! Brethren! I, in all good conscience, have used my citizenship for God until this day.”

exeGesés companion Bible And staring at the sanhedrim,
Paulos says, Men and brothers,
in all good conscience

I citizenize in front of Elohim until this day.

Orthodox Jewish Bible And as he gazed at the Sanhedrin, Rav Sha’ul said, “Anashim, Achim, I have lived before Hashem until this day with a lev tavor.”

Rotherham’s Emphasized B. **§ 39. Paul rebukes the High-priest; divides the Council;
and is brought back to the Castle.**

Chapter 23.

And Paul [looking steadfastly] at the High council, said—

Brethren! ||||| [in all’ good conscience] have used my citizenship for God, until this’ day.

Expanded/Embellished Bibles:

The Amplified Bible **Paul before the Council**

Then Paul, looking intently at the Council (Sanhedrin, Jewish High Court), said, “Kinsmen, I have lived my life before God with a perfectly good conscience until this very day.”

An Understandable Version Paul [*then*] looked intently at the Council [*i.e., the Jewish Supreme Court called the “Sanhedrin”*] and spoke [*in his defense*]: I have lived before God with a good conscience all my life.”

The Expanded Bible Paul looked [^lintently] at the ·council [Sanhedrin; 22:30] and said, “[^lMen,] Brothers, I have ·lived my life [conducted myself; ^llived as a citizen] ·without guilt feelings [^lwith a good/clear conscience] before God up to this day.”

¹⁴ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

| | |
|-----------------------------|--|
| Jonathan Mitchell NT | So Paul, looking intently (riveting his gaze) at the Sanhedrin (Jewish High Council) said, "Men! Brothers (= Fellow Jews)! I myself have lived and behaved as a citizen in all good conscience to and for God (or: with a completely clear joint-knowledge and with virtuous shared-sight, I have conducted my citizenship in God and managed the affairs of [His] city for God), up to this day!" |
| Syndein/Thieme | And Paul, looked the council directly in the eye, saying, "Men and brethren {fellow Jews}, I have been a citizen of good {of intrinsic value} conscience before God until this day." |
| Translation for Translators | {Note: This is an idiom. Paul is saying I am not guilty of anything.} Paul apologized for unknowingly denouncing the high priest. <i>Acts 23:1-5</i> |
| The Voice | Paul looked straight at the Jewish council members and said: "My fellow Jews, all my life I have lived respecting our God, and I do not know of anything that I have done that I knew was wrong/evil." Paul stared at the council and spoke. Paul: Brothers, I have always lived my life to this very day with a clear conscience before God. |

Bible Translations with a Lot of Footnotes:

| | |
|-------------------------------------|---|
| NET Bible® | Paul looked directly ¹ at the council ² and said, "Brothers, I have lived my life with a clear conscience ³ before God to this day." ¹ tn Grk "Paul, looking directly at the council, said." The participle ἀτενίσας (atenisas) has been translated as a finite verb due to requirements of contemporary English style. ² tn Grk "the Sanhedrin" (the Sanhedrin was the highest legal, legislative, and judicial body among the Jews). ³ tn BDAG 846 s.v. πολιτεύομαι 3 has "W. a double dat. συνειδήσει ἀγαθῆ πεπολίτευμαι τῷ θεῷ I have lived my life with a clear conscience before God Ac 23:1." |
| The Spoken English NT ¹⁵ | Paul looked straight at the high council and said, "Gentlemen, brothers! ^a I've lived my life with a completely clear conscience ^b towards God, right up to this day." a. Lit. "Brother men." b. Lit. "in all good conscience." |

Literal, almost word-for-word, renderings:

| | |
|--|---|
| A Faithful Version | And after gazing intently upon the Sanhedrin, Paul said, "Men and brethren, I have conducted myself in all good conscience toward God unto this day." |
| Analytical-Literal Translation | Then Paul having looked intently at the High Council, said, "Men, brothers, I in all good conscience have lived to God until this day." |
| Benjamin Brodie's trans. ¹⁶ | Then Paul, looking intently at the Sanhedrin, said: "Men, brethren, as for myself, I have lived my public life in its entirety with a clear conscience before God up to this very day." |
| Berean Literal Bible | And having looked intently at the Council, Paul said, "Men, brothers, I have lived as a citizen in all good conscience to God unto this day." |
| Charles Thomson NT | Then Paul having fixed his eyes on the Sanhedrim said, Men, brethren, I have conducted myself with an entire good conscience as a subject of God even to this day. |
| Context Group Version | And Paul, looking steadfastly on the Sanhedrin, said, Men, brothers, I have lived before God in all good social integrity until this day. |

¹⁵ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

¹⁶ From <http://www.versebyverse.com/translations.html> accessed October 23, 2023.

| | |
|---|--|
| Far Above All Translation ¹⁷ | And Paul looked at the Sanhedrin council intently and said, and brothers, I have lived as a citizen with a fully clear conscience before God up to this day. |
| Modern Literal Version 2020 | Now Paul, having stared toward the council, said, Men, brethren, I have behaved-as a Jewish citizen toward God in all good conscience till this day. |
| New King James Version | The Jerusalem Jews Plot to Kill Paul Then Paul, looking earnestly at the council, said, "Men and brethren, I have lived in all good conscience before God until this day." |
| Niobi Study Bible | The Jerusalem Jews Plot to Kill Paul And Paul, earnestly beholding the council, said, "Men and brethren, I have lived in all good conscience before God to this day." |
| Webster's Translation | And Paul, earnestly beholding the council, said, Men, brethren, I have lived in all good conscience before God until this day. |

The gist of this passage:

| Acts 23:1a | | | |
|--|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| atenizō (ἀτενίζω) [pronounced <i>at-en-ID-zoh</i>] | <i>fixed [or fastened] the eyes on, gazing [intently] [upon]; looking [earnestly, steadfastly] [upon, towards, into anything]; metaphorically, fixing one's mind on one</i> | masculine singular, aorist active participle; nominative case | Strong's #816 |
| 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 |
| tô (τῷ) [pronounced <i>toh</i>] | <i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i> | neuter singular definite article; locative, dative, or instrumental case | Strong's #3588 |
| sunédriion (συνέδριον) [pronounced <i>soon-EHD-ree-on</i>] | <i>council, any assembly (especially of magistrates, judges, ambassadors), a joint session, the Jewish Sanhedrin; by analogy, a subordinate tribunal</i> | neuter singular noun, dative, locative or instrumental case | Strong's #4892 |

Translation: Paul, having looked intently at [the members of] the Sanhedrin,...

This is interesting that Paul speaks first. Remember, he is the accused. Isn't it protocol for his accusers to speak first, so that everyone knows why Paul is on trial here (or understands what this hearing is about).

Did Paul just stand up and start talking? Based upon what takes place, it does not appear that there were witnesses against Paul who have already stood up and given testimony.

¹⁷ Online: <http://www.faraboveall.com/> by Graham Thomason.

| Acts 23:1b | | | |
|--|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| εἶπὼ (ἔπω) [pronounced EHP-oh] | <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 |
| ἀνδρες (ἄνδρες) [pronounced AHN-drehç] | <i>men, males; noble men; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i> | masculine plural noun; vocative | Strong's #435 |
| ἀδελφοί (ἄδελφοί) [pronounced ad-el-FOY] | <i>brothers (literally or figuratively); figuratively for, royal family</i> | masculine plural noun, vocative | Strong's #80 |
| ἐγὼ (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 |
| πάσῃ (πάση) [pronounced PAH-say] | <i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i> | feminine singular adjective, locative, dative and instrumental cases | Strong's #3956 |
| συνείδησις (συνείδησις) [pronounced soon-I-day-sis] | <i>conscience, moral consciousness; function of the soul to determine right and wrong</i> | feminine singular noun; dative, locative or instrumental case | Strong's #4893 |
| ἀγαθός (ἀγαθός) [pronounced ag-ath-OSS] | <i>good, benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i> | masculine singular adjective; dative, locative or instrumental case | Strong's #18 |
| πολιτεύομαι (πολιτεύομαι) [pronounced pol-it-YOO-om-ahee] | <i>to live; to be a citizen, to live as a citizen; to administer civil affairs, to manage the state</i> | 1 st person singular, perfect passive indicative | Strong's #4176 |

Translation: ...said, "Men [and] brothers, I have conducted all my life with a good conscience..."

Again, he addresses these people as *men and brothers*. Paul cannot shake how he feels about Jerusalem and the **religious** hierarchy there. Obviously, this shows respect, but I think it also reveals how Paul feels towards them.

He uses the word ἐγὼ (ἐγώ) [pronounced ehg-OH] for emphasis (the 1st person singular is found within the verb which Paul uses). He is saying, "This is my clear assessment of the situation."

The verb here is the perfect passive indicative of πολιτεύομαι (πολιτεύομαι) [pronounced pol-it-YOO-om-ahee], which means, *to live; to be a citizen, to live as a citizen; to administer civil affairs, to manage the state*. Strong's #4176. This is a rare word, found only a couple of times in the New Testament. I think that the idea is, this is how Paul conducts his life as a citizen (so what he is saying stands up before both Jewish and Roman

scrutiny). The use of the passive voice is interesting here, and that might be hard to explain without the phrase which follows.

Paul claims that he has lived his life in a good conscience. He has done the right thing as a Jewish citizen of Rome.

| Acts 23:1c | | | |
|---|---|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| tô (τῷ) [pronounced <i>toh</i>] | <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 <i>theh-OSS</i>] | <i>God, [the true] God; divine being; god, goddess, divinity</i> | masculine singular noun, dative, locative or instrumental 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 |
| 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 |
| 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 |

These words together mean, *to this very day, unto this day, even to this day, until this day*. Acts 2:29 32:1 (slightly different order of the Greek words).

Translation: *...by means of God to this very day."*

We have the dative, locative or instrumental case applied to *God* here, and do we render this, *to the God, for the God, for the benefit of God, in the sphere of God or by means of God?* Only the final phrase really supports the passive voice of the verb. Any other approach would seem to call for the use of the active voice.

Paul, by relying upon God, has functioned in all his life with a good conscience. He has done nothing to feel guilty about.

Now, given his testimony of the previous day, we would be assuming that Paul's testimony is all about his entire life *after* salvation. Before salvation, he had done some pretty heinous things. This also fits with the context, because, if Paul were still persecuting Christians, then those of the **unregenerate Jewish faith** would still be supporting him in every way.

Acts 23:1 Paul, having looked intently at [the members of] the Sanhedrin, said, “Men [and] brothers, I have conducted all my life with a good conscience by means of God to this very day.” (Kukis mostly literal translation)

This is a fascinating statement, because Paul as also admitted to guarding the coats of those who stoned Stephen to death, and that he gave his personal approval to this murder (remember that he said this the previous day before many of the same people). He had also chased down various Christians with the intent of bringing them to Jerusalem for trial and punishment. So, how, in what way, does Paul mean this? What is he really saying?

There are two ways to understand this phrase. Paul acted all of his life in accordance with **the Law** in good conscience. This does not mean that he was sinless, but that brought forward the proper sacrifice when he had sinned. According to his knowledge and understanding, Paul thought, at any given time, that he was acting in accordance with the **Law of Moses**. So, even when Stephen was being murdered and even when he himself pursued others, he believed this to be within the confines of the Law (he was wrong, but this is what he believed).

The second way to understand this is, Paul is completely forgiven based upon exercising faith in Christ. I reject this second view, because Paul talks about how he conducted his life. He lived his life and had a good conscience before God. That is different from saying, “I have been ultimately forgiven of my wrongdoing.”

Acts 23:1 Paul looked intently at the members of the Sanhedrin, and then he spoke, “Men and brothers, even to this day I have conducted my life with a good conscience toward God.” (Kukis paraphrase)

Essentially, Paul’s initial testimony is, *I am not guilty of whatever you think you are going to charge me with*. This is another interesting little tidbit, as we do not have a charge yet leveled against Paul. This brings up another interesting tidbit. Paul is the one on trial—don’t we have his accusers stand up first and state the charges against him and give some of the evidence for these charges? Have these testimonies already been heard but not recorded? Given what Paul says, he makes a general plea (I do not have a guilty conscience for anything done in my life), and he answers no specific charges; this would suggest that Paul was able to stand up and given some general statements before any specific charges were leveled against him (that is how I am reading this).

Now the chief priest Ananias commanded the ones standing beside him to strike of him the mouth. Then the Paul, face to face with him, said, “To keep on striking you is about to the God, you wall, having been whitewashed. And you are sitting, judging me according to the law and breaking the law you keep on commanded me to be struck.”

Acts
23:2–3

The chief priest, Ananias, then commanded those standing beside [Paul] to strike him in his mouth. Then Paul, said directly to him, “God is about to be striking you, you whitewashed [urine-stained] wall! You are sitting [there], judging me according to the law, yet you keep on breaking the law [by] commanding me to be struck.”

The chief priest, Ananias, then commanded those who stood next to Paul to strike him in the mouth. Paul, looking directly at him, said, “God is about to strike you with discipline, you whitewashed, urine-stained wall! You sit there in judgment of me according to the law, but then you break the law by commanding that I be struck.”

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) **Now the chief priest Ananias commanded the ones standing beside him to strike of him the mouth. Then the Paul, face to face with him, said, “To keep on striking you is about to the God, you wall, having been whitewashed. And you are sitting,**

judging me according to the law and breaking the law you keep on commanded me to be struck.”

Complete Apostles Bible

But the high priest Ananias commanded those standing by him to strike his mouth. Then Paul said to him, "God is about to strike you, you whitewashed wall! For you sit judging me according to the law, and contrary to the law do you command that I should be struck?"

Douay-Rheims 1899 (Amer.)

And the high priest, Ananias, commanded them that stood by him to strike him on the mouth.

Then Paul said to him: God shall strike thee, thou whited wall. For, sittest thou to judge me according to the law and, contrary to the law, commandest me to be struck?

Holy Aramaic Scriptures

And KhananYa {Ananias} The Kahna {The Priest} commanded those who were standing next to him, that they should strike Paulus {Paul} on the mouth.

And Paulus {Paul} said unto him, "Alaha {God} is prepared that He should strike you, Estha Mahawartha {Whitened Wall}! And you sit judging me as to that which is in The Namusa {The Law}, while you transgress concerning The Namusa {The Law}, and you command that they strike me?"

James Murdock's Syriac NT

And Ananias, the priest, commanded those who stood by his side, to smite Paul on the mouth.

And Paul said to him: God is here-after to smite thee, [thou] Whited Wall! For, sittest thou judging me agreeably to law, while thou transgressest the law, and commandest to smite me?

Original Aramaic NT

And Khanan-Yah The Priest commanded those who stood on the side to hit Paulus on his mouth.

And Paulus said to him, "God is going to strike you, you whitened wall, and are you sitting to judge me according to the law, when you violate the law and command to strike me?"

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And the high priest, Ananias, gave orders to those who were near him to give him a blow on the mouth.

Then Paul said to him, God will give blows to you, you whitewashed wall: are you here to be my judge by law, and by your orders am I given blows against the law?

Bible in Worldwide English

Ananias, the high priest, said to those who were standing near Paul, Hit his mouth! Paul said, God will hit you down, you dirty wall painted white! You sit there to judge me by the law and you break the law by telling them to hit me.

Easy English

The most important priest, who was called Ananias, heard Paul's words. He said to the men who were near Paul, 'Hit that man on his mouth!' 3 Paul said to him, 'God will certainly hit you! You are a hypocrite! You are sitting there and you are judging me. You are asking if I obey the Law of God. But you yourself do not obey the Law! You should not have said, "Hit that man!"'

Paul said that Ananias was like a wall that people had painted with white paint to make it look nice. Ananias wanted people to think that he was good. But on the inside he was bad.

Easy-to-Read Version–2008

Ananias, the high priest, was there. When he heard this, he told the men who were standing near Paul to hit him in the mouth.

Paul said to Ananias, "God will hit you too! You are like a dirty wall that has been painted white. You sit there and judge me, using the Law of Moses. But you are telling them to hit me, and that is against the law."

God's Word™

The chief priest Ananias ordered the men standing near Paul to strike him on the mouth.

| | |
|-----------------------|---|
| | Then Paul said to him, "God will strike you, you hypocrite! You sit there and judge me by Moses' Teachings and yet you break those teachings by ordering these men to strike me!" |
| Good News Bible (TEV) | The High Priest Ananias ordered those who were standing close to Paul to strike him on the mouth. Paul said to him, "God will certainly strike you---you whitewashed wall! You sit there to judge me according to the Law, yet you break the Law by ordering them to strike me!" |
| J. B. Phillips | Then Ananias the High Priest ordered those who were standing near to strike him in the mouth. At this Paul said to him, "God will strike you, you white-washed wall! How dare you sit there judging me by the Law and give orders for me to be struck, which is clean contrary to the Law?" |
| <i>The Message</i> | That set the Chief Priest Ananias off. He ordered his aides to slap Paul in the face. Paul shot back, "God will slap you down! What a fake you are! You sit there and judge me by the Law and then break the Law by ordering me slapped around!" |
| NIRV | Ananias the high priest heard this. So he ordered the men standing near Paul to hit him on the mouth. Then Paul said to him, "You pretender! God will hit you! You sit there and judge me by the law. But you yourself broke the law when you commanded them to hit me!" |
| New Life Version | Then Ananias, the head religious leader, told those standing near him to hit him on the mouth. Paul said, "God will hit you, you white-washed wall! Do you sit there and say I am guilty by the Law when you break the Law by having me hit?" |

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

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|-------------------------|---|
| Casual English Bible | Ananias [2] the high priest ordered someone standing near Paul to hit him in the mouth. Paul said to Ananias, "Hey, God's going to slap you in the face you purple-robed sack of sewage. [3] Do you really have the chutzpah to condemn me for breaking the law? You just broke the law yourself when you ordered me slapped." [4] ² 23:2Ananias served as high priest for over a decade, from AD 47 until about AD 58, according to first-century Jewish history writer Josephus. The man had a quick temper, Josephus said. Ananias was reportedly assassinated in AD 66 for being too pro-Roman. His killer was said to be a Jewish Zealot—a freedom fighter who fought like terrorists, murdering Romans who occupied their homeland. They also killed fellow Jews who collaborated with the Romans. ³ 23:3Literally "whitewashed wall." Paul may have been referring to something Jesus compared the religious leaders to: "whitewashed tombs" (Matthew 23:27, New Living Translation). The tombs look good on the outside. But on the inside, they're full of stink and rotting corpses. ⁴ 23:3Ananias presumably broke Jewish law by treating Paul as guilty even before a hearing: "Be fair in your judging" (Leviticus 19:15, New Century Version). |
| Contemporary English V. | Then Ananias the high priest ordered the men standing beside Paul to hit him on the mouth. Paul turned to the high priest and said, "You whitewashed wall! God will hit you. You sit there to judge me by the Law of Moses. But at the same time you order men to break the Law by hitting me." |
| The Living Bible | Instantly Ananias the High Priest commanded those close to Paul to slap him on the mouth. Paul said to him, "God shall slap you, you whitewashed pigpen. [literally, "you whitewashed wall."] What kind of judge are you to break the law yourself by ordering me struck like that?" |
| New Berkeley Version | . |

| | |
|-----------------------------|--|
| New Living Translation | Instantly Ananias the high priest commanded those close to Paul to slap him on the mouth. But Paul said to him, "God will slap you, you corrupt hypocrite! [Greek <i>you whitewashed wall.</i>] What kind of judge are you to break the law yourself by ordering me struck like that?" |
| The Passion Translation | At that moment, Ananias the high priest ordered those standing near Paul to strike him in the mouth. Paul responded, "God is going to strike you, you corrupt pretender! For you sit there judging me according to the law, yet you broke the law when you ordered me to be struck." |
| Plain English Version | As soon as Paul said that, Ananias told the men that were near Paul to hit him on the mouth. Then Paul said to Ananias, "God will punish you for that. You reckon that you are a good man, but you are not a good man. You sit there to judge me using our law, but you don't follow that law yourself. Nobody showed you that I did anything wrong, but you told these men to hit me." |
| Radiant New Testament | When Ananias the high priest heard this, he ordered the men standing near Paul to strike him on the face. Paul said to him, "You hypocrite! God's going to strike you! You sit there and judge me by the law, but you yourself broke the law when you commanded them to strike me." |
| UnfoldingWord Simplified T. | When Ananias the high priest heard what Paul said, he told the men who were standing near Paul to hit him on the mouth. Then Paul said to Ananias, "God will punish you for that, you hypocrite! You sit there and judge me, using the laws that God gave Moses. But you yourself disobey those laws, because you commanded me to be struck without having proved that I have done anything that is wrong!" |
| William's New Testament | At this the high priest Ananias ordered the people standing near him to strike him on the mouth. Then Paul said to him, "You white-washed wall, God will strike you! Do you sit as a judge to try me in accordance with the law and yet in violation of the law you order them to strike me?" |

Partially literal and partially paraphrased translations:

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| American English Bible | And at that, the High Priest AnaNias ordered those who were standing by him to hit him in the mouth. So Paul said: 'God is going to hit you – you whitewashed wall!' Do you sit there judging me by the Law, and at the same time break the Law by telling them to hit me?' |
| Beck's American Translation . Breakthrough Version | The head priest, Ananias, gave the directive to the people who had been standing by him to be hitting his mouth. At that time, Paul said to him, "God is going to be hitting you, chalk-whitened wall. You actually sit judging me in line with the law, and going contrary to the law you give an order for me to be hit." |
| NT for Everyone | Ananias, the high priest, ordered the bystanders to strike Paul on the mouth. "God will strike you, you whitewashed wall!" said Paul to Ananias. "You are sitting to judge me according to the law, and yet you order me to be struck in violation of the law?" |
| 20 th Century New Testament | At this, the High Priest Ananias ordered the men standing near to strike him on the mouth; Whereupon Paul turned to him and said: "God will strike you, you white-washed wall! Are you sitting there to try me in accordance with law, and yet, in defiance of law, order me to be struck?" |

Mostly literal renderings (with some occasional paraphrasing):

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|-----------------------------|---|
| Revised Ferrar-Fenton Bible | The High Priest, Ananias, interposing, ordered the officers standing near him to strike him on the mouth. "God will strike you, you white-washed wall!" exclaimed Paul, in reply to him. "Do you sit to try me in accordance with the law, and in defiance of the law order me to be struck?" |
| Free Bible Version | Ananias the high priest ordered the officers standing beside Paul to hit him on the mouth. Paul said to him, "God will hit you, you whitewashed wall! You're sitting there to judge me according to the law, and you order me to be hit in contravention of the law!" |
| International Standard V | Then the high priest Ananias ordered the men standing near him to strike him on the mouth. At this Paul told him, "God will strike you, you whitewashed wall! [i.e. hypocrite] How can you sit there and judge me according to the Law and yet in violation of the Law order me to be struck?" |
| Montgomery NT | Then the High Priest Ananias ordered those who stood near Paul to strike him on the mouth. "You whited sepulcher," exclaimed Paul, "God will strike you! You are sitting there to judge me according to the law, are you? And do you command me to be struck, contrary to the Law?" |
| Weymouth New Testament | On hearing this the High Priest Ananias ordered those who were standing near Paul to strike him on the mouth. "Before long," exclaimed Paul, "God will strike you, you white-washed wall! Are you sitting there to judge me in accordance with the Law, and do you yourself actually break the Law by ordering me to be struck?" |

Catholic Bibles (those having the imprimatur):

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|----------------------------|---|
| Christian Community (1988) | At that the High Priest Ananias ordered his attendants to strike him on the mouth. Then Paul said, "God is about to strike you, you whitewashed wall! You sit there to judge me according to the Law, and you break the Law by ordering me to be struck!" Jn 18:22; Mt 23:27 |
| The Heritage Bible | And the head priest, Ananias, ordered those standing by him to repeatedly hit him in the mouth. Then Paul said to him, God is about to repeatedly hit you, whitewashed wall, and you sit judging me according to the law, and contrary to the law call out for me to be repeatedly hit? |
| New American Bible (2011) | The high priest Ananias* ordered his attendants to strike his mouth. Then Paul said to him, "God will strike you,* you whitewashed wall. Do you indeed sit in judgment upon me according to the law and yet in violation of the law order me to be struck?" ^b * [23:2] The high priest Ananias: Ananias, son of Nedebeaus, was high priest from A.D. 47 to 59. * [23:3] God will strike you: Josephus reports that Ananias was later assassinated in A.D. 66 at the beginning of the First Revolt. b. [23:3] Ez 13:10–15; Mt 23:27. |
| New Catholic Bible | At this, the high priest Ananias [<i>Ananias</i> was high priest from A.D. 47 to 59.] ordered his attendants to strike him on the mouth. Then Paul said to him, "God will strike you, you whitewashed wall! How can you sit there to judge me according to the Law and then in defiance of the Law order me to be struck?" |
| Revised English Bible–1989 | At this the high priest Ananias ordered his attendants to strike him on the mouth. Paul retorted, "God will strike you, you whitewashed wall! You sit there to judge me in accordance with the law; then, in defiance of the law, you order me to be struck!" |

Jewish/Hebrew Names Bibles:

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|--------------------------|---|
| Complete Jewish Bible | But the <i>cohen hagadol</i> , Hananyah, ordered those standing near him to strike him on the mouth. Then Sha'ul said to him, "God will strike you, you whitewashed wall! Will you sit there judging me according to the <i>Torah</i> , yet in violation of the <i>Torah</i> order me to be struck?" |
| Hebraic Roots Bible | But Ananias the high priest ordered those standing by him to strike his mouth. And Paul said to him: Elohim is hereafter to smite thee, you Whited Wall! For, you sit judging me agreeably to the Torah, while you transgress the Torah, and you command to strike me? |
| Holy New Covenant Trans. | Ananias, the high priest, was there. Ananias heard Paul and told the men who were standing near Paul to hit him on the mouth. Paul said to Ananias, "God will hit you too! You are like a dirty wall which has been painted white! You sit there and judge me, using the law of Moses, yet you are telling them to hit me. That is against the law!" |
| The Scriptures 2009 | And the high priest ?ananyah commanded those who stood by him to strike him on the mouth. Then Sha'ul said to him, "Elohim is going to strike you, whitewashed wall! And do you sit judging me according to the Torah, and do you command me to be struck contrary to the Torah?" |
| Tree of Life Version | But the kohen gadol Ananias ordered those standing by him to strike him on the mouth. Then Paul said to him, "God is going to strike you on the mouth, you whitewashed wall! Do you sit judging me according to the Torah, and yet in violation of the Torah you order me to be struck?" |

Weird English, Old English, Anachronistic English Translations:

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|----------------------------|--|
| Accurate New Testament | ...then The Paul to him says to beat you intends The God Wall Having Been Whitened and You sit Judging me in the law and Violating {him} [You] order me to be beat The [Men] but Having Stood say the priest (chief) [of] the god [You] insult... |
| Awful Scroll Bible | But the chief-priest Ananias, assigns-upon them having stood-beside him, to strike his mouth. As-when-at-that time, says Paul with respects to him, "God is meaning to strike you, wall having been whitewashed! And sit- you -down judging me according to the Law, and order to be striking me being off-from-the-Law?" |
| Concordant Literal Version | Now the chief priest Ananias enjoins those standing beside him to beat his mouth. Then Paul said to him, "God is about to beat you, whitewashed wall! And you are sitting to judge me according to the law, and illegally are you ordering me to be beaten!" |
| exeGesés companion Bible | ...- and the archpriest Hanan Yah orders those standing by him to strike him on the mouth. Then Paulos says to him, Elohim is about to strike you, you whitewashed wall: for sit you to judge me after the torah, and summon me to be stricken contrary to the torah? |
| Orthodox Jewish Bible | And the Kohen Gadol Chananyah ordered the ones standing by Rav Sha'ul to strike his mouth. Then Rav Sha'ul said to him, "Hashem is about to strike you, you white-washed wall! You sit judging me according to Torah and yet in violation of the Torah you command me to be struck?" [Lv 19:15; Dt 25:1,2] |
| Rotherham's Emphasized B. | And the High-priest Ananias ordered them that stood by him to be smiting him on the mouth. Then Paul unto him said— God is about to be smiting thee , thou whited wall! Dost thou then sit to judge me according to the law, ^a and unlawfully orderest me to be smitten? |

^a Lev. xix. 15.

Expanded/Embellished Bibles:

| | |
|-----------------------------|---|
| <i>The Amplified Bible</i> | [At this] the high priest [^a]Ananias ordered those who stood beside him to strike Paul on the mouth. Then Paul said to him, "God is going to strike you, you [^b]whitewashed wall! Do you actually sit to judge me according to the Law, and yet in violation of the Law order me to be struck?" |
| An Understandable Version | [Upon hearing this], the head priest Ananias ordered that those standing closest to Paul hit him on the mouth. Then Paul said to the head priest, "God will hit you, you white-washed wall [<i>i.e.</i> , you hypocrite]. Are you sitting in judgment over me according to the Law of Moses and [<i>yet</i>] do you order me to be hit contrary to that law?" |
| The Expanded Bible | Ananias, the high priest [^c high priest from ad 47 to 58; not the man named in 22:12], heard this and told the men who were standing near Paul to ·hit [strike] him on the mouth. Paul said to ·Ananias [^l him], "God ·will [or is about to] ·hit [strike] you, too! You ·are like a wall that has been painted white [whitewashed wall!; ^c a wall with many flaws covered only by a coat of paint]. ·You sit [^l Do you sit...?] there and judge me, using the ·law of Moses [^l law], but you are telling them to hit me, and that is against the law." |
| Jonathan Mitchell NT | But Ananias [note: son of Nebedaeus], the chief priest [note: nominated as high priest by Herod, King of Chalcis in A.D. 48], placed a directive upon those standing beside him to proceed in striking his mouth. At that point Paul said to him, "God is now about to be striking you, you whitewashed wall! And so you yourself are now sitting, continuing in judging me according to the Law, and at the same time [you are] transgressing the Law (acting illegally) [by] proceeding in ordering me to be repeatedly struck (or: beaten)!" |
| Syndein/Thieme | And the high priest Ananias commanded them that stood by him to keep on hitting {means either a slap or fisted blow} him on the mouth. {Note: This was against Jewish Law which also recognized the innocence of the accused until proven guilty so Paul recognized he was not going to get a fair trial here.} Then said Paul face to face to him, "For God is about to smite you . . . YOU WHITED WALL! For you judge me after the law, and command me to be smitten contrary to the standard of the law?" {Note: To call someone a whited wall is equivalent to calling him a hypocritical or phony S.O.B. today. The city dwellings were built up on walls for protection. The excrement was dumped out of windows in the street and splashed up on the walls. When they spruced up the place, a servant would put a coat of whitewash right over the crap on the walls hence the idiom - white paint over POOP.} |
| Translation for Translators | When Ananias the supreme priest <i>heard what Paul said</i> , he commanded the men who were standing near Paul to hit him on the mouth. Then Paul said to Ananias, "God will punish you (<i>sg</i>) <i>for that</i> , you hypocrite [MET]! You sit there and judge me, using the laws that <i>God gave Moses</i> . But you <i>yourself</i> disobey those laws, because you commanded me to be struck { <i>these men to strike me</i> } <i>without having proved that I have done anything that is wrong!</i> " |
| The Voice | Ananias the high priest signaled those standing near Paul to hit him on the mouth. Paul: You hypocrite! God will slap you! How dare you sit in judgment and claim to represent the law, while you violate the law by ordering me to be struck <i>for no reason?</i> |

Bible Translations with Many Footnotes:

NET Bible®

At that⁴ the high priest Ananias ordered those standing near⁵ Paul⁶ to strike⁷ him on the mouth. Then Paul said to him, “God is going to strike you, you whitewashed wall!⁸ Do⁹ you sit there judging me according to the law,¹⁰ and in violation of the law¹¹ you order me to be struck?”

^{4th} Grk “and” (δέ, de); the phrase “at that” has been used in the translation to clarify the cause and effect relationship.

^{5th} BDAG 778 s.v. παρίστημι/παριστάνω 2.b.α has “οἱ παρεστῶτες αὐτῷ those standing near him Ac 23:2.”

^{6th} Grk “him”; the referent (Paul) has been specified in the translation for clarity.

^{7th} Or “hit” (‘strike’ maintains the wordplay with the following verse). The action was probably designed to indicate a rejection of Paul’s claim to a clear conscience in the previous verse.

^{8th} You whitewashed wall. This was an idiom for hypocrisy – just as the wall was painted on the outside but something different on the inside, so this person was not what he appeared or pretended to be (L&N 88.234; see also BDAG 1010 s.v. τοχος). Paul was claiming that the man’s response was two-faced (Ezek 13:10-16; Matt 23:27-28). See also Deut 28:22.

^{9th} Grk “And do.” 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.

^{10th} The law refers to the law of Moses.

^{11th} BDAG 769 s.v. παρανομέω has “παρανομῶν κελεύεις in violation of the law you order Ac 23:3.”

^{sn} In violation of the law. Paul was claiming that punishment was given before the examination was complete (m. Sanhedrin 3:6-8). Luke’s noting of this detail shows how quickly the leadership moved to react against Paul.

The Spoken English NT

And the high priest Ananias^c ordered the people standing next to Paul to hit him in the mouth.

Then Paul said to him, “God’s going to hit you, you whitewashed wall! Are you really going to sit there and judge me^d according to the Law, and break the Law by ordering me to be hit?”

^{c.} Prn. ann-a-nye-us.

^{d.} Lit. “Do you even sit judging me.”

Wilbur Pickering’s New T.

So the high priest Ananias commanded those standing by him to strike his mouth. Then Paul said to him: “God will strike you, you whitewashed wall!¹ You sit there to judge me according to the law, yet you command me to be struck contrary to the law!”

(1) One is reminded of the Lord’s calling the Pharisees ‘whitewashed tombs’ (Matt. 23:27); what Paul said was probably not as bad, but definitely not a compliment!

Literal, almost word-for-word, renderings:

Benjamin Brodie’s trans.

But the high priest, Ananias, ordered those who were beside him to strike him on the mouth.

Then Paul said face-to-face to him: “God is about to strike you, you whitewashed wall, since you are sitting on a throne and are judging me according to the law while you are commanding me to be beaten contrary to the law.”

Far Above All Translation

But Ananias the high priest ordered those standing by him to strike his mouth.

Then Paul said to him, “God will strike you, you whitewashed wall. And you sit judging me according to the law, but you order me to be struck, acting contrary to the law.”

Modern Literal Version 2020

But the high-priest Ananias commanded to the ones standing beside him to beat the mouth of Paul.

Then Paul said to him, God is about to beat you, you whitewashed wall. And you sit judging me according to the law, and yet violating the law, you are commanding me to be beaten.

The gist of this passage: Ananias told a nearby Temple guard to hit Paul. Paul blows a gasket.
2-3

| Acts 23:2 | | | |
|--|--|---|-----------------|
| 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 |
| archieus (ἀρχιερεύς) [pronounced <i>ar-khee-er-YUCE</i>] | <i>chief priest, high priest</i> | masculine singular noun; nominative case | Strong's #749 |
| Ananías (Ἀνανίας) [pronounced <i>an-an-EE-as</i>] | <i>Jah has favored; Hebrew name (Hananiah) transliterated, Ananias</i> | masculine singular proper noun; nominative case | Strong's #367 |
| epitassô (ἐπιτάσσω) [pronounced <i>ep-ee-TAS-so</i>] | <i>to enjoin [upon], to order, to command, to charge</i> | 3 rd person singular, aorist active indicative | Strong's #2004 |
| tois (τοῖς) [pronounced <i>toïç</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 |
| paristêmi/paristanô (παρίστημι/παριστάνω) [pronounced <i>par-IHS-tay-meet/par-is-TAHN-oh</i>] | <i>standing beside (before, by, here, up, with), (transitively) exhibiting, proffering, (specifically) recommending, (figuratively) substantiating; or (intransitively) being at hand (or ready), aiding, assisting, bringing before</i> | masculine plural, perfect active participle; dative, locative or instrumental case | Strong's #3936 |
| autô (αὐτῷ) [pronounced <i>ow-TOH</i>] | <i>in him, by him, to him; for him; by means of him; with me; same</i> | 3 rd person masculine singular personal pronoun; locative, dative or instrumental case | Strong's #846 |
| tuptô (τύπτω) [pronounced <i>TOOP-toe</i>] | <i>to beat, strike, wound, thump, to pummel [with repeated blows]; by implication to punish; figuratively to offend (the conscience)</i> | present active infinitive | Strong's #5180 |

| Acts 23:2 | | | |
|--|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| αυτου (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 |
| το (τό) [pronounced toh] | <i>the; this, that; to the, towards the</i> | neuter singular definite article; accusative case | Strong's #3588 |
| stoma (στόμα) [pronounced STOHM-ah] | <i>mouth; face; by implication, language (and its relations); an opening (in the ground); since thoughts of a man's soul find verbal utterance by his mouth, the "heart" or "soul" and the mouth are distinguished; the edge [of a sword]</i> | neuter singular noun; accusative case | Strong's #4750 |

Translation: The chief priest, Ananias, then commanded those standing beside [Paul] to strike him in his mouth.

What exactly is happening here? Generally speaking, when a man is on trial, the accusations against him are brought first, and then he presents his defense. Paul simply began speaking.

It is my guess that the **chief priest** is older, sort of lost his mental place, and said, "Strike him in the mouth!" (which is something that he would have done in his own courtroom.)

This may have even surprised the secular judge, before whom they all were.

Acts 23:2 The chief priest, Ananias, then commanded those standing beside [Paul] to strike him in his mouth. (Kukis mostly literal translation)

It is not clear whether Paul was actually struck or not.

This is all quite interesting that this hearing takes place in the Jewish high court (the Sanhedrin), which would have been the choice of the chiliarch (does Paul get a say here?). The chiliarch cannot strike Paul, as Paul is a Roman citizen. Apparently the rules are different for the Jewish high court? Or has the High Priest ordered this and the people there are going to simply obey him?

When I saw that Paul was going to face a hearing in the Sanhedrin at the end of Acts 22, a flurry of questions filled my mind. Is this standard procedure? Why does this not take place in a Roman court? Are there any Roman courts in Jerusalem? If the Jewish high court comes to a decision, what does the chiliarch do with that? Is he bound by it? Does he use this decision to either charge or even conclude that Paul is guilty based upon whatever charge they come up with? I would think that the chiliarch would have some leeway here to decide on what he wants to do with the final verdict this court comes up with. What is the level of authority of this court in this instance? Is the end determination completely in the hands of the chiliarch? Is this simply to determine the charge which should be laid against Paul?

This is a fascinating turn of events, and I am curious whether any other commentator investigated judicial procedure in Israel in the first century. We have both Acts and the **gospels** to inform us, but surely there are other sources for information on this topic.

| Acts 23:3a | | | |
|---------------------------------------|---|---|-----------------|
| 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 |
| 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 |
| 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 |
| erô (ἔπω) [pronounced EHP-oh] | <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 |

Translation: Then Paul, said directly to him,...

Paul addresses the high priest directly now, although it will become apparent that Paul does not know who he is (which is interesting in itself).

I don't know what is allowed exactly in the Greek courtroom, but, so far, we have not heard from the judge, who may be letting these incidents play out in order to better come to a proper ruling.

| Acts 23:3b | | | |
|-------------------------------------|--|---|---------------------------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| tuptô (τύπτω) [pronounced TOOP-toe] | <i>to beat, strike, wound, thump, to pummel [with repeated blows]; by implication to punish; figuratively to offend (the conscience)</i> | present active infinitive | Strong's #5180 |
| 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) |

| Acts 23:3b | | | |
|--|---|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| mellō (μέλλω) [pronounced MEHL-ow] | <i>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</i> | 3 rd person singular, present active indicative | Strong's #3195 |
| 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 |
| toichos (τοιχος) [pronounced TOY-khoss] | <i>wall</i> | masculine singular noun, vocative | Strong's #5109 |
| koniāō (κονιάω) [pronounced kon-ee-AH-oh] | <i>whitewashed, covering with lime, plastering over</i> | masculine singular, perfect passive participle, vocative | Strong's #2867 |

Thayer adds: *the Jews were accustomed to whitewash the entrances to their sepulchres, as a warning against defilement by touching them; term applied to a hypocrite who conceals his malice under an outward assumption of piety.*

Translation: ...“God is about to be striking you, you whitewashed [urine-stained] wall!”

Paul understands that those who physically attack believers are in serious danger of receiving this back on themselves, so Paul tells him, “God is about to strike you!”

Because this is narrative, do we know that everything that Paul says is accurate? We know with certainty that he is outside of **God's geographical will**.

Is Paul simply reacting to the high priest? Is he speaking in righteous anger? Or, is he speaking prophetically? In this case, I would choose the latter, simply because we know that, in 13 years, Jerusalem would be destroyed, and most (if not all) of Paul's accusers would be killed by the Romans as a result.

Paul calls the high priest a whitewashed wall. In the ancient world, men often urinated against the walls of various buildings—particularly their own homes—and this would not only stain the walls, but provide a rich stench after a period of time. Given my own life, I have often thought that it would be really hard to go back in time and experience the awful stench that must have pervaded the ancient world. The only thing which I have experienced which is even close to this is, I have occasionally entry into a vacant house where there were pets, and the smell can be quite overpowering—especially if these animals were not controlled.

Periodically, in the ancient world, a homeowner (or a business owner) would whitewash his walls to cover up the urine drenched walls and to mitigate the odor. Often a pail used for urine and feces would be flung out the window against the nearest wall. Paul is calling the high priest a man who is covered with urine, and has a light coat of whitewash over him, covering up what is underneath. “You pile of excrement covered with white paint!” Paul says.

Obviously, the meaning is, the high priest is absolutely filthy in his person, but barely covered over with a thin veneer of respectability and **religion** (that is the white paint).

This is similar to Jesus calling these religious types *whitewashed tombs*. One might argue as to which is the more insulting term.

Acts 23:3a-b **Then Paul, said directly to him, "God is about to be striking you, you whitewashed [urine-stained] wall!"** (Kukis mostly literal translation)

This is an apt name of derision. It fits. It is an accurate descriptor. But what does this tell us? Paul is upset; he's mad. We do not know whether or not he has been hit, but he is upset, whether he was struck or not (given his anger, I would judge that he had been struck). If Paul is out of **fellowship**, what is going to be the end result here? No **divine good** will be accomplished. He will have to get back into fellowship before he will be firing on all cylinders.

We will find out here that both sides are able to press some buttons. That is, the high priest is able to make Paul mad; but Paul is going to get the people in this audience riled up as well. The end result will be, no divine good will be accomplished at this hearing. Paul will not give the **gospel**; nor will he change any minds.

The chiliarch will come to the conclusion that this is a religious issue outside the realm of Roman law; and an offense where no punishment should be administered. However, God still wants Paul to be in Rome, and God will physically move Paul from Jerusalem to Rome. So, even though Paul's guilt or innocence seems like a big deal to him, it is really a non-issue.

| Acts 23:3c | | | |
|---|---|---|---|
| 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 |
| su (σύ) [pronounced <i>soo</i>] | <i>you, your</i> | 2 nd person singular personal pronoun; nominative case | Strong's #4771 |
| kathêmai (κάθημαι) [pronounced <i>KATH-ay-mahoe</i>] | <i>to remain, to reside, to dwell; to sit [by, down]</i> | 2 nd person singular, present (deponent) middle/passive indicative; Attic form | Strong's #2521 |
| krinô (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 active participle, nominative case | Strong's #2919 |
| 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 |

| Acts 23:3c | | | |
|--|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| 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</i> | preposition with the accusative case | Strong's #2596 |
| 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 |
| nomos (νόμος) [pronounced NOHM-oss] | <i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i> | masculine singular noun; accusative case | Strong's #3551 |

Translation: You are sitting [there], judging me according to the law,...

Paul now explains the insult. "You are sitting over there judging me according to the law..."

| Acts 23:3d | | | |
|---|--|--|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| kaí (καί) [pronounced kī] | <i>and, even, also; so, too, then, that; indeed, but, along with, while</i> | conjunction | Strong's #2532 |
| paranoméō (παρανομέω) [pronounced par-an-om-EH-oh] | <i>breaking the law, acting contrary to law, being opposed to law, transgressing the law</i> | masculine singular, present active participle, nominative case | Strong's #3891 |
| keleúō (κελεύω) [pronounced kel-YOO-oh] | <i>to command, to incite by word, to order</i> | 2 nd person singular, present active indicative | Strong's #2753 |
| 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 |
| tuptō (τύπτω) [pronounced TOOP-toe] | <i>to beat, strike, wound, thump, to pummel [with repeated blows]; by implication to punish; figuratively to offend (the conscience)</i> | present passive infinitive | Strong's #5180 |

Translation: ...yet you keep on breaking the law [by] commanding me to be struck."

"...the problem being," Paul continues, "that you violate the law right here in the courtroom."

In other words, "You don't get to strike someone simply because you don't like what they said." The whole purpose of the courtroom is to assess judgment based upon the facts.

Acts 23:3 Then Paul, said directly to him, “God is about to be striking you, you whitewashed [urine-stained] wall! You are sitting [there], judging me according to the law, yet you keep on breaking the law [by] commanding me to be struck.” (Kukis mostly literal translation)

Acts 23:2–3 The chief priest, Ananias, then commanded those standing beside [Paul] to strike him in his mouth. Then Paul, said directly to him, “God is about to be striking you, you whitewashed [urine-stained] wall! You are sitting [there], judging me according to the law, yet you keep on breaking the law [by] commanding me to be struck.” (Kukis mostly literal translation)

There are a few things to consider here. The chiliarch appears to be a fly on the wall at this point. He does not know what to charge Paul with and was expecting this hearing to supply him with some parameters.

We do not know if the trial was in Aramaic or in Greek. I would assume Greek as it is the chiliarch who is allowing this venue for the hearing (this does not appear to be a full-blown trial, although it could culminate in a verdict and even a punishment to be meted out—which punishment the chiliarch could overrule).

Acts 23:2–3 The chief priest, Ananias, then commanded those who stood next to Paul to strike him in the mouth. Paul, looking directly at him, said, “God is about to strike you with discipline, you whitewashed, urine-stained wall! You sit there in judgment of me according to the law, but then you break the law by commanding that I be struck.” (Kukis paraphrase)

Now, the ones standing near said, “The chief priest of God you keep on reviling.”

Acts
23:4

The ones standing near [Paul] then said, “[Do] you [realize that you] keep on reviling the high priest of God?”

The men who stood near to Paul then said, “Do you realize that you are reviling the high priest of God?”

Here is how others have translated this passage:

Ancient texts:

| | |
|----------------------------|--|
| Westcott-Hort Text (Greek) | Now, the ones standing near said, “The chief priest of God you keep on reviling.” |
| Complete Apostles Bible | But those standing by said, "Do you revile the high priest of God?" |
| Douay-Rheims 1899 (Amer.) | And they that stood by said: Dost thou revile the high priest of God? |
| Holy Aramaic Scriptures | And those who were standing there, they said unto him, “You revile The Kahna d'Alaha {The Priest of God}?” |
| James Murdock’s Syriac NT | And those standing by, said to him: Dost thou reproach the priest of God! |
| Original Aramaic NT | And those who stood there said to him, "You accuse God's Priest?" |

Significant differences:

Limited Vocabulary Translations:

| | |
|----------------------------|---|
| Bible in Basic English | And those who were near said, Do you say such words against God's high priest? |
| Bible in Worldwide English | The people who stood near Paul said, Do you say a wrong thing like that to God's high priest? |
| Easy English | The men who were standing near Paul said to him, ‘You must not say bad things against our most important priest!’ |
| Easy-to-Read Version–2008 | The men standing near Paul said to him, "Are you sure you want to insult God's high priest like that?" |
| God’s Word™ | The men standing near Paul said to him, "You're insulting God's chief priest!" |
| Good News Bible (TEV) | The men close to Paul said to him, "You are insulting God's High Priest!" |

| | |
|--|---|
| J. B. Phillips <i>The Message</i> NIRV | Those who stood by said, "Do you mean to insult God's High Priest?" The aides were scandalized: "How dare you talk to God's Chief Priest like that!" Those who were standing near Paul spoke to him. They said, "How dare you talk like that to God's high priest!" |
| New Life Version | Those standing near said, "Do you talk like that to God's head religious leader?" |

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

| | |
|--|---|
| Casual English Bible | People standing beside Paul said, "How could you trash talk God's high priest like that?" |
| Contemporary English V. | The men standing beside Paul asked, "Don't you know you are insulting God's high priest?" |
| The Living Bible New Berkeley Version | Those standing near Paul said to him, "Is that the way to talk to God's High Priest?" . |
| The Passion Translation Plain English Version | Those standing near Paul said to him, "Do you dare insult the high priest of God?" The men that were standing near Paul said, "You are saying something bad to God's man, the big boss of our Jewish ceremonies. You can't do that." |
| UnfoldingWord Simplified T. | The men who were standing near Paul said to him, "You should not speak badly to God's servant, our high priest!" |
| William's New Testament | The people standing near him said, "Do you mean to insult God's high priest?" |

Partially literal and partially paraphrased translations:

| | |
|---|---|
| American English Bible | Then those who were standing by him asked: 'Are you speaking against the High Priest of God?' |
| Beck's American Translation Breakthrough Version | . The people who had been standing by him said, "Are you putting God's head priest down?" |
| Len Gane Paraphrase NT for Everyone | Those standing there said, "Do you so severely talk to God's high priest?" "You are insulting the high priest?" asked the bystanders |
| 20 th Century New Testament | The people standing near said to Paul: "Do you know that you are insulting God's High Priest?" |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|-----------------------------|--|
| An Understandable Version | Those who stood nearby replied, you insulting God's head priest?" |
| Berean Study Bible | But those standing nearby said, "How dare you insult the high priest of God!" |
| Conservapedia Translation | Those who were standing by his side said, "Are you insulting God's High Priest?" |
| Revised Ferrar-Fenton Bible | The attendants, standing by, exclaimed, "How dare you abuse the High Priest of God?" |
| Free Bible Version | The officers standing beside Paul said, dare you insult the high priest!" |
| International Standard V | The men standing near him asked, "Do you mean to insult God's high priest?" |
| Montgomery NT | "Do you rail at God's high priest?" said the bystanders. |
| Weymouth New Testament | "Do you rail at God's High Priest?" cried the men who stood by him. |

Catholic Bibles (those having the imprimatur):

| | |
|----------------------------|--|
| Christian Community (1988) | At this the attendants protested, "How dare you insult God's High Priest?" |
| Revised English Bible—1989 | The attendants said, "Would you insult God's high priest?" |

Jewish/Hebrew Names Bibles:

| | |
|-----------------------|---|
| Complete Jewish Bible | The men nearby said, "This is the <i>cohen hagadol</i> of God that you're insulting!" |
| Hebraic Roots Bible | And those standing by said, Do you revile the high priest of YAHWEH? |

| | |
|--------------------------|---|
| Holy New Covenant Trans. | The men standing near Paul said to him, "You must not talk like that to God's high priest!" |
| Tree of Life Version | Those standing nearby said, "Do you insult God's kohen gadol?" |

Weird English, Old English, Anachronistic English Translations:

| | |
|----------------------------|---|
| Accurate New Testament | ...The [Men] but Having Stood say the priest (chief) [of] the god [You] insult... |
| Alpha & Omega Bible | BUT THE BYSTANDERS SAID, "DO YOU REVILE THEOS' HIGH PRIEST?" |
| Awful Scroll Bible | And those having stood-besides, said, "Revile you God's chief-priest?" |
| Concordant Literal Version | Now those standing by say, "The chief priest of God are you reviling!" |
| exeGesés companion Bible | And they who stand by say, Abuse you the archpriest of Elohim? |
| Orthodox Jewish Bible | And the ones standing by said, "Do you revile the Kohen Gadol of Hashem?" |
| Rotherham's Emphasized B. | And [they who stood by] said— The High-priest of God dost thou revile? |

Expanded/Embellished Bibles:

| | |
|-----------------------------|--|
| The Expanded Bible | The men standing near Paul said to him, "·You cannot insult [or How dare you insult; ^L Are you insulting...?] God's high priest like that!" |
| Jonathan Mitchell NT | So those standing by say, "Are you now reproaching and reviling God's chief priest?" |
| Syndein/Thieme | And they that stood by said, "Do you keep on reviling {to use a strong explanative with taking the Lord's name in vain} God's high priest?" {Note: This man was not in his high priest garb. Paul knew he was one of the judges but not the high priest. This brings in God's Divine Institution #4 - Nationalism - respect the laws of your country. Even if the law of the land was unjust, Paul was not to also commit a wrong, so he now quits his name-calling.} |
| Translation for Translators | The men who were standing near Paul <i>rebuked him</i> . They said, "Are not you (sg) afraid to insult God's <i>servant</i> , <i>our</i> supreme priest?" |
| The Voice | Bystanders: The nerve of you insulting the high priest of God! |

Bible Translations with Many Footnotes:

| | |
|-----------------------|--|
| NET Bible® | Those standing near him ¹² said, "Do you dare insult ¹³ God's high priest?" ^{12tn} The word "him" is not in the Greek text but is implied. ^{13tn} L&N 33.393 has for λοιδορέω (loidorew) "to speak in a highly insulting manner – 'to slander, to insult strongly, slander, insult.'" ^{sn} Insult God's high priest. Paul was close to violation of the Mosaic law with his response, as the citation from Exod 22:28 in v. 5 makes clear. |
| The Spoken English NT | And the people standing next to Paul said, insulting God's high priest!" ^e ^{e.} Or "How dare you insult God's high priest?" |

Literal, almost word-for-word, renderings:

| | |
|-----------------------------|--|
| A Faithful Version | But those who were standing by him said, "Do you rail against the high priest of God?" |
| Modern English Version | Those who stood by said, "Do you criticize God's high priest?" |
| Modern Literal Version 2020 | But the ones standing beside <i>him</i> said, Are you reviling God's high-priest? |
| Revised Young's Lit. Trans. | And those who stood by said, 'The chief priest of God do you revile?' |
| World English Bible | Those who stood by said, "Do you malign God's high priest?" |

The gist of this passage: Those near the high priest ask Paul, "Do you malign the high priest?"

Acts 23:4a

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---|--|--|-----------------|
| hoi (οἱ) [pronounced hoy] | <i>the; this, that, these; they</i> | masculine plural definite article; 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 |
| paristêmi/paristanô (παρίστημι/παριστάνω) [pronounced par-IHS-tay-meet/par-is-TAHN-oh] | <i>standing beside (before, by, here, up, with), (transitively) exhibiting, proffering, (specifically) recommending, (figuratively) substantiating; or (intransitively) being at hand (or ready), aiding, assisting, bringing before</i> | masculine plural, perfect active participle; nominative case | Strong's #3936 |
| Because it was made clear that these men are standing near Paul in v. 2, the pronoun does not have to be repeated here. | | | |
| légô (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> | 3 rd person plural, aorist active indicative | Strong's #3004 |

Translation: The ones standing near [Paul] then said,...

The men standing near Paul could be the one that the high priest just spoke to. This very well could have been an aside made to them.

Because much of this narrative revolves around Paul, it would seem likely that these are the men standing close to Paul. If these are men standing near to the high priest, I don't know that the narrative changes much.

Acts 23:4b

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|--|---|---|-----------------|
| 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 |
| archiereus (ἀρχιερεύς) [pronounced ar-khee-er-YUCE] | <i>chief priest, high priest</i> | masculine singular noun; accusative case | Strong's #749 |
| 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 |
| theos (θεός) [pronounced theh-OSS] | <i>God, [the true] God; divine being; god, goddess, divinity</i> | masculine singular noun, genitive/ablative case | Strong's #2316 |

Acts 23:4b

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---|---|--|-----------------|
| loidoréō (λοιδορέω) [pronounced <i>loy-dor-EH-oh</i>] | <i>to revile, to reproach, to rail at, to heap abuse upon</i> | 2 nd person singular, present active indicative | Strong's #3058 |

Virtually every translation made this into a question. Is that actually how this reads in the Greek?

Translation: ...**“[Do] you [realize that you] keep on reviling the high priest of God?”**

The men who the high priest ordered to strike Paul ask him, “Do you realize that you are reviling the high priest of God?”

Although this could have been said as a quiet aside, let me suggest that they said this out loud, so that the court could clearly hear them.

The high priest is out of uniform; and he is apparently not a man that Paul ever met. Therefore, Paul just sees him as some loud-mouthed jobo.

Acts 23:4 **The ones standing near [Paul] then said, “[Do] you [realize that you] keep on reviling the high priest of God?”** (Kukis mostly literal translation)

Acts 23:4 **The men who stood near to Paul then said, “Do you realize that you are reviling the high priest of God?”** (Kukis paraphrase)

And made known the Paul, “I have not seen, brothers, that he is chief priest; for it stands written that, A ruler of the people of you, you will not speak evilly.” (Exodus 22:28)

Acts
23:5

Paul then declared, “Brothers, I did not see that he is the chief priest. [I feel badly,] for it stands written, You will not speak badly of a ruler of your people.” (Exodus 22:28)

Paul then declared, “Brothers, I did not realize that this man is the chief priest. I feel badly having spoken to him in that way. I know that it stands written, You will not speak badly of your people’s ruler.” (Exodus 22:28)

Here is how others have translated this passage:

Ancient texts:

| | |
|----------------------------|--|
| Westcott-Hort Text (Greek) | And made known the Paul, “I have not seen, brothers, that he is chief priest; for it stands written that, A ruler of the people of you, you will not speak evilly.” (Exodus 22:28) |
| Complete Apostles Bible | Then Paul said, "I did not know, brothers, that he is the high priest; for it is written, 'You shall not speak wickedly of a ruler of your people.' " |
| Douay-Rheims 1899 (Amer.) | And Paul said: I knew not, brethren, that he is the high priest. For it is written: Thou shalt not speak evil of the prince of thy people. |
| Holy Aramaic Scriptures | Paulus {Paul} said unto them, “I didn't know, akhay {my brothers}, that he is The Kahna {The Priest}. For it is written: ‘Do not curse the Risha {the Head/the Leader} of Amak {your People}’” |

| | |
|---------------------------|--|
| James Murdock's Syriac NT | Paul said to them: I was not aware, my brethren, that he was the priest: for it is written, Thou shalt not curse the ruler of thy people |
| Original Aramaic NT | Paulus said to them, "I was not aware, brothers, that he is The Priest, for it is written: 'Do not curse The Ruler of your people.' " |

Significant differences:

Limited Vocabulary Translations:

| | |
|----------------------------|---|
| Bible in Basic English | And Paul said, Brother, I had no idea that he was the high priest: for it has been said, You may not say evil about the ruler of your people. |
| Bible in Worldwide English | Paul said, I did not know that he is a high priest. The holy writings say, "You shall not say anything wrong about a ruler of your people." |
| Easy English | Paul replied, 'My brothers, I did not know that this man is the most important priest. Our Jewish law says, "Do not say bad things against the man who rules your people." So I should not have said anything bad against him.' |
| | Brother is a name that a Jew sometimes called another Jew. |
| Easy-to-Read Version–2008 | Paul said, "Brothers, I did not know this man was the high priest. The Scriptures say, 'You must not say bad things about a leader of your people.'" |
| God's Word™ | Paul answered, "Brothers, I didn't know that he is the chief priest. After all, Scripture says, 'Don't speak evil about a ruler of your people.'" |
| Good News Bible (TEV) | Paul answered, "My fellow Israelites, I did not know that he was the High Priest. The scripture says, 'You must not speak evil of the ruler of your people.' " |
| J. B. Phillips | But Paul said, "My brothers, I did not know that he was the High Priest, for it is written: 'You shall not speak evil of the ruler of your people.'" |
| The Message | Paul acted surprised. "How was I to know he was Chief Priest? He doesn't act like a Chief Priest. You're right, the Scripture does say, 'Don't speak abusively to a ruler of the people.' Sorry." |
| NIRV | Paul replied, "Brothers, I didn't realize he was the high priest. It is written, 'Do not speak evil about the ruler of your people.' " (Exodus 22:28) |
| New Life Version | Paul said, "Brother Jews, I did not know that he was God's head religious leader. I know the Holy Writings say, 'You must not speak against the leader of your people.'" |

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

| | |
|-----------------------------|--|
| Casual English Bible | "High priest?" Paul said. "Brothers, I didn't realize he was the high priest. Our scriptures teach that we shouldn't say anything disrespectful about our rulers." [5] 23:5 "You must not speak against God or curse a leader of your people" (Exodus 22:28, New Century Version). |
| Contemporary English V. | Paul replied, "Oh! I didn't know he was the high priest. The Scriptures do tell us not to speak evil about a leader of our people." |
| The Living Bible | "I didn't realize he was the High Priest, brothers," Paul replied, "for the Scriptures say, 'Never speak evil of any of your rulers.'" |
| New Berkeley Version | . |
| New Living Translation | "I'm sorry, brothers. I didn't realize he was the high priest," Paul replied, "for the Scriptures say, 'You must not speak evil of any of your rulers.' [Exod 22:28.]" |
| The Passion Translation | Paul answered, "I had no idea, brothers, that he was the high priest. For the Scriptures say, 'Do not curse the ruler of your people.'" |
| Plain English Version | Paul said, "I'm sorry, friends. I didn't know that he is the big boss of our Jewish ceremonies. I know that Moses wrote in our Jewish law, 'Don't say bad things about your people's big boss.' " |
| UnfoldingWord Simplified T. | Paul replied, "My fellow Jews, I am sorry that I said that. I did not know that the man who told one of you to hit me is the high priest. If I had known that, I would not have |

talked badly about our high priest, because I know that it is written in our Jewish law, 'Do not speak evil of any of your rulers!'"

William's New Testament .

Partially literal and partially paraphrased translations:

| | |
|---|--|
| American English Bible | And Paul answered: 'Brothers, I didn't know he was the High Priest. For it's written: 'You must not speak badly of the one who rules your people.' |
| Beck's American Translation Breakthrough Version | Paul was declaring, "I did not realize, brothers, that he is the head priest. You see, it has been written, 'You will not state badly about the head person of your ethnic group.'" |
| New Advent (Knox) Bible | And Paul said, Brethren, I could not tell that it was the high priest; to be sure, it is written, Thou shalt not speak ill of him who rules thy people.[1] [1] It seems likely that St Paul, looking round the Council to see what faces he could recognize, heard the high priest's interruption without seeing who the speaker was. |
| 20 th Century New Testament | "I did not know, Brothers, that it was the High Priest," said Paul, "for Scripture says--'Of the Ruler of thy People thou shalt speak no ill'." |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|-----------------------------|--|
| Berean Study Bible | "Brothers," Paul replied, "I was not aware that he was the high priest, for it is written: 'Do not speak evil about the ruler of your people.' " |
| Revised Ferrar-Fenton Bible | "I do not know, brothers, that he is High Priest: for it is written, YOU SHALL NOT SPEAK ILL OF THE PRINCE OF YOUR PEOPLE." ² 2 Exod. 22. 28 |
| Free Bible Version | I didn't know that he was the high priest," Paul replied. "As Scriptures say, 'You must not speak evil of any ruler of your people.'" |

Catholic Bibles (those having the imprimatur):

| | |
|----------------------------|---|
| Christian Community (1988) | Paul answered, "Brothers, I did not know that he was the High Priest. For Scripture says: <i>You shall not curse the ruler of your people.</i> " 22:27; Leviticus 19:15 |
| The Heritage Bible | And Paul said, I absolutely did not see, brothers, that he is the head priest, because it has been written, You shall absolutely not speak evil of a ruler of your people. Exo 22:28; Ecc 10:20 |
| New American Bible (2011) | Paul answered, "Brothers, I did not realize he was the high priest. For it is written, ^c 'You shall not curse a ruler of your people.'" [*] * [23:5] Luke portrays Paul as a model of one who is obedient to the Mosaic law. Paul, because of his reverence for the law (Ex 22:27), withdraws his accusation of hypocrisy, "whitewashed wall" (cf. Mt 23:27), when he is told Ananias is the high priest. c. [23:5] Ex 22:27. |
| New Catholic Bible | Paul replied, "Brethren, I did not realize that he was the high priest. It is clearly written: 'You shall not curse the ruler of your people.' " |
| New Jerusalem Bible | Paul answered, 'Brothers, I did not realise it was the high priest; certainly scripture says, "You will not curse your people's leader." ' |
| Revised English Bible—1989 | "Brothers," said Paul, "I had no idea he was high priest; scripture, I know, says: 'You shall not abuse the ruler of your people.'" |

Jewish/Hebrew Names Bibles:

| | |
|--------------------------|---|
| Complete Jewish Bible | Sha'ul said, "I didn't know, brothers, that he was the <i>cohen hagadol</i> ; for it says in the <i>Torah</i> , 'You are not to speak disparagingly of a ruler of your people.'" [Exodus 22:27(28)] |
| Holy New Covenant Trans. | Paul said, "Brothers, I did not know this man was the high priest. It is written in the Scriptures, must not say evil things about a ruler of your people." |
| The Scriptures 2009 | And Sha'ul said, "I did not know, brothers, that he was the high priest, for it has been written, ' You shall not speak evil of the ruler of your people. ' " Exodus 22:28. |

Weird English, Old English, Anachronistic English Translations:

| | |
|----------------------------|---|
| Accurate New Testament | ...said also The Paul not [I] had seen Brothers for [He] is Priest (Chief) [It] has been written for for ruler [of] the people [of] you not [You] will say miserably.. |
| Awful Scroll Bible | So Paul was exposing-to-light, "I had not perceived brothers, that he is the chief-priest, for it has been written, 'You will not speak injuriously of a ruler of your people.' " |
| Concordant Literal Version | And Paul averred, "I was not aware, brethren, that he is chief priest. For it is written that, 'Of your people's chief you shall not be declaring evil.'" |
| exeGesés companion Bible | So Paulos says, I knew not, brothers, that he is the archpriest. - for it is scribed, You, say no evil of the arch of your people. |
| Orthodox Jewish Bible | And Rav Sha'ul said, "I was without da'as, Achim, that he is the Kohen Gadol, for it has been written, NASI V'AMMECHA LO TA'OR ("A ruler of your people you will not speak evil of, curse,") [Ex 22:27,28] |
| Rotherham's Emphasized B. | And Paul said— I was not aware, brethren, that he was high priest; because it is written— Of a ruler of thy people shalt thou not speak injuriously. ^b ^b Exo. xxii. 28. |

Expanded/Embellished Bibles:

| | |
|-----------------------------|---|
| <i>The Amplified Bible</i> | Paul said, "I was not aware, brothers, that he was ^[c] high priest; for it is written, 'YOU SHALL NOT SPEAK EVIL OF A RULER OF YOUR PEOPLE.'" [c] Under Roman domination, high priests did not serve for life but were replaced from time to time. Paul had not been updated on the current status of the office. |
| An Understandable Version | Paul said, I did not know that he was the head priest, for it is written [Ex. 22:28], shall not speak evil about a leader of your people." |
| The Expanded Bible | Paul said, "Brothers, I did not know this man was the high priest [^c perhaps because of poor eyesight (Gal. 4:15; 6:11), or because the high priest was not in his formal vestments, or Paul is speaking ironically]. It is written in the Scriptures, 'You must not curse [^l speak evil of] a leader of your people [Ex. 22:28].'" |
| Jonathan Mitchell NT | At this Paul affirmed, "Brothers, I had not seen so I was not aware that he is a chief priest, for it has been written, 'You will not continue speaking badly [of] a ruler of your people.'" [Ex. 22:28] |
| P. Kretzmann Commentary | Then said Paul, I wist not, brethren, that he was the high priest; for it is written, Thou shalt not speak evil of the ruler of thy people. Kretzmann's commentary for Acts 23:1–5 has been placed in the Addendum . |
| Translation for Translators | Paul replied, "My fellow Jews, I <i>am sorry that I said that</i> . I did not know that the man <i>who told one of you to hit me</i> is the high priest. <i>If I had known that, I would not have insulted our supreme priest, because I know that it is written {that Moses wrote} in our Jewish law, 'Do not speak evil of any of your rulers!'</i> " |

The Voice

Paul: I'm sorry, my brothers. I didn't realize this was the high priest. The law warns us to not curse the ruler of the people. Exodus 22:28

Bible Translations with Many Footnotes:

NET Bible®

Paul replied,¹⁴ "I did not realize,¹⁵ brothers, that he was the high priest, for it is written, 'You must not speak evil about a ruler of your people.'"¹⁶
¹⁴tn Grk "said."
¹⁵tn Or "know."
¹⁶sn A quotation from Exod 22:28. This text defines a form of blasphemy. Paul, aware of the fact that he came close to crossing the line, backed off out of respect for the law.

The Spoken English NT

And Paul said, I didn't know that he is the high priest. Because scripture says,^f not to say bad things^g about a leader of your people.^h
^{f.} Lit. "it is written."
^{g.} Lit. "You shall not speak evilly."
^{h.} Exo_22:28.

Wilbur Pickering's New T.

Then Paul said, "I did not know, brothers, that he is high priest; for it is written: 'Do not speak evil of a ruler of your people'."²
 (2) See Exo_22:28. Ananias was presumably the true high priest, but someone else was probably the political 'high priest' that year, and the political one would be wearing the priestly attire; presumably that is why Paul didn't recognize the real high priest. Note that he sort of apologizes, but he does not revoke the curse!

Literal, almost word-for-word, renderings:

Benjamin Brodie's trans.

And Paul replied: "I did not know, brethren, that he was the high priest, for it was written in the past and remains written today that you shall not speak badly about the ruler of your people."

Berean Literal Bible

And Paul was saying, "I was not aware, brothers, that he is high priest; for it has been written: 'You shall not speak evil of the ruler of your people.'"

Far Above All Translation

Then Paul said, did not know, brothers, that it was the high priest. For it stands written, shall not speak ill of the ruler of your people.'

Modern Literal Version 2020

And Paul said, Brethren, I did not know that he was the high-priest; for* it has been written, 'You will not speak evilly of a ruler of your people.' {Exo 22:28}

The gist of this passage:

Paul apologizes for his words against the high priest.

| Acts 23:5a | | | |
|--------------------------------------|--|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| phêmi (φημί) [pronounced fay-MEE] | to make known [or, show, reveal] one's thoughts, to declare; to say [what is on one's mind], speak [your mind] | 3 rd person singular, imperfect indicative | Strong's #5346 |
| 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 και | Strong's #5037 |

| Acts 23:5a | | | |
|--|---|---|---|
| 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 |
| 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 |
| ouk (οὐκ) [pronounced <i>ook</i>] | <i>no, not, nothing, none, no one</i> | negation; this form is used before a vowel | Strong's #3756 |
| eidô (εἶδω) [pronounced <i>Ī-doh</i>] | <i>to see, to perceive; to observe; to discern, to know</i> | 1 st person singular, pluperfect active indicative | Strong's #1492 |
| adelphoi (ἀδελφοί) [pronounced <i>ad-el-FOY</i>] | <i>brothers (literally or figuratively); figuratively for, royal family</i> | masculine plural noun, vocative | Strong's #80 |
| hóti (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 |
| esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>] | <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) |
| archiereus (ἀρχιερεύς) [pronounced <i>ar-khee-er-YUCE</i>] | <i>chief priest, high priest</i> | masculine singular noun; nominative case | Strong's #749 |

Translation: Paul then declared, "Brothers, I did not see that he is the chief priest.

Paul then declares that he did not realize that this was the chief priest.

I have argued back and forth with myself, *is Paul speaking with an ironic tone or did not know that this is the chief priest.* Each year or two, a new chief priest would be elected or appointed. I believe that this is a political appointment. However, most of the high priestly power lay in the hands of Ananias. It appears that he held this power; but that a new high priest would be appointed every year or two, to satisfy the expectations of Rome. In the eyes of Rome, there was the relatively new high priest; but in the religious structure of Jerusalem, Ananias was the true high priest.

The appointed high priest would be wearing all of the special clothing worn by the high priest, and Ananias would not be wearing anything ornate in the same way. Therefore, it never looked as though there were two high priests.

It is certainly possible that Paul was subtly insisting that they really did not have a true high priest at this point.

And it could be, as Pickering suggests, that Paul simply did not recognize Ananias out of uniform. Although Paul has seen Ananias on previous occasions, it would have been decades ago and Paul probably lost track of what was happening on that religious level.

| Acts 23:5b | | | |
|---|---|--|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| graphô (γράφω) [pronounced GRAF-oh] | <i>to write, to commit to writing; to compose; in reference to Old Testament Scripture: it is written, it stands written</i> | 3 rd person singular, perfect passive indicative | Strong's #1125 |
| 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 |
| 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 |
| archôn (ἄρχων, ἄρχοντος, ὁ) [pronounced AHR-khohn] | <i>ruler, commander, chief, leader, first-in-rank; prince, magistrate</i> | masculine singular noun; accusative case | Strong's #758 (present participle of Strong's #757) |
| 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 |
| laos (λαός) [pronounced lah-OSS] | <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 |
| 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) |
| ouk (οὐκ) [pronounced ook] | <i>no, not, nothing, none, no one</i> | negation; this form is used before a vowel | Strong's #3756 |
| eréô (ἐρέω) [pronounced eh-REH-oh] | <i>to say, to speak, to utter, to declare</i> | 2 nd person singular, future active indicative | Strong's #2046 |
| kakôs (κακῶς) [pronounced kak-OCE] | <i>badly, evilly, with evil [intent, thoughts]; diseased, to be ill, sickly; miserably, grievously; improperly, wrongly; to speak ill of, revile; physically or morally ill</i> | adverb | Strong's #2560 |

Translation: [I feel badly,] for it stands written, You will not speak badly of a ruler of your people." (Exodus 22:28)

Paul quotes Exodus 22:28, but does not use the word *high priest* but *chief ruler* instead.

Paul acknowledges that he should not speak badly of a national ruler in Israel. The high priest in Israel carried both political and religious power.

The change of word I think Paul is saying, with some subtlety, *whatever sort of a ruler that you are*.

Notice that Paul does not respond with, "Well, he just told this guy to hit me. I don't care who he is, that is just wrong." Paul does not do that. Given that, I would suggest that Paul's apology was sincere.

Nevertheless, Paul is honoring the office and showing **true humility**. When it comes to authorities in life, we must respect the office, even if the man in the office is substandard (in our view).

Acts 23:5 Paul then declared, "Brothers, I did not see that he is the chief priest. [I feel badly,] for it stands written, You will not speak badly of a ruler of your people." (Exodus 22:28) (Kukis mostly literal translation)

Paul reveals that he has **genuine humility** and **authority orientation**. He is responding to the office of high priest rather than to the individual in that office.

A moment ago, I asserted that Paul was out of fellowship yet I am also saying the he exhibits authority orientation. Does this means that he is back in fellowship? You can be out of fellowship and still adhere to the **laws of divine establishment**. That describes most of moral Christendom today. There are huge numbers of believers who only live the **Christian life** by accident (they disappoint themselves so much, they finally break down, cry before God, and name their sins. The naming their sins (which is **rebound**) puts them back into fellowship.

Certainly you know believers who lack **Bible doctrine**, and yet, lead pretty decent lives. They are decent and moral people. How does that happen? For them, the **Christian way of life** is following the laws of divine establishment. Sometimes they get into fellowship totally by accident; but most of their lives are spent out of fellowship. They simply chose to be decent and moral people.

Acts 23:5 Paul then declared, "Brothers, I did not realize that this man is the chief priest. I feel badly having spoken to him in that way. I know that it stands written, You will not speak badly of your people's ruler." (Exodus 22:28) (Kukis paraphrase)

Is what follows really clever, is it human viewpoint, or is it both? Acting outside of the Holy Spirit does not necessarily mean that appear stupid. In fact, many people might admire Paul for his clever approach here. He is there, accused, over a religious dispute. He will show to the chiliarch that religious disputes is a given when it comes to the Jews. He will light the match and the two chief parties for the Jews will provide the kindling.

All of this is going to seem to be very clever; but why did Paul come to Jerusalem in the first place? For the unbelieving Jews, he brings the gospel, with a greater understanding than he had previously. For the believing Jew, Paul has a better understanding of the Law than he did previously (by this point in time, Paul has written Galatians and probably Romans (if Paul has not yet written Romans, it is nevertheless in his mind at this point).

I think that you will agree with my assessment, after reading the text and considering what Paul is doing. Is Paul accomplishing his original purpose in any way?

Now knowing, the Paul, that the one part is of sadducees, now the other (of a different kind) of pharisees, he was crying out in the council, “Men, brothers, I a pharisee keep on being, a son of a pharisee. Concerning confidence and a standing up again from deaths, I keep on being judged.” Now, this (thing) of him speaking, there came to be a strife of the pharisees and sadducees and was divided the many. For sadducees keep on saying [there] is not a standing up again nor a [heavenly] messenger nor a spirit; now pharisees keep on affirming the both.

Acts
23:6–8

Paul, knowing that one part [of the council] is sadducees and the other [part was] pharisees, he proclaimed loudly in the assembly, “Men [and] brothers, I keep on being a pharisee, the son of a pharisee. It is concerning [my] confidence and the resurrection from the dead [that] I keep on being judged.” Now [because] of what he said, [strong] discord [between] the pharisees and sadducees took place, and the many [people there] were divided. For (you see), the sadducees keep on saying [there] is no resurrection [from the dead] nor [are there] angels nor [are there] spirits [of any kind]. [On the other hand], the pharisees keep on affirming both.

Paul, having perceived that a portion of the council judging him consisted of both sadducees and pharisees, he proclaimed loudly in the assembly, “Men and brothers, I am a proud pharisee, the son of a pharisee. In fact, it is because of my faith and my belief in the resurrection from the dead that I am being judged here today.” Because of what he said, a sudden altercation broke out between the pharisees and sadducees. The people were clearly divided on these issues. In fact, these issues were a festering sore. The sadducees keep on saying that there is no resurrection from the dead; that there are no angels, spirits or any other disembodied entities; but the pharisees keep on affirming these things.

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) Now knowing, the Paul, that the one part is of sadducees, now the other (of a different kind) of pharisees, he was crying out in the council, “Men, brothers, I a pharisee keep on being, a son of a pharisee. Concerning confidence and a standing up again from deaths, I keep on being judged.” Now, this (thing) of him speaking, there came to be a strife of the pharisees and sadducees and was divided the many. For sadducees keep on saying [there] is not a standing up again nor a [heavenly] messenger nor a spirit; now pharisees keep on affirming the both.
- Complete Apostles Bible But when Paul perceived that one part was of the Sadducees and the other of the Pharisees, he cried out in the Sanhedrin, "Men, brothers, I am a Pharisee, a son of a Pharisee; concerning the hope and resurrection of the dead I am being judged!" And when he had spoken this, there came to be a dispute between the Pharisees and the Sadducees, and the assembly was divided. For the Sadducees say that there is no resurrection-nor angel nor spirit; but the Pharisees confess both.
- Douay-Rheims 1899 (Amer.) And Paul, knowing that the one part were Sadducees and the other Pharisees, cried out in the council: Men, brethren, I am a Pharisee, the son of Pharisees: concerning the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees. And the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.
- Holy Aramaic Scriptures And when Paulus {Paul} recognized that there were Ama {People} which were from the Zaduqaye {the Sadducees}, and which were from the Phrishe {the Pharisees}, he cried out in the gathering: “Gabre akhay Men, my brothers}! I am a Phrisha {a

Pharisee}, the son of a Priysha {a Pharisee}. And concerning The Sabra d'aYqamtha d'miythe {The Hope of The Resurrection of the dead}, I am being judged!"

And when he said this, the Phrishe {the Pharisees} and the Zaduqaye {the Sadducees} fought {lit. fell on, or broke out} one with the other, and the Ama {the People} were divided,

for, the Zaduqaye {the Sadducees} say that there is no Resurrection, and no Malake {Heavenly Messengers}, and no rukha {spirit}, but, the Phrishe {the Pharisees} swear to all these things.

James Murdock's Syriac NT

And, as Paul knew that a part of the people were of the Sadducees, and a part of the Pharisees, he cried out, in the assembly: Men, my brethren; I am a Pharisee the son of a Pharisee; and for the hope of the resurrection of the dead, I am judged.

And when he had said this, the Pharisees and Sadducees fell upon one another, and the people were divided

For the Sadducees say that there is no resurrection, nor angels, nor a spirit: but the Pharisees confess all these.

Original Aramaic NT

And when Paulus knew that some of the people were Sadducees and some Pharisees, he was shouting in The Council, "Men, brothers; I am a Pharisee, son of a Pharisee, and for the hope of the resurrection of the dead I am being judged."

When he had said this, The Pharisees and The Sadducees fell one upon the other, and the group was divided.

For The Sadducees were saying there is no resurrection, neither Angel, nor spirit, but The Pharisees confess all of these*.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

But when Paul saw that half of them were Sadducees and the rest Pharisees, he said in the Sanhedrin, Brothers, I am a Pharisee, and the son of Pharisees: I am here to be judged on the question of the hope of the coming back from the dead.

And when he had said this, there was an argument between the Pharisees and the Sadducees, and a division in the meeting.

For the Sadducees say that there is no coming back from the dead, and no angels or spirits: but the Pharisees have belief in all these.

Bible in Worldwide English

Paul knew that some of the men were from the Sadducee group and some of them were from the Pharisee group. So he called out in the court, My brothers, I am a Pharisee. My fathers were Pharisees. I am being judged because I believe that the dead will be raised to life again.

When he had said that, the Pharisees and the Sadducees began to talk back and forth. The men in the court were divided. The Sadducees say the dead will not be raised again. They say there is no angel or spirit. But the Pharisees believe in all these three things.

Easy English

Then Paul saw that there were some Sadducees and also some Pharisees in the meeting. So he shouted out to the whole group of Jewish leaders, 'My brothers, I am a Pharisee! My father was also a Pharisee. I believe that dead people will certainly rise and they will live again. That is the reason why you are judging me today.'

As soon as Paul said that, the Pharisees and Sadducees began to argue with each other. People in the group thought different things about Paul. 8 (The Sadducees do not believe that dead people will live again. They do not believe that there are angels or spirits. But the Pharisees believe in all these things.).

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| Easy-to-Read Version–2008 | Paul knew that some of the men in the council meeting were Sadducees and some were Pharisees. So he shouted, "My brothers, I am a Pharisee and my father was a Pharisee! I am on trial here because I believe that people will rise from death." When Paul said this, a big argument started between the Pharisees and the Sadducees. The group was divided. (The Sadducees believe that after people die, they will not live again as an angel or as a spirit. But the Pharisees believe in both.) |
| <i>God's Word™</i> | When Paul saw that some of them were Sadducees and others were Pharisees, he shouted in the council, "Brothers, I'm a Pharisee and a descendant of Pharisees. I'm on trial because I expect that the dead will come back to life." After Paul said that, the Pharisees and Sadducees began to quarrel, and the men in the meeting were divided. (The Sadducees say that the dead won't come back to life and that angels and spirits don't exist. The Pharisees believe in all these things.) |
| Good News Bible (TEV) | When Paul saw that some of the group were Sadducees and the others were Pharisees, he called out in the Council, "Fellow Israelites! I am a Pharisee, the son of Pharisees. I am on trial here because of the hope I have that the dead will rise to life!" As soon as he said this, the Pharisees and Sadducees started to quarrel, and the group was divided. (For the Sadducees say that people will not rise from death and that there are no angels or spirits; but the Pharisees believe in all three.) |
| J. B. Phillips | <p>Paul seizes his opportunity</p> <p>Then Paul, realising that part of the council were Sadducees and the other part Pharisees, raised his voice and said to them, "I am a Pharisee, the son of Pharisees. It is for my hope in the resurrection of the dead that I am on trial!" At these words an immediate tension arose between the Pharisees and the Sadducees, and the meeting was divided. For the Sadducees claim that there is no resurrection and that there is neither angel nor spirit, while the Pharisees believe in all three. A great uproar ensued and some of the scribes of the Pharisees' party jumped to their feet and protested violently. A portion of v. 9 is included for context.</p> |
| <i>The Message</i> | <p>Paul, knowing some of the council was made up of Sadducees and others of Pharisees and how they hated each other, decided to exploit their antagonism: "Friends, I am a stalwart Pharisee from a long line of Pharisees. It's because of my Pharisee convictions—the hope and resurrection of the dead—that I've been hauled into this court."</p> <p>The moment he said this, the council split right down the middle, Pharisees and Sadducees going at each other in heated argument. Sadducees have nothing to do with a resurrection or angels or even a spirit. If they can't see it, they don't believe it. Pharisees believe it all. And so a huge and noisy quarrel broke out. Then some of the religion scholars on the Pharisee side shouted down the others: "We don't find anything wrong with this man! And what if a spirit has spoken to him? Or maybe an angel? What if it turns out we're fighting against God?" V. 9 is included for context.</p> |
| NIRV | Paul knew that some of them were Sadducees and the others were Pharisees. So he called out to the members of the Sanhedrin. "My brothers," he said, "I am a Pharisee. I come from a family of Pharisees. I believe that people will rise from the dead. That's why I am on trial." When he said this, the Pharisees and the Sadducees started to argue. They began to take sides. The Sadducees say that people will not rise from the dead. They don't believe there are angels or spirits either. But the Pharisees believe all these things. |
| New Life Version | Paul saw that part of the court was made up of the religious group who believe no one is raised from the dead. The other part were proud religious law-keepers. Then he cried out, "Brother Jews, I am a proud religious law-keeper and from a family of proud religious law-keepers. I have been brought in front of this court because of the hope of being raised from the dead." |

When they heard this, both religious groups started to argue and the people of the court were divided in what they thought. The one religious group believes that no one is raised from the dead. Also, they do not believe in angels or spirits. But the other religious group, the proud religious law-keepers, believe that people are raised from the dead and that there are angels and spirits. The courtroom was filled with noise. Some of the teachers of the Law working with the proud religious law-keepers stood up and said, "We find nothing wrong with this man. What if an angel or spirit has spoken to him?" V. 9 is included for context.

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

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| Casual English Bible | Paul could see that some on the council were Sadducees and some were Pharisees. So he said, "My brothers. I'm a Pharisee. I'm from a family of Pharisees. You want to know why I'm here? I'll tell you why. It's because I believe in the resurrection and life after death. That's why I'm on trial." That's all it took to split the council. Suddenly the Pharisees and Sadducees were arguing with each other. Sadducees say there's no such thing as a resurrection or angels or a spirit inside the body. But Pharisees teach all of that. |
| Contemporary English V. | When Paul saw that some of the council members were Sadducees and others were Pharisees, he shouted, "My friends, I am a Pharisee and the son of a Pharisee. I am on trial simply because I believe that the dead will be raised to life." As soon as Paul said this, the Pharisees and the Sadducees got into a big argument, and the council members started taking sides. The Sadducees do not believe in angels or spirits or that the dead will rise to life. But the Pharisees believe in all of these. |
| New Berkeley Version New Living Translation | . Paul realized that some members of the high council were Sadducees and some were Pharisees, so he shouted, "Brothers, I am a Pharisee, as were my ancestors! And I am on trial because my hope is in the resurrection of the dead!" This divided the council—the Pharisees against the Sadducees—for the Sadducees say there is no resurrection or angels or spirits, but the Pharisees believe in all of these. |
| The Passion Translation | Just then Paul realized that part of the council were Sadducees, who deny the resurrection of the dead, and others were of the separated ones. So he shouted, "My fellow Jews, I am a separated one, and the son of a separated one. That's why I'm on trial here. It's because of the hope I have that the dead will rise to live again." When he said this, a heated argument started among them, dividing the council between the Sadducees and the separated ones. Paul knew that the Sadducees teach there is no resurrection and do not believe in angels or spirits, but the separated ones believe in them all. |
| Plain English Version | The soldiers took Paul away from the Jewish Leaders Council Some of the Jewish Leaders Council were men that belonged to the Sadducee mob, and others belonged to the Pharisee mob. The Sadducee mob believed that after people die, they will never become alive again. And they believed that there are no spirits, not even God's angel messengers. But the Pharisee mob believed that all of those things are true, and they were strong for the Jewish law. Paul worked out that some of those council men were from the Sadducee mob, and some of them were from the Pharisee mob, so he shouted out loud to them. He said, "My friends, I'm a Pharisee man, like my father was. I believe that after people die, one day God will make them alive again. That's the reason why I'm here in this court." A portion of v. 8 is placed with the next passage for context. |
| UnfoldingWord Simplified T. | Paul knew that some of the council members were Sadducees and others were Pharisees. So he called out in the council hall, "My fellow Jews, I am a Pharisee, |

and all in my family were Pharisees, as well. I have been put on trial here because I am sure that one day God will cause those who have died to become alive again." When he said that, the Pharisees and Sadducees started to argue with one another about whether or not people who have died will become alive again, and each of them were arguing with the other. The Sadducees believe that after people die, they will not become alive again. They also believe that there are no angels and no other kinds of spirits. But the Pharisees believe all these things.

William's New Testament

Because Paul knew that part of them were Sadducees and part of them Pharisees, he began to cry out in the council chamber, "Brothers, I am a Pharisee, a Pharisee's son, and now I am on trial for the hope of the resurrection of the dead." When he said that, an angry dispute arose between the Pharisees and the Sadducees, and the crowded court was divided. For the Sadducees hold that there is no resurrection, and no such thing as an angel or spirit, but the Pharisees believe in all of them.

Partially literal and partially paraphrased translations:

American English Bible

Then when Paul noticed that part of the group were **SadDucees** and the rest were Pharisees, he called out in the High Court:

'Men... Brothers... It's because I'm a Pharisee, and the son of a Pharisee, that I'm being judged over my hope in the **resurrection** of the dead!'

And after he said this, quite an argument broke out between the Pharisees and SadDucees, which divided the crowd, since the SadDucees say that there's no such thing as a resurrection, or [divine] **messengers**, or the **Breath** [of God] – yet the Pharisees publicly preach all such things.

Beck's American Translation .
Breakthrough Version

When Paul knew that the one part is Sadducees, but the other *is* Separatists, he was yelling in the council, "Men, brothers, I am a Separatist, a son of Separatists, about anticipation *of good* and a return back to life of dead *people* I am being judged."

After he said this, a disturbance happened between the Separatists and Sadducees, and the large number *of people* were split. You see, Sadducees certainly say *for there* not to be a return back to life, nor angel, nor spirit, but Separatists acknowledge the both.

Len Gane Paraphrase

Now when Paul perceived that one part were Sadducees and the other Pharisees, he shouted to the council, "Men and brethren, I am a Pharisee, the son of a Pharisee. Because of the hope and the resurrection from the dead, I am judged."

After he had said this, a disagreement arose between the Pharisees and the Sadducees. The assembly was divided, because the Sadducees say that there is no resurrection, angel, or spirit, but the Pharisees confess both.

A. Campbell's Living Oracles

Then Paul, perceiving that the one part was Sadducees, and the other Pharisees, cried out, in the Sanhedrim, Brethren, I am a Pharisee, the son of a Pharisee; for the hope and resurrection of the dead, I am brought into judgment.

And on speaking this, there was a contention between the Pharisees and the Sadducees; and the multitude was divided. For the Sadducees say there is no resurrection, neither angel, nor spirit; but the Pharisees confess both.

New Advent (Knox) Bible

And now, finding that there were two factions among them, one of the Sadducees and the other of the Pharisees, Paul cried out in the Council, Brethren, I am a Pharisee, and my fathers were Pharisees before me. And I am standing on my trial because I am one who hopes for the resurrection of the dead. When he said this, a dissension arose between the Pharisees and the Sadducees and the assembly was in two minds. The Sadducees will have it that there is no resurrection, that there are no angels or spirits, whereas the Pharisees believe in both.

NT for Everyone

Paul knew that some of the gathering were Sadducees, and the rest were Pharisees.

“My brothers,” he shouted to the Sanhedrin, “I am a Pharisee, the son of Pharisees. This trial is about the Hope, about the Resurrection of the Dead!”

At these words, an argument broke out between the Pharisees and Sadducees, and they were split among themselves. (The Sadducees deny that there is any resurrection, or any intermediate state of “angel” or “spirit,” but the Pharisees affirm them both.)

20th Century New Testament

Noticing that some of those present were Sadducees and others Pharisees, Paul called out in the Council: “Brothers, I am a Pharisee and a son of Pharisees. It is on the question of hope for the dead and of their resurrection that I am on my trial.”

As soon as he said this, a dispute arose between the Pharisees and the Sadducees; and there was a sharp division of opinion among those present. (For Sadducees say there is no such thing as a resurrection, and that there is neither angel nor spirit, while Pharisees believe in both.)

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation

Then when Paul realized that one group were Sadducees and the other Pharisees, he cried out during the session, “Men and brothers, I am a Pharisee, and the son of a Pharisee! And I am being judged here in a case arising out of the hope and resurrection of the dead!” When he had said that, a dispute arose between the Pharisees and the Sadducees, and the crowd was divided. The Sadducees insist that there is no resurrection, and no Messengers of God, and no spirit, while the Pharisees believe in all these things.

Revised Ferrar-Fenton Bible

Paul, perceiving, however, that one part were Sadducees, and the other Pharisees, shouted out to the senate: “Men! Brothers! I am myself a Pharisee! a son of Pharisees! it is concerning a hope and resurrection from the dead that I am indicted!”

So when he had said this, a split occurred between the Pharisees and Sadducees; and the assembly was divided. For the Sadducees hold that there is no rising again, neither is there angel or spirit; but the Pharisees, on the other hand, acknowledge both.

Free Bible Version

When Paul realized that some of the council were Sadducees and the others Pharisees, he shouted out, “Brothers, I am a Pharisee, the son of a Pharisee! I’m on trial because of my hope in the resurrection of the dead!”

When he said this, a tremendous argument broke out between the Pharisees and Sadducees that split the council. (The Sadducees say there is no resurrection from the dead, no angels, and no spirits, but Pharisees believe in all of these.)

God’s Truth (Tyndale)

When Paul perceived that the one part were Saduces, and the other Pharises: he cried out in the council. Men and brethren, I am a Pharise, the son of a Pharisaye. Of the hope and resurrection from death, I am Judged. And when he had so said, there arose a debate between the Pharises and the Saduces, and the multitude was divided. For the Saduces say that there is no resurrection, neither angel, nor spirit. But the Pharises grant both.

International Standard V

When Paul saw that some of them were Sadducees and others were Pharisees, he shouted in the Council, [Or Sanhedrin] “Brothers, I am a Pharisee and a descendant [Or son] of Pharisees. I am on trial concerning the hope that the dead will be resurrected.”

After he said that, an angry quarrel broke out between the Pharisees and the Sadducees, and the assembly was divided, because the Sadducees say that there is no resurrection and that there is no such thing as an angel or spirit, but the Pharisees believe in all those things.

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| Weymouth New Testament | Noticing, however, that the Sanhedrin consisted partly of Sadducees and partly of Pharisees, he called out loudly among them, "Brethren, I am a Pharisee, the son of Pharisees. It is because of my hope of a resurrection of the dead that I am on my trial." These words of his caused an angry dispute between the Pharisees and the Sadducees, and the assembly took different sides. For the Sadducees maintain that there is no resurrection, and neither angel nor spirit; but the Pharisees acknowledge the existence of both. |
| Worsley's New Testament | But Paul, knowing that the one part were sadducees, and the other pharisees, cried out in the sanhedrim, "Brethren, I am a pharisee, the son of a pharisee: for the hope of a resurrection of the dead I am <i>now</i> prosecuted." Upon his saying this, there rose a contention between the pharisees and the sadducees; and the people were divided. For the sadducees say that there is no resurrection, nor angel, nor spirit; but the pharisees acknowledge both. |

Catholic Bibles (those having the imprimatur):

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| Christian Community (1988) | Paul knew that part of the Council were Sadducees and others Pharisees; so he spoke out in the Council, "Brothers, I am a Pharisee, son of a Pharisee. It is for the hope in the resurrection of the dead that I am on trial here." At these words, an argument broke out between the Pharisees and the Sadducees and the whole assemblage was divided. For the Sadducees claim that there is neither resurrection, nor angels nor spirits, while the Pharisees acknowledge all these things. 5:17; 26:6; Phil 3:5 Mk 12:18 |
| The Heritage Bible | And Paul knowing that the one part was Sadducees, and the other Pharisees, he screamed out in the sanhedrin, Men, brothers, I am a Pharisee, the son of a Pharisee; concerning the hope and resurrection of the dead I am being judged. And he having said this, there was an uprising between the Pharisees and Sadducees, and the multitude was split, Because the Sadducees indeed say that there exists no resurrection, neither heavenly messenger, nor spirit, and the Pharisees confess both. |
| New American Bible (2011) | Paul was aware that some were Sadducees and some Pharisees, so he called out before the Sanhedrin, "My brothers, I am a Pharisee, the son of Pharisees; [I] am on trial for hope in the resurrection of the dead." ^d When he said this, a dispute broke out between the Pharisees and Sadducees, and the group became divided. For the Sadducees say that there is no resurrection or angels or spirits, while the Pharisees acknowledge all three. ^e d. [23:6] 24:15, 21; 26:5; Phil 3:5. e. [23:8] Mt 22:23; Lk 20:27. |
| New Catholic Bible | Well aware that some of them were Sadducees and the others were Pharisees, Paul called out in the Sanhedrin, "Brethren, I am a Pharisee and the son of Pharisees. I am on trial concerning our hope in the resurrection of the dead." When he said this, a dispute ensued between the Pharisees and the Sadducees, and the assembly was divided. For the Sadducees hold that there is no resurrection and that there are no angels or spirits, while the Pharisees believe in all three. |
| New Jerusalem Bible | Now Paul was well aware that one party was made up of Sadducees and the other of Pharisees, so he called out in the Sanhedrin, 'Brothers, I am a Pharisee and the son of Pharisees. It is for our hope in the resurrection of the dead that I am on trial.' As soon as he said this, a dispute broke out between the Pharisees and Sadducees, and the assembly was split between the two parties. For the Sadducees say there is neither resurrection, nor angel, nor spirit, while the Pharisees accept all three. |

Revised English Bible—1989 Well aware that one section of them were Sadducees and the other Pharisees, Paul called out in the Council, “My brothers, I am a Pharisee, a Pharisee born and bred; and the issue in this trial is our hope of the resurrection of the dead.” At these words the Pharisees and Sadducees fell out among themselves, and the assembly was divided. (The Sadducees deny that there is any resurrection or angel or spirit, but the Pharisees believe in all three.)

Jewish/Hebrew Names Bibles:

| | |
|--------------------------|--|
| Complete Jewish Bible | But knowing that one part of the <i>Sanhedrin</i> consisted of <i>Tz'dukim</i> and the other of <i>P'rushim</i> , Sha'ul shouted, “Brothers, I myself am a <i>Parush</i> and the son of <i>P'rushim</i> ; and it is concerning the hope of the resurrection of the dead that I am being tried!” When he said this, an argument arose between the <i>P'rushim</i> and the <i>Tz'dukim</i> , and the crowd was divided. For the <i>Tz'dukim</i> deny the resurrection and the existence of angels and spirits; whereas the <i>P'rushim</i> acknowledge both. |
| Hebraic Roots Bible | But knowing that the one part consisted of Sadducees, and the other of Pharisees, Paul cried out in the Sanhedrin, Men, brothers, I am a Pharisee, a son of Pharisees; I am being judged concerning hope and resurrection of the dead! And he having spoken this, there was a discord between the Pharisees and the Sadducees; and the multitude was divided. For the Sadducees indeed say there is no resurrection, nor angel, nor spirit. But Pharisees confess both. |
| Holy New Covenant Trans. | Some of the men in the meeting were Sadducees and some others were Pharisees. Paul knew this. Therefore, he said to them, so that everyone could hear, "My brothers, I am a Pharisee and my father was a Pharisee! I am on trial here because I believe that people will rise from death!" When Paul said this, it caused a big argument between the Pharisees and the Sadducees. The group was divided. (The Sadducees believe that after people die, they cannot live again. The Sadducees also teach that there are no angels or spirits but the Pharisees believe in all these things.) |
| The Scriptures 2009 | Now Sha'ul, perceiving that one part were Sadducees and the other Pharisees, cried out in the council, “Men, brothers, I am a Pharisee, the son of a Pharisee, I am being judged concerning the expectation and resurrection of the dead!” And when he had said this, there came a dissension between the Pharisees and the Sadducees. And the crowd was divided. For the Sadducees say that there is no resurrection, nor messenger nor spirit, but the Pharisees confess both. |
| Tree of Life Version | But recognizing that one group was Sadducees and the other Pharisees, Paul began crying out in the Sanhedrin, “Brothers, I am a Pharisee, a son of Pharisees! I am on trial because of the hope of the resurrection of the dead!” When he said this, a dispute broke out between the Pharisees and Sadducees, and the assembly was divided. For the Sadducees say there is no resurrection or angel or spirit, but the Pharisees affirm them all. |

Weird English, Old English, Anachronistic English Translations:

| | |
|------------------------|---|
| Accurate New Testament | ...Knowing but The Paul for The One Portion is [of] sadducees The but Another [Thing] {is} [of] pharisees shouted in the council Men Brothers I Pharisee am Son [of] pharisees about hope and standing (up) [of] [men] dead I am judged this but him saying becomes Action [of] the pharisees and sadducees and is torn The Crowd Sadducees certainly for say not to be standing (up) neither messenger neither spirit Pharisees but profess {to be} the both [things]... |
| Awful Scroll Bible | Moreover, Paul coming to know, that the one part is Sadducees and the other Pharisees, cries out from-within the Sitting-together, "Men, brothers, I am a Pharisee, a son of a Pharisee, concerning the expectation, even the rising-up of the dead, I am being judged!" |

| | |
|----------------------------|--|
| Concordant Literal Version | <p>And this thing he speaking, there occurred a standing against the Pharisees and the Sadducees, and the assemblage is being divided. (For surely, the Sadducees confirm there is to be no rising-up, and-neither angelic messengers, moreover-no breath, but the Pharisees consider-together the whole.) Now Paul, knowing that the one party is of Sadducees, yet the other of Pharisees, cries in the Sanhedrin, "Men! Brethren! A Pharisee, son of Pharisees am I. Concerning the expectation and resurrection of the dead am I being judged." Now at his saying this, there came to be a commotion of the Pharisees and Sadducees, and the multitude is rent." For Sadducees, indeed, are saying there is no resurrection, nor messenger, nor spirit; yet Pharisees are avowing both."</p> |
| exeGesés companion Bible | <p>But Paulos, knowing that the one part are Sadoqiym and the other Phariseess, he cries out in the sanhedrim, Men and brothers, I am a Pharisee, the son of a Pharisee: concerning the hope and resurrection of the dead I am judged. And when he thus speaks, so be it, a riot between the Phariseess and the Sadoqiym: and the multitude schisms: for the Sadoqiym indeed word that there is neither resurrection nor angel nor spirit: but the Phariseess profess both.</p> |
| Orthodox Jewish Bible | <p>And Rav Sha'ul, having da'as that one kat is of Tzedukim (Sadducees) and the other of Perushim (Pharisees), was crying out in the Sanhedrin, "Anashim, Achim, I am a Parush ben Parush and it is for the tikvah of the Techiyas HaMesim that I am being judged." Now when Rav Sha'ul said this, there came about a machlochot (controversy) between the Perushim and Tzedukim, and the multitude was divided. Loit (according to) the Tzedukim, there is no Techiyas HaMesim nor a malach nor ruchot, but Perushim acknowledge all these things.</p> |
| Rotherham's Emphasized B. | <p><But Paul, getting to know' that [the one' part] were Sadducees, and [the other] Pharisees> began to cry aloud in the council— Brethren! am [a Pharisee], son of Pharisees:— Concerning a hope, even of a rising again of the dead ^c am I to be judged. And as this' he was saying there arose a dissension of the Pharisees and Sadducees; and rent asunder was the throng. For Sadducees say, there is no rising again, nor messenger, nor spirit, whereas [Pharisees] confess them both. ^cChap. xxiv. 21.</p> |

Expanded/Embellished Bibles:

| | |
|----------------------------|---|
| <i>The Amplified Bible</i> | <p>But recognizing that one group were Sadducees and the other Pharisees, Paul began affirming loudly in the Council chamber, "Kinsmen, I am a Pharisee, a son of Pharisees; I am on trial for the hope and resurrection of the dead!" When he said this, an angry dispute erupted between the Pharisees and the Sadducees, and the [whole crowded] assembly was divided [into two factions]. For the Sadducees say that there is no [such thing as a] resurrection, nor an angel, nor a spirit, but the Pharisees [speak out freely and] acknowledge [their belief in] them all.</p> |
| An Understandable Version | <p>When Paul realized that part [of the Sanhedrin] were Sadducees and the other part were Pharisees, he lifted up his voice before the Council and said, "Brothers, I am</p> |

a Pharisee and the son of a Pharisee. And it is concerning our hope that the dead will be raised that I have been brought to trial.”

When he said this it stirred up a dispute between the Pharisees and Sadducees and the assembly became divided. For the Sadducees believe there is no resurrection, angels or spirits, but the Pharisees accept all of them *[to be true]*.

The Expanded Bible

Some of the men in the meeting were Sadducees [^CJewish religious party with most influence in the Jewish high court (Sanhedrin) and among the Temple leadership; 4:1], and others were Pharisees [^Creligious party that strictly observed OT laws and added traditions; 5:34]. ·Knowing [or Realizing] this, Paul ·shouted [called out] ·to them [^Lin the council/Sanhedrin], “My brothers, I am a Pharisee, ·and my father was a Pharisee [or descended from Pharisees; ^La son of Pharisees]. I am on trial here because ·I believe that people will rise from the dead [^Lof the hope and the resurrection].”

When Paul said this, there was an argument between the Pharisees and the Sadducees, and the ·group [assembly] was divided. ([^LFor] The Sadducees ·do not believe that people will rise from the dead [^Lsay there is no resurrection] nor do they believe in angels or spirits. But the Pharisees believe in them all.).

Jonathan Mitchell NT

Now Paul, knowing from personal experience that in the Sanhedrin (High Council) the one part (or: party) is of [the] Sadducees, yet the different part [is] of [the] Pharisees, suddenly cries out, "Men! Brothers (= Fellow Jews)! I myself am a Pharisee, a son of Pharisees! I myself am presently being judged (or: am now standing on trial) concerning [the] expectation – even [the] resurrection of dead folks!"

Well, during his saying this, there came to be a taking of a stand creating a dispute between Pharisees and Sadducees, and so the whole group was split (torn apart). You see, Sadducees are indeed normally saying there is not to be a resurrection – neither [are there] agent (or: messenger) or spirit (or: breath-effect), yet Pharisees normally concede both (or: consent and agree to all [of it]).

Syndein/Thieme

But when Paul perceived {thinking under pressure} that the one part were Sadducees, and the other Pharisees, he kept on shouting in the Sanhedrin {council}, "Men and brethren, I keep on being a Pharisee . . . the son of a Pharisee. Concerning the hope and resurrection of the dead, I am being judged."

{Note: Paul knew now he was not going to get a fair trial so he decided to 'divide and conquer'. The Sadducees were rationalists and only believed in what they could see and touch. The Pharisees were believers of all that was taught in the Old Testament - the seen AND unseen.}

And when he had so communicated, there came to pass a dissension between the Pharisees and the Sadducees and the court was divided (for the Sadducees say that there is no resurrection, neither angel, nor spirit but the Pharisees cited the case {confess} for both).

{Note: The Greek word for 'Confess' here is 'homologeō' - the same word used in I John 1:9. This adds credence to the fact that when we confess our sins, it is 'to cite a case' not 'to feel sorry'. The Pharisees were 'not sorry' about the Angelic conflict or the fact that there is a resurrection! They just stated that these facts are true! The point is . . . how WE feel about the sin we confess is not the point nor is it relevant to God's forgiveness of the sin.}

Translation for Translators

The commander rescued Paul from the Council members.

Acts 23:6-10

Paul realized that some of the *Council members* were Sadducees and others were Pharisees. So, *in order to cause the Pharisees and Sadducees to argue among themselves instead of accusing him*, he called out loudly in the Council *hall*, “My fellow Jews, I am a Pharisee, like my father was. I have been put {You have put me} on trial *here* because I confidently expect that some day God will ◀cause people who have died to become alive again/raise people from the dead▶.” When he said

that, the Pharisees and Sadducees started to argue with one another *about whether people who have died will become alive again or not*. The Sadducees believe that after people die, they will not become alive again. They also believe that there are no angels and no *other kinds of spirits*. But the Pharisees believe *that all people who have died will one day become alive again*. They also believe that there are *angels and other kinds of spirits*.

The Voice

Paul is brilliant. Accused by a group of religious intellectuals, he gets them fighting with one another. Paul understands the axiom, “The enemy of my enemy is my friend,” so he picks a fight with the Sadducees knowing the rest of the room will defend him. The thing society opposes often defines it, so manipulation is easy. (Consider some of the conservative political pundits who have never espoused any inclination toward Christianity. They gain millions of Christian followers by opposing the political enemies of conservative Christians.) Paul embraces a similar strategy here—if he can get these guys to fight, they will forget why they are actually convening. In many ways, the culture war is equally distracting to the early church. In the middle of the Jews vs. Gentiles battle, the church is realizing believers are not here to fight about morality and culture, but to bring the kingdom of God to earth. His kingdom will not come by debate, but by the working of the Holy Spirit within the church.

[Kukis: Paul is brilliant, but what is he actually accomplishing here? Secondly, how exactly does the church *bring the Kingdom of God to earth*? That is not within the realm of our duties, nor is this something that we can do as an organized or disorganized body.]

Paul noticed that some members of the council were Sadducees and some were Pharisees, so he quickly spoke to the council.

Paul: Brothers, I am a Pharisee, born to a Pharisee. I am on trial because I have hope that the dead are raised!

That got the two parties arguing with one another because the Sadducees say there is no such thing as resurrection, heavenly messengers, or spirits, and the Pharisees believe in all three.

Bible Translations with Many Footnotes:

Lexham Bible

Now when [*Here “when ” is supplied as a component of the participle (“realized”) which is understood as temporal] **Paul realized that one part were Sadducees and the other Pharisees, he shouted out in the Sanhedrin, “Men and brothers! I am a Pharisee, a son of Pharisees! I am being judged concerning the hope and the resurrection of the dead!”**

And when [*Here “when ” is supplied as a component of the temporal genitive absolute participle (“said”)] **he said this, a dispute developed between the Pharisees and Sadducees, and the assembly was divided. (For the Sadducees say there is no resurrection or angel or spirit, but the Pharisees acknowledge them all.)**

NET Bible®

Then when Paul noticed¹⁷ that part of them were Sadducees¹⁸ and the others Pharisees,¹⁹ he shouted out in the council,²⁰ “Brothers, I am a Pharisee, a son of Pharisees. I am on trial concerning the hope of the resurrection²¹ of the dead!” When he said this,²² an argument²³ began²⁴ between the Pharisees and the Sadducees, and the assembly was divided. (For the Sadducees say there is no resurrection, or angel, or spirit, but the Pharisees acknowledge them all.)²⁵

¹⁷tn BDAG 200 s.v. γιν σκω 4 has “to be aware of someth., perceive, notice, realize”; this is further clarified by section 4.c: “w. ὅτι foll....Ac 23:6.”

¹⁸sn See the note on Sadducees in 4:1.

¹⁹sn See the note on Pharisee in 5:34.

²⁰tn Grk “the Sanhedrin” (the Sanhedrin was the highest legal, legislative, and judicial body among the Jews).

²¹ That is, concerning the hope that the dead will be resurrected. Grk “concerning the hope and resurrection.” BDAG 320 s.v. ἐλπίς 1.b.α states, “Of Israel’s messianic hope Ac 23:6 (ἐ. καὶ ἀνάστασις for ἐ. τ ζ ἀν. [obj. gen] as 2 Macc 3:29 ἐ. καὶ σωτηρία).” With an objective genitive construction, the resurrection of the dead would be the “object” of the hope.

²² The participle εἰπόντος (eiponto) has been translated temporally.

²³ Or “a dispute” (BDAG 940 s.v. στάσις 3).

²⁴ Grk “there came about an argument.” This has been simplified to “an argument began”

²⁵ BDAG 55 s.v. ἀμφότεροι 2 has “all, even when more than two are involved... Φαρισαῖοι ὁμολογοῦσιν τὰ ἅ. believe in them all 23:8.” On this belief see Josephus, J. W. 2.8.14 (2.163); Ant. 18.1.3 (18.14).

^{sn} This is a parenthetical note by the author.

The Spoken English NT

Now, Paul knew that some of them were Sadduceesⁱ and others were Pharisees.^j He started shouting in the council, “Gentlemen, brothers!^k I am a Pharisee, and a son of Pharisees. I’m on trial about my hope in the resurrection of the dead!” And when he said that, a disagreement arose between the Pharisees and the Sadducees, and the group was split in two. Because Sadducees say there is no such thing as resurrection or an angel or a spirit. But Pharisees agree that all three exist.

i. Prn. **sadd**-yoo-seez.

j. Prn. **ferr**-a-seez. Lit. “...that one part is Sadducees and the other Pharisees.”

k. Lit. “Brother men.”

Wilbur Pickering’s New T.

Now when Paul perceived that one part were Pharisees and the other Sadducees,³ he called out in the council, “Men, brothers, I am a Pharisee, a son of a Pharisee; I am being judged concerning the hope and resurrection of the dead!”

When he had said this, an argument started between the Pharisees and the Sadducees, and the assembly was divided.⁴ (Sadducees say that there is no resurrection, nor angel or spirit, but Pharisees confess both.)⁵

(3) I follow the best line of transmission in putting ‘Pharisees’ first; 80% of the Greek manuscripts reverse the order, as in most versions.

(4) That was presumably Paul’s intention, only the situation got out of hand!

(5) The Greek term here means precisely ‘both’; angel and spirit are treated as a single category.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation But Paul having perceived that the one part is Sadducees but the other Pharisees, cried out in the High Council, “Men, brothers, I am a Pharisee, a son of a Pharisee; concerning [the] hope [or, confident expectation] and resurrection of [the] dead I am being judged!”

Now he having said this, there occurred a dispute [between] the Pharisees {and the Sadducees}, and the group was divided. For Sadducees indeed say there is no resurrection nor angel nor spirit, but Pharisees confess both the [things] [fig., all these things].

Benjamin Brodie’s trans.

Now, Paul, after realizing that one part were Sadducees and another part Pharisees, shouted at the Sanhedrin: “Men, brethren, as for me, I am a Pharisee, a son of Pharisees. Furthermore, I am being judged because of the hope of a resurrection of the dead [the Pharisees believed in it; the Sadducees did not].”

Then, after he said this, a dissention arose between the Pharisees and the Sadducees and the crowd was divided in two,

For, on the one hand, the Sadducees claimed there is no resurrection, neither angelic or spirit, while on the other hand, the Pharisees acknowledged both .

| | |
|-----------------------------|--|
| Charles Thomson NT | Paul then perceiving that the one part were Sadducees; and the other Pharisees, cried aloud in the Sanhedrim, Men, brethren, I am a Pharisee, a son of a Pharisee. For a hope even of a resurrection of the dead I am now to be judged. And on his saying this there arose a dissention between the Pharisees and the Sadducees, and the multitude was divided. For the Sadducees say, There is no resurrection nor any angel nor spirit; but the Pharisees acknowledge both. |
| Context Group Version | But when Paul perceived that the one part were Sadducees and the other Pharisees, he cried out in the Sanhedrin, Men, brothers, I am a Pharisee, a son of Pharisees: concerning the abiding confidence and resurrection of the dead I am called in question. And when he had said this, there arose a dissension between the Pharisees and Sadducees; and the multitude was divided. For the Sadducees say that there is no resurrection, neither messenger, nor spirit; but the Pharisees confess both. |
| Far Above All Translation | Then Paul, knowing that one part was of <i>the</i> Sadducees <i>and</i> the other Pharisees, shouted out in the Sanhedrin <i>council</i> , “Men <i>and</i> brothers, I am a Pharisee, <i>the</i> son of a Pharisee. For <i>the</i> hope and the resurrection of the dead I am being judged.” And when he had said this, contention arose with the Pharisees, and the assembly was divided. For the Sadducees say that there is no resurrection, nor even angel, nor spirit, but <i>the</i> Pharisees confess all of <i>these</i> . |
| Modern Literal Version 2020 | But <i>after</i> Paul knew that the one part are Sadducees and the other are Pharisees, he cried out in the council, Men, brethren, I am a Pharisee, a son of a Pharisee. I am being judged concerning the hope and resurrection of the dead. But <i>after</i> he spoke this, a dissension came* from the Pharisees and the multitude was split-apart. (For* the Sadducees indeed say no resurrection is to be, neither messenger nor spirit, but the Pharisees are confessing both.) |

The gist of this passage: Paul, seeing that there were pharisees and sadducees in the court, says things which cause a riff between the two groups.

6-8

Acts 23:6a

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|--|--|---|-----------------|
| ginōskō (γινώσκω) [pronounced <i>gih-NOH-skoh</i>] | <i>knowing, learning to know, coming to know, getting a knowledge of; perceiving, feeling; becoming known; understanding, having knowledge of; understanding</i> | masculine plural, aorist active participle, nominative case | Strong's #1097 |
| dé (δέ) [pronounced <i>deh</i>] | <i>now, then; but, moreover, and, also; namely, to wit</i> | post-positive conjunctive particle | Strong's #1161 |
| 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 |
| 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 |
| hóti (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 |

| Acts 23:6a | | | |
|--|--|---|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| to (τό) [pronounced toh] | <i>the, this, that; who, which</i> | neuter singular definite article; nominative case | Strong's #3588 |
| heís, mia, hen (εἷς, μία, ἓν) [pronounced hice, MEE-ah, ehn] | <i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i> | neuter singular numeral adjective, nominative case | Strong's #1520 |
| méros (μέρος) [pronounced MEH-ross] | <i>part, portion; assigned to a lot [or destiny]; side, coast</i> | neuter singular noun, nominative case | Strong's #3313 |
| esti (ἐστί) [pronounced ehs-TEE] or estin (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) |
| Saddoukaíoi (Σαδδουκαῖοι) [pronounced sad-doo-KAH-yoy] | <i>the righteous ones; followers of a certain heretical Israelite cult; transliterated, Sadducees, Sadducæans, Tsadokians</i> | proper masculine plural noun; genitive/ablative case | Strong's #4523 |
| Thayer on the Sadducees: [They were] a religious party at the time of Christ among the Jews, who denied that the oral law was a revelation of God to the Israelites, and who deemed the written law alone to be obligatory on the nation, as the divine authority. They [also] denied the following doctrines:; 1a) resurrection of the body; 1b) immortality of the soul; 1c) existence of spirits and angels; 1d) divine predestination, affirmed free will. ¹⁸ | | | |
| to (τό) [pronounced toh] | <i>the, this, that; who, which</i> | neuter singular definite article; 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 |
| héteros (ἕτερος) [pronounced HEH-ter-os] | <i>another [of a different kind], other; different, altered</i> | neuter singular correlative pronoun; adjective; nominative case | Strong's #2087 |
| Pharisaioi (Φαρισαῖοι) [pronounced far-is-AH-yoy] | <i>separatists; exclusively religious people; Jewish nectary; sect members; a Jewish separatists sect, Jewish religious sect; transliterated Pharisees</i> | masculine plural noun; genitive/ablative case | Strong's #5330 |

¹⁸ Thayer's Greek English Lexicon of the Old Testament (©1889), edited version for e-sword, Strong's. #4523.

Acts 23:6a

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---|-------------------------|------------------|-----------------|
| <p>Thayer: <i>A sect that seems to have started after the Jewish exile. In addition to OT books the Pharisees recognised in oral tradition a standard of belief and life. They sought for distinction and praise by outward observance of external rites and by outward forms of piety, and such as ceremonial washings, fastings, prayers, and alms giving; and, comparatively negligent of genuine piety, they prided themselves on their fancied good works. They held strenuously to a belief in the existence of good and evil angels, and to the expectation of a Messiah; and they cherished the hope that the dead, after a preliminary experience either of reward or of penalty in Hades, would be recalled to life by him, and be requited each according to his individual deeds. In opposition to the usurped dominion of the Herods and the rule of the Romans, they stoutly upheld the theocracy and their country's cause, and possessed great influence with the common people. According to Josephus they numbered more than 6000. They were bitter enemies of Jesus and his cause; and were in turn severely rebuked by him for their avarice, ambition, hollow reliance on outward works, and affection of piety in order to gain popularity.</i></p> | | | |

Translation: Paul, knowing that one part [of the council] is sadducees and the other [part was] pharisees,...

The distinctions to be made between the two groups is found both above in the Greek exegesis and below as a part of this passage. The pharisees believed in the unseen world (such as spirits—**angels** and demons—the immortal **soul**, and the resurrection of the body) and the sadducees did not believe in such things.

Paul, knowing this, is going to say a few things to set this court off. He is going to reveal the deep friction between these two parties.

As we begin to evaluate what Paul is saying here, let's consider Paul's original aim. He had hope to come to Jerusalem and speak. I see him is hoping for two outcomes: (1) to better guide the Christian Jews there away from **legalism** (remember that, by this time, Paul has written the book of Galatians, which is all about legalism and the Law and the Christian believer); and (2) Paul would like to further evangelize those who have not yet believed in Jesus.

Paul is a brilliant man, and he can see that there are two groups of men there, standing against him. He understands the concept of *divide and conquer*. This is what he apparently wants to do, as we are keyed in on his reasoning by this portion of v. 6.

As we proceed, it is clear that he causes a great divide between his enemies there, but ask yourself, how does this further Paul's objectives in Jerusalem? We know that he wants to accomplish specific things there. Does this do anything at all to further his **spiritual** objectives? The obvious answer is *no*; he is simply looking to get out of the mess that he finds himself in. He's tried on two previous occasions to guide and teach the believers in Jerusalem (and to evangelize the unbelieving Jews) and these attempts are what landed him in this jackpot.

Acts 23:6b

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|--|--|--|-----------------|
| krazō (κράζω) [pronounced KRAD-zoh] | <i>to croak; of the cry of a raven; hence, to cry [out, aloud], to scream, to call aloud (shriek, exclaim, entreat); to vociferate; to cry or pray for vengeance; to speak with a loud voice</i> | 3 rd person singular, imperfect active indicative | Strong's #2896 |

| Acts 23:6b | | | |
|--|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| en (ἐν) [pronounced en] | <i>in, on, by means of, with; among</i> | preposition with the locative, dative and instrumental cases | Strong's #1722 |
| tō (τῷ) [pronounced toē] | <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 |
| sunédrion (συνέδριον) [pronounced soon-EHD-ree-on] | <i>council, any assembly (especially of magistrates, judges, ambassadors), a joint session, the Jewish Sanhedrin; by analogy, a subordinate tribunal</i> | neuter singular noun, dative, locative or instrumental case | Strong's #4892 |

Translation: ...he proclaimed loudly in the assembly,...

Paul calls out with a loud voice, so that all there could hear him.

Paul is not going to give a full-throated defense of his position and then proclaim Christ; he is going to do something else entirely.

| Acts 23:6c | | | |
|---|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| andres (ἄνδρες) [pronounced AHN-drehç] | <i>men, males; noble men; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i> | masculine plural noun; vocative | Strong's #435 |
| adelphoi (ἄδελφοί) [pronounced ad-el-FOY] | <i>brothers (literally or figuratively); figuratively for, royal family</i> | masculine plural noun, vocative | Strong's #80 |
| 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 |
| These are the first few words of v. 1b. | | | |
| Pharisaios (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 |
| eimi (εἶμι) [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> | 3 rd person singular, present active indicative | Strong's #1510 |

Translation: ...“Men [and] brothers, I keep on being a pharisee,...

Paul states unequivocally that he is a pharisee.

Now, is he really? In some respects, yes. This is his educational background and his religious background.

| Acts 23:6d | | | |
|--|--|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| huios (υἱός, οὐ, ὁ) [pronounced hwee-OSS] | son, child, descendant; pupil; follower | masculine singular noun, nominative case | Strong's #5207 |
| Pharisaios (Φαρισαῖος) [pronounced far-is-AH-yos] | separatist; exclusively religious; Jewish nectary; sect member; a Jewish separatist sect, a Jewish religious sect; transliterated Pharisee | masculine singular noun; nominative case | Strong's #5330 |

Translation: ...the son of a pharisee.

Paul is the son of a pharisee, so that this was a proud family tradition. Paul, as we know, was steeped in religion.

| Acts 23:6e | | | |
|--|---|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| peri (περι) [pronounced per-EE] | about, concerning, on account of, because [of], around, near | preposition | Strong's #4012 |
| elpís (ἐλπίς) [pronounced el-PIS] | hope; confidence; desire of some good with expectation of obtaining it | feminine singular noun, genitive/ablative case | Strong's #1680 |
| καί (καί) [pronounced kī] | and, even, also; so, too, then, that; indeed, but, along with, while | conjunction | Strong's #2532 |
| anastasia (ἀνάστασις) [pronounced an-AS-tas-is] | 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 | feminine singular noun; genitive/ablative case | Strong's #386 |
| nekroi (νεκροί) [pronounced nehk-ROY] | deaths, dead ones (actually or spiritually), deceased ones; corpses | masculine plural adjective; genitive/ablative case | Strong's #3498 |
| krinô (κρίνω) [pronounced KREE-no] | 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 | 1 st person singular, present passive indicative | Strong's #2919 |

Translation: It is concerning [my] confidence and the resurrection from the dead [that] I keep on being judged."

I would have expected to read, *my confidence in the resurrection from the dead*; but instead, Paul speaks of his confidence *and* the resurrection from the dead. Therefore, Paul's confidence would be many of the tenets of the **pharisee**-thinking, which included resurrection from the dead (the big divide between pharisees and sadducees).

Paul states, "It is because of these things that I keep on being judged!" This ignites a controversy, and a little bit of chaos.

Acts 23:6 Paul, knowing that one part [of the council] is sadducees and the other [part was] pharisees, he proclaimed loudly in the assembly, "Men [and] brothers, I keep on being a pharisee, the son of a pharisee. It is concerning [my] confidence and the resurrection from the dead [that] I keep on being judged." (Kukis mostly literal translation)

Paul is going to say just enough to ignite an in court argument between the two factions who are there.

The New European Version Commentary: *Paul says "I am a Pharisee", not "I was a Pharisee and now repudiate their false doctrines and crucifixion of Jesus". He didn't have any sense of being guilty by association with them. Rather he sought to be 'all things to all people', to the Jews he became as a Jew, in order that he might win people to Christ (1 Cor. 9:20,21).*¹⁹

However, given that Paul is attempting to divide this courtroom between Paul-supporters and Paul-haters, I would suggest that he refers to himself as a pharisee for personal purposes having nothing to do with farthing the plan of God.

| Acts 23:7a | | | |
|--|--|--|--|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| 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) |
| δέ (δέ) [pronounced deh] | <i>now, then; but, moreover, and, also; namely, to wit</i> | post-positive conjunctive particle | Strong's #1161 |
| αυτου (αυτοῦ) [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 |
| laléō (λαλέω) [pronounced lah-LEH-oh] | <i>speaking, talking; that which was spoken [uttered], the things being said; utterances</i> | masculine singular, present active participle, genitive/ablative case | Strong's #2980 |

Translation: Now [because] of what he said,...

Something happens as a result of what Paul asserted. Exactly what Paul wanted to happen happens.

¹⁹ From <https://www.n-e-v.info/acts23.html> accessed December 30, 2023.

| Acts 23:7b | | | |
|--|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| 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> | 3 rd person singular, aorist (deponent) middle/passive indicative | Strong's #1096 |
| Sometimes, when there is no specific subject, this can be translated, <i>and it came to pass, and it was, and so it was; now it happened that; and here is what happened next; there came about; there came to be, there arose, there developed.</i> | | | |
| stásis (στάσις) [pronounced STAS-is] | <i>rebellion; strife, a standing (properly, the act of), (by analogy) position (existence); by implication, a popular uprising; dissension, insurrection, figuratively, controversy, uproar</i> | feminine singular noun, nominative case | Strong's #4714 |
| 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 |
| Pharisaioi (Φαρισαῖοι) [pronounced far-is-AH-yoy] | <i>separatists; exclusively religious people; Jewish nectary; sect members; a Jewish separatists sect, Jewish religious sect; transliterated Pharisees</i> | masculine plural noun; genitive/ablative case | Strong's #5330 |
| καί (καί) [pronounced kī] | <i>and, even, also; so, too, then, that; indeed, but, along with, while</i> | conjunction | Strong's #2532 |
| Saddoukaîoi (Σαδδουκαῖοι) [pronounced sad-doo-KAH-yoy] | <i>the righteous ones; followers of a certain heretical Israelite cult; transliterated, Sadducees, Sadducæans, Tsadokians</i> | proper masculine plural noun; genitive/ablative case | Strong's #4523 |

Translation: ...[strong] discord [between] the pharisees and sadducees took place,...

A strife or disagreement breaks out between the two groups of men who have gathered there. This is what Paul wanted to happen.

Paul is not the sort of person who sees a machine and throws a wrench into the machine in order to see what will happen. We should recognize that he has a plan, and let me suggest that this is what **his plan** is: he wants the chiliarch to see that this is a religious dispute, that these men are half crazed because of their religious and philosophical beliefs, and that, they act a bit crazy over the things that they believe in.

To put it crudely, Paul wants the chiliarch, who is there and watching carefully, to conclude, "These accusers of Paul are a bunch of religious nuts, and that is all that is taking place." And then he would set Paul free.

Now, I am clearly speculating, as we have only a limited window into the souls of Paul and the chiliarch here, but I think that I have provided a pretty reasonable explanation as to what is going on in their heads.

| Acts 23:7c | | | |
|--|---|--|-----------------|
| 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 |
| schizô (σχίζω) [pronounced <i>SKHID-zoh</i>] | <i>to tear, to open, to cleave [asunder], to rend; to divide by rending; to split into factions, be divided</i> | 3 rd person singular, aorist passive indicative | Strong's #4977 |
| το (τό) [pronounced <i>toh</i>] | <i>the, this, that; who, which</i> | neuter singular definite article; nominative case | Strong's #3588 |
| plêthos (πλήθος) [pronounced <i>PLAY-thoss</i>] | <i>the many; a large number, a multitude of; the throng, populace; congregation; people</i> | neuter singular noun, nominative case | Strong's #4128 |

Translation: ...and the many [people there] were divided.

The pharisees and sadducees become divided at this point. Now, how did that happen? A pharisee might shout out, "He's not on trial for being a pharisee. I believe those things!" And a few seats away, a sadducee calls out, "You believe in a lot of nonsense, just like this Paul character." And these two groups, who are not natural allies (except when they have a common enemy) begin to argue, not just about the case before them, but about their own beliefs.

Acts 23:7 Now [because] of what he said, [strong] discord [between] the pharisees and sadducees took place, and the many [people there] were divided. (Kukis mostly literal translation)

Almost everyone there fell into one camp or the other (they were all there to take Paul down). But they also had a difficult time walking away from a religious dispute.

| Acts 23:8a | | | |
|--|--|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| Saddoukaïoi (Σαδδουκαῖοι) [pronounced <i>sad-doo-KAH-yoy</i>] | <i>the righteous ones; followers of a certain heretical Israelite cult; transliterated, Sadducees, Sadducæans, Tsadokians</i> | proper masculine plural noun; nominative case | Strong's #4523 |
| gár (γάρ) [pronounced <i>gahr</i>] | <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 |
| 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 plural, present active indicative | Strong's #3004 |
| mê (μή) [pronounced <i>may</i>] | <i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i> | adverb; a qualified negation | Strong's #3361 |

| Acts 23:8a | | | |
|--|---|--|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| einai (εἶναι) [pronounced Ī-nī or Ī-nah-ee] | <i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i> | present infinitive of Strong's #1510 | Strong's #1511 (a form of Strong's #1510) |
| 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; accusative case | Strong's #386 |
| mete (μήτε) [pronounced MAY-te] | <i>and not, neither ... nor, not so, not even, not so much as</i> | negative conjunction | Strong's #3383 |
| aggelos (ἄγγελος) [pronounced AHN-geh-loss] | <i>a messenger, envoy, one who is sent, an angel, a messenger from God</i> | masculine singular noun; accusative case | Strong's #32 |
| mete (μήτε) [pronounced MAY-te] | <i>and not, neither ... nor, not so, not even, not so much as</i> | negative conjunction | Strong's #3383 |
| pneuma (πνεῦμα) [pronounced PNYOO-mah] | <i>spirit, Spirit; breath; wind [blast], air</i> | neuter singular noun, accusative case | Strong's #4151 |

Translation: For (you see), the sadducees keep on saying [there] is no resurrection [from the dead] nor [are there] angels nor [are there] spirits [of any kind].

The sadducees are empiricists. If they cannot see it or touch it, then it does not exist. They have not seen anyone resurrected from the dead (they deny that Jesus was). The idea of angels or anything without a physical body makes no sense to them.

I have heard people today deny that man has a soul. When I explain to them what the soul is, many of them still deny it.

| Acts 23:8b | | | |
|--|--|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| Pharisaioi (Φαρισαῖοι) [pronounced far-is-AH-yoy] | <i>separatists; exclusively religious people; Jewish nectary; sect members; a Jewish separatists sect, Jewish religious sect; transliterated Pharisees</i> | masculine plural noun; nominative case | Strong's #5330 |
| dé (δέ) [pronounced deh] | <i>now, then; but, moreover, and, also; namely, to wit</i> | post-positive conjunctive particle | Strong's #1161 |

| Acts 23:8b | | | |
|--|--|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| homologeō (ὁμολογέω) [pronounced <i>hoh-moh-loh-GEH-oh</i>] | <i>to speak frankly; to affirm [admit, acknowledge]; to openly declare [profess]; to assent; to confess; to promise; to bind oneself to/with a promise</i> | 3 rd person plural, present active indicative | Strong's #3670 |
| ta (τά) [pronounced <i>taw</i>] | <i>the; these, those, to this, towards that; the [things]</i> | neuter plural definite article; accusative case | Strong's #3588 |
| amphoterōs (ἀμφοτέρως) [pronounced <i>am-FOT-er-oss</i>] | <i>both [of two persons or things], both the one and the other</i> | masculine plural adjective; accusative case | Strong's #297 |

Translation: [On the other hand], the pharisees keep on affirming both.

Literally, it says that the pharisees affirm *both*. If you will look back in v. 6, Paul speaks of his confidence and the resurrection from the dead (despite how it is translation, it actually reads, *confidence and resurrection*). The pharisees believe in both of these things.

Acts 23:8 For (you see), the sadducees keep on saying [there] is no resurrection [from the dead] nor [are there] angels nor [are there] spirits [of any kind]. [On the other hand], the pharisees keep on affirming both. (Kukis mostly literal translation)

This is a note from the author (from Luke) about these two groups, to explain what is happening.

Acts 23:6–8 Paul, knowing that one part [of the council] is sadducees and the other [part was] pharisees, he proclaimed loudly in the assembly, “Men [and] brothers, I keep on being a pharisee, the son of a pharisee. It is concerning [my] confidence and the resurrection from the dead [that] I keep on being judged.” Now [because] of what he said, [strong] discord [between] the pharisees and sadducees took place, and the many [people there] were divided. For (you see), the sadducees keep on saying [there] is no resurrection [from the dead] nor [are there] angels nor [are there] spirits [of any kind]. [On the other hand], the pharisees keep on affirming both. (Kukis mostly literal translation)

Now consider what Paul is there to do: improve the knowledge of Jewish believers in Jerusalem and to evangelize others for Jesus Christ. Is any of what he came to Jerusalem being accomplished at this hearing? Apparently not.

What is Paul trying to do? He is stirring up a controversy, in my opinion, to show very clearly how easy it is for these two groups to get riled up over a difference of opinions. This will work to his advantage to some extent, from a human perspective. But does this have anything to do with *why* Paul wanted to come to Jerusalem in the first place? End result is, he will lose at least half of his audience; and the half which he seems to gain, are not gained for Jesus, but for their own points of view which they already hold.

Illustration: We see this sort of thing taking place in politics today. In our country, we have a long tradition of various political beliefs and heartily supporting those things we believe in and rejecting those things we disagree with. Further, we support freedom of assembly and freedom of speech. So, if Charley Brown wants to gather with his friends and stand up for this or that cause, most Americans believe that to be okay—in fact, a good thing. However, in recent years (I write this in 2022) some groups have become increasingly violent, making threats on those with whom they disagree and sometimes harming those with whom they disagree. The pharisees and the

sadducees cannot simply accept, “You believe X and I don’t; so that is just how it is.” They want to bring their disagreements into court. Furthermore, they are not above lying about their opposition (sound familiar?) if that gains them an advantage.

Acts 23:6–8 Paul, having perceived that a portion of the council judging him consisted of both sadducees and pharisees, he proclaimed loudly in the assembly, “Men and brothers, I am a proud pharisee, the son of a pharisee. In fact, it is because of my faith and my belief in the resurrection from the dead that I am being judged here today.” Because of what he said, a sudden altercation broke out between the pharisees and sadducees. The people were clearly divided on these issues. In fact, these issues were a festering sore. The sadducees keep on saying that there is no resurrection from the dead; that there are no angels, spirits or any other disembodied entities; but the pharisees keep on affirming these things. (Kukis paraphrase)

I have mentioned earlier that Paul is out of fellowship. He was taking part in the offering of an animal sacrifice, and that is way out of line (and, by this point in the **Church Age**, Paul knows this to be true—he’s already written Galatians). In v. 3, Paul loses his temper against the high priest. I suggested that, despite him being out of fellowship at this time, he can still adhere to the laws of divine establishment (and so Paul, out of fellowship, shows respect to the office of high priest). However, in this passage, Paul uses his keen intellect to cause the court to fall into chaos. That clearly has nothing to do with his purpose in coming to Jerusalem in the first place.

This is pretty much a summation of where we are so far.

Paul Made a Big Mistake to Come to Jerusalem

1. Paul had a strong emotional attachment to Jerusalem and to his fellow Jews.
2. Paul had learned a great deal over the past ten years and really wanted to share this knowledge in Jerusalem. He had greater insights at this point in time than ever before.
3. Paul walked away from **positive volition** in the Ephesus **church** and toward the **negative volition** of Jerusalem.
4. It does not matter how good a teacher Paul is, good teaching cannot overcome negative volition and **scar tissue of the soul**.
5. Paul was confronted by several believers who told him not to go to Jerusalem, but Paul went anyway.
6. On two occasions, Paul spoke to the Jews in Jerusalem, but with a fairly cold and negative response.
7. At this point, Paul is out of fellowship. The high priest ordered someone to hit him, and apparently that had been done. Paul is irritated, angry, and no doubt upset.
8. Paul is also interested in saving his own skin; and he has set aside the idea of trying to make any sort of spiritual difference in Jerusalem.
9. Even though Paul is out of fellowship for a portion of this chapter, he still operates under the laws of divine establishment.
10. It should be obvious when Paul divided the court that he was not giving them any greater insights into **law and grace**.

God is taking Paul out of Jerusalem and moving him to Rome.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Now, came to be an outcry great, and having risen up, some of the scribes of a portion of the pharisees were contending fiercely, saying, “No evil do we find in the man, this (one); now if a spirit spoke [to him] or a messenger [we should not resist God].” Now much strife was coming to be. Being in fear, the chiliarch, lest be torn into pieces the Paul by them, he commanded the bodyguard to seize him out of a middle of them, to lead [him] into the encampment.

Acts
23:9–10

A great outcry occurred. Having risen up, some of the scribes from a portion of the pharisees were contending fiercely [with the others], saying, “We do not find any evil in this man. Now, if a spirit or an angel spoke [to him], [we should not resist God].” Then much strife came to pass. The chiliarch, being fearful that Paul be torn into pieces by [the angry crowd], commanded the bodyguard to seize Paul out of their midst and to lead [him] into the barracks.

Many arguments broke out between these various factions. There was one faction of scribes (who were a part of the pharisees) who rose up defending Paul while contending fiercely with the sadducees. They said, “We do not find any evil in Paul, whether he spoke to a spirit or to an angel. We, as men of God, should not be resisting God.” As a result, there was a great deal of disagreement and strife, enough to concern the chiliarch there, who was in charge of keeping order in Jerusalem. Fearing that Paul might be torn to pieces by the more violent ones in this crowd, he commanded his guard to get Paul out of their midst and to guide him safely back to the barracks.

Here is how others have translated this passage:

Ancient texts:

| | |
|----------------------------|--|
| Westcott-Hort Text (Greek) | Now, came to be an outcry great, and having risen up, some of the scribes of a portion of the pharisees were contending fiercely, saying, “No evil do we find in the man, this (one); now if a spirit spoke [to him] or a messenger [we should not resist God].” Now much strife was coming to be. Being in fear, the chiliarch, lest be torn into pieces the Paul by them, he commanded the bodyguard to seize him out of a middle of them, to lead [him] into the encampment. |
| Complete Apostles Bible | And there came to be a great outcry, and the scribes of the Pharisees' party stood up and contended sharply, saying, "We find no evil in this man; but if a spirit or an angel has spoken to him, let us not fight against God." And when much dissension developed, the commander, fearing lest Paul might be torn apart by them, commanded the detachment of soldiers to go down and seize him from the midst of them, and to bring him into the barracks. |
| Douay-Rheims 1899 (Amer.) | And there arose a great cry. And some of the Pharisees rising up, strove, saying: We find no evil in this man. What if a spirit hath spoken to him, or an angel? And when there arose a great dissension, the tribune, fearing lest Paul should be pulled in pieces by them, commanded the soldiers to go down and to take him by force from among them and to bring him into the castle. |
| Holy Aramaic Scriptures | And there was a great clamor. And men stood up; the Saphre {the Scribes} from The Sect of the Phrishe {the Pharisees}; and they were quarreling with them, and they were saying: “We haven't found anything that is evil with this man, but, if a rukha {a spirit} or a Malaka {a Heavenly Messenger} has spoke with him, what is there wrong in this?” And when there was a great disturbance between them, the Kiliarka {the Captain of a thousand} was afraid, that perhaps they should dismember Paulus {Paul}. And he sent for the Ruhmaye {the Romans}, so that they should snatch him from their midst and bring him unto The Mashriytha {The Fortress}. |
| James Murdock's Syriac NT | And there was great vociferation. And some Scribes of the party of the Pharisees rose up, and contended with them, and said. We have found nothing evil in this man: for if a spirit or an angel hath conversed with him, what is there in that? |

And, as there was great commotion among them, the Chiliarch was afraid lest they should tear Paul in pieces. And he sent Romans, to go and pluck him from their midst, and bring him into the castle.

Original Aramaic NT

And there was a great noise. Some of the Scribes stood on the side of The Pharisees and were contending with them and they were saying, "We find no evil in this man, but if a spirit or an Angel has spoken with him, what is there in that?"* And when there was a great uproar among them, the Chiliarch was afraid lest they would tear Paulus apart, and he sent Romans to go snatch him from their midst and bring him to the encampment.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And there was a great outcry: and some of the scribes on the side of the Pharisees got up and took part in the discussion, saying, We see no evil in this man: what if he has had a revelation from an angel or a spirit?

And when the argument became very violent, the chief captain, fearing that Paul would be pulled in two by them, gave orders to the armed men to take him by force from among them, and take him into the army building.

Bible in Worldwide English

There was much shouting. Some of the clever men who were Pharisees got up. They said, We do not think this man has done wrong. Perhaps some angel or spirit really did speak to him.

The people started fighting. The commanding officer was afraid they would tear Paul into pieces. So he told the soldiers to take Paul and bring him into the army house.

Easy English

The Sadducees and the Pharisees began to shout louder and louder against each other. There were some teachers of God's Law who were in the group of Pharisees. They stood up in the meeting and they said, 'We do not believe that this man has done anything wrong. What he says may be true. A spirit or an angel may have spoken to him.'

The two groups argued more and more strongly. The leader of the soldiers thought that the people there might hurt Paul badly. So he said to his soldiers, 'Go down into the group and take Paul away from them. Take him back with you into our strong building.'

Easy-to-Read Version—2008

All these Jews began shouting louder and louder. Some of the teachers of the law, who were Pharisees, stood up and argued, "We find nothing wrong with this man. Maybe an angel or a spirit really did speak to him."

The argument turned into a fight, and the commander was afraid that the Jews would tear Paul to pieces. So he told the soldiers to go down and take Paul away from these Jews and put him in the army building.

God's Word™

The shouting became very loud. Some of the scribes were Pharisees who argued their position forcefully. They said, "We don't find anything wrong with this man. Maybe a spirit or an angel actually spoke to him!"

The quarrel was becoming violent, and the officer was afraid that they would tear Paul to pieces. So the officer ordered his soldiers to drag Paul back to the barracks.

Good News Bible (TEV)

The shouting became louder, and some of the teachers of the Law who belonged to the party of the Pharisees stood up and protested strongly: "We cannot find a thing wrong with this man! Perhaps a spirit or an angel really did speak to him!"

The argument became so violent that the commander was afraid that Paul would be torn to pieces. So he ordered his soldiers to go down into the group, get Paul away from them, and take him into the fort.

J. B. Phillips

"We find nothing wrong with this man! Suppose some angel or spirit has really spoken to him?"

As the tension mounted the colonel began to fear that Paul would be torn to pieces between them. He therefore ordered his soldiers to come down and rescue him from them and bring him back to the barracks. A portion of v. 9 was placed with the previous passage for context.

The Message

That was fuel on the fire. The quarrel flamed up and became so violent the captain was afraid they would tear Paul apart, limb from limb. He ordered the soldiers to get him out of there and escort him back to the safety of the barracks. V. 9 was placed with the previous passage for context.

NIRV

People were causing trouble and making a lot of noise. Some of the teachers of the law who were Pharisees stood up. They argued strongly. "We find nothing wrong with this man," they said. "What if a spirit or an angel has spoken to him?" The people arguing were getting out of control. The commanding officer was afraid that Paul would be torn to pieces by them. So he ordered the soldiers to go down and take him away from them by force. The officer had told them to bring Paul into the for.

New Life Version

They argued all the more. Then the captain was afraid they would pull Paul to pieces. He told his men to get Paul out of there and take him back to the soldiers' building. V. 9 was placed with the previous passage for context.

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

Casual English Bible

The council meeting started getting out of hand. All of a sudden, some scholars [6] from the Pharisee group stood up and yelled, "We don't see anything wrong with this man. Who knows? Maybe a spirit talked to him. Or maybe it was an angel." The Jewish leaders started yelling at each other so violently that the Roman commander thought they might turn on Paul and tear him apart. He ordered his soldiers to go into the council chambers and take Paul out of there, by force if necessary. They brought Paul back to the army barracks.

⁶23:9Scribes

Contemporary English V.

The Sadducees do not believe in angels or spirits or that the dead will rise to life. But the Pharisees believe in all of these, and so there was a lot of shouting. Some of the teachers of the Law of Moses were Pharisees. Finally, they became angry and said, "We don't find anything wrong with this man. Maybe a spirit or an angel really did speak to him."

The argument became fierce, and the commander was afraid that Paul would be pulled apart. So he ordered the soldiers to go in and rescue Paul. Then they took him back into the fortress. V. 8 is included for context.

Goodspeed New Testament

So there was a great uproar, and some scribes of the Pharisees' party got up and insisted, "We find nothing wrong with this man. Suppose some spirit or angel really spoke to him!"

As the dispute was becoming violent, the colonel began to be afraid that they would tear Paul in pieces, and ordered the soldiers to go down and get him away from them and bring him into the barracks.

The Living Bible

So a great clamor arose. Some of the Jewish leaders^[c] jumped up to argue that Paul was all right. "We see nothing wrong with him," they shouted. "Perhaps a spirit or angel spoke to him there on the Damascus road."

The shouting grew louder and louder, and the men were tugging at Paul from both sides, pulling him this way and that. Finally the commander, fearing they would tear him apart, ordered his soldiers to take him away from them by force and bring him back to the armory.

[c] *Jewish leaders*, literally, "scribes." *there on the Damascus road*, implied.

New Berkeley Version

New Living Translation

So there was a great uproar. Some of the teachers of religious law who were Pharisees jumped up and began to argue forcefully. "We see nothing wrong with

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| The Passion Translation | <p>him," they shouted. "Perhaps a spirit or an angel spoke to him." As the conflict grew more violent, the commander was afraid they would tear Paul apart. So he ordered his soldiers to go and rescue him by force and take him back to the fortress. This sparked an even greater uproar among them. Finally, some of the separated ones who were religious scholars stood up and protested strongly, saying, "We find nothing wrong with this man. It could be that the Spirit has spoken to him or an angel came to him."</p> |
| Plain English Version | <p>When the shouting match became intense, the commander, fearing they would tear Paul to pieces, intervened and ordered his soldiers to go in to their meeting and seize him and take him back to their headquarters. As soon as Paul said that, the Pharisee mob and Sadducee mob started to argue with each other. The council split up into 2 mobs and started shouting at each other. Some of the teachers of the Jewish law were from the Pharisee mob. They stood up and said, "We reckon this man hasn't done anything wrong. Maybe an angel or some other spirit talked to him. That's all right."</p> |
| Radiant New Testament | <p>Then those 2 mobs argued with each other and got really wild, and the big boss soldier thought, "They are going to tear Paul to bits." So he told his soldiers, "Go and save Paul from those council men, and take him back to your big house." So the soldiers did that. A portion of v. 8 is included for context. They were all shouting loudly. Some of the teachers of the law who were Pharisees stood up and argued sharply. "We find nothing wrong with this man," they said. "What if a spirit or an angel spoke to him?" The people arguing were getting so out of control that the commander began to worry that they would tear Paul to pieces. So he ordered some soldiers to take him away from them by force and bring him into the fort.</p> |
| UnfoldingWord Simplified T. | <p>They began shouting at one another as they argued. Some of the teachers of the laws who were Pharisees stood up. One of them said, "We think that this man has done nothing wrong. Maybe an angel or some other spirit spoke to him and what he says is true." Then the Pharisees and Sadducees became violent with one another. So the commander was afraid that they would tear Paul to pieces. He told soldiers to go down from the prison and take Paul away from the council members and bring him up into the barracks.</p> |
| William's New Testament | <p>So there was a vociferous yelling until some of the scribes, belonging to the party of the Pharisees, got up and fiercely contended, "We find nothing wrong with this man. Suppose a spirit or angel has really spoken to him!" Since the dispute kept growing hotter and hotter, the colonel became alarmed that Paul might be torn in pieces by them, and so ordered the army to march down and take him out of their hands and bring him back to the barracks.</p> |

Partially literal and partially paraphrased translations:

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| American English Bible | <p>So there was lots of shouting, and some of the Pharisees' scribes stood up and started heatedly arguing, saying: 'We don't find anything wrong with this man! 'For if the Breath [of God] or [one of His] messengers spoke to him, [what of it?]' Let us not fight against God. [spurious words, copied from Acts 5:39] Well, the argument became so heated that the commander feared that they'd pull Paul to pieces! So he ordered the soldiers to go down and take him from their midst and bring him back to their garrison.</p> |
| Beck's American Translation . | |

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| Breakthrough Version | Huge yelling happened. And when some of the <i>Old Testament</i> transcribers of the part of the Separatists stood up, they were arguing furiously, saying, "We find nothing bad in this man. If a spirit or angel spoke to him..." As <i>the</i> disturbance became big, when the commanding officer was afraid that Paul might be pulled apart by them, he gave the order for the armed unit, after stepping down, to capture him out of <i>the</i> middle of them and to be bringing <i>him</i> into the barracks. |
| Common English Bible | Council members were shouting loudly. Some Pharisees who were legal experts stood up and insisted forcefully, "We find nothing wrong with this man! What if a spirit or angel has spoken to him?" The dispute became so heated that the commander feared they might tear Paul to pieces. He ordered soldiers to go down and remove him by force from their midst. Then they took him back to the military headquarters. |
| Len Gane Paraphrase | Then loud shouting started, and the scribes who were Pharisees got up and said sternly, "We find nothing evil in this man, now maybe a spirit or an angel did speak to him, so let us not fight against God." Then after a loud disagreement, the chief captain fearing that Paul would be torn to pieces by them, commanded the soldiers to go down and take him by force from them and bring him into the barracks. |
| A. Campbell's Living Oracles | And there was a great clamor; and the scribes who were on the side of the Pharisees, arose and contended, saying, We find no evil in this man; but if a spirit, or an angel has spoken to him, let us not fight against God. And as a great disturbance arose, the commander, fearing lest Paul should be torn in pieces by them, ordered the soldiers to go down, and take him by force from the midst of them, and to bring him into the castle. |
| New Advent (Knox) Bible | So that a great clamour followed; and some of the Pharisees came forward to protest; We cannot find any fault in this man, they said. Perhaps he has had a message from a spirit, or an angel. Then dissension rose high; and the captain, who was afraid that they would tear Paul in pieces, ordered his troops to come down and rescue Paul from their midst, and bring him safe to the soldiers' quarters. |
| NT for Everyone | There was quite an uproar, with some of the scribes from the Pharisees' party standing up and arguing angrily, "We find nothing wrong in this man! What if a spirit spoke to him, or an angel for that matter?" Faced with another great riot, the tribune was worried that Paul was going to be pulled in pieces between them. He ordered the guard to go down and snatch him out of the midst of them and bring him back up into the barracks. |
| 20 th Century New Testament | So a great uproar ensued, and some of the Teachers of the Law belonging to the Pharisees' party stood up and hotly protested: "We find nothing whatever wrong in this man. Suppose a spirit did speak to him, or an angel--" The dispute was becoming so violent, that the Commanding Officer, fearing that Paul would be torn in pieces between them, ordered the Guard to go down and rescue him from them, and take him into the Fort.. |

Mostly literal renderings (with some occasional paraphrasing):

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| Conservapedia Translation | So a great cry rose up, and the scribes belonging to the Pharisees' faction rose up and started an argument, saying, "We don't find anything wrong with this man! Maybe a spirit has spoken to him, or an angel!" When a great dispute had arisen, the tribune, afraid that Paul might be torn to pieces by them, ordered the soldiers to go down, take him by force from among them, and bring him back into the Fortress of Antonia. |
| Revised Ferrar-Fenton Bible | Consequently a great uproar ensued; and some of the professors, who were Pharisees, stood up in opposition and declared, "We can find nothing wrong against this man; but if a spirit has spoken to him, or an angel." |

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| | Then a great disturbance arose, and the Commandant being afraid that Paul would be torn to pieces by them, ordered the troops to go down and forcibly take him from among them, and conduct him into the fortress. |
| Free Bible Version | A great commotion erupted and some of the Pharisee teachers of the law stood up and argued fiercely, saying "We find this man not guilty! Maybe a spirit spoke to him, or an angel!" The argument was getting out of hand, so the commander, concerned that they would tear Paul to pieces, ordered the soldiers to go and rescue him from them by force, and take him back into the fortress. |
| God's Truth (Tyndale) | And when there arose great debate, the captain fearing least Paul should have been plucked asunder of them, commanded the soldiers to go down, and to take him from among them and to bring him into the castle. |
| International Standard V | There was a great deal of shouting until some of the scribes who belonged to the party of the Pharisees stood up and argued forcefully, "We find nothing wrong with this man. What if a spirit or an angel has spoken to him?" The quarrel was becoming violent, and the tribune was afraid that they would tear Paul to pieces. So he ordered the soldiers to go down, take him away from them by force, and bring him into the barracks. |
| Urim-Thummim Version | And there arose a great cry: and the scribes that were of the Pharisees' part arose, and debated saying, we find no wrong in this man: but if a spirit or an angel has spoken to him, let us not fight against Elohim. And when there arose a great dissension, the chief captain, fearing unless Paul should have been pulled apart in pieces by them, then commanded the soldiers to go down and to take him by force from among them, and to bring him back into the barracks. |
| Weymouth New Testament | So there arose a great uproar; and some of the Scribes belonging to the sect of the Pharisees sprang to their feet and fiercely contended, saying, "We find no harm in the man. What if a spirit has spoken to him, or an angel----!" But when the struggle was becoming violent, the Tribune, fearing that Paul would be torn to pieces by the people, ordered the troops to go down and take him from among them by force and bring him into the barracks. |
| Worsley's New Testament | So there was a great clamor: and the scribes <i>that were</i> of the party of the pharisees rose up and contended, saying, We find no evil in this man; but if a spirit or an angel hath spoken to him, let us not fight against God. But as there arose much contention, the tribune fearing least Paul should be torn in pieces by them, ordered <i>a party of</i> soldiers to go down, and take him by force out of the midst of them, and to bring him into the castle. |

Catholic Bibles (those having the imprimatur):

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| The Heritage Bible | And there was a great outcry, and the scribes of the Pharisees' part having stood up, were fighting fiercely, saying, We find absolutely no evil in this man, and if a spirit or a heavenly messenger has spoken to him, let us not fight against God. And there becoming a great uprising, the ruler of a thousand fearing lest Paul should be pulled to pieces by them, called out to the soldiers going down to seize him out of their midst to bring him into the fortress. |
| New American Bible (2011) | A great uproar occurred, and some scribes belonging to the Pharisee party stood up and sharply argued, "We find nothing wrong with this man. Suppose a spirit or an angel has spoken to him?" The dispute was so serious that the commander, afraid that Paul would be torn to pieces by them, ordered his troops to go down and rescue him from their midst and take him into the compound. |
| New Catholic Bible | Then a great uproar arose, and some of the scribes belonging to the party of the Pharisees stood up and forcefully stated, "We find nothing wrong with this man. What if a spirit or an angel has really spoken to him?" When a violent dissension |

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| New Jerusalem Bible | arose, the commander was fearful that Paul would be torn to pieces. He ordered the soldiers to go down, seize him from their midst, and bring him into the barracks. The shouting grew louder, and some of the scribes from the Pharisees' party stood up and protested strongly, 'We find nothing wrong with this man. Suppose a spirit has spoken to him, or an angel?' Feeling was running high, and the tribune, afraid that they would tear Paul to pieces, ordered his troops to go down and haul him out and bring him into the fortress. |
| Revised English Bible–1989 | A great uproar ensued; and some of the scribes belonging to the Pharisaic party openly took sides and declared, "We find no fault with this man; perhaps an angel or spirit has spoken to him." In the mounting dissension, the commandant was afraid that Paul would be torn to pieces, so he ordered the troops to go down, pull him out of the crowd, and bring him into the barracks. |

Jewish/Hebrew Names Bibles:

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| Complete Jewish Bible | So there was a great uproar, with some of the <i>Torah</i> -teachers who were on the side of the <i>P'rushim</i> standing up and joining in — "We don't find anything wrong with this man; and if a spirit or an angel spoke to him, what of it?" The dispute became so violent that the commander, fearing that Sha'ul would be torn apart by them, ordered the soldiers to go down, take him by force and bring him back into the barracks. |
| Hebraic Roots Bible | And there was a great cry. And the scribes of the part of the Pharisees rising up, they were contending, saying, We find nothing evil in this man. And, if a spirit spoke to him, or an angel, let us not fight against YAHWEH. And discord having arisen, fearing lest Paul should be torn by them, the chiliarch commanded the soldiers to go down to snatch him out of their midst, and to bring him into the fortress. |
| Holy New Covenant Trans. | All these Jews began shouting louder and louder. Some of the teachers of the law, who were Pharisees, stood up and argued: "We find nothing wrong with this man! Perhaps an angel or a spirit did speak to him on the road to Damascus!" The argument turned into a fight. The commander was afraid that the Jews would tear Paul to pieces. So the commander ordered the soldiers to go down and take Paul away from them and put him in the fortress. |
| The Scriptures 2009 | And there was a great uproar. And certain of the scribes of the party of Pharisees were earnestly contending, saying, "We find no evil in this man. And if a spirit or a messenger has spoken to him, let us not fight against Elohim." And a great dissension having come, the commander, fearing lest Sha'ul would be pulled to pieces by them, commanded the body of soldiers to go down and seize him from their midst, and bring him into the barracks. |
| Tree of Life Version | Then there was a great uproar. Some of the Torah scholars of the Pharisees' party stood up and protested sharply, "We find nothing wrong with this man! What if a spirit or angel has spoken to him?" As a big dispute was developing, the commander was afraid that Paul would be torn to pieces by them. So he ordered the soldiers to go down and take him by force from among them and to bring him into headquarters. |

Weird English, Old English, Anachronistic English Translations:

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| Accurate New Testament | ...becomes but Shouting Great and Standing (Up) (Some) Ones [of] the clerics [of] the portion [of] the pharisees argued Saying no [thing] bad [We] find in the man this if but Spirit speaks [to] him or Messenger much but becoming action Fearing The Chiliarch not may be pulled (apart) The Paul by them orders the troop descending to seize him from [thing] middle [of] them to lead {him} also to the camp... |
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| Alpha & Omega Bible | AND THERE OCCURRED A GREAT UPROAR; AND SOME OF THE SCRIBES OF THE PHARISAIC PARTY STOOD UP AND BEGAN TO ARGUE HEATEDLY, SAYING, "WE FIND NOTHING WRONG WITH THIS MAN; SUPPOSE A SPIRIT OR AN ANGEL HAS SPOKEN TO HIM?" AND AS A GREAT DISSENSION WAS DEVELOPING, THE COMMANDER WAS AFRAID PAULOS (<i>Paul</i>) WOULD BE TORN TO PIECES BY THEM AND ORDERED THE TROOPS TO GO DOWN AND TAKE HIM AWAY FROM THEM BY FORCE, AND BRING HIM INTO THE BARRACKS. |
| Awful Scroll Bible | What is more, there comes to be a great outcry. And the scribes of the Pharisees' section, rising-up, were thoroughly-disputing, speaking out, "We find not-even-one thing wrong from-within this man! And if a breath or an angelic messenger speaks to him, let us not fight-God." What is more, there occurring a great standing against, the commander-of-a-thousand is being received-well, lest Paul may be thoroughly-drawn-apart by them, orders the detachment of soldiers, those walking-down, to snatch- him -away from the midst of them, so as to bring him into the ~barracks. |
| Concordant Literal Version | Now a great clamor occurred, and, rising, some of the scribes of the party of the Pharisees fought it out with one another, saying, "Nothing evil are we finding in this man. Now if a spirit or messenger speaks to him - " Yet, much commotion occurring, being afraid, the captain, so Paul should not be pulled to pieces by them, orders the troop to descend and snatch him out their midst, besides, to lead him into the citadel." |
| exeGeses companion Bible | And so be it, a mega cry: and the scribes of the part of the Pharisees rise and fight fiercely, wording, We find no evil in this human: and if a spirit or an angel has spoken to him, that we not resist Elohim. And so be it, a vast riot, and the chiliarch fearing, lest Paulos be thoroughly drawn apart by them, summons the warriors to descend and to seize him from among them; and to bring him into the encampment. |
| Orthodox Jewish Bible | And there was a kol gadol and some of the Sofrim of the kat of the Perushim were arguing vigorously, saying, "Nothing rah do we find kenedged this ish, and what if a ruach did speak to him or a Malachi?" And fearing much more machloket was coming, the Roman tribune ordered the troops to go down to take Rav Sha'ul away from the midst of them and to bring him into the barracks lest he be torn to pieces by them. |
| Rotherham's Emphasized B. | And there arose a great outcry, and certain of the Scribes of the party of the Pharisees, standing up, began to strive, saying— Nothing bad find we in this man;—but <if a spirit hath spoken unto him, or a messenger>... And great' dissension arising the captain <fearing lest Paul would be torn in pieces by them> ordered the troop to go down, and take him by force out of their midst, to bring him into the castle. |

Expanded/Embellished Bibles:

The Amplified Bible

Then a great uproar occurred, and some of the scribes of the Pharisees' party stood up and *began* to argue heatedly [in Paul's favor], saying, "We find nothing wrong with this man; suppose a spirit or an angel has [really] spoken to him?" And as the dissension became even greater, the commander, fearing that Paul would be torn

- to pieces by them, ordered the troops to go down and forcibly take him from them, and bring him to the barracks.
- An Understandable Version A loud commotion developed [*in the Council meeting*]. Some of the teachers of the Law of Moses who belonged to the Pharisee party stood up and argued, saying, “We can find nothing wrong with this man. What if an angel or spirit did speak to him?”
- And when a serious debate broke out, the commander was afraid that Paul might [*virtually*] be torn apart by the mob, so he ordered his soldiers to go down [*to the Council meeting*] and forcibly remove Paul and take him to the battalion headquarters.
- The Expanded Bible So there was a great uproar [commotion; outcry]. Some of the teachers of the law [scribes], who were Pharisees, stood up and argued [protested violently/vehemently], “We find nothing wrong [no fault; nothing evil] with this man. Maybe [^LWhat if...?] an angel or a spirit did speak to him.”
- The argument was beginning to turn into such a fight [becoming so great] that the commander [tribune] was afraid they would tear Paul to pieces. So he told the soldiers to go down and take Paul away and put him in [bring him to] the army building [barracks].
- Jonathan Mitchell NT So a great outcry broke out with shouts and screaming, and then standing up, some of the scribes (theologians; Torah experts) of the party of the Pharisees began fighting through the midst, contending vehemently, as a group saying, "We continue finding nothing wrong (bad; worthless) in this person! Now since (or: if) a spirit (or: breath-effect) or an agent (or: messenger) spoke (or: speaks) to him..."
- Yet, with so much commotion and dispute occurring and becoming so violent, the commander – fearing [that] Paul would at some point be torn in two (or: pulled apart) by them – commanded the troop (band of soldiers) to bring [him] into the barracks after descending to snatch him out of the midst of them.
- P. Kretzmann Commentary And there arose a great cry; and the scribes that were of the Pharisees' part arose and strove, saying, we find no evil in this man; but if a spirit or an angel hath spoken to him, let us not fight against God. V. 10 will be placed with the next passage for context.
- Kretzmann's **commentary** for Acts 23:6–9 has been placed in the **Addendum**.
- Syndein/Thieme And there arose a great cry. And the scribes that were of the Pharisees' part stood up, and contended vehemently, saying, "We discover upon investigation {conclude} no evil in this man. But if a spirit or an angel has spoken to him, and it has, let us not fight against God."
- {Note: First class condition - it is true that Paul was taught directly by God and there also are teaching angels mentioned in the Old Testament.}
- And when there arose a great dissension, the Chiliarch, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the fort.
- {Note: The Chiliarch now knew Paul was Roman. And it was his job to enforce the law. He was not going to allow Paul to be killed by the Jews here through lawlessness.}
- Translation for Translators So the Council members «were divided/did not agree with each other», and they began shouting at one another *as they argued*. Some of the teachers of the laws that God gave Moses who were Pharisees stood up. One of them said, “We (*exc*) think that this man has done nothing wrong.” Another said, “Maybe an angel or some *other* spirit really spoke to him *and what he says is true*.” Then the *Pharisees and Sadducees* argued even more loudly *with one another*. As a result, the commander «was afraid/thought» that they would tear Paul to pieces. So he *commanded* soldiers to go down *from the barracks* and forcefully take Paul away from the Council members and bring him up into the barracks. *So the soldiers did that*.

The Voice

Soon these leaders were shouting, and some of the scholars from the party of the Pharisees rose to their feet.

Pharisees: There is nothing wrong with this man. Maybe he really has encountered a spirit or a heavenly messenger.

The two parties were about to start throwing punches, and the commandant was afraid Paul would be torn to pieces, so he sent in his soldiers to intervene. They took Paul back into custody and returned him to their barracks.

Bible Translations with Many Footnotes:

Lexham Bible

And there was loud shouting, and some of the scribes from the party of the Pharisees stood up and [*Here “and ” is supplied because the previous participle (“stood up”) has been translated as a finite verb] contended sharply, saying, “We find nothing wrong with this man! But what if a spirit or an angel has spoken to him?”

And when [*Here “when ” is supplied as a component of the temporal genitive absolute participle (“became”)] the dispute became severe, the military tribune, fearing lest Paul be torn apart by them, ordered the detachment to go down, take him away from their midst, and bring him [*Here the direct object is supplied from context in the English translation] into the barracks. [Or “headquarters”]

NET Bible®

There was a great commotion,²⁶ and some experts in the law²⁷ from the party of the Pharisees stood up²⁸ and protested strongly,²⁹ “We find nothing wrong³⁰ with this man. What if a spirit or an angel has spoken to him?” When the argument became³¹ so great the commanding officer³² feared that they would tear Paul to pieces,³³ he ordered the detachment³⁴ to go down, take him away from them by force,³⁵ and bring him into the barracks.³⁶

^{26tn} Or “clamor” (cf. BDAG 565 s.v. κραυγή 1.a, which has “there arose a loud outcry” here, and Exod 12:30).

^{27tn} Or “and some scribes.” See the note on the phrase “experts in the law” in 4:5.

^{28tn} Grk “standing up.” The participle ἀναστάντες (anastantes) has been translated as a finite verb due to requirements of contemporary English style.

^{29tn} Grk “protested strongly, saying.” L&N 39.27 has “διαμάχομαι: to fight or contend with, involving severity and thoroughness – ‘to protest strongly, to contend with.’ . . . ‘some scribes from the party of the Pharisees protested strongly’ Ac 23:9.” The participle λέγοντες (legontes) is redundant and has not been translated.

^{30sn} “We find nothing wrong with this man.” Here is another declaration of innocence. These leaders recognized the possibility that Paul might have the right to make his claim.

^{31tn} This genitive absolute construction with the participle γινομένης (ginomenhs) has been taken temporally (it could also be translated as causal).

^{32tn} Grk “the chiliarch” (an officer in command of a thousand soldiers). In Greek the term χιλίαρχος (ciliarcos) literally described the “commander of a thousand,” but it was used as the standard translation for the Latin tribunus militum or tribunus militare, the military tribune who commanded a cohort of 600 men.

^{33tn} Grk “that Paul would be torn to pieces by them.” BDAG 236 s.v. διασπᾶω has “of an angry mob μὴ διασπασθῆ ὁ Παῦλος ὑπ’ αὐτῶν that Paul would be torn in pieces by them Ac 23:10.” The passive construction is somewhat awkward in English and has been converted to an equivalent active construction in the translation.

^{34tn} Normally this term means “army,” but according to BDAG 947 s.v. στράτευμα, “Of a smaller detachment of soldiers, sing. Ac 23:10, 27.” In the plural it can be translated “troops,” but it is singular here.

^{35tn} Or “to go down, grab him out of their midst.”

^{36tn} Or “the headquarters.” BDAG 775 s.v. παρεμβολή 2 has “barracks/headquarters of the Roman troops in Jerusalem Ac 21:34, 37; 22:24; 23:10, 16, 32.”

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| The Spoken English NT | <p>There was all kinds of shouting,^l and some of the scripture experts who belonged to the Pharisees stood up and started insisting, “We find nothing wrong with this person! Maybe a spirit, or an angel, has spoken to him!”</p> <p>The disagreement became so violent^m that the commander was afraid Paul would be torn in two.ⁿ He ordered his soldiers to go down and snatch Paul out of there,^o and take him to the fortress.</p> <p>^{l.} Lit. “there was a huge outcry.”</p> <p>^{m.} Lit. “great.” But the word for “disagreement” can also mean “riot”!</p> <p>^{n.} Lit. “...torn in two by them.”</p> <p>^{o.} Lit. “snatch him from the middle of them.”</p> |
| Wilbur Pickering’s New T. | <p>There was a great clamor, and the scribes of the Pharisee party stood up and started arguing vigorously, saying, “We find nothing wrong with this man; but if a spirit or angel has spoken to him, let us not fight against God!”⁶</p> <p>Well the dissension became such that the commander, fearing that Paul might be torn in pieces by them, commanded the soldiers to go down and snatch him out of their midst and bring him into the barracks.</p> <p>(6) Some 4.5% of the Greek manuscripts omit ‘let us not fight against God’ (as in NIV, NASB, LB, TEV, etc.).</p> |

Literal, almost word-for-word, renderings:

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| Benjamin Brodie’s trans. | <p>Consequently, there arose a great clamor, and some of the scribes from the side of the Pharisees, as they stood up, contended sharply, saying: “We do not find any evil in this man, even if a spirit or angel spoke to him.”</p> <p>Since a large uprising was materializing, the military tribune, becoming afraid that Paul might be torn to pieces by them, ordered a small detachment of soldiers, having come down, to snatch and grab him from their midst, and bring him into the barracks .</p> |
| Charles Thomson NT | <p>And there was a great clamour. And the Scribes, siding with the Pharisees, arose and contended, saying, We find nothing amiss in this man. If a spirit or an angel hath spoken to him, let us not fight against God.</p> <p>And as the tumult increased, the commander, apprehensive that Paul might be torn in pieces by them, ordered the army to march down and take him from among them and bring him into the castle.</p> |
| Context Group Version | <p>And there arose a great clamor: and some of the scribes of the Pharisee party stood up, and strove, saying, We find no evil in this man: and what if a spirit has spoken to him, or a messenger?</p> <p>And when there arose a great dissension, the Legion Commander, having a godly fear that Paul would be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the barracks.</p> |
| Far Above All Translation | <p>And loud shouting arose and the scribes of the faction of the Pharisees stood up and strove, and said, “We do not find anything wrong in this man. And if a spirit or angel has spoken to him, let us not fight God.”</p> <p>And when a lot of contention arose, the cohort commander saw to it that that Paul should not be torn apart by them, and ordered the army to come down and seize <i>and take</i> him away from them and to bring <i>him</i> to the camp.</p> |
| Literal Standard Version | <p>And there came a great cry, and the scribes of the Pharisees’ part having arisen, were striving, saying, “We find no evil in this man; and if a spirit spoke to him, or a messenger, we may not fight against God”; and a great dissension having come, the chief captain having been afraid lest Paul may be pulled to pieces by them, commanded the army, having gone down, to seize him out of their midst, and to bring [him] into the stronghold.</p> |

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| Modern Literal Version 2020 | Now a great outcry happened, and part of the scribes of the Pharisees stood up and were quarreling, saying, We are finding no evil in this man, but if a spirit or a messenger spoke to him, we should not quarrel against God. Now <i>after</i> much dissension happened, the commander, was scared, lest Paul might be torn to shreds by them, and commanded the army to go-down and to seize him from the midst of them, and lead <i>him back</i> into the encampment. |
| New King James Version | Then there arose a loud outcry. And the scribes of the Pharisees' party arose and protested, saying, "We find no evil in this man; ^[a] but if a spirit or an angel has spoken to him, let us not fight against God." Now when there arose a great dissension, the commander, fearing lest Paul might be pulled to pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the barracks |
| NT (Variant Readings) | [a] NU <i>what if a spirit or an angel has spoken to him?</i> omitting the last clause And there arose a great clamor: and some of the scribes of the Pharisees part stood up, and strove, saying, We find no evil in this °man: but if a spirit hath spoken to him, or an angel, let us not fight against God ! °CT-man: <i>and what if a spirit hath spoken to him, or an angel? 10 And...</i> And when there arose a great dissension, the chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the barracks. |

The gist of this passage: The people were all stirred up in the courtroom, with half of them favoring Paul and the other half not. The chiliarch rescues Paul from this scene.

9-10

| Acts 23:9a | | | |
|--|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| 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> | 3 rd person singular, aorist (deponent) middle/passive indicative | Strong's #1096 |
| Sometimes, when there is no specific subject, this can be translated, <i>and it came to pass, and it was, and so it was; now it happened that; and here is what happened next; there came about; there came to be, there arose, there developed.</i> | | | |
| dé (δέ) [pronounced deh] | <i>now, then; but, moreover, and, also; namely, to wit</i> | post-positive conjunctive particle | Strong's #1161 |
| kraugê (κραυγή) [pronounced krow-GAY] | <i>a crying, outcry, clamour; a tumult</i> | feminine singular noun; nominative case | Strong's #2906 |
| 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> | feminine singular adjective; nominative case | Strong's #3173 |

Translation: A great outcry occurred.

Paul has had his second bite at the apple. He has addressed this crowd once again, but in a controlled atmosphere of a hearing. Nevertheless, things got out of control. Essentially Paul is the one who caused this.

What I suggested was that Paul used some wedge issues to separate his enemies from one another. His intent was for the chiliarch to see how these men simply got out of control when it came to religious issues. This would get him, he assumed, a quick acquittal. However, the religious types got way out of control. The proceeding became loud, chaotic and out of control.

| Acts 23:9b | | | |
|---|--|---|-----------------|
| 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 |
| anistēmi (ἀνίστημι) [pronounced <i>ahn-ISS-tay-mee</i>] | <i>raising [up], standing erect; causing to appear; being born; rising, standing, getting up; coming; getting ready; setting out</i> | masculine plural, aorist active participle, nominative case | Strong's #450 |
| tines (τινες) [pronounced <i>tihn-ehs</i>]; tina (τινα) [pronounced <i>tihn-ah</i>] | <i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i> | masculine plural; enclitic, indefinite pronoun; adjective; nominative case | Strong's #5100 |
| tōn (τῶν) [pronounced <i>tohn</i>] | <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 |
| grammateis (γραμματεῖς) [pronounced <i>gram-mat-TICE</i>] | <i>scribes; writers; secretaries; religious teachers/experts; town-clerks</i> | masculine plural noun, genitive/ablative case | Strong's #1122 |
| του (τοῦ) [pronounced <i>tu</i>] | <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 |
| méros (μέρος) [pronounced <i>MEH-ross</i>] | <i>part, portion; assigned to a lot [or destiny]; side, coast</i> | neuter singular noun, genitive/ablative cases | Strong's #3313 |
| tōn (τῶν) [pronounced <i>tohn</i>] | <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 |
| Pharisaioi (Φαρισαῖοι) [pronounced <i>far-is-AH-yoy</i>] | <i>separatists; exclusively religious people; Jewish nectary; sect members; a Jewish separatists sect, Jewish religious sect; transliterated Pharisees</i> | masculine plural noun; genitive/ablative case | Strong's #5330 |
| diamáchomai (διαμάχομαι) [pronounced <i>dee-am-AHKH-om-ah-ee</i>] | <i>to contend (sharply, fiercely), to fight out, to strive</i> | 3 rd person plural, imperfect (deponent) middle/passive indicative | Strong's 1264 |

Translation: Having risen up, some of the scribes from a portion of the pharisees were contending fiercely [with the others],...

Interestingly enough, there were some who supported Paul, who may or may not have been believers. Some of the **scribes** were defending Paul. The scribes were a subset of the pharisees; and there may have been a specific group of pharisees who produced the scribes.

They defended Paul with great vigor, adding to the near riot.

| Acts 23:9c | | | |
|---|--|---|-----------------------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| λέγω (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 plural, present active participle, nominative case | Strong's #3004 |
| οὐδείς (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; accusative case; used as an absolute denial; emphatic negation; designates exclusivity | Strong's #3762 |
| κακός (κακός) [pronounced kak-OSS] | <i>evil, bad; worthless; harmful, ill, wicked</i> | neuter singular adjective, accusative case | Strong's #2556 |
| heuriskō (εὕρισκω) [pronounced hyoo-RIHS-ko] | <i>to find (literally or figuratively); to discover; to come across, to get, to obtain; to perceive, to see</i> | 1 st person plural, present active indicative | Strong's #2147 |
| en (ἐν) [pronounced en] | <i>in, on, by means of, with; among</i> | preposition with the locative, dative and instrumental cases | Strong's #1722 |
| 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 |
| anthrōpos (ἄνθρωπος) [pronounced ANTH-row-pos] | <i>man [in the generic sense], mankind, human being; man [in reference to gender]</i> | masculine singular noun; dative, locative or instrumental case | Strong's #444 |
| toutō (τούτῳ) [pronounced TWO-toh] | <i>this, this one, this thing; to this, in this one, by this thing</i> | intermediate demonstrative pronoun; masculine singular; dative, locative or instrumental case | Strong's #3778 (also #5129) |

Translation: ...saying, “We do not find any evil in this man.

The voices of the pharisees could be heard. The claimed not to find any evil in Paul. Interestingly enough, half the court was willing, at that point, to drop the charges against Paul.

For some of the scribes to say this, it is a very odd thing. This would suggest that there are a considerable number of pharisees who do not really know the gospel message. They do not really know the actual objection to Paul. Unfortunately, there is still a lot of negative volition in Jerusalem, even among these pharisees.

| Acts 23:9d | | | |
|---|--|---|-----------------|
| 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 |
| dé (δέ) [pronounced deh] | <i>now, then; but, moreover, and, also; namely, to wit</i> | post-positive conjunctive particle | Strong's #1161 |
| pneuma (πνεῦμα) [pronounced PNYOO-mah] | <i>spirit, Spirit; breath; wind [blast], air</i> | neuter singular noun, nominative case | Strong's #4151 |
| laléō (λαλέω) [pronounced lah-LEH-oh] | <i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i> | 3 rd person singular, aorist active indicative | Strong's #2980 |
| ê (ἢ) [pronounced ā] | <i>or; either, rather; than; but; save; when used twice, it can mean, either, or</i> | disjunctive particle | Strong's #2228 |
| aggelos (ἄγγελος) [pronounced AHN-geh-loss] | <i>a messenger, envoy, one who is sent, an angel, a messenger from God</i> | masculine singular noun; nominative case | Strong's #32 |

Translation: Now, if a spirit or an angel spoke [to him],...

V. 9d seems to make to most sense if it is connected to v. 9e (which is questionable text).

What is very possible is, there was some missing text here, and what we read in v. 9e is someone's best guess as to what that text may have been (seeing that there is an incomplete sentence).

This could read, *suppose a spirit or an angel spoke (to Paul)...* It seems to demand that something be added here. Some ancient texts add two more words at this point:

| Acts 23:9e | | | |
|--|--|------------------------------|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| The following two words are found in the Byzantine Greek text and the Scrivener Textus Receptus, but not in the Westcott Hort text or in Tischendorf's Greek text. | | | |
| 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 |

| Acts 23:9e | | | |
|---|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| theomachéō (θεομαχέω) [pronounced theh-o-makh-EH-oh] | <i>to fight (against, with) God; to resist Deity</i> | 1 st person plural, present active subjunctive | Strong's #2313 |

Translation: ...[we should not resist God].”

“If that is the case,” the scribes argue, “then we ought not resist God.”

Acts 23:9 A great outcry occurred. Having risen up, some of the scribes from a portion of the pharisees were contending fiercely [with the others], saying, “We do not find any evil in this man. Now, if a spirit or an angel spoke [to him], [we should not resist God].” (Kukis mostly literal translation)

I must admit to finding this surprising. There are apparently many pharisees (and among them, scribes) who do not really understand the fundamental issues at play here. I would have expected many to cry out, “But this Paul reveres Jesus!” But when they hear this point of agreement, they side with Paul.

| Acts 23:10a | | | |
|---|---|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| 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> | feminine singular adjective; genitive/ablative case | Strong's #4183 |
| dé (δέ) [pronounced deh] | <i>now, then; but, moreover, and, also; namely, to wit</i> | post-positive conjunctive particle | Strong's #1161 |
| 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, present (deponent) middle/passive participle; genitive/ablative case | Strong's #1096 |
| stásis (στάσις) [pronounced STAS-is] | <i>rebellion; strife, a standing (properly, the act of), (by analogy) position (existence); by implication, a popular uprising; dissension, insurrection, figuratively, controversy, uproar</i> | feminine singular noun, genitive/ablative case | Strong's #4714 |

Translation: Then much strife came to pass.

The chiliarch is looking this situation over, and he sees that things are getting out of control.

Remember our discussion in the introduction to this chapter. The chiliarch is allowing this hearing, but he is going to make the final choice whether or not anything decided upon in this court holds up. At this point, things are too chaotic to go forward, and Paul's life is in danger.

My assumption is, Paul wants the chiliarch to see that these various factions simply argue with great passion regarding their beliefs, but the chiliarch is worried for Paul's safety. It became a seriously volatile situation. The chiliarch cannot simply allow this courtroom to descend into deadly chaos, as Paul is a Roman citizen.

My view of this trial is, the chiliarch allowed the Jews to try Paul on their home turf in order to figure out why they wanted to kill him (he could choose to follow the ruling of the court or not). However, the trial is erupting into chaos here, and the chiliarch is attended without a big presence. That is, he may have some soldiers poised outside the court, but in the court, it is probably the chiliarch and perhaps two bodyguards. And he is sitting way in the back. I make this estimation based upon the high priest telling someone to slug Paul. If the courtroom was filled with Roman soldiers, that high priest might not have been willing to say that. That fact that the court is now erupting into chaos also suggests that there are not a few dozen soldiers actually in the courtroom (this would be actually in the open air, apparently in the courtyard of the Temple²⁰).

| Acts 23:10b | | | |
|--|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| phobeō (φοβέω) [pronounced fohb-EH-oh] | active: <i>frightened, fearing, striking with fear</i> , passive: <i>being frightened, alarmed, scared</i> ; metaphorically: <i>being in awe of, revering; having reverence for</i> | masculine singular, aorist (deponent) middle/passive participle; nominative case | Strong's #5399 |
| ho (ὁ) [pronounced hoh] | <i>the; this, that; who, which</i> | definite article for a masculine singular noun, nominative case | Strong's #3588 |
| chiliarchos (χιλιάρχος) [pronounced khil-EE-ar-khoss] | <i>a chiliarch, the commander of a thousand soldiers; the commander of a Roman cohort (a military tribunal); any military commander, chief (high) captain; a military tribune</i> | masculine singular noun; nominative case | Strong's #5506 |
| 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 |
| diaspāō (διασπάω) [pronounced dee-as-PAH-oh] | <i>to tear (apart, into pieces), to pull into pieces; to sever (limbs); to dismember</i> | 3 rd person singular, aorist passive subjunctive | Strong's #1288 |
| 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</i> ; transliterated, <i>Paul, Paulos, Paulus</i> | masculine singular proper noun; a person; nominative case | Strong's #3972 |

²⁰ As per <https://www.britannica.com/topic/sanhedrin> accessed December 28, 2023.

| Acts 23:10b | | | |
|---|--|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| hupó (ὑπό) [pronounced <i>hoop-OH</i>] | <i>under, beneath, through; by</i> | preposition with the genitive or ablative case | Strong's #5259 |
| autôn (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 |

Translation: The chiliarch, being fearful that Paul be torn into pieces by [the angry crowd],...

We have an interesting verb here, diaspāō (διασπάω) [pronounced *dee-as-PAH-oh*], which means, *to tear (apart, into pieces), to pull into pieces; to sever (limbs); to dismember*. Strong's #1288. No doubt, you have heard threats like, *I am going to tear you up* (former President Obama used a similar phrase); or, *I am going to tear you limb from limb*; or, *I am going to tear you a new one*. We understand these as being figurative language. The verb used here does not appear to be figurative. I believe that the chiliarch really thought that this crowd was capable of physically tearing Paul apart. Their anger was stunning.

| Acts 23:10c | | | |
|---|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| keleúō (κελεύω) [pronounced <i>kel-YOO-oh</i>] | <i>to command, to incite by word, to order</i> | 3 rd person singular, aorist active indicative | Strong's #2753 |
| to (τό) [pronounced <i>toh</i>] | <i>the; this, that; to the, towards the</i> | neuter singular definite article; accusative case | Strong's #3588 |
| stráteuma (στράτευμα) [pronounced <i>STRAT-yoo-mah</i>] | <i>army, a band (platoon) of soldiers; a bodyguard, a group of guards</i> | neuter singular noun, accusative case | Strong's #4753 |
| katabainō (καταβαίνω) [pronounced <i>kat-ab-ah'ee-no</i>] | <i>descending (literally or figuratively); coming (getting, going, stepping) down, the one falling (down)</i> | neuter singular, aorist active participle; accusative case | Strong's #2597 |
| harpazō (ἄρπάζω) [pronounced <i>har-PAD-zoh</i>] | <i>to seize (in various applications), to snatch away; to catch (away, up), to pluck (up), to pull (out), to take (by force)</i> | aorist active infinitive | Strong's #726 |
| auton (αὐτόν) [pronounced <i>ow-TAHN</i>] | <i>him, to him, towards him; same</i> | 3 rd person masculine singular personal pronoun, accusative case | Strong's #846 |
| ek (ἐκ) [pronounced <i>ehk</i>] | <i>out of, out from, from, by, at, of</i> | preposition | Strong's #1537 |

| Acts 23:10c | | | |
|--|--|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| mesos (μέσος) [pronounced MEH-soss] | <i>middle, midst, in the middle, center; among</i> | neuter singular adjective; genitive/ablative case | Strong's #3319 |
| autôn (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: ...commanded the bodyguard to seize Paul out of their midst...

Therefore, the chiliarch commanded his bodyguard to grab up Paul and get him out of the midst of that out of control crowd.

Let me suggest that the chiliarch was not there with a large military presence. I suggest that he was sitting in the back listening and taking it all in, but without any intention of interfering with the proceedings (until now, when things are out of hand). You see, if he was in there with 20 soldiers, this would have felt like more of a Roman hearing. This is not what he wanted. He wanted to sit back and see this court come to a serious decision about Paul as to what exactly they had against him. He was to hear testimony and then see the court deliberate.

I would assume the chiliarch did not expect this to happen.

| Acts 23:10d | | | |
|---|--|---|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| ágō (ἄγω) [pronounced AHG-oh] | <i>to go, to depart, to lead, to bring, to guide, to direct, to follow</i> | present active infinitive | Strong's #71 |
| 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 (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) |
| parembolê (παρεμβολή) [pronounced pare-em-boh-LAY] | <i>a camp, encampment; barracks; army in line of battle; a throwing in beside (literal translation)</i> | feminine singular noun, accusative case | Strong's #3925 |

Translation: ...and to lead [him] into the barracks.

He had his men lead Paul into the barracks where Paul would be safe.

This chiliarch, so far, appears to be a fair and honest man, attempting to do the right thing. Although what happened at the Sanhedrin was out of control, I would not blame the chiliarch for this decision. I think allowing the Jews themselves to deliberate, to hear witnesses and then to come to a conclusion was a solid plan.

Acts 23:10 Then much strife came to pass. The chiliarch, being fearful that Paul be torn into pieces by [the angry crowd], commanded the bodyguard to seize Paul out of their midst and to lead [him] into the barracks. (Kukis mostly literal translation)

Acts 23:9–10 A great outcry occurred. Having risen up, some of the scribes from a portion of the pharisees were contending fiercely [with the others], saying, “We do not find any evil in this man. Now, if a spirit or an angel spoke [to him], [we should not resist God].” Then much strife came to pass. The chiliarch, being fearful that Paul be torn into pieces by [the angry crowd], commanded the bodyguard to seize Paul out of their midst and to lead [him] into the barracks. (Kukis mostly literal translation)

We might reasonably ask, *what is Paul’s strategy here?* Paul has shown that these men cannot interact with one another in a legal setting; *so how can they establish a charge against me?* The people in this court have completely opposite ideas about their faiths, and so, they cannot agree on what Paul is doing/thinking/saying that is wrong.

One of the things that we should consider is, Paul’s original intent when choosing to come to Jerusalem. It would be to teach, to teach the Word accurately, and to give the gospel message when called for. There is no gospel message given here or in the previous message (apart from his personal testimony). Nor has Paul set out to explain the Law of Moses and how it relates to Christian doctrine (remember, Paul has already written Galatians, so he has that information at this time).

Whatever it is that Paul had hoped to accomplish in Jerusalem, that is not happening. That is because he is in the wrong place. He is outside of God’s geographical will. God is able to immediately readjust, just as a gps system might do; but Paul will need to be moved to Rome, and God will see that this happens.

Acts 23:9–10 Many arguments broke out between these various factions. There was one faction of scribes (who were a part of the pharisees) who rose up defending Paul while contending fiercely with the sadducees. They said, “We do not find any evil in Paul, whether he spoke to a spirit or to an angel. We, as men of God, should not be resisting God.” As a result, there was a great deal of disagreement and strife, enough to concern the chiliarch there, who was in charge of keeping order in Jerusalem. Fearing that Paul might be torn to pieces by the more violent ones in this crowd, he commanded his guard to get Paul out of their midst and to guide him safely back to the barracks. (Kukis paraphrase)

Let’s sort this out in points:

Paul, the Chiliarch, and Ananias in Court

1. The chiliarch, who appears to be a fair man, has come to find out that Paul is a Roman citizen and that the Jewish problem with Paul is unclear and undefined.
2. He first allowed Paul to speak to the Jews from the top of the stairs at the Fortress of Antonia in Jerusalem. He did, and the people exploded. Since Paul spoke in Aramaic, it is very possible that the chiliarch did not understand enough to figure out what to do.
3. The chiliarch knows that there is a large number of people who are very upset with Paul, but he does not know why. He therefore allows a hearing at the Sanhedrin to bring some clarity to the charges.
4. It is my logical guess that the chiliarch comes to this hearing and sits in the back, having very few men with him. Possibly two bodyguards. He does not want to overwhelm or influence the hearing. Also, logically, the hearing had to be held in Greek or, if Aramaic, then there would have been a translator hired by the chiliarch in order to follow along.
5. Almost at the very beginning, Ananias, the high priest, orders that Paul be slugged. This suggests that these Jews are not overwhelmed with a Roman presence (otherwise, he would not have done this).
6. We know that Paul is upset, out of fellowship (as a result), and that he still adheres to the laws of divine establishment anyway (he shows respect to the high priest).
7. We know that Paul remains out of fellowship because his strategy, the break up the Sanhedrin into two warring factions works, but no one really receives any **divine viewpoint** from Paul. He divides them up

Paul, the Chiliarch, and Ananias in Court

- to suit his own legal purposes.
8. Paul achieves the theological split in the courtroom with some exciting violence, but he does not really solve any of his legal problems by doing this; nor does he convey the gospel or any divine viewpoint during his testimony.
 9. From a purely human viewpoint stand, Paul got the result that he wanted. However, from a spiritual viewpoint, Paul got none of the results that he wanted. So Paul got the result that he wanted without getting the results that he wanted.

Most of these points are taken directly from the text. A few of them draw some logical conclusions based upon what information is recorded.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Now, the following night, has stood by him the Lord, [Who] said, "Have courage; for as you have testified the (things) about Me in Jerusalem, so to you (it is) necessary even in Rome to be a witness."

Acts
23:11

On the following night, the Lord, standing by [Paul], said, "Be confident; for as you have [already] testified to things about Me in Jerusalem, so it is necessary for you to be a witness [for Me] in Rome."

On the following night, the Lord appeared to Paul, as if standing next to him. The Lord said, "Be strong and confident. Maintain a relaxed mental attitude. Just as you have testified correctly to all things about Me here in Jerusalem, so it is necessary for you to be My witness in Rome."

Here is how others have translated this passage:

Ancient texts:

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|----------------------------|--|
| Westcott-Hort Text (Greek) | Now, the following night, has stood by him the Lord, [Who] said, "Have courage; for as you have testified the (things) about Me in Jerusalem, so to you (it is) necessary even in Rome to be a witness." |
| Complete Apostles Bible | Now on the next night the Lord stood by him and said, "Take courage, Paul; for as you solemnly testified about the things concerning Me in Jerusalem, so you must also testify in Rome." |
| Douay-Rheims 1899 (Amer.) | And the night following, the Lord standing by him, said: Be constant: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome. |
| Holy Aramaic Scriptures | And when it was night, Maran {Our Lord} appeared unto Paulus {Paul}, and said unto him, "Be strengthened! On account that as you have Testified about Me in Urishlem {Jerusalem}, thus, it is destined that you shall Testify also in Ruhme {Rome}." |
| James Murdock's Syriac NT | And when night came, our Lord appeared to Paul, and said to him: Be strong; for as thou hast testified of me in Jerusalem, so also art thou to testify at Rome. |
| Original Aramaic NT | When it was night, Our Lord appeared to Paulus and said to him, "Be strong, because as you testified of me in Jerusalem, thus you are going also to testify in Rome." |

Significant differences:

Limited Vocabulary Translations:

| | |
|----------------------------|---|
| Bible in Basic English | And the night after, the Lord came to his side and said, Be of good heart, for as you have been witnessing for me in Jerusalem, so will you be my witness in Rome. |
| Bible in Worldwide English | The next night the Lord stood beside Paul. He said, Be glad, Paul. You have told people about me in Jerusalem. You must also talk about me in Rome. |
| Easy English | The next night, the Lord Jesus came and he stood near Paul. He said to Paul, 'Do not be afraid! You have told people here in Jerusalem about me. You must also do the same thing in Rome.' |
| Easy-to-Read Version—2008 | The next night the Lord Jesus came and stood by Paul. He said, "Be brave! You have told people in Jerusalem about me. You must do the same in Rome." |
| God's Word™ | The Lord stood near Paul the next night and said to him, "Don't lose your courage! You've told the truth about me in Jerusalem. Now you must tell the truth about me in Rome." |
| Good News Bible (TEV) | That night the Lord stood by Paul and said, "Don't be afraid! You have given your witness for me here in Jerusalem, and you must also do the same in Rome." |
| J. B. Phillips | God's direct encouragement to Paul That night the Lord stood by Paul, and said, "Take heart!—for as you have witnessed boldly for me in Jerusalem so you must give your witness to me in Rome." |
| The Message | A Plot Against Paul That night the Master appeared to Paul: "It's going to be all right. Everything is going to turn out for the best. You've been a good witness for me here in Jerusalem. Now you're going to be my witness in Rome!" |
| NIRV | The next night the Lord stood near Paul. He said, "Be brave! You have told people about me in Jerusalem. You must do the same in Rome." |
| New Life Version | The next night the Lord came to Paul and said, "Paul, do not be afraid! You will tell about Me in the city of Rome the same as you have told about Me in Jerusalem." |

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

| | |
|-----------------------------|---|
| Casual English Bible | The Lord appeared to Paul that night [7] and said, "Stay brave. You spoke up for me in Jerusalem. You're going to do it in Rome too." ⁷ 23:11The writer may mean that Paul saw Jesus in a dream or perhaps in a nighttime vision. Bible folks often reported God appearing to them in vivid dreams (Genesis 20:3; 28:12; Numbers 12:6). |
| Contemporary English V. | That night the Lord stood beside Paul and said, "Don't worry! Just as you have told others about me in Jerusalem, you must also tell about me in Rome." |
| New Berkeley Version | . |
| New Living Translation | That night the Lord stood beside Paul and said, "Don't worry, Paul; just as you have told the people about me here in Jerusalem, so you must also in Rome." |
| The Passion Translation | That night our Lord appeared to Paul and stood before him and said, "Receive miracle power. For just as you have spoken for me in Jerusalem, you will also speak for me in Rome." |
| Plain English Version | Jesus told Paul that he will go to Rome That night, Paul saw Jesus come and stand near him, and Jesus said to him, "Be brave, Paul. You told people here in Jerusalem about me, and you have to tell people in Rome about me too." |
| UnfoldingWord Simplified T. | That night, Paul saw the Lord Jesus come and stand near him. The Lord said to him, "Have courage! You have told people here in Jerusalem about me, and you must tell people in Rome about me too." |

Partially literal and partially paraphrased translations:

Beck's American Translation .

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| Breakthrough Version | In the following night when the Master stood over him, He said, "Be courageous. You see, as you were a strong witness of the things about Me in Jerusalem, so it is necessary for you to also tell in Rome what you witnessed." |
| New Advent (Knox) Bible | On the next night, the Lord came to his side, and told him, Do not lose heart; thou hast done with bearing me witness in Jerusalem, and now thou must carry the same witness to Rome. |
| NT for Everyone | On the next night, the Lord stood by him. "Cheer up!" he said. "You have given your testimony about me in Jerusalem. Now you have to do it in Rome." |

Mostly literal renderings (with some occasional paraphrasing):

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|-----------------------------|---|
| Conservapedia Translation | The next night, the Lord stood beside him, and said, "Cheer up! Just as you gave evidence about Me in Jerusalem, you must also give evidence in Rome." |
| Revised Ferrar-Fenton Bible | The Divine Promise to Paul. During the following night, however, the Lord stood beside him, and said, "Take courage! for as you have given evidence concerning Me at Jerusalem, so you must also bear witness at Rome." |
| Free Bible Version | Afterwards, during the night, the Lord stood by Paul, and told him, up your courage! Just as you have given your testimony about me in Jerusalem, so you must be my witness in Rome as well." |
| International Standard V | That night the Lord stood near Paul [Lit. him] and said, Have courage! For just as you have testified about me in Jerusalem, you must testify in Rome, too. |
| Montgomery NT | And the following night the Lord stood by him and said: "Be of good courage; for as you have borne faithful witness concerning me at Jerusalem, so you must testify at Rome also." |

Catholic Bibles (those having the imprimatur):

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| Christian Community (1988) | That night the Lord stood by Paul and said, "Courage! As you have borne witness to me here in Jerusalem, so must you do in Rome." 18:9; 27:24 |
| New American Bible (2011) | * ^f The following night the Lord stood by him and said, "Take courage. For just as you have borne witness to my cause in Jerusalem, so you must also bear witness in Rome." * [23:11] The occurrence of the vision of Christ consoling Paul and assuring him that he will be his witness in Rome prepares the reader for the final section of Acts: the journey of Paul and the word he preaches to Rome under the protection of the Romans. f. [23:11] 19:21. |
| New Jerusalem Bible | Next night, the Lord appeared to him and said, 'Courage! You have borne witness for me in Jerusalem, now you must do the same in Rome.' |
| Revised English Bible—1989 | The following night the Lord appeared to him and said, "Keep up your courage! You have affirmed the truth about me in Jerusalem, and you must do the same in Rome." |

Jewish/Hebrew Names Bibles:

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| Hebraic Roots Bible | And coming to him in the following night, Yahshua said, Be cheered, Paul, for as you fully testified the things concerning Me in Jerusalem, so you must also testify at Rome. |
| Holy New Covenant Trans. | The next night the Lord Jesus came and stood by Paul. He said, "Be strong! You have told the people in Jerusalem the truth about me. You must also go to Rome to do the same thing there." |

The Scriptures 2009 And on the following night the Master stood by him and said, "Take courage, Sha'ul, for as you have witnessed for Me in Yerushalayim, so you have to bear witness at Rome too."

Weird English, Old English, Anachronistic English Translations:

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|----------------------------|--|
| Accurate New Testament | ...[in] the but following night Standing [with] him The Lord says have! (courage) as for [You] testify the [things] about me to jerusalem so you is (necessary) and to rome to testify... |
| Awful Scroll Bible | Moreover, on the night coming-up, the Lord standing-by him, says, "Be taking courage Paul, for as you testify-throughout about Me in Jerusalem, the same-as-this you necessitate to witness also in Rome." |
| Concordant Literal Version | Now the ensuing night, standing by him, the Lord said, "Courage! For as you certify to that which concerns Me in Jerusalem, thus you must testify in Rome also." |
| exeGesés companion Bible | ADONAY ENCOURAGES PAULOS And the next night Adonay stands by him, and says, Courage, Paulos! For as you witnessed about me in Yeru Shalem, thus you must also witness at Rome. |
| Orthodox Jewish Bible | And on the following lailah, HaAdon stood by Rav Sha'ul and said, "Chazak! For as you gave solemn edut about me in Yerushalayim, thus it is necessary for you also to bear solemn eidus in Rome." |
| Rotherham's Emphasized B. | § 40. Paul's life being conspired against, he is sent to Cæsarea unto the Governor Feliz. But [on the following' night] the Lord, standing over him, said— Be of good courage! for <as thou hast fully borne witness of the things concerning me, in Jerusalem> [so] must thou [in Rome also] bear witness. |

Expanded/Embellished Bibles:

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|----------------------------|---|
| <i>The Amplified Bible</i> | On the following night the Lord stood near Paul and said, "Be brave; for as you have solemnly <i>and</i> faithfully witnessed about Me at Jerusalem, so you must also testify at Rome." |
| An Understandable Version | The next night the Lord stood beside Paul [<i>in a supernatural dream</i>] and said, courage, for just as you have testified about me in Jerusalem, so you must also be my witness in Rome." |
| The Expanded Bible | The next night the Lord came and stood by Paul. He said, "Be brave [or Don't be afraid; Rest assured]! [For just as] You have told [testified to] people in Jerusalem about me. You must do the same [testify to me] in Rome." |
| Jonathan Mitchell NT | Now in the following night, the Lord [= Christ or Yahweh], while standing by him, said, "Be increasingly receiving courage and confidence, for as you delivered a thorough witness of the things concerning Me into Jerusalem, in this way it continues binding and necessary for you yourself to deliver a witness (a testimony; evidence) into Rome also." |
| P. Kretzmann Commentary | And the night following the Lord stood by him and said, be of good cheer, Paul; for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome. Kretzmann's commentary for Acts 23:10–11 has been placed in the Addendum . |
| Syndein/Thieme | And the night following {the next day's night} the Lord suddenly stood by him, and said, " KEEP ON HAVING CONFIDENCE , Paul {imperative mood . . . this is a command}. For as you have protested earnestly {unusual word for testifying or witnessing} of Me in Jerusalem, so must you bear information concerning Me {witness} also at Rome." {Note: Paul now realizes he succumbed to legalism and failed the Lord. He is also discouraged about this and all the mob activity and they sought his life! Now he may |

be in self-recrimination and a guilt complex. The Lord personally gives him encouragement. When we sin, confess it, **FORGET IT** and move on . . . this is the principal . . . and it **IS** a **COMMAND!** }

{Note: In Jerusalem there was negative volition and not a good environment for Paul's fantastic ministry. The Lord was telling Paul that **AT** Rome Paul will have a great ministry. And, this is when Paul will write some of the most fantastic and doctrine filled books in the New Testament - the four prison Epistles!}

Translation for Translators

The Lord revealed that Paul would tell people about him in Rome.

Acts 23:11

That night, *in a vision Paul saw the Lord Jesus come and stand near him. The Lord said to him, "Be courageous! You (sg) have told people here in Jerusalem about me, and you must tell people in Rome about me, too."*

The Voice

That night the Lord came near and spoke to him.

The Lord: Keep up your courage, Paul! You have successfully told your story about Me in Jerusalem, and soon you will do the same in Rome.

Bible Translations with Many Footnotes:

Lexham Bible

And the next night the Lord stood by him and [*Here "and" is supplied because the previous participle ("stood by") has been translated as a finite verb] said, "Have courage, for as you have testified about me in Jerusalem, so you must also testify in Rome."

NET Bible®

The following night the Lord³⁷ stood near³⁸ Paul³⁹ and said, "Have courage,⁴⁰ for just as you have testified about me in Jerusalem,⁴¹ so you must also testify in Rome."⁴²

^{37sn} The presence of the Lord indicated the vindicating presence and direction of God.

^{38tn} Grk "standing near Paul, said." The participle ἐπιστάς (epistas) has been translated as a finite verb due to requirements of contemporary English style.

^{39tn} Grk "him"; the referent (Paul) has been specified in the translation for clarity.

^{40tn} Or "Do not be afraid."

^{41map} For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

^{42sn} Like Jesus went to Jerusalem, Paul would now go to Rome. This trip forms the concluding backdrop to Acts. This is the second notice about going to Rome (see Acts 19:21 for the first).

The Spoken English NT

On the following night, the Lord came to Paul and said, your courage up. Just as you've testified to the truth^p about me in Jerusalem, you also have to testify in Rome.

^{p.} Lit. "the things."

Wilbur Pickering's New T.

A plot exposed

Now the following night the Lord stood by him and said, "Take courage, Paul, because as you have testified about me in Jerusalem, so you must also testify in Rome".⁷

(7) Paul is in Jerusalem in disobedience against a clear divine prohibition, and things definitely are not going well. God appears to Paul and assures him that he will indeed get to Rome [although he is not going to enjoy the trip!].

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

But on the following night, the Lord having stood by him said, "Take courage Paul, for as you solemnly testified [about] the [things] concerning Me at Jerusalem, in the same way it is necessary [for] you also to testify at Rome."

Benjamin Brodie's trans.

Then, on the next night, the Lord standing by him, said: "Cheer up and have courage, for just as you testified about the things concerning Me in Jerusalem, in this manner you must testify in Rome .

| | |
|-----------------------------|---|
| Berean Literal Bible | But the following night the Lord, having stood by him, said, "Take courage, for as you have fully testified about Me at Jerusalem, so also it behooves you to testify in Rome." |
| Context Group Version | And the night following the Lord stood by him, and said, Be of good cheer: for as you have testified concerning me at Jerusalem, in the same way must you give witness also at Rome. |
| Modern Literal Version 2020 | Now when the Lord stood by him the next night, he said, Paul, have courage; for* as you have thoroughly testified concerning me in Jerusalem, so it is essential for you to also testify in Rome. |
| NT (Variant Readings) | And the night following the Lord stood by him, and said, Have courage, [Paul]: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome. |
| Niobi Study Bible | The Plot Against Paul And that night the Lord stood by him and said, "Be of good cheer, Paul; for as you have testified for Me in Jerusalem, so must you bear witness also at Rome." |
| Webster's Translation | And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified concerning me in Jerusalem, so must thou bear testimony also at Rome. |

The gist of this passage: Jesus appears to Paul and tells him that he will also be a witness to Him in Rome.

| Acts 23:11a | | | |
|--|---|---|------------------------|
| 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 |
| dé (δέ) [pronounced deh] | <i>now, then; but, moreover, and, also; namely, to wit</i> | post-positive conjunctive particle | Strong's #1161 |
| epioûsa (ἐπιούσα) [pronounced ep-ee-OO-sah] | <i>coming upon, approaching; when used of time, coming on, being at hand, next, following, on the following day</i> | feminine singular, present participle; dative, locative or instrumental case | Strong's #1966 |
| nux (νύξ) [pronounced noox] | <i>night, midnight</i> | feminine singular noun; dative, locative or instrumental case | Strong's #3571 |
| ephistêmi (ἐφίτημι) [pronounced ehf-ISS-tay-mee] | <i>standing [before, by, near, over], taking a stand; being present; coming [to, upon, near]; assaulting</i> | masculine singular, aorist active participle; nominative case | Strong's #2186 |
| autô (αὐτῷ) [pronounced ow-TOH] | <i>in him, by him, to him; for him; by means of him; with me; same</i> | 3 rd person masculine singular personal pronoun; locative, dative or instrumental case | Strong's #846 |

| Acts 23:11a | | | |
|--|---|---|-----------------|
| 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 |
| 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 |

Translation: On the following night, the Lord, standing by [Paul],...

We do not know if this is a vision or a dream. Somehow, Paul perceives the Lord standing by him.

Although it seems that a vision, a dream or reality must all be different; how much different these are from one another is certainly up for debate.

More important is what Jesus says to Paul.

| Acts 23:11b | | | |
|---|--|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| 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 |
| tharséō (θαρσέω) [pronounced <i>thar-SEH-oh</i>] | <i>have courage, be confident, be strong; be of good cheer, have a relaxed mental attitude</i> | 2 nd person singular, present active imperative | Strong's #2293 |

Translation: ...said, "Be confident;..."

Paul, being bullheaded, finds himself in Jerusalem, and facing a great deal of pressure and animosity, despite being imprisoned by a guy who appears to be reasonably objective.

Jesus speaks to Paul, who may or may not be kicking himself for ending up here in jail. It is apparent that what Paul planned did not happen as he expected it to. He arrived in Jerusalem, and despite being received warmly at first, ran into problems immediately: he faced legalism from believers in Jerusalem (to which he acceded); and he faced negative volition from the religious unbelievers in Jerusalem. He has tried twice to speak to these people, reasoning with them, and both times, his words have resulted in an explosion of chaos. Maybe Paul recognizes that he has screwed up; maybe not. It is even possible that he is going over his speeches in his mind, thinking that maybe he could have made a different approach.

Whatever Paul's **mental attitude** is right now, I suspect that he is down in the dumps. What he wanted and expected to happen did not happen. Rather than receiving a warm welcome, a plethora of eager Bible students, and many converts, Jerusalem has erupted into chaos several times now, necessitating that he be placed into prison (for his own protection). Paul is not thinking to himself, "That went well."

Does he know that he screwed up? More than likely, but how he thinks of his mistakes may be different than how he should be thinking about them. However, God is speaking to Paul, suggesting that Paul has rebounded.

Whether Paul has yet fully appreciated his sin is another issue. We can rebound and not fully appreciate all the wrongdoing that we have done. God forgives us known and unknown sins. So, even if Paul does not have the same full understanding of his mistakes that we do, he is, nevertheless forgiven.

By the way, let me make an application here. You may think that your attitude towards your sins is important when you name your sins to God. They are not, and this illustration with Paul, combined with 1John 1:9 tell us why our attitude towards our sins is inconsequential. You may feel really bad about the sins you know that you committed; and maybe you don't. But what about the sins that you committed that you do not realize are sins? Do you feel badly about them? Are you promising God that you will never commit those sins again? Of course not! You do not recognize that they are sins (or you simply don't remember that you committed these sins). Paul is completely and fully forgiven, no matter how he feels about the sins which he committed, and no matter how introspective he is about the sins he committed. Did he get them all when confessing them to God? Probably not! Yet God forgives us our sins and cleanses us from all unrighteousness (the unknown sins; sins about which we have no negative attitude).

Paul is back in fellowship and God tells him what to do. God says the present active imperative of *tharséō* (θαρσέω) [pronounced *thar-SEH-oh*], which means, in the imperative sense: *have courage, be confident, be strong; be of good cheer, have a relaxed mental attitude*. Strong's #2293.

Paul is in the wrong place at the wrong time, and God tells him, "Be cool, be confident, have a **relaxed mental attitude**; everything is under control."

Jesus says this, right after Paul has made a series of the worst mistakes that he will make in his entire career.

Application: You have screwed up your life as I have. You have sinned, you have made some stupid decisions, you have acted against God's clear directives. What does God say to you after you confess your sins? "Be cool, be confident, have a relaxed mental attitude; everything is under control." God is not saying this to encourage us to remain on the path that we have been on. That wrong path could ruin our lives, as Paul's life seems to be ruined at this time. But God has a plan still for Paul's life.

| Acts 23:11c | | | |
|---|--|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| hōs (ὥς) [pronounced <i>hohç</i>] | <i>like, as; how; about; in such a way; even as; when, while</i> | comparative particle, adverb | Strong's #5613 |
| gár (γάρ) [pronounced <i>gahr</i>] | <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 |
| diamartýromai (διαμαρτύρομαι) [pronounced <i>dee-am-ar-TOO-rom-ahee</i>] | <i>to testify, to attest to, solemnly affirm</i> | 2 nd person singular, aorist (deponent) middle/passive indicative | Strong's #1263 |
| ta (τά) [pronounced <i>taw</i>] | <i>the; these, those, to this, towards that; the [things]</i> | neuter plural definite article; accusative case | Strong's #3588 |
| peri (περί) [pronounced <i>per-EE</i>] | <i>about, concerning, on account of, because [of], around, near</i> | preposition | Strong's #4012 |

| Acts 23:11c | | | |
|---|--|---|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| 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) |
| 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 |
| Hierousalēm (Ἱερουσαλήμ) [pronounced <i>hee-er- oo-sal-AME</i>] | <i>double peace; transliterated Jerusalem</i> | indeclinable proper noun/location | Strong's #2419 |

Translation: ...for as you have [already] testified to things about Me in Jerusalem,...

Jesus continues speaking to Paul, "Listen, you have been testifying all about Me in Jerusalem. What you have said is correct. They do not want to hear it! So, I have another assignment for you."

Now, if it were me speaking to Paul, I might say, "Listen, you are here because you screwed up. You were told over and over not to come to Jerusalem, but look, you did, and here you are!" But Jesus does not take that attitude or tone with Paul. Jesus simply accepts what Paul has done. Paul attempted to testify about Jesus in Jerusalem, and Jesus seemingly accepts that and says, "Next, you will give your witness in Rome."

How God interacts with Paul is much different than what I might have said and done.

| Acts 23:11d | | | |
|---|--|---|------------------------------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| hoútō (οὕτω) [pronounced <i>HOO-toh</i>] | <i>this one; thus; so, in this manner, in this way; accordingly; therefore</i> | demonstrative adverb | Strong's #3779 |
| Here, it is spelled, hoútōs (οὕτως) [pronounced <i>HOO-tohç</i>]. | | | |
| 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) |
| deí (δεῖ) [pronounced <i>digh</i>] | <i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i> | 3 rd person singular, present impersonal active indicative | Strong's #1163 |
| This verb can be used impersonally, as in: <i>it is (was, etc.) necessary, it is right and proper that.</i> | | | |
| 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 23:11d | | | |
|--|--|--|-----------------|
| 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 |
| Rhômē (Ῥώμη) [pronounced HROH-may] | <i>strength; transliterated, Rome</i> | feminine singular proper noun; a location; accusative case | Strong's #4516 |
| Thayer: <i>Rome [was] the famous capital of the ancient world.</i> | | | |
| 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> | aoist active infinitive | Strong's #3140 |
| Because of the various translations, I was expecting the repeat of a previously used verb in this verse; but that is not the case. | | | |

Translation: ...so it is necessary for you to be a witness [for Me] in Rome.”

“Testify for Me in Rome; be My witness in Rome. This is necessary; this is My plan.”

Did Paul make a mistake? One of the worst in his career as an **Apostle**. Is he in the wrong place? Absolutely. Paul is way outside of God's geographical will. Has God cast him aside? Not at all. **God's plan** for Paul continues. In fact, God's plan for Paul continues without recrimination.

Once you rebound—even if you are not fully cognizant of every sin you have committed—God is ready for you to move forward in your life. God has automatically readjusted your gps system (He actually did this in **eternity past**), and you are ready to go right from where you are.

Acts 23:11 On the following night, the Lord, standing by [Paul], said, “Be confident; for as you have [already] testified to things about Me in Jerusalem, so it is necessary for you to be a witness [for Me] in Rome.” (Kukis mostly literal translation)

Acts 23:11 On the following night, the Lord appeared to Paul, as if standing next to him. The Lord said, “Be strong and confident. Maintain a relaxed mental attitude. Just as you have testified correctly to all things about Me here in Jerusalem, so it is necessary for you to be My witness in Rome.” (Kukis paraphrase)

Application: At first, it seemed weird to me to spend so much time on this portion of Paul's life. He screws up, he goes to the wrong place, God tells him not to go; and yet he goes and now he is in jail and half of Jerusalem wants him dead. The next five chapters are mostly about course correction for Paul. Have you screwed up your life that much? Maybe, maybe not. But, are you beginning to understand that, despite everything you have done wrong, despite all your negative volition, God is ready to take you right where you are and move forward in His plan?

Just so there is no confusion, this does not mean that Paul has no place in the **plan of God** until he gets to Rome. God is going to use Paul in these next chapters; but God is also going to get him to Rome.

Application: We do not have to be Paul; we do not have to be an Apostle, to have a place in God's plan. As shocking as it may seem, we can actually have an incredible impact as a believer in this life, despite the number of times that we have messed up. That is why a huge chunk of the book of Acts is devoted to Paul's negative decisions, to Paul getting out of God's geographical will; and to God guiding Paul back into doing what is expected of him.

Application: Now and again, you ought to be remarking to yourself, "You know, I have got the best damn life ever!"

Chapter Outline

Charts, Graphics and Short Doctrines

The Assassination Plot of the Jews

Pretty much every translation agreed that these verses belong together.

Now came to be a day, were doing a plot, the Jews bound with an oath themselves, saying, neither to eat or neither to drink until which they might kill the Paul. Now they were greater than forty the (ones) this the conspiracy were doing, which [ones] were coming to the chief priests and the elders. They said, "Accursed, we have cursed ourselves, not to taste [anything] until which we might kill the Paul. Now, therefore, you [all] make known to the chiliarch along with the council, so that he might bring down him to you [all], as about to decide accurately the [case] about him. Now we, before the [chiliarch] to come near him—prepared we keep on being to kill him."

Acts
23:12–15

Now, [as] the day came, the Jews were preparing a (devious) plan. They had bound themselves with an oath, saying [that they would] neither eat nor drink until they might kill Paul. The ones who were [going to] execute this conspiracy were more than 40. [These same ones] went to the chief priests and elders, saying, "[As] accursed, we have cursed ourselves [as a part of the oath] not to eat [anything] until we might kill Paul. Now, you [all] will notify the chiliarch along with the council, that he might bring [Paul] down to you [all], as [if you are] about to determine more accurately the [case] concerning him. We, in front of the [council], will come near to him, being prepared to kill him."

As the new day came, a large group of Jews were hatching a devious plot. They had bound themselves by an oath not to eat or drink until they killed Paul. Those who were going to execute this plot were more than 40 in number. These same men went to the chief priests and elders, saying, "We have taken an oath not to eat or drink anything until we kill Paul. Here is what we would like you to do: notify the chiliarch that he might bring Paul down before the council, as if you intend to determine more accurately the case which is against him. We will already be there, near the front of the council, not far from Paul, prepared to kill him."

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) Now came to be a day, were doing a plot, the Jews bound with an oath themselves, saying, neither to eat or neither to drink until which they might kill the Paul. Now they were greater than forty the (ones) this the conspiracy were doing, which [ones] were coming to the chief priests and the elders. They said, "Accursed, we have cursed ourselves, not to taste [anything] until which we might kill the Paul. Now, therefore, you [all] make known to the chiliarch along with the council, so that he

| | |
|---------------------------|--|
| Complete Apostles Bible | <p>might bring down him to you [all], as about to decide accurately the [case] about him. Now we, before the [chiliarch] to come near him—prepared we keep on being to kill him.”</p> <p>Now when it was day, some of the Jews joined in a conspiracy and bound themselves by a curse, saying neither would they eat nor drink until they would kill Paul.</p> <p>And there were over four hundred who had made this plot; who came to the chief priests and to the elders and said, "We have bound ourselves by oath with a curse to taste nothing until we kill Paul.</p> <p>Now you, therefore, together with the council, suggest to the commander that he be brought down to you tomorrow, as though you are going to determine more accurately the things concerning him; but we, before he comes near, are prepared to kill him."</p> |
| Douay-Rheims 1899 (Amer.) | <p>And when day was come, some of the Jews gathered together and bound themselves under a curse, saying that they would neither eat nor drink till they killed Paul.</p> <p>And they were more than forty men that had made this conspiracy. Who came to the chief priests and the ancients and said: We have bound ourselves under a great curse that we will eat nothing till we have slain Paul.</p> <p>Now therefore do you with the council signify to the tribune, that he bring him forth to you, as if you meant to know something more certain touching him. And we, before he come near, are ready to kill him.</p> |
| Holy Aramaic Scriptures | <p>And when it was morning, men were gathering from the Yehudaye {the Judeans/Jews}, and they vowed concerning themselves that they would not eat, and not drink, until that they should kill Paulus {Paul}.</p> <p>But, it happened to be, those who had been established in this oath, by a pact, were more than forty men.</p> <p>And they drew near towards The Kahne {The Priests}, and towards the Qashishe {the Elders}, and they were saying, “A curse we have vowed upon us, that we shall not taste a thing until that we should kill Paulus {Paul}.</p> <p>And now, you and the Rishe {the Heads/the Leaders} of the Kenushtha {the Synagogue} should seek from the Kiliarka {the Captain of a thousand}, that he should bring him unto us, as to your inquiry, so that you should investigate the affair truly. And we are ready that we should kill him before he shall arrive unto you.”</p> |
| James Murdock’s Syriac NT | <p>And when it was morning, several of the Jews assembled together, and bound themselves by imprecations that they would neither eat nor drink until they had slain Paul.</p> <p>And they who had established this compact by oath, were more than forty persons. And they went to the priests and Elders, and said: We have bound ourselves by imprecations, that we will taste of nothing, until we shall have slain Paul.</p> <p>And now, do ye and the chiefs of the congregation request of the Chiliarch, that he would bring him unto you, as if ye were desirous to investigate truly his conduct: and we are prepared to slay him, ere he shall come to you.</p> |
| Original Aramaic NT | <p>And when it was dawn, some of the Jews gathered together and put a curse upon themselves that they would neither eat nor drink until they would kill Paulus.</p> <p>But those who established this covenant with an oath were more than forty men. And they came to The Priests and to the Elders and were saying, "We have put a curse upon ourselves that we shall not taste anything until we shall kill Paulus."</p> <p>"And now you and the Rulers of The Council, ask the Chiliarch to bring him to you as if you seek to examine his conduct properly, and we are ready to kill him before he arrives to you."</p> |

Significant differences:

Limited Vocabulary Translations:

| | |
|----------------------------|---|
| Bible in Basic English | <p>And when it was day, the Jews came together and put themselves under an oath that they would take no food or drink till they had put Paul to death. And more than forty of them took this oath. And they came to the chief priests and the rulers and said, We have taken a great oath to take no food till we have put Paul to death So now, will you and the Sanhedrin make a request to the military authorities to have him sent down to you, as if you were desiring to go into the business in greater detail; and we, before ever he gets to you, will be waiting to put him to death.</p> |
| Bible in Worldwide English | <p>In the morning, some of the Jewish leaders planned together. They made a promise that they would not eat or drink until they had killed Paul. There were more than forty Jews who made this secret plan together. They came to the chief priests and leaders and said, We have made a promise for ourselves. We will not eat anything until we have killed Paul. So now, you and the members of the court send word to the commanding officer. Tell him to bring Paul down to you. Make him think you want to find out more about Paul. We will be ready to kill him before he gets there.</p> |
| Easy English | <p>The Jews in Jerusalem decide to kill Paul The next morning, a group of Jews talked together about how they might kill Paul. They agreed to make a promise to God. They would not eat or drink anything until they had killed Paul. More than 40 men were in the group that decided this. They went to the leaders of the priests and the important Jews. They said to them, 'We have agreed together to make a serious promise to God. We will not eat anything until we have killed Paul. So now we want you and the group of Jewish leaders to send a message to the leader of the Roman soldiers. Ask him, "Please bring Paul to the meeting of the Jewish leaders. We want to know more about the wrong things that he has done." That will be the message. But, we will wait for Paul and we will be ready to kill him. We will do this before he arrives here at the meeting.'</p> |
| Easy-to-Read Version–2008 | <p>The next morning some of the Jews made a plan to kill Paul. They made a promise to themselves that they would not eat or drink anything until they had killed him. There were more than 40 of them who made this plan. They went and talked to the leading priests and the older Jewish leaders. They said, "We have promised ourselves that we will not eat or drink until we have killed Paul. So this is what we want you to do: Send a message to the commander from you and the high council. Tell him you want him to bring Paul out to you. Say that you want to ask him more questions. We will be waiting to kill him while he is on the way here."</p> |
| God's Word™ | <p>In the morning the Jews formed a conspiracy. They asked God to curse them if they ate or drank anything before they had killed Paul. More than forty men took part in this plot. They went to the chief priests and leaders of the people and said, "We've asked God to curse us if we taste any food before we've killed Paul. Here's our plan: You and the council must go to the Roman officer on the pretext that you need more information from Paul. You have to make it look as though you want to get more accurate information about him. We'll be ready to kill him before he gets to you."</p> |
| Good News Bible (TEV) | <p>The next morning some Jews met together and made a plan. They took a vow that they would not eat or drink anything until they had killed Paul. There were more than forty who planned this together. Then they went to the chief priests and elders and said, "We have taken a solemn vow together not to eat a thing until we have killed Paul. Now then, you and the Council send word to the Roman commander to bring Paul down to you, pretending that you want to get more accurate information about him. But we will be ready to kill him before he ever gets here."</p> |
| J. B. Phillips | <p>Paul's acute danger Early in the morning the Jews made a conspiracy and bound themselves by a solemn oath that they would neither eat nor drink until they had killed Paul. Over</p> |

forty of them were involved in the plot, and they approached the chief priests and elders, and said, "We have bound ourselves by a solemn oath to let nothing pass our lips until we have killed Paul. Now you and the council must make it plain to the colonel that you want him to bring Paul down to you, suggesting that you want to examine his case more closely. We shall be standing by ready to kill him before he gets here."

The Message

Next day the Jews worked up a plot against Paul. They took a solemn oath that they would neither eat nor drink until they had killed him. Over forty of them ritually bound themselves to this murder pact and presented themselves to the high priests and religious leaders. "We've bound ourselves by a solemn oath to eat nothing until we have killed Paul. But we need your help. Send a request from the council to the captain to bring Paul back so that you can investigate the charges in more detail. We'll do the rest. Before he gets anywhere near you, we'll have killed him. You won't be involved."

NIRV

The Plan to Kill Paul

The next morning some Jews gathered secretly to make plans against Paul. They made a promise to themselves. They promised that they would not eat or drink anything until they killed him. More than 40 men took part in this plan. They went to the chief priests and the elders. They said, "We have made a special promise to God. We will not eat anything until we have killed Paul. Now then, you and the Sanhedrin must make an appeal to the commanding officer. Ask him to bring Paul to you. Pretend you want more facts about his case. We are ready to kill him before he gets here."

New Life Version

The Plan to Kill Paul

In the morning some of the Jews gathered together and made a plan to kill Paul. They promised each other that they would not eat or drink until they had killed him. There were more than forty of them who had made this promise. These people came to the head religious leader and to the leaders of the people and said, "We have made a promise not to eat any food until we have killed Paul. We ask you and the court to have the captain bring Paul down to you tomorrow. It will look as if you want to ask him some things. Before he gets near you, we will be waiting to kill him."

New Simplified Bible

When day arrived some of the Jews came together and united with an oath saying that they would neither eat nor drink until they had killed Paul. There were more than forty involved in this conspiracy. They went to the chief priests and elders and said: »We have united with a great oath that we will eat nothing until we have killed Paul. »Now therefore you, with the Sanhedrin, inform the commander that he bring him down to you tomorrow. You say you would inquire some more regarding him. We are ready to put him to death before he comes near.«

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

Casual English Bible

JEWS PLOT TO MURDER PAUL

The next morning, some Jews hatched a plot to kill Paul. They made a promise to each other. They agreed they wouldn't eat or drink again until they killed Paul. More than 40 souls joined this conspiracy. They went to the top priests and other Jewish leaders and told them about the plot: "We have made a pact with each other. We have agreed not to eat another thing until we have killed Paul. Here's what we want you to do. Send a message to the Roman commander. Tell him to bring Paul here to you, as though you're going to investigate his case more thoroughly. We'll be ready and waiting to kill Paul when he gets here."

Contemporary English V.

The next morning more than forty Jewish men got together and vowed that they would not eat or drink anything until they had killed Paul. Then some of them went to the chief priests and the nation's leaders and said, "We have promised God that we would not eat a thing until we have killed Paul. You and everyone in the council

must go to the commander and pretend that you want to find out more about the charges against Paul. Ask for him to be brought before your court. Meanwhile, we will be waiting to kill him before he gets there."

New Berkeley Version
New Living Translation

The Plan to Kill Paul

The next morning a group of Jews[d] got together and bound themselves with an oath not to eat or drink until they had killed Paul. There were more than forty of them in the conspiracy. They went to the leading priests and elders and told them, "We have bound ourselves with an oath to eat nothing until we have killed Paul. So you and the high council should ask the commander to bring Paul back to the council again. Pretend you want to examine his case more fully. We will kill him on the way."

The Passion Translation

The next day, more than forty Jews formed a conspiracy and bound themselves under an oath to have no food or water until they had killed Paul. They went to the high priest and the elders to divulge their plans and said to them, "We have united in a solemn oath not to eat or drink until Paul is dead. So we urge you to have the commander bring him to you as though you were to determine his case with a more thorough inquiry. And we will kill him before he even gets here!"

Plain English Version

Some men said, "We will kill Paul"

The next morning, some of those Jewish men met together secretly and thought about a way to kill Paul. Then they promised God, "We will not eat or drink anything until we kill Paul. If we break this promise and don't kill Paul, then, God, you can kill us." There were more than 40 men in that mob.

They went to the Jewish ceremony bosses and the Jewish elders and told them, "We promised God that we will not eat or drink anything until we kill Paul. So we want you to go to the big boss soldier and say to him, 'The Jewish Leaders Council wants to ask Paul some more questions. Can you bring him to our meeting house?' But we will hide beside the road, and when they bring Paul along that road, we will jump up and kill him."

Radiant New Testament

The Plan to Kill Paul

The next morning some Jews gathered secretly to conspire against Paul. They all promised that they wouldn't eat or drink anything until they had killed him. More than 40 men joined in these plans. They went to the chief priests and the elders and said, "We've made a special promise to God not to eat anything until we've killed Paul. Now then, you and the Sanhedrin must ask the commander to bring Paul back to you. Pretend that you want more facts about his case. We're ready to kill him before he gets here."

UnfoldingWord Simplified T.

The next morning some of the Jews who hated Paul met and talked about how to kill him. They told themselves that they would not eat or drink anything until he was dead. They asked God to curse them if they did not do what they promised. There were more than forty men who wanted to kill Paul. They went to the chief priests and Jewish elders and told them, "God has heard us promise that we will not eat or drink anything until we have killed Paul. So we request that you go to the commander and ask him, on behalf of the whole Jewish council, to bring Paul down to us. Tell the commander that you want to talk to Paul some more. We will be waiting to kill Paul while he is on the way here."

William's New Testament

After day had dawned, the Jews formed a conspiracy and took an oath not to eat or drink till they had killed Paul. There were more than forty of them who formed this conspiracy. They went to the high priests and elders and said to them, "We have taken a solemn oath not to taste a morsel till we have killed Paul. So you and the council must now notify the colonel to bring him down to you, as though you were going to look into his case more carefully, but before he gets down we will be ready to kill him."

Partially literal and partially paraphrased translations:

| | |
|---|---|
| American English Bible | <p>Well the next morning, the Judeans formed an alliance – they all swore with a curse that they wouldn’t eat or drink until after they’d killed Paul (there were more than 40 men who formed this oath-bound conspiracy).</p> <p>So they went to the Chief Priests and elders and said:</p> <p style="padding-left: 20px;">‘We’ve taken a solemn oath with a curse not to take a bite of food until after we’ve killed Paul!</p> <p style="padding-left: 20px;">‘Therefore, we want you and the High Court to explain to the military commander that he should bring [Paul] to you so you can learn more about the charges against him... And we’ll be ready to kill him before he gets there!’</p> |
| Beck’s American Translation . Breakthrough Version | <p>When day came, after the Jewish people hatched a plot, they vowed under the penalty of dooming themselves, saying neither to eat nor drink until <i>the time</i> that they may kill Paul. There were more than forty, the ones who made this guarantee together, some who, after coming forward to the head priests and the older <i>men</i>, said, "We vowed under the penalty of dooming ourselves with doom to not taste anything until <i>the time</i> that we may kill Paul."</p> <p>So now you together with the council must show to the commanding officer how that he should bring him down to you as you are going to be knowing more accurately what <i>things</i> about him are wrong. But we, before the <i>time</i> for him to come near, are ready for the <i>purpose</i> to execute him.</p> |
| Common English Bible | <p>A murder plot discovered</p> <p>The next morning some Jewish leaders formulated a plot and solemnly promised that they wouldn’t eat or drink until they had killed Paul. More than forty people were involved in the conspiracy. They went to the chief priests and elders and said, “We have solemnly promised to eat nothing until we have killed Paul. You and the council must explain to the commander that you need Paul brought down to you. Pretend that you want to examine his case more closely. We’re prepared to kill him before he arrives.”</p> |
| Len Gane Paraphrase | <p>When it was day, certain Jews bound themselves together and under a curse saying that they would not eat or drink until they had killed Paul. There were more than forty in this secret plan. They came to the chief priests and elders and said, "We have placed ourselves under a severe curse that we will not eat nothing until we have killed Paul.</p> <p>"Now therefore you along with the council inform the chief captain, so that he will bring him down to you tomorrow, as if you wanted to understand some things about him more perfectly, and we--before he comes close--are ready to kill him."</p> |
| A. Campbell's Living Oracles | <p>And when it was day, some of the Jews, entering into a conspiracy, bound themselves with a curse; saying, that they would neither eat nor drink till they had killed Paul.</p> <p>And they were more than forty, who had made this agreement.</p> <p>And they came to the chief priests and elders, and said, We have bound ourselves by a solemn anathema, not to taste anything till we have slain Paul: now, therefore, do you, with the Sanhedrim, signify to the commander, that he bring him down to you, as if you would more accurately discuss what relates to him; and we are ready to kill him, before he can come near you.</p> |
| NT for Everyone | <p>The oath and the plot</p> <p>The next morning, the Jews made a plot together. They swore an oath, binding themselves not to eat or drink until they had killed Paul. There were more than forty of them who made this solemn vow with one another. They went to the high priest and the elders.</p> <p>“We have sworn a solemn and binding oath,” they said, “not to taste anything until we have killed Paul. What you need to do is this: tell the tribune, with the</p> |

Sanhedrin, to bring him down to you, as if you wanted to make a more careful examination of his case. And then, before he arrives, we'll be ready to dispatch him."

20th Century New Testament In the morning the Jews combined together, and took an oath that they would not eat or drink till they had killed Paul. There were more than forty in the plot; And they went to the Chief Priests and the Councillors, and said: "We have taken a solemn oath not to touch food till we have killed Paul. So we want you now, with the consent of the Council, to suggest to the Commanding Officer that he should bring Paul down before you, as though you intended to go more fully into his case; but, before he comes here, we will be ready to make away with him."

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible When daylight came, the Jews formed a conspiracy and bound themselves with an oath not to eat or drink until they had killed Paul. More than forty of them were involved in this plot. They went to the chief priests and elders and said, "We have bound ourselves with a solemn oath not to eat anything until we have killed Paul. Now then, you and the Sanhedrin petition the commander to bring him down to you on the pretext of examining his case more carefully. We are ready to kill him on the way."

Conservapedia Translation When day came, some of the Jews conspired together, and swore a deadly oath [Literally, "they anathematized themselves," meaning that they swore that they would be eternally cursed if they broke that oath.] that they would neither eat nor drink until they had killed Paul. More than forty men participated in this conspiracy. They came to the ranking priests and elders, and said, "We have sworn an oath to eat nothing until we have killed Paul." "So we want you, by order of the Sanhedrin, to signal the tribune that he should bring him down to you tomorrow, as if you want to inquire more closely about him. We are ready to kill him before he ever comes close."

Revised Ferrar-Fenton Bible **Conspiracy to Murder Paul.** But when day came, the Jews conspired, invoking a curse upon themselves, declaring that they would neither eat nor drink until they had murdered Paul. And there were more than forty who made this conspiracy. These, coming to the chief priests and senators, said: "Cursing, we have invoked a curse upon ourselves, to taste nothing until we have assassinated Paul. Now, therefore, you yourselves, with the senate, intimate to the Commandant to bring him down to you, as if you desired to examine his case with greater accuracy; for we are ready to kill him before his arrival."

Free Bible Version Next day some Jews plotted together, and they took an oath not to eat or drink until they had killed Paul. Over forty were part of this conspiracy. They went to the chief priests and leaders and said, "We have taken a solemn oath not to eat anything until we have killed Paul. So you and the council should send word to the commander that he should bring Paul down to meet with you, as if you wanted to examine his case in more detail. We're ready to kill him along the way."

God's Truth (Tyndale) When day was come, certain of the Jewes gathered themselves together, and made a vow, saying that they would neither eat nor drink till they had killed Paul. They were about forty which had made this conspiracy (conspiracy). And they came to the chief Priest and elders, and said: we have bound ourselves with a vow, that we will eat nothing until we have slain Paul. Now therefore give you knowledge to the uppercaptain and to the council, that he bring him forth unto us tomorrow, as though we would know something more perfectly of him. But we (or ever he come near) are ready in the mean season to kill him.

International Standard V ***Some Jews Plot to Kill Paul***

In the morning, the Jewish leaders [i.e. Judean leaders; lit. the Jews] formed a conspiracy and took an oath not to eat or drink anything before they had killed Paul. More than 40 men formed this conspiracy. They went to the high priests and elders and said, "We have taken a solemn oath not to taste any food before we have killed Paul. Now then, you and the Council [Or Sanhedrin] must notify the tribune to bring him down to you on the pretext that you want to look into his case more carefully, but before he arrives we'll be ready to kill him."

Riverside New Testament

When it was day, the Jews made a conspiracy and bound themselves by an oath not to eat or drink until they had killed Paul. There were more than forty who had taken this oath.

They came to the high priests and elders and said, "We have bound ourselves by an oath to taste nothing until we have killed Paul. Now therefore you and the Council must ask the Tribune to bring him down to you, as if you were going to inquire more exactly about him, and we, before he comes near, will be ready to put him out of the way."

Weymouth New Testament

Now, when daylight came, the Jews formed a conspiracy and solemnly swore not to eat or drink till they had killed Paul. There were more than forty of them who bound themselves by this oath.

They went to the High Priests and Elders and said to them, "We have bound ourselves under a heavy curse to take no food till we have killed Paul. Now therefore you and the Sanhedrin should make representations to the Tribune for him to bring him down to you, under the impression that you intend to inquire more minutely about him; and we are prepared to assassinate him before he comes near the place."

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **The plot to kill Paul**

When it was day, certain Jews formed a conspiracy: they bound themselves by an oath not to eat or drink until they had killed Paul. There were more than forty of them who joined in this conspiracy.

They went to the high priests and the elders and said, "We have bound ourselves by oath not to taste food until we have killed Paul. Now then, it is up to you and the Council together to convince the Roman commander to bring him down to you on the pretext that you want to investigate his case more thoroughly. We, for our part, are prepared to kill him before he gets there." 9:23

The Heritage Bible

And becoming day, some of the Jews making a secret coalition, vowed themselves under a curse, saying that they would neither eat nor drink until they had killed Paul.

And they were more than forty of those making this sworn plot,

Who having come near to the head priests and elders, said, We have vowed ourselves under a curse; we will not taste one thing until we have killed Paul.

Now therefore, you with the sanhedrin manifest to the ruler of a thousand that tomorrow he bring him down to you, as though you intend to know something more exactly concerning him, and we, before he draws near, are ready to take him out.

New American Bible (2011)

Transfer to Caesarea.

When day came, the Jews made a plot and bound themselves by oath not to eat or drink until they had killed Paul. There were more than forty who formed this conspiracy. They went to the chief priests and elders and said, "We have bound ourselves by a solemn oath to taste nothing until we have killed Paul. You, together with the Sanhedrin, must now make an official request to the commander to have him bring him down to you, as though you meant to investigate his case more thoroughly. We on our part are prepared to kill him before he arrives."

New Catholic Bible

A Plot To Kill Paul.^[b] When morning came, the Jews formed a conspiracy and bound themselves by an oath^[c] not to eat or drink until they had killed Paul. There were more than forty who entered this pact. They went to the chief priests and elders and told them, “We have bound ourselves by a solemn oath not to consume any food until we have killed Paul. You and the Sanhedrin should make an official request to the commander to bring him down to you on the pretext that you want to investigate his case more thoroughly. We on our part have arranged to kill him before he arrives.”

[b] Luke contrasts the correct behavior of the Roman authorities with the blind fanaticism of the Jews: from the outset the Romans realized that there was nothing subversive about Christianity. This is proof of the loyalty of Christians. Note the reference to Paul’s sister and nephew; this is the only information we have about his family.

[c] *Oath*: they call God’s curse upon themselves if they fail to carry out the commitment they have assumed.

New Jerusalem Bible

When it was day, the Jews held a secret meeting at which they made a vow not to eat or drink until they had killed Paul. More than forty of them entered this pact, and they went to the chief priests and elders and told them, ‘We have made a solemn vow to let nothing pass our lips until we have killed Paul. Now it is up to you and the Sanhedrin together to apply to the tribune to bring him down to you, as though you meant to examine his case more closely; we, on our side, are prepared to dispose of him before he reaches you.’

NRSV (Anglicized Cath. Ed.) **The Plot to Kill Paul**

In the morning the Jews joined in a conspiracy and bound themselves by an oath neither to eat nor drink until they had killed Paul. There were more than forty who joined in this conspiracy. They went to the chief priests and elders and said, ‘We have strictly bound ourselves by an oath to taste no food until we have killed Paul. Now then, you and the council must notify the tribune to bring him down to you, on the pretext that you want to make a more thorough examination of his case. And we are ready to do away with him before he arrives.

Revised English Bible–1989

When day broke, the Jews banded together and took an oath not to eat or drink until they had killed Paul. There were more than forty in the conspiracy; they went to the chief priests and elders and said, “We have bound ourselves by a solemn oath not to taste food until we have killed Paul. It is now up to you and the rest of the Council to apply to the commandant to have him brought down to you on the pretext of a closer investigation of his case; we have arranged to make away with him before he reaches you.”

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

The next day, some of the Judeans formed a conspiracy. They took an oath, saying they would neither eat nor drink until they had killed Sha’ul; more than forty were involved in this plot. They went to the head *cohanim* and the elders and said, “We have bound ourselves by an oath to taste no food until we have killed Sha’ul. What you are to do is make it appear to the commander that you and the Sanhedrin want to get more accurate information about Sha’ul’s case, so that he will bring him down to you; while we, for our part, are prepared to kill him before he ever gets here.”

Hebraic Roots Bible

And it becoming day, some of the Jews making a conspiracy cursed themselves, saying neither to eat nor to drink until they should kill Paul. And those making this plot were more than forty; who, having come near to the chief priests and to the elders, said, With a curse we have cursed ourselves to taste of nothing until we shall kill Paul.

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| Holy New Covenant Trans. | <p>Now, then, you with the Sanhedrin inform the chiliarch, so that tomorrow he may bring him down to you, as intending more accurately to find out about him. And before his drawing near, we are ready to kill him.</p> |
| The Scriptures 2009 | <p>The next morning some of the Jews made a plan. They wanted to kill Paul. These Jews vowed to themselves that they would not eat or drink anything until they had killed Paul! There were more than 40 Jews who plotted this. They went and talked to the most important priests and the older Jewish leaders. These Jews said, "We have vowed to ourselves that we won't eat or drink until we have killed Paul! So this is what we want you to do: send a message to the commander from you and the Jewish Council. Tell the commander that you want him to bring Paul out to you as if you want to ask Paul more questions. While he is on the way here, we will be waiting to kill him."</p> <p>And when it became day, some of the Yehu'im made a conspiracy and bound themselves under an oath, saying that they would neither eat nor drink until they had killed Sha'ul.</p> |
| Tree of Life Version | <p>And those making this conspiracy were more than forty, who, having come to the chief priests and elders, said, "We have bound ourselves under a great oath not to eat at all until we have killed Sha'ul.</p> <p>"Now, then, you, with the council, inform the commander to have him brought down to you tomorrow, as intending to examine more exactly all about him. And we are ready to kill him before he comes near."</p> <p>When it was day, the Judean leaders formed a conspiracy. They bound themselves by an oath not to eat or drink until they had killed Paul. There were more than forty who formed this plot.</p> <p>They went to the ruling kohanim and elders and said, "We have bound ourselves with a solemn oath to taste nothing until we have killed Paul. So now you and the Sanhedrin serve notice to the commander to bring him down to you—like you are about to investigate his case more thoroughly. But we are ready to kill him before he comes near."</p> |

Weird English, Old English, Anachronistic English Translations:

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| Accurate New Testament | <p>...becoming but day Making riot The Jews curse themselves Saying neither {them} to eat neither to drink until whom [They] may kill the paul were but More {than} forty [ones] The [Men] this the conspiracy Making Who* Approaching the priests (chief) and the [men] older say [by] curse [We] curse themselves^ no [thing] to taste until whom [We] may kill the paul now so You* notify! the chiliarch with the council so [He] may lead him to you* as [men] intending to determine carefully more the [things] about him We but before the+ to approach him Ready are the+ {us} to take (away) him...</p> |
| Alpha & Omega Bible | <p>WHEN IT WAS DAY, THE JEWS FORMED A CONSPIRACY AND BOUND THEMSELVES UNDER AN OATH, SAYING THAT THEY WOULD NEITHER EAT NOR DRINK UNTIL THEY HAD MURDERED PAULOS (<i>Paul</i>).</p> <p>THERE WERE MORE THAN FORTY WHO FORMED THIS PLOT.</p> <p>THEY CAME TO THE CHIEF PRIESTS AND THE ELDERS AND SAID, "WE HAVE BOUND OURSELVES UNDER A SOLEMN OATH TO TASTE NOTHING UNTIL WE HAVE MURDERED PAULOS (<i>Paul</i>).</p> <p>"NOW THEREFORE, YOU AND THE COUNCIL NOTIFY THE COMMANDER TO BRING HIM DOWN TO YOU, AS THOUGH YOU WERE GOING TO DETERMINE HIS CASE BY A MORE THOROUGH INVESTIGATION; AND WE FOR OUR PART ARE READY TO SLAY HIM BEFORE HE COMES NEAR THE PLACE."</p> |
| Awful Scroll Bible | <p>And it coming about day, some of the Jews preparing a turning-about-together, to set- themselves -amidst a curse, confirming to even-not eat and-not to drink, until they shall kill- Paul -away.</p> |

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| Concordant Literal Version | <p>Moreover, their were more than forty, that are having prepared this swearing-together, which-certain, coming-to the chief-priests and the elders, said, "We set-a curse -amidst ourselves, to taste no-thing until which we shall kill- Paul -away. (")At this time therefore, yous with the Sitting-together, be exposing-by-within the commander-of-a-thousand, how-that he should bring- him -down with regards to yous tomorrow, as meaning to come-to-understand-throughout more carefully, that concerning him. But we, before he is to come near, are ready to take- him -out." Now, day coming on, making a conspiracy, the Jews anathematize themselves, saying that they would neither eat nor drink till they should kill Paul." Now there were more than forty who make this cabal, who, coming to the chief priests and the elders, say, "With an anathema we anathematize ourselves to taste nothing till we should kill Paul." Now then, you inform the captain together with the Sanhedrin, so that he may be leading him down to you, as being about to investigate more exactly that which concerns him; yet we, before he draws near, are ready to assassinate him."</p> |
| exeGesés companion Bible | <p><u>THE COALITION OF THE YAH HUDIYM</u> And being day, some of the Yah Hudiym make a coalition and anathematize themselves, wording to neither eat nor drink until they slaughter Paulos: and more than forty make this conspiracy. And they come to the archpriests and elders, and say, We anathematized ourselves under a great anathema, to taste naught until we slaughter Paulos: so now you and the sanhedrim manifest to the chiliarch to bring him down to you tomorrow - as though to know more exactly about him: and ere he approaches, we are prepared to take him out.</p> |
| Orthodox Jewish Bible | <p>In the boker, the Judeans joined in a keshet and bound themselves with a shevu'ah that none of them would eat or drink until they had carried out their plot of retzichah b'seter of Rav Sha'ul. Now there were more than arba'im anashim (forty men) who joined in this keshet. After they approached the Rashei HaKohanim (Chief Priests) and the Zekenim (Elders), they said, "We have bound ourselves with a shevu'ah (oath) to eat nothing until we have killed Rav Sha'ul. "Now, therefore, you with the Sanhedrin notify the tribune so that he may bring Rav Sha'ul down to you as if intending to determine more accurately the things concerning him, and, before he draws near, we are ready to kill him."</p> |
| Rotherham's Emphasized B. | <p>And [when it became day] the Jews [forming a conspiracy] bound themselves under a curse, saying, that they would neither eat nor drink till they had slain Paul. And they were [more than forty] who [this' sworn-confederacy] had formed. And they went unto the High-priests and Elders, and said— [With a curse]d have we bound ourselves, to taste [nothing] until we have slain Paul. [Now] therefore, do [ye, with the High council] make it appear unto the captain, that he should bring him down unto you, as though about to ascertain more exactly the things that concern him; and [we] <or ever he come near> are [ready] to kill' him.</p> |

Expanded/Embellished Bibles:

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| <i>The Amplified Bible</i> | Now when day came, the Jews formed a conspiracy and bound themselves under an oath (curse), saying that they would not eat or drink until they had killed Paul. There were more than forty [men] who formed this plot [and swore this oath]. They went to the chief priests and elders and said, "We have bound ourselves under a solemn oath not to taste anything [neither food nor drink] until we have killed Paul. So now you, along with the Council (Sanhedrin, Jewish High Court), notify the commander to bring Paul down to you, as if you were going to investigate his case more thoroughly. But we are ready to kill him before he comes near [the place]." |
| An Understandable Version | When daylight came, [a group of] Jews conspired together, agreeing under oath that they would neither eat nor drink until they had killed Paul. There were more than forty men who made this pact. They went to the leading priests and [Jewish] elders and told them, "We have bound ourselves under an oath [with serious consequences] to eat nothing until we have killed Paul. Therefore, [all of] you, together with the Jewish Council, should notify the commander so that he will bring Paul [back] down to you, as though you wanted to consider his case further. Then we will be ready to kill him, [even] before he comes near [you]." |
| The Expanded Bible | In the morning ·some of Paul's Jewish opponents [the Jews] ·made a plan [entered a conspiracy] to kill Paul, and they took an oath not to eat or drink anything until they had killed him. There were more than forty men who ·made this plan [formed this conspiracy]. They went to the ·leading [chief] priests and the elders and said, "We have ·taken [sworn] an oath not to ·eat or drink [taste anything] until we have killed Paul. So [now] this is what we want you [together with the Sanhedrin] to do: Send a message to the ·commander [tribune] to bring Paul out to you as though you want to ·ask him more questions [determine more accurately the facts of his case]. We will be waiting to kill him ·while he is on the way [before he arrives] here." |
| Jonathan Mitchell NT | But with it becoming day, those [other MSS: certain one of the] Jews, constructing a plot, placed themselves under an oath, all swearing neither to eat nor to drink until which [time, or, occasion] they would kill off Paul. Now there were more than forty men forming this oath-bound conspiracy, who, upon coming to the chief priests and the older men (or: elders), said, "We placed ourselves under an oath in a gift devoted [to God] to taste nothing until which [time, or, occasion] we can kill off Paul. "Now therefore, you men make it appear (show it in such a light so as to convey the idea) to the commander along with the Sanhedrin (High Council) as though [you are] intending to continue investigating, being now about to thoroughly examine and more accurately know the things concerning him – so that he would bring him down to you folks. Yet before the [situation for] him to draw near [p48 adds: to you] (= before he gets here), we ourselves are ready and prepared to assassinate him. |
| P. Kretzmann Commentary | Verses 12-15 The Plot of the Jews. The murderous design of the Jews: And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which had made this conspiracy. And they came to the chief priests and elders and said, We have bound ourselves under a great curse that we will eat nothing until we have slain Paul. Now, therefore, ye with the Council signify to the chief captain that he bring him down unto you tomorrow as though ye would enquire something more perfectly concerning him; and we, or ever he come near, are ready to kill him. |
| Syndein/Thieme | Kretzmann's commentary for Acts 23:12–15 has been placed in the Addendum . And when it became day, certain of the Jews banded together, and bound themselves under a curse, saying again and again that they would neither eat nor drink till they had killed Paul. |

{Note: Religious unbelievers eager to prove themselves agreed to bind themselves under a curse like 'May God strike me down if I do not kill Paul'. Paul lives another 12 years or so . . . RBT wonders if any had the fortitude to starve to death or if they just broke their own oath.}

And they were more than forty which had made this conspiracy.

And they came to the chief priests and elders, and said, "We have bound ourselves under a great oath, that we will taste nothing until we have slain Paul."

Now therefore you with the Sanhedrin {council} signify to the Chiliarch that he bring him down unto you to morrow, as though you would inquire something more accurately concerning him . . . and we, or ever he come near, are ready to kill him.

Translation for Translators

Some Jews plotted to kill Paul.

Acts 23:12-15

The next morning *some* of the Jews [MTY] *who hated Paul* met secretly and talked *about how they could kill him*. They promised *themselves* that they would not eat or drink anything until they had killed him. They asked God to curse them *if they did not do what they promised*. There were more than 40 men who planned to do that. They went to the chief priests and *Jewish* elders and told them, "God has heard us promise/vow that we (*exc*) will not eat *or drink* anything until we (*exc*) have killed Paul. So *we request that you go to the commander and ask him, on behalf of the whole Jewish Council, to bring Paul down to us from the barracks. Tell the commander that you want to question Paul some more. But we (exc) will be waiting to kill Paul while he is on the way here.*"

The Voice

That morning a group of more than 40 Jewish opponents conspired to kill Paul. They bound themselves by an oath that they wouldn't eat or drink until he was dead. They told the chief priests and elders about their plan.

Jewish Opponents: We've made an oath not to eat or drink until this man is dead. So you and the council must ask the commandant to bring Paul to meet with you. Tell him that you want to further investigate Paul's case. We'll get rid of the troublemaker on his way here.

Bible Translations with Many Footnotes:

Lexham Bible

A Conspiracy to Kill Paul

And when it [*Here "when " is supplied as a component of the temporal genitive absolute participle ("was")] was day, the Jews made a conspiracy and [*Here "and " is supplied because the previous participle ("made") has been translated as a finite verb] bound themselves under a curse, saying they would [Literally "saying neither to eat nor to drink"; the words "they would" are supplied for smoother English style] neither eat nor drink until they had killed Paul. Now there were more than forty who had made this conspiracy, who went to the chief priests and the elders and [*Here "and " is supplied because the previous participle ("went to") has been translated as a finite verb] said, "We have bound ourselves under a curse to partake of nothing until we have killed Paul. Therefore, now you along with the Sanhedrin explain to the military tribune that he should bring him down to you, as if you were going to determine more accurately the things concerning him. And we are ready to do away with him before he comes near."

NET Bible®

The Plot to Kill Paul

When morning came,⁴³ the Jews formed⁴⁴ a conspiracy⁴⁵ and bound themselves with an oath⁴⁶ not to eat or drink anything⁴⁷ until they had killed Paul. There were more than forty of them who formed this conspiracy.⁴⁸ They⁴⁹ went⁵⁰ to the chief priests⁵¹ and the elders and said, "We have bound ourselves with a solemn oath⁵² not to partake⁵³ of anything until we have killed Paul. So now you and the council⁵⁴ request the commanding officer⁵⁵ to bring him down to you, as if you were going to determine⁵⁶ his case⁵⁷ by conducting a more thorough inquiry.⁵⁸ We are ready to kill him⁵⁹ before he comes near this place."⁶⁰

^{43tn} Grk “when it was day.”

^{44tn} Grk “forming a conspiracy, bound.” The participle ποιήσαντες (poihsantes) has been translated as a finite verb due to requirements of contemporary English style.

^{45tn} L&N 30.72 has ‘some Jews formed a conspiracy’ Ac 23:12”; BDAG 979 s.v. συστροφ 1 has “Judeans came together in a mob 23:12. But in the last pass. the word may also mean – 2. the product of a clandestine gathering, plot, conspiracy” (see also Amos 7:10; Ps 63:3).

^{46tn} Or “bound themselves under a curse.” BDAG 63 s.v. ἀναθεματίζω 1 has “trans. put under a curse τινά someone...pleonastically ἀναθέματι ἑ. ἑαυτόν Ac 23:14...ἑ. ἑαυτόν vss. 12, 21, 13 v.l.” On such oaths see m. Shevi’it 3:1-5. The participle λέγοντες (legontes) is redundant in English and has not been translated.

^{47tn} The word “anything” is not in the Greek text, but is implied. Direct objects were often omitted in Greek when clear from the context, but must be supplied for the modern English reader.

^{48tn} L&N 30.73 defines συνωμοσία (sunwmosia) as “a plan for taking secret action someone or some institution, with the implication of an oath binding the conspirators – ‘conspiracy, plot.’ ...‘there were more than forty of them who formed this conspiracy’ Ac 23:13.”

^{49tn} Grk “who.” Because of the length and complexity of the Greek sentence, the relative pronoun (“whom”) was translated by the third person plural pronoun (“them”) and a new sentence begun in the translation.

^{50tn} Grk “going.” The participle προσελθόντες (proselqontes) has been translated as a finite verb due to requirements of contemporary English style.

^{51sn} They went to the chief priests. The fact that the high priest knew of this plot and did nothing shows the Jewish leadership would even become accomplices to murder to stop Paul. They would not allow Roman justice to take its course. Paul’s charge in v. 3 of superficially following the law is thus shown to be true.

^{52tn} Or “bound ourselves under a curse.” BDAG 63 s.v. ἀναθεματίζω 1 has “trans. put under a curse τινά someone...pleonastically ἀναθέματι ἑ. ἑαυτόν Ac 23:14...ἑ. ἑαυτόν vss. 12, 21, 13 v.l.” The pleonastic use ἀναθέματι ἀνεθεματίσαμεν (literally “we have cursed ourselves with a curse”) probably serves as an intensifier following Semitic usage, and is represented in the translation by the word “solemn.” On such oaths see m. Nedarim 3:1, 3.

^{53tn} This included both food and drink (γεύομαι [geuomai] is used of water turned to wine in John 2:9).

^{54tn} Grk “the Sanhedrin” (the Sanhedrin was the highest legal, legislative, and judicial body among the Jews).

^{55tn} Grk “the chiliarch” (an officer in command of a thousand soldiers). See note on the term “commanding officer” in v. 10.

^{56tn} Or “decide.” BDAG 227 s.v. διαγινσκω has “ἄκριβέστερον τὰ περὶ αὐτο to make a more thorough examination of his case Ac 23:15.”

^{57tn} Grk “determine the things about him.”

^{58tn} The expression “more thorough inquiry” reflects the comparative form of ἀκριβέστερον (akribesteron).

^{59sn} “We are ready to kill him.” Now those Jews involved in the conspiracy, along with the leaders as accomplices, are going to break one of the ten commandments.

^{60tn} The words “this place” are not in the Greek text, but are implied.

Forty Men Vow to Ambush Paul and Kill him

When morning came, some of the Judeans^q made a secret plan. They put themselves under a curse if they ate or drank anything before they had killed Paul. There were more than forty of them that made that secret plan.

They all came to the chief priests and the elders and said, “We’ve put ourselves under a curse so that we can’t eat anything until we kill Paul.

So now you and the council need to explain things to the commander in such a way that he brings him down to you. Pretend that you want to consider his case in greater detail.^r But we're ready to kill him before he gets here."^s

^{q.} Or "Jews."

^{r.} Lit. "...down to you, as though you intend to decide the things about him more accurately."

^{s.} Lit. "gets close."

Wilbur Pickering's New T.

And when it was day, some of the Jews formed a conspiracy by binding themselves with a curse neither to eat nor to drink until they had destroyed Paul.⁸ Now there were more than forty who formed this plot.

They came to the chief priests and the elders and said: "We have bound ourselves with a terrible curse not to taste anything until we have killed Paul. Now you, therefore, together with the council, explain to the commander that he should bring him down to you tomorrow, as though you are going to determine more accurately the facts in his case; but we are ready to destroy him before he comes near."

(8) When the plot failed, they presumably did eat and drink and resume normal life, but I wonder if they suffered any consequences of the curse.

Literal, almost word-for-word, renderings:

A Faithful Version

And when it was day, some of the Jews banded together and put themselves under a curse, declaring that they would neither eat nor drink until they had killed Paul. And there were more than forty who had made this conspiracy.

They came to the chief priests and the elders and said, "We have placed ourselves under a curse, that we will taste nothing until we have killed Paul.

Now therefore, you must go with the Sanhedrin to the chief captain and say that you want to examine him in more detail, so that he will bring him down to you tomorrow, and we will be ready to kill him before he even comes near."

Analytical-Literal Translation

Then day having come, some of the Jews having formed a conspiracy, bound themselves by a curse saying [they would] neither eat nor drink until they kill Paul. Now they were more than forty, the ones having formed this conspiracy, who having approached the chief priests and the elders said, "With a curse we invoked a curse on ourselves to taste nothing until we kill Paul.

"Now you_p, therefore, together with the High Council, suggest to the commanding officer that tomorrow he should bring him down to you_p as being about to be determining more accurately the [things] concerning him. But we, before he approaches, are ready to execute him."

Benjamin Brodie's trans.

Now, when the day dawned, the Jews, while in the process of forming a conspiracy, made an oath among themselves, agreeing that they would not eat or drink until which time they had killed Paul.

In fact, there were more than forty men who took part in this conspiracy.

They, having come to the chief priests and elders, said: "We have invoked a divine curse upon ourselves, that we will eat nothing until which time we have killed Paul.

Now, therefore, as for you, together with the Sanhedrin, explain [bring formal charges] to the military tribune that he should bring him back to you so that you might continue to decide by a more accurate investigation the things concerning him. Meanwhile, as for us, before they approach with him, we will be prepared to murder him.

Charles Thomson NT

And in the course of the day some of the Jews, having entered into a conspiracy, bound themselves by the solemn Anathema, saying they would neither eat nor drink till they had killed Paul.

And there were more than forty who took this oath, and who went to the chief priests and elders and said, We have bound ourselves by the solemn Anathema not to taste any thing till we have slain Paul.

| | |
|-----------------------------|--|
| Context Group Version | <p>Now therefore do you with the Sanhedrim make application to the commander that he may bring him down to you to morrow, as being about to examine his affair more minutely. And as for us, before he come near, we are prepared to kill him.</p> <p>And when it was day, the Judeans banded together, and bound themselves under a curse, saying that they would neither eat nor drink until they had killed Paul. And there were more than forty that made this conspiracy. And they came to the chief priests and the elders, and said, We have bound ourselves under a great curse, to taste nothing until we have killed Paul. Now therefore you (pl) with the Sanhedrin signify to the Legion Commander that he bring him down to you (pl), as though you (pl) were about to judge of his case more exactly: and we, before he comes near, are ready to kill him.</p> |
| Far Above All Translation | <p>And when day had broken, some of the Jews made an alliance and bound themselves with a curse, saying that <i>they</i> would neither eat nor drink until they had killed Paul.</p> <p>And there were more than forty who engaged in this conspiracy. And they went to the senior priests and the elders, and said, "We have absolutely bound ourselves with a curse, that we will not taste <i>anything</i> until we have killed Paul.</p> <p>So for your part, give a plain message to the cohort commander, with the Sanhedrin <i>council</i>, to the intent that he brings him down to you tomorrow, as if you intend to investigate more precisely the <i>matters</i> concerning him. Then for our part, we are prepared to eliminate him before he comes near."</p> |
| Literal New Testament | <p>AND IT BEING DAY, HAVING MADE SOME OF THE JEWS A COMBINATION PUT UNDER A CURSE THEMSELVES, DECLARING NEITHER TO EAT NOR TO DRINK TILL THEY SHOULD KILL PAUL.</p> <p>AND THEY WERE MORE THAN FORTY WHO THIS CONSPIRACY HAD MADE; WHO HAVING COME TO THE CHIEF PRIESTS AND THE ELDERS SAID, WITH A CURSE WHO HAVE CURSED OURSELVES, NOTHING TO TASTE UNTIL WE SHOULD KILL PAUL.</p> <p>NOW THEREFORE YE MAKE A REPRESENTATION TO THE CHIEF CAPTAIN WITH THE SANHEDRIM, SO THAT TOMORROW HIM HE MAY BRING DOWN TO YOU, AS BEING ABOUT TO EXAMINE MORE ACCURATELY THE THINGS CONCERNING HIM, AND WE, BEFORE DRAWING NEAR HIS READY ARE TO PUT TO DEATH HIM.</p> |
| Modern Literal Version 2020 | <p>Now <i>after</i> it became day, some of the Jews made* a conspiracy and they vowed for themselves, saying, <i>they were</i> neither to eat nor to drink until which <i>time</i> they should kill Paul.</p> <p>Now they were more-than forty who had made* this gang; who came near to the high-priests and the elders and said, We vowed <i>that</i> ourselves <i>are</i> accursed, to taste nothing until which <i>time</i> we should kill Paul. Therefore now, you°, together-with the council, disclose° <i>it</i> to the commander *that he should be led to you° the next-day, as <i>if</i> being about to investigate more accurately the things concerning him. Now we are ready to assassinate him before <i>he is</i> to draw near.</p> |
| New American Standard | <p>A Conspiracy to Kill Paul</p> <p>When it was day, the Jews formed a conspiracy [Or <i>mob</i>] and put themselves under an oath [i.e., an oath with a self-imposed curse], saying that they would neither eat nor drink until they had killed Paul. There were more than forty who formed this plot. They came to the chief priests and the elders and said, "We have put ourselves under an oath to taste nothing until we have killed Paul. Now therefore, you and [Lit <i>with</i>] the Council [Or <i>Sanhedrin</i>] notify the commander to bring him down to you, as though you were going to investigate his case more thoroughly; and as for us, we are ready to kill him before he comes near <i>the place</i>."</p> |
| New European Version | <p>The plan to kill Paul</p> |

And when it was day, the Jews banded together and bound themselves under a curse, saying that they would neither eat nor drink until they had killed Paul. And more than forty persons participated in this conspiracy. And they came to the chief priests and the elders, and said: We have bound ourselves under a great curse, to taste nothing until we have killed Paul. Now then, you with the council petition the chief captain to bring him down to you, as though you would judge his case more exactly; and we, before he comes near, will be ready to slay him.

NT (Variant Readings)

And when it was day, [certain of] the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty that made this conspiracy.

And they came to the chief priests and the elders, and said, We have bound ourselves under a great curse, to taste nothing until we have killed Paul.

Now therefore do ye with the sanhedrin give notice to the chief captain that he bring him down unto you [tomorrow], as though ye would judge of his case more accurately: and we, before he come near, are ready to slay him.

A Voice in the Wilderness

And when it was day, some of the Jews made a pact and bound themselves under an oath, saying that they would neither eat nor drink till they should kill Paul.

And there were more than forty who made this conspiracy.

And they came to the chief priests and elders, and said, We have bound ourselves under a great oath that we will eat nothing until we have killed Paul.

Now you, therefore, together with the council, communicate to the commander that he be brought down to you tomorrow, as though you were going to make more specific inquiries concerning him; and we are ready to kill him before he comes near.

Worrell New Testament

And, when it was day, the Jews, making a conspiracy, bound themselves under a curse, saying that they would neither eat nor drink, till they had killed Paul.

And there were more than forty, who made this conspiracy; who, indeed, going to the high priests and elders, said, "We bound ourselves under a curse to taste of nothing until we kill Paul.

Now, therefore, do ye with the Sanhedrin signify to the chief captain that he bring him down to you, as if ye would ascertain more exactly the things concerning him; and we, before he comes near, are ready to kill him.

The gist of this passage:
12-15

A plot among the Jews to kill Paul is hatched.

Acts 23:12a

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|--|--|--|-----------------|
| gínomai (γίνομαι) [pronounced GIN-oh-mī] | 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 | 3 rd person singular, aorist (deponent) middle/passive indicative | Strong's #1096 |
| Sometimes, when there is no specific subject, this can be translated, <i>and it came to pass, and it was, and so it was; now it happened that; and here is what happened next; there came about; there came to be, there arose, there developed.</i> | | | |
| dé (δέ) [pronounced deh] | now, then; but, moreover, and, also; namely, to wit | post-positive conjunctive particle | Strong's #1161 |

| Acts 23:12a | | | |
|--|---|---|-----------------|
| 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 |
| poieō (ποιέω) [pronounced poi-EH-oh] | <i>doing, making, constructing, producing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i> | masculine plural, aorist active participle; nominative case | Strong's #4160 |
| Thayer's first set of definitions: 1) to make: <i>1a) with the names of things made, to produce, construct, form, fashion, etc.; 1b) to be the authors of, the cause; 1c) to make ready, to prepare; 1d) to produce, bear, shoot forth; 1e) to acquire, to provide a thing for one's self; 1f) to make a thing out of something; 1g) to (make i.e.) render one anything; 1g1) to (make i.e.) constitute or appoint one anything, to appoint or ordain one that; 1g2) to (make i.e.) declare one anything; 1h) to put one forth, to lead him out; 1i) to make one do something; 1i1) cause one to 1j) to be the authors of a thing (to cause, bring about).</i> | | | |
| sustrophē (συστροφή) [pronounced soos-trof-AY] | <i>disorderly gathering; plot, a (devious) plan; a twisting up together, a binding together; a secret combination, a coalition, conspiracy; a concourse of disorderly persons, a riot</i> | feminine singular noun, accusative case | Strong's #4963 |
| hoi (οἱ) [pronounced hoy] | <i>the; this, that, these; they</i> | masculine plural definite article; nominative case | Strong's #3588 |
| Ioudaioi (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 proper noun; nominative case | Strong's #2453 |

Translation: Now, [as] the day came, the Jews were preparing a (devious) plan.

The key word here is the feminine singular noun *sustrophē* (συστροφή) [pronounced soos-trof-AY], which means, *disorderly gathering; plot, a (devious) plan; a twisting up together, a binding together; a secret combination, a coalition, conspiracy; a concourse of disorderly persons, a riot*. Strong's #4963. Although it sounds as if there are 40 conspirators from vv. 12–13, this plan will turn out to involve a great many more Jews. This is going to be a coalition between some very radical Jewish conspirators and the religious hierarchy of the Jews.

Although we would assume that these are unbelieving Jews, a believer out of fellowship and in **reversionism** can do all kinds of terrible things, including murder.

| Acts 23:12b | | | |
|---|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| anathematizō (ἀναθεματίζω) [pronounced <i>an-ath-em-at-IHD-zo</i>] | <i>to put under a curse, to devote to destruction; to bind with an oath; to declare one's self liable to the severest divine penalties</i> | 3 rd person plural, aorist active indicative | Strong's #332 |
| heautous (ἑαυτούς) [pronounced <i>heh-ow-TOOÇ</i>] | <i>ourselves, yourselves; themselves</i> | 3 rd person masculine plural reflexive pronoun; accusative case | Strong's #1438 |

Translation: They had bound themselves with an oath,...

The original 40+ conspirators bound themselves with a religious oath. Such an oath would prescribe penalties be done by God, if they did not adhere to the oath.

You may recall that, early on, Paul involved himself in the vow of four men, which he should have recognized as being **legalistic**, seeing that he had already written the letter to the Galatians. Acts 21:18–26. See **Acts 21** ([HTML](#)) ([PDF](#)) ([WPD](#)). Bear in mind that only a few days have passed since that incident.

Paul has a limited shelf-life, and God cannot have him developing some kind of desire to return to Jerusalem for any other religious holiday in the future. It is presently A.D. 59. Paul believes that he is close to death when he writes 2Timothy 4:6–8 **For I am already being poured out like a drink offering, and the time of my departure is at hand. I have fought the good fight, I have finished the race, I have kept the faith. From now on the crown of righteousness is laid up for me, which the Lord, the righteous judge, will award to me on that day—and not only to me, but to all who crave His appearing.** (BSB) His second imprisonment in Rome will be between A.D. 64–67 and tradition has him as being martyred by Nero, who is said to have beheaded him around A.D. 67. The point I am making here is, Paul does not have much time left—only about eight years. God cannot have him gallivanting back to Jerusalem and committing some new act of legalism, so God will take Paul to Rome, which is going to mark the ending of the book of Acts. See **Acts 28** ([HTML](#)) ([PDF](#)) ([WPD](#)).

See [How Did Paul Die](#), by Got Questions (in the [Addendum](#)).

Let me suggest that, Paul could have written the book of Hebrews, and, no doubt, he had the doctrinal background for this. Instead, Paul defied God and went to Jerusalem—against God's will—and so God is going to have to personally pick up Paul and take him to Rome (which should have been his new base of operations). Although Paul will have perhaps five years remaining once he is done with his first Roman imprisonment, it does not appear that he will ever think about going back to Jerusalem again. God gives the privilege of writing Hebrews to someone else (we do not know who). See the book of **Hebrews** ([HTML](#)) ([PDF](#)) ([WPD](#)) ([Folder](#)) (I have not yet written the introduction for this book, where the authorship would be covered in more depth). Some of this information is discussed in the introduction to Hebrews 1.

| Acts 23:12c | | | |
|--|--|--|-----------------|
| 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 plural, present active participle, nominative case | Strong's #3004 |
| mete (μήτε) [pronounced MAY-te] | <i>and not, neither ... nor, not so, not even, not so much as</i> | negative conjunction | Strong's #3383 |
| phagō (φάγω) [pronounced FAG-oh] | <i>to eat; to consume (a thing); to take food, to eat a meal; metaphorically to devour, to consume</i> | aoist active infinitive | Strong's #5315 |
| mete (μήτε) [pronounced MAY-te] | <i>and not, neither ... nor, not so, not even, not so much as</i> | negative conjunction | Strong's #3383 |
| pinō/riō/roō (πίνω/πίω/πρώ) [pronounced PEE-noh/PEE-oh/POH-oh] | <i>to drink, to imbibe; figuratively, to receive into the soul what serves to refresh strengthen, nourish it unto life eternal</i> | aoist active infinitive | Strong's #4095 |
| heōs (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 |
| hou (οὗ) [pronounced how] | <i>to who, from which, to what, from that, whose</i> | masculine singular relative pronoun; genitive/ablative case | Strong's #3739 |
| apokteínō (ἀποκτείνω) [pronounced ap-ok-TIE-no] | <i>to kill (outright); to put to death, to slay; to allow to perish; figuratively, to destroy, to extinguish, to abolish</i> | 3 rd person plural, present active subjunctive | Strong's #615 |
| 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 |
| Paûlos (Παῦλος) [pronounced POW-loss] | <i>small, little; transliterated, Paul, Paulos, Paulus</i> | masculine singular proper noun; a person; accusative case | Strong's #3972 |

Translation: ...saying [that they would] neither eat nor drink until they might kill Paul.

The oath that these men took was to not eat or drink until they killed Paul.

Bear in mind that this is a religious oath, and they are binding themselves to an oath, promising to break one of the Ten Commandments. Why are they doing this? Because they believe that Paul is telling Jewish believers to abandon the Law of Moses (others would want to kill him because he teaches Jews to believe in Jesus). These would all be religious Jews who know the Ten Commandments. They are so emotionally given over to the

destruction of Paul, they cannot grasp what it is that they are really doing. Their souls are covered with scar tissue.

See the [Doctrine of Murder](#) (R. B. Thieme, Jr.) in the [Addendum](#).

Acts 23:12 Now, [as] the day came, the Jews were preparing a (devious) plan. They had bound themselves with an oath, saying [that they would] neither eat nor drink until they might kill Paul. (Kukis mostly literal translation)

| Acts 23:13 | | | |
|--|---|--|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| ên (ἦν) [pronounced ayn] | <i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i> | 3 rd person plural, imperfect indicative | Strong's #2258 (imperfect of Strong's #1510) |
| dé (δέ) [pronounced deh] | <i>now, then; but, moreover, and, also; namely, to wit</i> | post-positive conjunctive particle | Strong's #1161 |
| pleiōn/pleione/pleon (πλείων/πλείον/πλέον) [pronounced PLI-own, PLI-on, PLEH-on] | <i>greater in quantity; more in number, very many; the major portion; greater in quality, superior, more excellent</i> | masculine plural adjective; comparative; nominative case | Strong's #4119 |
| tessarakonta (τεσσαράκοντα) [pronounced tes-sar-AK-on-tah] | forty | Indeclinable numeral adjective | Strong's #5062 |
| hoi (οἱ) [pronounced hoy] | <i>the; this, that, these; they</i> | masculine plural definite article; nominative case | Strong's #3588 |
| tautēn (ταύτην) [pronounced TAOW-tayn] | <i>this, to this one, towards this thing</i> | intermediate demonstrative pronoun; feminine singular, accusative case | Strong's #3778 |
| tēn (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) |
| sunōmosía (συνωμοσία) [pronounced soon-o-mos-EE-ah] | <i>conspiracy, a swearing together, a plot</i> | feminine singular noun, accusative case | Strong's #4045 |
| poieō (ποιέω) [pronounced poi-EH-oh] | <i>doing, making, constructing, producing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i> | masculine plural, aorist active participle; nominative case | Strong's #4160 |

Translation: The ones who were [going to] execute this conspiracy were more than 40.

There were more than 40 men involved in this plot to kill Paul.

In any church or religious group, there are going to be some nutters. You cannot judge a church based upon that. Bob Thieme would occasionally talk about the 10% weirdos who attended Berachah Church, saying that many times the church was judged according to the weirdos.

It is important that the number here is specified. That means, these are not a small percentage of nutters. Over 40 men is a lot. Even as non-Christian Jews, what exactly are they learning (theologically speaking)?

Acts 23:13 **The ones who were [going to] execute this conspiracy were more than 40.** (Kukis mostly literal translation)

| Acts 23:14a | | | |
|---|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| hoitines (οἵτινες) [pronounced HOIT- een-ehs] | <i>which, whoever, whatever, who</i> | masculine plural, relative pronoun; nominative case | Strong's #3748 |
| proserchomai (προσέρχομαι) [pronounced pros-ER- khom-ahēe] | <i>coming to, approaching; drawing (coming) near to; visiting; giving assent to; worshiping</i> | masculine plural, aorist active participle; nominative case | Strong's #4334 |
| 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 |
| 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; dative, locative or instrumental case | Strong's #749 |
| καί (καί) [pronounced kī] | <i>and, even, also; so, too, then, that; indeed, but, along with, while</i> | conjunction | Strong's #2532 |
| 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 |
| presbutêroi (πρεσβύτεροι) [pronounced pres- BOO-tehr-oy] | <i>elders; Israelite members of the Sanhedrin; seniors, Christian presbyters; old men, aged men, ambassadors</i> | masculine plural noun; dative, locative or instrumental case | Strong's #4245 |

Translation: [These same ones] went to the chief priests and elders,...

Here, I took some liberties with the text. It is proper to continue v. 14 from v. 13. However, we tend to break our sentences down to smaller bite-sized pieces in the English, so that is what I have done here.

Here is where these 40+ men, who have hatched this conspiracy, show how corrupt the Jewish religion had become. They felt at ease approaching the chief priests and elders with such a plot.

Illustration: To give you an idea of how far off they are, let’s say that I picked out a completely horrible person in Houston and decided I would work out a plot to kill that person, and then I contact my church for help. What is going to happen? The moment they get off the phone with me, their next call is to the police to tell them about me and my insane plot! Our society is designed with official (by *official*, I mean *legal*) ways of dealing with bad people, and when you get outside of the law, you are simply wrong. The believer is not allowed to do that. In fact, in accordance with the laws of divine establishment, the unbeliever is not allowed to do this either!

Now, in any large church, there are some weirdos. However, would they gather together and take a murderous plot to the elders of the church? In most churches, the local police or FBI would be called in by the leaders of the church. At the very least, they would be counseled not to do this despicable thing.

Here, that is not going to be the case. These 40+ men knew that they could go to the leaders of the religious Jews, and they would be gung ho to take part in this plot.

| Acts 23:14b | | | |
|--|--|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong’s Number |
| 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> | 3 rd person plural, aorist active indicative | Strong’s #3004 |
| anathema (ἀνάθεμα) [pronounced an-AHTH-em-ah] | <i>a (religious) ban, an excommunicated (thing or person); accused, anathema, cursed</i> | neuter singular noun; dative, locative or instrumental case | Strong’s #331 |
| anathematizō (ἀναθεματίζω) [pronounced an-ath-em-at-IHD-zo] | <i>to put under a curse, to devote to destruction; to bind with an oath; to declare one’s self liable to the severest divine penalties</i> | 3 rd person plural, aorist active indicative | Strong’s #332 |
| heautous (ἐαυτούς) [pronounced heh-ow-TOOÇ] | <i>ourselves, yourselves; themselves</i> | 3 rd person masculine plural reflexive pronoun; accusative case | Strong’s #1438 |

Translation: ...saying, “[As] accursed, we have cursed ourselves [as a part of the oath]...

The conspirators tell the chief priests and elders what they have already done. “We have placed ourselves under an oath to be cursed unless we perform this oath.” So they are asking God (or demanding of God) to make their lives miserable unless they fulfill their vow to murder Paul.

The scar tissue on their souls has rendered them totally and completely separate from reality. And further, their religious leaders are covered with the same scar tissue.

It is normal to have some percentage of believers in a given church who are weirdos. That’s normal, and if they are not harming anyone else, live and let live tells us that we leave these people alone. But we have 40 men along with religious leaders (I assume related to **Judaism** in Jerusalem); and they are, as a considerable group, plotting great evil.

Again, the time frame for this is A.D. 59 and God will allow the Romans to go into Jerusalem in 11 years and raze it. Because they have rejected Jesus Christ so firmly—despite being evangelized continually for the past 40 years—they have built up scar tissue on their souls. The believers there are fully entrenched with legalism; and the unbelievers there plot to kill any believers who espouse grace.

What we are studying here helps us with the reasons why God brought the Roman soldiers into Jerusalem for this great act of divine justice.

Application: We have a considerable number of people in the United States who believe it is okay to expose children to sexual deviants. Homosexual parades are often filled with very graphic simulated sexual acts taking place in public, along with a great deal of nudity, and yet children are allowed to attend these parades and their very own parents bring them to such parades. We have the absurdly-named *family friendly drag queen shows* all over the United States. These public events are designed to pervert and confuse our children; and parents appear to be willing participants. Just how long do you think God is going to allow this?

| Acts 23:14c | | | |
|---|--|--|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| mêdeis/mêdemia/ mêden (μηδεις/μηδεμία/μηδέν) [pronounced <i>may-DICE</i> , <i>may-dem-EE-ah</i> , <i>may-DEN</i>] | <i>none, nobody, no one, nothing, not even one (man, woman, thing), anyone, any (man, thing), no (man); without (delay)</i> | neuter singular adjective; genitive/ablative case | Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520] |
| geuomai (γεύομαι) [pronounced <i>GHYOO-hm-ah-ee</i>] | <i>to taste, to eat; metaphorically, to experience</i> | aorist (deponent) middle infinitive | Strong's #1089 |
| heôs (ἕως) [pronounced <i>HEH-oh-see</i>] | <i>to, as far as, till, until; even until; up to; even; while</i> | a conjugation, preposition and adverb of continuance | Strong's #2193 |
| hou (οὗ) [pronounced <i>how</i>] | <i>to who, from which, to what, from that, whose</i> | masculine singular relative pronoun; genitive/ablative case | Strong's #3739 |
| apokteínō (ἀποκτείνω) [pronounced <i>ap-ok-TIE-no</i>] | <i>to kill (outright); to put to death, to slay; to allow to perish; figuratively, to destroy, to extinguish, to abolish</i> | 1 st person plural, present active subjunctive | Strong's #615 |
| 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; transliterated, Paul, Paulos, Paulus</i> | masculine singular proper noun; a person; accusative case | Strong's #3972 |

Much of this repeats v. 12c.

Translation: ...not to eat [anything] until we might kill Paul.

They have committed themselves to eating nothing until they kill Paul.

The response from the chief priests and elders should have been, "Are you insane? What is wrong with you?"

That was not their response. They would become a part of this plot.

Acts 23:14 [These same ones] went to the chief priests and elders, saying, “[As] accused, we have cursed ourselves [as a part of the oath] not to eat [anything] until we might kill Paul. (Kukis mostly literal translation)

| Acts 23:15a | | | |
|--|---|---|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| nun (νῦν) [pronounced noon] | <i>now, at this time, henceforth, hereafter, from here forward; (as) of late, soon, at present, this (time)</i> | adverb; a primary particle of present time | Strong's #3568 |
| 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 |
| In Acts 10:33, these two words are various translated, <i>now therefore, therefore now, now then, so then, so now, now so, and now, now, that's why, at this time then</i> . Some of the translations place a comma between some of these words. | | | |
| These two particles have an alliterative quality to them as well. | | | |
| humeis (ὁμεῖς) [pronounced hoo-MICE] | <i>you [all]</i> | 2 nd person plural personal pronoun; nominative case | Strong's #5210, which is a form of Strong's #4771 |
| emphanizō (ἐμφανίζω) [pronounced em-fan-IHD-zoh] | <i>reveal; manifest, exhibit to view; show one's self, come to view, appear, be manifest; indicate, disclose, declare, make known, notify</i> | 2 nd person plural, aorist active imperative | Strong's #1718 |
| 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 |
| chiliarchos (χιλιάρχος) [pronounced khil-EE-ar-khoss] | <i>a chiliarch, the commander of a thousand soldiers; the commander of a Roman cohort (a military tribunal); any military commander, chief (high) captain; a military tribune</i> | masculine singular noun; dative, locative or instrumental case | Strong's #5506 |
| sun (σύν) [pronounced soon] | <i>with, beside, in association with, along with</i> | preposition | Strong's #4862 |
| 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 |
| sunédriion (συνέδριον) [pronounced soon-EHD-ree-on] | <i>council, any assembly (especially of magistrates, judges, ambassadors), a joint session, the Jewish Sanhedrin; by analogy, a subordinate tribunal</i> | neuter singular noun, dative, locative or instrumental case | Strong's #4892 |

| Acts 23:15a | | | |
|--|---|---|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| hopôs (ὅπως) [pronounced HOP-ocē] | <i>in order that, how, that; what (-ever); how, that is, in the manner that; because, how, (so) that, to, when; so that</i> | adverb, particle | Strong's #3704 |
| katagô (κατάγω) [pronounced kat-AG-oh] | <i>to lead down, to bring [down, forth]; to bring [a vessel from deep water to the land]; to be brought (down) in a ship, to land, touch at</i> | 3 rd person singular, aorist active subjunctive | Strong's #2609 |
| 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 |
| 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 |
| humas (ὕμας) [pronounced hoo-MOSS] | <i>you [all], all of you; to you, towards you [all]</i> | 2 nd person plural personal pronoun; accusative case | Strong's #5209, (from Strong's #5210; a form of Strong's #4771) |
| The Byzantine Greek text and the Scrivener Textus Receptus differ slightly on this final phrase in v. 15a. These are minor differences, so I will simply present them as a phrase which follows hopôs: | | | |
| aurion (αὔριον) [pronounced OW-ree-ohn] | <i>tomorrow, on the morrow, the next day</i> | adverb | Strong's #839 |
| 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 |
| katagô (κατάγω) [pronounced kat-AG-oh] | <i>to lead down, to bring [down, forth]; to bring [a vessel from deep water to the land]; to be brought (down) in a ship, to land, touch at</i> | 3 rd person singular, aorist active subjunctive | Strong's #2609 |
| prôs (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 |
| humas (ὕμας) [pronounced hoo-MOSS] | <i>you [all], all of you; to you, towards you [all]</i> | 2 nd person plural personal pronoun; accusative case | Strong's #5209, (from Strong's #5210; a form of Strong's #4771) |

Acts 23:15a

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|--|-------------------------|------------------|-----------------|
| This would read, <i>...so that tomorrow to him he [Paul] might be brought down face to face with you (all),...</i> | | | |

Translation: Now, you [all] will notify the chiliarch along with the council, that he might bring [Paul] down to you [all],...

The first order of business is to get Paul out of the barracks and into a less secure place. The open-air courtroom would be exactly the right place for this to happen.

The verb means *to bring down*, simply because the barracks are located at a higher elevation than the court.

This evil band of men needed their religion to make such a request in order for them to get to Paul.

Acts 23:15b

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---|---|--|-----------------|
| hōs (ὥς) [pronounced <i>hohç</i>] | <i>like, as; how; about; in such a way; even as; when, while</i> | comparative particle, adverb | Strong's #5613 |
| mellō (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> | masculine plural, present active participle; accusative case | Strong's #3195 |
| diaginōskō (διαγινώσκω) [pronounced <i>dee-ag-in-OH-sko</i>] | <i>to distinguish; to decide, to know accurately, to ascertain exactly; in a legal sense, to examine, to determine</i> | present active infinitive | Strong's #1231 |
| akribōs (ἀκριβῶς) [pronounced <i>ak-ree-BOHç</i>] | <i>exactly, accurately, diligently</i> | adverb; contracted form | Strong's #199 |
| Here spelled, akribesteron (ἀκριβέστερον) [pronounced <i>ak-ree-BEHST-ehr-on</i>]. | | | |
| ta (τά) [pronounced <i>taw</i>] | <i>the; these, those, to this, towards that; the [things]</i> | neuter plural definite article; accusative case | Strong's #3588 |
| peri (περί) [pronounced <i>per-EE</i>] | <i>about, concerning, on account of, because [of], around, near</i> | preposition | Strong's #4012 |
| autou (αὐτοῦ) [pronounced <i>ow-TOO</i>] | <i>his, of him; from him, him; same</i> | 3 rd person masculine singular personal pronoun; genitive/ablative case | Strong's #846 |

Translation: ...as [if you are] about to determine more accurately the [case] concerning him.

The reason for bring Paul our is to determine with greater accuracy the case which concerns him. That is to be their cover story.

So the chief priests and elders are to lie in order that Paul might be murdered.

Now, it occurs to me that perhaps I may seem antisemitic because of the remarks which I am making. I am simply evaluating these men, the ideals and precepts to which they supposedly adhere, and showing what hypocrites that they are. Throughout the book of Acts, it is never a question of race, but of individual actions and motivations. All Jews have **sin natures**; and all **gentiles** have sin natures.

One great problem is the unholy alliance between the sin nature, power and religion. When these things align, evil is the end result.

| Acts 23:15c | | | |
|--|---|---|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| hêmeis (ἡμεῖς) [pronounced hay-MICE] | <i>us, we [ourselves]; we [as an emphatic]</i> | 1 st person plural pronoun; nominative case | Strong's #2249 (nominative plural of #1473) |
| dé (δέ) [pronounced deh] | <i>now, then; but, moreover, and, also; namely, to wit</i> | post-positive conjunctive particle | Strong's #1161 |
| pro (πρό) [pronounced proh] | <i>before, prior to; in front of; before [in time]; of precedence, rank, or advantage</i> | preposition, used with the genitive | Strong's #4253 |
| 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 |
| eggizô (ἐγγίζω) [pronounced eng-ID-zoh] | <i>to make near, to approach; to be at hand, to come (draw) near, to be (coming, drawing) close</i> | aorist active infinitive | Strong's #1448 |
| 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 |

Translation: We, in front of the [council], will come near to him,...

Now the 40+ men will also be there, in place, near the front of where the court would be. They would be in position to move right up to Paul. The forty men could get to Paul, kill him and disperse before the Roman guard could step in (you may recall that when the chiliarch brought Paul before the Sanhedrin, he had minimal troops with him and he apparently sat way in the back more as an observer than anything else).

| Acts 23:15d | | | |
|--|---|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| hétimos (ἔτοιμος) [pronounced heht-OY-moss] | <i>adjusted, prepared [to do something, to receive someone], ready; prepared; opportune, seasonable</i> | masculine plural adjective, nominative case | Strong's #2092 |

| Acts 23:15d | | | |
|--|---|--|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| esmen (ἔσμεν) [pronounced <i>ehs-MEHN</i>] | <i>we are: we have our being</i> | 1 st person plural, present indicative | Strong's #2070 (a form of Strong's #1510) |
| 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 |
| anairēō (ἀναιρέω) [pronounced <i>an-ahēe-REH-oh</i>] | <i>to execute; to take up, to adopt; by implication, to take away (violently), to abolish, to murder, to put to death, to kill, to slay</i> | aoist active infinitive | Strong's #337 |
| auton (αὐτόν) [pronounced <i>ow-TAHN</i>] | <i>him, to him, towards him; same</i> | 3 rd person masculine singular personal pronoun, accusative case | Strong's #846 |

Translation: ...being prepared to kill him.”

These men are fully prepared to kill Paul. If given the opportunity, they would act.

It ought to be obvious that this is completely wrong, and yet, the religious leaders and this mob of 40+ men do not seem to be aware of this.

Acts 23:15 Now, you [all] will notify the chiliarch along with the council, that he might bring [Paul] down to you [all], as [if you are] about to determine more accurately the [case] concerning him. We, in front of the [council], will come near to him, being prepared to kill him.” (Kukis mostly literal translation)

Acts 23:12–15 Now, [as] the day came, the Jews were preparing a (devious) plan. They had bound themselves with an oath, saying [that they would] neither eat nor drink until they might kill Paul. The ones who were [going to] execute this conspiracy were more than 40. [These same ones] went to the chief priests and elders, saying, “[As] accursed, we have cursed ourselves [as a part of the oath] not to eat [anything] until we might kill Paul. Now, you [all] will notify the chiliarch along with the council, that he might bring [Paul] down to you [all], as [if you are] about to determine more accurately the [case] concerning him. We, in front of the [council], will come near to him, being prepared to kill him.” (Kukis mostly literal translation)

Over 40 men band together to kill Paul. They ask for help from the religious leaders to place Paul in a vulnerable spot.

Acts 23:12–15 As the new day came, a large group of Jews were hatching a devious plot. They had bound themselves by an oath not to eat or drink until they killed Paul. Those who were going to execute this plot were more than 40 in number. These same men went to the chief priests and elders, saying, “We have taken an oath not to eat or drink anything until we kill Paul. Here is what we would like you to do: notify the chiliarch that he might bring Paul down before the council, as if you intend to determine more accurately the case which is against him. We will already be there, near the front of the council, not far from Paul, prepared to kill him.” (Kukis paraphrase)

Paul's Nephew Warns the Chiliarch

Now hearing the son of a sister of Paul [about] the ambush, had approached and had entered [him] into the encampment. He brought word to the Paul. Now calling, the Paul, one of the centurions, was making known, "The young man, this (one), you [all] take [to be] face to face with the chiliarch, for he keeps on having to proclaim something to him."

Acts
23:16–17

The son of Paul's sister heard about the ambush, [so] he approached and went into the barracks. He brought word [of this] to Paul. Paul, having called to one of the centurions, said, "Take this young man directly to the chiliarch, for he has something [very important] to say to him."

Paul's nephew caught word of this plot, so he went to the barracks, gained entry, and told Paul about it. Paul then called over to the centurions, saying, "Take this young man immediately to the chiliarch, for he has something important to say to him."

Here is how others have translated this passage:

Ancient texts:

| | |
|----------------------------|--|
| Westcott-Hort Text (Greek) | Now hearing the son of a sister of Paul [about] the ambush, had approached and had entered [him] into the encampment. He brought word to the Paul. Now calling, the Paul, one of the centurions, was making known, "The young man, this (one), you [all] take [to be] face to face with the chiliarch, for he keeps on having to proclaim something to him." |
| Complete Apostles Bible | But when Paul's sister's son heard about the ambush, he came and entered into the barracks, and told this to Paul. And Paul, summoning one of the centurions and said, "Lead this young man away to the commander, for he has something to tell him." |
| Douay-Rheims 1899 (Amer.) | Which when Paul's sister's son had heard, of their lying in wait, he came and entered into the castle and told Paul. And Paul, calling to him one of the centurions, said: Bring this young man to the tribune: for he hath some thing to tell him. |
| Holy Aramaic Scriptures | And the son of Paulus' {Paul's} sister had heard this plot, and entered unto The Mashrytha {The Fortress}, and made it known unto Paulus {Paul}. And Paulus {Paul} sent, calling for one from the Qentrune {the Centurions/the Captains of a hundred}, and said unto him, "Take this boy to the Kiliarka {the Captain of a thousand}, for, he has for him something that he should say unto him." |
| James Murdock's Syriac NT | And the son of Paul's sister, heard of this plot: and he went into the castle, and informed Paul. And Paul sent and called one of the centurions, and said to him: Conduct this youth to the Chiliarch; for he hath something to tell him. |
| Original Aramaic NT | And the son of Paulus' sister heard this plot, and he entered the encampment and informed Paulus. And Paulus sent and called one of the Centurions and said to him, "Escort this young man to the Chiliarch, for he has something to tell him." |

Significant differences:

Limited Vocabulary Translations:

| | |
|----------------------------|--|
| Bible in Basic English | But Paul's sister's son had word of their design, and he came into the army building and gave news of it to Paul. And Paul sent for a captain and said, Take this young man to your chief, for he has news for him. |
| Bible in Worldwide English | The son of Paul's sister heard about their secret plan. So he went into the army house and told Paul. Paul called one of the officers and said to him, Take this young man to the commanding officer. He has something to tell him! |
| Easy English | But the son of Paul's sister heard what the Jews had decided to do. He went into the soldiers' building and he told Paul about it. So Paul asked one of the soldiers' officers to come to him. He said, 'Please take this young man to your leader. He has something important to tell him.' |
| Easy-to-Read Version—2008 | But Paul's nephew heard about this plan. He went to the army building and told Paul. Then Paul called one of the army officers and said to him, "Take this young man to the commander. He has a message for him." |
| God's Word™ | But Paul's nephew heard about the ambush. He entered the barracks and told Paul. Then Paul called one of the sergeants and told him, "Take this young man to the officer. He has something to tell him." |
| Good News Bible (TEV) | But the son of Paul's sister heard about the plot; so he went to the fort and told Paul. Then Paul called one of the officers and said to him, "Take this young man to the commander; he has something to tell him." |
| J. B. Phillips | Leakage of information leads to Paul's protection However, Paul's nephew got wind of this plot and he came and found his way into the barracks and told Paul about it. Paul called one of the centurions and said, "Take this young man to the colonel for he has something to report to him." |
| The Message | Paul's nephew, his sister's son, overheard them plotting the ambush. He went immediately to the barracks and told Paul. Paul called over one of the centurions and said, "Take this young man to the captain. He has something important to tell him." |
| NIRV | But Paul's nephew heard about this plan. So he went into the fort and told Paul. Then Paul called one of the commanders. He said to him, "Take this young man to the commanding officer. He has something to tell him." |
| New Life Version | Paul's nephew heard about the plan. He went to the soldiers' building and told Paul. Paul called one of the soldiers and said, "Take this young man to the captain. He has something to tell him." |

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

| | |
|--|---|
| Casual English Bible | Paul's young nephew heard about the ambush. He was the son of Paul's sister. He went to the army barracks and told his Uncle Paul about it. Paul called in one of the officers. [8] Paul said, "Would you take this young man [9] to the commander? He has something to report to him." ⁸ 23:17The officer was a centurion, commander of about 100 soldiers. |
| Contemporary English V. | ⁹ 23:17Paul's nephew is described in this story as though he might be a teenager. When Paul's nephew heard about the plot, he went to the fortress and told Paul about it. So Paul said to one of the army officers, "Take this young man to the commander. He has something to tell him." |
| New Berkeley Version New Living Translation | . But Paul's nephew—his sister's son—heard of their plan and went to the fortress and told Paul. Paul called for one of the Roman officers [<i>Greek centurions</i> ; also in 23:23.] and said, "Take this young man to the commander. He has something important to tell him." |
| The Passion Translation | When Paul's nephew, his sister's son, overheard their plot to kill him, he came to the headquarters and informed him of their plans. Paul called for one of the |

captains and said, "Take this boy to the commander, for he has something important to report to him."

Plain English Version

A young man talked to the boss soldier

But the son of Paul's sister heard what those Jews were going to do, so he went into the big house of the soldiers and told Paul about it. Then Paul called out to one of the boss soldiers and said, "Please take this young man to your big boss. He has some news to tell him."

UnfoldingWord Simplified T.

But the son of Paul's sister heard what they were planning to do, so he went into the fortress and told Paul. When Paul heard that, he called one of the officers and said to him, "Please take this young man to the commander, because he needs to tell him something."

William's New Testament

But Paul's nephew heard of the plot and came to the barracks and told Paul. So Paul called one of the captains and said, "Take this young man to the colonel, for he has something to tell him."

Partially literal and partially paraphrased translations:

American English Bible

However, Paul's nephew heard that they'd be waiting for him, so he went to the garrison and reported it to Paul.

Then Paul called one of the centurions and said:

'Take this young man to the commander, because he's got something to report.'

Beck's American Translation .

Breakthrough Version

When the son of Paul's sister heard *about* the ambush, after showing up and going into the barracks, he announced *it* to Paul.

When Paul called for one of the lieutenants, he was declaring, "Take this young man off to the commanding officer. You see, he has something to report to him."

Common English Bible

Paul's sister had a son who heard about the ambush and he came to the military headquarters and reported it to Paul. Paul called for one of the centurions and said, "Take this young man to the commander because he has something to report to him."

A. Campbell's Living Oracles

But Paul's sister's son, hearing of the ambush, came, and entering into the castle, told Paul.

And Paul, calling one of the centurions to him, said, Conduct this young man to the commander, for he has something to tell him.

New Advent (Knox) Bible

Paul's sister had a son who heard of this ambush being laid; and he went to the soldiers' quarters and gave news of it to Paul. Whereupon Paul had one of the centurions brought to him, and said, Take this young man to the captain; he has news to give him.

NT for Everyone

Paul's nephew (his sister's son) heard of the plot. He went off, entered the barracks, and told Paul about it. Paul called one of the centurions.

"Take this young man to the tribune," he said. "He's got something to tell him."

20th Century New Testament

However, the son of Paul's sister, hearing of the plot, went to the Fort, and on being admitted, told Paul about it. Paul called one of the Captains of the garrison and asked him to take the lad to the Commanding Officer, as he had something to tell him.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible

But Paul's nephew, hearing of the conspiracy, went and entered the fortress, and reported it to Paul. Paul accordingly spoke to one of the captains, and said, "Conduct this gentleman to the Commandant, for he has something to tell him."

Free Bible Version

But Paul's nephew (his sister's son) heard about their planned ambush, and he went into the fortress and told Paul about it.

| | |
|------------------------|--|
| God's Truth (Tyndale) | Paul called over one of the centurions, and told him, "Take this young man to the commander, because he has some information to share with him." |
| Montgomery NT | When Paul's sister's son heard of their laying wait, he went and entered into the castle, and told Paul. And Paul called one of the under captains unto him, and said: bring this young man unto the high Captain: for he has a certain thing to show him. But Paul's sister's son heard of their intended attack, and he went and got into the barracks, and told Paul. |
| Weymouth New Testament | And Paul called one of the centurions, and said, "Take this young man to the tribune, for he has something to tell him." But Paul's sister's son heard of the intended attack upon him. So he came and went into the barracks and told Paul about it; and Paul called one of the Captains and said, "Take this young man to the Tribune, for he has information to give him." |

Catholic Bibles (those having the imprimatur):

| | |
|----------------------------|--|
| The Heritage Bible | And Paul's sister's son hearing of the ambush, came near and entering into the fortress, announced it to Paul. And Paul calling one of the centurions to him, said, Bring this youth to the ruler of a thousand, because he has something to announce to him. |
| New American Bible (2011) | The son of Paul's sister, however, heard about the ambush; so he went and entered the compound and reported it to Paul. Paul then called one of the centurions* and requested, "Take this young man to the commander; he has something to report to him." * [23:17] Centurions: a centurion was a military officer in charge of one hundred soldiers. |
| New Catholic Bible | However, the son of Paul's sister learned of the plot. He thereupon went to the barracks and related the news to Paul. Paul then summoned one of the centurions and said, "Take this young man to the commander, for he has something to report to him." |
| Revised English Bible—1989 | The son of Paul's sister, however, learnt of the plot and, going to the barracks, obtained entry, and reported it to Paul, who called one of the centurions and said, "Take this young man to the commandant; he has something to report." |

Jewish/Hebrew Names Bibles:

| | |
|--------------------------|---|
| Hebraic Roots Bible | But the son of Paul's sister hearing of the ambush, having come near, and entering into the fortress, reported to Paul. And calling near one of the centurions, Paul said, Bring this young man to the chiliarch, for he has something to report to him. |
| Holy New Covenant Trans. | But Paul's nephew heard about this plan. He went to the fortress and told Paul. Then Paul called one of the officers and said to him, "Take this young man to the commander. He has a message for him." |
| The Scriptures 2009 | And when Sha'ul's sister's son heard of their ambush, he went and entered into the barracks and reported to Sha'ul. And Sha'ul, having called one of the captains to him, said, "Take this young man to the commander, for he has somewhat to report to him." |

Weird English, Old English, Anachronistic English Translations:

| | |
|------------------------|--|
| Accurate New Testament | ...Hearing but The Son [of] the sister [of] paul the ambush Coming and Entering to the camp announces {her} [to] the paul Calling but The Paul one [man] [of] the centurions said the youth this lead! to the chiliarch [He] has for to announce something [to] him... |
|------------------------|--|

| | |
|----------------------------|--|
| Awful Scroll Bible | And Paul's sister's son, hearing of the sitting-from-among, coming-about-near, and coming-towards into the ~barracks, messages- it -away to Paul. And Paul calling-with-respects-to one of the commanders-of-a-hundred, was exposing-to-light, "Be leading- this young man -out, with respects to the commander-of-a-thousand, for he holds something to message-out to him." |
| Concordant Literal Version | Now the son of Paul's sister, hearing of the ambush, coming along and entering into the citadel, reports it to Paul." Now Paul, calling one of the centurions to him, averred, "Lead this young man away to the captain, for he has something to report to him." |
| exeGesés companion Bible | And the son of the sister of Paulos hears of their lurking, and he comes and enters the encampment and evangelizes to Paulos. And Paulos calls one of the centurions to him, and says, Bring this youth to the chiliarch: for he has somewhat to evangelize to him. |
| Orthodox Jewish Bible | Now when Rav Sha'ul's achyon (nephew) heard about the ma'arav (ambush), he went and gained entrance into the barracks and reported this to Rav Sha'ul. And Rav Sha'ul summoned one of the centurions and said, "Bring this bochur to the tribune for he has something to report to him." |
| Rotherham's Emphasized B. | But Paul's sister's son [hearing] of the lying-in wait _ happening to be near, and coming into the castle,—reported it unto Paul. And Paul _ calling unto him one of the centurions, said— This young man lead thou away unto the captain, for he hath somewhat to report unto him. |

Expanded/Embellished Bibles:

| | |
|-----------------------------|---|
| An Understandable Version | But Paul's nephew learned of their plot and went to the headquarters and told Paul <i>[all about it]</i> . So, Paul called for one of the officers and said <i>[to him]</i> , "Take this young man to the commander; he has something <i>[important]</i> to tell him." |
| The Expanded Bible | But ·Paul's nephew [^L the son of Paul's sister] heard about this ·plan [plot; ^L ambush plan] and went to the ·army building [barracks] and told Paul. Then Paul called one of the ·officers [centurions] and said, "Take this young man to the ·commander [tribune]. [^L For] He has ·a message for him [^L something to report to him]." |
| Jonathan Mitchell NT | However, the son of Paul's sister, upon hearing about the ambush – while happening to be present at the side – then, after entering into the barracks, reported [it] to Paul. So Paul, calling one of the centurions to him, said, "Take this young man to the commander (tribune), for he is having something to report to him." |
| Translation for Translators | Paul's nephew warned that some Jews had plotted to kill Paul. <i>Acts 23:16-22</i> But the son of Paul's sister heard what they were planning to do, so he went into the barracks and told Paul. <i>When Paul heard that</i> , he called one of the officers and said to him, "Please take this young man to the commander, because he needs to tell him something <i>important</i> ." |
| The Voice | Now Paul had a nephew who heard about the planned ambush; he managed to gain entry into the barracks and alerted Paul. Paul called one of the officers. Paul: Take this young man to the commandant. He has news the commandant needs to hear. |

Bible Translations with Many Footnotes:

Lexham Bible

But when [*Here “when ” is supplied as a component of the participle (“heard about”) which is understood as temporal] **the son of Paul’s sister heard about the ambush, he came and entered into the barracks** [Or “headquarters”] **and** [*Here “and” is supplied because the two previous participles (“came” and “entered”) have been translated as finite verbs] **reported it** [*Here the direct object is supplied from context in the English translation] **to Paul. So Paul called one of the centurions and** [*Here “and ” is supplied because the previous participle (“called”) has been translated as a finite verb] **said, “Bring this young man to the military tribune, because he has something to report to him.”**

NET Bible®

But when the son of Paul’s sister heard about the ambush,⁶¹ he came and entered⁶² the barracks⁶³ and told Paul. Paul called⁶⁴ one of the centurions⁶⁵ and said, “Take this young man to the commanding officer,⁶⁶ for he has something to report to him.”

^{61tn} Or “plot” (BDAG 334 s.v. ἐνέδρα).

^{62tn} Grk “coming and entering..., he told.” The participles παραγενόμενος (paragenomenos) and εἰσελθῶν (eiselqwn) have been translated as finite verbs due to requirements of contemporary English style.

^{63tn} Or “the headquarters.” BDAG 775 s.v. παρεμβολή 2 has “barracks/headquarters of the Roman troops in Jerusalem Ac 21:34, 37; 22:24; 23:10, 16, 32.”

^{64tn} Grk “calling...Paul said.” The participle προσκαλεσάμενος (proskalesamenos) has been translated as a finite verb due to requirements of contemporary English style.

^{65sn} See the note on the word centurion in 10:1.

^{66tn} Grk “the chiliarch” (an officer in command of a thousand soldiers). See note on the term “commanding officer” in v. 10.

The Spoken English NT

Now, Paul’s sister’s son heard about the trap. He came up and was let into^t the fortress, and told Paul about it.

Paul then called one of the Roman officers^u and said, “Take this young man to the commander. He has something to report to him.”

^t Lit. “Arriving, and going into.”

^u Lit. “centurions.”

Literal, almost word-for-word, renderings:

A Faithful Version

But the son of Paul's sister heard of their plan to lie in wait; and he came and entered inside the fortress and reported it to Paul. And Paul called one of the centurions and said, "Take this young man to the chief captain, for he has something to report to him."

Analytical-Literal Translation

But the son of Paul's sister having heard of the ambush, having arrived and having entered into the barracks, reported [this] to Paul.

Then Paul having summoned one of the centurions, said, "Lead this young man to the commanding officer, for he has something to report to him."

Benjamin Brodie’s trans.

Now, the son of Paul’s sister, having heard about the ambush plot, came to his aid by entering the barracks and giving a report to Paul.

Then Paul, having called one of the centurions, made a request: “Please escort this young man face-to-face to the military tribune, for he has something to report to him.”

Bond Slave Version

And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

Then Paul called one of the centurions to him, and said, Bring this young man to the chief captain: for he has a certain thing to tell him.

Charles Thomson NT

But Paul's sister's son hearing of the plot, went to the castle and being admitted told Paul.

Whereupon Paul called one of the centurions and said, Introduce this young man to the commander, for he hath something to tell him.

| | |
|----------------------------------|---|
| Context Group Version | But Paul's sister's son heard of their ambush, and he came and entered into the barracks and told Paul. And Paul called to him one of the captains, and said, Bring this young man to the Legion Commander; for he has something to tell him. |
| Far Above All Translation | But the son of Paul's sister heard about the ambush plot and went to the camp and went in and told Paul. Then Paul called one of the centurions and said, "Take this young man to the cohort commander, for he has something to report to him." |
| Literal Standard Version | And the son of Paul's sister having heard of the lying in wait, having gone and entered into the stronghold, told Paul, and Paul having called near one of the centurions, said, "Lead this young man to the chief captain, for he has something to tell him." |
| Modern Literal Version 2020 | But the son of Paul's sister, having heard of their <i>murderous</i> plot, came* and entered into the encampment and reported to Paul. Now Paul, having called one of the centurions, said, Lead this young-man away to the commander; for* he has something to report to him. |
| New Matthew Bible | When the son of Paul's sister heard of their plan to lie in wait, he went and entered into the castle and told Paul. And Paul called one of the centurions to him and said, Bring this young man to the high captain, because he has a certain thing to tell him. |
| The gist of this passage: | Paul's nephew becomes aware of the plot. He first tells Paul, and Paul tells him to go to the chiliarch with this information. |

16-17

| Acts 23:16a | | | |
|---|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| akoúô (ἀκούω) [pronounced ah-KOO-oh] | hearing; hearing and paying attention to; listener, listening; one who hears and understands | masculine singular, aorist active participle; nominative case | Strong's #191 |
| dé (δέ) [pronounced deh] | now, then; but, moreover, and, also; namely, to wit | post-positive conjunctive particle | Strong's #1161 |
| ho (ὁ) [pronounced hoh] | the; this, that; who, which | definite article for a masculine singular noun, nominative case | Strong's #3588 |
| huios (υἱός, οὐ, ὁ) [pronounced hwee-OSS] | son, child, descendant; pupil; follower | masculine singular noun, nominative case | Strong's #5207 |
| tês (τῆς) [pronounced tayc] | of the; from the, [away, out] from the; from the source of; by the; than the | feminine singular definite article; genitive and ablative cases | Strong's #3588 |
| adelphê (ἀδελφή) [pronounced ad-ehl-FAY] | sister (actual, spiritual) | feminine singular noun, genitive/ablative case | Strong's #79 |

| Acts 23:16a | | | |
|--|---|--|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| Paûlos (Παῦλος) [pronounced POW-loss] | <i>small, little; transliterated, Paul, Paulos, Paulus</i> | masculine singular proper noun; a person; genitive/ablative case | Strong's #3972 |
| 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) |
| enédra (ἐνέδρα) [pronounced en-EHD-rah] | <i>ambush, lying in wait, a trap, an assassination plot</i> | feminine singular noun, accusative case | Strong's #1747 |

Translation: The son of Paul's sister heard about the ambush,...

As far as I can recall, this is one of the very few times (possibly the only time) that we hear about any of Paul's relatives. Paul's nephew apparently lives in Jerusalem (or did he travel with Paul?). In any case, he becomes aware of this plot to kill Paul.

Remember, there are more than 40 men who have taken this vow, and they have involved a number of high level Temple officials. So there are enough people involved that this plot gets out to others.

Since this is the son of Paul's sister, his name might not reveal that he is a relative of Paul's. Therefore, this information may have come to him inadvertently.

| Acts 23:16b | | | |
|--|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| paraginomai (παράγινομαι) [pronounced pah-ahg-EEN-ohm-ai] | <i>coming [arriving, being present]; appearing, making a public appearance; coming near, approaching; standing by, coming to the aid of</i> | masculine singular, aorist (deponent) middle participle; nominative case | Strong's #3854 |
| kaí (καί) [pronounced kai] | <i>and, even, also; so, too, then, that; indeed, but, along with, while</i> | conjunction | Strong's #2532 |
| eiserchomai (εἰσερχομαι) [pronounced ice-ER-khom-ah-ee] | <i>entering [in]; going in [through]; coming in [through]</i> | masculine singular, aorist active participle; nominative case | Strong's #1525 |
| 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 23:16b | | | |
|--|---|---|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| 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) |
| parembolê (παρεμβολή) [pronounced <i>pare-em-boh-LAY</i>] | <i>a camp, encampment; barracks; army in line of battle; a throwing in beside (literal translation)</i> | feminine singular noun, accusative case | Strong's #3925 |

Translation: ...[so] he approached and went into the barracks.

The young man first approach the barracks and then, with some trepidation, went inside. Paul is being kept at these barracks in more hospital surroundings than before.

| Acts 23:16c | | | |
|--|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| apaggellô (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> | 3 rd person singular, aorist active indicative | Strong's #518 |
| tô (τῷ) [pronounced <i>toh</i>] | <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 |
| Paûlos (Παῦλος) [pronounced <i>POW-loss</i>] | <i>small, little; transliterated, Paul, Paulos, Paulus</i> | masculine singular proper noun; a person; dative, locative or instrumental case | Strong's #3972 |

Translation: He brought word [of this] to Paul.

The young man was given access to Paul, and he told Paul what he knew.

Acts 23:16 The son of Paul's sister heard about the ambush, [so] he approached and went into the barracks. He brought word [of this] to Paul. (Kukis mostly literal translation)

Why didn't this young man go directly to the military head? Let me suggest that he did not know just how widespread this plot was. He likely did not know every detail, but he did know that the conspiracy was pretty big.

| Acts 23:17a | | | |
|--|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| proskaleomai (προσκαλέομαι) [pronounced <i>pros-kal- EH-om-ahēe</i>] | <i>calling toward oneself, being summoned, inviting, calling (for, to, unto)</i> | masculine singular, aorist (deponent) middle participle; nominative case | Strong's #4341 |
| dé (δέ) [pronounced <i>deh</i>] | <i>now, then; but, moreover, and, also; namely, to wit</i> | post-positive conjunctive particle | Strong's #1161 |
| 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 |
| 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 |
| heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, ehn</i>] | <i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i> | masculine singular numeral adjective; accusative case | Strong's #1520 |
| This word can be used in the place of the indefinite pronoun, and it can be translated <i>one, anyone, someone</i> . | | | |
| tôn (τῶν) [pronounced <i>tohn</i>] | <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 |
| hekatontarchoi (ἑκατοντάρχοι) [pronounced <i>hek-at- on-TAR-khoy</i>] | <i>centurions, captains of one hundred men, officers in the Roman army</i> | masculine plural noun; genitive/ablative case | Strong's #1543 |

Translation: Paul, having called to one of the centurions,...

Paul trusts the soldiers guarding him and the chiliarch. He would have centurions nearby, so he called to the one on duty.

Paul is at a point where there is a trust that has developed between himself and the military types who are guarding him. He knows that information like this needs to be acted upon and he knows that they will.

| Acts 23:17b | | | |
|--|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| 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 |

| Acts 23:17b | | | |
|--|---|---|--------------------------------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| 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 |
| neanías (νεανίας) [pronounced <i>neh-an-EE-as</i>] | <i>young man, a youth (up to about forty years)</i> | masculine singular noun, accusative case | Strong's #3494 |
| touton (τοῦτον) [pronounced <i>TOO-tohn</i>] | <i>this, this one, this thing</i> | intermediate demonstrative pronoun; masculine singular; accusative case | Strong's #5126 (also Strong's #3778) |
| apagô (ἀπάγω) [pronounced <i>ahp-AHG-oh</i>] | <i>lead away (especially of those who are led off to trial, prison, or punishment); carry, lead (away), and metaphorically be swept away, be seduced</i> | 2 nd person plural, present active imperative | Strong's #520 |
| 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 |
| chiliárchos (χιλιάρχος) [pronounced <i>khil-EE-ar-khoss</i>] | <i>a chiliarch, the commander of a thousand soldiers; the commander of a Roman cohort (a military tribunal); any military commander, chief (high) captain; a military tribune</i> | masculine singular noun; accusative case | Strong's #5506 |

Translation: ...said, "Take this young man directly to the chiliarch,..."

He asks the centurion to take his nephew to speak to the chiliarch. Paul reasonably trusts the chiliarch, based upon what has taken place.

| Acts 23:17c | | | |
|---|--|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| echô (ἔχω) [pronounced <i>EHKH-oh</i>] | <i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i> | 3 rd person singular, present active indicative | Strong's #2192 |
| gár (γάρ) [pronounced <i>gahr</i>] | <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 |

| Acts 23:17c | | | |
|--|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| apaggellō (ἀπαγγέλλω) [pronounced ap-ang- EL-loh] | <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> | aoist active infinitive | Strong's #518 |
| tina (τινα) [pronounced tihh-ah]; ti (τι) [pronounced tih] | <i>one, someone, a certain one; any, anyone, anything; thing; someone, something; some, some time, awhile; only</i> | neuter singular; enclitic, indefinite pronoun; adjective; accusative case | Strong's #5100 |
| autō (αὐτῷ) [pronounced ow-TOH] | <i>in him, by him, to him; for him; by means of him; with me; same</i> | 3 rd person masculine singular personal pronoun; locative, dative or instrumental case | Strong's #846 |

Translation: ...for he has something [very important] to say to him.”

Paul, being reasonably discrete, said, “He has something to say to the chiliarch.”

Acts 23:17 Paul, having called to one of the centurions, said, “Take this young man directly to the chiliarch, for he has something [very important] to say to him.” (Kukis mostly literal translation)

Acts 23:16–17 The son of Paul’s sister heard about the ambush, [so] he approached and went into the barracks. He brought word [of this] to Paul. Paul, having called to one of the centurions, said, “Take this young man directly to the chiliarch, for he has something [very important] to say to him.” (Kukis mostly literal translation)

Paul’s nephew becomes aware of a plot against Paul. He tells Paul; and Paul tells him to go to the chiliarch and make this known to him.

Acts 23:16–17 Paul’s nephew caught word of this plot, so he went to the barracks, gained entry, and told Paul about it. Paul then called over to the centurions, saying, “Take this young man immediately to the chiliarch, for he has something important to say to him.” (Kukis paraphrase)

The (one) indeed therefore taking him, he brought [him] face to face with the chiliarch; and he made known, “The prisoner, the Paul, had summoned me. He asked this the young man to go face to face with you, having something to say to you.”

Acts
23:18

The one taking him [the centurion], therefore, brought [the young man] directly to the chiliarch. He said, “The prisoner, Paul, summoned me. He asked [that] this young man come directly to you, having something to say to you.”

The centurion then took the young man directly to the chiliarch. The centurion said, “The prisoner, Paul, summoned me to him. He asked that this young man be able to come directly to you, as he has something important to tell you.”

Here is how others have translated this passage:

Ancient texts:

| | |
|----------------------------|---|
| Westcott-Hort Text (Greek) | The (one) indeed therefore taking him, he brought [him] face to face with the chiliarch; and he made known, "The prisoner, the Paul, had summoned me. He asked this the young man to go face to face with you, having something to say to you." |
| Complete Apostles Bible | Therefore taking him along, he brought him to the commander and said, "The prisoner Paul, having summoned me, asked me to bring this young man to you, for he has something to say to you." |
| Douay-Rheims 1899 (Amer.) | And he, taking him, brought him to the tribune and said: Paul, the prisoner, desired me to bring this young man unto thee, who hath some thing to say to thee. |
| Holy Aramaic Scriptures | And the Qentruna {the Centurion/the Captain of a hundred} took the boy, and brought him unto the Kiliarka {the Captain of a thousand}, and said, "Paulus {Paul} the prisoner called me, and sought from me that I should bring this boy unto you, that there is for you something that he should say unto you." |
| James Murdock's Syriac NT | And the centurion took the young man, and introduced him to the Chiliarch, and said: Paul the prisoner called me, and requested me to bring this youth to thee, for he hath something to tell thee. |
| Original Aramaic NT | And the Centurion led the youth and brought him to the Chiliarch and said, "Paulus the prisoner called me and begged me to bring this young man to you, who has something to say to you." |

Significant differences:

Limited Vocabulary Translations:

| | |
|---|---|
| Bible in Basic English | So he took him to the chief captain and said, Paul, the prisoner, made a request to me to take this young man to you, for he has something to say to you. |
| Bible in Worldwide English | So the officer took him to the commanding officer. He said, Paul, the prisoner, called me. He asked me to bring this young man to you because he has something to tell you. |
| Easy English | Then the officer led the young man to the soldiers' leader. He said to him, 'Paul, who is here in the prison, spoke to me. He asked me to bring this young man to you. He has something to tell you.' |
| Easy-to-Read Version–2008 | So the army officer brought Paul's nephew to the commander. The officer said, "The prisoner Paul asked me to bring this young man to you. He has something to tell you." |
| God's Word™ | The sergeant took the young man to the officer and said, "The prisoner Paul called me. He asked me to bring this young man to you because he has something to tell you." |
| Good News Bible (TEV) J. B. Phillips | . So the centurion took him and brought him into the colonel's presence, and said, "The prisoner Paul called me and requested that this young man should be brought to you as he has something to say to you." |
| <i>The Message</i> | The centurion brought him to the captain and said, "The prisoner Paul asked me to bring this young man to you. He said he has something urgent to tell you." |
| NIRV | So the commander took Paul's nephew to the officer. The commander said, "Paul, the prisoner, sent for me. He asked me to bring this young man to you. The young man has something to tell you." |
| New Life Version | The soldiers brought the young man to the captain and said, "Paul asked me to bring this young man to you. He has something to tell you." |

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

| | |
|-----------------------------|---|
| Casual English Bible | The officer took Paul's nephew to the commander and said, "The prisoner Paul asked me to bring this young fellow to you because he has something to tell you." |
| Contemporary English V. | The officer took him to the commander and said, "The prisoner named Paul asked me to bring this young man to you, because he has something to tell you." |
| New Berkeley Version | . |
| New Living Translation | So the officer did, explaining, "Paul, the prisoner, called me over and asked me to bring this young man to you because he has something to tell you." |
| The Passion Translation | The captain took him to the commander and informed him, "Paul the prisoner asked me to bring this boy to you because he has something important for you to know." |
| Plain English Version | So that soldier took him to his big boss and said, "That prisoner, Paul, asked me to take this young man to you. He has some news to tell you." |
| UnfoldingWord Simplified T. | So the officer took the young man to the commander. The officer said to the commander, "The prisoner Paul called me and said, 'Please take this young man to the commander, because he needs to tell him something.'" |
| William's New Testament | So he took him and brought him to the colonel and said, "The prisoner Paul called me to him and asked me to bring this young man to you, because he has something to tell you." |

Partially literal and partially paraphrased translations:

| | |
|------------------------------|--|
| American English Bible | So [the soldier] took [Paul's nephew] to the commander and told him: 'The prisoner Paul called me and asked me to bring this young man to you, because he has something to tell you.' |
| Beck's American Translation | . |
| Breakthrough Version | So certainly when the lieutenant took him along, he led him to the commanding officer and declares, "When the prisoner, Paul, called for me, he asked me to bring this young man to you since he has something to speak to you." |
| A. Campbell's Living Oracles | He, therefore, took and led him to the commander, and said, Paul, the prisoner, calling me to him, desired that I would bring to you this young man, who has something to tell you. |
| New Advent (Knox) Bible | So he bade him follow, and took him to the captain; The prisoner, Paul, he said, had me summoned and asked me to take this young man into thy presence; he has a message for thee. |
| NT for Everyone | So he took him off and brought him to the tribune. "Paul the prisoner called me and asked me to bring this young man to you," he said. "Apparently he's got something to tell you." |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|-----------------------------|---|
| Berean Study Bible | So the centurion took him to the commander and said, "Paul the prisoner sent and asked me to bring this young man to you. He has something to tell you." |
| Revised Ferrar-Fenton Bible | He accordingly took him and conducted him to the Commandant, and said, The prisoner Paul, having called me to him, desired me to bring this gentleman to you, as he has something to say to you." |
| Free Bible Version | So the centurion took Paul's nephew and brought him to the commander and told him, "The prisoner Paul called me over and asked me to bring this young man to you. He has something to tell you." |
| God's Truth (Tyndale) | And he took him, and said: Paul the prisoner called me unto him, and prayed me to bring this young man unto you, which has a certain matter to show you. |
| International Standard V | So the centurion [Lit. So he] took him, brought him to the tribune, and said, The prisoner Paul called me and asked me to bring this young man to you. He has something to tell you. |

| | |
|-------------------------|--|
| Montgomery NT | So he took him, and brought his to the tribune, and said, "Paul, the prisoner, called me to him, and begged me to bring this young man to you, because he has something to tell you." |
| Worsley's New Testament | So he took him and brought him to the tribune, and said, Paul the prisoner called me to him, and desired me to introduce this young man unto thee, as having something to say to thee. |

Catholic Bibles (those having the imprimatur):

| | |
|----------------------------|--|
| The Heritage Bible | He therefore taking him, brought him to the ruler of a thousand and says, Paul the prisoner called me to him, and asked me to bring this youth to you, having something to say to you. |
| New Jerusalem Bible | So the man took him to the tribune, and reported, 'The prisoner Paul summoned me and requested me to bring this young man to you; he has something to tell you.' |
| Revised English Bible–1989 | . |

Jewish/Hebrew Names Bibles:

| | |
|--------------------------|---|
| Holy New Covenant Trans. | So the officer brought Paul's nephew to the commander. The officer said, "The prisoner Paul asked me to bring this young man to you. He wants to tell you something." |
|--------------------------|---|

Weird English, Old English, Anachronistic English Translations:

| | |
|----------------------------|---|
| Accurate New Testament | ...The [Man] certainly so Taking him leads to the chiliarch and [He] says The Prisoner Paul Calling me asks this the youth to lead to you having something to speak [to] you... |
| Awful Scroll Bible | Consequently, surely taking- him -by, led him with respects to the commander-of-a-thousand, and he exposes-to-light, "Paul, the prisoner, calling-with-respects-to me, asks to lead this young man with respects to you, he holding something to tell you." |
| Concordant Literal Version | He, indeed, then, taking him along, led him to the captain, and is averring, "The prisoner, Paul, calling me to him, asks me to lead this youth to you, who has something to speak to you." |
| exeGesés companion Bible | So indeed he takes him, and brings him to the chiliarch, and says, Paulos the prisoner called me to him, and asked me to bring this youth to you - who has somewhat to speak to you. |
| Orthodox Jewish Bible | So the centurion took the bochor and brought him to the tribune and says, "The prisoner Rav Sha'ul has summoned me and asked me to bring this bochor to you; he has something to say to you." |
| Rotherham's Emphasized B. | [He] therefore, taking him with him, brought him unto the captain, and saith— The prisoner' Paul calling me unto him, requested me to bring [this' young man] unto thee, as having somewhat to tell thee. |

Expanded/Embellished Bibles:

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|----------------------|---|
| The Expanded Bible | So the officer [he] brought Paul's nephew [him] to the commander [tribune] and said, "The prisoner, Paul, [called me over and] asked me to bring this young man to you. He wants to tell you something." |
| Jonathan Mitchell NT | Therefore he indeed, taking him along, led [him] to the commander and proceeded affirming, "The prisoner Paul, upon calling [me] to himself, requested me to lead this young man to you. [He] has something to speak to you." |

| | |
|-----------------------------|---|
| Translation for Translators | So the officer took Paul's nephew to the commander. The officer said to the commander, "That prisoner, Paul, called me and said, 'Please take this young man to the commander, because he needs to tell him something <i>important</i> .' " |
| The Voice | The officer took him to the commandant. Officer: The prisoner named Paul asked me to bring this man to you. He has some kind of information. |

Bible Translations with Many Footnotes:

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|--------------|--|
| Lexham Bible | So he took him and [*Here "and " is supplied because the previous participle ("took") has been translated as a finite verb] brought him [*Here the direct object is supplied from context in the English translation] to the military tribune and said, "The prisoner Paul called me and [*Here "and " is supplied because the previous participle ("called") has been translated as a finite verb] asked me [*Here the direct object is supplied from context in the English translation] to bring this young man to you because he [*Here "because " is supplied as a component of the participle ("has") which is understood as causal] has something to tell you." |
| NET Bible® | So the centurion ⁶⁷ took him and brought him to the commanding officer ⁶⁸ and said, "The prisoner Paul called ⁶⁹ me and asked me to bring this young man to you because he has something to tell you." ^{67tn} Grk "he"; the referent (the centurion) has been specified in the translation for clarity. ^{68tn} Grk "the chiliarch" (an officer in command of a thousand soldiers). See note on the term "commanding officer" in v. 10. ^{69tn} Grk "calling." The participle προσκαλεσάμενος (proskalesamenos) has been translated as a finite verb due to requirements of contemporary English style. |

Literal, almost word-for-word, renderings:

| | |
|--------------------------------|--|
| A Faithful Version | Then he took him and brought him to the chief captain, and said, "The prisoner Paul called me aside and requested that I bring this young man to you, for he has something to say to you." |
| Analytical-Literal Translation | So he indeed having taken him, brought him to the commanding officer and says, "The prisoner Paul, having summoned me, asked [me] to bring this young man to you, having something to say to you." |
| Benjamin Brodie's trans. | So then, taking him along, he led <i>him</i> faced-to-face to the military tribune and said: "The prisoner Paul, after calling me to himself, pleaded with me to bring this young man face-to-face to you, because he has something to report to you." |
| Bond Slave Version | So he took him, and brought him to the chief captain, and said, Paul the prisoner called me to him, and prayed me to bring this young man to you, who has something to say to you. |
| Context Group Version | So he took him, and brought him to the Legion Commander, and says, Paul the prisoner called me to him, and asked me to bring this young man to you, who has something to say to you. |
| Far Above All Translation | So he took him with him and brought him to the cohort commander and said, prisoner Paul called me and asked me to bring this young man to you, who has something to say to you. |
| Green's Literal Translation | Then indeed taking him, he brought him to the chiliarch and said, Paul the prisoner having called me near asked me to bring this young man to you, having a thing to tell you. |
| Modern Literal Version 2020 | Therefore indeed, having taken him, he led him to the commander and says, Paul the prisoner, having called me, asked me to lead this young-man to you, who has something to say to you. |

Worrell New Testament

So he, taking him with him, conducted him to the chief captain, and said, "Paul, the prisoner, calling me to him, asked me to bring this young man to you, as he has something to say to you."

The gist of this passage: The centurion brings Paul's nephew to the chiliarch.

| Acts 23:18a | | | |
|--|---|---|-----------------|
| 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 |
| 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> | | | |
| paralambanō (παραλαμβάνω) [pronounced <i>pahr-al-am-BAHN-oh</i>] | <i>receiving, taking (unto, with); figuratively, learning; by analogy, assuming [an office]</i> | masculine singular, aorist active participle, nominative case | Strong's #3880 |
| auton (αὐτόν) [pronounced <i>ow-TAHN</i>] | <i>him, to him, towards him; same</i> | 3 rd person masculine singular personal pronoun, accusative case | Strong's #846 |
| ágō (ἄγω) [pronounced <i>AHG-oh</i>] | <i>to go, to depart, to lead, to bring, to guide, to direct, to follow</i> | 3 rd person singular, aorist active indicative | Strong's #71 |
| 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 |
| chiliarchos (χιλιάρχος) [pronounced <i>khil-EE-ar-khoss</i>] | <i>a chiliarch, the commander of a thousand soldiers; the commander of a Roman cohort (a military tribunal); any military commander, chief (high) captain; a military tribune</i> | masculine singular noun; accusative case | Strong's #5506 |

Translation: The one taking him [the centurion], therefore, brought [the young man] directly to the chiliarch.

The centurion takes the young man to the chiliarch. It does not appear that anything concerning the matter at hand was discussed. This does not mean that the centurion was not worthy of trust; but simply that the person who could actually do something about it was the chiliarch, the one in charge.

It is somewhat sad that we do not know this man's name. That suggests to me that he did not believe in Jesus, yet the person with the gospel was right there, with him on many occasions (and the chiliarch did hear the gospel spoken several times).

| Acts 23:18b | | | |
|--|---|--|---|
| 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 |
| φημί (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 |
| 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 |
| δέσμιος (δέσμιος) [pronounced <i>DEHS-mee-oss</i>] | <i>prisoner, bound, in bonds, a captive</i> | masculine singular noun, nominative case | Strong's #1198 |
| Παῦλος (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 |
| προσκάλεομαι (προσκάλεομαι) [pronounced <i>pros-kal-EH-om-ahee</i>] | <i>calling toward oneself, being summoned, inviting, calling (for, to, unto)</i> | masculine singular, aorist (deponent) middle participle; nominative case | Strong's #4341 |
| με (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 |

Translation: He said, "The prisoner, Paul, summoned me.

The centurion is speaking to the chiliarch. He said, "Paul, the prisoner, called me over to him."

| Acts 23:18c | | | |
|--|--|---|--------------------------------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| erôtaô (ἐρωτάω) [pronounced air-o-TAW-oh] | to ask [someone about something], to ask [a question]; to request, to beseech, to desire, to entreat, to pray | 3 rd person singular, aorist active indicative | Strong's #2065 |
| touton (τοῦτον) [pronounced TOO-tohn] | this, this one, this thing | intermediate demonstrative pronoun; masculine singular; accusative case | Strong's #5126 (also Strong's #3778) |
| ton (τόν) [pronounced tahn]; also to (το) [pronounced toh] | the, to [or towards] the | masculine singular definite article in the accusative case | Strong's #3588 |
| neanías (νεανίας) [pronounced neh-an-EE-as] | young man, a youth (up to about forty years) | masculine singular noun, accusative case | Strong's #3494 |
| ágô (ἄγω) [pronounced AHG-oh] | to go, to depart, to lead, to bring, to guide, to direct, to follow | aorist active infinitive | Strong's #71 |
| prós (πρός) [pronounced prahç] | facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to | directional preposition with the accusative case | Strong's #4314 |
| se (σέ) [pronounced seh] | you, to you, towards you | 2 nd person singular personal pronoun; accusative case | Strong's #4771 (Strong's #4571) |

Translation: He asked [that] this young man come directly to you,...

The centurion continued speaking: "He (Paul) asked that I bring this young man directly to you."

| Acts 23:18d | | | |
|--|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| echô (ἔχω) [pronounced EHKH-oh] | having [and/or] holding; the one who owns, the possessor, adhering to, clinging to | masculine singular, present active participle; accusative case | Strong's #2192 |
| tina (τινα) [pronounced tihn-ah]; ti (τι) [pronounced tih] | one, someone, a certain one; any, anyone, anything; thing; someone, something; some, some time, awhile; only | neuter singular; enclitic, indefinite pronoun; adjective; accusative case | Strong's #5100 |
| laléô (λαλέω) [pronounced lah-LEH-oh] | to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized | aorist active infinitive | Strong's #2980 |

| Acts 23:18d | | | |
|----------------------------|--|---|--|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| 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: ...having something to say to you.”

The young man has something very important to say to you. This would be somewhat of an odd thing for a young Jewish man to have something to say to the chiliarch, but the centurion and the chiliarch went along with it.

Let me suggest that these men trusted Paul to some degree; and, because he was a Roman citizen, had to treat him fairly.

Acts 23:18 The one taking him [the centurion], therefore, brought [the young man] directly to the chiliarch. He said, “The prisoner, Paul, summoned me. He asked [that] this young man come directly to you, having something to say to you.” (Kukis mostly literal translation)

Acts 23:18 The centurion then took the young man directly to the chiliarch. The centurion said, “The prisoner, Paul, summoned me to him. He asked that this young man be able to come directly to you, as he has something important to tell you.” (Kukis paraphrase)

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|---|-----------------------|---|
| <p>Now taking a hold of the hand of him, the chiliarch; and withdrawing according to a standard of his own, he was asking, “What is the (thing) you have to make known to me?”</p> | <p>Acts 23:19</p> | <p>The chiliarch, having taken hold of his hand, withdrawing to a private (area), was asking, “What is the thing you have to tell me?”</p> |
|---|-----------------------|---|

The chiliarch, having taken hold of the young man’s hand, guided him to a private area in the barracks. He asked him, “Now, what is this thing that you have to tell me?”

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) Now taking a hold of the hand of him, the chiliarch; and withdrawing according to a standard of his own, he was asking, “What is the (thing) you have to make known to me?”
- Complete Apostles Bible And the commander, taking him by his hand, withdrew to a private place and inquired, "What is it that you have to tell me?"
- Douay-Rheims 1899 (Amer.) And the tribune, taking him by the hand, went aside with him privately and asked him: What is it that thou hast to tell me?
- Holy Aramaic Scriptures And the Kiliarka {the Captain of a thousand} took hold of the boy by the hand, and led him to one side, and asked him, “What is there for you that you should say unto me?”
- James Murdock’s Syriac NT And the Chiliarch took the young man by his hand, and led him one side, and asked him: What hast thou to tell me?

Original Aramaic NT And the Chiliarch took the youth by the hand and drew him to one side and was asking him, "What do you have to say to me?"

Significant differences:

Limited Vocabulary Translations:

| | |
|----------------------------|--|
| Bible in Basic English | And the chief took him by the hand and, going on one side, said to him privately, What is it you have to say to me? |
| Bible in Worldwide English | The officer took the young man by the arm. He went to one side so they could be alone. He asked, What do you want to tell me? |
| Easy English | The leader of the soldiers held the young man's hand and he led him to another place. When they were alone, he asked the young man, 'What do you want to tell me?' |
| Easy-to-Read Version–2008 | The commander led the young man to a place where they could be alone. The commander asked, "What do you want to tell me?" |
| <i>God's Word™</i> | The officer took the young man by the arm, went where they could be alone, and asked him, "What do you have to tell me?" |
| Good News Bible (TEV) | The commander took him by the hand, led him off by himself, and asked him, "What do you have to tell me?" |
| J. B. Phillips | The colonel took his hand, and drew him aside (where they could not be overheard), and asked, "What have you got to tell me?" |
| <i>The Message</i> | The captain took him by the arm and led him aside privately. "What is it? What do you have to tell me?" |
| NIRV | The commanding officer took the young man by the hand. He spoke to him in private. "What do you want to tell me?" the officer asked. |
| New Life Version | The captain took him by the hand and they walked over where they could be alone. He said, "What is it that you have to tell me?" |

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

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|-----------------------------|--|
| Casual English Bible | The commander took Paul's nephew by the hand, walked him away from the others, and said, "What do you have to tell me?" |
| Contemporary English V. | The commander took the young man aside and asked him in private, "What do you want to tell me?" |
| Goodspeed New Testament | So the colonel took him by the arm and stepping aside where they could be alone, asked, "What is it that you have to tell me?" |
| New Berkeley Version | . |
| The Passion Translation | The commander took him by the arm and led him aside in private and asked him, "What do you have to tell me?" |
| Plain English Version | The big boss soldier held the young man's hand and took him away from the other people, and then he asked him, "What is the news you have for me?" |
| Radiant New Testament | The commander took the young man off to one side so he could speak with him privately. "What do you want to tell me?" he asked. |
| UnfoldingWord Simplified T. | The commander took the young man by the hand, led him off by himself, and asked him, "What do you need to tell me?" |
| William's New Testament | So the colonel took him by the arm, stepped to one side so as to be alone, and asked him, "What is it you have to tell me?" |

Partially literal and partially paraphrased translations:

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| American English Bible | Well, the commander took him by the hand and led him in, then he asked him privately: 'What do you want to report to me?' |
|------------------------|--|

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|---|---|
| Beck's American Translation . Breakthrough Version | After the commanding officer latched on to his hand and went in the back privately, he was inquiring, "What is it that you have to report to me?" |
| A. Campbell's Living Oracles | And the commander, taking him by the hand, and leading him into a retired place, inquired of him, What is it that you have to tell me? |
| NT for Everyone | So the tribune took the young man by the hand, and led him off into a private room. "What is it you have to tell me?" he asked. |
| 20 th Century New Testament | The Commanding Officer took the lad by the hand, and, stepping aside, asked what it was he had to tell him. |

Mostly literal renderings (with some occasional paraphrasing):

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|-----------------------------|--|
| An Understandable Version | The commander took him by the hand, and walking along together, asked him privately, is it that you have to tell me?" |
| Berean Study Bible | The commander took the young man by the hand, drew him aside, and asked, "What do you need to tell me?" |
| Revised Ferrar-Fenton Bible | The Commandant, then shaking his hand and taking him to his private apartment, inquired, "What is it that you have to report to me?" |
| Free Bible Version | The commander took the young man by the hand and drew him aside. do you have to tell me?" he asked quietly |
| God's Truth (Tyndale) | The high captain took him by the hand, and went apart with him out of the way: and asked him: what have you to say unto me? |
| International Standard V | The tribune took him by the hand, stepped aside to be alone with him, and asked, What have you got to tell me? |
| Riverside New Testament | The Tribune took him by the hand and led him aside and asked, "What is it that you have to tell me?" |
| The Spoken English NT | The commander took the boy by the hand and went someplace private. He asked him, is it that you have to report to me?" |
| Urim-Thummim Version | Then the chief captain took him by the hand, and went with him aside privately and asked him, what is that you have to tell me? |
| Weymouth New Testament | Then the Tribune, taking him by the arm, withdrew out of the hearing of others and asked him, "What have you to tell me?" |
| Worsley's New Testament | And the tribune took him by the hand, and retiring into a private apartment asked him, What is it which thou hast to tell me? |

Catholic Bibles (those having the imprimatur):

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|----------------------------|--|
| The Heritage Bible | Then the ruler of a thousand seizing him by the hand, and having withdrawn privately, questioned <i>him</i> , What is that you have to announce to me? |
| New Jerusalem Bible | Then the tribune took him by the hand and drew him aside and questioned him in private, 'What is it you have to tell me?' |
| Revised English Bible—1989 | . |

Jewish/Hebrew Names Bibles:

| | |
|--------------------------|---|
| Hebraic Roots Bible | And laying hold of his hand, and drawing aside privately, the chiliarch asked, What is it that you have to report to me? |
| Holy New Covenant Trans. | The commander led the young man to a place where they could be alone. The commander asked, "What do you want to tell me?" |

Weird English, Old English, Anachronistic English Translations:

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|------------------------|---|
| Accurate New Testament | ...Taking but the hand [of] him The Chiliarch and Withdrawing in [one] own asked What? is which [You] have to announce [to] me... |
|------------------------|---|

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|----------------------------|---|
| Alpha & Omega Bible | THE COMMANDER TOOK HIM BY THE HAND AND STEPPING ASIDE, BEGAN TO INQUIRE OF HIM PRIVATELY, WHAT IS IT THAT YOU HAVE TO REPORT TO ME? |
| Awful Scroll Bible | And the commander-of-a-thousand, taking-hold-of him by the hand, and retiring-back accordingly privately, was ascertaining, "What is it you hold to message-out to me?" |
| Concordant Literal Version | Now the captain, taking hold of his hand, and retiring privately, inquired to ascertain, "What is it that you have to report to me?" |
| exeGesés companion Bible | And the chiliarch takes him by the hand, and withdraws privately, and asks him, What have you to evangelize to me? |
| Orthodox Jewish Bible | The tribune grasped the bochor's hand and drew him aside privately, inquiring, "What is it you have to report to me?" |
| Rotherham's Emphasized B. | And the captain, [taking him by the hand, and going aside] began [privately] to ask— What is it which thou hast to report unto me? |

Expanded/Embellished Bibles:

| | |
|-----------------------------|---|
| The Expanded Bible | The commander [tribune] took the young man's hand and led him to a place where they could be alone. He asked, "What do you want to tell [have to report to] me?" |
| Jonathan Mitchell NT | So the commander, upon taking a hold on his hand and withdrawing apart, back to his own quarters, began inquiring privately, "What is it which you now have to report to me?" |
| Translation for Translators | The commander took the young man by the hand, led him off by himself, and asked him, "What do you (sg) need to tell me?" |
| The Voice | The commandant led him away so they could speak in private. Commandant: What do you want to tell me? |

Bible Translations with Many Footnotes:

| | |
|---------------------------|---|
| NET Bible® | The commanding officer ⁷⁰ took him by the hand, withdrew privately, and asked, "What is it that you want ⁷¹ to report to me?" ⁷⁰ tn Grk "the chiliarch" (an officer in command of a thousand soldiers). See note on the term "commanding officer" in v. 10. ⁷¹ tn Grk "you have," but the expression "have to report" in English could be understood to mean "must report" rather than "possess to report." For this reason the nearly equivalent expression "want to report," which is not subject to misunderstanding, was used in the translation. |
| Wilbur Pickering's New T. | So taking him by the hand, ⁹ the commander went aside and asked privately, "What is it that you have to tell me?" (9) This is cute! The commander has a sense of humor. |

Literal, almost word-for-word, renderings:

| | |
|--------------------------------|--|
| A Faithful Version | And the chief captain took hold of his hand, and they went to a private place; and he inquired, "What is it that you have to report to me?" |
| Analytical-Literal Translation | So the commanding officer having taken him by the hand and having stepped aside, began inquiring privately, "What is it which you have to report to me?" |
| Benjamin Brodie's trans. | Then the military tribune, grabbing him by the arm and withdrawing to a private place, asked him: "What is it that you have to report to me?" |
| Charles Thomson NT | Thereupon the commander took him by the hand, and retiring to a private place asked, What is it that thou hast to tell me? |

Context Group Version And the Legion Commander took him by the hand, and going aside asked him privately, What is it that you have to tell me?
 Far Above All Translation Then the cohort commander took him by the hand and went aside privately and enquired, is it that you have to report to me?”
 Modern Literal Version 2020 Now the commander grabbed his hand and departed privately, and was inquiring, What is it which you have to report to me?
 Modern KJV And laying hold of his hand, and drawing aside privately, the chiliarch asked him, What is it that you have to tell me?
 World English Bible The commanding officer took him by the hand, and going aside, asked him privately, “What is it that you have to tell me?”

The gist of this passage: The commander takes the young man to a private room for questioning.

| Acts 23:19a | | | |
|---|--|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong’s Number |
| epilambanomai (ἐπιλαμβάνομαι) [pronounced ehp-ee-lahm-BAHN-ohm-ah-ee] | taking in addition, laying (taking) hold of, taking possession of, overtaking, attaining [to]; seizing upon anything with the hands; metaphorically rescuing one from peril, helping | masculine singular, aorist (deponent) middle participle, nominative case | Strong’s #1949 |
| dé (δέ) [pronounced deh] | now, then; but, moreover, and, also; namely, to wit | post-positive conjunctive particle | Strong’s #1161 |
| tês (τῆς) [pronounced tayc] | of the; from the, [away, out] from the; from the source of; by the; than the | feminine singular definite article; genitive and ablative cases | Strong’s #3588 |
| cheir (χείρ) [pronounced khire] | hand (s); power; help; by the hand [help or agency] of any one, by means of any one; by the instrumentality of | feminine singular noun; genitive/ablative case | Strong’s #5495 |
| autou (αὐτοῦ) [pronounced ow-TOO] | his, of him; from him, him; same | 3 rd person masculine singular personal pronoun; genitive/ablative case | Strong’s #846 |
| ho (ὁ) [pronounced hoh] | the; this, that; who, which | definite article for a masculine singular noun, nominative case | Strong’s #3588 |
| chiliarchos (χιλιάρχος) [pronounced khil-EE-ar-khoss] | a chiliarch, the commander of a thousand soldiers; the commander of a Roman cohort (a military tribunal); any military commander, chief (high) captain; a military tribune | masculine singular noun; nominative case | Strong’s #5506 |

Translation: The chiliarch, having taken hold of his hand,...

Now, I admit that I found this odd, for the chiliarch to take the hand of this young man. We do not know his age, but possibly so young as to not be taken seriously (perhaps he is 16 or 18?).

Wilbur Pickering suggests that the chiliarch is doing this sort of tongue-in-cheek.

Now, I would assume that the young man told this privately to Paul and the Paul urged him to speak privately and directly to the chiliarch. From Paul's point of view, the centurion might be trustworthy, but then, he might talk; and this thing might get out that Paul, and others, are aware of this plot. The element of surprise is fundamental to foiling this plot.

Was the chiliarch taking this seriously? It is hard to tell. If Paul's nephew is really young—say 12—the chiliarch's attitude was more protective than anything else. If the young man was older, in his late teens or 20s, maybe the chiliarch was just having a laugh (Pickering's footnote is the only reason I am thinking that). This thing started out so cloak-and-dagger, that the chiliarch just went with it.

It is my opinion that some trust had built up for Paul; and, further, he was a Roman citizen. So if he believed something was important to his case, the chiliarch was going to consider it.

| Acts 23:19b | | | |
|---|---|---|-----------------|
| 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 singular, aorist active participle, nominative case | Strong's #402 |
| 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</i> | preposition with the accusative case | Strong's #2596 |
| ídios (ἴδιος) [pronounced <i>IH-dee-os</i>] | <i>one's own, his own, her own; pertaining to (or belonging to) oneself; possibly as an adverb: privately, personally, separately</i> | feminine singular adjective; accusative case | Strong's #2398 |

Translation: ...withdrawing to a private (area),...

They withdraw to a private place, but the nature of that private place is not clear. If the chiliarch has some sort of office, then I would have expected the adjective *ídios* to be a masculine singular adjective. Here, it is a feminine singular adjective, and I don't know quite how to interpret that. Obviously, this is a private place of some sort, but its exact nature is unclear.

My guess would be, the young man wants to convey some information, but had no idea who to trust beyond the chiliarch. Therefore, he trusted the chiliarch.

In nearly every police station, there is an interrogation room. Interrogating someone is best done where there are no other distractions. Obviously, privacy is a must. There are also criminals in this jail, so they would not be trusted to hear information which might be revealed in an interrogation.

| Acts 23:19c | | | |
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| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| punthánomai (πυνθάνομαι) [pronounced <i>poon-THAHN-om-ahee</i>] | <i>to ask, to question, to ascertain by inquiry (as a matter of information)</i> | 3 rd person singular, imperfect (deponent) middle/passive indicative | Strong's #4441 |
| 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 |
| esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>] | <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) |
| ho (ὃ) [pronounced <i>hoh</i>] | <i>whom, which, what, that; to whom, to that, whose, whomever</i> | neuter singular relative pronoun; accusative case | Strong's #3739 |
| echô (ἔχω) [pronounced <i>ECHKH-oh</i>] | <i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i> | 2 nd person singular, present active indicative | Strong's #2192 |
| apaggellô (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> | aorist active infinitive | Strong's #518 |
| moi (μοί) [pronounced <i>moy</i>] | <i>I, to [for, by] me, mine, my</i> | 1 st person singular, personal pronoun; dative, locative or instrumental case | Strong's #3427 |

Translation: ...was asking, "What is the thing you have to tell me?"

The imperfect tense of the verb here suggests that the chiliarch may have asked Paul's nephew several times. When the nephew first comes to him, the chiliarch would have asked. The young man would have indicated he wanted this to be in private. As they are going to this place, the chiliarch may have asked again. And, once they arrive to a place that is private enough to talk, he asks the young man again.

Acts 23:19 The chiliarch, having taken hold of his hand, withdrawing to a private (area), was asking, "What is the thing you have to tell me?" (Kukis mostly literal translation)

Acts 23:19 The chiliarch, having taken hold of the young man's hand, guided him to a private area in the barracks. He asked him, "Now, what is this thing that you have to tell me?" (Kukis paraphrase)

About the only time that I read commentaries anymore is when I get stuck with a passage. However, this is a passage where it strikes me that someone could see these actions in a certain way, and then draw some conclusions based upon his assumptions (I try not to do this, but, on occasion, I have done so unwittingly).

I think that the only thing that might be assumed about this young man is, he is clearly under 30, and probably under 25. However, the chiliarch's attitude, at least from the outset, is probably dependent upon just how young this young man is.

Not to worry. Regardless of the chiliarch's initial reaction (about which we can only speculate), he certainly appears to take this very seriously when he finds out what this is all about.

Now, even though I speculated about the level of seriousness of the chiliarch, what he hears here and what he does will certainly indicate that, from this point forward, he takes these words very seriously.

Now he said that, "The Judæans have agreed to ask you that tomorrow the Paul you might lead to the Sanhedrin, as they are intending [to] somewhat (more) accurately to question concerning him. You therefore should not be convinced by them, for they are lying in wait for him out from them men, more than forty who have bound with an oath themselves not to eat nor to drink until which they might kill him. And now they are prepared waiting from you the announcement."

Acts
23:20–21

[The nephew] said, "The Judæans have agreed to ask you tomorrow that you might lead Paul to the Sanhedrin [for another hearing], as they intend to more accurately question [him to ascertain more information] about him. [However,] you should not be persuaded by them [to do this], for [there are] men out from [the Judæans] lying in wait for him. More than forty men have taken an oath [among] themselves not to eat or drink until they [are able] to kill him. Right now, they are prepared [to act] waiting for the assent from you."

The nephew then informed the chiliarch about what he had heard: "The Judæans have agreed to ask you to bring Paul to the Sanhedrin again, for another hearing. They will tell you that they need to ascertain more accurate information about him and his actions, but that is just a cover. Do not be persuaded by them, for among these Judæans are men lying in wait to kill Paul right there in the courtroom. More than forty men have taken an oath among themselves not to eat or drink until they kill him. Right now, they are prepared to act; they are simply waiting for you to agree to this additional hearing."

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) Now he said that, "The Judæans have agreed to ask you that tomorrow the Paul you might lead to the Sanhedrin, as they are intending [to] somewhat (more) accurately to question concerning him. You therefore should not be convinced by them, for they are lying in wait for him out from them men, more than forty who have bound with an oath themselves not to eat nor to drink until which they might kill him. And now they are prepared waiting from you the announcement."
- Complete Apostles Bible And he said, "The Jews have agreed to ask that tomorrow you bring Paul down to the Sanhedrin, as though they are going to learn something more accurate concerning him. Therefore you must not be persuaded by them; for more than four hundred of them are lying in wait for him, who have bound themselves by a curse neither to eat nor to drink until they kill him; and now they are prepared, waiting for the promise from you."
- Douay-Rheims 1899 (Amer.) And he said: The Jews have agreed to desire thee that thou wouldst bring forth Paul to-morrow into the council, as if they meant to inquire some thing more certain touching him. But do not thou give credit to them: for there lie in wait for him more than forty men of them, who have bound themselves by oath neither to eat nor to drink, till they have killed him. And they are now ready, looking for a promise from thee.

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| Holy Aramaic Scriptures | <p>And the layma {the young man} said unto him, "The Yehudaye {the Judeans/the Jews} have planned that they will request from you that you bring down Paulus {Paul} unto the gathering tomorrow, so as they are desiring that they should learn something more from him.</p> <p>You therefore, do not be persuaded, for, look! More than forty men from them watch for him in ambush, and have vowed concerning their souls that they will not eat and not drink until that they should kill him! And look! They are ready, and they wait for your promise."</p> |
| James Murdock's Syriac NT | <p>And the young man said to him: The Jews have projected to ask thee to bring down Paul to-morrow to their assembly, as if wishing to learn something more from him. But be not thou persuaded by them: for, lo, more than forty persons of them watch for him in ambush, and have bound themselves by imprecations, that they will neither eat nor drink until they shall have slain him: and lo, they are prepared, and are waiting for thy promise.</p> |
| Original Aramaic NT | <p>And the youth said to him, "The Judeans have planned to ask you to send Paulus down tomorrow to their Council as if they want to learn something more from him;" "Therefore you should not believe them, for behold, there are more than forty men of them who are watching for him in ambush and they have put a curse upon themselves that they will not eat or drink until they kill him. And behold, they are ready and waiting for your promise."</p> |
| Significant differences: | |
| Limited Vocabulary Translations: | |
| Bible in Basic English | <p>And he said, The Jews are in agreement together to make a request to you for Paul to be taken, on the day after this, into the Sanhedrin, to be questioned in greater detail.</p> <p>But do not give way to them, for more than forty of them are waiting for him, having taken an oath not to take food or drink till they have put him to death: and now they are ready, waiting for your order.</p> |
| Bible in Worldwide English | <p>The young man said, The leaders of the Jews have made a plan. They will ask you to bring Paul down to court tomorrow. They will say that they wish to find out more about him. But you must not do this. More than forty Jews are waiting for him. They have made a promise to themselves. They will not eat or drink until they have killed him. They are ready now and waiting for your agreement.</p> |
| Easy English | <p>The young man said, 'Some Jewish men have agreed together to send a message to you. They will ask you to take Paul down to the meeting of the Jewish leaders tomorrow. They will say that they want to ask him more questions. But that is not true. 21 Do not agree to do what they want. There are more than 40 men who will be hiding somewhere. They are waiting for Paul. They have made a serious promise to God. They will not eat or drink anything until they have killed Paul. They are now ready to do this. They will be waiting to hear your answer.'</p> |
| Easy-to-Read Version–2008 | <p>The young man said, "Some Jews have decided to ask you to bring Paul down to their council meeting tomorrow. They want you to think that they plan to ask Paul more questions. But don't believe them! More than 40 of them are hiding and waiting to kill him. They have all promised not to eat or drink until they have killed him. Now they are waiting for you to say yes."</p> |
| <i>God's Word™</i> | <p>The young man answered, "The Jews have planned to ask you to bring Paul to the Jewish council tomorrow. They're going to make it look as though they want more accurate information about him. Don't let them persuade you to do this. More than forty of them are planning to ambush him. They have asked God to curse them if they eat or drink anything before they have murdered him. They are ready now and are expecting you to promise that you will bring Paul."</p> |

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| Good News Bible (TEV) | He said, "The Jewish authorities have agreed to ask you tomorrow to take Paul down to the Council, pretending that the Council wants to get more accurate information about him. But don't listen to them, because there are more than forty men who will be hiding and waiting for him. They have taken a vow not to eat or drink until they have killed him. They are now ready to do it and are waiting for your decision." |
| J. B. Phillips | And he replied, "The Jews have agreed to ask you to bring Paul down to the Sanhedrin tomorrow as though they were going to enquire more carefully into his case. But I beg you not to let them persuade you. For more than forty of them are waiting for him—they have sworn a solemn oath that they will neither eat nor drink until they have killed him. They are all ready at this moment—all they want is for you to give the order." |
| <i>The Message</i> | Paul's nephew said, "The Jews have worked up a plot against Paul. They're going to ask you to bring Paul to the council first thing in the morning on the pretext that they want to investigate the charges against him in more detail. But it's a trick to get him out of your safekeeping so they can murder him. Right now there are more than forty men lying in ambush for him. They've all taken a vow to neither eat nor drink until they've killed him. The ambush is set—all they're waiting for is for you to send him over." |
| NIRV | He said, "Some Jews have agreed to ask you to bring Paul to the Sanhedrin tomorrow. They will pretend they want more facts about him. Don't give in to them. More than 40 of them are waiting in hiding to attack him. They have promised that they will not eat or drink anything until they have killed him. They are ready now. All they need is for you to bring Paul to the Sanhedrin." |
| New Life Version | The young man said, "The Jews have made a plan to ask you to bring Paul to the courtroom tomorrow. It would look as if they were going to ask him some things. Do not let them talk you into it. More than forty men are waiting in secret to kill him. They have promised each other not to eat or drink anything until they have killed him. They are all waiting for you to say the word." |
| New Simplified Bible | He said: »The Jewish authorities have agreed to ask you tomorrow to take Paul down to the Council. They want you to pretend the Council wants to get more accurate information about him. »Do not give in to them. There are more than forty men lying in wait for him. They are united with an oath that they will neither eat nor drink until they have killed him. Now they are ready and looking for a promise from you.« |

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

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| Casual English Bible | Paul's nephew said, "The Jews have a plan to kill Paul tomorrow. They agreed to ask you to bring him to the council so they can investigate his case some more. But you shouldn't let them talk you into it. More than 40 men will be waiting there to kill Paul. They have taken a vow not to eat or drink anything until they have killed him. They're ready to kill him now. They're just waiting for you to give your approval to send Paul in." |
| Contemporary English V. | He answered, "Some men are planning to ask you to bring Paul down to the Jewish council tomorrow. They will claim that they want to find out more about him. But please don't do what they say. More than forty men are going to attack Paul. They have made a vow not to eat or drink anything until they have killed him. Even now they are waiting to hear what you decide." |
| Goodspeed New Testament | "The Jews," he answered, "have agreed to ask you to bring Paul down to the council tomorrow, on the ground that you mean to have a fuller inquiry made into his case. But do not let them persuade you, for more than forty of them are lying in wait for him, and they have taken an oath not to eat or drink till they have killed him. They are all ready now, and are only waiting to get your promise." |

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| The Living Bible | “Tomorrow,” he told him, “the Jews are going to ask you to bring Paul before the Council again, pretending they want to get some more information. But don’t do it! There are more than forty men hiding along the road ready to jump him and kill him. They have bound themselves under a curse to neither eat nor drink till he is dead. They are out there now, expecting you to agree to their request.” |
| New Berkeley Version New Living Translation | . Paul’s nephew told him, “Some Jews are going to ask you to bring Paul before the high council tomorrow, pretending they want to get some more information. But don’t do it! There are more than forty men hiding along the way ready to ambush him. They have vowed not to eat or drink anything until they have killed him. They are ready now, just waiting for your consent.” |
| The Passion Translation | He replied, “The Jews have plotted to kill Paul. Tomorrow they will ask you to bring him again to the supreme council under the pretense of wanting to question him further. Don’t believe them, because they have forty men lying in wait to ambush Paul. These men have sworn an oath not to eat or drink until they have killed him. They’re all waiting for you to agree to their request <i>so they can carry out their plot.</i> ” |
| Plain English Version | The young man said, “The Jewish leaders will ask you to take Paul to their council place tomorrow. They will tell you they want to ask him some more questions. But that is not true. Don’t do what they will ask you to do. There are more than 40 men that will hide beside that road and wait for Paul to come along, so they can grab him and kill him. They even promised God that they will not eat or drink anything until they kill Paul. They are ready right now. They are just waiting for you to agree to do what they want.” |
| Radiant New Testament | Paul’s nephew answered, “Some Jews have agreed to ask you to bring Paul to the Sanhedrin tomorrow. They’re pretending they want more facts about him. But don’t let them persuade you, because more than 40 of them will be hiding and waiting to attack him. They’ve promised that they won’t eat or drink anything until they’ve killed him. They’re ready now, just waiting for you to bring Paul to the Sanhedrin.” |
| UnfoldingWord Simplified T. | He said, "There are some Jews who want to bring Paul before their council tomorrow. They will say that they want to ask him some more questions. But that is not true. Do not do what they ask you to do, because there are more than forty Jewish men who will be hiding and waiting to kill Paul when he passes by on the way to the council. They even promised to God that they will not eat or drink anything until they have killed Paul. They are ready to do it, and right now they are waiting for you to agree to do what they are asking you to do." |
| William's New Testament | He answered, "The Jews have agreed to ask you to bring Paul down to the council tomorrow, as though you were going to examine his case more carefully. But do not yield to them, for more than forty of them are lying in wait for him; they have taken an oath not to eat or drink till they have killed him. They are all ready now, just waiting for your promise." |

Partially literal and partially paraphrased translations:

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| American English Bible | And he answered: 'The Jews have agreed to ask you to bring Paul down to the Jewish Court tomorrow, pretending to want to learn more about the charges against him. 'But whatever you do, don't let them convince you to do this, because they have more than 40 men waiting to ambush him. These men have sworn an oath with a curse not to eat or drink anything until after they've killed him. And now they're ready, expecting you to promise [to do this for them].' |
| Beck's American Translation Breakthrough Version | . He said, "The Jewish <i>people</i> agreed for the <i>purpose</i> to ask you in order that tomorrow you might bring Paul down to the council as if it is going to be inquiring something more accurately about him. So you should not be persuaded by them. |

You see, more than forty men from them are waiting to ambush him, some who vowed under the penalty of dooming themselves neither to eat nor drink until *the time* that they will execute him. And now they are ready, waiting for the promise from you.

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| Common English Bible | He replied, "The Jewish leaders have conspired to ask that you bring Paul down to the council tomorrow. They will pretend that they want to investigate his case more closely. Don't fall for it! More than forty of them are waiting to ambush him. They have solemnly promised not to eat or drink until they have killed him. They are ready now, awaiting your consent." |
| Len Gane Paraphrase | He said, "The Jews have agreed together to ask you if you would bring Paul down to the council tomorrow as if they wanted to learn more exactly about him, but don't give in to them, for lying in ambush are more than forty men who have bound themselves to an oath that they will not eat or drink until they have killed him. Now they are ready, looking for a promise from you." |
| A. Campbell's Living Oracles | And he said, The Jews have agreed together to ask you, that you bring down Paul to-morrow to the Sanhedrim, as if they would inquire something more accurately concerning him. But do not be prevailed on by them; for there are more than forty of them, that lie in ambush for him, who have bound themselves by a curse, neither to eat nor drink, till they have killed him; and they are now ready, expecting this promise from you. |
| New Advent (Knox) Bible | The Jews, he said, have formed this design; they will ask thee to bring Paul down before the Council to-morrow, as if they meant to examine his cause more precisely. Do not listen to them; some of them will be lying in ambush for him, more than forty in number. They have sworn not to eat or drink until they have made away with him; even now they are in readiness, only waiting for thy consent. |
| NT for Everyone | "The Judaeans have agreed to ask you to bring Paul down to the Sanhedrin tomorrow," he said. "It will look as if they're wanting to make a more thorough investigation about him. But don't do what they want! There are more than forty men who are setting an ambush for him, and they've sworn a solemn oath not to eat or drink until they've killed him. They are ready right now, waiting for the word from you!" |
| 20 th Century New Testament | "The Jews have agreed," answered the lad, "to ask you to bring Paul down before the Council to-morrow, on the plea of your making further inquiry into his case. But do not let them persuade you, for more than forty of them are lying in wait for him, who have taken an oath that they will not eat or drink, till they have made away with him; and they are at this very moment in readiness, counting upon your promise." |

Mostly literal renderings (with some occasional paraphrasing):

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| Berean Study Bible | He answered, "The Jews have agreed to ask you to bring Paul to the Sanhedrin tomorrow, on the pretext of acquiring more information about him. Do not let them persuade you, because more than forty men are waiting to ambush him. They have bound themselves with an oath not to eat or drink until they have killed him; they are ready now, awaiting your consent." |
| Conservapedia Translation | And he said, "The Jews have agreed to ask you to bring Paul down tomorrow to the Sanhedrin, as if they wanted to inquire into his case more closely." "But don't yield to them! More than forty men are lying in ambush for him. They have sworn a terrible oath neither to eat nor drink until they have killed him, and now they are ready, looking for a promise from you." |
| Revised Ferrar-Fenton Bible | When he said, "The Jews have decided to ask you in the morning to bring down Paul to the senate, as wishing to inquire with greater accuracy something about him. But do not be persuaded by them; for more than forty men of them lie in ambush, who have invoked a curse upon themselves to neither eat nor drink until |

they have murdered him; and they are even now ready, under the impression that they will receive a favorable reply from you."

Free Bible Version
God's Truth (Tyndale)

And he said: the Jewes are determined to desire you that you would bring forth Paul tomorrow into the council, as though they would enquire somewhat of him more perfectly. But follow not their minds: for there lie in wait for him of them, more than forty men, which have bound themselves with a vow, that they will neither eat nor drink till they have killed him. And now are they ready, and look for your promise.

International Standard V

He answered, "The Jewish leaders [i.e. Judean leaders; lit. the Jews] have agreed to ask you to bring Paul down to the Council [Or Sanhedrin] tomorrow as though they were going to examine his case more carefully. Don't believe them, because more than 40 of them are planning to ambush him. They have taken an oath not to eat or drink before they have killed him. They are ready now, just waiting for your consent."

Leicester A. Sawyer's NT

And he said, The Jews have entered into a compact to ask you to bring down Paul to the Sanhedrim to-morrow, as if about to learn more accurately of something concerning him.

But do not therefore be persuaded by them; for more than forty men of them lie in wait, who have taken an oath not to eat nor drink till they have killed him, and now they are ready, awaiting an answer from you.

Weymouth New Testament

"The Jews," he replied, "have agreed to request you to bring Paul down to the Sanhedrin to-morrow for the purpose of making yourself more accurately acquainted with the case. I beg you not to comply; for more than forty men among them are lying in wait for him, who have solemnly vowed that they will neither eat nor drink till they have assassinated him; and even now they are ready, in anticipation of receiving that promise of you."

Worsley's New Testament

And he said, The Jews have agreed to desire thee, that thou wouldest bring down Paul to-morrow to the council, as if they would inquire something more strictly concerning him.

But do not thou comply with them: for there lie in wait for him more than forty men of them, who have bound themselves with a curse neither to eat nor drink till they have killed him: and they are now ready, waiting for an order from thee.

Catholic Bibles (those having the imprimatur):

The Heritage Bible

And he said, The Jews have agreed to ask you so that you bring down Paul tomorrow into the sanhedrin, as intending to inquire something concerning him more exactly.

Therefore do not be convinced by them, because there lie in wait for him of them more than forty men, who have vowed themselves under a curse, that they will neither eat nor drink until they have taken him out, and now they are ready, looking for a promise from you.

New Jerusalem Bible

He replied, 'The Jews have made a plan to ask you to take Paul down to the Sanhedrin tomorrow, as though they meant to enquire more closely into his case. Do not believe them. There are more than forty of them lying in wait for him, and they have vowed not to eat or drink until they have got rid of him. They are ready now and only waiting for your order to be given.'

Revised English Bible—1989

He replied, "The Jews have agreed on a plan: they will request you to bring Paul down to the Council tomorrow on the pretext of obtaining more precise information about him. Do not listen to them; for a party more than forty strong are lying in wait for him, and they have sworn not to eat or drink until they have done away with him. They are now ready, waiting only for your consent."

Jewish/Hebrew Names Bibles:

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| Complete Jewish Bible | He said, "The Judeans have agreed to ask you tomorrow to bring Sha'ul down to the Sanhedrin on the pretext that they want to investigate his case more thoroughly. But don't let yourself be talked into it, because more than forty men are lying in wait for him. They have taken an oath neither to eat nor to drink until they kill him; and they are ready now, only waiting for you to give your consent to their request." |
| Hebraic Roots Bible | And he said, The Jews agreed to ask you that tomorrow you bring down Paul into the Sanhedrin, as intending to learn more concerning him. Therefore, you must not be persuaded by them, for more than forty men of them lie in wait for him who put themselves under a curse neither to eat nor to drink until they kill him. And now they are ready, awaiting the promise from you. |
| Holy New Covenant Trans. | The young man said, "The Jewish leaders have decided to ask you to bring Paul down to their council tomorrow. They want you to think that they plan to ask Paul more questions. But don't believe them. There are more than 40 Jews who are hiding and waiting to kill Paul. They have all vowed not to eat or drink until they have killed him. They are now waiting for you to say yes." |
| The Scriptures 2009 | And he said, "The Yehudim have agreed to ask that you bring Sha'ul down to the council tomorrow, as intending to inquire more exactly about him. "Therefore, do not let them persuade you, for more than forty of them lie in wait for him, men who have bound themselves by an oath neither to eat nor to drink until they have killed him. And now they are ready, waiting for the promise from you." |
| Tree of Life Version | And he said, "The Judean leaders have agreed to ask you to bring Paul down to the Sanhedrin tomorrow—as if they are about to investigate more thoroughly about him. But do not give in to them, for more than forty of them have bound themselves by an oath not to eat or drink until they have killed him. Even now, they are ready and waiting for your consent." |

Weird English, Old English, Anachronistic English Translations:

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| Accurate New Testament | ...[He] says but for The Jews agree the+ {them} to ask you so tomorrow the paul [You] may lead to the council as [it] intending something carefully more to ask about him You so not may be convinced [by] them await for him from them Men More {than} forty [ones] Who* curse themselves neither to eat neither to drink until whom [They] may take (away) him and now [They] are Ready Awaiting the from you promise... |
| Alpha & Omega Bible | AND HE SAID, "THE JEWS HAVE AGREED TO ASK YOU TO BRING PAULOS (Paul) DOWN TOMORROW TO THE COUNCIL, AS THOUGH THEY WERE GOING TO INQUIRE SOMEWHAT MORE THOROUGHLY ABOUT HIM. "SO DO NOT LISTEN TO THEM, FOR MORE THAN FORTY OF THEM ARE LYING IN WAIT FOR HIM WHO HAVE BOUND THEMSELVES UNDER A CURSE NOT TO EAT OR DRINK UNTIL THEY SLAY HIM; AND NOW THEY ARE READY AND WAITING FOR THE PROMISE FROM YOU." |
| Awful Scroll Bible | Even he says, "The Jews themselves set-together to request you, how-that you should bring- Paul -down tomorrow to the Sitting-together, as meaning to inquire something about him more carefully. (")Therefore, you should not be persuaded by them, for sits-from-among for him out of them, more than forty men, which-certain set- a curse -amidst themselves, to even-not eat and-not to drink until they shall take- him -out, and now they are ready receiving-by the announcing-before of you." |
| Concordant Literal Version | Now he said that "The Jews agreed to ask you, so that you may lead Paul down tomorrow into the Sanhedrin, as being about to ascertain somewhat more exactly concerning him." You, then, should not be persuaded by them, for there are ambushing for him more than forty of their men, who anathematize themselves neither to eat nor drink till |

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| | they may be assassinating him. And now they are ready, anticipating the promise from you." |
| exeGesés companion Bible | And he says, The Yah Hudiym covenanted to ask you to bring Paulos down to the sanhedrim tomorrow, as though to enquire somewhat more exactly of him: so let them not convince you: for more than forty of their men lurk for him, who anathematized themselves to neither eat nor drink until they take him out: and now they are prepared - awaiting a pre-evangelism from you. |
| Orthodox Jewish Bible | And the bochur said, "The Judeans agreed to ask you to bring Rav Sha'ul down machar (tomorrow) to the Sanhedrin as if intending to inquire something more accurate concerning him. "Therefore, you should not be persuaded by them, for more than arba'im anashim are lying in wait for him and these took a shevu'ah upon themselves neither to eat nor to drink until they have assassinated him, and now they are ready, waiting for your consent." |
| Rotherham's Emphasized B. | And he said— The Jews have agreed to request thee, that [tomorrow] thou wouldst bring [Paul] down into the High-council, as though about to ascertain something [more exact] concerning him. Thou therefore, do not be persuaded by them, for there are lying in wait for him, from among them, [more than forty men],—who, indeed, have bound themselves under a curse, neither to eat nor drink, till they have killed him; and now are they ready, awaiting the promise [from thee]. |

Expanded/Embellished Bibles:

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| <i>The Amplified Bible</i> | And he said, "The Jews have agreed to ask you to bring Paul down to the Council (Sanhedrin, Jewish High Court) tomorrow, as if they were going to interrogate him more thoroughly. But do not listen to them, for more than forty of them are lying in wait for him, and they have bound themselves with an oath not to eat or drink until they have killed him. Even now they are ready, just waiting for your promise." |
| An Understandable Version | And the lad said, "The Jews have plotted to ask you to take Paul down to the Council [<i>meeting</i>] tomorrow, as though you were going to question him further. But, do not listen to them, because over forty men have laid a plot and bound themselves under an oath [<i>with serious consequences</i>] neither to eat nor drink [<i>anything</i>] until they have killed him. They are now ready [<i>to carry out the plot</i>] and are just waiting for you to agree [<i>to their arrangement</i>]." |
| The Expanded Bible | ·The young man [^L He] said, "The Jews have ·decided [conspired; agreed] to ask you to bring Paul down to ·their council meeting [the Sanhedrin] tomorrow. They want you to think they are going to ·ask him more questions [^L inquire more accurately concerning him]. But don't ·believe [be persuaded by] them! [^L Because] More than forty men are ·hiding and waiting to kill Paul [^L waiting in ambush for him]. They have all taken an oath not to eat or drink until they have killed him. Now they are [^L ready,] waiting for you to agree." |
| Jonathan Mitchell NT | So he said, "The Jews have set themselves together joining in agreement to ask you, so that tomorrow you would lead Paul down unto the Sanhedrin as though you [were] being about to ascertain something more accurately about him. "As for you, therefore, you should not be persuaded by them, for you see more than forty men from their midst continue lying in wait to ambush him – folks who placed themselves under an oath neither to eat nor to drink until which [time, or, occasion] |

they can assassinate him. And at this time they are ready and prepared, continuing in waiting to receive the promise from you."

Translation for Translators

The young man said, "*There are some* [SYN] Jews who have planned to ask you (sg) to bring Paul before their Council tomorrow. They will say that they want to ask him some more questions. *But that is not true.* Do not do what they ask you (sg) to do, because there are more than 40 Jewish men who will be hiding and waiting to attack Paul when he passes by on the way to the Council. They even promised/vowed to God that they will not eat or drink anything until they have killed Paul. They are ready to do it, and right now they are waiting for you (sg) to agree to do what they are asking you to do."

The Voice

Young Man: The Jewish council is going to ask you to bring Paul down to the council tomorrow under the pretext that there will be a thorough examination. But don't agree to do it, because 40 assassins have bound themselves to an oath not to eat or drink until they've killed Paul. Their plan is in motion, and they're simply waiting for you to play your part.

Bible Translations with Many Footnotes:

Lexham Bible

And he said, "The Jews have agreed to ask you that you bring Paul down to the Sanhedrin tomorrow, as if they were going to inquire somewhat more accurately concerning him. You therefore do not be persuaded by them, because more than forty men of their number [Literally "them"] are lying in wait for him, who have bound themselves under a curse neither to eat nor to drink until they have done away with him. And now they are ready, waiting for you to agree." [Literally "the assurance of agreement from you"]

NET Bible®

He replied,⁷² "The Jews have agreed to ask you to bring Paul down to the council⁷³ tomorrow, as if they were going to inquire more thoroughly about him. So do not let them persuade you to do this,⁷⁴ because more than forty of them⁷⁵ are lying in ambush⁷⁶ for him. They⁷⁷ have bound themselves with an oath⁷⁸ not to eat or drink anything⁷⁹ until they have killed him, and now they are ready, waiting for you to agree to their request."⁸⁰

⁷²tn Grk "He said."

⁷³tn Grk "the Sanhedrin" (the Sanhedrin was the highest legal, legislative, and judicial body among the Jews).

⁷⁴tn Grk "do not be persuaded by them." The passive construction μή πεισθῆς αὐτοῦ (mh peisqhs autois) has been converted to an active construction in the translation, and the phrase "to do this" supplied to indicate more clearly the object of their persuasion.

⁷⁵tn Grk "forty men of them." In the expression ἐξ αὐτῶν ἄνδρες (ex autwn andres) "men" is somewhat redundant and has not been included in the English translation.

⁷⁶tn Grk "are lying in wait for him" (BDAG 334 s.v. ἐνεδρεύω); see also v. 16.

⁷⁷tn Grk "for him, who." Because of the length and complexity of the Greek sentence, the relative pronoun ("who") was translated by the third person plural pronoun ("they") and a new sentence begun in the translation.

⁷⁸tn Or "bound themselves under a curse." BDAG 63 s.v. ἀναθεματίζω 1 has "trans. put under a curse τινά someone... ἃ. ἑαυτόν vss. 12, 21, 13 v.l."

⁷⁹tn The word "anything" is not in the Greek text, but is implied. Direct objects were often omitted in Greek when clear from the context, but must be supplied for the modern English reader.

⁸⁰tn Grk "waiting for your approval," "waiting for your agreement." Since it would be possible to misunderstand the literal translation "waiting for your approval" to mean that the Jews were waiting for the commander's approval to carry out their plot or to kill Paul (as if he were to be an accomplice to their plot), the object of the

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| | commander's approval (their request to bring Paul to the council) has been specified in the translation as "their request." |
| The Spoken English NT | And he said, "The Judeans ^v have agreed to make a request of you tomorrow, so that you bring Paul down to the high council. The pretext will be that the council wants ^w to ask in a bit more detail about him. Don't believe them! ^x More than forty of their men are waiting to ambush him. They've put themselves under a curse so that they can't eat or drink until they've killed him. And now they are ready and waiting for your agreement." ^y ^{v.} Or "Jews." ^{w.} Lit. "...the high council, as though it intends." ^{x.} Lit. "So don't you be persuaded by them." ^{y.} Lit. "for the pledge of agreement from you." |

Literal, almost word-for-word, renderings:

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| A Faithful Version | And he said, "The Jews have agreed to request that you bring Paul down to the Sanhedrin tomorrow, as if they desire to question him more thoroughly. But you then, do not be persuaded by them; for some of them will lie in wait for him, more than forty men who have put themselves under a curse to neither eat nor drink until they have killed him; and they are now ready, waiting for a promise from you to bring him." |
| Analytical-Literal Translation | Then he said, "The Jews agreed to ask you, in order that tomorrow you should bring Paul down to the High Council as being about to be inquiring something more accurately concerning him. " <u>You</u> , therefore, do not be persuaded by them, for more than forty men of them lie in ambush for him, who invoked a curse on themselves not to eat nor to drink until they execute him, and now they are ready, waiting for the promise from you." |
| Benjamin Brodie's trans. | And he replied that the Jews have agreed to ask you if tomorrow you would bring Paul to the Sanhedrin so that something [an inquiry] might continue to be asked more carefully concerning him. As for you, therefore, do not be persuaded by them, for more than forty men from among them – everyone who has bound themselves with an oath not to eat or drink until which time they murder him. In fact, they are prepared, anticipating a positive response from you . |
| C. Thomson updated NT | And he said, The Jews have agreed to request you to bring down Paul to morrow to the Sanhedrim, under a pretence of making some more minute inquiry concerning him; but be not prevailed on by them; for there are more than forty men of them in ambush, who have bound themselves by a solemn anathema not to eat nor drink, till they have killed him, and they are now ready, expecting this promise from you. |
| Far Above All Translation | And he said, "The Jews have agreed together to ask you to bring Paul down tomorrow to the Sanhedrin <i>council</i> , as if you intend to ascertain something more precisely about him. So don't you be persuaded by them. For more than forty men of theirs are making an ambush, and they have bound themselves with a curse neither to eat nor drink until they have eliminated him, and now they are ready, expecting your promise." |
| Modern Literal Version 2020 | Now he said, The Jews themselves covenanted* together to ask you *that you should lead Paul into the <i>Jewish</i> council the next-day, as <i>if</i> being about to inquire more accurately something concerning him. Therefore you, do not be persuaded by them; for* more-than forty men out-of them are plotting against him, who vowed for themselves neither to eat nor to drink until they should assassinate him, and they are ready now, waiting for the promise from you. |

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| New King James Version | And he said, "The Jews have agreed to ask that you bring Paul down to the council tomorrow, as though they were going to inquire more fully about him. But do not yield to them, for more than forty of them lie in wait for him, men who have bound themselves by an oath that they will neither eat nor drink till they have killed him; and now they are ready, waiting for the promise from you." |
| New Matthew Bible | And he said, The Jews have resolved to ask you to bring forth Paul tomorrow into the council, as though they want to make further enquiries of him. But do not go along with them, because there will be more than forty men lying in wait for him, who have bound themselves with a vow that they will neither eat nor drink till they have killed him. And now they are ready and waiting for your word. |
| Webster's Translation | And he said, The Jews have agreed to desire thee, that thou wouldst bring down Paul to-morrow into the council, as though they would inquire somewhat concerning him more perfectly. But do not thou yield to them: for there are of them who lie in wait for him more than forty men, who have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now they are ready, looking for a promise from thee. |

The gist of this passage: The young man explains the plot to the chiliarch.
20-21

Acts 23:20a

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|--|--|---|-----------------|
| εἶπὼ (ἔπρω) [pronounced EHP-oh] | <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 |
| δέ (δέ) [pronounced deh] | <i>now, then; but, moreover, and, also; namely, to wit</i> | post-positive conjunctive particle | Strong's #1161 |
| ὅτι (ὄτι) [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 |
| hoi (οἱ) [pronounced hoy] | <i>the; this, that, these; they</i> | masculine plural definite article; nominative case | Strong's #3588 |
| Ἰουδαῖοι (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 proper noun; nominative case | Strong's #2453 |
| συντίθεμαι (συντίθεμαι) [pronounced soon-TILTH-em-ahēe] | <i>to agree (together), to place jointly, (figuratively) to consent, to bargain, to stipulate, to concur, to assent, to covenant</i> | 3 rd person plural, aorist middle indicative | Strong's #4934 |
| 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 |

| Acts 23:20a | | | |
|--|--|---|---------------------------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| erôtaô (ἐρωτάω) [pronounced air-o-TAW-oh] | <i>to ask [someone about something], to ask [a question]; to request, to beseech, to desire, to entreat, to pray</i> | aorist active infinitive | Strong's #2065 |
| 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) |
| hopôs (ὅπως) [pronounced HOP-ohce] | <i>in order that, how, that; what (-ever); how, that is, in the manner that; because, how, (so) that, to, when; so that</i> | adverb, particle | Strong's #3704 |
| aurion (αὔριον) [pronounced OW-ree-oh] | <i>tomorrow, on the morrow, the next day</i> | adverb | Strong's #839 |
| 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 |
| Paûlos (Παῦλος) [pronounced POW-loss] | <i>small, little; transliterated, Paul, Paulos, Paulus</i> | masculine singular proper noun; a person; accusative case | Strong's #3972 |
| katagô (κατάγω) [pronounced kat-AG-oh] | <i>to lead down, to bring [down, forth]; to bring [a vessel from deep water to the land]; to be brought (down) in a ship, to land, touch at</i> | 2 nd person singular, aorist active subjunctive | Strong's #2609 |
| 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 |
| to (τό) [pronounced toh] | <i>the; this, that; to the, towards the</i> | neuter singular definite article; accusative case | Strong's #3588 |
| sunédriion (συνέδριον) [pronounced soon-EHD-ree-on] | <i>council, any assembly (especially of magistrates, judges, ambassadors), a joint session, the Jewish Sanhedrin; by analogy, a subordinate tribunal</i> | neuter singular noun, accusative case | Strong's #4892 |

Translation: [The nephew] said, "The Judæans have agreed to ask you tomorrow that you might lead Paul to the Sanhedrin [for another hearing],...

The nephew now speaks quietly to the chiliarch. He is serious and, at some point, the chiliarch takes him very seriously.

Wilbur Pickering suggested that the chiliarch at first might be having a laugh, not taking the earnestness of this young man very seriously. But, what he does subsequently will indicate that the chiliarch will take the words of this young man very seriously.

In law enforcement of all kinds, officers learn to read people. They can see their expressions, what they are saying, how they are saying it; and they make a judgment call based upon what they see and hear.

At first, maybe the chiliarch did not take this young man so seriously. However, when he began to talk, there was a level of seriousness and honesty in his voice (I am reading this into the text); and the words that he says ring true.

The nephew starts out by saying, “The Judæans are going to ask you to bring Paul to the Sanhedrin for another hearing.” Now, my guess is, the chiliarch has already been approached by a trusted member, either of the elders or of the chief priests, and this request has already been lodged. Very few people know about this, as the chiliarch has not yet made a decision.

How does this young man know about this, the chiliarch asks himself. So, all of a sudden, the chiliarch takes the words of this young man very seriously.

The chiliarch no doubt has informants everywhere, and he may not have any specifics, but it is possible that trusted informants have come to him and said, “Something is up; not sure what it is; but something is going on.”

Now, I realize that I am reading a lot into the text at this point, but nothing of what I have said contradicts the narrative that we are studying.

| Acts 23:20b | | | |
|---|---|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| hōs (ὥς) [pronounced <i>hohç</i>] | <i>like, as; how; about; in such a way; even as; when, while</i> | comparative particle, adverb | Strong's #5613 |
| mellō (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> | masculine plural, present active participle; nominative case | Strong's #3195 |
| tina (τινα) [pronounced <i>tihn-ah</i>]; ti (τι) [pronounced <i>tih</i>] | <i>one, someone, a certain one; any, anyone, anything; thing; someone, something; some, some time, awhile; only</i> | neuter singular; enclitic, indefinite pronoun; adjective; accusative case | Strong's #5100 |
| akribōs (ἀκριβῶς) [pronounced <i>ak-ree-BOHç</i>] | <i>exactly, accurately, diligently</i> | adverb; contracted form | Strong's #199 |
| Here spelled, akribesteron (ἀκριβέστερον) [pronounced <i>ak-ree-BEHST-ehr-on</i>]. | | | |
| punthánomai (πυνθάνομαι) [pronounced <i>poon-THAHN-om-ah-ee</i>] | <i>to ask, to question, to ascertain by inquiry (as a matter of information)</i> | present (deponent) middle/passive infinitive | Strong's #4441 |
| peri (περι) [pronounced <i>per-EE</i>] | <i>about, concerning, on account of, because [of], around, near</i> | preposition | Strong's #4012 |

Acts 23:20b

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|--------------------------------------|---|--|-----------------|
| αυτου (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 |

The vocabulary used is very similar to that found in v. 15, which is where this plot was planned out.

Translation: ...as they intend to more accurately question [him to ascertain more information] about him.

The young man then says, "Here is what they are going to say. They need a little more information or testimony from Paul to better ascertain the circumstances."

Think about this for a moment. Why do the Judæans need more information? They are the ones making the charges against Paul (something which they have not really yet done). This is the sort of thing that the chiliarch himself would do; or the judge in the trial (who may be the chiliarch?). But the religious hierarchy—they were the ones who had this near riot because of what Paul said or did (the chiliarch does not know what Paul said or did yet that is so serious).

So, this explanation is kind of phony. It sounds good on the surface, but when you examine it, why would these men be so adamant about Paul's wrongdoing, and then, somehow, need more of a chance to examine him better?

The chiliarch has probably heard this request already—something that almost no one else knows about—and he has also heard this explanation of why the Judæans want to have Paul in court again. Something about it does not feel right to the chiliarch.

And then this young man says, "Listen, these Judæans have agreed to ask you for another chance to examine Paul, and their explanation is going to be, 'We just need to get a better view of what Paul did.'" Now, if the chiliarch has already been approached, and asked this exact thing, do you see how his interest in what this young man has to say might be piqued?

If the chiliarch was making light of the situation earlier, he is no longer having a laugh. He can see that this could be deadly serious.

What does the chiliarch want to do? He wants to solve this problem legally, without any acts of violence or rioting, and for all parties to accept his decision as a legitimate appraisal of the circumstances. He does not want to sentence an innocent man to prison or death simply to make these people happy; nor does he want to set Paul free, knowing that this would result in a riot.

And right now, this young man—and, again, he could be as young as 12—is telling the chiliarch things which are unquestionably true, things that the young man ought not know about. There is the possibility that he has heard these things simply because he is a young man. Maybe he is doing menial chores; maybe he is out walking about, maybe the conspirators are talking where the young man is within earshot.

Acts 23:20 [The nephew] said, "The Judæans have agreed to ask you tomorrow that you might lead Paul to the Sanhedrin [for another hearing], as they intend to more accurately question [him to ascertain more information] about him. (Kukis mostly literal translation)

The young man continues, explaining what the Judæans are planning to do.

| Acts 23:21a | | | |
|--------------------------------------|---|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| su (σύ) [pronounced soo] | <i>you, your</i> | 2 nd person singular personal pronoun; nominative case | Strong's #4771 |
| 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 |
| mê (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 |
| peithô (πειθω) [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, aorist passive subjunctive | Strong's #3982 |
| 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: [However,] you should not be persuaded by them [to do this],...

The young man then says, "Don't do this. Don't let them talking you into doing this."

Of course, on the chiliarch's mind right now is, "Okay, why not?"

| Acts 23:21b | | | |
|--|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| enedreúō (ἐνεδρεύω) [pronounced eh-n-ehd-RYOO-oh] | <i>to lie in wait for, to lay wait for, prepare a trap for; possibly, to plot an assassination</i> | 3 rd person masculine plural, present active indicative | Strong's #1748 |
| This word is only found twice in the New Testament, both times used by Luke (Luke 11:54 Acts 23:21). | | | |
| 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 |
| ek (ἐκ) [pronounced ehk] | <i>out of, out from, from, by, at, of</i> | preposition | Strong's #1537 |

Acts 23:21b

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---|---|--|-----------------|
| Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel. | | | |
| 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 |
| andres (ἄνδρες) [pronounced AHN-drehç] | <i>men, males; noble men; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i> | masculine plural noun; nominative case | Strong's #435 |

Translation: ...for [there are] men out from [the Judæans] lying in wait for him.

“There are men of the Judæans who are lying in wait for Paul.” The word translated *lying in wait* is the present active indicative of enedreúō (ἐνεδρεύω) [pronounced eh-n-ehd-RYOO-oh], which means, *to lie in wait for, to lay wait for, prepare a trap for; possibly, to plot an assassination*. Strong's #1748. This verb is a present active indicative. The present tense means that they are set up right now and they continue to lie in wait. The active voice means that the Judæans are doing the action of the verb. The indicative mood means that this is really happening.

All of this tracks well with the chiliarch. What the young man is saying is very believable; it all makes sense. It ties everything together.

Being asked to bring Paul out for another hearing tomorrow, the odd reason given for doing so; and the rumors which the chiliarch may be aware of—all of this stuff makes perfect sense. The chiliarch completely understands the actions of Paul, of his nephew, and of the Judæans with whom he is in contact with. Even though there are a lot of moving parts, the chiliarch is able to put all of these things together now.

Acts 23:21c

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---|--|--|-----------------|
| pleiōn/pleione/pleon (πλείων/πλείον/πλέον) [pronounced PLI-own, PLI-on, PLEH-on] | <i>greater in quantity; more in number, very many; the major portion; greater in quality, superior, more excellent</i> | masculine plural adjective; comparative; nominative case | Strong's #4119 |
| tessarakonta (τεσσαράκοντα) [pronounced tes-sar-AK-on-tah] | <i>forty</i> | Indeclinable numeral adjective | Strong's #5062 |
| hoitines (οἵτινες) [pronounced HOIT- een-ehs] | <i>which, whoever, whatever, who</i> | masculine plural, relative pronoun; nominative case | Strong's #3748 |
| anathematizō (ἀναθεματίζω) [pronounced an-ath-em-at-IHD-zo] | <i>to put under a curse, to devote to destruction; to bind with an oath; to declare one's self liable to the severest divine penalties</i> | 3 rd person plural, aorist active indicative | Strong's #332 |

| Acts 23:21c | | | |
|---|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| heautous (ἑαυτούς) [pronounced <i>heh-ow-TOOÇ</i>] | <i>ourselves, yourselves; themselves</i> | 3 rd person masculine plural reflexive pronoun; accusative case | Strong's #1438 |
| mete (μήτε) [pronounced <i>MAY-te</i>] | <i>and not, neither ... nor, not so, not even, not so much as</i> | negative conjunction | Strong's #3383 |
| phagō (φάγω) [pronounced <i>FAG-oh</i>] | <i>to eat; to consume (a thing); to take food, to eat a meal; metaphorically to devour, to consume</i> | aoist active infinitive | Strong's #5315 |
| mete (μήτε) [pronounced <i>MAY-te</i>] | <i>and not, neither ... nor, not so, not even, not so much as</i> | negative conjunction | Strong's #3383 |
| pinō/riō/roō (πίνω/πίω/πώω) [pronounced <i>PEE-noh/PEE-oh/POH-oh</i>] | <i>to drink, to imbibe; figuratively, to receive into the soul what serves to refresh strengthen, nourish it unto life eternal</i> | aoist active infinitive | Strong's #4095 |
| heōs (ἕως) [pronounced <i>HEH-ocē</i>] | <i>to, as far as, till, until; even until; up to; even; while</i> | a conjugation, preposition and adverb of continuance | Strong's #2193 |
| hou (οὗ) [pronounced <i>how</i>] | <i>to who, from which, to what, from that, whose</i> | masculine singular relative pronoun; genitive/ablative case | Strong's #3739 |
| apokteinō (ἀποκτείνω) [pronounced <i>ap-ok-TIE-no</i>] | <i>to kill (outright); to put to death, to slay; to allow to perish; figuratively, to destroy, to extinguish, to abolish</i> | 3 rd person plural, present active subjunctive | Strong's #615 |
| Much of this is taken word-for-word from v. 12c. | | | |
| auton (αὐτόν) [pronounced <i>ow-TAHN</i>] | <i>him, to him, towards him; same</i> | 3 rd person masculine singular personal pronoun, accusative case | Strong's #846 |

Translation: More than forty men have taken an oath [among] themselves not to eat or drink until they [are able] to kill him.

There is more information. There are forty men who have taken an oath amongst themselves. They will not eat or drink until they kill Paul. This is deadly serious. There is nothing more serious than a religious oath. The chiliarch probably knows that, when these men take oaths, they intend to carry them out.

| Acts 23:21d | | | |
|-----------------------------------|---|------------------|-----------------|
| 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 23:21d | | | |
|--|--|---|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| nun (νῦν) [pronounced noon] | <i>now, at this time, henceforth, hereafter, from here forward; (as) of late, soon, at present, this (time)</i> | adverb; a primary particle of present time | Strong's #3568 |
| eisi (εἰς) [pronounced i-SEE] eisin (εἰσίν) [pronounced i-SEEN] | <i>are, be, were</i> | 3 rd person plural, present indicative | Strong's #1526 (a form of #1510) |
| hétoimos (ἔτοιμος) [pronounced heht-OY-moss] | <i>adjusted, prepared [to do something, to receive someone], ready; prepared; opportune, seasonable</i> | masculine plural adjective, nominative case | Strong's #2092 |
| Even though there are many words found previously, and some groups of words, this is not taken exactly from the planning verses. | | | |
| prosdechomai (προσδέχομαι) [pronounced pros-dekh'-om-ah-ee] | <i>admitting (to intercourse, hospitality, credence) or, by implication: waiting (with confidence or patience); accepting, allowing, looking [for]</i> | masculine plural, present (deponent) middle/passive participle; nominative case | Strong's #4327 |
| 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) |
| 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 |
| sou (σου) [pronounced sow] | <i>of you, your, yours; from you</i> | 2 nd person singular personal pronoun, accusative case | Strong's #4771 (genitive is given Strong's #4675) |
| epaggelia (ἐπαγγελία) [pronounced eh-pang-eh-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, accusative case | Strong's #1860 |

Translation: Right now, they are prepared [to act] waiting for the assent from you.”

The young man concludes by saying, “Everything is in place. These men are ready to act. All they are waiting for is a word from you, and for you to bring Paul out, and they will act. It will be sudden and you will not be able to stop it.”

The fact that these men are ready and in place waiting for a word from the chiliarch means, he has already received the request, but he has not yet responded with an answer.

Now, even though the chiliarch cannot enumerate Paul's crimes at this point, he understands what is happening. This young man has explained exactly why he received that odd request the other day (for another hearing).

Acts 23:21 [However,] you should not be persuaded by them [to do this], for [there are] men out from [the Judæans] lying in wait for him. More than forty men have taken an oath [among] themselves not to eat or drink until they [are able] to kill him. Right now, they are prepared [to act] waiting for the assent from you.” (Kukis mostly literal translation)

Acts 23:20–21 [The nephew] said, “The Judæans have agreed to ask you tomorrow that you might lead Paul to the Sanhedrin [for another hearing], as they intend to more accurately question [him to ascertain more information] about him. [However,] you should not be persuaded by them [to do this], for [there are] men out from [the Judæans] lying in wait for him. More than forty men have taken an oath [among] themselves not to eat or drink until they [are able] to kill him. Right now, they are prepared [to act] waiting for the assent from you.” (Kukis mostly literal translation)

Acts 23:20–21 The nephew then informed the chiliarch about what he had heard: “The Judæans have agreed to ask you to bring Paul to the Sanhedrin again, for another hearing. They will tell you that they need to ascertain more accurate information about him and his actions, but that is just a cover. Do not be persuaded by them, for among these Judæans are men lying in wait to kill Paul right there in the courtroom. More than forty men have taken an oath among themselves not to eat or drink until they kill him. Right now, they are prepared to act; they are simply waiting for you to agree to this additional hearing.” (Kukis paraphrase)

Based upon what we have been studying, let’s consider...

What the Chiliarch Knows

1. Like all people in law enforcement, the chiliarch does not know every fact or detail. He has ideas, he has information and he has theories. He hopes that his assessment of any situation is correct; but so often, there is not enough information to go on.
2. Paul’s nephew has approached the chiliarch, at Paul’s insistence, and the nephew was very secretive of what he had to tell him. The chiliarch may not have taken him seriously at first, but almost from the first phrase the young man utters, the chiliarch knows that this young man has important information.
3. The chiliarch does not know the charges against Paul yet, but he suspects that this is just a religious controversy (it is my opinion that he is new on this job and still getting a better understanding of the Jews under his authority).
4. The Judæans have asked the chiliarch to bring Paul into the Sanhedrin for more questioning, that they might be able to ascertain this situation better. This is speculation on my part, but this would certainly be one of the first things to take place, after the meeting that we studied at the beginning of this chapter.
5. The reason why they want to reexamine Paul seems somewhat odd to the chiliarch, but he cannot put his finger on it.
6. What is odd about the request is, these Jews are adamant about Paul being arrested and punished. Why exactly do they need to examine Paul if they have clearly come to this conclusion already?
7. Paul’s nephew brings this chiliarch a trove of important information. He ties everything together for the chiliarch. Whatever the chiliarch knows now makes complete sense to the chiliarch.
8. “The Jews don’t want to reexamine Paul, they want to kill him!” the young man explains.
9. Now everything makes sense. The request from the Judæan religious types, their odd reason, the rumors that the chiliarch may have heard. Now he has a narrative which puts all of this together.
10. Knowing what is happening, and being able to do something about it can be two very different things.
11. The chiliarch does not necessarily want to reveal, “I know all about your plot.” If he puts together a plan, then it is better that the Jewish leaders do not know what he knows.
12. As we will study in the rest of this chapter, the chiliarch will formulate a plan, and it will be a big plan.
13. Inherent in the chiliarch’s plan is to protect the innocent (in this case, Paul).

This chiliarch seems to be a very intelligent and fair man—at least up to this point.

Indeed, then, the chiliarch dismissed the young man, commanding [him] not to speak out, “concerning the things you revealed face to face with me.”

Acts
23:22

Therefore, the chiliarch dismissed the young man, commanding [him] not to speak out “concerning the things you revealed directly to me.”

The chiliarch, therefore, quietly dismissed the young man, adjuring him to be silent about the things that he just revealed to him.

Here is how others have translated this passage:

Ancient texts:

| | |
|----------------------------|--|
| Westcott-Hort Text (Greek) | Indeed, then, the chiliarch dismissed the young man, commanding [him] not to speak out, “concerning the things you revealed face to face with me.” |
| Complete Apostles Bible | Then the commander dismissed the young man, and commanded him, "Tell no one that you have made known these things to me." |
| Douay-Rheims 1899 (Amer.) | The tribune therefore dismissed the young man, charging him that he should tell no man that he had made known these things unto him. |
| Holy Aramaic Scriptures | And the Kiliarka {the Captain of a thousand} dismissed the boy, after he commanded him: "No man is to know of these things which you have made known unto me." |
| James Murdock's Syriac NT | And the Chiliarch dismissed the young man, after charging him: Let no man know, that thou hast showed me these things. |
| Original Aramaic NT | And the Chiliarch dismissed the youth as he commanded him: "Let no one know that you have shown me these things." |

Significant differences:

Limited Vocabulary Translations:

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| Bible in Basic English | So the chief captain let the young man go, saying to him, Do not say to anyone that you have given me word of these things. |
| Bible in Worldwide English | So the commanding officer sent the young man away. He said, You must not tell anyone that you have told me about these things. |
| Easy English | The leader of the soldiers said to him, 'Do not tell anyone that you told me about this.' Then he sent the young man away. |
| Easy-to-Read Version–2008 | The commander sent the young man away, telling him, "Don't tell anyone that you have told me about their plan." |
| God's Word™ | . |
| Good News Bible (TEV) | . |
| J. B. Phillips | At this the colonel dismissed the young man with the caution, "Don't let a soul know that you have given me this information." |
| <i>The Message</i> | The captain dismissed the nephew with a warning: "Don't breathe a word of this to a soul." |
| NIRV | The commanding officer let the young man go. But he gave him a warning. "Don't tell anyone you have reported this to me," he said. |
| New Life Version | . |
| New Simplified Bible | So the commander sent the young man away commanding, »Tell no one that you have told these things to me.« |

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

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| Casual English Bible | The commander gave the young man an order: "Don't tell anyone you told me about this." |
| Contemporary English V. | The commander sent the young man away after saying to him, "Don't let anyone know that you told me this." |
| The Living Bible New Berkeley Version | "Don't let a soul know you told me this," the commander warned the boy as he left. |
| The Passion Translation | . |
| Plain English Version | The commander dismissed Paul's nephew after directing him, "Tell no one that you've reported these things to me." |
| Radiant New Testament | The big boss soldier said to the young man, "You can go home now, but don't tell anyone that you told me this news." |
| UnfoldingWord Simplified T. | The commander sent the young man away after warning him, "Don't tell anyone you've reported this to me." |
| William's New Testament | The commander said to the young man, "Do not tell anyone that you have told me about their plan." Then he sent the young man away. |
| | So the colonel sent the young man away, with strict directions not to tell anybody that he had notified him of this plot. |

Partially literal and partially paraphrased translations:

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| American English Bible | So at that, the commander sent the young man away, giving him the order: 'Don't tell anyone that you've explained this to me.' |
| Beck's American Translation | . |
| Breakthrough Version | So the commanding officer certainly dismissed the young man, after passing the order on to him, "You are not to speak out to anyone that you showed these things to me." |
| Common English Bible | The commander dismissed the young man, ordering him, "Don't tell anyone that you brought this to my attention." |
| Len Gane Paraphrase | So the chief captain then let the young man leave and commanded him, "Do not tell any one that you have revealed these things to me." |
| A. Campbell's Living Oracles | The commander, therefore, dismissed the young man, with a charge, Be sure you tell no man, that you have discovered these things to me. |
| New Advent (Knox) Bible | Thereupon the captain dismissed the young man, warning him not to let anyone know that he had revealed this secret to him. |
| NT for Everyone | So the tribune dismissed the lad. |
| 20 th Century New Testament | "Don't tell anyone at all that you've told me about this," he said. |
| | The Commanding Officer then dismissed the lad, cautioning him not to mention to anybody that he had given him that information. |

Mostly literal renderings (with some occasional paraphrasing):

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|-----------------------------|---|
| An Understandable Version | So, the commander let the young man go, urging him, not tell anyone that you have reported this to me." |
| Conservapedia Translation | So the tribune allowed the young man to leave, and ordered him, "Do not tell any man that you have laid this information with me." |
| Revised Ferrar-Fenton Bible | The Commandant then dismissed the young man, enjoining him to "Be sure and tell no one that you have reported these matters to me." |
| Free Bible Version | The commander sent the young man on his way, warning him, tell anyone that you've told me about this." |
| God's Truth (Tyndale) | The uppercaptain let the young man depart and charged him: see you tell it out to no man that you have showed these things to me. |
| International Standard V | The tribune dismissed the young man and ordered him not to tell anyone that he had notified him. |
| Montgomery NT | So the tribune sent the young man home with the injunction, "Tell no man that you have given me this information." |

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|-------------------------|---|
| The Spoken English NT | <i>The Commander Sends Paul to Felix the Governor</i> So then the commander let the young man go, after giving him a strict order: tell anyone that you revealed this to me.” |
| Weymouth New Testament | So the Tribune sent the youth home, cautioning him. "Do not let any one know that you have given me this information," he said. |
| Worsley's New Testament | Then the tribune dismissed the young man, charging him, Tell no one that thou hast discovered these things to me. |

Catholic Bibles (those having the imprimatur):

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| Christian Community (1988) | The commander let the boy go with this advice, “Do not tell any one that you gave me this information.” |
| The Heritage Bible | Therefore indeed the ruler of a thousand set the youth free, ordering him, Do not say one of these things to anyone that you have manifested to me. |
| New American Bible (2011) | As the commander dismissed the young man he directed him, “Tell no one that you gave me this information.” |
| New Jerusalem Bible | The tribune let the young man go with this order, 'Tell no one that you have given me this information.' |
| Revised English Bible—1989 | The commandant dismissed the young man, with orders not to let anyone know that he had given him this information. |

Jewish/Hebrew Names Bibles:

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|--------------------------|---|
| Complete Jewish Bible | The commander let the young man go, cautioning him, “Don’t tell anyone that you have reported this to me.” |
| Holy New Covenant Trans. | The commander ordered him, "Do not tell anyone that you have told me this." Then the commander sent the young man away. |
| The Scriptures 2009 | Then the commander dismissed the young man, having commanded him, “Inform no one that you reported this to me.” |

Weird English, Old English, Anachronistic English Translations:

| | |
|--|--|
| Accurate New Testament | ...The certainly so Chiliarch sends (away) the youth Ordering Saying is necessaryno [man] to tell for these [You] notify to me... |
| Alpha & Omega Bible | SO THE COMMANDER LET THE YOUNG MAN GO, INSTRUCTING HIM, TELL NO ONE THAT YOU HAVE NOTIFIED ME OF THESE THINGS. |
| Awful Scroll Bible | Surely therefore, the commander-of-a-thousand dismisses- the young man -away, announcing-before him to speak-out nothing that, you expose-from-within these things with respects to me." |
| Concordant Literal Version exeGesés companion Bible | . So indeed, the chiliarch releases the youth, and evangelizes him, You, divulge to no one that you manifest these to me. |
| Orthodox Jewish Bible | Therefore, the tribune dismissed the bochur, ordering him, "Tell no one that you reported these things to me." |
| Rotherham's Emphasized B. | The captain therefore dismissed the young man, charging him— Unto no one divulge thou, that [these things] thou hast shewed unto me. |

Expanded/Embellished Bibles:

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|--------------------|---|
| The Expanded Bible | [¹ Therefore] The commander [tribune] sent the young man away, ordering him, “Don’t tell anyone that you have told [revealed to] me about their plan [¹ these things].” |
|--------------------|---|

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|-----------------------------|--|
| Jonathan Mitchell NT | The commander indeed, therefore, released the young man, having charged [him] "to speak out to no one that you have made these things clear to me." |
| P. Kretzmann Commentary | So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast showed these things to me. |
| Translation for Translators | Kretzmann's commentary for Acts 23:16–22 has been placed in the Addendum . The commander said to <i>Paul's</i> young nephew, "Do not tell anyone that you (sg) have told me <i>about their plan</i> ." Then he sent the young man away. |
| The Voice | The commandant sent the young man home with these instructions: "Don't tell a soul that you've spoken with me." [Kukis: It is quite unusual for a quote to be presented this way in The Voice.] |

Bible Translations with Many Footnotes:

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|--------------|---|
| Lexham Bible | So the military tribune sent the young man away, directing him , [*Here the direct object is supplied from context in the English translation] "Tell no one that you have revealed these things to me." |
| NET Bible® | Then the commanding officer ⁸¹ sent the young man away, directing him, ⁸² "Tell no one that you have reported ⁸³ these things to me." ⁸¹ tn Grk "the chiliarch" (an officer in command of a thousand soldiers). See note on the term "commanding officer" in v. 10. ⁸² tn BDAG 760 s.v. παραγγέλλω has "to make an announcement about someth. that must be done, give orders, command, instruct, direct of all kinds of persons in authority, worldly rulers, Jesus, the apostles... παραγγέλλειν w. an inf. and μ comes to mean forbid to do someth.: π. τινί w. aor. inf. Lk 5:14; 8:56; without the dat., which is easily supplied fr. the context Ac 23:22." However, if the direct discourse which follows is to be retained in the translation, a different translation must be used since it is awkward to introduce direct discourse with the verb to forbid. Thus the alternative to direct was used. ⁸³ tn On this verb, see BDAG 325-26 s.v. ἐμφανίζω 2. The term was frequently used of an official report to authorities. In modern terms, this was a police tip. |

Literal, almost word-for-word, renderings:

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|--------------------------------|--|
| A Faithful Version | Then the chief captain dismissed the young man, having charged him to tell no one those things that he had reported to him. |
| Analytical-Literal Translation | Therefore, the commanding officer indeed let the young man go, having given strict orders [to him], "Tell no one you revealed these [things] to me." |
| Benjamin Brodie's trans. | Consequently, then, the military tribune dismissed the young man, after instructing him not to tell anyone about the things that he had reported face-to-face to him . |
| Charles Thomson NT | Upon this the commander dismissed the young man with this charge, Tell no one that thou hast given me this information. |
| Context Group Version | So the Legion Commander let the young man go, charging him, Tell no man that you have clearly shown these things to me. |
| Far Above All Translation | So the cohort commander sent the young man away, having given this instruction, not divulge the fact that you have reported this to me. |
| Modern Literal Version 2020 | Therefore indeed, the commander dismissed the young-man, having commanded him to tell no one that you disclosed these things to me. |
| New Matthew Bible | The high captain let the young man depart, and instructed him, See you tell no one that you have told these things to me. |
| World English Bible | So the commanding officer let the young man go, charging him, "Tell no one that you have revealed these things to me." |

The gist of this passage: The chiliarch sends the young man away, instructing him not to reveal this information to anyone.

| Acts 23:22a | | | |
|--|--|---|-----------------|
| 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 |
| mén (μέν) [pronounced men] | <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 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> | | | |
| <p>V. 18a began just like this.</p> | | | |
| chiliarchos (χιλιάρχος) [pronounced khil-EE-ar-khoss] | <i>a chiliarch, the commander of a thousand soldiers; the commander of a Roman cohort (a military tribunal); any military commander, chief (high) captain; a military tribune</i> | masculine singular noun; nominative case | Strong's #5506 |
| 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> | 3 rd person singular, aorist active indicative | Strong's #630 |
| 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 |
| neaniskos (νεανίσκος) [pronounced neh-an-ISS-koss] | <i>a young man (under 40), youth; used of a young attendant or servant</i> | masculine singular noun; accusative case | Strong's #3495 |

Translation: Therefore, the chiliarch dismissed the young man,...

The two men had discussed this is a quiet place, so no one else in the barracks, apart from Paul, knew why this young man showed up.

I expected to see the same word for *young man* here, but this time, the word *neaniskos* (νεανίσκος) [pronounced *neh-an-ISS-koss*]. *Neaniskos* means, *a young man (under 40), youth; used of a young attendant or servant*. Strong's #3495. This is quite different from the word *neanias* (νεανίας) [pronounced *neh-an-EE-as*] (back from v. 17, used by the chiliarch). *Neanias* means, *young man, a youth (up to about forty years)*. Strong's #3494. Notice that these are practically the same word, but there are more letter in the word used here. Let me suggest

that the chiliarch did not automatically respect this young man at first, and he appeared to humor the young man. However, after the meeting, the chiliarch took this young man very seriously.

The chiliarch has two motivations here: he appears to be an honest forthright man, so he does not want to go the expedience route (throw Paul in jail to please the Jewish religious crowd). However, if there is a riot that breaks out, he could be out of a job and possibly even up on charges. The chiliarch wants to play it straight here. He cannot allow rioters to suddenly charge Paul and kill him.

| Acts 23:22b | | | |
|---|---|---|--|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| paragellō (παραγγέλλω) [pronounced <i>par-ang-GEL-low</i>] | <i>transmitting a message along from one to another, declaring, announcing; commanding, ordering, charging, enjoining</i> | masculine singular, aorist active participle, nominative case | Strong's #3853 |
| mêdeis/mêdemia/ mêden (μηδείς/μηδεμία/μηδέν) [pronounced <i>may-DICE, may-dem-EE-ah, may-DEN</i>] | <i>none, nobody, no one, nothing, not even one (man, woman, thing), anyone, any (man, thing), no (man); without (delay)</i> | masculine singular adjective; dative, locative or instrumental case | Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520] |
| eklaléō (ἐκλαλέω) [pronounced <i>ek-lal-EH-oh</i>] | <i>to speak out, to tell, to divulge</i> | aorist active infinitive | Strong's #1583 |
| hóti (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 |
| tauta (ταῦτα) [pronounced <i>TAU-taw</i>] | <i>these, these things</i> | intermediate demonstrative pronoun; neuter plural; nominative case | Strong's #3778 (also known as Strong's #5023) |
| emphanizō (ἐμφανίζω) [pronounced <i>em-fan-IHD-zoh</i>] | <i>to reveal; to manifest, to exhibit to view; to show one's self, to come to view, to appear, to be manifest; to indicate, to disclose, to declare, to make known, to notify</i> | 2 nd person singular, aorist active indicative | Strong's #1718 |
| 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 |
| eme (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: ...commanding [him] not to speak out “concerning the things you revealed directly to me.”

The chiliarch does not want this information to get out. He needs to be able to formulate a plan and not have these religious fanatics figure out a counter plan. Just as they are keeping their plan hidden from the chiliarch, so he is keep his knowledge of their plan hidden from everyone else (so that it does not get back to any of the fanatics).

Acts 23:22 **Therefore, the chiliarch dismissed the young man, commanding [him] not to speak out “concerning the things you revealed directly to me.”** (Kukis mostly literal translation)

The chiliarch dismisses the young man, with instructions not to reveal this information to anyone.

The chiliarch is better able to respond with a counter-plan, if these Jewish leaders do not know that he knows.

Furthermore, there is much more to this situation than simply keeping Paul alive. This chiliarch is in Jerusalem to keep order. If a riot broke out, this would be a big problem for the chiliarch’s job. Staying a few steps ahead of these religious leaders and preserving the peace is key to the chiliarch’s strategy.

Acts 23:22 **The chiliarch, therefore, quietly dismissed the young man, adjuring him to be silent about the things that he just revealed to him.** (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

The Chiliarch Sends a Heavily-Guarded Paul to Felix, the Procurator of Palestine

I suspect that the chiliarch made a plan for action within a few minutes. I don’t think he slept on this, gave it an hour of meditation, or anything like that. The situation was dire. Jerusalem was a powder keg and people were put in charge of Jerusalem in order to keep a lid on it. If there is a riot, then heads were roll and people would be replaced.

There are several things that the chiliarch must do here: (1) He must keep a lid on Jerusalem. He cannot have them breaking out into a riot; and it seems like the Jews are on the verge of doing that. That just cannot happen or he will be replaced. (2) He has to show the Jewish leaders that he will listen to them, but that they cannot bully him into any course of action. (3) Since Paul is a Roman citizen, and this is well-known around the police station, he cannot allow Paul to be killed, even if this might be the expedient thing to do. (4) The Jews are known to be intelligent and devious. This chiliarch has the chance to outmaneuver them (because of the information given him from the young nephew), so he takes that chance.

If the chiliarch simply lets Paul go, there might be a riot and Paul might get killed anyway (remember the 40 men who have dedicated themselves to killing Paul. Given that the Jewish religious leaders appear to be willing to be in on this plot to kill Paul indicates that, even though they cannot lay a single clear charge against Paul, they are dedicated to killing him no matter what. Given what has happened, there does not seem to be a way for the chiliarch to determine who Paul is or what he has done that has the Jews so upset (remember that Paul is not exhibiting an equal and opposite negative attitude toward the Jews who want to kill him).

The chiliarch needed to make some big decisions here and quickly. The longer that Paul remained in Jerusalem, the greater the chance of either a riot or an illegal killing of Paul (or both).

Finally, there does not appear a way that the chiliarch can preside over this matter in Jerusalem proper. It is like throwing matches at many kegs of gunpowder. The first few matches might not set off any explosions, but, at some point, they will.

I end up quoting a great many footnotes for this section, as I believe they have important information for us.

And calling certain ones, two of the centurions, he said, "Make ready soldiers—two hundred—that they might travel as far as Caesarea; and horsemen seventy and spearmen two hundred, from a third hour of the night. And mounts to bring near that they may place upon the Paul. They will bring safely face to face with Felix, the governor."

Acts
23:23–24

Having called two certain [men] of the centurions, [the chiliarch] said, "Prepare two hundred soldiers that they might travel to Caesarea; and [prepare to go with them] seventy horsemen and two hundred men who carry weapons, from the third hour of the night. Also bring here mounts that they may place Paul [upon them]. They will bring [him] safely to Felix, the governor."

The chiliarch summon two trustworthy men of the centurions and said to them, "Prepare two hundred soldiers, seventy horsemen, and two hundred men with bows and spears for travel. They are going to Caesarea at 3:00 AM. Bring a couple horses that Paul might be placed upon. These men will escort Paul safely to Felix, the governor."

Here is how others have translated this passage:

Ancient texts:

| | |
|----------------------------|---|
| Westcott-Hort Text (Greek) | And calling certain ones, two of the centurions, he said, "Make ready soldiers—two hundred—that they might travel as far as Caesarea; and horsemen seventy and spearmen two hundred, from a third hour of the night. And mounts to bring near that they may place upon the Paul. They will bring safely face to face with Felix, the governor." |
| Complete Apostles Bible | And having summoned two of the centurions he said, "Make ready two hundred soldiers, and seventy horsemen, and two hundred spearmen, in order that they may go to Caesarea, to leave at the third hour of the night; and place mounts at their disposal, in order that they may put Paul on them, and bring him safely to Felix the governor." |
| Douay-Rheims 1899 (Amer.) | Then having called two centurions, he said to them: Make ready two hundred soldiers to go as far as Caesarea: and seventy horsemen and two hundred spearmen, for the third hour of the night. And provide beasts, that they may set Paul on and bring him safe to Felix the governor. |
| Holy Aramaic Scriptures | And he called two Qentrune {Centurions/Captains of a hundred}, and said unto them, "Go! Prepare two-hundred Ruhmaye {Romans} so that they should go unto Qasariya {Caesarea}; and seventy horsemen, and two-hundred throwers with the right hand, so that they should go out from the third hour {i.e. 9 pm} in the night, then, also prepare a beast, as they shall mount Paulus {Paul} upon it and deliver him unto Philiks {Felix}, The Higmuna {The Governor}." |
| James Murdock's Syriac NT | And he called two centurions, and said to them: Go and prepare two hundred Romans to go to Caesarea, and seventy horsemen, and shooters with the right hand two hundred; and let them set out at the third hour of the night. And provide also a saddle beast, that they may set Paul on it, and carry him safely to Felix the governor. |
| Original Aramaic NT | And he called two Centurions and said to them, "Go prepare two hundred Romans to go to Caesarea and seventy horsemen and two hundred right-handed spearmen to go out from the third hour in the night." "But prepare also beasts of burden so that they may mount Paulus and let him escape to Felix, the Governor." |

Significant differences:

Limited Vocabulary Translations:

| | |
|----------------------------|--|
| Bible in Basic English | And he sent for two captains and said, Make ready two hundred men, with seventy horsemen and two hundred spearmen, to go to Caesarea, at the third hour of the night: And get beasts so that they may put Paul on them, and take him safely to Felix, the ruler. |
| Bible in Worldwide English | The commanding officer called two officers to him. He said, Get two hundred soldiers ready by nine o'clock tonight to go to Caesarea. Send seventy men with them who will ride on horses and two hundred men who will carry spears. Also have horses ready for Paul to ride. Take him safely to Felix, the ruler. |
| Easy English | The soldiers' leader sends Paul to Felix Then the soldiers' leader told two of his officers to come to him. He said to them, 'Tell 200 of our soldiers to prepare themselves. They must go to Caesarea at nine o'clock tonight. 70 soldiers who ride on horses must also go. There must also be another 200 soldiers with their weapons. Take some horses for Paul to ride on. Take him to Felix the Roman ruler, and keep him safe on the journey.' |
| Easy-to-Read Version—2008 | Then the commander called two army officers. He said to them, "I need some men to go to Caesarea. Get 200 soldiers ready. Also, get 70 soldiers on horses and 200 men to carry spears. Be ready to leave at nine o'clock tonight. Get some horses for Paul to ride so that he can be taken to Governor Felix safely." |
| God's Word™ | Then the officer summoned two of his sergeants and told them, "I want 200 infantrymen, 70 soldiers on horseback, and 200 soldiers with spears. Have them ready to go to Caesarea at nine o'clock tonight. Provide an animal for Paul to ride, and take him safely to Governor Felix." |
| Good News Bible (TEV) | Then the commander called two of his officers and said, "Get two hundred soldiers ready to go to Caesarea, together with seventy horsemen and two hundred spearmen, and be ready to leave by nine o'clock tonight. Provide some horses for Paul to ride and get him safely through to Governor Felix." |
| J. B. Phillips | Then he summoned two of his centurions, and said, "Get two hundred men ready to proceed to Caesarea, with seventy horsemen and two hundred spearmen, by nine o'clock tonight." (Mounts were also to be provided to carry Paul safely to Felix the governor.) |
| <i>The Message</i> | The captain called up two centurions. "Get two hundred soldiers ready to go immediately to Caesarea. Also seventy cavalry and two hundred light infantry. I want them ready to march by nine o'clock tonight. And you'll need a couple of mules for Paul and his gear. We're going to present this man safe and sound to Governor Felix." |
| NIRV | Paul Is Taken to Caesarea Then the commanding officer called for two of his commanders. He ordered them, "Gather a company of 200 soldiers, 70 horsemen and 200 men armed with spears. Get them ready to go to Caesarea at nine o'clock tonight. Provide horses for Paul so that he may be taken safely to Governor Felix." |
| New Life Version | Paul Is Sent to Felix in Caesarea Then the captain called two soldiers and said, "Get 200 men ready to go to the city of Caesarea by nine o'clock tonight. Also have seventy men ride on horses and 200 men carry spears. Get horses ready for Paul to ride. Take him to Felix, the leader of the people." |

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

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| Casual English Bible | ROMANS RUSH PAUL OFF TO A CAESAREA JAIL The commander called in two of his officers, [10] each one the commander of a unit of 100 soldiers. "By nine o'clock tonight I want 200 soldiers, 70 cavalry on |
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horseback, and 200 spearmen ready to go to Caesarea. [11] And I want you to take horses for Paul to ride. I want to make sure you get him safely to Governor Felix.” [12]

¹⁰23:23 Centurions

¹¹23:23 Caesarea was a port city that King Herod the Great built on the Mediterranean coast about 70 miles (110 km) northwest of Jerusalem. Romans used Caesarea as their capital of the entire region. The march from one town to the other would take three or four days.

¹²23:24 A jerk of a governor, by most ancient reports, Felix ruled the Roman province of Judea as procurator for half a dozen years, from AD 52 to AD 58. Roman history writers say he was a rotten governor who eventually got fired for abusing his power. Charged with murdering a high priest who disagreed with him, among other capital crimes, he was nearly executed by Emperor Nero. He escaped only when his brother, Palias, appealed to Nero for mercy. Nero had a lot of respect for Palias.

Contemporary English V.

The commander called in two of his officers and told them, "By nine o'clock tonight have two hundred soldiers ready to go to Caesarea. Take along seventy men on horseback and two hundred foot soldiers with spears. Get a horse ready for Paul and make sure that he gets safely through to Felix the governor."

The Living Bible

"Don't let a soul know you told me this," the commander warned the boy as he left. Then the commander called two of his officers and ordered, "Get 200 soldiers ready to leave for Caesarea at nine o'clock tonight! Take 200 spearmen and 70 mounted cavalry. Give Paul a horse to ride and get him safely to Governor Felix." V. 22 is included for context.

New Berkeley Version
New Living Translation

Paul Is Sent to Caesarea

Then the commander called two of his officers and ordered, "Get 200 soldiers ready to leave for Caesarea at nine o'clock tonight. Also take 200 spearmen and 70 mounted troops. Provide horses for Paul to ride, and get him safely to Governor Felix."

The Passion Translation

Then he summoned two of his captains and said to them, "I want you to take Paul by horseback to Caesarea tonight at nine o'clock. Dispatch two hundred infantrymen, seventy horsemen, and another two hundred spearmen to provide security and deliver him safely to Governor Felix."

Plain English Version

A lot of soldiers took Paul to a safe place

Then the big boss soldier got 2 other boss soldiers and told them, "You have to take Paul north to Caesarea town tonight. Take him to Felix, the government boss of this country. And you have to keep him safe. So get 200 soldiers ready to go with you. And get ready 70 soldiers that ride horses, to go there with you too. And get ready 200 soldiers that use spears, and they can go with you too. And get horses for Paul too. All of you have to be ready to leave at 9 o'clock tonight."

Radiant New Testament

Paul Is Taken to Caesarea

Then the commander called for two of his officers. He ordered them, "Gather a company of 200 soldiers, 70 horsemen, and 200 men armed with spears. Get them ready to go to Caesarea at nine o'clock tonight. Provide horses for Paul to ride so that he can be taken safely to Governor Felix."

UnfoldingWord Simplified T.

Then the commander called two of his officers and told them, "Get a group of two hundred soldiers ready to travel. Take along seventy soldiers riding horses, and two hundred other soldiers carrying spears. All of you must be ready to leave at nine o'clock tonight, to go down to the city of Caesarea. And take along horses for Paul to ride, and escort him to the palace of Governor Felix."

William's New Testament

Then he called in two of his captains and said to them, "Get two hundred men ready to march to Caesarea, with seventy mounted soldiers and two hundred armed with

spears, to leave at nine o'clock tonight." V. 24 will be placed with the next passage for context.

Partially literal and partially paraphrased translations:

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| American English Bible | Then he called in two of his centurions and said: 'I want you to get 200 soldiers ready, plus 70 cavalymen and 200 spearmen... Have them prepared to march all the way to Caesarea at the third hour of the night [3am in the Roman system, 9pm in the Jewish]. Also, provide an animal for Paul to ride, for I want you to carry him safely to Governor Felix. ' |
| Beck's American Translation . Breakthrough Version | And after he called for any two of the lieutenants, he said, "Get two hundred soldiers ready in order that they might travel until Caesarea (and seventy horsemen and two hundred lightly armed guards) out of the third hour of the night (9:00 p.m.), and for animals to stand by so that after loading Paul <i>on them</i> , they might keep <i>him</i> safe to Felix, the leader,"... |
| Len Gane Paraphrase | Then he called for two centurions, saying, "Get two hundred soldiers ready to go to Caesarea along with 70 horsemen and 200 spearmen at nine PM, and provide animals so that Paul may sit and bring him safely to Felix, the governor." |
| New Advent (Knox) Bible | Then he summoned two of the centurions, and told them, You are to have two hundred men from the cohort ready to march to Caesarea, with seventy horsemen and two hundred spearmen; they will set out at the third hour of the night. And you must provide beasts, so that they can mount Paul and take him safely to the governor, Felix. |
| NT for Everyone | We have ways of keeping you safe So the tribune summoned two of the centurions. "Get ready a squad of two hundred," he said. "They're going to Caesarea. Also take seventy horsemen and two hundred light-armed guards. They leave at nine o'clock tonight. Get horses ready for Paul to ride, and take him safely to Felix the governor." |
| 20 th Century New Testament | Then he called two Captains, and ordered them to have two hundred men ready to go to Caesarea, as well as seventy troopers and two hundred lancers, by nine o'clock that night, And to have horses ready for Paul to ride, so that they might take him safely to Felix, the Governor. |

Mostly literal renderings (with some occasional paraphrasing):

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| Christian Standard Bible | To Caesarea by Night He summoned two of his centurions and said, "Get two hundred soldiers ready with seventy cavalry and two hundred spearmen to go to Caesarea at nine tonight. [Lit <i>at the third hour tonight</i>] Also provide mounts to ride so that Paul may be brought safely to Felix the governor." |
| Conservapedia Translation | Then he summoned two centurions, and gave them these orders: "Have two hundred infantrymen ready to go to Caesaria, and seventy cavalymen, and two hundred spearmen, three hours past sunset." [This amounted to well over half the troops of the garrison. (Recall that a cohort is 600 strong and not all of these are armed effectives!) The message from Paul's nephew must have worried Lysias greatly.] "Provide mounts for Paul to ride on, and bring him securely to Procurator [Literally, "hegemon," or ruling magistrate.] Felix." |
| Revised Ferrar-Fenton Bible | Summoning then two of the captains, he said, "Get ready two hundred soldiers, seventy cavalry, and two hundred spearmen, to proceed as far as Caesarea, by |

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| | nine o'clock to-night. Also provide animals upon which Paul may be conducted in safety to Felix the governor." |
| Free Bible Version | He summoned two centurions and told them, "Get two hundred soldiers ready to go to Caesarea, together with seventy cavalry-men and two hundred spearmen. Be ready to leave at nine p.m. tonight. Provide horses for Paul to ride to make sure he gets to Governor Felix safely." |
| God's Truth (Tyndale) | And he called unto him two under Captains, saying: make ready two hundred soldiers to go to Cesarea and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night. And deliver them beasts that they may put Paul on, and bring him safe unto Felix the high debite (deputy), and wrote a letter in this manner. V. 25 is included for context. |
| International Standard V | Then he summoned two centurions and ordered, "Get 200 soldiers ready to leave for Caesarea at nine o'clock tonight, [Lit. from the third hour of the night] along with 70 mounted soldiers and 200 soldiers with spears. Provide a mount for Paul to ride, and take him safely to Governor Felix." |
| NIV, ©2011 | Paul Transferred to Caesarea Then he called two of his centurions and ordered them, "Get ready a detachment of two hundred soldiers, seventy horsemen and two hundred spearmen [The meaning of the Greek for this word is uncertain.] to go to Caesarea at nine tonight. Provide horses for Paul so that he may be taken safely to Governor Felix." |
| Riverside New Testament | Then calling to him two of the centurions he said, "Prepare two hundred soldiers to go to Caesarea, and seventy horsemen and two hundred spearmen, at nine o'clock to-night." They were to provide animals for Paul to ride and take him safely to Felix the Governor. |
| Leicester A. Sawyer's NT | And calling two of the centurions he said, Prepare two hundred soldiers to go to Caesarea, and seventy horsemen and two hundred light armed troops, after the third hour of the night. And provide animals to put Paul on, and take him safely to Felix the procurator. |
| Urim-Thummim Version | And he called to him two centurions saying, make ready 200 soldiers to go to Caesarea, and 70 horsemen, and 200 archers, at the 3rd hour of the night; And provide them animals, that they may set Paul on them and bring him safely to Felix the governor. |
| Weymouth New Testament | Then, calling to him two of the Captains, he gave his orders. "Get ready two hundred men," he said, "to march to Caesarea, with seventy cavalry and two hundred light infantry, starting at nine o'clock to-night." He further told them to provide horses to mount Paul on, so as to bring him safely to Felix the Governor. |

Catholic Bibles (those having the imprimatur):

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| Christian Community (1988) | Paul is transferred to Caesarea Then the commander summoned two of his officers and said to them, "Get ready to leave for Caesarea by nine o'clock tonight, with two hundred infantrymen, seventy horse men and two hundred spearmen. Provide horses also for Paul to ride, so that he may be brought safely to Felix the governor." |
| The Heritage Bible | And calling to himself two centurions, he said, Prepare two hundred soldiers so they may go to Caesarea, and seventy horsemen, and two hundred guards, at the third hour of the night; And stand by them domesticated animals, that, having mounted Paul on, they may bring him safely to Felix, the governor. |
| New American Bible (2011) | Then he summoned two of the centurions and said, "Get two hundred soldiers ready to go to Caesarea by nine o'clock tonight,* along with seventy horsemen and two hundred auxiliaries. Provide mounts for Paul to ride and give him safe conduct to Felix the governor." |

* [23:23] By nine o'clock tonight: literally, "by the third hour of the night." The night hours began at 6 P.M. Two hundred auxiliaries: the meaning of the Greek is not certain. It seems to refer to spearmen from the local police force and not from the cohort of soldiers, which would have numbered only 500–1000 men.

New Catholic Bible

Paul's Imprisonment and Defenses at Caesarea

Paul Is Imprisoned at Caesarea.^[d] Then he summoned two of his centurions and said, "Have two hundred soldiers ready to leave for Caesarea by nine o'clock tonight,^[e] along with seventy cavalymen and two hundred auxiliaries. Also provide mounts for Paul to ride, and deliver him to Felix the governor."

[d] The commander cannot risk having a Roman citizen assassinated while in his custody, so he seeks to transfer Paul to the jurisdiction of Felix, the governor of the province of Judea. He also sends a letter to Felix summarizing the events, from the riot in the temple to the commander's discovery of a plot against Paul's life. The most important thing he says is that there is no charge against Paul deserving of death or punishment. Felix then agrees to hear the case himself.

[e] *Nine o'clock tonight*: literally, "the third hour of the night."

New Jerusalem Bible

Then he summoned two of the centurions and said, 'Get two hundred soldiers ready to leave for Caesarea by the third hour of the night with seventy cavalry and two hundred auxiliaries; provide horses for Paul, and deliver him unharmed to Felix the governor.'

Revised English Bible—1989

He then summoned two of his centurions and gave them these orders: "Have two hundred infantry ready to proceed to Caesarea, together with seventy cavalymen and two hundred light-armed troops; parade them three hours after sunset, and provide mounts for Paul so that he may be conducted under safe escort to Felix the governor."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Then he summoned two of the captains and said, "Get two hundred infantry soldiers ready to leave for Caesarea at nine o'clock tonight, and seventy mounted cavalry and two hundred spearmen; also provide replacements for Sha'ul's horse when it gets tired; and bring him through safely to Felix the governor."

Hebraic Roots Bible

And having called near a certain two of the centurions, he said, Get two hundred soldiers ready, so that they may go to Caesarea, and seventy horsemen, and two hundred spearmen, from the third hour of the night; and animals to stand by, so that setting Paul on, they may bring him to Felix the governor.

Holy New Covenant Trans.

After this, the commander called two officers. He said to them, "I need some men to go to Caesarea. Get 200 soldiers ready. Also get 70 horsemen and 200 men to carry spears. Be ready to leave at nine o'clock tonight. Get some horses for Paul to ride. He must be safely taken to Governor Felix."

Tree of Life Version

Calling two of his centurions, he said, "At the third hour of the night, prepare two hundred soldiers, along with seventy horsemen and two hundred spearmen, to proceed as far as Caesarea. Also provide mounts for Paul to ride, so that he might be brought safely to Felix the governor."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...and Calling two (some) ones [of] the centurions [He] says prepare! soldiers two hundred so [They] may go until caesarea and horsemen seventy and men (armed) two hundred from third hour [of] the night animals also {them} to stand that Mounting the paul [Men] may save {him} to felix the ruler...

Awful Scroll Bible

And calling-with-regards-to a certain two commanders-of-a-hundred, he says, "Be making ready two hundred soldiers, that-which they should proceed even to

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| | <p>Cæsarea, also seventy horsemen and two hundred ~spearmen, of the third hour of the night, (")also to set-by beasts, in order that, stepping- Paul -upon them, they may thoroughly-preserve- him -sound, with respects to Felix, the governor."</p> |
| Concordant Literal Version | <p>And calling a certain two of the centurions to him, he said, "Make ready two hundred soldiers, so that they may go as far as Caesarea, and seventy cavalry, and two hundred slingers, from the third hour of the night." Besides, present beasts that, mounting Paul, they should be bringing him safely through to Felix, the governor."</p> |
| exeGesés companion Bible | <p>ON TO KAISARIA And he calls two centurions, saying, Prepare two hundred warriors to go to Kaisaria and seventy horsemen and two hundred right receivers from the third hour of the night; and present animals for Paulos to mount to bring him safe to Phelix the governor.</p> |
| Orthodox Jewish Bible | <p>And having summoned two of the centurions, the tribune said, "Prepare to leave for Caesarea by nine o'clock tonight the following: two hundred chiyalim, seventy horsemen, and two hundred bowmen. "And also provide mounts for Rav Sha'ul to ride, that he may be given safe passage to Felix the Moshel."</p> |
| Rotherham's Emphasized B. | <p>And calling certain two of the centurions he said— Make ye ready two hundred soldiers, that they may journey as far as Cæsarea,—and seventy horsemen, and two hundred spearmen, by the third hour of the night; beasts also provide, in order that seating Paul thereon they may bring him safely through unto Felix the governor.</p> |

Expanded/Embellished Bibles:

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| <i>The Amplified Bible</i> | <p>Paul Moved to Caesarea Maritima Then summoning two of the centurions, he said, "Have two hundred soldiers ready by the third hour of the night (9:00 p.m.) to go as far as ^[d]Caesarea, with seventy horsemen and two hundred spearmen [Or <i>slingers</i> or <i>bowmen</i>.]; also provide mounts for Paul to ride, and bring him safely to ^[f]Felix the governor." [d] Caesarea Maritima (Caesarea-on-the-Sea) was a coastal city built by Herod the Great. It was an important city, both politically and militarily, and its harbor was the largest on the eastern Mediterranean coast. It was the capital of Judea, and the official residence of the prefects and procurators (governors) appointed by Rome. Both Pontius Pilate (prefect, A.D. 26-36) and Marcus Antonius Felix (procurator, A.D. 52-60) would have been based here during their respective terms of office. [f] Marcus Antonius Felix was appointed by Emperor Claudius and served as procurator (governor) of Judea from A.D. 52-60.</p> |
| An Understandable Version | <p>Then he called two of his officers and said, "Get two hundred soldiers ready to go to Caesarea, along with seventy horsemen and two hundred spearmen, by nine o'clock tonight." [Note: This was calculated according to Jewish time]. And he [also] requested that they furnish animals for Paul to ride so he could be brought safely to Felix, the governor.</p> |
| The Expanded Bible | <p>Paul Is Sent to Caesarea Then ·the commander [^lhe] called two ·officers [centurions] and said, "Prepare two hundred soldiers, seventy horsemen, and two hundred men with spears to leave for Caesarea at ·nine o'clock tonight [^l at the third hour of the night; ^c night begins</p> |

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| Jonathan Mitchell NT | about 6 PM]. Get some horses [mounts; ^L animals] for Paul to ride so he can be taken to Governor Felix [^C held office from AD 52–59] safely.” |
| Syndein/Thieme | Then upon calling to himself two specific centurions, he said, "Get two hundred heavy-armed infantry soldiers prepared and ready so that from the third hour of the night (= at nine o'clock tonight) they can march clear to Caesarea – also seventy mounted cavalry and two hundred spearmen. "Besides this, provide riding mounts so that being mounted, they can bring Paul safely through to Felix the governor." And he called unto him two centurions, saying, "Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten {70}, and spear-men two hundred, at the third hour of the night {middle of the night for secrecy}." "And provide them {the soldiers} beasts, that they may set Paul on, and bring him safe unto Felix the Procurator {the Chiliarch's superior - the ruler of this third class province of Rome}. {Note: Rome had: 1st class provinces - Senatorial provinces - run by a Proconsul. 2nd class provinces - There were delegated provinces like Egypt -run by a Legatas (sic) 3rd class province - like Judea and is headed by a Procurator.} |
| Translation for Translators | Many soldiers escorted Paul safely to Governor Felix at Caesarea. Acts 23:23-35 |
| The Voice | Then the commander called two of his officers and told them, “Get a group of 200 soldiers ready <i>to travel</i> . Take along 70 soldiers riding horses, and 200 other soldiers carrying spears. <i>All of you must be ready to leave at nine o'clock tonight, to go down to Caesarea. And take along horses for Paul and those accompanying him to ride, and safely escort him to the palace of Governor Felix.</i> ” Then he called for two officers. Commandant: At nine o'clock tonight, you will leave for Caesarea with 200 soldiers, 70 horsemen, and 200 spearmen. Have a mount for Paul to ride, and conduct him safely to Felix the governor. |

Bible Translations with Many Footnotes:

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| Lexham Bible | And he summoned two of the centurions and [*Here “and” is supplied because the previous participle (“summoned”) has been translated as a finite verb] said, “Make ready from the third hour of the night two hundred soldiers and seventy horsemen and two hundred spearmen, [A word of uncertain meaning, probably a military technical term] in order that they may proceed as far as Caesarea. And provide mounts so that they can put Paul on them and [*Here “and” is supplied because the previous participle (“put ... on”) has been translated as a finite verb] bring him [*Here the direct object is supplied from context in the English translation] safely to Felix the governor.” |
| NET Bible® | Then ⁸⁴ he summoned ⁸⁵ two of the centurions ⁸⁶ and said, “Make ready two hundred soldiers to go to Caesarea ⁸⁷ along with seventy horsemen ⁸⁸ and two hundred spearmen ⁸⁹ by ⁹⁰ nine o'clock tonight, ⁹¹ and provide mounts for Paul to ride ⁹² so that he may be brought safely to Felix ⁹³ the governor.” ⁹⁴ ⁸⁴ tn Grk “And.” Since this represents a response to the reported ambush, καί (kai) has been translated as “then” to indicate the logical sequence. ⁸⁵ tn Grk “summoning...he said.” The participle προσκαλεσάμενος (proskalesamenos) has been translated as a finite verb due to requirements of contemporary English style. ⁸⁶ sn See the note on the word centurion in 10:1. ⁸⁷ sn Caesarea was a city on the coast of Palestine south of Mount Carmel (not Caesarea Philippi). See the note on Caesarea in Acts 10:1. This was a journey of about 65 mi (just over 100 km). |

^{map} For location see Map2-C1; Map4-B3; Map5-F2; Map7-A1; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

^{88tn} Or “cavalrymen.”

^{89tn} A military technical term of uncertain meaning. BDAG 217 s.v. δεξιολάβος states, “a word of uncertain mng., military t.t., acc. to Joannes Lydus...and Theophyl. Sim., Hist. 4, 1 a light-armed soldier, perh. bowman, slinger; acc. to a scholion in CMatthaei p. 342 body-guard....Spearman Goodspd., NRSV; ‘security officer’, GDKilpatrick, JTS 14, ’63, 393f.”

^{sn} Two hundred soldiers...along with seventy horsemen and two hundred spearmen. The resulting force assembled to guard Paul was almost a full cohort. The Roman commander was taking no chances, but was sending the issue up the chain of command to the procurator to decide.

^{90tn} Grk “from.”

^{91tn} Grk “from the third hour of the night.”

^{92tn} Grk “provide mounts to put Paul on.”

^{sn} Mounts for Paul to ride. The fact they were riding horses indicates they wanted everyone to move as quickly as possible.

^{93sn} Felix the governor was Antonius Felix, a freedman of Antonia, mother of the Emperor Claudius. He was the brother of Pallas and became procurator of Palestine in A.D. 52/53. His administration was notorious for its corruption, cynicism, and cruelty. According to the historian Tacitus (History 5.9) Felix “reveled in cruelty and lust, and wielded the power of a king with the mind of a slave.”

^{94tn} Grk “Felix the procurator.” The official Roman title has been translated as “governor” (BDAG 433 s.v. ἡγεμών 2).

The Spoken English NT

Then^z he called over two of his officers^{aa} and said, “Get two hundred soldiers, seventy horsemen, and two hundred spearmen^{bb} ready to march to Caesarea starting at nine o’clock tonight.

And have animals for Paul to ride, so that he can be brought safely to Felix the governor.”

^z Lit. “And.”

^{aa} Lit. “centurions.”

^{bb} Or perhaps, “light infantry.”

Wilbur Pickering’s New T.

Paul sent to Felix

Summoning two of the centurions he said: “Prepare two hundred soldiers, seventy horsemen and two hundred spearmen¹⁰ to go to Caesarea at the third hour of the night;¹¹ and provide mounts to set Paul on so as to deliver him safely¹² to Felix, the governor.”

(10) A centurion commanded 100 men, so there were probably at least five centurions that set out with Paul.

(11) Earlier in the book, referring to the Jewish hour of prayer, Hebrew time is used, and on that basis this would be 9 p.m. But I find it scarcely credible that a Roman commander (not a Jew) addressing his troops (none of whom were Jews) would use Hebrew time; I would expect him to use Roman time, which would make it 3 a.m.

(12) Why more than one horse for Paul? Was he allowing for the chance that they might have to run for it? Well, the nature of the curse implied some level of desperation, and 40+ desperate men could cause unforeseen complications.

Literal, almost word-for-word, renderings:

A Faithful Version

And he called two certain centurions and said, "Prepare two hundred soldiers, and seventy horsemen, and two hundred spearmen for the third hour of the night, that they may go as far as Caesarea. And have beasts of burden ready, that they may set Paul on them, and may carry him safely through to Felix the governor."

Benjamin Brodie’s trans. Then, having summoned two men of rank, centurions, he ordered: “Make preparations for two hundred soldiers [swordsmen] that will be marching to Caesarea, also seventy cavalrymen and two hundred archers, at the third hour of the night, And place at their disposal riding animals in order that they may mount Paul upon them, for the purpose of bringing him safely face-to-face to Governor Felix.”

Charles Thomson NT Then calling two of the centurions he said, Get ready two hundred soldiers to go to Caesarea, and seventy horsemen, and two hundred spearmen, by the third hour of the night and provide beasts that they may mount Paul and conduct him safe to Felix the general.

Context Group Version And he called to him two of the captains, and said, Make ready two hundred soldiers to go as far as Caesarea, and seventy horsemen, and spearmen two hundred, at the third hour {9: PM} of the night: and [he told them] provide beasts, that they might set Paul on it, and bring him safe to Felix the governor.

Far Above All Translation And he called for a certain two of the centurions and said, “Prepare two hundred soldiers to go to Caesarea, and seventy horsemen, and two hundred spearmen *to be ready* at the third hour of the night, and to provide *pack* animals, to mount Paul on and bring *him* safely through to Felix the governor,”...

Legacy Standard Bible **Paul Is Brought to Caesarea**
And when he called to him two of the centurions, he said, “Make ready two hundred soldiers, [Lit *and*] seventy horsemen, and two hundred spearmen [Or *slingers, bowmen*] to proceed to Caesarea by the third hour of the night [9 p.m.], and provide mounts to put Paul on and bring him safely to Felix the governor.”

Modern Literal Version 2020 {May 25, 59 AD. Paul is sent to the political capital at Caesarea.}
And having called *to him* a certain two of the centurions, he said, Prepare° from {i.e. at} the third hour of the night {i.e. 9:00 PM} two hundred soldiers and seventy horsemen and two hundred spearmen, *that they should travel to Caesarea, and animals to be present, in-order-that *after* they mounted Paul upon one of them, they might save *him* for Felix the governor.

New King James Version **Sent to Felix**
And he called for two centurions, saying, “Prepare two hundred soldiers, seventy horsemen, and two hundred spearmen to go to Caesarea at the third hour of the night; and provide mounts to set Paul on, and bring him safely to Felix the governor.”

The gist of this passage: The chiliarch puts together a plan to move Paul from Jerusalem to Caesarea; and it will involve a great number of personnel.

23-24

| Acts 23:23a | | | |
|---|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong’s Number |
| καί (καί) [pronounced kī] | <i>and, even, also; so, too, then, that; indeed, but, along with, while</i> | conjunction | Strong’s #2532 |
| proskaleomai (προσκαλέομαι) [pronounced <i>pros-kal-EH-om-ahee</i>] | <i>calling toward oneself, being summoned, inviting, calling (for, to, unto)</i> | masculine singular, aorist (deponent) middle participle; nominative case | Strong’s #4341 |
| tinas (τινας) [pronounced <i>tihn-ahs</i>]; tina (τινα) [pronounced <i>tihn-ah</i>] | <i>ones, a certain ones; any, anyone, anything; something; some, some times, awhile; only</i> | masculine plural; enclitic, indefinite pronoun; adjective; accusative case | Strong’s #5100 |

| Acts 23:23a | | | |
|---|--|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| duo (δύο) [pronounced DOO-oh] | <i>two, both</i> | Indeclinable adjective; primary numeral | Strong's #1417 |
| 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 |
| hekatontarchoi (ἑκατοντάρχοι) [pronounced hek-at-on-TAR-khoy] | <i>centurions, captains of one hundred men, officers in the Roman army</i> | masculine plural noun; genitive/ablative case | Strong's #1543 |

Translation: Having called two certain [men] of the centurions,...

Although the indefinite pronoun is used here, I believe that we might better understand this to refer to two specific men, men that the chiliarch deemed as trustworthy in the extreme. These men are going to oversee this operation. They will take the lead; they will be closely involved with security and with organizing this.

| Acts 23:23b | | | |
|--|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| epô (ἔπω) [pronounced EHP-oh] | <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 |
| hetoimazô (ἑτοιμάζω) [pronounced het-oy-MAHD-zoh] | <i>make ready, prepare; make the necessary preparations, get everything ready</i> | 2 nd person plural, aorist active imperative | Strong's #2090 |
| stratiôtês (στρατιῶται) [pronounced strat-ee-OH-tie] | <i>(common) soldiers, warriors; metaphorically champions of the cause of Christ</i> | masculine plural noun; accusative case | Strong's #4757 |
| diakósioi (διακόσιοι) [pronounced dee-ak-OSS-ee-oy] | <i>two hundred</i> | masculine plural noun/adjective; accusative case | Strong's #1250 |
| hopôs (ὅπως) [pronounced HOP-oce] | <i>in order that, how, that; what (-ever); how, that is, in the manner that; because, how, (so) that, to, when; so that</i> | adverb, particle | Strong's #3704 |
| poreuomai (πορεύομαι) [pronounced po-ROO-oh-my] | <i>to traverse, to travel, to depart, to go (away, forth, one's way, up), to follow an established itinerary, to (make a, take a) journey, to walk, to proceed</i> | 3 rd person plural, aorist (deponent) middle/passive subjunctive | Strong's #4198 |

Acts 23:23b

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|--|--|--|-----------------|
| heōs (ἕως) [pronounced HEH-ocē] | to, as far as, till, until; even until; up to; even; while | a conjugation, preposition and adverb of continuance | Strong's #2193 |
| Kaisáreia (Καيسάρεια) [pronounced kahee-SAHR-ee-ah] | severed; transliterated, Cæsarea, Caesarea | feminine singular proper noun location | Strong's #2542 |

There are two ancient cities with that name. From Thayer:

1) Caesarea of Philippi was situated at the foot of Lebanon near the sources of the Jordan in Gaulanitis, and formerly called Paneas; but afterward being rebuilt by Philip the tetrarch, it was called by him Caesarea, in honour of Tiberias Caesar; subsequently called Neronias by Agrippa II, in honour of Nero.

2) Caesarea of Palestine was built near the Mediterranean by Herod the Great on the site of Strabo's Tower, between Joppa and Dora. It was provided with a magnificent harbour and had conferred upon it the name of Caesarea, in honour of Augustus. It was the residence of Roman procurators, and the majority of its inhabitants were Greeks.

Translation: ...[the chiliarch] said, "Prepare two hundred soldiers that they might travel to Caesarea;..."

From the Amplified Bible: *Caesarea Maritima (Caesarea-on-the-Sea) was a coastal city built by Herod the Great. It was an important city, both politically and militarily, and its harbor was the largest on the eastern Mediterranean coast. It was the capital of Judea, and the official residence of the prefects and procurators (governors) appointed by Rome. Both Pontius Pilate (prefect, A.D. 26-36) and Marcus Antonius Felix (procurator, A.D. 52-60) would have been based here during their respective terms of office.*²¹

Remember back to the Sanhedrin where it appeared that the chiliarch went into that hearing with very few soldiers (possibly only two bodyguards). This man has access to quite a large number of men, yet he is judicious in his practices. When the situation warrants it, the chiliarch brings out a show of force. If he can get away with it, the chiliarch travels light (two bodyguards).

What we read here will give us a very good idea as to the resources that the chiliarch could draw upon. It would make sense that he has just as many men in reserve (I would guess that he had twice as many at least in reserve).

The two centurions would gather together right then and there two hundred soldiers. The plan is for them to go to Caesarea. This is the Caesarea in Palestine, the city that Peter went to a few chapters back in Acts.

Acts 23:23c

| 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 |

²¹ From <https://www.biblegateway.com/passage/?search=Acts%2023&version=AMP> (footnote); accessed December 24, 2023.

| Acts 23:23c | | | |
|--|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| hippeis (ἵππεις) [pronounced <i>hip-YICE</i>] | <i>horsemen, equestrians, members of a cavalry corps</i> | masculine plural noun, accusative case | Strong's #2460 |
| hebdomêkonta (ἑβδομήκοντα) [pronounced <i>hehdohm-AY-kohn-tah</i>] | <i>seventy</i> | indeclinable numeral adjective | Strong's #1440 |
| καί (καί) [pronounced <i>kī</i>] | <i>and, even, also; so, too, then, that; indeed, but, along with, while</i> | conjunction | Strong's #2532 |
| dexioláboi (δεξιολάβοι) [pronounced <i>dex-ee-ol-AHB-oy</i>] | <i>those throwing with the right hand, spearmen, slingers, archers, javelin men, bowmen</i> | masculine plural noun, accusative case | Strong's #1187 |
| diakósioi (διακόσιοι) [pronounced <i>dee-ak-OSS-ee-oy</i>] | <i>two hundred</i> | masculine plural noun/adjective; accusative case | Strong's #1250 |

Translation: ...and [prepare to go with them] seventy horsemen and two hundred men who carry weapons,...

He was to gather together seventy horsemen as well and two hundred men who are here called dexioláboi (δεξιολάβοι) [pronounced *dex-ee-ol-AHB-oy*]. This word is said to mean, *those throwing with the right hand, spearmen, slingers, archers, javelin men, bowmen*. I took this to refer to men who are armed and trained in whatever weapon it is that they carry. Strong's #1187.

This is an extremely large force of men, given the circumstance. However, the principle is easy. When this many soldiers are used, they are so imposing that no one would even consider trying to make trouble with them.

Application: The key to keeping the peace is to use a force that is so strong, that no one will want to mess with you.

| Acts 23:23d | | | |
|---|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| ἀπό (ἀπό) [pronounced <i>aw-PO</i>]; 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 |
| tritos (τρίτος, -η, -ον) [pronounced <i>TREE-toss</i>] | <i>third; a third part, or (as adverb) a (or the) third time, thirdly</i> | feminine singular adjective; genitive/ablative case | Strong's #5154 |
| hōra (ώρα) [pronounced <i>HO-rah</i>] | <i>day, hour, instant, season, time</i> | feminine singular noun; genitive/ablative case | Strong's #5610 |

| Acts 23:23d | | | |
|-----------------------------|---|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| 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 |
| nux (νύξ) [pronounced noox] | <i>night, midnight</i> | feminine singular noun; genitive/ablative case | Strong's #3571 |

Translation: ...from the third hour of the night.

Although nearly every translation which specified this time as being 9 pm, that makes little sense to me for two reasons: (1) the chiliarch wants to act before the Jews can react; and the middle of the night is the smartest approach. (2) A Roman commander would command using Roman time, not Jewish time. The writer, Luke, is a gentile; so he would be using gentile time the most often as well (let me suggest that when dealing strictly with Jewish times and events, Luke used Jewish notation; and when dealing with gentiles, Luke used gentile time).

Wilbur Pickering writes: *Earlier in the book, referring to the Jewish hour of prayer, Hebrew time is used, and on that basis this would be 9 p.m. But I find it scarcely credible that a Roman commander (not a Jew) addressing his troops (none of whom were Jews) would use Hebrew time; I would expect him to use Roman time, which would make it 3 a.m.*²²

Acts 23:23 **Having called two certain [men] of the centurions, [the chiliarch] said, "Prepare two hundred soldiers that they might travel to Caesarea; and [prepare to go with them] seventy horsemen and two hundred men who carry weapons, from the third hour of the night.** (Kukis mostly literal translation)

Why does the chiliarch feel alright about sending out so many men along with Paul (by some estimations, this is half of his military force in and around Jerusalem)? The chiliarch knows that many of the trouble makers are going to follow Paul. When they figure out what has happened, they will gather together and go after this military caravan. They obviously cannot make an attack on his life, but they may simply go along with him (hiding off a distance from the massive military escort).

Also, those who will act as the attorneys who are accusing Paul, they will go as well, so that they can state their case in court in Caesarea. Therefore, the chiliarch expects Paul being moved is going to draw out more than half of the troublemakers from Jerusalem. Therefore, the chiliarch can preserve law and order in Jerusalem with a smaller force.

| Acts 23:24a | | | |
|---------------------------------------|---|-------------------------------------|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| ktêtoi (κτῆνοι) [pronounced KTAY-koy] | <i>(four-legged) beasts, domesticated animals, beasts of burden, mounts</i> | neuter plural noun, accusative case | Strong's #2934 |

²² Wilbur N. Pickering, ThM PhD, *Wilbur Pickering New Testament*; from e-Sword, Acts 23:23 (Footnote).

| Acts 23:24a | | | |
|--|--|---|-----------------|
| 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 |
| paristêmi/paristanô (παρίστημι/παριστάνω) [pronounced <i>par-IHS-tay-meet/par-is-TAHN-oh</i>] | <i>to present; to bring near; to rule, to reign; to stand by [ready to help]</i> | aorist active infinitive | Strong's #3936 |
| hina (ἵνα) [pronounced <i>HEE-na</i>] | <i>that, in order that, so that, to the intent that; because</i> | conjunction which denotes purpose or result | Strong's #2443 |
| epibibazô (ἐπιβιβάζω) [pronounced <i>ep-ee-bee-BAHD-zoh</i>] | <i>causing to mount; placing upon, one who sets on</i> | masculine plural, aorist active participle, nominative case | Strong's #1913 |
| Only Paul uses this word, but it is a pretty specific word. Luke 19:34-35 Acts 23:24. | | | |
| 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; transliterated, Paul, Paulos, Paulus</i> | masculine singular proper noun; a person; accusative case | Strong's #3972 |

Translation: Also bring here mounts that they may place Paul [upon them].

Paul would also be riding a mount as well (did they use horses at this time?). It says horses in the plural, indicating that Paul might trade over from one mount to the other.

| Acts 23:24b | | | |
|---|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| diasôzô (διασώζω) [pronounced <i>dee-as-ODZE-oh</i>] | <i>to save thoroughly; to cure, to preserve, to rescue; to bring safe, to escape (safe), to heal, to make perfectly whole, to save</i> | 3 rd person plural, aorist active subjunctive | Strong's #1295 |
| 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 23:24b

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|--|--|--|-----------------|
| Phēlix (Φῆλιξ) [pronounced <i>FAY-līx</i>] | <i>happy</i> ; transliterated, <i>Felix</i> | masculine singular proper noun; a person; accusative case | Strong's #5344 |
| Thayer: <i>Felix [was]...a Roman procurator of Judea appointed by the emperor Claudius in A.D. 53. He ruled the province in a mean, cruel, and profligate manner. His period of office was full of troubles and seditions. Paul was brought before Felix at Caesarea. He was remanded in prison, and kept there two years in hopes of extorting money from him. Acts 24:26–27. At the end of that time Porcius Festus was appointed to supersede Felix, who, on his return to Rome, was accused by the Jews in Caesarea, and would have suffered the penalty due to his atrocities had not his brother Pallas prevailed with the emperor Nero to spare him. The wife of Felix was Drusilla, daughter of Herod Agrippa I., who was his third wife and whom he persuaded to leave her husband and marry him.</i> | | | |
| 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 |
| hēgemōn (ἡγεμῶν) [pronounced <i>hayg-em-OWN</i>] | <i>prince, governor, leader, chief; procurator</i> | masculine singular noun, accusative case | Strong's #2232 |

Translation: They will bring [him] safely to Felix, the governor.”

From the Amplified Bible: *Marcus Antonius Felix was appointed by Emperor Claudius and served as procurator (governor) of Judea from A.D. 52-60.*²³

Felix is the chiliarch's superior and he is the ruler of this third class province of Rome.

There are at least three classes of provinces in Rome:

- 1st class provinces - Senatorial provinces - run by a Proconsul.
- 2nd class provinces - There were delegated provinces like Egypt -run by a Legatas (sic)
- 3rd class province - like Judea which is headed by a Procurator.

Paul will have direct contact with a number of important people, and Felix is the first of them. At this time, Felix is the Roman procurator of Judæa.

I will go more into depth here on his background as we continue in this narrative.

Felix (by Easton)

Felix was the Roman Procurator of Judea before whom Paul “reasoned” (Acts 24:25). He appears to have expected a bribe from Paul, and therefore had several interviews with him. The “worthy deeds” referred to in Acts 24:2 was his clearing the country of bandits and impostors.

At the end of a two years' term, Porcius Festus was appointed in the room of Felix (A.D. 60), who proceeded to Rome, and was there accused of cruelty and malversation of office by the Jews of Caesarea. The accusation was rendered nugatory by the influence of his brother Pallas with Nero. (See Josephus, Ant. xx. 8, 9.)

²³ From <https://www.biblegateway.com/passage/?search=Acts%2023&version=AMP> (footnote); accessed December 24, 2023.

Felix (by Easton)

Drusilla, the daughter of Herod Agrippa, having been induced by Felix to desert her husband, the king of Emesa, became his adulterous companion. She was seated beside him when Paul “reasoned” before the judge. When Felix gave place to Festus, being “willing to do the Jews a pleasure,” he left Paul bound.

M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Felix.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Acts 23:24 **Also bring here mounts that they may place Paul [upon them]. They will bring [him] safely to Felix, the governor.**” (Kukis mostly literal translation)

The chiliarch is going to have two safety concerns: (1) no Jewish riots and (2) Paul, a Roman citizen, being kept alive.

Acts 23:23–24 **Having called two certain [men] of the centurions, [the chiliarch] said, “Prepare two hundred soldiers that they might travel to Caesarea; and [prepare to go with them] seventy horsemen and two hundred men who carry weapons, from the third hour of the night. Also bring here mounts that they may place Paul [upon them]. They will bring [him] safely to Felix, the governor.”** (Kukis mostly literal translation)

This may seem like a lot of trouble for the sake of one man.

The New Catholic Bible writes: *The commander cannot risk having a Roman citizen assassinated while in his custody, so he seeks to transfer Paul to the jurisdiction of Felix, the governor of the province of Judea. He also sends a letter to Felix summarizing the events, from the riot in the temple to the commander’s discovery of a plot against Paul’s life. The most important thing he says is that there is no charge against Paul deserving of death or punishment. Felix then agrees to hear the case himself.*²⁴ [Kukis: There are some serious problems with the Catholic church; however, this New Catholic Bible is a good translation with some good footnotes in it.]

Acts 23:23–24 **The chiliarch summon two trustworthy men of the centurions and said to them, “Prepare two hundred soldiers, seventy horsemen, and two hundred men with bows and spears for travel. They are going to go to Caesarea at 3:00 AM. Bring a couple horses that Paul might be placed upon. These men will escort Paul safely to Felix, the governor.”** (Kukis paraphrase)

Several things passed through my mind as I worked on this verse. Is the chiliarch simply passing the buck here, and thus revealing himself to be, in truth, a weak man? Why doesn’t he simply set Paul free? Why doesn’t he talk with Paul and see what Paul wants?

There are two primary considerations. Paul was brought to the chiliarch for justice, although it is not clear what he has done wrong, if anything (this will be addressed in the letter). Obviously, he cannot simply set Paul free in Jerusalem, as he would have been killed. Taking Paul to a nearby city could result in the same thing.

The longer that Paul remains in Jerusalem, the more opportunity there is for some sort of a serious problem because of these Jewish want-to-be assassins. Does the chiliarch want to have on his mind at all time the safety of Paul, with no real option to even take him to court? Based upon what the chiliarch does here, it is obvious that preserving Paul’s safety would take up a great many resources.

And there is always the possibility that Paul actually did do something wrong, which would be properly dealt with by the Roman courts in Jerusalem.

²⁴ From <https://www.biblegateway.com/passage/?search=Acts%2023&version=NCB> (footnote), accessed December 24, 2023.

Now, the expedient way is to let something happen to Paul or allow him to be killed. The problem is, these Jews would be encouraged, if they had their way. How many times would this same scenario be played out in Jerusalem?

As I have noted on previous occasions, there seems to be a peace between the Jewish Christians and the Jewish unbelievers. Even though this involved a great deal of compromise from the Christian side, that is no concern of the chiliarch's. He wants peace, quiet, law and order. He has no interest in doctrinal differences between these two groups. As far as the chiliarch is concerned, this is a good atmosphere and a good balance. He wants to maintain that.

If these religious Jews were willing to kill Paul in open court, before dozens of witnesses, in a secure environment, then they would be willing to do virtually anything. Foremost in the chiliarch's mind is to keep peace in Jerusalem. Anything less could be very problematic. The least of the outcomes would be the removal of the chiliarch from his position there.

Given all the circumstances, I do not see this chiliarch as having too many options. Most of these options could have bad outcomes.

Paul is going to send Felix a letter to accompany Paul. He cannot write, "This guy is a big problem for me and I cannot solve it. So I am sending him to you." The chiliarch will have to be less direct and indicate that this is the only logical choice for him to make. This is along the lines of, "You gotta know when to hold 'em and know when to fold 'em."

This missive, sent from the chiliarch to Felix, is recorded in vv. 26–30. Since that is too many verses to combine, I will divide this into two passages.

Writing an epistle, having the type this: Claudius Lucias to a most honorable prince, Felix. The man, this (one), having been seized by the Jews and about to be executed by them, taking a stand with the army, I rescued, learning that a Roman he keeps on being.

Acts
23:25–27

[The chiliarch] wrote a letter having this [general] form: Claudius Lucias to the most honorable governor Felix: Salutations! This man, having been seized by the Jews and about to be executed by them, [I], taking a stand with the army, rescued [him], having found out that he keeps on being a Roman (citizen).

The chiliarch wrote a letter, which has this form: This letter is from Claudius Lucias for the most honorable governor Felix. Greetings! This man before you had been seized by the Jews, and they were about to execute him (without benefit of a trial). I was there, taking a stand with my army, and I rescued him, having found out that he is a Roman citizen.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) **Writing an epistle, having the type this: Claudius Lucias to a most honorable prince, Felix. The man, this (one), having been seized by the Jews and about to be executed by them, taking a stand with the army, I rescued, learning that a Roman he keeps on being.**

Complete Apostles Bible **And he wrote a letter which contained this content: Claudius Lysias, to the most excellent governor Felix: Greetings.**

This man, having been arrested by the Jews, was about to be killed by them. I came upon them with the detachment of soldiers and rescued him, having learned that he is a Roman.

Douay-Rheims 1899 (Amer.) (For he feared lest perhaps the Jews might take him away by force and kill him: and he should afterwards be slandered, as if he was to take money.) And he wrote a letter after this manner:

Claudius Lysias to the most excellent governor, Felix, greeting:

This man, being taken by the Jews and ready to be killed by them, I rescued, coming in with an army, understanding that he is a Roman.

Holy Aramaic Scriptures

And he wrote a letter, giving it unto them. That which in it was thus:

"Qludius {Claudius} Lusius {Lysias}, unto the illustrious Philiks {Felix}, the Higmuna {the Governor}: Shlam {Peace}.

This man, the Yehudaye {the Judeans/Jews} had seized, so as that they should kill him, and I arose with the Ruhmaye {the Romans} and rescued him, after I learned that he is a Ruhmaya {a Roman}.

James Murdock's Syriac NT

And he wrote a letter and gave them, in which was, thus:

Claudius Lysias to the excellent governor Felix; greeting.

The Jews seized this man, in order to kill him; but I came with Romans, and rescued him, when I learned that he was a Roman.

Original Aramaic NT

And he wrote a letter and he gave it to those who were with him thus:

"Qlaudius Lucius to Felix the Governor, the Excellent: Greeting;

"The Judeans seized this man so as to kill him, and I helped with the Romans and saved him when I learned that he is a Roman."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And he sent a letter in these words:

Claudius Lysias, to the most noble ruler, Felix, peace be with you.

This man was taken by the Jews, and was about to be put to death by them, when I came on them with the army and took him out of danger, having knowledge that he was a Roman.

Bible in Worldwide English

The officer wrote a letter to Felix like this:

Claudius Lysias sends greetings to you, great ruler Felix.

This man was caught by the Jews. They were ready to kill him. But I came with my soldiers and took him away, because I found out that he is a Roman.

Easy English

Then the soldiers' leader wrote a letter to Felix. He sent this message:

'I, Claudius Lysias, write this letter. I say "hello" to you, Felix, our great ruler.

I am sending this man to you. The Jews took hold of him and they wanted to kill him. I found out that he is a citizen of Rome. Because of that, I took my soldiers and I saved him from them.

Easy-to-Read Version—2008

The commander wrote a letter that said:

From Claudius Lysias. To the Most Honorable Governor Felix. Greetings:

Some Jews had taken this man and planned to kill him. But I learned that he is a Roman citizen, so I went with my soldiers and saved him.

God's Word™

The officer wrote a letter to the governor with the following message:

Claudius Lysias sends greetings to Your Excellency, Governor Felix:

The Jews had seized this man and were going to murder him. When I found out that he was a Roman citizen, I went with my soldiers to rescue him.

Good News Bible (TEV)

Then the commander wrote a letter that went like this: "Claudius Lysias to His Excellency, Governor Felix: Greetings. The Jews seized this man and were about to kill him. I learned that he is a Roman citizen, so I went with my soldiers and rescued him.

J. B. Phillips

The Roman view of Paul's position

He further wrote a letter to Felix of which this is a copy: "Claudius Lysias sends greeting to his excellency the governor Felix. "This man had been seized by the Jews and was on the point of being murdered by them when I arrived with my troops and rescued him, since I had discovered that he was a Roman citizen.

The Message

Then he wrote this letter:

From Claudius Lysias, to the Most Honorable Governor Felix:

Greetings!

I rescued this man from a Jewish mob. They had seized him and were about to kill him when I learned that he was a Roman citizen. So I sent in my soldiers. Wanting to know what he had done wrong, I had him brought before their council. It turned out to be a squabble turned vicious over some of their religious differences, but nothing remotely criminal. Vv. 28–29 are included for context.

NIRV

Here is the letter the officer wrote.

I, Claudius Lysias, am writing this letter.

I am sending it to His Excellency, Governor Felix.

Greetings.

The Jews grabbed Paul. They were about to kill him. But I came with my soldiers and saved him. I had learned that he is a Roman citizen.

New Life Version

He wrote a letter which said, "Claudius Lysias greets Felix, the best leader of the people. This man Paul was taken by the Jews. He was about to be killed by them. But I came along with my soldiers and kept him from being killed. I did this when I learned that he was a Roman citizen.

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

Casual English Bible

The commander wrote a letter to the governor.

From Claudius Lysias, to the Honorable Governor Felix. Hello. I wish you the best. This man I'm sending you got arrested by the Jews. They were about to kill him. I arrived with soldiers just in time to rescue him. I discovered he's a Roman citizen.

Contemporary English V.

The commander wrote a letter that said:

Greetings from Claudius Lysias to the Honorable Governor Felix:

Some Jews grabbed this man and were about to kill him. But when I found out that he was a Roman citizen, I took some soldiers and rescued him.

Goodspeed New Testament

They were also to provide horses for Paul to ride, so that they might take him in safety to Felix, the governor, to whom he wrote a letter to this effect:

"Claudius Lysias sends greetings to his Excellency Felix, the governor.

This man had been seized by the Jews and they were just going to kill him when I came upon them with my men and rescued him, as I had learned that he was a Roman citizen. Vv. 23–24 are included for context.

New Berkeley Version

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New Living Translation

Then he wrote this letter to the governor:

"From Claudius Lysias, to his Excellency, Governor Felix: Greetings!

"This man was seized by some Jews, and they were about to kill him when I arrived with the troops. When I learned that he was a Roman citizen, I removed him to safety.

The Passion Translation

He sent with them a letter that read:

From Claudias Lysias, to His Excellency, Governor Felix: Dear Governor, I rescued this man, who was seized by the Jews as they were about to put him to death. I intervened with my troops because I understand that he is a Roman citizen.

Plain English Version

Then that big boss soldier wrote a letter for them to take with them to that government boss. He wrote,

"Dear Felix,

I am Claudius Lysias. I'm writing to you, Felix. You are the government boss over this country, and I respect you. I hope you are good and happy.
I'm sending this man, Paul, to you. Some Jews grabbed him, and they were going to kill him, but somebody told me that he is a Roman, so I got my soldiers, and we saved him.

- UnfoldingWord Simplified T. Then the commander wrote a letter to send to the governor. This is what he wrote:
"I am Claudius Lysias writing to you. You, Felix, are our governor whom we honor, and I send you my greetings. I have sent you this man, Paul, because certain Jews seized him and were about to kill him. But I heard someone tell me that he is a Roman citizen, so I and my soldiers went and rescued him.
- William's New Testament He further told them to provide horses for Paul to ride, so as to bring him in safety to Felix, the governor, to whom he wrote the following letter:
"Claudius Lysias sends greetings to his Excellency Felix, the governor. This man had been seized by the Jews and they were on the point of killing him when I came upon them with the soldiers and rescued him, because I had learned that he was a Roman citizen. V. 24 is included for context.

Partially literal and partially paraphrased translations:

- American English Bible Then he wrote a letter [to Felix] that read like this:
'Claudius Lysias to the mighty Governor Felix:
'Rejoice!
'This man was seized by the Jews and they were about to kill him. However, I came there quickly with a contingent of soldiers and rescued him, because I learned that he was a Roman.
- Beck's American Translation . Breakthrough Version ...who wrote a letter having this format:
"From: Claudius Lysias. To: The most powerful leader, Felix. Welcome.
After this man was apprehended by the Jewish *people* and as he was going to be executed by them, when I stood over *them* together with the armed unit, I took *him* out when I learned that he is a Roman.
- Common English Bible He wrote the following letter:
Claudius Lysias, to the most honorable Governor Felix: Greetings. This man was seized by the Jews and was almost killed by them. I was nearby with a unit of soldiers, and I rescued him when I discovered that he was a Roman citizen.
- Len Gane Paraphrase Next he wrote a letter to this effect:
"Claudius Lysias to his Excellent Felix: Greeting.
"This man was seized by the Jews and would have been killed by them, but I came with an army and rescued him, because I understood that he was a Roman.
- A. Campbell's Living Oracles And he wrote an epistle, the contents of which are in this copy:
Claudius Lysias, to his excellency, Felix, the governor, sends greeting:
This man was seized by the Jews, and had like to have been slain by them; when I came with a party of soldiers, and rescued him: and I have since learned, that he is a Roman.
- New Advent (Knox) Bible (He was afraid that the Jews might seize on Paul and kill him; and that he himself might be falsely accused of taking a bribe from them.) [2] He also wrote a letter, with these contents: Claudius Lysias, to his excellency Felix, the governor, sends greeting. Here is a man whom the Jews seized, and set about killing him; but I came up with my men and rescued him, learning that he was a Roman citizen.
[2] The words in parentheses are wanting in the majority of manuscripts. [Kukis: I do not find this sentence in any of the four manuscripts which I use.]
- 20th Century New Testament To him he wrote a letter, somewhat as follows--
'Claudius Lysias sends his compliments to His Excellency Felix the Governor.

The man whom I send with this had been seized by the Jews, and was on the point of being killed by them, when I came upon them with the force under my command, and rescued him, as I learned that he was a Roman citizen.

Mostly literal renderings (with some occasional paraphrasing):

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| Conservapedia Translation | <p>He then wrote a letter to this effect: "From: Claudius Lysias. To: His Excellency Procurator Felix. Sir:" "This man was seized by the Jews, and was about to be killed by them. I then came with an armed force and rescued him, after I understood that he was a Roman citizen." This part is a cover-up of his own negligence; see Chapter 22.</p> |
| Revised Ferrar-Fenton Bible | <p>Paul Sent to Caesarea. He also wrote a dispatch running in this form: "Claudius Lysias, to His Excellency Governor Felix, greeting," This man, having been assaulted by the Jews, and almost assassinated by them, I rescued by appearing with the troops, understanding that he was a Roman.</p> |
| Free Bible Version | <p>He also wrote a letter that went like this: From Claudius Lysias to His Excellency Governor Felix, greetings! This man was seized by the Jews and they were about to kill him, when I arrived on the scene with soldiers and rescued him, because I had found out he was a Roman citizen.</p> |
| God's Truth (Tyndale) | <p>Claudius Lysias unto the most mighty ruler Felix, sends greetings. This man was taken of the Jewes, and should have been killed of them. Then came I with soldiers, and rescued him, and perceived that he was a Roman.</p> |
| International Standard V | <p>He wrote a letter with this message: "From: [The Gk. lacks From] Claudius Lysias To: Governor Felix Greetings, Your Excellency: This man had been seized by the Jews and was about to be killed by them when I went with the guard and rescued him, having learned that he was a Roman citizen.</p> |
| Montgomery NT | <p>He also wrote a letter in the following terms. "Claudius Lysias unto the Most Excellent Governor Felix, greeting. "This man Paul had been seized by the Jews, and was about to be killed by them, when I came upon them with the troops, and rescued him, as I had learned that he was a Roman citizen.</p> |
| Leicester A. Sawyer's NT | <p>And he wrote a letter having this form; Claudius Lysias to the most excellent procurator Felix, greeting. I went with the soldiery and rescued this man, when he was siezed by the Jews, and about to be killed by them, having learned that he is a Roman;...</p> |
| Urim-Thummim Version | <p>And he wrote a letter after this form: Claudius Lysias to the most excellent governor Felix sends greeting. This man was taken from the Jews, and should have been killed of them: then I came with an army and rescued him, having understood that he was a Roman.</p> |
| Weymouth New Testament | <p>He also wrote a letter of which these were the contents: "Claudius Lysias to his Excellency, Felix the Governor: all good wishes. This man Paul had been seized by the Jews, and they were on the point of killing him, when I came upon them with the troops and rescued him, for I had been informed that he was a Roman citizen.</p> |

Catholic Bibles (those having the imprimatur):

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| Christian Community (1988) | <p>He then wrote the governor a letter to this effect: "Claudius Lysias greets the Most Excellent Governor Felix and communicates to him the following:</p> |
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| The Heritage Bible | <p>The Jews had arrested this man and were about to kill him when I intervened with my troops and took him out of their hands, since I knew he was a Roman citizen. Having written a letter containing this form: Claudius Lysias to the most honorable governor Felix. Be in health. This man was taken by the Jews, and would have been taken out by them; standing up with the soldiers, I tore him out, having learned that he is a Roman.</p> |
| New American Bible (2011) | <p>Then he wrote a letter with this content: * “Claudius Lysias to his excellency the governor Felix, greetings.* This man, seized by the Jews and about to be murdered by them, I rescued after intervening with my troops when I learned that he was a Roman citizen.⁹ * [23:26–30] The letter emphasizes the fact that Paul is a Roman citizen and asserts the lack of evidence that he is guilty of a crime against the empire. The tone of the letter implies that the commander became initially involved in Paul’s case because of his Roman citizenship, but this is not an exact description of what really happened (see Acts 21:31–33; 22:25–29). * [23:26] M. Antonius Felix was procurator of Judea from A.D. 52 to 60. His procuratorship was marked by cruelty toward and oppression of his Jewish subjects. g. [23:27] 21:30–34; 22:27.</p> |
| New Catholic Bible | <p>He then wrote a letter as follows: Claudius Lysias, To his Excellency the governor Felix:^[f] Greetings. This man was seized by the Jews and was about to be killed by them; but when I learned that he was a Roman citizen, I arrived on the scene with my troops and rescued him. [f] <i>Felix</i>: M. Antonius Felix was governor (procurator) of Judea from A.D. 52 to 60, and he ruled with an iron hand.</p> |
| New Jerusalem Bible | <p>He also wrote a letter in these terms: ‘Claudius Lysias to his Excellency the governor Felix, greetings. This man had been seized by the Jews and would have been murdered by them; but I came on the scene with my troops and got him away, having discovered that he was a Roman citizen.</p> |
| NRSV (Anglicized Cath. Ed.) | <p>He wrote a letter to this effect: ‘Claudius Lysias to his Excellency the governor Felix, greetings. This man was seized by the Jews and was about to be killed by them, but when I had learned that he was a Roman citizen, I came with the guard and rescued him.</p> |
| Revised English Bible–1989 | <p>And he wrote a letter to this effect: From Claudius Lysias to His Excellency the Governor Felix. Greeting. This man was seized by the Jews and was on the point of being murdered when I intervened with the troops, and, on discovering that he was a Roman citizen, I removed him to safety.</p> |

Jewish/Hebrew Names Bibles:

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| Complete Jewish Bible | <p>And the commander wrote the following letter: From: Claudius Lysias To: His Excellency, Governor Felix: Greetings! This man was seized by the Judeans and was about to be killed by them, when I came on the scene with my troops and rescued him. After learning that he was a Roman citizen, I wanted to understand exactly what they were charging him with; so I brought him down to their “<i>Sanhedrin</i>.” V. 28 is included for context.</p> |
| Hebraic Roots Bible | <p>For he was writing a letter, having this form: Claudius Lysias, to the most excellent governor, Felix, greeting:</p> |

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| Holy New Covenant Trans. | This man being seized by the Jews, and being about to be killed by them, coming on with the soldiers I rescued him, learning that he was a Roman. The commander wrote a letter. This is what it said: "From Claudius Lysias, To the Most Excellent Governor Felix: Greetings. "The Jews had taken this man, and they were about to kill him, but I learned that he is a Roman citizen. I went with my soldiers and saved him. |
| The Scriptures 2009 | ...having written a letter in this form: Claudius Lysias, to the most excellent governor Felix: Greetings. This man, having been seized by the Yehudim, and being about to be killed by them, I rescued, having come with the body of soldiers, having learned that he was a Roman. |
| Tree of Life Version | He wrote a letter to this effect: "Claudius Lysias, To the Most Excellent Governor Felix: Greetings! This man was seized by the Judean leaders and was about to be killed by them, when I came on the scene with the soldiers and rescued him, having learned that he is a Roman citizen. |

Weird English, Old English, Anachronistic English Translations:

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|----------------------------|---|
| Accurate New Testament | ...[He] Writing letter having the form this {is} Claudius Lysias [to] the noblest ruler felix to enjoy the man this being taken by the jews and intending to be taken (away) by them Standing with the troop [I] rescue Learning for Roman [He] is... |
| Alpha & Omega Bible | AND HE WROTE A LETTER HAVING THIS FORM: "CLAUDIUS LYSIAS, TO THE MOST EXCELLENT GOVERNOR FELIX, GREETINGS. "WHEN THIS MAN WAS ARRESTED BY THE JEWS AND WAS ABOUT TO BE SLAIN BY THEM, I CAME UP TO THEM WITH THE TROOPS AND RESCUED HIM, HAVING LEARNED THAT HE WAS A ROMAN. |
| Awful Scroll Bible | Writing an arranged-upon letter, holding-the-concerns of this warning: "Claudius Lysias, to the mightiest governor Felix, you is to thrive! (")This man being taken-hold-together by the Jews, and being about to be taken-out by them, I standing-over, with a detachment of soldiers, lifted- him -out myself, learning that he is a Roman citizen. |
| Concordant Literal Version | He writes a letter having this model: Claudius Lysias, to the most mighty governor Felix. Rejoice!" This man, being apprehended by the Jews, and being about to be assassinated by them, standing by with the troop, I extricate, learning that he is a Roman." |
| exeGesés companion Bible | And he scribes an epistle containing this type: Claudius Lysias: To the most powerful governor Phelix: Cheers. This man was taken by the Yah Hudiym, and they were about to take him out: and having learned he is a Roman I stood by with warriors and released him:... |
| Orthodox Jewish Bible | Then the tribune wrote an iggeret to this effect: "Claudius Lysias to the most excellent Moshel, Felix. Greetings. "This man was seized by the Judeans and was about to be killed by them, but when I learned that he is a Roman citizen, I came with the chaiyalim and rescued him. |
| Rotherham's Emphasized B. | And he wrote a letter after this form:— Lysias, unto the most excellent governor Felix, Joy! <This man, having been apprehended by the Jews, and being about to be killed by them> I went down with the troop, and rescued; having learned that he was [a Roman]. |

Expanded/Embellished Bibles:

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| <i>The Amplified Bible</i> | <p>And [after instructing the centurions] he wrote a letter to this effect: “Claudius Lysias, to the most excellent governor Felix, greetings. This man was seized [as a prisoner] by the Jews and was about to be killed by them, when I came upon him with the troops and rescued him, having learned that he was a Roman citizen.</p> |
| An Understandable Version | <p>The commander then wrote a letter like this: “Claudius Lysias, [<i>commander of the battalion, is writing</i>] to His Excellency, Governor Felix. Greetings: This man [<i>i.e., Paul</i>] was grabbed by the Jews and almost killed by them when I discovered what they were doing and rescued him, after learning that he was a Roman citizen.</p> |
| The Expanded Bible | <p>And he wrote a letter that said [of this kind; to this effect; ^Lpossessing this type/pattern]: From Claudius Lysias. To the Most Excellent Governor Felix: Greetings. Some of the Jews had taken [seized] this man and planned [were about] to kill him. But I learned that he is a Roman citizen, so I went with my soldiers and saved [rescued] him.</p> |
| Jonathan Mitchell NT | <p>[Then] writing a letter having this form (or: model), [he said]: "Claudius Lysias to the strongest and most mighty governor Felix: Greetings (Be rejoicing)! This man, being taken in hand together by the Jews, was also being about to be murdered by them. Standing by with the troop of soldiers, I myself extricated [p48 reads: rescued] [him], having learned that he is a Roman [citizen].</p> |
| Syndein/Thieme | <p>And he wrote a letter after this manner, "Claudius Lysias, unto the Most Excellent Procurator {his title of authority} Felix, sends greeting." {Note: As we learned earlier this Chiliarch purchased his Roman citizen so no 'tribe' name. In Rome four ex-slaves took power of administration and almost brought down the empire. They did manage to destroy Nero and Claudius. Felix was one of the four but got into trouble and had to get out of Rome. Judea was about as far as he could get and stay within the empire.} "This man was taken of the Jews, and would have been killed by them. Then came I with an army, and rescued him, having understood that he was a Roman."</p> |
| Translation for Translators | <p>Then the commander wrote a letter <i>to send to the governor</i>. This is what he wrote: “<i>I am Claudius Lysias writing to you. You, Felix, are our governor whom we (exc) respect, and I sincerely send you my greetings. I have sent you (sg) this man, Paul, because certain Jews seized him and were about to kill him. But I heard someone tell me that he is a Roman citizen, so I and my soldiers went and rescued him.</i></p> |
| The Voice | <p>He wrote the following letter: <i>Commandant Claudius Lysias greets his excellency, Felix, Governor. The accompanying prisoner was seized by Jews who were about to kill him. I learned he was a Roman citizen and intervened with the guard here to protect him.</i></p> |

Bible Translations with Many Footnotes:

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| Lexham Bible | <p>He wrote [Literally “writing”] a letter that had this form: [Or “content”] Claudius Lysias. To his excellency Governor Felix. Greetings! This man was seized by the Jews and was about to be killed by them when I [*Here “when ” is supplied as a component of the participle (“came upon”) which is understood as temporal]</p> |
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NET Bible®

came upon them [*Here the direct object is supplied from context in the English translation] with the detachment and [*Here “and” is supplied because the previous participle (“came upon”) has been translated as a finite verb] rescued him, [*Here the direct object is supplied from context in the English translation] because I [*Here “because” is supplied as a component of the participle (“learned”) which is understood as causal] learned that he was a Roman citizen.

He wrote⁹⁵ a letter that went like this:⁹⁶

Claudius Lysias to His Excellency Governor⁹⁷ Felix,⁹⁸ greetings. This man was seized⁹⁹ by the Jews and they were about to kill him,¹⁰⁰ when I came up¹⁰¹ with the detachment¹⁰² and rescued him, because I had learned that he was¹⁰³ a Roman citizen.¹⁰⁴

^{95tn} Grk “writing.” Due to the length and complexity of the Greek sentence, a new sentence was begun here in the translation, supplying “he” (referring to the commanding officer, Claudius Lysias) as subject. The participle γράφας (grayas) has been translated as a finite verb due to requirements of contemporary English style.

^{96tn} Grk “having this form,” “having this content.” L&N 33.48 has “γράψος ἐπιστολὴν ἔχουσιν τὸν τύπον τοῦτον ‘then he wrote a letter that went like this’ Ac 23:25. It is also possible to understand ἐπιστολή in Ac 23:25 not as a content or message, but as an object (see 6.63).”

^{97tn} Grk “Procurator.” The official Roman title has been translated as “governor” (BDAG 433 s.v. ἡγεμ v 2).

^{98sn} Governor Felix. See the note on Felix in v. 24.

^{99tn} The participle συλλημφθέντα (sullhmfqenta) has been translated as a finite verb due to requirements of contemporary English style. The remark reviews events of Acts 21:27-40.

^{100tn} Grk “and was about to be killed by them.” The passive construction has been converted to an active one in the translation for stylistic reasons.

^{101tn} Or “approached.”

^{102tn} Normally this term means “army,” but according to BDAG 947 s.v. στρατεύμα, “Of a smaller detachment of soldiers, sing. Ac 23:10, 27.” In the plural it can be translated “troops,” but it is singular here.

^{103tn} In Greek this is a present tense retained in indirect discourse.

^{104tn} The word “citizen” is supplied here for emphasis and clarity.

^{sn} The letter written by the Roman commander Claudius Lysias was somewhat self-serving. He made it sound as if the rescue of a Roman citizen had been a conscious act on his part. In fact, he had made the discovery of Paul’s Roman citizenship somewhat later. See Acts 21:37-39 and 22:24-29.

Then the commander wrote a letter that went like this:^{cc}

From Claudius Lysias^{dd} to His Excellency, Governor Felix. Greetings.

This man was arrested by the Judeans^{ee} and was about to be killed by them. When I learned that he was a Roman citizen, I went with my soldiers and rescued him.

^{cc.} Lit. “a letter having this form.”

^{dd.} Prn. liss-ee-us.

^{ee.} Or “Jews.”

The Spoken English NT

Wilbur Pickering’s New T.

He wrote a letter with this content:

“Claudius Lysias, to the most excellent governor Felix: Greetings.

This man was seized by the Jews and was about to be killed by them; but I came with the troops and rescued him, having learned that he is a Roman.¹³

(13) Nothing like stretching the truth to make yourself look good.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation And having summoned a certain two of the centurions, he said, “Prepare two hundred soldiers, in order that that they should go to Caesarea, and seventy

horsemen and two hundred spearmen at the third hour of the night; also provide animals, so that having placed Paul on [them], they should bring [him] safely to Felix the governor," having written a letter containing this content:

"Claudius Lysias, to the most excellent governor Felix, greetings.

"This man having been arrested by the Jews and being about to be executed by them, having come with the detachment of soldiers, I rescued him, having learned that he is a Roman. Vv. 23–24 are included for context.

Benjamin Brodie's trans.

And he wrote a report which had this form and content:

Claudius Lysias, to the exceptional Governor Felix: Greetings!

This man, having been seized by the Jews and was about to be murdered by them, I rescued by moving in with a detachment of troops, after learning that he was a Roman .

Far Above All Translation

...and he wrote a letter comprising the following content:

"From Claudius Lysias to the most excellent governor Felix, greetings.

I intervened with the army and rescued this man, having learned that he was a Roman citizen, when he had been seized by the Jews and was about to be eliminated by them,...

Modern English Version

He wrote a letter that went like this:

Claudius Lysias,

To His Excellency Governor Felix:

Greetings.

This man was seized by the Jews and was about to be killed by them. When I learned that he was a Roman citizen, I came with soldiers and rescued him.

Modern Literal Version 2020

Now he wrote a letter *in* this pattern containing:

Claudius Lysias to the most-excellent governor Felix. Hail to you.

When this man was taken by the Jews and being about to be assassinated by them, I stood up together-with the army and liberated him, having learned that he is a Roman.

New American Standard

And he wrote a letter with the following content [*Or to this effect*]:

"Claudius Lysias, to the most excellent governor Felix: Greetings.

When this man was seized by the Jews and was about to be killed by them, I came up to them with the troops and rescued him, after learning that he was a Roman.

New Matthew Bible

And he wrote a letter in this manner:

Claudius Lysias to the most noble Governor Felix, sends greetings. This man was taken by the Jews, and was near to being killed by them. Then I came with soldiers and rescued him, and learned that he was a Roman.

Revised Geneva Translation

And he wrote a letter in this manner:

"Claudius Lysias, to the most noble Governor Felix, sends greeting.

"As this man was taken by the Jews, and would have been killed by them, I came upon them with a garrison, and rescued him, perceiving that he was a Roman.

Webster's Translation

And he wrote a letter after this manner:

Claudius Lysias, to the most excellent governor Felix, sendeth greeting.

This man was taken by the Jews, and would have been killed by them: then I came with a body of soldiers, and rescued him, having understood that he was a Roman.

Worrell New Testament

...writing a letter after this form:

"Claudius Lysias to the most excellent governor, Felix, Greeting:

This man having been arrested by the Jews, and being about to be killed by them, I, going down with the army, rescued; having heard that he was a Roman.

The gist of this passage:

The chiliarch (Claudius Lysias) sends a letter that will go with Paul with his escort to Caesarea. The chiliarch takes credit for saving Paul from the Jews.

| Acts 23:25 | | | |
|--|--|---|--------------------------------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| graphô (γράφω) [pronounced GRAF-oh] | <i>having written, committing to writing; composing; giving information; giving directions</i> | masculine singular aorist active participle; nominative case | Strong's #1125 |
| epistolê (ἐπιστολή) [pronounced ep-is-to-AY] | <i>letter, a (written) message, an epistle</i> | feminine singular noun, accusative case | Strong's #1992 |
| echô (ἔχω) [pronounced EHKH-oh] | <i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i> | feminine singular, present active participle; accusative case | Strong's #2192 |
| 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 |
| tupos (τύπος) [pronounced TOO-poss] | <i>type, image; a die (as struck), (by implication) a stamp or scar; by analogy, a shape, a statue, (figuratively) style, resemblance, form; model (for imitation) or instance (for warning)</i> | masculine singular noun, accusative case | Strong's #5179 |
| touton (τοῦτον) [pronounced TOO-tohn] | <i>this, this one, this thing</i> | intermediate demonstrative pronoun; masculine singular; accusative case | Strong's #5126 (also Strong's #3778) |

Translation: [The chiliarch] wrote a letter having this [general] form:...

The chiliarch composed a letter to accompany Paul. It would have been sealed with a special seal, and Felix would be the first to read it.

Quite obviously, as this rather large contingent approaches Felix, there has to be an explanation.

The chiliarch did not want to leave anything to chance. Instead of saying, "Listen, this is what I want you to tell him..." he writes it out. Exactly how he explains transferring Paul to Felix is going to be carefully written. It cannot come across as, "I can't deal with this situation, so you handle it."

As we have discussed, the chiliarch does not have a lot of good options at this point, so exercising an option like this has to be done carefully, so that Felix does not think, "What is this mess? Is he just sending me one of his problems that he can't handle?"

That being said, the hard-headedness of the Jews was well-known. Problems in Jerusalem of a religious nature was not uncommon. Citing this as a part of the problem would not surprise anyone. The Romans wanted to strike a balance between allowing them to practice their religion, but without them *practicing law*, as it were (that is, taking the law into their own hands).

It is very likely that some protocol had been established already. That is, the chiliarch was not free-styling it at this point.

The one thing that would slow the roll of the Jewish hierarchy in Jerusalem would be to take whatever their problem is out of Jerusalem and into a gentile city. They might think that they are able to do almost anything in Jerusalem, but it would be much harder for them to continue with this attitude in a gentile city.

Acts 23:25 [The chiliarch] wrote a letter having this [general] form:... (Kukis mostly literal translation)

| Acts 23:26a | | | |
|--|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| Klaúdios (Κλαύδιος) [pronounced KLOW-dee-oss] | <i>lame</i> ; transliterated, <i>Claudius</i> , <i>Klaudios</i> | masculine singular proper noun; a person; genitive/ablative case | Strong's #2804 |
| Lusías (Λυσίας) [pronounced Ioo-SEE-as] | <i>releaser</i> ; transliterated, <i>Lucias</i> , <i>Lysias</i> , <i>Lucius</i> | masculine singular proper noun; a person; nominative case | Strong's #3079 |

Translation: ...Claudius Lucias...

This is the first time that we learn the name of the chiliarch.

Up to this point, I have been praising the chiliarch for his even-handedness. However, in this letter, it is going to be clear that he massages the facts of this case very much in his own favor.

Let me suggest that, even though we do not have a record of it, that the chiliarch, Claudius Lucias, is likely saved. His name is recorded here for the first time in Scripture probably because he did not believe in Jesus until around this time. Nothing is said about Paul (or Paul's nephew) witnessing to him. However, God will use Paul to give the gospel to many of those with great power.

| Acts 23:26b | | | |
|---|--|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| tô (τῷ) [pronounced toh] | <i>in the; by the, to the; by means of the;</i> <i>for the benefit [advantage] of; for the</i> <i>disadvantage of</i> | masculine singular definite article; locative, dative, or instrumental case | Strong's #3588 |
| kratistos (κράτιστος) [pronounced KRAHT- ihss-toss] | <i>most honorable; mightiest, strongest,</i> <i>noblest, most illustrious, best, most</i> <i>excellent; used in addressing men of</i> <i>prominent rank or office</i> | masculine singular adjective; dative, locative or instrumental case | Strong's #2903 |
| hêgemôn (ἡγεμῶν) [pronounced hayg-em- OWN] | <i>prince, governor, leader, chief;</i> <i>procurator</i> | masculine singular noun, dative, locative or instrumental case | Strong's #2232 |

| Acts 23:26b | | | |
|---|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| Phēlix (Φῆλιξ) [pronounced <i>FAY-lihx</i>] | <i>happy</i> ; transliterated, <i>Felix</i> | masculine singular proper noun; a person; accusative case | Strong's #5344 |

Translation: ...to the most honorable governor Felix:...

Addressing the procurator in this way is standard fare; but we will find out the Felix is anything but honorable. As observed, the chiliarch has acted with a great deal of integrity. He did not take the easy way out (and this was very likely a general order from on high). What I mean is, when receiving his commission to provide law and order in Jerusalem, Lucius was probably told, "Listen, these religious Jews are going to try to get away with murder. Treat them fairly, but don't give in to them if they're wrong. Their wrong-headed actions will simply escalate if you do." Bear in mind, I am speculating here, but this is a logical assumption to make. Lucias would not have been sent to Jerusalem without instructions; and these instructions would not have left out the Jewish hierarchy.

| Acts 23:26c | | | |
|---|--|------------------------------|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| chairō (χαίρω) [pronounced <i>KHAI-row</i>] | <i>to rejoice, be glad; to rejoice exceedingly; to be well, thrive; in salutations, hail!; at the beginning of letters: to give one greeting, salute</i> | present active infinitive | Strong's #5463 |

Translation: ...Salutations!

Literally, this means, *to keep on being glad, thriving, rejoicing*. This would be a standard greeting in an official letter.

Illustration: When you call someone on the phone who speaks Spanish, often the first thing they say is, *bueno* (which means *good*). I would assume that this is shorthand for, *it is good that you called*.

Acts 23:26 ...**Claudius Lucias to the most honorable governor Felix: Salutations!** (Kukis mostly literal translation)

My guess is, leaders like Felix receive similar greetings from lower level leaders, and perhaps Felix thinks to himself, "I wonder what crap sandwich is attached to this greeting?"

| Acts 23:27a | | | |
|--|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| 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 |
| anēr (άνήρ) [pronounced <i>ah-NAIR</i>] | <i>man, male; noble man; adult male; husband, betrothed</i> | masculine singular noun; accusative case | Strong's #435 |

| Acts 23:27a | | | |
|--|--|---|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| touton (τοῦτον) [pronounced TOO-tohn] | <i>this, this one, this thing</i> | intermediate demonstrative pronoun; masculine singular; accusative case | Strong's #5126 (also Strong's #3778) |
| sullambanō (συλλαμβάνω) [pronounced sool-lam-BAHN-oh] | <i>seizing (arresting, capturing), clasp[ing]; also conceiving (literally or figuratively); by implication aiding; catching, helping, taking</i> | masculine singular, aorist passive participle, accusative case | Strong's #4815 |
| hupó (ὑπό) [pronounced hoop-OH] | <i>under, beneath, through; by</i> | preposition with the genitive or ablative case | Strong's #5259 |
| 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 |
| 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 proper noun; genitive/ablative case | Strong's #2453 |

Translation: This man, having been seized by the Jews...

Lucias immediately tells who has been brought to Felix. "This man (referring to Paul), having been seized by the Jews..."

Although the chiliarch is going to accurately state the facts of this case, they are going to be slanted in such a way as to treat himself as the hero of the day (despite the fact that he is sending his problem up to Felix).

Paul was, in fact, seized by the Jews. He had gone there to speak, received what appeared to be a warm greeting, but later, was grabbed up. The text does not even tell us which Jews did this exactly. It would make sense that most of these are unbelieving Jews, but it is not out of the question that some believing Jews were involved as well.

It would not shock me if Lucias really did not distinguish in his mind between believing and unbelieving Jews. That is why this thing with Paul was difficult for him. He never got it (I don't think).

| Acts 23:27b | | | |
|---------------------------|---|------------------|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| kaí (καί) [pronounced kī] | <i>and, even, also; so, too, then, that; indeed, but, along with, while</i> | conjunction | Strong's #2532 |

| Acts 23:27b | | | |
|---|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| mellō (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; accusative case | Strong's #3195 |
| anairēō (ἀναιρέω) [pronounced an-ahē-REH-oh] | <i>to execute; to take up, to adopt; by implication, to take away (violently), to abolish, to murder, to put to death, to kill, to slay</i> | present passive infinitive | Strong's #337 |
| hypō (ὑπό) [pronounced hoop-OH] | <i>under, beneath, through; by</i> | preposition with the genitive or ablative case | Strong's #5259 |
| 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: ...and about to be executed by them,...

The Jewish men who grabbed Paul wanted to kill him. This was where they were going, once they got themselves worked up enough to do it.

The Jews were not to kill anyone unless that person had been evaluated and found guilty in a Roman court, and received a sentence of death. However, as we know, the Jewish religious types did kill some of the **saints** (like **Saint** Stephen).

| Acts 23:27c | | | |
|---|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| ephistēmi (ἐπίτημι) [pronounced ehf-ISS-tay-mee] | <i>standing [before, by, near, over], taking a stand; being present; coming [to, upon, near]; assaulting</i> | masculine singular, aorist active participle; nominative case | Strong's #2186 |
| sun (σύν) [pronounced soon] | <i>with, beside, in association with, along with</i> | preposition | Strong's #4862 |
| 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 |
| stráteuma (στράτευμα) [pronounced STRAT-yoo-mah] | <i>army, a band (platoon) of soldiers; a bodyguard, a group of guards</i> | neuter singular noun, dative, locative or instrumental case | Strong's #4753 |

Acts 23:27c

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---|--|---|-----------------|
| exairéō (ἐξαιρέω) [pronounced <i>ex-ah-ee-REH-oh</i>] | <i>to deliver, to tear out; middle voice, to select; figuratively, to release, to pluck out, to rescue</i> | 1 st person singular, aorist middle indicative | Strong's #1807 |

Translation: ...[I], taking a stand with the army, rescued [him],...

It appears, by these words, that the chiliarch arrived on a white steed, wearing a white hat, to rescue Paul from harm (Paul's name has not yet been given in this missive).

Now Lucias would send a blatantly dishonest account of this situation.

Acts 23:27d

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|--|--|--|--|
| manthanō (μανθάνω) [pronounced <i>mahn-THAHN-oh</i>] | <i>learning (something), being appraised (of); increasing one's knowledge, being increased in knowledge; hearing, being informed; learning (by use and practice); being in the habit of, being accustomed to</i> | masculine singular, aorist active participle, nominative case | Strong's #3129 |
| hóti (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 |
| Rhōmaïos (Ῥωμαῖος) [pronounced <i>hro-MAH-yoss</i>] | <i>Roman, resident of Rome, Roman citizen</i> | masculine singular, proper adjective grouping; nominative case | Strong's #4514 |
| esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>] | <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) |

Translation: ...having found out that he keeps on being a Roman (citizen).

The action of the aorist participle precedes the action of the main verb. The main verb is, *I rescued Him* and what preceded this was *having found out that he keeps on being a Roman citizen*.

It sounds like, in this letter, and the chiliarch found out that Paul was a Roman citizen, so he came to Paul's rescue, as he would for any Roman citizen. However, remember, that the rescue actually took place first (as it should have), and the chiliarch learned after the fact that Paul was a Roman citizen (he had Paul at the jail and his centurion was ready to beat a confession out of Paul, and Paul said, "Is it lawful for you to beat a Roman citizen?").

The NET Bible sees this the same way: *The letter written by the Roman commander Claudius Lysias was somewhat self-serving. He made it sound as if the rescue of a Roman citizen had been a*

conscious act on his part. In fact, he had made the discovery of Paul's Roman citizenship somewhat later. See Acts 21:37-39 and 22:24-29.²⁵

It is important that the chiliarch let Felix know that Paul is a Roman citizen. Therefore, he should be allowed all of the legal remedies of the law; and considered innocent until proven guilty.

Acts 23:27 This man, having been seized by the Jews and about to be executed by them, [I], taking a stand with the army, rescued [him], having found out that he keeps on being a Roman (citizen). (Kukis mostly literal translation)

Claudius Lucias said, "Having found out that this character was a Roman citizen, I rescued him from these Jews who wanted to kill him!"

The chiliarch simply figured that Felix is not going to interrogate everyone there as to what Lucias did; but that he will simply accept this missive at face value.

Acts 23:25–27 [The chiliarch] wrote a letter having this [general] form: Claudius Lucias to the most honorable governor Felix: Salutations! This man, having been seized by the Jews and about to be executed by them, [I], taking a stand with the army, rescued [him], having found out that he keeps on being a Roman (citizen). (Kukis mostly literal translation)

Acts 23:25–27 The chiliarch wrote a letter, which has this form: This letter is from Claudius Lucias for the most honorable governor Felix. Greetings! This man before you had been seized by the Jews, and they were about to execute him (without benefit of a trial). I was there, taking a stand with my army, and I rescued him, having found out that he is a Roman citizen. (Kukis paraphrase)

A simple question: *how does Luke know the contents of this message?* I have suggested that there is a seal message, sealed with the seal of the chiliarch. Felix, when bodyguards and others around him, meets this procession. The letter is handed to him. What does he do next? He breaks the seal and hands the letter back to be read by the spokesman for this procession. Or he hands it to one of his own men. The letter is then read aloud. This strikes me as reasonable standard procedure and this would explain why Paul heard exactly what was in the missive (Paul would have told Luke, if Luke was not there).

And intending to fully know the reason by which they brought charges against him, I led [him] down to the Sanhedrin of them that I would find charges concerning questions of the Law of them, but none deserving of death or bonds having a charge. Now, having been reported to me a plot to the man would be, I sent [him] face to face with you, declaring even the accusers to speak out face to face with him close by you. [Be strong.]”

Acts
23:28–30

[I] intended to fully understand the reason why they brought charges against him, [so] I brought him down to their council [the Sanhedrin] that I would discover the charges [against him]. [However, these charges were simply] questions of their Law; no charge [did he] have [against him] worthy of death or bonds. Having a report [brought] to me [about] a plot against the man [which] was to happen, I send him directly to you. I enjoined [his] accusers to say [these charges] directly to you. [Be strong and prosper.]”

²⁵ From <https://bible.org/netbible/index.htm?act23.htm> (footnote) accessed December 24, 2023.

At first, I intended to fully understand exactly why these Judæans brought charges against him, so I took him before the Sanhedrin for a hearing to discover what these charges were. However, all that I heard was accusations based specifically upon their Law—none of which is related to Roman law. Therefore, he could not be penalized by death or even by bonds. Then, right after this, I received a report concerning a plot against this man which was about to take place. Therefore, I sent him directly to you, telling his accusers to appear before you and enumerate their accusations. Be well and prosperous; farewell.”

Here is how others have translated this passage:

Ancient texts:

| | |
|----------------------------|---|
| Westcott-Hort Text (Greek) | And intending to fully know the reason by which they brought charges against him, I led [him] down to the Sanhedrin of them that I would find charges concerning questions of the Law of them, but none deserving of death or bonds having a charge. Now, having been reported to me a plot to the man would be, I sent [him] face to face with you, declaring even the accusers to speak out face to face with him close by you. [Be strong.]” |
| Complete Apostles Bible | And desiring to know the cause for which they were accusing him, I took him down to their council; and I found that he was accused concerning questions of their law, but had no accusation against him worthy of death or chains. And when it became known to me that a plot against the man by the Jews was about to happen, I sent him at once to you, and also commanded the accusers to state the charges against him before you. Farewell. |
| Douay-Rheims 1899 (Amer.) | And meaning to know the cause which they objected unto him, I brought him forth into their council. Whom I found to be accused concerning questions of their law; but having nothing laid to his charge worthy of death or of bands. And when I was told of ambushes that they had prepared for him, I sent him to thee, signifying also to his accusers to plead before thee. Farewell. |
| Holy Aramaic Scriptures | And when I had sought to determine the cause on which account they were accusing him; I lead him down unto their gathering, and I found that upon investigation, that he was reproached because of their Namusa {Law}, and a crime which deserves chains, or death, wasn't against him. And when it was made known unto me the deceit by ambush, which the Yehudaye {the Judeans/the Jews} were preparing against him, I sent him at once unto you, and commanded his accusers that they should come, and should speak with him before you. Be strong!” |
| James Murdock's Syriac NT | And as I wished to know the offence, for which they criminated him, I brought him to their assembly. And I found, that it was about questions of their law they accused him, and that an offence worthy of bonds or of death, was not upon him. And when the wiles of a plot formed by the Jews against him came to my knowledge, I forthwith sent him to thee. And I have directed his accusers, to go and contend with him, before thee. Farewell. |
| Original Aramaic NT | "And when I sought to know the cause for which they were accusing him, I brought him down to their Council." "And I found that they were accusing him about charges of their law, and there was no cause worthy for imprisonment or death against him." "And when it was shown me that the Judeans made a plot by ambush against him, I sent him at once to you and ordered his accusers to go and speak with him before you. Farewell." |

Significant differences:

Limited Vocabulary Translations:

| | |
|----------------------------|--|
| Bible in Basic English | <p>And, desiring to get at the reason for their attack on him, I took him down to their Sanhedrin:</p> <p>Then it became clear to me that it was a question of their law, and that nothing was said against him which might be a reason for prison or death.</p> <p>And when news was given to me that a secret design was being made against the man, I sent him straight away to you, giving orders to those who are against him to make their statements before you.</p> |
| Bible in Worldwide English | <p>I wanted to find out what complaint they had against him, so I brought him into their court. I found out that their complaints were to do with their law. But he had not done anything wrong enough to die or to be put into prison. When I heard that the Jewish leaders were planning to catch him, I sent him to you at once. I told those who are making complaints against him that they must bring the matter to you.</p> |
| Easy English | <p>The Jews said that he had done some wrong things. I wanted to know what was really true, so I took him to a meeting of their leaders. The Jewish leaders said that he had not obeyed their own laws. But that was all. We could not put him in prison or kill him because of these things. That would not be right. But a group of Jews decided to kill him. Someone told me about this, so I decided to send him to you immediately. I have told the Jewish leaders also to come to you in Caesarea. They can then tell you why they say that this man has done bad things.'</p> |
| Easy-to-Read Version–2008 | <p>I wanted to know why they were accusing him. So I brought him before their council meeting. This is what I learned: The Jews said this man did some things that were wrong. But these charges were about their own Jewish laws, and there was nothing worthy of jail or death. I was told that some of the Jews were making a plan to kill him. So I decided to send him to you. I also told those Jews to tell you what they have against him.</p> |
| <i>God's Word™</i> | <p>I wanted to know what they had against him. So I took him to their Jewish council and found their accusations had to do with disputes about Jewish teachings. He wasn't accused of anything for which he deserved to die or to be put into prison. Since I was informed that there was a plot against this man, I immediately sent him to you. I have also ordered his accusers to state their case against him in front of you.</p> |
| Good News Bible (TEV) | <p>I wanted to know what they were accusing him of, so I took him down to their Council. I found out that he had not done a thing for which he deserved to die or be put in prison; the accusation against him had to do with questions about their own law. And when I was informed that there was a plot against him, at once I decided to send him to you. I have told his accusers to make their charges against him before you."</p> |
| J. B. Phillips | <p>Wishing to find out what the accusation was that they were making against him, I had him brought down to their Sanhedrin. There I discovered he was being accused over questions of their laws, and that there was no charge against him which deserved either death or imprisonment. Now, however, that I have received private information of a plot against his life, I have sent him to you without delay. At the same time I have notified his accusers that they must make their charges against him in your presence."</p> |
| <i>The Message</i> | <p>The next thing I knew, they had cooked up a plot to murder him. I decided that for his own safety I'd better get him out of here in a hurry. So I'm sending him to you. I'm informing his accusers that he's now under your jurisdiction. V. 8 was placed with the previous passage for context.</p> |
| NIRV | <p>I wanted to know why they were bringing charges against him. So I brought him to their Sanhedrin. I found out that the charge against him was based on questions</p> |

about their law. But there was no charge against him worthy of death or prison. Then I was told about a plan against the man. So I sent him to you at once. I also ordered those bringing charges against him to present their case to you.

New Life Version

I wanted to know what they had against him. So I took him to the religious leaders' court. I learned they were holding him because of something about their Law. There was no reason for him to be killed or to be put in prison. I was told that the Jews had a plan to kill this man. At once I sent him to you. I told the Jews who wanted to kill him to tell you what they have against him. Good-bye."

New Simplified Bible

»I took him to their council to find out of what they accused him. »I found that he did not do a thing for which he deserved to die or be put in prison. The accusation against him had to do with questions about their own law. »When I was informed that there was a plot against him, I decided to send him to you. I told his accusers to make their charges against him before you.«

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

Casual English Bible

I wanted to know what crime the Jews were charging him with, so I took him to the Jewish Council. I found out they were accusing him of something that had to do with their religious law. But it wasn't anything that warranted prison or execution. When I found out about a plot to kill him, I immediately sent him to you. I've ordered the people accusing him to take their accusations to you.

Contemporary English V.

I wanted to find out what they had against him. So I brought him before their council and learned that the charges concern only their religious laws. This man isn't guilty of anything for which he should die or even be put in jail. As soon as I learned that there was a plot against him, I sent him to you and told their leaders to bring charges against him in your court.

The Living Bible

Then I took him to their Council to try to find out what he had done. I soon discovered it was something about their Jewish beliefs, certainly nothing worthy of imprisonment or death. But when I was informed of a plot to kill him, I decided to send him on to you and will tell his accusers to bring their charges before you."

New Berkeley Version

New Living Translation

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Then I took him to their high council to try to learn the basis of the accusations against him. I soon discovered the charge was something regarding their religious law—certainly nothing worthy of imprisonment or death. But when I was informed of a plot to kill him, I immediately sent him on to you. I have told his accusers to bring their charges before you."

The Passion Translation

I was determined to learn exactly what charge they were accusing him of, so I brought him to stand before the Jewish supreme council. I discovered that he was being accused with reference to violating controversial issues about their law, but I found no charge against him that deserved death or imprisonment. When I was informed of an imminent plot to kill him, I sent him to you at once, and I have ordered his accusers to also come before you and state their charges against him. Sincerely, Claudius Lysias

Plain English Version

Then I wanted to know about the bad thing those Jews blamed him for, so I took him to their Leaders Council. I found out that they only blamed him for things in their Jewish law. He has not broken any of our Roman laws, so it is not right for us to kill him or put him in jail.

And right now somebody told me that some Jews are planning secretly to kill Paul, so I'm sending him to you. I reckon you can judge him properly there. And I told the Jews that want to blame him, 'Go and do that in the court at Caesarea.' "

That is the letter that the big boss soldier wrote to Felix.

UnfoldingWord Simplified T.

I wanted to know what those Jews were saying that he had done wrong, so I took him to their Jewish council.

I listened while they asked this man questions and he answered them. The things they accused him about had to do with their Jewish laws. But Paul has not disobeyed any of our Roman laws. So our officials should not execute him or even put him in prison.

Someone told me that some Jews were planning to kill this man, so I sent him to you, so that you may give him a fair trial there. I have also commanded the Jews who have accused him to go there to Caesarea and tell you what they are accusing him about. Goodbye."

William's New Testament

As I wanted to know the exact charge they were making against him, I brought him before their council, and found him to be charged with questions about their law, but having no charge against him involving death or imprisonment. Because a plot against the man has been reported to me as brewing, I at once am sending him on to you and have directed his accusers to present their charge against him before you."

Partially literal and partially paraphrased translations:

American English Bible

'And because I wanted to know their accusation against him, I had him taken down to their High Court. There I found that they were just accusing him over questions that have to do with their Law... But he hadn't been charged with anything that deserves death or being sent to jail.

'However, because I learned of a plot against this man, I'm sending him to you right away, and I'm ordering his accusers to speak against him before you.'

Beck's American Translation
Breakthrough Version

And intending to correctly understand the reason why they were charging him, I brought *him* down into their council, whom I found being charged concerning questions of their law, but not having a charge of anything deserving of death or imprisonment. When *it* was disclosed to me that there will be a conspiracy against the man, I sent him immediately to you after I also passed the order on to the complainants to be talking to him before you."

Common English Bible

I wanted to find out why they were accusing him, so I brought him to their council. I discovered that they were accusing him about questions related to their Law. I found no charge deserving of death or imprisonment. When I was informed of a conspiracy against his life, I sent him to you at once and ordered his accusers to bring their case against him before you.

Len Gane Paraphrase

"When I wanted to know the reason why they accused him, I brought him out to their council, whom I perceived to be accused about questions about their law, but I have nothing to charge him for deserving death or of prison.

"After it was told me how the Jews were laying ambush for the man, I immediately sent him to you and gave orders to his accusers also to speak to you what they had against him. Farewell."

A. Campbell's Living Oracles

And, desiring to know the crime of which they accused him, I brought him before the Sanhedrim, whom I found to be accused concerning questions of their law, but to have nothing charged upon him worthy of death, or of bonds. But when it was signified to me, that an ambush would be laid for the man, by the Jews, I immediately sent him to you, commanding his accusers also to declare before you, what they have against him. Farewell.

New Advent (Knox) Bible

Since I had a mind to discover what complaint it was they had against him, I took him down into the presence of their Council; but I found that the accusation was concerned with disputes about their own law, and that he was charged with nothing that deserved death or imprisonment. And now, since I have information of a plot which they have laid against him, I am sending him to thee, telling his accusers at the same time that they must plead their cause before thee. Farewell.

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| NT for Everyone | I wanted to know the charge on which they were accusing him, so I took him into their Sanhedrin. There I discovered that he was being accused in relation to disputes about their law, but that he was not being charged with anything for which he would deserve to die or to be imprisoned. I then received information that there was to be a plot against him. So I am sending him to you at once. I have told his accusers that they must inform you of their charges against him." |
| 20 th Century New Testament | Wishing to ascertain exactly the ground of the charges they made against him, I brought him before their Council, When I found that their charges were connected with questions of their own Law, and that there was nothing alleged involving either death or imprisonment. Having, however, information of a plot against the man, which was about to be put into execution, I am sending him to you at once, and I have also directed his accusers to prosecute him before you.' |

Mostly literal renderings (with some occasional paraphrasing):

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| Christian Standard Bible | Wanting to know the charge they were accusing him of, I brought him down before their Sanhedrin. I found out that the accusations were concerning questions of their law, and that there was no charge that merited death or imprisonment. When I was informed that there was a plot against the man, [Other mss add <i>by the Jews</i>] I sent him to you right away. I also ordered his accusers to state their case against him in your presence. [Other mss add <i>Farewell</i>] |
| Conservapedia Translation | "When I wanted to know the cause that they were accusing him of, I brought him out into their Sanhedrin." "Then I realized that he was accused on issues concerning their Law, and was accused of no capital or even arrestable offense." "Then I was informed that the Jews were lying in ambush for the man. So I sent him directly to you, and gave orders to his accusers to make their case against him to you. Sincerely, [Claudius Lysias, Tribune]." |
| Revised Ferrar-Fenton Bible | And desiring to know the ground of their accusation against him, I took him down to their senate; when I discovered that the charge had reference to disputed points of their own law; but he was charged with nothing deserving of death, nor even of imprisonment. Accordingly, on its coming to my knowledge that they had organized a conspiracy against the man, I have immediately sent him to you; instructing his prosecutors also to state their charge before you. Farewell." |
| Free Bible Version | I wanted to know the reason for their accusations, so I took him before their council. I found out the charges against him had to do with issues regarding their law, but he was not guilty of anything that merited death or imprisonment. When I discovered a plot against this man I sent him to you right away, ordering his accusers to make their complaints before you." |
| God's Truth (Tyndale) | And when I would have known the cause, wherefore they accused him, I brought him forth into their council. There perceived I that he was accused of questions of their law: but was not guilty of any thing worthy of death or of bonds. Afterward when it was showed me how that the Jews laid wait for the man, I sent him straightway to you, and gave commandment to his accusers, if they had anything against him, to tell it unto you: farewell. |
| Montgomery NT | "Anxious to find out why they had accused him, I brought him down to their Sanhedrin. "Here I learned that he was accused about questions of their law, but was not charged with anything worthy of death or imprisonment. "Now when I received information that there would be a plot against the man, I sent him at once to you, charging his accusers also to speak against him before you." |
| Riverside New Testament | Wishing to find what was the charge that they had against him I took him down to their Council. I found him accused regarding disputed questions of their law, but of nothing deserving of death or of bonds. Information has come to me that there will |

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| Leicester A. Sawyer's NT | be a plot against the man, and so I am sending him at once to you, and I have commanded his accusers to state their case against him before you." I went with the soldiery and rescued this man, when he was siezed by the Jews, and about to be killed by them, having learned that he is a Roman; and wishing to know the cause for which they accuse him, I took him down to their Sanhedrim, and found him criminated in respect to questions of their law, but charged with nothing worthy of death or bonds. Being informed that a conspiracy was about to be formed against the man, I immediately sent to you, commanding also his accusers to speak before you. V. 27 is included for context. |
| Urim-Thummim Version | And when I would have known the cause of why they accused him, I brought him out into their council: Whom I perceived to be accused of questions from their Law, but to have nothing laid to his charge worthy of death or of bonds. And when it was told me how that the Jews plotted an ambush for the man, I sent immediately to you, and gave commandment to his accusers also to say before you what they had against him. Be Strong and Prosper. |
| Weymouth New Testament | And, wishing to know with certainty the offense of which they were accusing him, I brought him down into their Sanhedrin, and I discovered that the charge had to do with questions of their Law, but that he was accused of nothing for which he deserves death or imprisonment. But now that I have received information of an intended attack upon him, I immediately send him to you, directing his accusers also to state before you the case they have against him." |
| Worsley's New Testament | But desiring to know the cause for which they accused him, I brought him down into their council: and I found he was accused about questions of their law, but had no charge <i>against him</i> deserving death or bonds. But an ambush, <i>which was</i> going to be laid for the man by the Jews, being discovered to me, immediately I sent <i>him</i> to thee, telling his accusers also to say before thee what <i>they had</i> against him. Farewell. |

Catholic Bibles (those having the imprimatur):

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| Christian Community (1988) | As I wanted to know what charge they had against him, I presented him before the Sanhedrin and I discovered that the accusation related to matters of their Law, but there was nothing that deserved death or imprisonment. When I was informed that the Jews had prepared a plot against this man, I decided to send him to you and told his accusers to present their complaints before you. Farewell." 18:14 Lk 23:15 |
| New American Bible (2011) | I wanted to learn the reason for their accusations against him so I brought him down to their Sanhedrin. I discovered that he was accused in matters of controversial questions of their law and not of any charge deserving death or imprisonment. ^h Since it was brought to my attention that there will be a plot against the man, I am sending him to you at once, and have also notified his accusers to state (their case) against him before you." h. [23:29] 18:14–15; 25:18–19. |
| New Catholic Bible | Wanting to learn what charge they were making against him, I had him brought before their Sanhedrin. I discovered that the accusation dealt with questions about their Law, but that there was no charge against him that merited death or imprisonment. Now I have been informed of a plot to assassinate this man. I am sending him to you without delay, and I have instructed his accusers to present to you their case against him. |
| New Jerusalem Bible | Wanting to find out what charge they were making against him, I brought him before their Sanhedrin. I found that the accusation concerned disputed points of their Law, but that there was no charge deserving death or imprisonment. Acting on information that there was a conspiracy against the man, I hasten to send him to you, and have notified his accusers that they must state their case against him in your presence.' |

NRSV (Anglicized Cath. Ed.) Since I wanted to know the charge for which they accused him, I had him brought to their council. I found that he was accused concerning questions of their law, but was charged with nothing deserving death or imprisonment. When I was informed that there would be a plot against the man, I sent him to you at once, ordering his accusers also to state before you what they have against him.' Other ancient authorities add *Farewell*.

Revised English Bible–1989 As I wished to ascertain the ground of their charge against him, I brought him down to their Council. I found that their case had to do with controversial matters of their law, but there was no charge against him which merited death or imprisonment. Information, however, has now been brought to my notice of an attempt to be made on the man's life, so I am sending him to you without delay, and have instructed his accusers to state their case against him before you.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible I found that he was charged in connection with questions of their "Torah" but that there was no charge deserving death or prison.

But when I was informed of a plot against the man, I immediately sent him to you and also ordered his accusers to state their case against him before you. V. 27 is placed with the previous passage for context.

Hebraic Roots Bible And being minded to know the charge for which they were accusing him, I brought him down to their Sanhedrin;

I found him to be accused concerning questions of their law, and having no charge worthy of death or of bonds.

And it being revealed to me that a plot against the man was about to be executed by the Jews, I at once sent him to you, also commanding the accusers to say the things against him before you. Farewell.

Holy New Covenant Trans. I wanted to know why they were accusing him so I brought him before their council. This is what I learned: the Jews said that Paul did some things which were wrong, but these charges were about their own Jewish laws. None of these things were worthy of jail or death. I was told that some of the Jews were plotting to kill Paul; therefore I sent him to you. I also ordered those Jews to tell you the things they have against him."

The Scriptures 2009 And, desiring to know the reason they accused him, I brought him before their council.

I found out that he was accused concerning questions of their Torah, but there was no charge against him deserving death or chains.

And when I was informed that there was to be a plot against the man by the Yehudim, I sent him immediately to you, having also commanded his accusers to state before you the charges against him. Be strong!

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...Wanting also to know the reason because of whom [They] charged him [I] lead {him} to the council [of] them whom [I] find being charged about inquiries [of] the law [of] them no but {I find} worthy [of] death or [of] bonds [him] having accusation being shown but [to] me plot to the man to be now [I] send {him} to you Ordering and the accusers to say the [things] to him on you...

Awful Scroll Bible (")Furthermore, intending to come to know the cause, through which they were calling- him -from-among, I brought- him -down to their Sitting-together, (")whom I discovered, being called-from-among concerning a searching of their Law, but holding no-thing of a call-from-among worthy of death or bonds. (")What is more, it being imparted to me, that by the Jews an intent- was about to be -against the man. I direct him from-that, with respects to you, announcing-before

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| | those accordingly-to-a-forum to him, even to confirm before you that with respects to him. You have been strong!" |
| Concordant Literal Version | Besides, intending to get to know the charge because of which they indicted him, I led him down into their Sanhedrin." Him I found being indicted concerning questions of their law, yet having nothing deserving death or bonds in the indictment." Now at its being divulged to me that there will be a plot against the man, forthwith I send him to you, charging the accusers also to speak against him before you. Farewell." |
| exeGesés companion Bible | ...and when I willed to know the cause for which they accused him, I brought him to their sanhedrim: and I found him to be accused of questions about their torah; but to have no accusation worthy of death or of bonds: and when it was disclosed how the Yah Hudiym plotted for the man, I immediately sent to you, and also evangelized to his accusers to word to you what they have against him. Farewell. |
| Orthodox Jewish Bible | "Desiring to have da'as of the charge for which they were accusing him, I brought him down to their Sanhedrin. "I found he was being accused about issues of their Torah and the charge was nothing worthy of mavev or of imprisonment. "And when I received information of a keshet (plot) keneged (against) the man, I sent him immediately to you, having given orders also to his accusers to state their case against Rav Sha'ul before your excellency." |
| Rotherham's Emphasized B. | And <being minded to find out the cause for which they were accusing him> {I took him down into their High-council}. whom I found to be accused concerning questions of their law, but of nothing worthy of death or bonds to be charged. But <when I was informed there would be a plot against the man > forthwith I sent him unto thee, charging his accusers also to be speaking against him before thee. |

Expanded/Embellished Bibles:

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| <i>The Amplified Bible</i> | And wanting to know the exact charge which they were making against him, I brought him down to their Council (Sanhedrin, Jewish High Court); and I discovered that he was accused in regard to questions and issues in their Law, but [he was] under no accusation that would call for the penalty of death or [even] for imprisonment. When I was told that there would be a plot against the man, I sent him to you immediately, also directing his accusers to bring their charges against him before you." |
| An Understandable Version | So, I brought him before the Council because I wanted to know the reasons for the charges [<i>they were</i>] bringing against him. I found out that he was being accused over questions regarding their law, but that they had no charges against him deserving of the death penalty, or [<i>even</i>] of being kept in prison. And when I was told that there was a plot against the man, I sent him to you immediately, also ordering his accusers to present their case against him in front of you." |
| The Expanded Bible | I wanted to know ·why [^l the charge/reason] they were accusing him, so I brought him before their ·council meeting [Sanhedrin]. I ·learned [^l found; discovered] that |

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| Jonathan Mitchell NT | <p>the accusation had to do with questions [debates; disputed matters] about their own law [^c the law of Moses], but no charge was worthy of death or jail [chains]. When I was told [informed] that some of them were planning to kill Paul [^l there was a plot against the man], I sent him to you at once. I also told [ordered] them [^l his accusers] to tell you what they have against him.</p> <p>Besides this, wishing to fully know the cause for which they had been accusing him, I led him down into their High Council (Sanhedrin). I found him being presently accused (or: indicted) concerning questions of their Law, but having not even one charge worthy of death or of bonds (or: imprisonment).</p> <p>Now with it having been divulged to me [that] there will be a plot against the man, I at that very hour sent [him] to you, also commanding the accusers to be speaking those things against him in your presence. Be strong and in good health (= Farewell)."</p> |
| P. Kretzmann Commentary | <p>And when I would have known the cause wherefore they accused him, I brought him forth into their council; whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.</p> <p>And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. Farewell.</p> |
| Translation for Translators | <p>Kretzmann's commentary for Acts 23:23–30 has been placed in the Addendum.</p> <p>I wanted to know what those Jews were saying that he had done wrong, so I took him to their Jewish Council. I listened <i>while they asked this man questions and he answered them</i>. The things they accused him about were entirely concerned with their <i>Jewish</i> laws. But Paul has not disobeyed any of our <i>Roman</i> laws. So our <i>officials</i> should not execute him or <i>even</i> put him in prison [MTY]. <i>Someone</i> told me that some [SYN] Jews were secretly planning to kill this man, so I immediately am sending him to you, <i>so that you(sg) may give him a fair trial there</i>. I have also <i>commanded</i> the Jews who have accused him to <i>go there to Caesarea and tell you (sg) what they are accusing him about</i>."</p> |
| The Voice | <p>I arranged for a hearing before their council and learned that he was accused for reasons relating to their religious law, but that he has done nothing deserving imprisonment or execution. I was informed that a group was planning to assassinate him, so I sent him to you immediately. I will require his accusers to present their complaint before you.</p> |

Bible Translations with Many Footnotes:

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| Lexham Bible | <p>And because I [[*]Here "because " is supplied as a component of the participle ("wanted") which is understood as causal] wanted to know the charge for which they were accusing him, I brought him [[*]Here the direct object is supplied from context in the English translation] down to their Sanhedrin. [Or "council"] I found he [Literally "whom"] was accused concerning controversial questions of their law, but having no charge deserving death or imprisonment. And when it [[*]Here "when " is supplied as a component of the participle ("was made known") which is understood as temporal] was made known to me there would be a plot against the man, I sent him [[*]Here the direct object is supplied from context in the English translation] to you immediately, also ordering his [[*]Literally "the"; the Greek article is used here as a possessive pronoun] accusers to speak against him [Some manuscripts have "to state the charges against him" (literally, "to speak the things against him")] before you.</p> |
| NET Bible® | <p>Since I wanted to know¹⁰⁵ what charge they were accusing him of,¹⁰⁶ I brought him down to their council.¹⁰⁷ I found he¹⁰⁸ was accused with reference to controversial questions¹⁰⁹ about their law, but no charge against him deserved death or imprisonment.¹¹⁰ When I was informed¹¹¹ there would be a plot¹¹² against this man,</p> |

I sent him to you at once, also ordering his accusers to state their charges¹¹³ against him before you.

^{105tn} Or “determine.”

^{106tn} Grk “to know the charge on account of which they were accusing him.” This has been simplified to eliminate the prepositional phrase and relative pronoun δι ἧν (di’ }hn) similar to L&N 27.8 which has “I wanted to find out what they were accusing him of, so I took him down to their Council’ Ac 23:28.”

^{107tn} Grk “their Sanhedrin” (the Sanhedrin was the highest legal, legislative, and judicial body among the Jews).

^{108tn} Grk “whom I found.” Because of the length and complexity of the Greek sentence, the relative pronoun (“whom”) has been changed to a personal pronoun (“he”) and a new sentence begun in the translation at this point.

^{109tn} BDAG 428 s.v. ζητημα 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 τινας questions about someth....18:15; 25:19. – In 23:29, since περί had already been used, the subj. of the discussion is added in the gen. ζ. το νόμου αὐτῶν.”

^{sn} With reference to controversial questions. Note how the “neutral” Roman authorities saw the issue. This was a religious rather than a civil dispute. See Acts 18:15.

^{110tn} Grk “but having no charge worthy of death or imprisonment.” BDAG 273-74 s.v. ἔγκλημα 1 has “legal t.t....ἔ. ἄξιον θανάτου ἢ δεσμῶν a charge deserving death or imprisonment 23:29.”

^{sn} Despite the official assessment that no charge against him deserved death or imprisonment, there was no effort to release Paul.

^{111tn} Grk “It being revealed to me.” The participle μνηυθείσης (mnhuqeishs) has been taken temporally.

^{112tn} The term translated “plot” here is a different one than the one in Acts 23:16 (see BDAG 368 s.v. ἐπιβουλή).

^{113tn} Grk “the things against him.” This could be rendered as “accusations,” “grievances,” or “charges,” but since “ordered his accusers to state their accusations” sounds redundant in English, “charges” was used instead.

The Spoken English NT

And I wanted to know why they were accusing him, so I brought him to their high council.

I found that he was being accused in relation to disputes about their own Law-there wasn’t any accusation against him that deserved death or imprisonment.

And when I learned that there was a plot against the man, I immediately sent him to you.^{ff} And I’ve instructed his accusers to make their case against him to you.”⁹⁹

^{ff} Some mss have slight variations on this statement, such as, “And when I learned that there was a plot against the man coming from them [i.e. the high council], I sent him to you.” The words “among them” and “immediately” sound similar in Greek.

⁹⁹ Some mss conclude the letter with a closing greeting: “Be well.”

Wilbur Pickering’s New T.

And wanting to know the reason they were accusing him, I took him down to their council. I found that he was being accused about questions of their law, but there was no accusation worthy of death or bonds. When I was told that the Jews¹⁴ were about to execute a plot against the man, I sent him to you at once, also directing his accusers to state the charges against him before you. Farewell.”

(14) Perhaps 11% of the Greek manuscripts omit ‘the Jews’ and ‘about to’ (as in NIV, NASB, LB, etc.).

Literal, almost word-for-word, renderings:

A Faithful Version

And desiring to know the cause for which they accused him, I brought him down to their Sanhedrin. I found that he was accused of questions concerning their law, but

had done nothing worthy of death or bonds. But when I was informed that a plot against this man was about to be carried out by the Jews, I sent him to you at once, and have also commanded the accusers to say the things against him before your judgment seat. Farewell."

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| Analytical-Literal Translation | "But wanting to know the cause for which they were accusing him, I brought him down to their High Council, whom I found being accused concerning points of disagreement [about] their law, [but] having no accusation worthy of death or chains. |
| Benjamin Brodie's trans. | "Then a plot having been revealed to me against this man [was] about to happen by the Jews, at once I sent [him] to you, having also given strict orders to the accusers to be saying the [things] against him before you; farewell." And because I wanted to fully understand the reason by which they were bringing a charge against him, I brought him to the Sanhedrin, Whom I found to be accused because of controversial questions related to their law, but nothing worthy of death or imprisonment by which he was charged. And when it was reported to me that there might be a plot against the man, I immediately sent him face-to-face to you, having subsequently instructed his accusers to bring charges against him to you personally." |
| Charles Thomson NT | This man was seized by the Jews and just upon the point of being slain by them, when I came with the army and rescued him. Having learned that he is a Roman and being desirous to know the crime of which they accused him, I took him down to their Sanhedrim, and found that he was accused of matters touching questions of their law, but had done nothing that deserved death or imprisonment. But receiving intelligence of a plot against the man, which the Jews were in act to execute, I have sent him to thee and directed his accusers to lay before thee their charges against him. Farewell. V. 27 is included for context. |
| Context Group Version | And desiring to know the cause why they accused him, I brought him down to their Sanhedrin: whom I found to be accused about questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was shown to me that there would be a plot against the man, I sent him to you immediately, charging his accusers also to speak the things against him before you. |
| Far Above All Translation | ...and wishing to know the reason why they were bringing a charge against him, I brought him down to their Sanhedrin <i>council</i> , and I found that he was charged concerning enquiries into their law, <i>but</i> not in any way under a charge worthy of death or bonds. And when a plot against the man by the Jews had been disclosed to me <i>which was</i> about to take place, I immediately sent word to you, also instructing his accusers to state the <i>charges</i> against him in <i>your</i> presence. Farewell." |
| Literal New Testament | AND DESIRING TO KNOW THE CHARGE ON ACCOUNT OF WHICH THEY ACCUSED HIM I BROUGHT DOWN HIM TO SANHEDRIM : THEIR WHOM I FOUND TO BE ACCUSED CONCERNING QUESTIONS OF LAW, THEIR BUT NO WORTHY OF DEATH OR OF BONDS ACCUSATION HAVING. AND IT HAVING BEEN INTIMATED TO ME OF A PLOT AGAINST THE MAN ABOUT TO BE [CARRIED OUT] BY THE JEWS AT ONCE I SAID [HIM] TO THEE, HAVING CHARGED ALSO THE ACCUSERS TO SAY THE THINGS AGAINST HIM BEFORE THEE. FAREWELL. |
| Literal Standard Version | "Claudius Lysias, to the most noble governor Felix, greetings: This man having been taken by the Jews, and being about to be killed by them—having come with the army, I rescued him, having learned that he is a Roman; and intending to know the cause for which they were accusing him, I brought him down to their Sanhedrin, whom I found accused concerning questions of their law, and having no accusation worthy of death or bonds; |

and a plot having been intimated to me against this man—about to be of the Jews—I sent to you at once, having also given command to the accusers to say the things against him before you; be strong.” Vv. 26–27 are included for context.

Modern Literal Version 2020

But planning to know the accusation (because of which they were accusing him), I led him into their council; whom I found being accused concerning debates of their law, having nothing *in way of* an accusation worthy of death or of bonds.

New American Standard

But *after* it was divulged to me of a future pact by the Jews *for the man, I promptly sent him to you, having also commanded the accusers to speak the things to him in front of you. Good-bye

When this man was seized by the Jews and was about to be killed by them, I came up to them with the troops and rescued him, after learning that he was a Roman. And wanting to ascertain the basis for the charges they were bringing against him, I brought him down to their Council [Or *Sanhedrin*]; and I found that he was being accused regarding questions in their Law, but was not charged with [Lit *had no charge of*] anything deserving death or imprisonment [Lit *bonds*].

New Matthew Bible

When I was informed that there would be a plot against the man, I sent him to you at once, also instructing his accusers to bring charges against him [Lit *speak against him*] before you.” V. 27 is included for context.

And when I wished to know the offence for which they accused him, I brought him forth into their council. There I could see that he was accused concerning questions of their law, but was not guilty of anything worthy of death or of bonds. Afterward, when it was reported to me that the Jews were lying in wait for the man, I sent him straightaway to you, and directed his accusers, if they had anything against him, to tell it to you. Farewell.

NT (Variant Readings)

And desiring to know the cause wherefore they accused him, I brought him down unto their sanhedrin:

whom I found to be accused about questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

World English Bible

And when it was shown to me that a plot against the man was [about] to be [executed] [by the Jews], I sent him to thee forthwith, charging his accusers also to speak against him before thee. [Farewell].

Desiring to know the cause why they accused him, I brought him down to their council.

I found him to be accused about questions of their law, but not to be charged with anything worthy of death or of imprisonment.

When I was told that the Jews lay in wait for the man, I sent him to you immediately, charging his accusers also to bring their accusations against him before you. Farewell.”

The gist of this passage:

Lucias determined that the problem was a religious dispute, which did not really deserve death or chains; but then he discovered a plot against Paul, and determined it would be better to ship him to Caesarea along with his accusers.

28-30

Acts 23:28a

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|--|--|---|-----------------|
| boulomai (βούλωμαι) [pronounced BOO-lohm-ah-ee] | willing deliberately, having a purpose, being minded; willing as an affection, desiring; intending | masculine singular, present (deponent) middle/passive participle, nominative case | Strong's #1014 |

| Acts 23:28a | | | |
|--|--|---|---|
| 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 |
| epiginōskō (ἐπιγινώσκω) [pronounced <i>ehp-ihg-in-OÇ-koh</i>] | <i>to fully know; to become fully acquainted with, to acknowledge; to (ac-, have, take) know (-ledge, well), to perceive; to recognize; lit., to know upon</i> | aorist active infinitive | Strong's #1921 |
| 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) |
| aitia (αἰτία) [pronounced <i>ahee-TEE-ah</i>] | <i>cause, reason, ground; cause for which one is worthy of punishment, crime; case, charge of crime, accusation</i> | feminine singular noun, accusative case | Strong's #156 |
| diá (διά) [pronounced <i>dee-AH</i>] | <i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i> | preposition | Strong's #1223 |
| hên (ἧν) [pronounced <i>hayn</i>] | <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 |
| 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> | 3 rd person plural, imperfect active indicative | Strong's #1458 |
| autō (αὐτῷ) [pronounced <i>ow-TOH</i>] | <i>in him, by him, to him; for him; by means of him; with me; same</i> | 3 rd person masculine singular personal pronoun; locative, dative or instrumental case | Strong's #846 |

Translation: [I] intended to fully understand the reason why they brought charges against him,...

The chiliarch continues to explain the situation. "I handled this by the book. I first needed to understand exactly what the Judæans had charged this man with. What were his accusers saying?" Because of what had happened, it was quite chaotic and it was impossible to determine what the actual problem was.

The chiliarch said that he took steps to determine what the accusations were and that is pretty much what he did.

| Acts 23:28b | | | |
|--|--|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| katagô (κατάγω) [pronounced <i>kat-AG-oh</i>] | <i>to lead down, to bring [down, forth]; to bring [a vessel from deep water to the land]; to be brought (down) in a ship, to land, touch at</i> | 1 st person singular, aorist active indicative | Strong's #2609 |
| The following pronoun is found in the Byzantine Greek text and the Scrivener Textus Receptus, but not in the Westcott Hort text. Incidentally, the Westcott Hort text places v. 28b in brackets. Not sure what that means. | | | |
| auton (αὐτόν) [pronounced <i>ow-TAHN</i>] | <i>him, to him, towards him; same</i> | 3 rd person masculine singular personal pronoun, accusative case | Strong's #846 |
| 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 |
| to (τό) [pronounced <i>toh</i>] | <i>the; this, that; to the, towards the</i> | neuter singular definite article; accusative case | Strong's #3588 |
| sunédriion (συνέδριον) [pronounced <i>soon-EHD-ree-on</i>] | <i>council, any assembly (especially of magistrates, judges, ambassadors), a joint session, the Jewish Sanhedrin; by analogy, a subordinate tribunal</i> | neuter singular noun, accusative case | Strong's #4892 |
| 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 |

Translation: ...[so] I brought him down to their council [the Sanhedrin]...

He took Paul to what was essentially the home turf to the religious Jews, the Sanhedrin council. This should have completely put them at ease, and they would feel that they could speak freely there.

Recall that there were actually two hearings, one pretty much off the cuff to the Jews who were there when Paul was taken; and then one more official meeting with the Sanhedrin. Paul suggested that they do the first one, where he would begin by speaking to the Jews who gathered there. However, he did not get very far before the place erupted into chaos.

The chiliarch set up a hearing with the Sanhedrin and went making a pretty small footprint. His presence was so completely forgotten, that the high priest actually ordered someone to slug Paul. That was way out of line and certainly would not have been allowed by the chiliarch.

Although we are not given some of the details, the chiliarch determined from those two hearings that the problem was a religious dispute, and certainly nothing which was worth of death or even imprisonment (the chiliarch will actually say that in this letter).

| Acts 23:29a | | | |
|--|---|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| 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 |
| heuriskō (εὕρισκω) [pronounced <i>hyoo-RIHS-ko</i>] | <i>to find (literally or figuratively); to discover; to come across, to get, to obtain; to perceive, to see</i> | 1 st person singular, aorist active indicative | Strong's #2147 |
| enkalēō (ἐγκαλέω) [pronounced <i>eng-kal-EH-oh</i>] | <i>bringing charges (against); coming forward as an accuser against, bringing a charge against; being accused; being called into question</i> | masculine singular, present passive participle, nominative case | Strong's #1458 |

Translation: ...that I would discover the charges [against him].

Many translations continued v. 28 into v. 29, and it seemed reasonable for me to do that. I did take some liberties, closing out the sentence here, and beginning a new sentence below. That is more in keeping with English sentence structure than with the Greek (where a sentence can go on for a long time before finding a period).

The intent of the chiliarch was to discover the nature of the charges against Paul. He certainly did try to do that and came to a reasonable conclusion about the actual dispute.

Acts 23:28–29a [I] intended to fully understand the reason why they brought charges against him, [so] I brought him down to their council [the Sanhedrin] that I would discover the charges [against him]. (Kukis mostly literal translation)

After two hearings the chiliarch figured out what the charges actually were.

| Acts 23:29b | | | |
|---|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| peri (περί) [pronounced <i>per-EE</i>] | <i>about, concerning, on account of, because [of], around, near</i> | preposition | Strong's #4012 |
| zētēmata (ζήτηματά) [pronounced <i>DZAY-tay-mah-TAH</i>] | <i>(controversial) questions, debates (about the Law); issues</i> | neuter plural noun; genitive/ablative case | Strong's #2213 |
| 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 |
| nomos (νόμος) [pronounced <i>NOHM-oss</i>] | <i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i> | masculine singular noun; genitive/ablative case | Strong's #3551 |
| 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 |

Translation: [However, these charges were simply] questions of their Law;...

I took some liberties and decided to start up a new sentence here. This required the insertion of a number of words at this point.

The chiliarch finds that the charges which he hears and understands appear to be nothing more than the technicalities of their Law.

This would be very similar to an American court listening to the charges made against one Muslim by another, for Islamic laws which were violated. None of those violations would even find a reason to be in an American court. This is what the story was to this chiliarch.

Felix was well-aware, as governor, of the Jewish Law and the fact that the religious leader would sometimes attempt to prosecute people who have not violated any Roman law.

| Acts 23:29c | | | |
|---|--|---|--|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| mêdeis/mêdemia/ mêden (μηδείς/μηδεμία/μηδέν) [pronounced may-DICE, may-dem-EE-ah, may-DEN] | <i>none, nobody, no one, nothing, not even one (man, woman, thing), anyone, any (man, thing), no (man); without (delay)</i> | neuter singular adjective; accusative case | Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520] |
| dé (δέ) [pronounced deh] | <i>now, then; but, moreover, and, also; namely, to wit</i> | post-positive conjunctive particle | Strong's #1161 |
| 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 |
| 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; when used twice, it can mean, either, or</i> | disjunctive particle | Strong's #2228 |
| desmon (δεσμόν) [pronounced dehs-MON] | <i>bands, bonds, chains</i> | neuter plural noun, genitive/ablative case | Strong's #1199 |
| echô (ἔχω) [pronounced EHKH-oh] | <i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i> | masculine singular, present active participle; accusative case | Strong's #2192 |
| énklēma (ἐγκλημα) [pronounced ENG-klay-mah] | <i>charge, accusation: the crime of which one is accused, an offense alleged</i> | neuter singular noun, accusative case | Strong's #1462 |

Acts 23:29c

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---|-------------------------|------------------|-----------------|
| The verbal cognate for this rare noun is enkaléō (ἐγκαλέω) [pronounced <i>eng-kal-EH-oh</i>], which means, <i>to bring charges (against); to come forward as accuser against, bring charge against; to be accused</i> . Strong's #1458. This verb occurs twice already in this passage (Acts 23:28–29). I included the Word English Bible translation because they consistently translated the verb and its cognate. | | | |

Translation: ...no charge [did he] have [against him] worthy of death or bonds.

“Based upon the testimony which I heard,” the chiliarch continues, “I found no charge worth of death or even bonds.”

This leaves open the possibility that there were further charges which could have been filed, but the chiliarch was unaware of these charges.

So far, everything is normal, by-the-book; and, if this is being read to Felix, he might be wondering, “Why exactly is this man right here in front of me with this massive entourage of soldiers?”

In the final verse, the chiliarch explains why the chiliarch is sending Paul to Felix.

Acts 23:29b-c [However, these charges were simply] questions of their Law; no charge [did he] have [against him] worthy of death or bonds. (Kukis mostly literal translation)

Acts 23:30a

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|--|---|--|-----------------|
| mēnūō (μηνύω) [pronounced <i>may-NOO-oh</i>] | <i>informing, telling, disclosing (through the idea of mental effort and thus calling to mind), reporting, declaring, making known a secret; intimating</i> | feminine singular, aorist passive participle, genitive/ablative case | Strong's #3377 |
| dé (δέ) [pronounced <i>deh</i>] | <i>now, then; but, moreover, and, also; namely, to wit</i> | post-positive conjunctive particle | Strong's #1161 |
| moi (μοί) [pronounced <i>moy</i>] | <i>I, to [for, by] me, mine, my</i> | 1 st person singular, personal pronoun; dative, locative or instrumental case | Strong's #3427 |
| epiboulē (ἐπιβουλή, ἥς, ἥ) [pronounced <i>eh-pee-bou-LAY</i>] | <i>a plotter, one who lies in wait, one who plans against another; a plan formed against one, a plot</i> | feminine singular noun, genitive/ablative case | Strong's #1917 |
| 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 |
| 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 |

| Acts 23:30a | | | |
|--|---|---|----------------------------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| anêr (ἀνήρ) [pronounced ah-NAIR] | <i>man, male; noble man; adult male; husband, betrothed</i> | masculine singular noun; accusative case | Strong's #435 |
| The Byzantine Greek text and the Scrivener Textus Receptus both have these additional words: | | | |
| mellô (μέλλω) [pronounced MEHL-ow] | <i>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</i> | present active infinitive | Strong's #3195 |
| esomai (ἔσομαι) [pronounced EHS-om-ah-ee] | <i>future tense of "to be"</i> | future infinitive | Strong's #2071 (a form of #1510) |
| hupô (ὑπό) [pronounced hoop-OH] | <i>under, beneath, through; by</i> | preposition with the genitive or ablative case | Strong's #5259 |
| 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 |
| Ioudaïoi (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 |
| exautēs (ἐξαυτῆς) [pronounced ex-OW-tace] | <i>at once, from that hour, instantly, immediately, presently, straightway</i> | adverb | Strong's #1824 |
| This phrase would be translated, <i>about to be by the Jews immediately</i> . It is more likely that text has dropped out than text has been added in. | | | |
| The Westcott Hort text and Tischendorf's Greek text only have these words: | | | |
| esomai (ἔσομαι) [pronounced EHS-om-ah-ee] | <i>future tense of "to be"</i> | future infinitive | Strong's #2071 (a form of #1510) |
| exautēs (ἐξαυτῆς) [pronounced ex-OW-tace] | <i>at once, from that hour, instantly, immediately, presently, straightway</i> | adverb | Strong's #1824 |

Translation: Having a report [brought] to me [about] a plot against the man [which] was to happen,...

The chiliarch again slants the story at this point. He talks about a report of a plot being brought to him. The assumption on Felix's end was, soldiers there did an excellent job of unearthing this plot. The chiliarch fails to mention that the excellent footwork here was done by Paul's nephew. He found out about this plot and came and told the chiliarch.

To the chiliarch's credit, he acted upon this information.

| Acts 23:30b | | | |
|--|---|--|---------------------------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| Tischendorf's Greek text has these two words: | | | |
| 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. | | | |
| αὐτῶν (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 |
| This would be translated, <i>out from them</i> . | | | |
| These two words are not found in the other three ancient manuscripts to which I refer. | | | |
| πεμπῶ (πέμπω) [pronounced PEHM-poh] | <i>to send, to dispatch; to bid a thing to be carried to one; to send (thrust or insert) a thing into another</i> | 1 st person singular, aorist active indicative | Strong's #3992 |
| πρός (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 |
| σε (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: ...I send him directly to you.

It is this plot which was too much.

Let me suggest one of two things: (1) there was a standing order to bring potentially explosive cases which involved religion from Jerusalem to Caesarea. Or (2) there was more information given in this missive, concerning the size and substance of the plot. After all, something more than a discovered plot should be offered to explain exactly why this entourage of soldiers have brought one man to Caesarea.

This either means that a portion of this letter was not recorded; or that there is a standing order, similar to the one which I suggested above. Or someone acting as a spokesman will give Felix more information. However, this chiliarch seems to be pretty thorough, so I would conclude that the additional information is in the letter, but not recorded here.

The Jewish religious types were known for their radical behavior. If they find themselves having to leave Jerusalem and make their case in a very secular court in a very secular city, that would take much of the wind out of their sails. Whatever fervor that they displayed in Jerusalem, this would have been curtailed somewhat. The ruler of Jerusalem and the ruler of Palestine no doubt had strategies worked out for situations like this.

| Acts 23:30c | | | |
|---|---|--|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| paragellō (παραγγέλλω) [pronounced <i>par-ang-GEL-low</i>] | <i>transmitting a message along from one to another, declaring, announcing; commanding, ordering, charging, enjoining</i> | masculine singular, aorist active participle, nominative case | Strong's #3853 |
| καί (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>toic̄</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 |
| katêgoroi (κατήγοροι) [pronounced <i>kat-AY-gor-oy</i>] | <i>accusers, plaintiffs, complainants at law; a name often used of Satan</i> | masculine plural noun; dative, locative or instrumental case | Strong's #2725 |
| légō (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> | present active infinitive | Strong's #3004 |
| 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 |
| auton (αὐτόν) [pronounced <i>ow-TAHN</i>] | <i>him, to him, towards him; same</i> | 3 rd person masculine singular personal pronoun, accusative case | Strong's #846 |
| ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel | <i>on, close by, at; at the time of, during, in; [of sovereignty or oversight] over</i> | preposition of superimposition; used of motion and rest; with the genitive/ablative case | Strong's #1909 |
| sou (σου) [pronounced <i>sow</i>] | <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: I enjoined [his] accusers to say [these charges] directly to you.”

The chiliarch concludes his letter. “Given all that has taken place, I have commanded that these Jews take their beef directly to you and provide you testimony in court.”

I suspect that the chiliarch did not know if the accusers would travel to Caesarea where they would face a tougher and less sympathetic audience, but they do.

Acts 23:30d

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|--|---|---|-----------------|
| Not found in the Westcott Hort text or the Tischendorf's Greek text, but in the Byzantine Greek text and the Scrivener Textus Receptus is this final word: | | | |
| rhōnnumi (ῥώννυμι) [pronounced HRONE- noo-mee] | <i>make strong, strengthen; be strong, thrive, prosper; in the usual formula in closing of a letter, farewell</i> | 2 nd person singular, perfect passive imperative | Strong's #4517 |

It is logical for such a letter to have a closing of some sort.

Translation: [Be strong and prosper.]

Rather than render this, *farewell, signing off, catch you later, later*; I went with the more literal rendering. You probably did not realize that the *farewell (and) prosper* used in Star Trek essentially came out of the Bible did you?

This is actually the shortened version of a Jewish blessing.²⁶

Mr. Spock “Be well and prosper” (a meme); from [Meme generator](#), accessed May 19, 2022. (It is actually, *Live long and prosper*).

Acts 23:30 Having a report [brought] to me [about] a plot against the man [which] was to happen, I send him directly to you. I enjoined [his] accusers to say [these charges] directly to you. [Be strong and prosper.]” (Kukis mostly literal translation)



In this final verse, it is revealed that the reason for sending Paul was the plot hatched against him. The plot was probably described in greater detail in this letter.

Acts 23:28–30 [I] intended to fully understand the reason why they brought charges against him, [so] I brought him down to their council [the Sanhedrin] that I would discover the charges [against him]. [However, these charges were simply] questions of their Law; no charge [did he] have [against him] worthy of death or bonds. Having a report [brought] to me [about] a plot against the man [which] was to happen, I send him directly to you. I enjoined [his] accusers to say [these charges] directly to you. [Be strong and prosper.]” (Kukis mostly literal translation)

The chiliarch did what he could on this case in Jerusalem. He held two hearings and determined that the dispute was actually religious doctrine; and certainly not something which was deserving of any Roman punishment.

Acts 23:28–30 At first, I intended to fully understand exactly why these Judæans brought charges against him, so I took him before the Sanhedrin for a hearing to discover what these charges were. However, all that I heard was accusations based specifically upon their Law—none of which is related to Roman law. Therefore, he could not be penalized by death or even by bonds. Then, right after this, I received a report concerning a plot against this man which was about to take place. Therefore, I sent him directly to you, telling his accusers to appear before you and enumerate their accusations. Be well and prosperous; farewell.” (Kukis paraphrase)

Interestingly enough, we are not actually in Caesarea in the narrative. We are actually at the point of the chiliarch writing or dictating this letter. What follows will be the delivery of Paul and the letter.

²⁶ See [phrases.org](#); accessed May 19, 2022.

Indeed then, the soldiers, according to the orders of them, were taking the Paul, to depart by night to the Antipatris. Now, the [day] next, letting go the horsemen to go with him, they turn back toward the encampment, which [others] entering into Caesarea and giving the epistle to the governor, they presented even the Paul to him.

Acts
23:31–33

The soldiers were indeed taking Paul, according to their orders, to go by night to [the city of] Antipatris. The next day, letting the horsemen [continue] to go with him, the [other soldiers] turned back toward the barracks. [Those remaining with Paul], having entered into Caesarea and giving the letter to the governor, also presented Paul to him.

This large contingent of soliders then took Paul that night to Antipatris, according to their orders. The next day, being solidly in gentile territory, the horsemen continued traveling with Paul, but the other soldiers returned to their barracks in Jerusalem. Those who remained with Paul, having entered into Caesarea, gave the letter to the governor and presented him with Paul.

Here is how others have translated this passage:

Ancient texts:

| | |
|----------------------------|---|
| Westcott-Hort Text (Greek) | Indeed then, the soldiers, according to the orders of them, were taking the Paul, to depart by night to the Antipatris. Now, the [day] next, letting go the horsemen to go with him, they turn back toward the encampment, which [others] entering into Caesarea and giving the epistle to the governor, they presented even the Paul to him. |
| Complete Apostles Bible | Then the soldiers, as they were commanded, took Paul and brought him during the night to Antipatris. And on the next day they left the horsemen to go on with him, and returned to the barracks. When they entered into Caesarea and delivered the letter to the governor, they also presented Paul to him. |
| Douay-Rheims 1899 (Amer.) | Then the soldiers, according as it was commanded them, taking Paul, brought him by night to Antipatris. And the next day, leaving the horsemen to go with him, they returned to the castle. Who, when they were come to Caesarea and had delivered the letter to the governor, did also present Paul before him. |
| Holy Aramaic Scriptures | Then, the Ruhmaye {the Romans}, as that they had been commanded, led Paulus {Paul} by night, and brought him unto Antipatrus city. And the next day the horsemen dismissed the foot-soldiers, their comrades, so that they might return unto the Mashriytha {the Fortress}. And they came unto Qasariya {Caesarea}, and gave the letter unto The Higmuna {The Governor}, and they stood Paulus {Paul} before him. |
| James Murdock's Syriac NT | Then the Romans, as they had been commanded, took Paul by night, and brought him to the city of Antipatris. And the next day, the horsemen dismissed the footmen their associates, that they might return to the castle. And they brought him to Caesarea: and they delivered the letter to the governor, and set Paul before him. |
| Original Aramaic NT | Then the Romans brought Paulus in the night, as they were ordered, and brought him to the city AntiPatris. And the next day the horsemen dismissed the Foot Soldiers, their comrades, to return to camp. |

And they brought him to Caesarea and gave the letter to the Governor and presented Paulus before him.

Significant differences:

Limited Vocabulary Translations:

| | |
|----------------------------|--|
| Bible in Basic English | <p>So the armed men, as they were ordered, took Paul and came by night to Antipatris.</p> <p>But on the day after, they sent the horsemen on with him, and went back to their place:</p> <p>And they, when they came to Caesarea, gave the letter to the ruler, and took Paul before him.</p> |
| Bible in Worldwide English | <p>So the soldiers took Paul as they had been told to do. They went with him that night as far as the town of Antipatris. The next day the soldiers went back to the barracks. Only the men who were riding horses went with Paul. When they reached Caesarea, they gave the letter to the ruler and brought Paul to him.</p> |
| Easy English | <p>The soldiers did what their leader had told them to do. They took Paul out from the prison in their building. That night, they took him as far as Antipatris. The next day, the soldiers who had walked returned to their building in Jerusalem. But the soldiers who rode horses continued to travel with Paul.</p> <div style="border-left: 1px solid black; border-right: 1px solid black; padding: 5px; margin: 10px 0;"> <p>Antipatris was 40 kilometres from Jerusalem. This was a long way for the soldiers to walk in one night. Not many Jews lived between Antipatris and Caesarea. So, after that night, the soldiers could return to Jerusalem. They did not need many soldiers to keep Paul safe after this.</p> </div> <p>When they arrived in Caesarea, they gave the letter to Felix, the ruler. They also brought Paul to him.</p> |
| Easy-to-Read Version–2008 | <p>So the soldiers, according to their instructions, took Paul and brought him by night to Antipatris. And on the next day they returned to the barracks, letting the horsemen go on with him.</p> <p>When they had come to Caesarea and delivered the letter to the governor, they presented Paul also before him.</p> |
| <i>God's Word</i> ™ | <p>So the infantrymen did as they had been ordered. They took Paul to the city of Antipatris during the night. They returned to their barracks the next day and let the soldiers on horseback travel with Paul. When the soldiers arrived in the city of Caesarea with Paul, they delivered the letter to the governor and handed Paul over to him.</p> |
| Good News Bible (TEV) | <p>The soldiers carried out their orders. They got Paul and took him that night as far as Antipatris. The next day the foot soldiers returned to the fort and left the horsemen to go on with him. They took him to Caesarea, delivered the letter to the governor, and turned Paul over to him.</p> |
| J. B. Phillips | <p>Paul is taken into protective custody</p> <p>The soldiers, acting on their orders, took Paul and, riding through that night, brought him down to Antipatris. Next day they returned to the barracks, leaving the horsemen to accompany him further. They went into Caesarea and after delivering the letter to the governor, they handed Paul over to him.</p> |
| <i>The Message</i> | <p>The soldiers, following orders, took Paul that same night to safety in Antipatris. In the morning the soldiers returned to their barracks in Jerusalem, sending Paul on to Caesarea under guard of the cavalry. The cavalry entered Caesarea and handed Paul and the letter over to the governo.</p> |
| NIRV | <p>The soldiers followed their orders. During the night they took Paul with them. They brought him as far as Antipatris. The next day they let the horsemen go on with him. The soldiers returned to the fort. The horsemen arrived in Caesarea. They gave the letter to the governor. Then they handed Paul over to him.</p> |

New Life Version The soldiers took Paul as they were told. They brought him during the night to Antipatris. The next day they went back to their building in Jerusalem. The men riding horses went on with Paul. When they came to Caesarea, they gave the letter to the leader of the people. They also handed Paul over to him.

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

Casual English Bible The soldiers did as ordered. They took Paul as far as the city of Antipatris. [13] The next day [14] the soldiers headed back to Jerusalem. The cavalry finished the job of escorting Paul to Caesarea. When the cavalry got to Caesarea, they handed Paul over to the governor. And they delivered their commander's letter.

¹³23:31 Antipatris, a city built by Herod the Great in what is now the West Bank, was about 30 miles (48 km) northwest of Jerusalem. That's according to Josephus, a first-century Jewish history writer. And that put the city about halfway between Jerusalem and Caesarea.

¹⁴23:32 "The next day" might mean the very next day or possibly the day after that—that is, the day after they arrived in Antipatris. In one day's time, the army could normally travel a little more than half the distance to Antipatris, roughly 20 miles (32 km). But they could have traveled the entire 30 miles (48 km) to Antipatris by marching all night and into the next day. The infantry likely peeled off the patrol and returned to Jerusalem because the most dangerous part of the trip was over: getting Paul out of the reach of Jerusalem Jews. The commander may have thought he might need those soldiers back in Jerusalem to control the angry Jews.

Contemporary English V. The soldiers obeyed the commander's orders, and that same night they took Paul to the city of Antipatris. The next day the foot soldiers returned to the fortress and let the soldiers on horseback take him the rest of the way. When they came to Caesarea, they gave the letter to the governor and handed Paul over to him.

The Living Bible So that night, as ordered, the soldiers took Paul to Antipatris. They returned to the armory the next morning, leaving him with the cavalry to take him on to Caesarea. When they arrived in Caesarea, they presented Paul and the letter to the governor.

**New Berkeley Version
The Passion Translation**

The soldiers carried out their orders and escorted Paul during the night until they reached the city of Antipatris. The next day the horsemen continued on with Paul and the rest of the soldiers were dismissed to return to their headquarters. Upon their arrival in Caesarea, they presented the letter to the governor and brought Paul before him.

Plain English Version So the soldiers did everything that their big boss told them to do. They got Paul and took him with them. That night, they stayed at a town called Antipatris. The next day, the soldiers that didn't ride horses went back to their big house in Jerusalem, and the soldiers on horses kept going with Paul. After they got to Caesarea on their horses, they took Paul to Felix, the government boss, and they gave Felix the letter.

UnfoldingWord Simplified T. So the soldiers did what the commander told them. They got Paul and took him with them during the night down to Antipatris. The next day, the foot soldiers returned to Jerusalem, and the soldiers who rode horses went on with Paul. When they arrived in the city of Caesarea, they gave the letter to the governor, and they placed Paul before him.

William's New Testament So the soldiers took Paul, as they had been ordered to do, and brought him by night as far as Antipatris. The next day they returned to the barracks, leaving the mounted men to go on with him; they, on reaching Caesarea, delivered the letter to the governor and turned Paul over to him, too.

Partially literal and partially paraphrased translations:

American English Bible So these soldiers followed their orders and they took Paul to **AntiPatris** that night.

Then the next day, they sent him on with the cavalry (which later returned to the garrison).

And when they got to Caesarea, they delivered the letter to the governor along with Paul.

Beck's American Translation .

Breakthrough Version

So certainly the soldiers, according to what had been arranged with them, after picking up Paul, took *him* through *the* night to Antipatris. On the next day after allowing the horsemen to be going off together with him, they returned to the barracks, some horsemen who, when they went into Caesarea and handed over the letter to the leader, also presented Paul to him.

Len Gane Paraphrase

Then the soldiers following orders took Paul and brought him at night to Antipatris. On the next day they let the horsemen go on with him and returned to the barracks. After [the horsemen] came to Caesarea and delivered the letter to the governor, they also presented Paul to him.

A. Campbell's Living Oracles

The soldiers, therefore, as it was commanded them, taking up Paul, brought him by night to Antipatris. And the next day they returned to the castle, leaving the horsemen to go with him: who, entering into Caesarea, and delivering the epistle to the governor, presented Paul also before him.

New Advent (Knox) Bible

The soldiers, obeying their orders, took Paul with them, and conducted him, travelling all night, to Antipatris. Next day they left the horsemen to accompany him, and went back to their quarters. The horsemen, upon reaching Caesarea, delivered the letter to the governor, and brought Paul, too, into his presence.

NT for Everyone

So the soldiers did what they were told. They took Paul and brought him by night to Antipatris, and the next day they allowed the horsemen to go on with him while they returned to barracks. The company arrived at Caesarea and handed over the letter to the governor, presenting Paul at the same time.

20th Century New Testament

The soldiers, in accordance with their orders, took charge of Paul and conducted him by night to Antipatris; And on the next day, leaving the troopers to go on with him, they returned to the Fort. On arriving at Caesarea, the troopers delivered the letter to the Governor, and brought Paul before him.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation

Then the soldiers, acting on their orders, took Paul and brought him by night to Antipatris. The next day they left the cavalry to go with him, and returned to the Fortress of Antonia. The cavalrymen, when they came to Caesaria, and delivered the letter to the procurator, also presented Paul before him.

Revised Ferrar-Fenton Bible

So the soldiers, in accordance with their orders, took Paul, and conducted him during the night to Antipatris. But on the following day, they returned to the garrison, leaving the cavalry to proceed with him. These, on their arrival at Caesarea, delivered the dispatch to the governor, and also presented Paul to him.

Free Bible Version

So the soldiers followed their orders and took Paul overnight to Antipatris. The next morning they sent him on with the cavalry, and went back to the fortress. When the cavalry arrived at Caesarea they delivered the letter to the governor and brought Paul before him.

God's Truth (Tyndale)

Then the soldiers as it was commanded them, took Paul, and brought him by night to Antipatras. On the morrow they left horsemen to go with him, and returned unto the castle. Which when they came to Cesarea, they delivered the epistle to the debite (deputy), and presented Paul before him.

International Standard V

So the soldiers, in keeping with their orders, took Paul and brought him by night to Antipatris. The next day, they let the horsemen ride with Paul [Lit. him] while they returned to their barracks. When these men [The Gk. lacks men] came to Caesarea, they delivered the letter to the governor and handed Paul over to him.

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|--------------------------|--|
| Montgomery NT | So the soldiers took Paul, as they were bid, and brought him by night to Antipatris. Next day the infantry returned to the barracks, leaving the troopers to ride on with him. They reached Caesarea and delivered the letter to the governor, and also presented Paul before him. |
| Leicester A. Sawyer's NT | The soldiers therefore took Paul as they were commanded and brought him by night to Antipatris, and the next day leaving the horsemen to go with him, they returned to the fortress. And when they came to Caesarea, and had delivered the letter to the procurator, they also presented Paul to him. |
| Weymouth New Testament | So, in obedience to their orders, the soldiers took Paul and brought him by night as far as Antipatris. The next day the infantry returned to the barracks, leaving the cavalry to proceed with him; and, the cavalry having reached Caesarea and delivered the letter to the Governor, they brought Paul also to him. |

Catholic Bibles (those having the imprimatur):

| | |
|----------------------------|--|
| Christian Community (1988) | The soldiers acted in accordance with these instructions. They took Paul and brought him to Antipatris by night. On the following day, they returned to the fortress but the horsemen continued journeying with him. Upon entering Caesarea they handed the letter to the governor and presented Paul to him. |
| The Heritage Bible | Therefore indeed the soldiers, according to the thing ordered, taking Paul, brought him through the night to Antipatris. And on the following day, letting the horsemen depart with him, returned to the fortress, Who, entering into Caesarea and giving over the letter to the governor, also stood Paul before him. |
| New American Bible (2011) | So the soldiers, according to their orders, took Paul and escorted him by night to Antipatris. The next day they returned to the compound, leaving the horsemen to complete the journey with him. When they arrived in Caesarea they delivered the letter to the governor and presented Paul to him. |
| New Jerusalem Bible | The soldiers carried out their orders; they took Paul and escorted him by night to Antipatris. Next day they left the mounted escort to go on with him and returned to the fortress. On arriving at Caesarea the escort delivered the letter to the governor and handed Paul over to him. |
| Revised English Bible—1989 | . |

Jewish/Hebrew Names Bibles:

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|--------------------------|---|
| Complete Jewish Bible | So the soldiers, following their orders, took Sha'ul during the night and brought him to Antipatris, then returned to the barracks after leaving the cavalry to go on with him. The cavalry took him to Caesarea, delivered the letter to the governor, and handed Sha'ul over to him. |
| Hebraic Roots Bible | Then, indeed, taking up Paul according to the thing appointed to them, the soldiers brought him through the night to Antipatris. And on the morrow, allowing the horsemen to go with him, they returned to the fortress. Having entered into Caesarea, and giving the letter to the governor, they also presented Paul to him. |
| Holy New Covenant Trans. | The soldiers did the things they were told. They got Paul and took him to the town of Antipatris that night. The next day the horsemen went with Paul to Caesarea, but the soldiers and the spearmen went back to the fortress in Jerusalem. The horsemen entered Caesarea and gave the letter to the governor. Then they gave Paul to him. |
| The Scriptures 2009 | So the soldiers, as they were commanded, took Sha'ul and brought him by night to Antipatris. And on the next day they left the horsemen to go on with him, and |

returned to the barracks, who, having come to Caesarea, and delivered the letter to the governor, they also presented Sha'ul to him.
 Tree of Life Version So the soldiers, in keeping with their orders, took Paul and brought him by night to Antipatris. On the next day, they returned to headquarters, leaving the horsemen to go on with him. When they came to Caesarea and delivered the letter to the governor, they also presented Paul before him.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament The certainly so Soldiers in the [thing] having been ordered them Taking (Up) the paul lead {him} through night to the antipatris [on] the [one] but next Allowing the horsemen to go with him [Men] return to the camp Who* Entering to the caesarea and Delivering the letter [to] the ruler stand and the paul [to] him...

Awful Scroll Bible Consequently surely, the soldiers, according to that having been thoroughly-assigned to them, taking- Paul -up, brought him during the night to Antipatris. And on-tomorrow, allowing the horsemen to proceed with him, they turn-back-by to the ~barracks, which-certain coming-towards into Cæsarea, and giving-over the arranged-upon letter to the governor, places- Paul even -besides him.

Concordant Literal Version The soldiers, indeed, then, according to that which has been prescribed to them, taking up Paul, led him through the night to Antipatris." Now on the morrow, they return into the citadel, leaving the cavalry to come away with him, who, entering into Caesarea and giving up the letter to the governor, present Paul also to him."

exeGesés companion Bible So indeed the warriors, as they were ordained, take Paulos, and bring him through the night to Antipatris: and on the morrow, they allow the cavalry to go with him and return to the encampment: who, when they enter Kaisaria, and give the epistle to the governor, they also present Paulos in front of him.

Orthodox Jewish Bible Therefore, as they were ordered, the chalyalim took Rav Sha'ul along and brought him under cover of lailah to Antipatris. And on the next day, having allowed the horsemen to go on with Rav Sha'ul, they returned to the barracks. When the horsemen entered into Caesarea, they delivered the iggeret to the Moshel and also presented Rav Sha'ul to him.

Rotherham's Emphasized B. ||So the soldiers|| [according to their orders, taking up Paul] brought him by night unto Antipatris; and ||on the morrow|| [leaving the horsemen to go on with him] returned to the castle,—and the others <entering into Cæsarea, and delivering the letter unto the governor> set [Paul also] before him.

Expanded/Embellished Bibles:

The Amplified Bible So the soldiers, in compliance with their orders, took Paul and brought him to Antipatris during the night. And the next day, leaving the horsemen to go on with him, they returned to the barracks. When these [horsemen] reached Caesarea, they delivered the letter to the governor, and also presented Paul to him.

An Understandable Version So, the soldiers took charge of Paul and took him at night to Antipatris [Note: This was a town on the road between Jerusalem and Caesarea] as they were ordered. The next day the soldiers allowed the horsemen to go on with Paul, while they

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|-----------------------------|---|
| The Expanded Bible | <p><i>[themselves]</i> returned to headquarters. When they came to Caesarea and delivered the letter to the governor, they presented Paul before him.</p> <p>So the soldiers did what they were told [followed orders] and took Paul and brought him to the city of Antipatris [^C city 40 miles from Jerusalem and 25 miles from Caesarea] that night. The next day the horsemen went [were sent] with Paul to Caesarea [^L him], but the other soldiers went back to the army building in Jerusalem [^L barracks]. When the horsemen [^L they] came to Caesarea and gave [delivered] the letter to the governor, they turned Paul over to him.</p> |
| Jonathan Mitchell NT | <p>Therefore indeed, having taken things up according to that which had been fully arranged for and ordered to them, these soldiers brought Paul by night into Antipatris.</p> |
| Translation for Translators | <p>But on the next day they returned unto the barracks, allowing the mounted cavalry to continue going off with him, who, upon entering into Caesarea and after handing over the letter to the governor – and then, Paul to him – stood at the side.</p> <p>So the soldiers did what <i>the commander commanded</i> them, <i>taking this letter with them</i>. They got Paul and took him with them during the night down to Antipatris city. The next day, the foot soldiers returned to the barracks in Jerusalem, and the soldiers who rode horses went on with Paul. When the men escorting Paul arrived in Caesarea, they delivered the letter to the governor, and they delivered Paul to the governor. <i>Then the horsemen returned to Jerusalem</i>.</p> |
| The Voice | <p>So the soldiers followed their orders and safely conducted Paul as far as Antipatris that night. The next day, the horsemen conducted him on to Caesarea as the foot soldiers returned to the barracks. The horsemen delivered the letter and the prisoner to Felix who read the letter.</p> |

Bible Translations with Many Footnotes:

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|--------------|--|
| Lexham Bible | <p>Therefore the soldiers, in accordance with their orders, [Literally “what was ordered to them”] took Paul and [*Here “and ” is supplied because the previous participle (“took”) has been translated as a finite verb] brought him [*Here the direct object is supplied from context in the English translation] to Antipatris during the night. And on the next day they let the horsemen go on with him, and [*Here “and ” is supplied because the previous participle (“let”) has been translated as a finite verb] they returned to the barracks. [Or “headquarters”] The horsemen, [Literally “who”] when they [*Here “when ” is supplied as a component of the participle (“came”) which is understood as temporal] came to Caesarea and delivered the letter to the governor, also presented Paul to him.</p> |
| NET Bible® | <p>So the soldiers, in accordance with their orders,¹¹⁴ took¹¹⁵ Paul and brought him to Antipatris¹¹⁶ during the night. The next day they let¹¹⁷ the horsemen¹¹⁸ go on with him, and they returned to the barracks.¹¹⁹ When the horsemen¹²⁰ came to Caesarea¹²¹ and delivered the letter to the governor, they also presented¹²² Paul to him.</p> <p>¹¹⁴tn BDAG 237-38 s.v. διατάσσω 2 has “κατὰ τὸ δ. αὐτοῖς in accordance w. their orders...Ac 23:31.”</p> <p>¹¹⁵tn Grk “taking.” The participle ἀναλαμβάνοντες (analabontes) has been translated as a finite verb due to requirements of contemporary English style.</p> <p>¹¹⁶sn Antipatris was a city in Judea about 35 mi (55 km) northwest of Jerusalem (about halfway to Caesarea). It was mentioned several times by Josephus (Ant. 13.15.1 [13.390]; J. W. 1.4.7 [1.99]).</p> <p>¹¹⁷tn Grk “letting.” The participle ἐάσαντες (easantes) has been translated as a finite verb due to requirements of contemporary English style.</p> <p>¹¹⁸tn Or “cavalrymen.”</p> <p>¹¹⁹tn Or “the headquarters.” BDAG 775 s.v. παρεμβολή 2 has “barracks/headquarters of the Roman troops in Jerusalem Ac 21:34, 37; 22:24; 23:10, 16, 32.”</p> |

¹²⁰ Grk “who, coming to Caesarea.” Because of the length and complexity of the Greek construction, a new sentence was begun here in the translation. The relative pronoun (“who”) has been replaced with the referent (the horsemen) in the translation for clarity.

¹²¹ Caesarea was a city on the coast of Palestine south of Mount Carmel (not Caesarea Philippi). See the note on Caesarea in Acts 10:1. It was about 30 mi (50 km) from Antipatris.

¹²² BDAG 778 s.v. παρίστημι/παριστάνω 1.b has “present, represent – α. lit. τινά τινι someone to someone παρέστησαν τὸν Παῦλον αὐτῷ Ac 23:33.”

The Spoken English NT

So the soldiers followed their orders and^{hh} took Paul at night to Antipatris.ⁱⁱ

Then the next day they left the horsemen to go on with him, and returned to the fortress.

The horsemen went to Caesarea and delivered the letter to the governor, and they brought Paul to him.

^{hh} Lit. “So the soldiers, according to their orders.”

ⁱⁱ Prn. an-tipp-a-triss.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation So indeed the soldiers according to [things] having been instructed to them, having taken up Paul, brought him during the night to Antipatris. But the next day, having allowed the horsemen to travel with him, they returned to the barracks, who having entered into Caesarea and having delivered the letter to the governor, also presented Paul to him.

Benjamin Brodie’s trans. So then, the soldiers, according to their received orders, having taken Paul, brought him through the night to Antipatris.

Then, on the next day, the soldiers, having left the cavalrymen to continue forward with him, returned to the barracks,

Who [the cavalrymen], after entering into Caesarea and delivering the official letter to the governor, then presented Paul to him .

Charles Thomson NT

The soldiers therefore, pursuant to their orders, took Paul and conducted him that night to Antipatris and on the morrow returned to the castle leaving the horse to go on with him. These on their arrival at Caesarea delivered the letter to the general and presented Paul to him.

Literal Standard Version

Then, indeed, the soldiers according to that directed them, having taken up Paul, brought him through the night to Antipatris, and on the next day, having permitted the horsemen to go on with him, they returned to the stronghold; those having entered into Caesarea, and delivered the letter to the governor, also presented Paul to him.

Modern Literal Version 2020

Therefore indeed, the soldiers, according-to the thing which had been commanded to them, took Paul and led *him* through the night to Antipatris.

But on the next-day, having permitted the horsemen to travel together-with him, they returned to the encampment,

who, having entered into Caesarea, and having given over the letter to the governor, also presented Paul to him.

The gist of this passage:

Once this army got to Antipatris, those on foot returned to Jerusalem; and the rest continued on to Caesarea. When they arrived, the letter and Paul were presented to Felix.

Acts 23:31a

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|--|--|---|-----------------|
| hoi (οἱ) [pronounced hoy] | <i>the; this, that, these; they</i> | masculine plural definite article; nominative case | Strong's #3588 |
| mén (μέν) [pronounced men] | <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 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> | | | |
| stratiôtês (στρατιῶται) [pronounced strat-ee-OH-tie] | <i>(common) soldiers, warriors; metaphorically champions of the cause of Christ</i> | masculine plural noun; nominative case | Strong's #4757 |
| 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</i> | preposition with the accusative case | Strong's #2596 |
| to (τό) [pronounced toh] | <i>the; this, that; to the, towards the</i> | neuter singular definite article; accusative case | Strong's #3588 |
| diatassô (διατάσσω) [pronounced dee-aht-AHS-soh] | <i>arranging, appointing, ordained, the one prescribing, those giving orders</i> | neuter singular, perfect passive participle; accusative case | Strong's #1299 |
| 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 |
| analambánō (ἀναλαμβάνω) [pronounced an-al-am-BAN-oh] | <i>taking (up, in, unto); taking along; raising up; receiving (up)</i> | masculine plural, aorist active participle, nominative case | Strong's #353 |
| 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 23:31a

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|--|--|---|-----------------|
| Paûlos (Παῦλος) [pronounced POW-loss] | <i>small, little; transliterated, Paul, Paulos, Paulus</i> | masculine singular proper noun; a person; accusative case | Strong's #3972 |

Translation: The soldiers were indeed taking Paul, according to their orders,...

Recall that there were 200 soldiers, 70 horsemen and 200 spearmen who went with Paul, leading him safely out of Jerusalem, according to their orders. This many soldiers were sent to make certain that none of these oath-takers made a move against Paul.

Acts 23:31b

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---|--|--|---|
| ágô (ἄγω) [pronounced AHG-oh] | <i>to go, to depart, to lead, to bring, to guide, to direct, to follow</i> | 3 rd person plural, aorist active indicative | Strong's #71 |
| diá (διά) [pronounced dee-AH] | <i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i> | preposition | Strong's #1223 |
| nux (νύξ) [pronounced noox] | <i>night, midnight</i> | feminine singular noun; genitive/ablative case | Strong's #3571 |
| 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 (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) |
| Antipatrís (Ἀντιπατρίς) [pronounced an-tip-at-REECE] | <i>for forefather; transliterated, Antipatris</i> | feminine singular proper noun; a location; accusative case | Strong's #494 |

Thayer: *Antipatris [was] a city situated between Joppa and Caesarea, in a very fertile region, not far from the coast; rebuilt by Herod the Great and named Antipatris in honour of his father Antipater.*

Translation: ...to go by night to [the city of] Antipatris.

They departed that night to go first to Antipatris, which was a city that they would go to first, on the way to Caesarea. This was apparently the point at which some soldiers would return to Jerusalem, and others would continue to go with Paul.

Easton: *Antipatris [is a]...city built by Herod the Great, and called by this name in honour of his father, Antipater. It lay between Caesarea and Lydda, two miles inland, on the great Roman road from Caesarea to Jerusalem. To this place Paul was brought by night (Acts 23:31) on his way to Caesarea, from which it was distant 28 miles. It is identified with the modern, Ras-el-'Ain where rise the springs of Aujeh, the largest springs in Palestine.*²⁷

Acts 23:31 **The soldiers were indeed taking Paul, according to their orders, to go by night to [the city of] Antipatris.**
(Kukis mostly literal translation)

| Acts 23:32a | | | |
|--|---|---|-----------------|
| 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 |
| dé (δέ) [pronounced deh] | <i>now, then; but, moreover, and, also; namely, to wit</i> | post-positive conjunctive particle | Strong's #1161 |
| epaúrion (ἐπαύριον) [pronounced ep-OW-ree-on] | <i>on the next day, occurring on the succeeding day, the day following, tomorrow, the day after</i> | adverb | Strong's #1887 |
| eaô (ἐάω) [pronounced eh-AH-oh] | <i>allowing, permitting, letting; allowing one to do as he wishes, not restraining, letting alone; giving up, letting go, leaving</i> | masculine plural, aorist active participle, nominative case | Strong's #1439 |
| tous (τοὺς) [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 |
| hippeis (ἵππεῖς) [pronounced hip-YICE] | <i>horsemen, equestrians, members of a cavalry corps</i> | masculine plural noun, accusative case | Strong's #2460 |
| aperchomai (ἀπέρχομαι) [pronounced ahp-AIRKH-oh-mai] | <i>to go away, to depart, to go away from; to go [on one's way]</i> | present (deponent) middle/passive infinitive | Strong's #565 |
| sun (σύν) [pronounced soon] | <i>with, beside, in association with, along with</i> | preposition | Strong's #4862 |
| autô (αὐτῷ) [pronounced ow-TOH] | <i>in him, by him, to him; for him; by means of him; with me; same</i> | 3 rd person masculine singular personal pronoun; locative, dative or instrumental case | Strong's #846 |

Translation: **The next day, letting the horsemen [continue] to go with him,...**

²⁷ M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Antipatris.

I understand this division of soldiers to have 400 of them return to Jerusalem, while the horsemen continue onto Caesarea with Paul.

There were enough soldiers to make certain that no one would attempt to attack them. However, Lucias certainly did not want that many soldiers entering into Caesarea. That would either appear to be insane or a possible act of war.

| Acts 23:32b | | | |
|--|--|--|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| hupostrophô (ὑποστρέφω) [pronounced <i>hoop-os-TREF-oh</i>] | <i>to turn back; to turn about; to return</i> | 3 rd person plural, aorist active indicative | Strong's #5290 |
| 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) |
| parembolê (παρεμβολή) [pronounced <i>pare-em-boh-LAY</i>] | <i>a camp, encampment; barracks; army in line of battle; a throwing in beside (literal translation)</i> | feminine singular noun, accusative case | Strong's #3925 |

Translation: ...the [other soldiers] turned back toward the barracks.

The 400 soldiers return to their headquarters in Jerusalem. They do not know how the city will react when it becomes known that Paul is no longer there, but in Caesarea. A large active presence of soldiers would be called for to keep the religious Jews under control.

Let me suggest that, after this army left Jerusalem, those who were left would have been a major presence throughout the city of Jerusalem. There was not going to be any rioting to take place.

Acts 23:32 The next day, letting the horsemen [continue] to go with him, the [other soldiers] turned back toward the barracks. (Kukis mostly literal translation)

| Acts 23:33a | | | |
|--|---|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| hoitines (οἵτινες) [pronounced <i>HOIT- een-ehs</i>] | <i>which, whoever, whatever, who</i> | masculine plural, relative pronoun; nominative case | Strong's #3748 |
| eiserchomai (εἰσέρχομαι) [pronounced <i>ice-ER- khom-ah-ee</i>] | <i>entering [in]; going in [through]; coming in [through]</i> | masculine plural, aorist active participle; nominative case | Strong's #1525 |

| Acts 23:33a | | | |
|---|--|---|---|
| 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) |
| Kaisáreia (Καισάρεια) [pronounced kahee-SAHR-ee-ah] | <i>severed; transliterated, Cæsarea, Caesarea</i> | feminine singular proper noun location | Strong's #2542 |

Translation: [Those remaining with Paul], having entered into Caesarea...

I started a new sentence here, although, in the Greek, this just continues from the previous sentence.

The horsemen would enter into Caesarea, which is where Felix was. Paul, a Roman citizen, was with them.

Even though Felix is not seeing everyone who started out with Paul, this is still a very large group of men. When it comes to the transfer of a single prisoner, this may have broken some records for size.

| Acts 23:33b | | | |
|---|---|---|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| kaí (καί) [pronounced kī] | <i>and, even, also; so, too, then, that; indeed, but, along with, while</i> | conjunction | Strong's #2532 |
| anadídōmi (ἀναδίδωμι) [pronounced an-ad-EED-ohm-ee] | <i>giving forth, sending up (for the earth producing plants), yielding fruit; delivering (up, over), handing over</i> | masculine plural, aorist active participle, nominative case | Strong's #325 |
| 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) |
| epistolê (ἐπιστολή) [pronounced ep-is-tol-AY] | <i>letter, a (written) message, an epistle</i> | feminine singular noun, accusative case | Strong's #1992 |
| 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 |
| hêgemôn (ἡγεμῶν) [pronounced hayg-em-OWN] | <i>prince, governor, leader, chief; procurator</i> | masculine singular noun, dative, locative or instrumental case | Strong's #2232 |

Translation: ...and giving the letter to the governor,...

This contingent of soldiers brought the letter to the governor, which explained why they were there and who this person (Paul) was.

By the time that they all arrived, Felix probably had a large contingent of soldiers out with him as well.

| Acts 23:33c | | | |
|--|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| paristēmi/paristanō (παρίστημι/παριστάνω) [pronounced <i>par-IHS-tay-meet/par-is-TAHN-oh</i>] | <i>to present; to bring near; to rule, to reign; to stand by [ready to help]</i> | 3 rd person plural, aorist active indicative | Strong's #3936 |
| καί (καί) [pronounced <i>kī</i>] | <i>and, even, also; so, too, then, that; indeed, but, along with, while</i> | conjunction | Strong's #2532 |
| 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; transliterated, Paul, Paulos, Paulus</i> | masculine singular proper noun; a person; accusative case | Strong's #3972 |
| autō (αὐτῷ) [pronounced <i>ow-TOH</i>] | <i>in him, by him, to him; for him; by means of him; with me; same</i> | 3 rd person masculine singular personal pronoun; locative, dative or instrumental case | Strong's #846 |

Translation: ...also presented Paul to him.

The 70 soldiers, no doubt led by a centurion, who did what is described here. He went forward, presented himself to the bodyguards of Felix, and presented Paul to them. Felix, the procurator, would have been among them, and he received Paul.

This was, no doubt, a most unusual situation, but, as I have suggested before, probably protocol because of the behavior of the religious Jews. It would be logical that, if there is a religious dispute, and the Jews are getting out of control, removing the focal point of their dispute and relocating him to a gentile city would make perfect sense.

Based upon some of the Jewish people who you know, you may have trouble picturing them acting as the Jews have acted in this and previous chapters. Under certain circumstances, the religious Jews are not dramatically different from their first cousins, the Arabs. If we can imagine the hysterics which we have observed among Muslims in Muslim-majority nations, the actions of the religious Jews, at this time, are not dramatically different. They were capable of killing Paul with their bare hands (or of stoning him to death).

Acts 23:33 [Those remaining with Paul], having entered into Caesarea and giving the letter to the governor, also presented Paul to him. (Kukis mostly literal translation)

Acts 23:31–33 The soldiers were indeed taking Paul, according to their orders, to go by night to [the city of] Antipatris. The next day, letting the horsemen [continue] to go with him, the [other soldiers] turned back toward the barracks. [Those remaining with Paul], having entered into Caesarea and giving the letter to the governor, also presented Paul to him. (Kukis mostly literal translation)

Acts 23:31–33 This large contingent of soliders then took Paul that night to Antipatris, according to their orders. The next day, being solidly in gentile territory, the horsemen continued traveling with Paul, but the other soldiers returned to their barracks in Jerusalem. Those who remained with Paul, having entered into Caesarea, gave the letter to the governor and presented him with Paul. (Kukis paraphrase)

Now, having read and having questioned from what province he keeps on being, and ascertaining that [he is] from Celicia, “I will hear you,” he was making known, “when even the accusers of you might come;” commanding in the praetorium of Herod to keep on guarding him.

Acts
23:34–35

Having read [the letter] and having asked from what province he is, [Felix] ascertained that [Paul was] from Celicia. [Felix then] declared, “I will hear you when your accusers might come [here].” [Then he] commanded [them] to keep on guarding him in the praetorium of Herod.

After reading the letter, Felix asked where Paul came from. Finding out that he was from Celicia, he said, “I will give you a hearing as soon as your accusers come here (assuming that they will).” He then commanded for Paul to continue being guarded in Herod’s praetorium.

Here is how others have translated this passage:

Ancient texts:

| | |
|----------------------------|--|
| Westcott-Hort Text (Greek) | Now, having read and having questioned from what province he keeps on being, and ascertaining that [he is] from Celicia, “I will hear you,” he was making known, “when even the accusers of you might come;” commanding in the praetorium of Herod to keep on guarding him. |
| Complete Apostles Bible | And when the governor read the letter, he asked what province he was from. And learning that he was from Cilicia, he said, "I will give you a hearing when your accusers arrive." And he commanded him to be guarded in Herod's Praetorium. |
| Douay-Rheims 1899 (Amer.) | And when he had read it and had asked of what province he was and understood that he was of Cilicia: I will hear thee, said he, when thy accusers come. And he commanded him to be kept in Herod's judgment hall. |
| Holy Aramaic Scriptures | And after he had read the letter, he asked him from which province he was. And when he learned that he was from Qiliqia {Cilicia}, he said unto him, “I shall hear you when your accusers come.” And he commanded that he should be guarded in The Judgment Hall of Herudes {Herod}. |
| James Murdock’s Syriac NT | And when he had read the letter, he asked him of what province he was? And when he learned that he was of Cilicia, he said to him: I will give thee audience, when thy accusers arrive. And he ordered him to be kept in the Praetorium of Herod. |
| Original Aramaic NT | And when he read the letter, he was asking him from which province he was, and when he learned that he was from Qiliqia, He said to him, "I shall hear you whenever your accusers have come." And he commanded to keep him in the Praetorium of Herodus. |

Significant differences:

Limited Vocabulary Translations:

| | |
|--------------------------------------|---|
| Bible in Basic English | And after reading it, he said, What part of the country do you come from? And, hearing that he was from Cilicia, I will give hearing to your cause, he said, when those who are against you have come. And he gave orders for him to be kept in Herod's Praetorium. |
| Bible in Worldwide English | He read the letter. Then he asked Paul what country he came from. He heard that Paul was from Cilicia. Then he said, I will hear all you have to say when the men who have made the complaint come here. He ordered Paul to be kept in the house which is called Herods palace. |
| Easy English | Felix read the letter and he asked Paul, 'Which Roman region are you from?' Paul answered, 'I am from Cilicia.' Felix said, 'When the Jews arrive, they will tell me about you. I will also listen to you. I will decide what is right.' Felix then said to his soldiers, 'Put this man in the prison in Herod's house. Guard him carefully!' |
| Easy-to-Read Version—2008 | The governor read the letter and asked Paul, "What country are you from?" The governor learned that Paul was from Cilicia. The governor said, "I will hear your case when the Jews who are accusing you come here too." Then the governor gave orders for Paul to be kept in the palace built by Herod. |
| God's Word™ Good News Bible (TEV) | . The governor read the letter and asked Paul what province he was from. When he found out that he was from Cilicia, he said, "I will hear you when your accusers arrive." Then he gave orders for Paul to be kept under guard in the governor's headquarters. |
| J. B. Phillips | When the governor had read the letter he asked Paul what province he came from, and on learning that he came from Cilicia, he said, "I will hear your case as soon as your accusers arrive." Then he ordered him to be kept under guard in Herod's palace. |
| <i>The Message</i> | After reading the letter, the governor asked Paul what province he came from and was told "Cilicia." Then he said, "I'll take up your case when your accusers show up." He ordered him locked up for the meantime in King Herod's official quarters. |
| NIRV | The governor read the letter. He asked Paul where he was from. He learned that Paul was from Cilicia. So he said, "I will hear your case when those bringing charges against you get here." Then he ordered that Paul be kept under guard in Herod's palace. |
| New Life Version | After he read the letter, he asked what part of the country Paul was from. He was told that Paul was from the city of Cilicia. He said, "I will listen to all of this when the men come who want to kill you." He had Paul kept in King Herod's building. |
| New Simplified Bible | The governor read the letter and asked Paul what province he was from. When he found out that he was from Cilicia, he said, »I will hear you fully when your accusers arrive.« He commanded him to be kept in the praetorian of Herod. |

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

| | |
|----------------------|--|
| Casual English Bible | Felix read the letter. Then he asked Paul what Roman province he came from. When he found out Paul came from Cilicia, [15] he said, "I'll hear your case when your accusers get here." Then he ordered Paul kept under guard in the prison that Herod the Great [16] built into the governor's headquarters. [17] ¹⁵ 23:34Cilicia was a Roman province (a bit like a state) in what is now south Turkey, along the coast of the Mediterranean Sea. |
|----------------------|--|

¹⁶23:35 Herod the Great ruled the Jewish homeland as king when Jesus was born, from 37 BC to 4 BC. (Yes, most scholars say Jesus was born in one of the years BC, possibly 6 or 7 BC.) Herod is most famous for ordering the execution of all baby boys age two and under in Bethlehem. It was an attempt to kill Baby Jesus. Herod was a swaggering dictator who built a lot of magnificent cities. He built the last Jerusalem temple the Jews ever had. Romans leveled it in AD 70, while crushing a Jewish revolt.

¹⁷23:35 The prison was located in Herod's Praetorium.

Contemporary English V.

The governor read the letter. Then he asked Paul and found out that he was from Cilicia. The governor said, "I will listen to your case as soon as the people come to bring their charges against you." After saying this, he gave orders for Paul to be kept as a prisoner in Herod's palace.

The Living Bible

When they arrived in Caesarea, they presented Paul and the letter to the governor. He read it and then asked Paul where he was from.

"Cilicia," Paul answered.

"I will hear your case fully when your accusers arrive," the governor told him, and ordered him kept in the prison at King Herod's palace. V. 33 is included for context.

New Berkeley Version

New Living Translation

He read it and then asked Paul what province he was from. "Cilicia," Paul answered. "I will hear your case myself when your accusers arrive," the governor told him. Then the governor ordered him kept in the prison at Herod's headquarters. [Greek *Herod's Praetorium*.]

The Passion Translation

After reading the letter, he asked Paul what province he was from. Paul answered, "Southeast Turkey."

The governor said, "I will give you a full hearing when your accusers arrive here also." Then he ordered that Paul be kept under guard in Herod's palace.

Plain English Version

Felix read the letter, and then he asked Paul, "What country are you from?"

Paul said, "I'm from Cilicia country."

Then Felix said, "The people that are blaming you will come here, and I will listen to them, and I will listen to you too, and then I will say if you are guilty or not." And he told the soldiers, "Put Paul in the jail in the big house called Herod's House."

UnfoldingWord Simplified T.

The governor read the letter and then he said to Paul, "What province are you from?" Paul answered, "I am from Cilicia."

Then the governor said, "When the people who have accused you arrive, I will listen to what each of you says and then I will judge your case." Then he commanded that Paul be guarded in the palace that King Herod the Great had built.

William's New Testament

He read the letter and asked Paul what province he was from, and on learning that he was from Cilicia, he said, "I will carefully hear your case as soon as your accusers arrive." Then he ordered him to be kept in custody in Herod's palace.

Partially literal and partially paraphrased translations:

American English Bible

Well, after he read the letter, [Felix] asked [Paul] which province he was from. And when he heard that he was from **Kilikia**, he said:

'I'll give you a thorough hearing after your accusers get here.' So thereafter, he gave orders that [Paul] should be kept under guard in the **Praetorian Palace of Herod**.

Beck's American Translation

Breakthrough Version

After he read *the letter* and asked what kind of province he is from (*senatorial or imperial*) and determined that he is out of Cilicia,

"I will hear you," he was declaring, "when your complainants also show up," after giving the order for him to be guarded in Herod's Roman fort.

Len Gane Paraphrase

After the governor had read [the letter], he asked from which province he came from and finding that he was from Cilicia.

"I will hear you," he said, "when your accusers arrive." He then commanded him to be kept in Herod's praetorium.

| | |
|--|---|
| A. Campbell's Living Oracles | And when he had read the letter, he asked of what province he was: and being informed that he was of Cilicia, I will hear you, said he, when your accusers are also come. And he commanded him to be kept in Herod's praetorium. |
| New Advent (Knox) Bible | So the governor read the letter, asked from what province he came, and was told, From Cilicia; then he said, I will give thee a hearing when thy accusers, too, are present. And he gave orders that he should be kept safe in Herod's palace. |
| NT for Everyone | Felix read the letter, and asked which jurisdiction Paul was from. He found out that he was from Cilicia. "I will hear your case," he said, "when your accusers arrive." He ordered that he be kept under guard in Herod's Praetorium. |
| 20 th Century New Testament | As soon as Felix had read the letter, he enquired to what province Paul belonged, and, learning that he came from Cilicia, he said: "I will hear all you have to say as soon as your accusers have arrived." And he ordered Paul to be kept under guard in Herod's Government House. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|-----------------------------|--|
| Christian Standard Bible | After he [Other mss read <i>the governor</i>] read it, he asked what province he was from. When he learned he was from Cilicia, he said, "I will give you a hearing whenever your accusers also get here." He ordered that he be kept under guard in Herod's palace. [Or <i>headquarters</i>] |
| Conservapedia Translation | When the procurator had read the letter, he asked from what province he came. When he understood that Paul came from Cilicia, he said, "I will hear you when your accusers have also come." And he ordered him kept in Herod (the Great)'s Praetorium. |
| Revised Ferrar-Fenton Bible | Then having read it, he asked to what province he belonged; and learning that he came from Cilicia, he remarked, "I will hear your case as soon as your prosecutors make their appearance." He also ordered him to be entertained in the palace of Herod. |
| Free Bible Version | After reading the letter, the governor asked Paul what province he came from. When he learned he was from Cilicia he told Paul, "I will investigate your case when your accusers arrive." He ordered Paul detained in Herod's palace. |
| God's Truth (Tyndale) | When the debits (deputys) had read the letter, he asked of what country he was. And when he understood that he was of Cicill. I will hear you (said he) when your accusers are come also: and commanded him to be kept in Herods palace. |
| International Standard V | After reading the letter, the governor [Lit. letter, he] asked which province Paul [Lit. Paul] was from. On learning that he was from Cilicia, he said, "I will hear your case when your accusers arrive." Then he ordered Paul [Lit. Paul] to be kept in custody in Herod's palace. [Lit. praetorium] |
| Montgomery NT | After reading the letter, he asked to what province he belonged, and when he understood that he was of Cilicia, he said, "I will hear your case when your accusers also are come." And he ordered him to be kept in custody in Herod's palace. |
| Riverside New Testament | He read the letter and asked of what province he was, and learned that he was from Cilicia. Then he said, "I will hear what you have to say when your accusers also arrive." He gave orders that Paul should be guarded in Herod's castle. |
| Weymouth New Testament | Felix, after reading the letter, inquired from what province he was; and being told "from Cilicia," he said, "I will hear all you have to say, when your accusers also have come." And he ordered him to be detained in custody in Herod's Palace. |

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) When Felix had read the letter, he asked Paul from which province he was, and when he learned that Paul was from Cilicia, he said to him: I shall hear your accusers when they come. And he ordered that he be kept in custody in the palace of Herod.
- The Heritage Bible And the governor having read *it*, and asking of what province he was, and ascertaining that *he was* of Cilicia,
He said, I will hear you thoroughly when your accusers have also arrived, and he called out for him to be kept in Herod's court house.
- Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

- Hebraic Roots Bible And having read it, the governor asked from what province he is. And having learned that he was from Cilicia,
he said, I will hear you fully when your accusers arrive. And he commanded him to be kept in the praetorium of Herod.
- Holy New Covenant Trans. The governor read the letter. He asked Paul, "What country are you from?" He learned that Paul was from Cilicia. The governor said, "I will hear your case when the Jews, who are accusing you, come here too." Then the governor gave orders for Paul to be kept in the palace. (This building had been built by Herod the Great.)
- The Scriptures 2009 And the governor, having read it, and having asked of what province he was, and being informed that he was from Kilikia, said, "I shall hear you when your accusers arrive also." And he commanded him to be kept in Herodes' palace.
- Tree of Life Version Upon reading the letter, the governor asked what province he was from. When he learned that Paul was from Cilicia, he said, "I will give you a hearing when your accusers have arrived also." Then he gave orders for Paul to be guarded in Herod's Praetorium.

Weird English, Old English, Anachronistic English Translations:

- Accurate New Testament ...Reading but {her} and Asking from whom? province [He] is and Asking for from cilicia {He is} [I] will hear you [He] said when and The Accusers [of] you may come Ordering in the palace [of] the herod {them} to keep him...
- Alpha & Omega Bible WHEN HE HAD READ IT, HE ASKED FROM WHAT PROVINCE HE WAS, AND WHEN HE LEARNED THAT HE WAS FROM CILICIA,
HE SAID, "I WILL GIVE YOU A HEARING AFTER YOUR ACCUSERS ARRIVE ALSO," GIVING ORDERS FOR HIM TO BE KEPT IN HEROD'S PRAETORIUM (*Governor's Palace*).
- Awful Scroll Bible Moreover, the governor coming-up-to-know and asking-before him, out of what ruling-over is he, and ascertaining that he is from Cilicia,
"I will thoroughly-listen to you", he was exposing-to-light, "as-when- your accordingly-to-a-forum -shall come-about-near." So he orders him to be watched over from-within Herod's Prætorium.
- Concordant Literal Version Now, reading it, and inquiring of what prefecture he is, and ascertaining that he is from Cilicia,
I shall give you a hearing, he averred, "whenever your accusers also may be coming along, ordering him to be guarded in Herod's pretorium."
- exeGes companion Bible And the governor reads,
and he asks of what province he is.
And when he asks, he says, Of Cilicia.
And he says, I hear you patiently
when your accusers also come.
- and he summons him
to be guarded in the praetorium of Herod.

| | |
|---------------------------|---|
| Orthodox Jewish Bible | And having read it, and having asked from what province Rav Sha'ul hailed, the Moshel learned that he was from Cilicia. "I will give you a hearing," Felix said, "when also your accusers arrive." Then the Moshel commanded Rav Sha'ul to be watched by shomrim in the Praetorium of Herod. |
| Rotherham's Emphasized B. | And <when he had read it, and asked, out of what provincea he was, and learned that he was from Cilicia> I myself will hear thee in full, said he, whensoever [thine accusers also] are come; and gave orders that [in the palace of Herod] he should be kept under guard. |

Expanded/Embellished Bibles:

| | |
|-----------------------------|---|
| <i>The Amplified Bible</i> | After reading the letter, he asked which province Paul was from, and when he learned that he was from Cilicia [an imperial province], he said, "I will hear your case when your accusers have arrived," giving orders that Paul be kept under guard in Herod's Praetorium (the governor's official residence). |
| An Understandable Version | And when the governor read the letter, he asked what province Paul was from. When he learned that he was from Cilicia, he said, "I will hear your case fully when your accusers also get here." Then he ordered that Paul be kept [under guard] in Herod's palace. |
| The Expanded Bible | The governor read the letter and asked Paul, "What area [province] are you from?" When he learned that Paul was from Cilicia [9:11], he said, "I will hear your case when those who are against you [your accusers] come here, too." Then the governor gave orders for Paul to be kept under guard in Herod's palace [headquarters; Praetorium]. |
| Jonathan Mitchell NT | Now upon reading [it] and inquiring from what province he is, then ascertaining that [he is] from Cilicia, he affirmed, "I will be fully hearing from you whenever your accusers should come to be present also," [then] commanding him to be guarded within the praetorium of Herod (Herod's headquarters and official residence). |
| P. Kretzmann Commentary | And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia, I will hear thee, said he, when thine accusers are also come, And he commanded him to be kept in Herod's judgment-hall. Kretzmann's commentary for Acts 23:34–35 has been placed in the Addendum . |
| Syndein/Thieme | And when the Procurator had read the letter, he asked of what province he was. And when he understood that he was of Cilicia, he said, "I will hear you, when your accusers are also come." And he commanded him to be kept in Herod's judgment hall. {Note: the Procurator was only interested in wealth. He represented the worst Rome had to offer. When he found Paul was from a rich province he is going to try to solicit a bribe from Paul.} |
| Translation for Translators | The governor read the letter, and then he said to Paul, "What province are you (sg) from?" Paul answered, "I am from Cilicia province." Then the governor said, "When the people who have accused you (sg) arrive, I will listen to what each of you says and then I will judge your case." Then he commanded that Paul be guarded {soldiers to guard Paul} in the palace that King Herod the Great had built. |
| The Voice | The only question Felix asked concerned the province of Paul's birth. When he learned Paul was from Cilicia, he said, Felix: As soon as your accusers arrive I will hear your case. He placed Paul under guard within Herod's headquarters. |

Bible Translations with Many Footnotes:

Lexham Bible

So after [*Here “after” is supplied as a component of the participle (“reading”) which is understood as temporal] **reading the letter** [*Here the direct object is supplied from context in the English translation] **and asking what province he was from, and learning that he was from Cilicia, he said, “I will give you a hearing whenever your accusers arrive also,” giving orders for him to be guarded in the praetorium** [The “praetorium” of Herod refers to the palace of Herod the Great in Caesarea Maritima] **of Herod.**

NET Bible®

When the governor¹²³ had read¹²⁴ the letter,¹²⁵ he asked¹²⁶ what province he was from.¹²⁷ When he learned¹²⁸ that he was from Cilicia,¹²⁹ he said, “I will give you a hearing¹³⁰ when your accusers arrive too.” Then¹³¹ he ordered that Paul¹³² be kept under guard in Herod’s palace.¹³³

^{123tn} Grk “he”; the referent (the governor) has been specified in the translation for clarity.

^{124tn} Grk “having read.” The participle ἀναγνούς (anagnous) has been translated as a finite verb due to requirements of contemporary English style.

^{125tn} The words “the letter” are not in the Greek text but are implied. Direct objects were often omitted in Greek, but must be supplied for the modern English reader.

^{126tn} Grk “and asking.” The participle ἐπερωτῆσας (eperwthsas) has been translated as a finite verb and καί (kai) left untranslated due to requirements of contemporary English style.

^{127sn} Governor Felix asked what province he was from to determine whether he had legal jurisdiction over Paul. He could have sent him to his home province for trial, but decided to hear the case himself.

^{128tn} Grk “and learning.” The participle πυθόμενος (pythomenos) has been translated as a finite verb due to requirements of contemporary English style.

^{129sn} Cilicia was a province in northeastern Asia Minor.

^{130tn} Or “I will hear your case.” BDAG 231 s.v. διακούω has “as legal t.t. give someone an opportunity to be heard in court, give someone (τινός) a hearing Ac 23:35”; L&N 56.13 has “to give a judicial hearing in a legal matter – ‘to hear a case, to provide a legal hearing, to hear a case in court.’”

^{131tn} Grk “ordering.” The participle κελεύσας (keleusas) has been translated as a finite verb and a new sentence begun here due to the length and complexity of the Greek sentence. “Then” has also been supplied to indicate the logical and temporal sequence.

^{132tn} Grk “him”; the referent (Paul) has been specified in the translation for clarity.

^{133sn} Herod’s palace (Grk “Herod’s praetorium”) was the palace built in Caesarea by Herod the Great. See Josephus, Ant. 15.9.6 (15.331). These events belong to the period of a.d. 56-57.

The Spoken English NT

The governor read the letter, and he asked what province Paul came from. He learned he came from Cilicia.^{jj} “I’ll hear your case,”^{kk} he said, “when the people who are accusing you are present too.” And he ordered him to be held in Herod’s^{ll} palace.

jj. Prn. sil-**liss**-ee-a.

kk. In other words, he would try the case.

ll. Prn. **herr**-eddz.

Wilbur Pickering’s New T.

When the governor read it, he asked what province he was from; learning that it was Cilicia, he said, “I will give you a hearing when your accusers also arrive.” And he commanded him to be guarded in Herod’s Praetorium.¹⁵

(15) The quarters would be reasonably decent, not a dungeon.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation **Now the governor having read [it] and having inquired from what province he is and having learned that [he is] from Cilicia, said, “I will give you a hearing when your**

| | |
|-----------------------------|--|
| | accusers also arrive." And he also ordered him to be continually guarded in the Fortified Palace [or, Praetorium] of Herod. |
| Benjamin Brodie's trans. | Then, after reading the letter and asking him what province he was from, and having learned by inquiry that he was from Cilicia, He affirmed: "I will hear your case when your accusers are also present." Then he ordered him to be placed under guard in Herod's official residence [palace with adjoining judgment hall]. |
| Bond Slave Version | And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia; I will hear you, said he, when your accusers are also come. And he commanded him to be kept in Herod's judgment hall. |
| Charles Thomson NT | And when the general had read the letter, he asked him of what province he was. And being informed that he was of Cilicia, I will hear thee, said he, when thy accusers are also come. And he ordered him to be kept in Herod's praetorium. |
| Context Group Version | And when he had read it, he asked from what province he was; and when he understood that he was of Cilicia, I will hear you fully, he said, when your accusers also have come: and he commanded him to be kept in Herod's palace. |
| Far Above All Translation | Then the governor read it and asked what province he was from, and ascertained that he was from Cilicia. He said, "I will hold your hearing when your accusers also arrive." And he ordered him to be guarded in Herod's official residence. |
| Legacy Standard Bible | And when he had read it, he asked from what province he was, and when he learned that he was from Cilicia, he said, "I will give you a hearing after your accusers arrive also," giving orders for him to be kept in Herod's Praetorium [Governor's official residence]. |
| Modern Literal Version 2020 | Now the governor read <i>the letter</i> and having asked: What province is he from? And having inquired: <i>he is</i> from Cilicia. He was saying, I will thoroughly hear you whenever your accusers also come*. And he commanded him to be guarded in Herod's palace. |
| Niobi Study Bible | And when the governor had read the letter, he asked of what province Paul was. And when he understood that he was from Cilicia, he said, "I will hear you when your accusers have also come." And he commanded him to be kept in Herod's judgment hall. |
| Revised Geneva Translation | So, after the Governor had read it, he asked from what province he was. And when he learned that he was from Cilicia, he said, "I will hear you once your accusers have also come." And he commanded that he be kept in Herod's judgment hall. |
| Worrell New Testament | And, having read it, he asked of what province he was. And, learning that he was from Cilicia, "I will hear you fully," he said, "when your accusers also arrive:" giving orders, that he should be kept under guard in Herod's palace. |

The gist of this passage:
34-35

| Acts 23:34a | | | |
|--|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| anaginôskô (ἀναγινώσκω) [pronounced <i>an-ag-in-OCE-ko</i>] | <i>reading (aloud); distinguishing between, recognizing, knowing accurately, acknowledging</i> | masculine singular, aorist active participle, nominative case | Strong's #314 |
| dé (δέ) [pronounced <i>deh</i>] | <i>now, then; but, moreover, and, also; namely, to wit</i> | post-positive conjunctive particle | Strong's #1161 |

| Acts 23:34a | | | |
|--|--|---|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| The Byzantine Greek text and Scrivener Textus Receptus both have the next two words: | | | |
| 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 (ἡγέμων) [pronounced <i>hayg-em-OWN</i>] | <i>prince, governor, leader, chief; procurator</i> | masculine singular noun, nominative case | Strong's #2232 |
| This makes more sense than jumping from dé to kai (as is found in the Westcott Hort text and Tischendorf's Greek text). | | | |
| καί (καί) [pronounced <i>kī</i>] | <i>and, even, also; so, too, then, that; indeed, but, along with, while</i> | conjunction | Strong's #2532 |
| eperôtaô (ἐπερωτάω) [pronounced <i>ep-er-o-TAH-oh</i>] | <i>questioning, asking for, inquiring, seeking; asking (after, questions), demanding, desiring</i> | masculine singular, aorist active participle; nominative case | Strong's #1905 |
| ek (ἐκ) [pronounced <i>ehk</i>] | <i>out of, out from, from, by, at, of</i> | preposition | Strong's #1537 |
| poios (ποῖος) [pronounced <i>POY-os</i>] | <i>of what sort, of what nature; which [one]; what manner of</i> | feminine singular pronoun; interrogative of character; genitive/ablative case | Strong's #4169 |
| eparchía (ἐπαρχία) [pronounced <i>ep-ar-KHEE-ah</i>] | <i>province, a special region of government, a Roman praefecture</i> | feminine singular noun, genitive/ablative case | Strong's #1885 |
| Thayer definitions: 1) the office of a governor or prefect; 2) the region subject to a prefect; 2a) a province of the Roman empire, either a larger province, or an appendage to a larger province, as Palestine was to that of Syria. | | | |
| esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>] | <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) |

Translation: Having read [the letter] and having asked from what province he is,...

Felix first read the letter and then he asked what province Paul came from.

Acts 23:34b

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---|---|--|-----------------|
| καί (καί) [pronounced kī] | <i>and, even, also; so, too, then, that; indeed, but, along with, while</i> | conjunction | Strong's #2532 |
| punthánomai (πυνθάνομαι) [pronounced <i>poon-THAHN-om-ahee</i>] | <i>asking, questioning, ascertaining by inquiry (as a matter of information)</i> | masculine singular, aorist (deponent) middle participle, nominative case | Strong's #4441 |
| I need to do more work on this word. | | | |
| ὅτι (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 |
| ἀπό (ἀπό) [pronounced <i>aw-PO</i>]; 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 |
| Kilikía (Κιλικία) [pronounced <i>kil-ik-EE-ah</i>] | <i>the land of Celix; transliterated, Cilicia</i> | feminine singular proper noun location; genitive/ablative case | Strong's #2791 |

Thayer: [Cilicia is] a maritime province in the southeast of Asia Minor, boarding on Pamphylia in the west, Lycaonia and Cappadocia in the north and Syria in the east. Its capital, Tarsus, was the birth place of Paul.²⁸

Translation: ...[Felix] ascertained that [Paul was] from Celicia.

Interestingly enough, Cilicia was mentioned three times in the book of Acts before we knew that Paul had come from there (Acts 6:9 15:23, 41). This is the third mention of Celicia as the place that Paul was from (Acts 21:39 22:3 23:34). It will be mentioned twice more in Scripture (Acts 27:5 Galatians 1:21).

Roman Provinces in the New Testament (a map); from [Bible Study.org](https://www.biblestudy.org); accessed May 21, 2022.

You can see on the map that Cilicia is bordered by Lyrica, Pisidia, Lycaonia and Cappadocia in the north; and the Mediterranean Sea is right below it.

It became a Roman territory in 103 B.C.

Hastings: *The presence of Jews in Cilicia probably dated from the time of the early Seleucids, who settled many Jewish families in their Hellenistic cities, giving them equal rights with Macedonians and Greeks. St. Paul enjoyed the citizenship of Tarsus not as an individual, but as a unit*



²⁸ Thayer's Greek English Lexicon of the Old Testament (©1889), edited version for e-sword, Strong's. #2791.

in a Jewish colony which had been incorporated in the State.²⁹

Acts 23:34 Having read [the letter] and having asked from what province he is, [Felix] ascertained that [Paul was] from Celicia. (Kukis mostly literal translation)

| Acts 23:35a | | | |
|---|---|--|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| διακούομαι (διακούομαι) [pronounced dee-ak-OO-om-ahēē] | to give a hearing to, to hear one through, to hear (to the end, with care, fully) | 1 st person singular, future (deponent) middle indicative | Strong's #1251 |
| sou (σου) [pronounced sow] | of you, your, yours; from you | 2 nd person singular personal pronoun, genitive/ablative case | Strong's #4771 (genitive is given Strong's #4675) |
| φήμι (φημί) [pronounced fay-MEE] | to make known [or, show, reveal] one's thoughts, to declare; to say [what is on one's mind], speak [your mind] | 3 rd person singular, imperfect indicative | Strong's #5346 |
| ὅταν (ὅταν) [pronounced HOH-tan] | when, whenever, as long as, as soon as; until; while; inasmuch as in reference to a future event, then, at that time | particle, adverb, conjunction | Strong's #3752 |
| καί (καί) [pronounced kī] | and, even, also; so, too, then, that; indeed, but, along with, while | conjunction | Strong's #2532 |
| hoi (οἱ) [pronounced hoy] | the; this, that, these; they | masculine plural definite article; nominative case | Strong's #3588 |
| κατηγοροὶ (κατήγοροι) [pronounced kat-AY-gor-oy] | accusers, plaintiffs, complainants at law; a name often used of Satan | masculine plural noun; nominative case | Strong's #2725 |
| sou (σου) [pronounced sow] | of you, your, yours; from you | 2 nd person singular personal pronoun, genitive/ablative case | Strong's #4771 (genitive is given Strong's #4675) |
| παράγινομαι (παράγίνομαι) [pronounced pah-ahg-EEN-ohm-ai] | to come [arrive, be present]; to appear, to make a public appearance; to come near, to approach; to stand by, to come to the aid of | 3 rd person plural, aorist (deponent) middle subjunctive | Strong's #3854 |

Translation: ...[Felix then] declared, "I will hear you when your accusers might come [here]."

Rather than ask Paul anything about his case, he tells Paul that he will give him a hearing, when his accusers come. But he uses the subjunctive mood, which I find interesting, based upon what Felix will do in the next chapter. Felix will keep Paul for quite awhile, expecting to receive a bribe from him (Acts 24:26).

²⁹ James Hastings, D.D., *Dictionary of Christ and the Gospels; Dictionary of the Apostolic Church*; © 1918. By Charles Scriber's Sons; (from e-sword); topic: Celicia.

Using the subjunctive mood here—meaning, maybe your accusers will show and maybe they won't—sets Paul up to consider alternative methods of getting out of being incarcerated (bribery, perhaps).

We will also see, in the next chapter, that Paul will be able to have guests freely come and go. That makes it easier for Paul to gather up a bribe in order to free himself.

| Acts 23:35b | | | |
|---|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| keleúō (κελεύω) [pronounced <i>kel-YOO-oh</i>] | <i>commanding, inciting by word, ordering</i> | masculine singular, aorist active participle, nominative case | Strong's #2753 |
| 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 |
| tō (τῷ) [pronounced <i>toh</i>] | <i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i> | neuter singular definite article; locative, dative, or instrumental case | Strong's #3588 |
| praitōrion (πραιτώριον) [pronounced <i>prahee-TOH-ree-on</i>] | <i>praetorium, headquarters, palace</i> | neuter singular noun; dative, locative or instrumental case | Strong's #4232 |

Thayer definitions:

- 1) "head-quarters" in a Roman camp, the tent of the commander-in-chief
- 2) the palace in which the governor or procurator of a province resided, to which use the Romans were accustomed to appropriate the palaces already existing, and formerly dwelt in by kings or princes; at Jerusalem it was a magnificent palace which Herod the Great had built for himself, and which the Roman procurators seemed to have occupied whenever they came from Caesarea to Jerusalem to transact public business
- 3) the camp of the Praetorian soldiers established by Tiberius.

| | | | |
|--|---|---|----------------|
| 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 |
| Hērōdês/Hērōs (Ἡρώδης/Ἡρώς) [pronounced <i>hay-ROW-dace/HAY-rohç</i>] | <i>heroic; transliterated Herod</i> | proper noun; masculine singular, nominative case | Strong's #2264 |

1) Herod the Great was the son of Antipater of Idumaea. Appointed king of Judaea B.C. 40 by the Roman Senate at the suggestion of Antony and with the consent of Octavian, he at length overcame the great opposition which the country made to him and took possession of the kingdom B.C. 37; and after the battle of Actium, he was confirmed by Octavian, whose favour he ever enjoyed. He was brave and skilled in war, learned and sagacious; but also extremely suspicious and cruel. Hence he destroyed the entire royal family of Hasmonaeans, put to death many of the Jews that opposed his government, and proceeded to kill even his dearly beloved wife Mariamne of the Hasmonaeon line and his two sons she had borne him. By these acts of bloodshed, and especially by his love and imitation of Roman customs and institutions and by the burdensome taxes imposed upon his subjects, he so alienated the Jews that he was unable to regain their favour by his splendid restoration of the temple and other acts of munificence. He died in the 70th year of his age, the 37th year of his reign, the 4th before the Dionysian era. In his closing years John the Baptist and Christ were born; Matthew narrates that he commanded all the male children under two years old in Bethlehem to be slain.

| Acts 23:35b | | | |
|---|---|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| phulassô (φυλάσσω) [pronounced foo-LAHS-soh] | <i>to keep, to guard, to watch; to observe, to not violate [precepts, laws]</i> | present middle infinitive | Strong's #5442 |
| 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 |

Translation: [Then he] commanded [them] to keep on guarding him in the praetorium of Herod.

Paul is not kept in a dungeon. Also, the next chapter suggests the Felix grew to like Paul, but still kept him hoping to receive a bribe (Acts 24:24–26).

Acts 23:35 ...[Felix then] declared, “I will hear you when your accusers might come [here].” [Then he] commanded [them] to keep on guarding him in the praetorium of Herod. (Kukis mostly literal translation)

Acts 23:34–35 Having read [the letter] and having asked from what province he is, [Felix] ascertained that [Paul was] from Celicia. [Felix then] declared, “I will hear you when your accusers might come [here].” [Then he] commanded [them] to keep on guarding him in the praetorium of Herod. (Kukis mostly literal translation)

Acts 23:34–35 After reading the letter, Felix asked where Paul came from. Finding out that he was from Celicia, he said, “I will give you a hearing as soon as your accusers come here (assuming that they will).” He then commanded for Paul to continue being guarded in Herod’s praetorium. (Kukis paraphrase)

| | | |
|--|--|---------------------------------------|
| Chapter Outline | Charts, Graphics and Short Doctrines | |
| Beginning of Document | Verse Navigation | Introduction and Text |
| 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 23 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Acts 23

1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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 23

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Addendum

This was referenced in [Acts 23:1](#).

Footnote for Acts 23:1 (The Christian Community Bible)

• 23.1 To understand the chapters dealing with Paul's trial we have to remember that justice in the Roman empire was very well organized. The supreme tribunal was in Rome: this was the Tribunal of Caesar, and Roman citizens fearing a mistrial in their province could appeal to the Tribunal of Caesar. There were governors (or procurators) who administered justice in each province. In the Jewish territory, the Romans who occupied the country kept the important cases for themselves, but they left the rest to the Jewish tribunals, especially religious affairs. Paul was to go through various tribunals, beginning with the Sanhedrin, or religious court of the Jews, all the way to the tribunal of Cæsar.

Thus, through Paul, the words of Jesus entrusting to his apostles the mission of proclaiming him before Jewish and pagan authorities was to be fulfilled.

Paul tries to make the resurrection of Christ the theme of his declaration. There was a trial to condemn Jesus. Now, Paul tries to have the governors pay attention to the cause of the risen Jesus, and he succeeds.

In every age, such will be the zeal of the witnesses of Christ when they are accused: to demonstrate that they are not acting out of self-interest, nor from any human motive, but because they are the servants of Christ.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Referenced in [Acts 23:5](#).

Kretzmann's Commentary on Acts 23:1–5

The hearing had been opened by the Roman tribune, Lysias. The members of the Sanhedrin were sitting or standing around in a semicircle, with Paul facing them, and the commander with the guard nearby. The Jewish rulers had been summoned by the Roman chiliarch to give testimony, to bring their charges against Paul. This fact makes the entire situation clear. "When we consider the circumstances, it is clear that this was not a formal meeting of the Council of the nation; it was an assemblage of leading men hastily summoned as advisers by the Roman officer in command at Jerusalem. The officer was in authority; he was the one man that could judge and give a decision; the rest were only his assessors. By no means could a proper meeting of the Council be called in the way followed on this occasion." Paul was not present as under the jurisdiction of the Sanhedrin, but as a Roman citizen in charge of the Roman commander of Jerusalem. This is evident also from his entire behavior. For, instead of waiting for the Jews to open the meeting, he looked round upon them with his characteristic steadfast, undaunted gaze, and then calmly invited their charges by stating, with evident composure, that in all good conscience he had comported himself before God until this day. Note that he addresses them as brethren, thus placing himself on a level with them. And he calmly asserts his innocence of any wrongdoing in the sense which the Jews urged, for he uses a word which literally means that he has done his full duty as a citizen of the commonwealth of God, and that he has respected and observed its laws. But Paul's statement roused the fiercest resentment of the high priest, Ananias by name. This Ananias was not the high priest of the gospels, but had been appointed to the office by Herod of Chalcis. He was sent to Rome as a prisoner by Quadratus, governor of Syria, on account of a quarrel with the Samaritans; but he won his case and returned to Jerusalem. Forgetting that he was not the chairman of this meeting, and that Paul was not under his jurisdiction, he called out to those that stood near the accused to strike him on the mouth, thus signifying that he believed Paul to be uttering base falsehood. Paul's rebuke was prompt and to the point. He called him a whitewashed wall, as Christ had called the Pharisees whited sepulchers, Matthew 23:27. The coat of whitewash was intended to cover the flimsiness and the filth beneath. He had bidden Paul to be struck: God would strike him for his hypocritical behavior; for there he was sitting as one of the judges according to the Law, and against that Law he commanded Paul to be struck, Leviticus 19:33; Deuteronomy 25:1-2. The Lord did punish this high priest in a terrible way, for a few years later he perished in a tumult raised by his own son. The bystanders, shocked by the words of Paul, asked whether he would thus revile the high priest of God, that is, God's representative, while he was performing the duties of his ministry, Deuteronomy 17:12. Paul's answer may be taken as an excuse, or apology. Ananias was present merely as a member of the Sanhedrin; he neither occupied the president's chair, nor did he wear the robes characteristic of his office; and Paul did not know him personally. He therefore may have intended to acknowledge that his conduct, so far as the Revelation ring was concerned, was not in agreement with Exodus 22:28. Luther believes with Augustine that the reply of Paul was biting irony and mockery. It is perfectly right and justifiable, if Christians criticize and rebuke the sins of the government, but this must always be done with due respect.

From <https://www.studylight.org/commentaries/eng/kpc/acts-23.html> accessed December 19, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Referenced in [Acts 23:9–10](#).

Kretzmann's Commentary on Acts 23:6–9

Paul had come down to the meeting in the hope that there would be a real hearing. He had attempted a calm defense, which had been rudely interrupted by an unwarranted interference of the high priest. Since neither a fair inquiry nor a just decision was to be expected in the presence of such prejudiced fanatics, he now adopted a different method. Knowing that a part of the Sanhedrin, the smaller portion, consisted of Sadducees, and the other of Pharisees, he called out before them all that he was a Pharisee and a son or disciple of Pharisees. This statement was not a petty trick or malicious deception, as some have thought. Everyone in the assembly knew that he was a Christian; his assertion was therefore understood by them as it should be understood by us, that he had been a member of that sect and still agreed with them, as many other former Pharisees did, in certain doctrines. It was concerning one of these that he was now on trial, namely, that of the hope and the reality of the resurrection of the dead. This was literally true, and cannot be regarded as a subterfuge; for the fundamental doctrine of the Gospel, as preached by Paul, was the fact that Christ had risen from the dead, and

Kretzmann's Commentary on Acts 23:6–9

that because of His resurrection all believers were sure of their own rising unto eternal life. No sooner had Paul said this than there was a controversy, a dissension, a contention of the Pharisees and the Sadducees. Before this the body of the Sanhedrin, the entire mass, had been united against Paul, but now they were divided into two parties, into the two factions which were usually at enmity with each other on account of their different doctrinal positions. For, as Luke here inserts by way of explanation, the Sadducees are in the habit of saying that there is no resurrection, nor angel, nor spirit. Their position was one of negation, of denial. But the Pharisees confessed and believed in both the resurrection of the dead and the existence of spirits. The uproar over the matter increased with every moment, finally becoming violent. It was the custom in the debates of the Jews to walk over to the side of him whose cause one espoused, thus incidentally recording one's vote. And so here some of the scribes among the Pharisees openly took Paul's part, going over and standing near him, and contending forcibly, arguing very vehemently in his favor. They maintained that they found nothing evil in the accused, and what if a spirit had spoken with him or an angel, as he had stated on the previous day? -that was no reason why the man should be condemned. Thus the Jewish rulers were in a worse predicament than ever. The commander's purpose in calling the meeting was to have the Jews show cause why they had clamored for the death of Paul, and here they sat, not only without any accusation that would have had any weight in the eyes of the Romans, but actually engaged in a bitter controversy among themselves. Thus the dissension of the unbelievers has often redounded to the liberty or to some other benefit of the believers. That is one of the ways in which God keeps and protects His Church in the midst of this evil world, that He creates dissension in the midst of its enemies.

From <https://www.studylight.org/commentaries/eng/kpc/acts-23.html> accessed December 21, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Referenced in [Acts 23:11](#).

Kretzmann's Commentary on Acts 23:10–11

As the uproar of the Jews concerning Paul became greater and more violent with every minute, the chiliarch, more of an interested spectator of the scene than an active participant, became apprehensive, began to fear that Paul would actually be torn to pieces by them. Those that took his part held him in order to protect him, others laid violent hands upon him to jerk him away, and thus he was dragged to and fro. Lysias therefore gave command by an orderly that the body of soldiers which was always in readiness should march down to the Temple area from the level of Antonia and tear the prisoner out of their midst, and then lead him to the barracks. So Lysias was once more disappointed in his attempts to find out the facts in Paul's case; but he must certainly have concluded that the Jews had no charge of a political nature against him which they could or would formulate. But at this point the Lord came to the assistance of His servant. In the night following the arraignment before the Sanhedrin the Lord Himself, in a vision, stood by or over him as he slept, and reassured him, telling him that just as he had borne confident witness of the facts concerning Him in Jerusalem, had preached the Gospel of His grace openly and fearlessly, so it would be necessary for him, according to God's will, to bear witness also in Rome. Paul had planned to visit Rome at the first opportunity; he had written the Christians of Rome an epistle containing a full exposition of Christian doctrine; and he would yet see the city, though probably not as he had planned. The fortunes of the Church are in the hands of the exalted Christ. He it is that is near to His faithful confessors on earth at all times, who strengthens and confirms them and directs the course of the Gospel according to His will.

From <https://www.studylight.org/commentaries/eng/kpc/acts-23.html> accessed December 21, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Referenced in [Acts 23:12–15](#).

Kretzmann's Commentary on Acts 23:12–15

It is not difficult to imagine what happened in the assembly of the Jews after Paul had been torn from them by the Roman soldiers, how they blamed and cursed one another for their foolishness in letting their intended victim escape, how they vowed to find some way of removing the hated preacher of Christ at the first opportunity. And this chance apparently offered soon. For on the following day the Jews, a certain number of them that were exceptionally violent in the expression of their hatred against Paul, formed a conspiracy, by solemnly binding one another with an oath of execration, placing themselves under an anathema, making themselves liable to the most terrible punishments of God in case they either ate or drank before they had killed Paul. These forty odd Jews that thus became guilty of an almost unbelievably blasphemous use of the name of God very likely belonged to that class of fierce zealots known as assassins, who shrank back from no crime in the interest of what they believed to be true orthodoxy. Evidently they felt pretty sure of their ground, for they did not hesitate to come to the chief priests and the elders and lay their plan before them, not officially, perhaps, but with the full expectation of unofficial recognition and approval. They frankly told them that they had bound themselves under a great curse to partake of no food until they had killed Paul. But they needed the cooperation of the chief priests in carrying out their murderous plan, their suggestion being, briefly, that the Jewish rulers should intimate to the Roman tribune that they had the intention, with the entire Synedrin, of making a more exact examination of Paul's case, as though they would want to judge of his matter more accurately. For this reason the tribune should lead the prisoner down to them. And the assassins were ready, they were fully prepared, to murder Paul on the way, before ever he would come near to the place of the assembly, in order that no suspicion would attach to the members of the Sanhedrin as to complicity in the crime. It was truly a devilish scheme, apparently destined to be successful. Thus the hatred of the world against the confessors of Christ to this day will not hesitate to make use of extreme measures, of blasphemous oaths and plots and murders, to hinder the course of the Gospel.

From <https://www.studylight.org/commentaries/eng/kpc/acts-23.html> accessed December 22, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is referenced in [Acts 23:12](#).

How did the apostle Paul die? (From Got Questions)

The Bible does not say how the apostle Paul died. Writing in 2 Timothy 4:6–8, Paul seems to be anticipating his soon demise: **“For I am already being poured out as a drink offering, and the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing.”**

Second Timothy was written during Paul's second Roman imprisonment in AD 64–67. There are a few different Christian traditions in regards to how Paul died, but the most commonly accepted one comes from the writings of Eusebius, an early church historian. Eusebius claimed that Paul was beheaded at the order of the Roman emperor Nero or one of his subordinates. Paul's martyrdom occurred shortly after much of Rome burned in a fire—an event that Nero blamed on the Christians.

It is possible that the apostle Peter was martyred around the same time, during this period of early persecution of Christians. The tradition is that Peter was crucified upside down and that Paul was beheaded due to the fact that Paul was a Roman citizen (Acts 22:28), and Roman citizens were normally exempt from crucifixion.

The accuracy of this tradition is impossible to gauge. Again, the Bible does not record how Paul died, so there is no way to be certain regarding the circumstances of his death. But, from all indications, he died for his faith. We know he was ready to die for Christ (Acts 21:13), and Jesus had predicted that Paul would suffer much for the name of Christ (Acts 9:16). Based on what the Book of Acts records of Paul's life, we can assume he died declaring the gospel of Christ, spending his last breath as a witness to the truth that sets men free (John 8:32).

From <https://www.gotquestions.org/how-did-Paul-die.html> accessed December 23, 2023.

Chapter Outline

Charts, Graphics and Short Doctrines

This doctrine is referenced in **Acts 23:12**.

In Bob's last 20 years in the ministry, he developed many of his doctrines in great detail.

Doctrine of Murder (R. B. Thieme, Jr.)

A. Definition and Description.

1. Murder is the unlawful killing of another human being with malice of forethought, expressed or implied by the motivation of arrogance inside the cosmic system. The motivation comes from mental attitude sins, such as self-righteous arrogance, conspiracy arrogance, criminal arrogance, crusader arrogance, political arrogance, the arrogance of ignorance, the arrogance of unhappiness, or iconoclastic arrogance.
2. Hence, murder is both a sin and a crime related to cosmic involvement, and is often manifested in religion. All religions of the ancient world used human sacrifice.
3. Murder is the major attack on freedom and self-determination as a human issue in the angelic conflict. Murder is the invention of Satan and he is the motivator of murder. Murder is Satan's genius to invent a system to attack freedom and self-determination, Matthew 26:52.
4. All killing is not murder.
 - a. Capital punishment is taught in Romans 13:4 and Genesis 9:5-6.
 - 1) Animals that kill people as well as humans that kill people are to be executed. We are responsible for any decision we make to murder someone else. "Whoever sheds man's blood, by man [justice] his blood shall be shed [capital punishment]."
 - 2) Man has the right to slaughter animals for food, Genesis 9:3-4. But this does not give man the right to slaughter people. Man learned to kill man by watching man kill animals.
 - 3) Capital punishment must be the result of due process of law, Numbers 35:30. There must be two witnesses. Homicide is first degree murder and must be punished by death, Numbers 35:16-18; Leviticus 24:17.
 - b. Another area of legitimate killing is in battle. The soldier represents his country while functioning impersonally and professionally. It makes no difference who the object is (Christian or otherwise), you do your job and kill impersonally, not emotionally. A soldier functions impersonally and professionally to preserve the freedom of his nation,
5. Israel, as the first client nation, was commanded to be prepared for war. Much of the establishment truth found in the Bible is first mentioned in relation to Israel. The bonified modus operandi of warfare is declared in Ecclesiastes 3:8, "There is a time for war." If you don't make time for war by
6. Our Lord's rebuke to Peter in the garden was a warning against capital punishment because of criminal action (Peter's), not a warning about military killing. Matthew 26:52, "Then Jesus said to him, 'Return your sword to its scabbard, for all who draw the sword [in crime], shall die by the sword [in
7. Killing in battle is not murder. Psalm 144:1, "Blessed be the Lord who trains my hands for war and my fingers for battle." 2Samuel 22:35, "He [God] trains my hands for battle."
8. Jesus Christ Himself holds the record for killing in battle in Isaiah 37:36, when He killed 185,000 Assyrian soldiers. But our Lord will break His own record at the Second Advent when He returns to terminate the Armageddon campaign, Revelation 14:20, 19:11, 15; Isaiah 63:1-6; Ezekiel 39:11-13; Joel 2:20.
9. God is the source of some wars. 1Chronicles 5:22, "Because the war was from the Lord."

B. The Origin of Murder.

1. John 8:43-44, "Why do you not understand what I am teaching you? It is because you cannot hear My word. [They were in the cosmic system and refused to listen to what He said because it condemned them.] You are from your father the devil, and the policies of your father the devil you wish to accomplish. He was a murderer from the beginning; furthermore, he [Satan] does not stand

Doctrine of Murder (R. B. Thieme, Jr.)

- in the truth, because there is no doctrine in him. Whenever he communicates the lie, he speaks from his own person, for he is a liar and the father of it [the lie].” Those who reject truth are easily motivated to murder.
2. 1John 3:12, “Not as Cain who was motivated from that evil one and consequently he murdered his brother with a sacrificial knife. And why did he murder him? Because his deeds [moral self-righteousness seeking to impress God] were evil, but the deeds of his brother were honorable.” Genesis 4:5-8 gives the historical account of the first murder.
- C. Murder, violence, and terror is always occur when man becomes involved in the cosmic system.
1. “The way of Cain” is the pattern for murder, violence and terrorism. Jude 11, “But these reversionists malign what they do not understand. Furthermore, what things they do understand by natural instinct [emotion] as unreasonable creatures, by these false doctrines, they receive corruption. Woe to them for they have gone the way of Cain. They have rushed for illegal profit into Balaam’s error. They have been destroyed in Korah’s revolution.”
 2. The rise of crime and violence indicates national degeneration and the approach of historical catastrophe in the form of the fifth cycle of discipline, Jeremiah 4:31.
 3. Murder is always preceded by the mental attitude sin of arrogance. Romans 1:29, “Having been filled with all unrighteousness [lack of integrity] evil, greed, malice, full of jealousy, murder, strife, conspiracy, deceit, slanderers...”
 4. This pattern of degeneration is developed into the destruction of the client nation. Hosea 4:1-6, “My nation is destroyed from lack of knowledge of doctrine. Because you have rejected the principle of knowing doctrine, therefore I reject you from being a priest nation to Me.”
- D. Murder is the only overt sin listed in the classification of the seven worst sins, Proverbs 6:16-19.
- E. Murder is therefore prohibited, Exodus 20:13. “You will not murder” is the qal imperfect of *râtsach* (רָצַח) [pronounced *raw-TSAHKH*], not *qâṭal* (קָטַל) [pronounced *kaw-TAHL*]. Deuteronomy 5:17; Matthew 5:21.
- F. Believers in the cosmic system are capable of murder.
1. David murdered in 2Samuel 12:9. Murder is a sin parlayed into evil through the interlock of the cosmic systems.
 2. 1Peter 4:15, “By no means let any of you suffer as a murder, or a thief, or a doer of evil, or one who sticks his nose in the affairs of others.”
 3. 1John 3:15, “Everyone who hates his brother is a murderer. And you know that not every murderer has eternal life in him.” Believers are murderers, but not all murderers are believers.
- G. Where guilt is established, the penalty for murder is death, Genesis 9:6; Romans 13:3-4; Numbers 35:30-31; Matthew 26:52.

This doctrine is found in Bob’s series: 1John 3:12 7/7/81; Revelation 11:7 3/15/83; © 1998, by R. B. Thieme, Jr. All rights reserved.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Referenced in [Acts 23:22](#).

Kretzmann’s Commentary on Acts 23:16–22

We have here the first and only direct reference to the family to which Paul belonged, his sister's son, his nephew, being introduced into the story. Whether Paul's sister lived in Jerusalem, or whether the young man had come up for the festival of Pentecost, cannot be determined. In some way this young man heard of the plot, received the full information concerning the scheme of the Jews, their ambush. His hurry is apparent from the text, for he suddenly appeared at Antonia, came in upon them, and entered into the barracks. Evidently Paul's friends were allowed to visit him, and therefore no one objected to the young man's going to him. So he announced, related, to Paul the entire story. Paul realized at once that the plot could be foiled only by observing the utmost secrecy, that lack of proper caution might precipitate serious crisis. So he called one of the centurions to him and requested him to lead the young man to the commander, since he had an announcement

Kretzmann's Commentary on Acts 23:16–22

to make to him, had some news to tell him. Accordingly, the centurion had the young man accompany him to the chiliarch, where he introduced him with the remark that Paul, the prisoner, had called him and asked him to lead this young man to him, since he had something to tell him. The chiliarch felt at once that there must be something unusual in the air, and therefore he, with fine tact and with a reassuring gesture, took the young man by the hand and led him aside and asked him: What is the news that you have for me? This treatment gave the informant the necessary confidence, and he quickly told his story, adding such touches as reveal his deep interest. The Jews had taken counsel together, made the plan, to ask the commander of the garrison that he bring Paul down to the Synedrion, as though he wanted to examine his case more exactly, look into it with greater care than on the previous day. And here the excitement gets the better of the narrator, and he earnestly urges the chiliarch not to trust them, since more than forty of the Jews were lying in ambush, all of them having bound themselves under a dreadful curse neither to eat nor to drink till they had put Paul out of the way, until they had killed him. And even now they were ready, awaiting only the promise of the Roman tribune. This would be their signal to prepare for the murderous assault. In this way did the Lord, and in the same manner does He now, frustrate the evil designs of the enemies of the Church and of His servants. Without His permission not a hair of their head may fall to the ground. With a warning as to the necessity of the strictest secrecy Lysias dismissed the young man.

From <https://www.studylight.org/commentaries/eng/kpc/acts-23.html> accessed December 24, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Referenced in [Acts 23:28–30](#).

Kretzmann's Commentary on Acts 23:23–30

It is to the credit of Lysias that he chose the course which both justice and prudence dictated. By ignoring the information received he might have become an accomplice in the murder of Paul. By slaying the assassins as they were making their assault, he would have made the Jews his bitter enemies. But he acted quickly and prudently. He summoned two of the centurions in his command and ordered them to make ready for a march to Caesarea, have in readiness to march, about nine o'clock in the evening, two hundred men infantry, heavily armed soldiers, and seventy cavalry, and two hundred light-armed soldiers, javelin-throwers or lance-bearers. Saddle-animals were also to be provided, in order that they might set Paul on one of them, with a change, if necessary, and lead him safely down to Felix, the governor, who resided at Caesarea, the political capital of the province. If Lysias had only one thousand men in his command at Jerusalem, 760 infantry and 240 cavalry, he reduced his force considerably in order to provide a safe escort to Paul, but the gravity of the situation was fully appreciated by him, and he took his measures accordingly. He also wrote a letter to the governor as to the man higher in rank and the highest court in the province. This letter is interesting because colored by the understanding of Lysias, and because it naturally aims to place his own conduct in the most favorable light. Luke gives a summary of this letter. It opens with the usual complimentary, introductory greeting of the writer to the addressee. Lysias says of Paul, whom he mentions with respect, that he had been taken, laid hold on, by the Jews and was about to be killed by them, when he, appearing seemingly just in time with the soldiers under his command, had taken him away and thus rescued him. Here the fact that Lysias refers to the army would naturally imply that it took all the soldiers of the garrison to quell the disturbance, and would impress the governor with his circumspection. The same is true of the statement that he had done so after having learned that Paul was a Roman citizen. Here also the tribune, for the sake of emphasizing his zeal in the public service, strains the truth, for he found out only after the rescue that Paul was a Roman. The writer then continues to tell how he had earnestly wanted to find out the reason why they were accusing him, and had taken him into a meeting of their Synedrion. There he had found out only so much that he was accused concerning certain demands of the Jews' law, but that he had committed no crime which merited death or even imprisonment. In the meantime he had been informed that some of them were plotting against this man, to take his life, wherefore he had sent to the governor without delay (again emphasizing his zeal), incidentally announcing to the accusers that they must bring their matter before the governor. The entire letter shows that Lysias was making every

Kretzmann’s Commentary on Acts 23:23–30

effort to impress Felix favorably, for in the great game of politics one never can tell just how much a good impression may be worth, and advancement was always welcome. Christians will make the application of such stories by remembering the Lord's injunction to be wise as serpents and harmless as doves, Matthew 10:16.

From <https://www.studylight.org/commentaries/eng/kpc/acts-23.html> accessed December 24, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Referenced in [Acts 23:34–35](#).

Kretzmann’s Commentary on Acts 23:31–35

The start from Jerusalem was made by night, to attract as little attention as possible, and the armed escort was so strong that it could easily have warded off the attack of a band of assassins. The fact also that the soldiers left by the road to the north served to have them escape notice. Four miles to the north they marched, over the old road whose paving stones are still visible in places, and then turned to the east across the mountains of Ephraim and down into the beautiful plain of Sharon, where Antipatris was located. This was a forced march of fully thirty miles, and must have been a great strain to Paul. But they were now beyond all possible danger of an attack from Jerusalem. The four hundred men infantry therefore turned back at this point and returned to the barracks at the Tower of Antonia in Jerusalem, letting the troopers continue the journey with Paul. These men arrived in Caesarea in due time, delivered the letter to the governor, and presented Paul to him. The procurator read the letter and then asked Paul what kind of province he belonged to, imperial or senatorial, since he needed this information to complete the report of Lysias concerning the case. "A procurator of Judea, like Felix, was subordinate only to the governor of Syria, inasmuch as the latter could bring his supreme power to bear in casts of necessity. The military command and the independent jurisdiction of the procurator gave him practically sole power in all ordinary transactions, but the governor could take the superior command if he had reason to fear Revolutionary or other serious difficulties. " When Felix had found out that Paul hailed from Cilicia, and could thus enter the case properly, he promised him a judicial hearing as soon as his accusers would present themselves. In the meantime the governor gave command that Paul should be kept in the praetorium of Herod, the palace which Herod Agrippa I had erected there, chap. 12:19, and which contained also a guard-room, where Paul might be confined. Note: We find Paul here once more under the protection of the Roman government For that reason the government has been ordained of God, to protect peaceful citizens, and therefore also the Christians, against sedition and violence. And thus the Lord holds His protecting hand over them that are His. Unless He permits it for reasons of His own, the raving and raging of all the enemies can bring no harm to His Church.

From <https://www.studylight.org/commentaries/eng/kpc/acts-23.html> accessed December 25, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Acts 23

The Kukis Reasonably Literal Translation

Kukis Paraphrase

Paul is given a hearing before the Sanhedrin

Paul, having looked intently at [the members of] the Sanhedrin, said, “Men [and] brothers, I have conducted all my life with a good conscience by means of God to this very day.”

Paul looked intently at the members of the Sanhedrin, and then he spoke, “Men and brothers, even to this day I have conducted my life with a good conscience toward God.”

A Complete Translation of Acts 23

| The Kukis Reasonably Literal Translation | Kukis Paraphrase |
|---|--|
| The chief priest, Ananias, then commanded those standing beside [Paul] to strike him in his mouth. | The chief priest, Ananias, then commanded those who stood next to Paul to strike him in the mouth. |
| Then Paul, said directly to him, “God is about to be striking you, you whitewashed [urine-stained] wall! You are sitting [there], judging me according to the law, yet you keep on breaking the law [by] commanding me to be struck.” | Paul, looking directly at him, said, “God is about to strike you with discipline, you whitewashed, urine-stained wall! You sit there in judgment of me according to the law, but then you break the law by commanding that I be struck.” |
| The ones standing near [Paul] then said, “[Do] you [realize that you] keep on reviling the high priest of God?” | The men who stood near to Paul then said, “Do you realize that you are reviling the high priest of God?” |
| Paul then declared, “Brothers, I did not see that he is the chief priest. [I feel badly,] for it stands written, You will not speak badly of a ruler of your people. ” (Exodus 22:28) | Paul then declared, “Brothers, I did not realize that this man is the chief priest. I feel badly having spoken to him in that way. I know that it stands written, You will not speak badly of your people’s ruler. ” (Exodus 22:28) |
| Paul divides the court with his testimony | |
| Paul, knowing that one part [of the council] is sadducees and the other [part was] pharisees, he proclaimed loudly in the assembly, “Men [and] brothers, I keep on being a pharisee, the son of a pharisee. It is concerning [my] confidence and the resurrection from the dead [that] I keep on being judged.” | Paul, having perceived that a portion of the council judging him consisted of both sadducees and pharisees, he proclaimed loudly in the assembly, “Men and brothers, I am a proud pharisee, the son of a pharisee. In fact, it is because of my faith and my belief in the resurrection from the dead that I am being judged here today.” |
| Now [because] of what he said, [strong] discord [between] the pharisees and sadducees took place, and the many [people there] were divided. | Because of what he said, a sudden altercation broke out between the pharisees and sadducees. The people were clearly divided on these issues. In fact, these issues were a festering sore |
| For (you see), the sadducees keep on saying [there] is no resurrection [from the dead] nor [are there] angels nor [are there] spirits [of any kind]. [On the other hand], the pharisees keep on affirming both. | The sadducees keep on saying that there is no resurrection from the dead; that there are no angels, spirits or any other disembodied entities; but the pharisees keep on affirming these things. |
| A great outcry occurred. Having risen up, some of the scribes from a portion of the pharisees were contending fiercely [with the others], saying, “We do not find any evil in this man. Now, if a spirit or an angel spoke [to him], [we should not resist God].” | Many arguments broke out between these various factions. There was one faction of scribes (who were a part of the pharisees) who rose up defending Paul while contending fiercely with the sadducees. They said, “We do not find any evil in Paul, whether he spoke to a spirit or to an angel. We, as men of God, should not be resisting God.” |

| A Complete Translation of Acts 23 | |
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| The Kukis Reasonably Literal Translation | Kukis Paraphrase |
| Then much strife came to pass. The chiliarch, being fearful that Paul be torn into pieces by [the angry crowd], commanded the bodyguard to seize Paul out of their midst and to lead [him] into the barracks. | As a result, there was a great deal of disagreement and strife, enough to concern the chiliarch there, who was in charge of keeping order in Jerusalem. Fearing that Paul might be torn to pieces by the more violent ones in this crowd, he commanded his guard to get Paul out of their midst and to guide him safely back to the barracks. |
| On the following night, the Lord, standing by [Paul], said, "Be confident; for as you have [already] testified to things about Me in Jerusalem, so it is necessary for you to be a witness [for Me] in Rome." | On the following night, the Lord appeared to Paul, as if standing next to him. The Lord said, "Be strong and confident. Maintain a relaxed mental attitude. Just as you have testified correctly to all things about Me here in Jerusalem, so it is necessary for you to be My witness in Rome." |
| The devious plot to kill Paul | |
| Now, [as] the day came, the Jews were preparing a (devious) plan. They had bound themselves with an oath, saying [that they would] neither eat nor drink until they might kill Paul. The ones who were [going to] execute this conspiracy were more than 40. | As the new day came, a large group of Jews were hatching a devious plot. They had bound themselves by an oath not to eat or drink until they killed Paul. Those who were going to execute this plot were more than 40 in number. |
| [These same ones] went to the chief priests and elders, saying, "[As] accursed, we have cursed ourselves [as a part of the oath] not to eat [anything] until we might kill Paul. | These same men went to the chief priests and elders, saying, "We have taken an oath not to eat or drink anything until we kill Paul. |
| Now, you [all] will notify the chiliarch along with the council, that he might bring [Paul] down to you [all], as [if you are] about to determine more accurately the [case] concerning him. We, in front of the [council], will come near to him, being prepared to kill him." | Here is what we would like you to do: notify the chiliarch that he might bring Paul down before the council, as if you intend to determine more accurately the case which is against him. We will already be there, near the front of the council, not far from Paul, prepared to kill him." |
| Paul's nephew, having become aware of this plot, warns Paul and the chiliarch | |
| The son of Paul's sister heard about the ambush, [so] he approached and went into the barracks. He brought word [of this] to Paul. | Paul's nephew caught word of this plot, so he went to the barracks, gained entry, and told Paul about it. |
| Paul, having called to one of the centurions, said, "Take this young man directly to the chiliarch, for he has something [very important] to say to him." | Paul then called over to the centurions, saying, "Take this young man immediately to the chiliarch, for he has something important to say to him." |
| The one taking him [the centurion], therefore, brought [the young man] directly to the chiliarch. He said, "The prisoner, Paul, summoned me. He asked [that] this young man come directly to you, having something to say to you." | The centurion then took the young man directly to the chiliarch. The centurion said, "The prisoner, Paul, summoned me to him. He asked that this young man be able to come directly to you, as he has something important to tell you." |

A Complete Translation of Acts 23

| The Kukis Reasonably Literal Translation | Kukis Paraphrase |
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| The chiliarch, having taken hold of his hand, withdrawing to a private (area), was asking, "What is the thing you have to tell me?" | The chiliarch, having taken hold of the young man's hand, guided him to a private area in the barracks. He asked him, "Now, what is this thing that you have to tell me?" |
| [The nephew] said, "The Judæans have agreed to ask you tomorrow that you might lead Paul to the Sanhedrin [for another hearing], as they intend to more accurately question [him to ascertain more information] about him. [However,] you should not be persuaded by them [to do this], for [there are] men out from [the Judæans] lying in wait for him. | The nephew then informed the chiliarch about what he had heard: "The Judæans have agreed to ask you to bring Paul to the Sanhedrin again, for another hearing. They will tell you that they need to ascertain more accurate information about him and his actions, but that is just a cover. Do not be persuaded by them, for among these Judæans are men lying in wait to kill Paul right there in the courtroom. |
| More than forty men have taken an oath [among] themselves not to eat or drink until they [are able] to kill him. Right now, they are prepared [to act] waiting for the assent from you." | More than forty men have taken an oath among themselves not to eat or drink until they kill him. Right now, they are prepared to act; they are simply waiting for you to agree to this additional hearing." |
| Therefore, the chiliarch dismissed the young man, commanding [him] not to speak out "concerning the things you revealed directly to me." | The chiliarch, therefore, quietly dismissed the young man, adjuring him to be silent about the things that he just revealed to him. |
| The chiliarch prepares an escort for Paul and a note for Felix the governor | |
| Having called two certain [men] of the centurions, [the chiliarch] said, "Prepare two hundred soldiers that they might travel to Caesarea; and [prepare to go with them] seventy horsemen and two hundred men who carry weapons, from the third hour of the night. | The chiliarch summon two trustworthy men of the centurions and said to them, "Prepare two hundred soldiers, seventy horsemen, and two hundred men with bows and spears for travel. They are going to go to Caesarea at 3:00 AM. |
| Also bring here mounts that they may place Paul [upon them]. They will bring [him] safely to Felix, the governor." | Bring a couple horses that Paul might be placed upon. These men will escort Paul safely to Felix, the governor." |
| [The chiliarch] wrote a letter having this [general] form: Claudius Lucias to the most honorable governor Felix: Salutations! | The chiliarch wrote a letter, which has this form: This letter is from Claudius Lucias for the most honorable governor Felix. Greetings! |
| This man, having been seized by the Jews and about to be executed by them, [I], taking a stand with the army, rescued [him], having found out that he keeps on being a Roman (citizen). | This man before you had been seized by the Jews, and they were about to execute him (without benefit of a trial). I was there, taking a stand with my army, and I rescued him, having found out that he is a Roman citizen. |
| [I] intended to fully understand the reason why they brought charges against him, [so] I brought him down to their council [the Sanhedrin] that I would discover the charges [against him]. [However, these charges were simply] questions of their Law; no charge [did he] have [against him] worthy of death or bonds. | At first, I intended to fully understand exactly why these Judæans brought charges against him, so I took him before the Sanhedrin for a hearing to discover what these charges were. However, all that I heard was accusations based specifically upon their Law—none of which is related to Roman law. Therefore, he could not be penalized by death or even by bonds. |

| A Complete Translation of Acts 23 | |
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| The Kukis Reasonably Literal Translation | Kukis Paraphrase |
| Having a report [brought] to me [about] a plot against the man [which] was to happen, I send him directly to you. I enjoined [his] accusers to say [these charges] directly to you. | Then, right after this, I received a report concerning a plot against this man which was about to take place. Therefore, I sent him directly to you, telling his accusers to appear before you and enumerate their accusations. |
| [Be strong and prosper.]” | Be well and prosperous; farewell.” |
| The chiliarch sends Paul, the letter and the troops to Felix | |
| The soldiers were indeed taking Paul, according to their orders, to go by night to [the city of] Antipatris. | This large contingent of soliders then took Paul that night to Antipatris, according to their orders. |
| The next day, letting the horsemen [continue] to go with him, the [other soldiers] turned back toward the barracks. | The next day, being solidly in gentile territory, the horsemen continued traveling with Paul, but the other soldiers returned to their barracks in Jerusalem. |
| [Those remaining with Paul], having entered into Caesarea and giving the letter to the governor, also presented Paul to him. | Those who remained with Paul, having entered into Caesarea, gave the letter to the governor and presented him with Paul. |
| Having read [the letter] and having asked from what province he is, [Felix] ascertained that [Paul was] from Celicia. [Felix then] declared, “I will hear you when your accusers might come [here].” | After reading the letter, Felix asked where Paul came from. Finding out that he was from Celicia, he said, “I will give you a hearing as soon as your accusers come here (assuming that they will).” |
| [Then he] commanded [them] to keep on guarding him in the praetorium of Herod. | He then commanded for Paul to continue being guarded in Herod’s praetorium. |
| Chapter Outline | Charts, Graphics and Short Doctrines |

The following Psalms would be appropriately studied at this time:

| Doctrinal Teachers* Who Have Taught Acts 23 | | | |
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| | Series | Lesson (s) | Passage |
| R. B. Thieme, Jr. | 1965 Acts (#402) | #120–124 | Acts 23:1–35 |
| | 1989 James 4 (361) | #49 | Acts 23:1 |
| 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 |

Doctrinal Teachers* Who Have Taught Acts 23

| | Series | Lesson (s) | Passage |
|--|--|------------|------------|
| 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.middletownbiblechurch.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.

