

The Acts of the Apostles

[Wed. May 27, 2015] Acts Series, Acts 23.1-35 – Craig A. Thurman

Paul presented to the unbelieving Jewish brethren his justification for his ministry, but was soundly rejected when he claimed that their God had appointed him to go to the Gentiles. (22.21, 22)

(This point is copied from Acts 22.21.)

The major reason for Paul's sufferings by his countrymen, his imprisonment was because he dared to claim that God, their God, had sent him to go to the Gentiles and preach salvation.

Barnes Notes, vol. 12, introduction to Colossians, p.ccxxxv, 'It is not found in any other of his epistles. It consists in this, that Paul in these two epistles attributes his imprisonment not to his preaching Christianity in general, but to his asserting the right of the Gentiles to be admitted into the church on an equal footing with the Jews, and without being obliged to conform themselves to the Jewish law. This was the doctrine to which he considered himself a martyr.'

*Eph 3:1 For this cause I Paul, the **prisoner** of Jesus Christ **for you Gentiles,***

2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:

...

6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

Eph.6. 18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

19 ¶ And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

*20 For **which I am an ambassador in bonds:** that therein I may speak boldly, as I ought to speak.*

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*Col.1.24 Who (I) now **rejoice in my sufferings for you**, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:*

*25 Whereof **I am made a minister, according to the dispensation of God which is given to me for you**, to fulfil the word of God;*

26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

*27 **To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory ...***

*Col 2:1 For I would that ye knew what great conflict **I have for you**, and for them at Laodicea, and for as many as have not seen my face in the flesh ...*

*Col 4:3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, **for which I am also in bonds ...***

The chief captain, Lysias Claudias (23.26) then ordered that he be examined by scourging. However, once Paul disclosed his Roman citizenship the chief captain dismissed the examiners and chose another course of action. He would now bring Paul before the Sanhedrin and hope to determine what the charges are against him and find a just cause for such a public disturbance. So the next day Paul appears before the Sanhedrin. This chapter covers a period of two days.

1 ¶ And Paul, earnestly beholding

*earnestly beholding, ἀτενίσας; nom, sing, masc, part. aor 1, of ἀτενίζω; KJV [the bolded are those places where this verb tense, ἀτενίσας, is found] fastened, earnestly looked, looked stedfastly, **fastening ... eyes, look earnestly, looking stedfastly, looked up stedfastly, when ... looked, when ... had fastened ... eyes, then ... set ... eyes, stedfastly beholding; earnestly beholding, stedfastly behold, stedfastly look; Amost used exclusively by Luke, ἀτενίζω, is only found twice used by Paul in 2Co.3.7 stedfastly behold, 13 stedfastly look.***

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Every instance of the use of this word is one of gravity. Paul makes *eye contact* with his former associates of religion, probably a number of whom he knows personally. Though his bodily presence is weak, his speech *contemptible* (2Co.10.10), his eyes likely affected by some ophthalmic disorder, (Gal.4.13-15; 6.11) he pleads with his fellow kinsmen in the flesh for Christ's sake to understand the great work of God which has moved from Israel and into all the nations of the earth. These things considered to be against Paul, the Lord is the one who is truly the Worker through it all.

The success or failure for this depends upon the Lord. We do not discount the duty of the saints to act according to the faith of the gospel *as if* it all depended on them. Yet, in reality they know the work is truly and wholly of the Lord Himself. Paul's duty was to act by faith, walk in the Spirit of Jesus Christ no matter what the circumstance or the result. He is judged only by *how* he conducts himself, not for the affect or result.

Can the Lord work through us when we fail to honor the Lord by a worthy walk? When we lose our temper? When we reveal frustrations? When we quit, though we should have continued? Of course He can, and He does. Nothing can be added to or taken away from God by the creature. And it is certain that **He loses nothing on account of our unfaithfulness, but we always gain for trusting Him.**

συνεδρίῳ

the council, said, Men and brethren,
Sanhedrin

Brethren in the flesh, not in the Lord. (Ro.9.3)

I have lived

πεπολίτευμαι; 1st p s, perf, ind, pass of πολιτεύω; this is related to the Greek root πόλις, from which we have English words such as *city*, *commonwealth*, and *citizen*, which speak of *where* we live, the *benefits* for living, and *how* we are to live.

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πολιτεύω:

*Phr 1:27 Only **let** your **conversation be πολιτευεσθε** as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel ...*

πολίτευμα:

Phr 3:20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ ...

*in all good conscience **before God** until this day.*

2Ti 1:3 I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day ...

Paul, by his remarks, states that he has committed no outward, moral act **before God** that is worthy of punishment. Gill, '... he did not act contrary to the dictates of his own conscience, but according to them, in which his view was to the glory of God, and the honor of his law' He protests before the Sanhedrin as God being his witness. By his own words, Paul relates to them that his conduct has been guided by a conscience towards God. His previous manner of life as both a persecutor of Christians, and a blasphemer of Jesus Christ, and afterwards, going to the Gentiles, never contradicted his conscience to God. (cf. 22.3) How can that be? Before his conversion he persecuted Christians in ignorance and unbelief.

1Ti 1:13 Who was before a blasphemer (against Jesus), and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.

Since Christ, his going to the Gentiles, claiming that the God of Israel had sent him to that work, was with clear conscience before the Lord.

Being ignorant did not release him from the liability of sin before God. No, he was a sinner. It only means that he did not know that he was sinning

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against God because he did it in unbelief. This cannot be said of unrighteous acts, fornication, wickedness, covetousness, maliciousness, envy, murder, debate, deceive, malignity, whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, etc., etc., etc. These know that what they are doing is against God.

Ro.1.32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Paul's outward acts were according to the dictates of his conscience before God according to the law of God. He truly thought that he was doing God's service.

Jn.16.1 ¶ These things have I spoken unto you, that ye should not be offended.

*2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will **think that he doeth God service.***

3 And these things will they do unto you, because they have not known the Father, nor me.

*Ro 10:2 For I bear them record that **they have a zeal of God, but not according to knowledge.***

Be warned:

Conscience is not an infallible guide for determining acts of right and wrong. God forbid that we fall subject to making such poor judgment.

Conscience can be taught, instructed, and hardened:

*Ac 24:16 And herein **do I exercise myself**, to have always a conscience void of offence toward God, and toward men.*

*Jn.8.7 So when they continued asking him, he lifted up himself, and said unto them, **He that is without sin among you, let him first cast a stone at her.***

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8 And again he stooped down, and wrote on the ground.

9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

1Ti 4:2 Speaking lies in hypocrisy; having their **conscience seared** with a hot iron ...

ἀτενίσας δὲ ὁ Παῦλος τῷ συνεδρίῳ εἶπεν Ἄνδρες ἀδελφοί ἐγὼ πάση συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ θεῷ ἄχρι ταύτης τῆς ἡμέρας

2 And the high priest Ananias commanded (ordered, or authorized)

ἐπέταξεν; 3rd p s, aor 1, ind of ἐπιτάσσω; ἐπί upon, about, toward, at + τάσσω KJV appoint, determine, ordain; ἐπιτάσσω is translated with the English words command (8), charge (1), injoin (1); only used this once in Acts.

them that stood by

stood by, παρεστῶσιν; dat pl, masc, part, perf of παρίστημι; παρά about, near + ἵστημι to stand; **to stand near**;

Only other place that παρεστῶσιν is used:

Lu 19:24 And he said unto them that stood by παρεστῶσιν, Take from him the pound, and give it to him that hath ten pounds.

παρίστημι is found a number of times, mostly in the book of Acts: KJV shewed; stood by, doth stand here, stood up, stood by I [vs. 4], presented, that stood by, provide [vs. 24], presented [vs. 33], prove [24.13], brought before [27.24], stood by [27.23].

him to smite

τύπτειν; pres, infin, act of τύπτω; the infinitive is used in Mt 24:49; Acts 23.2 to smite; Lu 12:45 to beat; Ac 23:3 smite.

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him on the mouth.

ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξεν τοῖς παρεστῶσιν αὐτῷ τύπτειν αὐτοῦ τὸ στόμα

3 Then said Paul unto him, God shall smite

Τύπτειν σε μέλλει ὁ θεός Or, 'God is going to smite you,' J. P. Green, IGNT.

μέλλει, is about.

thee, thou whited wall:

whited, κεκοιανμένε; voc sing, masc, part, perf, pass of κονιάω; Greek used only one other time.

*Mt 23:27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto **whited** sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.*

LXX, κονιάω:

Deu. 27.2, 4; Pv.21.9 plaster

Of walls that have been plastered over to hide the imperfections; of tombs garnished over to hide the stark reality that the bones of the dead are inside; so are the lives of those without Christ: living outwardly the religion, while within are all of the unchecked corruptions of the flesh.

Brethren, Christians have been given a new heart!

Notice the order ... a new heart is first given, then the stoney shall be taken away:

Eze 36:26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

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In a heart transplant the old is removed and a new one put in its place. That is not the picture. The new is installed while the old remains, but shall be removed. But for Christ we would be no different than the perishing world. But He is at work in them! They cannot rest content with the filth of the flesh and spirit. They hate sin that rises, not so much in others as much as in their own hearts. They hate foul words even in the secret places of the hearts. They hate the thought of covetousness where no one else but God sees. They hate hatefulness, meanness, selfishness, and every sin that would rise in the very secret places of the heart. For this they pray for cleansing.

While men might *plaster* over a life of wickedness with religious formality and outward acts of morality, the true child of God's constant prayer is, *God be merciful to me a sinner*. Grant me grace to walk with thee today. Chasten me to forsake sin.

There is no joy for the child of God in hiding sin.

Pr 28:13 He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.

14 ¶ Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief.

for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

In the law no man was to be beaten until proven to be guilty of a crime. Paul was to be proved a wicked man worthy to be beaten first. (Deu.25.1-3)

Nicodemus reminding the Sanhedrin during the days of our Lord Jesus' earthly ministry, how they are to judge:

Joh 7:51 Doth our law judge any man, before it hear him, and know what he doeth?

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τότε ὁ Παῦλος πρὸς αὐτὸν εἶπεν Τύπτειν σε μέλλει ὁ θεός τοῖχε κεκονιαμένε καὶ σὺ κάθη κρίνων με κατὰ τὸν νόμον καὶ παρανομῶν κελεύεις με τύπτεσθαι

4 *And they that stood by*

παρίστημι, cf. vs.2, 24. 33.

said, Revilest

λοιδορεῖς; 2nd p s, pres, ind of λοιδορέω; always (4 times) translated with the English word *revile*; the adjective λοιδορία is translated *1Ti.5.14, reproachfully* (to be blamable), *1Pe. 3.9 railing for railing*; the noun is λοιδωρος s translated *1Co.5.11 railer; 1Co.6.10 revilers*.

thou God's high priest?

Considering the time of this account, it is true that there was no longer an office of the high priest on earth and among men, since Jesus Christ is the High Priest of God who offered up His body for an acceptable sacrifice to the Father to forgive the sins of His elect.

But like the issue of the law of Moses in Acts chapter 21, it is obvious to us that the scope of that abolition was still to be appreciated by the believing of Israel.

The Scriptures state that Jesus Christ is the High Priest of God:

Heb 3:1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus ...

Heb 4:14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. (cf. He.2.17; 4.14; 5.5, 6, 10; 6.20; 8.1, 2; 9.11, 12, 28; 10.21, 22)

δὲ παρεστῶτες εἶπον, Τὸν ἀρχιερέα τοῦ θεοῦ λοιδορεῖς

5 *Then said Paul, I wist not, brethren, that he was the high priest:*

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Either this means that he did not know Ananias at all, or that he did not know that Ananias had assumed the role as high priest. Acts 22.5 intimates that he knew the high priest, either Caiaphas or Annas at least in the days before his conversion to Christ. It is most likely that he simply did not know that Ananias had assumed the office of the high priest.

for it is written, Thou shalt not speak evil of the ruler of thy people.

shalt ... speak, ἐρεῖς; 2nd p s, **fut**, ind of εἶπω or ἐρέω; three times in a question is translated *wilt say*; ἐρέω, is used many times in the N.T. (*will say, shall say, saidst, spake, have called, have spoken*, [seven times in Acts 2.16; 8.24; 13.34, 40; 17.28; 20.38; 23.5; Luke uses this verb more than all of the N.T. writers. Luke 25/Paul, incl. Hebrews 24.])

Ex 22:28 Thou shalt not revile

לִּקְלֹל, Piel fut 2nd p, sing, masc of לָלַל; *thou shalt ... revile.*

the gods,

אֱלֹהִים, as in Ge.3.5 *ye shall be as gods*, Ps.82.1, 2, 6; 86.8; 95.3; 96.4; 97.9; 135.5; 136.2; 138.1; Jn.10.34, 35; (those who have a sphere above humanity?); Deu.10.17 refers to gods as being *persons*; 1Sa.28.13, perhaps a reference to angels; Da.2.11); or, Ge.31.30 of gods; a pagan's perception of the true God, Da.4.8, 9, 18; 5.11, 14

nor curse

רָאָה, root רָאָה, kal future; **the profane language to show disdain.** (1Sa.17.43; 2Sa.16.9, 10, 11, 13)

the ruler of thy people.

ἔφη τε ὁ Παῦλος Οὐκ ἤδειν ἀδελφοί ὅτι ἐστὶν ἀρχιερεὺς γέγραπται γὰρ Ἄρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς

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6 ¶ *But when Paul perceived*

when ... perceived, γνοῦς; nom sing masc, part, aor 2, of γινώσκω to know; Mt.12.15; Mk.8.17; 15.45 when ... knew; Mt. 16.8 when ... perceived; Mt. 26.10 when ... understood; Lk.12.47 which knew; 12.48 that knew; Jn.6.16; Acts 23.6 when perceived; Phl.2.19 when ... know; Mt.22.18 perceived; Jn.5.6 knew.

that the one part were Sadducees, and the other Pharisees, he cried out

ἔκραξεν; 3rd p s, aor 1, ind of κράζω to cry; KJV *cried 40, cried out 19*; expression for the urgency of the matter. Luke uses this verb more than any other N.T. writer (15 times); **cf. vs. 9**

ἐν τῷ συνεδρίῳ ἐγὼ Φαρισαῖός εἰμι
in the council, Men and brethren, I am a Pharisee, the son of a Pharisee:
I, I am a Pharisee

Paul continued to identify himself as a Pharisee. In this sense Paul was a Pharisee. His agreement with them ...

περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι
of the hope and resurrection of the dead I am called in question.
concerning am being judged

am called in question, κρίνομαι; 1st p s, pres, ind, pass of κρίνω to judge; I am being judged ... concerning

κρίνομαι is used in only two places. The other is:
*Ro 3:7 For if the truth of God hath more abounded through my lie unto his glory; why yet **am** I also **judged** as a sinner?*

Γνοῦς δὲ ὁ Παῦλος ὅτι τὸ ἐν μέρος ἐστὶν Σαδδουκαίων τὸ δὲ ἕτερον Φαρισαίων ἔκραξεν ἐν τῷ συνεδρίῳ Ἄνδρες ἀδελφοί ἐγὼ Φαρισαῖός εἰμι υἱὸς Φαρισαίου περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι

7 *And when he had so said, there arose a dissension between*

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dissension, στάσις; KJV *insurrection*, *sedition* (Acts 24.5), *dissension* (Acts 15.2; 23.7, **10**), *uproar* (Acts 19.40), *standing*; simply put, there was a *stand* 'between' the Pharisees and Sadducees that rose up.

the Pharisees and the Sadducees: and the multitude was divided. (schismatic)

divided, ἐσχίσθη, 3rd p s, aor 1, pass of root σχίζω; transliterated schidso, from which we have schizophrenic, meaning a *divided mind*; the root σχίζω, is translated as *rent*, *opened*, *rend*, *broken*, *divided* (Acts 23.7).

τοῦτο δὲ αὐτοῦ λαλήσαντος, ἐγένετο στάσις τῶν Φαρισαίων καὶ τῶν Σαδδουκαίων καὶ ἐσχίσθη τὸ πλῆθος

Σαδδουκαῖοι μὲν γὰρ

8 *For the Sadducees say that there is no resurrection,*
For indeed the Sadducees

ἀνάστασιν; acc sing of ἀνάστασις; KJV *resurrection* (39), *rising again* (1), *should rise* (1), *raised to life again* (1), lit. to stand again, anew.

neither angel, nor spirit: but the Pharisees confess

ὁμολογοῦσιν; 3rd p pl, pres, ind, act of ὁμολογέω; ὁμός like + λογός the communication; agreed, harmonious in their communication.

One other place where ὁμολογοῦσιν is used:

*Tit 1:16 They **profess** ὁμολογοῦσιν that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.*

both.

ἀμφότερα; acc, pl, neut of ἀμφότερος; always translated *both*; new wine and new bottles; tares and wheat are to grow; the blind leader and the blind follower; in Ephesians always of Jew and Gentiles; the great debtor and the less indebted are forgiven.

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Both meaning that they profess the resurrection and the reality of spiritual beings.

Σαδδουκαῖοι μὲν γὰρ λέγουσιν μὴ εἶναι ἀνάστασιν μηδὲ ἄγγελον μήτε πνεῦμα Φαρισαῖοι δὲ ὁμολογοῦσιν τὰ ἀμφότερα

9 And there arose a great cry (root κράζω, see vs.6): and the scribes that were of the Pharisees' part arose, and strove,

διεμάχοντο; 3rd p pl, imperf of διαμάχομαι; διά by, through + μάχομαι to strive, fight; only found here in the N.T. and carries the meaning that they strove by **either their counterpoints or with the contrary party, or both**; see in the following verse.

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.

let us not fight against God, μὴ θεομαχῶμεν; 1st p pl, pres, subj; θεός God + μάχομαι KJV four times in the N.T., Jn.6.52; Acts 7.26 strove; 2Ti.2.24 strive; Ja.4.2 fight; with the Greek μὴ, we should not strive Godwardly; see strove, διεμάχοντο, which immediately preceded in this verse; the noun form of this is θεομάχοι, found in Acts 5.39:

Ac 5:39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God (θεομάχοι, nom, pl; God-fighters/strivers).

Not too much should be read into this moment when the Pharisees appear to help Paul, after all, it was only the day before that these two parties had beaten him to death if it had not been for the swift intervention of the chief captain. The Pharisees had been particularly troublesome to the churches. These came to them at Antioch, Syria being liars and deceivers trying to compel the Gentile saints to be circumcised and subject themselves to the law of Moses. (Acts 15.5, 24) Paul, through the wisdom of God, was able to exploit the differences between these two parties to his advantage. Paul exemplifies the saying, **'The enemy of my enemy is my friend.'** But, to be clear, they are an enemy to God and His children. For example, it is very

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likely that the Pharisees are complicit in the conspiracy to murder Paul in verse 12 of this chapter. We learn that Paul's nephew (vs. 16) becomes privy to information that probably circulated within the ranks of the Pharisees, which party the nephew may have been associated with as his uncle Paul was. (This is my opinion and conclusion based on the manner in which all of this plays out.)

ἐγένετο δὲ κραυγὴ μεγάλη καὶ ἀναστάντες οἱ γραμματεῖς τοῦ μέρους τῶν Φαρισαίων διεμάχοντο λέγοντες Οὐδὲν κακὸν εὐρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος μὴ θεομαχῶμεν

10 And when there arose

when ... arose, γενομένης; gen, sing, fem, part, aor 2 of γίνομαι to be; KJV when ariseth, when was (2.6; 20.3; 23.12), when was come, when is, at, in, when arose (23.10), that arose (11.19), as soon as ... was (12.18), when had (15.2), when had been (15.7), when was made (21.40), after had (25.26), which came.

a great dissension (cf. vs. 7), the chief captain, fearing

*fearing, εὐλαβηθεῖς; nom sing, masc, part, aor 1, pass of εὐλαβέομαι; εὐ well + λαμβάνω to take or receive; The context of both texts (Acts 23.10; He.11.7) lends to the fact that **these men**, Claudias Lysias and Noah, well (or, fully) **received or apprehended the situation and acted accordingly.***

εὐλαβηθεῖς is only used in this one other place:

*Heb 11:7 By faith Noah, being warned of God of things not seen as yet, **moved with fear εὐλαβηθεῖς**, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.*

μὴ
lest

So many times μὴ is translated *not*, then *no*, and *without*, and *lest*; perhaps we could translate this, 'And when there arose a great dissension, the chief

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captain apprehending that Paul should not be pulled in pieces of them, commanded the soldiers to go down ...'

Paul **should** have been pulled in pieces

should have been pulled in pieces, διασπασθῆ; 3rd p s, aor 1, **subj**, pass of διασπάω; διά by, through + σπάω to draw a sword.

Only other place used in the N.T.:

Mr 5:4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder (διεσπᾶσθαί pres, infin. act) by him, and the fetters broken in pieces: neither could any man tame him.

The parties of the Pharisees and Sadducees must have made physical contact of Paul and began a tug-o-war. This could have resulted in physical injury to Paul who was under the care of the chief captain, Claudias Lysias.

of them, commanded

ἐκέλευσεν; 1st p s, aor 1, ind of κελεύω; **cf. vs. 24; This verb is only used by those who have the authority to command the matter.** Another use in the Greek for command is the word that means to say this or that. (εἶπον) But there are other authoritative words in the Greek that carry special significations. (ἐπιτάσσω upon the authority, ἐντέλλομαι, inform, διατάσσω by the authority, παραγγέλλω, upon, of the authority and προστάσσω, to the authority); this word is found in these places in Acts: Ac 5:34; Ac 8:38; Ac 12:19; Ac 21:33; Ac 21:34; Ac 22:24; Ac **22:30**; Ac 23:10; Ac **23:35**; Ac 25:6; Ac 27:43; but also, κελεύω, is found in these places, Acts 4.15; 16.22; 23.3; 24.8; 25.17, 21, 23.

τὸ στράτευμα καταβὰν ἀρπάσαι αὐτὸν ἐκ μέσου αὐτῶν
the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

to go down, καταβὰν; 2nd p s aor 2, imper of καταβαίνω; to step down.

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to take by force, ἀρπάσαι; aor 1, infin act of ἀρπάζω; KJV Mt. 11.12, take by force; Mt.13.19, catcheth away; Jn.10.28, pluck; Acts 8.39, caught away; 2Co.12.2, caught up; Jude 23, pulling; Re.12.5 was caught up.

*castle, παρεμβολήν; acc sing of παρεμβολή; παρά near, beside + ἐν in, by, with + βάλλω to cast; KJV Acts 21.34, 37; 22.24; 23.10, **16, 32**, castle; He.11.34; 13.11, 13; Re. 20.9, camp; He.11.34 armies.*

Πολλῆς δὲ γενομένης στάσεως εὐλαβηθεὶς ὁ χιλιάρχος μὴ διασπασθῆ ὁ Παῦλος ὑπ' αὐτῶν ἐκέλευσεν τὸ στράτευμα καταβάν ἀρπάσαι αὐτὸν ἐκ μέσου αὐτῶν ἄγειν τε εἰς τὴν παρεμβολήν

11 And the night following the Lord stood by him, and said, Be of good cheer,

*good cheer, θάρσει; 2nd p s, pres, imper of θαρσέω; the noun θάρσος is only found in Acts **28.15 courage**; θαρσέω in the KJV is translated as *good cheer, good comfort*; found 8 times in the N.T. (7 in the gospels, 1 in Acts).*

Merriam-Webster Dictionary, '2 cheer 1. a : to instill with hope or courage...'

LXX, 2Chron.16.8; Job 4.4 *courage*

*2Ch 16:8 Were not the Ethiopians and Libyans a great force, in **courage** θάρσος, in horsemen, in great numbers? and did not He deliver them into thy hands, because thou trustedst in the Lord?*

The Lord came to Paul to give him comfort, to cheer him, to give him the courage he needed to move forward. When the Lord gives to His people comfort they are comforted above anything that the world could ever offer. Paul had expressed a great desire to see the saints of the churches at Rome. (Acts 19.21; Ro. 15.23, 24) He wanted to personally preach the gospel of Jesus Christ to them. (Ro.1.15) They had heard it for themselves and believed, but he desired to be allowed of the Lord to preach to them as well, and more; even to go into Spain.

περὶ ἐμοῦ εἰς Ἱερουσαλήμ

Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness

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εἰς
also at Rome.

From Paul's immediate perspective everything that he had ever done looked as if it was unraveling. His whole ministry among the Gentiles was called into question apparently by many that were of the faith of Christ among the nations; (Acts 21.20) upwards 25 years of service. His own witness is rejected of his countrymen. (22.22) And they want to kill him they are so angry. But the Lord appears to him to give him courage in the face of such contradiction; that he will go to Rome.

Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ κύριος εἶπεν Θάρσει Παῦλε ὡς γὰρ διεμαρτύρω τὰ περὶ ἐμοῦ εἰς Ἱερουσαλήμ οὕτως σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι

12 ¶ *And **when it was** (γενομένης, vs. 10) day, certain of the Jews banded together,*

ποιήσαντες ... συστροφῆν; making a conspiracy; **made a bond.**

ποιήσαντες; nom pl, masc, part, aor 1, act of ποιέω to do; KJV translates this verb seven time, and each with a distinct sense: *did, held, when ... had ... done, that have done, after ... had tarried, having made, after ... have done.*

συστροφῆν; acc sing of συστροφῆ; σύν together, with + στρέφω to turn. Only other place used, of the illegal assembling of the Ephesians in Acts 19.40 *concourse*; the verb, συστρέφω, is only found in Acts 28.3, *had gathered συστρέψαντος* a bundle of sticks.

Who exactly these persons are is not revealed, but it appears that they were not a part of the Sanhedrin, priests, or elders. These men have taken upon themselves to do what the Jewish leaders only wished would be done to Paul, although the chief priests and the elders become complicit in this conspiracy. (cf. vs. 14) They are certainly happy not to intervene.

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and bound themselves under a curse,

*bound ... under a curse, ἀνεθεμάτισαν; 3rd p pl, aor 1, ind of ἀναθεματίζω; Mk.14.71 began to **curse** and to swear; Acts 23.14 **bound** ourselves **under** a great **curse**; 23.21 **have bound** themselves **with an oath**; they cursed themselves or put themselves under an oath.*

saying that they would neither eat nor drink till they had killed Paul.

Again, in light of vs. 16 (of Paul's nephew becoming privy to this information) it is possible that these who have vowed to kill Paul are even of the Pharisees.

Γενομένης δὲ ἡμέρας ποιήσαντες τινες τῶν Ἰουδαίων συστροφὴν ἀνεθεμάτισαν ἑαυτοὺς λέγοντες μήτε φαγεῖν μήτε πίνειν ἕως οὗ ἀποκτείνωσιν τὸν Παῦλον

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

which had made, πεποηκότες; nom pl, masc, part, perf, act of ποιέω to do; Jn.18.18 is only other N.T. text which uses this particular verb, πεποηκότες, who had made a fire of coals.

συνωμοσίαν; acc sing of συνωμοσία; συν together, with + ὄμνυμι to swear [as in an oath].

ἦσαν δὲ πλείους τεσσαράκοντα οἱ ταύτην τὴν συνωμοσίαν πεποηκότες.

14 And they came

That is, those 40 men who had dedicated themselves to murdering Paul. It is simply amazing what people will do in the name of God. This is not what true Christians do, and they do not justify it or condone it!

to the chief priests and elders, and said, We have bound ourselves under a great curse (cf. vs. 12),

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*We have bound ourselves under a curse, Or, **With a curse we have cursed ourselves** [I.G.N.T., J. P. Green Sr.], Ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς.*

with a curse, ἀναθέματι, dative singular of ἀνάθεμα; ἀνά re-, again + τίθημι to appoint, set, lay down; to be set, appointed, dedicated to a cause.

we have bound, ἀνεθεματίσαμεν, 1st p pl, aor 1, ind of ἀναθεματίζω; We have cursed or anew dedicated ...

that we will eat nothing until we have slain (or, should slay) Paul.

*have slain, ἀποκτείνωμεν; 1st p pl, pres, **subj**, act of ἀποκτείνω; ἀπό from, forth, since + κτείνω LXX, Pn.24.11, to be slain; 25.5 slay; ἀποκτείνωμεν is used four times in the N.T., three times let us kill him [Mt.21.38; Mk.12.7; Lk. 20.14].*

οἵτινες προσελθόντες τοῖς ἀρχιερεῦσιν καὶ τοῖς πρεσβυτέροις εἶπον, Ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς μηδενὸς γεύσασθαι ἕως οὗ ἀποκτείνωμεν τὸν Παῦλον

*15 Now therefore **ye** [chief priests and elders, vs. 14] with the council [Sanhedrin] signify*

*signify, ἐμφανίσατε; 2nd p pl, aor 1, **imper**, act of ἐμφανίζω; ἐν by, in, with + φαίνω manifest, indicate; IGNT inform; KJV appeared, manifest, signify, show, inform, declare plainly.*

*to the chief captain that he bring him down
he should bring him down*

*bring ... down, καταγάγη; 3rd p s aor 2, subj, act of κατάγω; κατά down + ἄγω to bring, lead; cf. for κατάγω vss. 20; **cf. verse 17** where ἄγω has a different prefix; but here meaning bring down, lead down.*

unto you to morrow, as though ye would [as though ye are about]

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though ... would, μέλλοντας; acc pl, masc, part, pres of μέλλω to be about [to]; KJV, Acts 3.3, seeing Peter and John *about* to go; He.1.14, *who shall* be heirs of salvation; as though you are about [the business of] enquiring; vss. 15, 20.

διαγινώσκειν

enquire something

to determine

to know the uttermost

thoroughly know

διαγινώσκειν; pres infin of διαγινώσκω; διά by, through + γινώσκω know; used one other time in the N.T.:

*Ac 24:22 And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I **will know the uttermost** διαγινώσκειν of your matter.*

more perfectly

(fr. 22.3; 22.20) *perfect manner*, ἀκρίβειαν; acc sing of ἀκρίβεια; only place used; the adverb, ἀκριβῶς, is translated *diligently, perfect, circumspectly*; another adverb, ἀκριβέστερον, is translated *more perfectly* (Acts 23.15, 20; 24.22). This has much to do with *accuracy*.

περὶ

concerning him: and we, or ever he come near, [to you]

about

πρὸ τοῦ ἐγγίσαι; before he should approach or near [to you].

ἐγγίσαι; aor 1, infin of ἐγγίζω;

ἔτοιμοι

are ready to kill him.

prepared

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ἔτοιμοι; nom pl, masc, and fem of ἔτοιμος; KJV, this particular verb tense, ἔτοιμοι, is used six times and always translated *ready*, Mt.24.44; 25.10; Lk.12.40; Acts 23.15, 21; 1Pe.3.15. ἔτοιμος is also translated once *prepared*, and many times *ready*.

νῦν οὖν ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ ὅπως αὐριον αὐτὸν καταγάγη πρὸς ὑμᾶς ὡς μέλλοντας διαγινώσκειν ἀκριβέστερον τὰ περὶ αὐτοῦ ἡμεῖς δὲ πρὸ τοῦ ἐγγίσει αὐτὸν ἔτοιμοί ἐσμεν τοῦ ἀνελεῖν αὐτόν

16 And when Paul's sister's son

Paul's sister's son is called a young man, (vs.17, 18, 22) yet there is a sense of young in that the chief captain takes him by the hand and leads him off to the side for a private conversation. (vs.19)

heard of their lying in wait,

lying in wait, ἐνεδραν; carefully following the Received Text reading of the KJV Bible; acc sing of ἐνέδρα; ἐν by, in, with + ἔδρα LXX, **Pv. 8.25 were settled**, *Before the mountains were settled, before the hills was I brought forth ...*; KJV Acts 25.3 *laying wait*; ἐνεδρεύω, Lk.11.54 *laying wait for*; Acts 23.21 *lie in wait for*;

he went [Or, he came near]

went, παραγενόμενος; nom, sing, masc, part, aor 2 of παραγίνομαι; παρά beside, near + γίνομαι to be, to do, to come; this verb tense is used twelve times in the N.T. (Lk.14.21; Acts 5.21, 25 *came*; 9.26 *when ... was come*; 10.32 *when ... cometh*; 10.33 *that ... art come*; 11.23; 24.24 *when... came*; 18.27 *when ... was come*; 23.16 *went*; *that came* 28.21; He.9.11 *being come*.

εἰς τὴν παρεμβολὴν ἀπήγγειλεν τῷ Παύλῳ
and entered into the castle, and told Paul.
reported to Paul

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εἰσελθὼν; nom, sing, masc, part, aor 2 of εἰσέρχομαι; compounds *into + to come*; with the Greek preposition being used is would be redundant to express *into* again. This occurs often, sometimes for emphasis. Even the English provides for ways of showing emphasis ... he **entered into**.

told, ἀπήγγειλεν; 3rd p s aor 1, ind, act of ἀπαγγέλλω; compounded, from, forth, since + messenger.

The verbs are *he went, he entered, and he tells Paul ...* but it seems to me that the tense is dictated by the preceding verbs in many instances. To translate this aorist, indicative, active verb in the present tense is unnatural.

Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς Παύλου τό ἔνεδρον παραγενόμενος καὶ εἰσελθὼν εἰς τὴν παρεμβολὴν ἀπήγγειλεν τῷ Παύλῳ

17 Then Paul called

called, προσκαλεσάμενος; nom, sing, masc, part, aor 1 of προσκαλέομαι; προς unto, near + καλέω; KJV *to call, bid, name*; always translated in the book of Acts with the English word *call* (2.39; 5.40; 6.2; 13.2, 7; 16.10; **20.1; 23.17, 18, 23**).

one of the centurions unto him, and said, Bring

ἀπάγαγε; 2nd p s aor 2, **imper** of ἀπάγω; ἀπό from, forth, since + ἄγω to lead; lead forth ...; cf. verse 15 for the use of ἄγω with a different prefix; for κατάγω cf. vss. 15, 20

this young man unto the chief captain: for he hath a certain thing to tell him.

to tell; ἀπαγγεῖλαι; aor 1, infin act of ἀπαγγέλλω; ἀπό forth, since, from + ἀγγέλλω messenger; KJV Mt. 28.8 *to bring, 9 to tell*; **Acts 23.17, 19 to tell**.

προσκαλεσάμενος δὲ ὁ Παῦλος ἓνα τῶν ἑκατονταρχῶν ἔφη Τὸν νεανίαν τοῦτον ἀπάγαγε πρὸς τὸν χιλιάρχον ἔχει γὰρ τι ἀπαγγεῖλαι αὐτῷ

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called me unto him,

called unto, προσκαλεσάμενος; part, aor 1; **cf. vs. 17, 23.**

and prayed (asked)

ἠρώτησεν; 3rd p s, aor 1, ind of ἐρωτάω to ask; Lk. 5.3; Acts 23.18 *prayed*;
Acts 18.19 *asked*; Acts 19.38 *besought*.

ἀγαγεῖν πρὸς σέ ἔχοντά τι λαλήσαι σοι
me to bring this young man unto thee, who hath something to say unto thee.
aor.2, infin.

young [man is understood], νεανίαν; acc sing of νεανίας, cf. also to the
root νεός; the KJV has this as an adjective, and it is used all five times in
Acts (7.58 of Paul when they stoned Stephen; 20.9 of Eutychus; 23.17, 18,
22 and of Paul's nephew); J. P. Green's IGNT translates this noun, *youth*.

ὁ μὲν οὖν παραλαβὼν αὐτὸν ἤγαγεν πρὸς τὸν χιλιάρχον καὶ φησὶν Ὁ
δέσμιος Παῦλος προσκαλεσάμενός με ἠρώτησεν τοῦτον τὸν νεανίαν ἀγαγεῖν
πρὸς σέ ἔχοντά τι λαλήσαι σοι

19 *Then the chief captain took him by*

took ... by, ἐπιλαβόμενος; nom sing, masc, part, aor 2, mid of ἐπιλαμβάνω;
ἐπί upon, by, on + λαμβάνω to take, receive; KJV *Mk.8.23*; Acts 23.19,
took ... by; Lk.9.47; 14.4; Acts 9.27 *took*; the verb ἐπιλαμβάνω is also
translated in other places as *caught*, *take hold*, and *lay hold*.

ἀναχωρήσας κατ' ἰδίαν
the hand, and went with him aside *privately,*
withdrew privately, alone, apart

ἀναχωρήσας; nom sing, masc, part, aor 1 of ἀναχωρέω; ἀνά re-, again,
above + χωρέω; KJV *departed*, *turned aside*, *give place*, *withdrew ... self*,
went ... aside, *when ... were gone aside*.

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κατά; according, down.

ιδίαν; acc sing fem of ἴδιος; carries the meaning of *his own, your own, their own, our own, our several* or individual.

Places where κατ' ιδίαν are used: *Mt. 14.13, 23; 17.1; 20.17; Mk.6.31; 9.2 apart; 24.3; Mk.6.32; 9.28; 13.3; Lk.9.10; 10.23; Acts 23.19; Gal.2.2 privately; Mk.4.34 alone; Mk.7.33 aside*

and asked him,

asked, ἐπυνθάνετο; 3rd p s, imperf of πυνθάνομαι; KJV to *Mt.2.4, demand; Jn.4.52; Acts 23.20, enquire; Lk.15.26; 18.36; Jn.13.24; Acts 4.7; 10.18, 29; 23.19 ask; Acts 23.34, understood.*

What is that thou hast to tell me?

to tell; ἀπαγγεῖλαι; aor 1, infin act of ἀπαγγέλλω; ἀπό forth, since, from + ἀγγέλλω messenger; KJV Mt. 28.8 to bring, 9 to tell; Acts 23.17, 19 to tell; to report.

ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλιάρχος καὶ ἀναχωρήσας κατ' ιδίαν ἐπυνθάνετο Τί ἐστὶν ὃ ἔχεις ἀπαγγεῖλαι μοι

20 And he said, The Jews have agreed

συνέθεντο; 3rd p pl aor 2, ind, mid of συντίθημι; to purpose, ordain, put, appoint together; KJV *Lk.22.5 covenanted; Acts 23.20 have agreed; Acts 24.9 assented;* the verb συντίθημι is used only one other time and translated *had agreed.* (Jn.9.22)

As Judas Iscariot had *covenanted* with the chief priests and captains to betray him for 30 pieces of silver, so these men have *agreed* with the chief priests and elders for this opportunity to kill him.

to desire thee that thou wouldst bring down

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καταγάγης; cf. to vs. 15; also see vs. 17 ἀπάγω; vs. 18 ἄγω twice; lead down

Paul to morrow into the council, as though they would

though ... would, μέλλοντες; nom pl, masc, part, pres of μέλλω to be about [to]; KJV, Acts 3.3, seeing Peter and John about to go; He.1.14, who shall be heirs of salvation; as though you are about [the business of] enquiring; vss. 15, 20.

enquire

enquire, of πυνθάνομαι; KJV to Mt.2.4, demand; Jn.4.52; **Acts 23.20, enquire; Lk.15.26; 18.36; Jn.13.24; Acts 4.7; 10.18, 29; 23.19 ask; Acts 23.34, understood.**

περὶ
somewhat of him more perfectly.

perfectly, ἀκρίβειαν; acc sing of ἀκρίβεια; cf. vs. 15; 22.3.

εἶπεν δὲ ὅτι Οἱ Ἰουδαῖοι συνέθεντο τοῦ ἐρωτῆσαί σε ὅπως αὔριον εἰς τὸ συνέδριον καταγάγης τὸν Παῦλον ὡς μέλλοντές τι ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ

21 But do not thou yield

πεισθῆς; 2nd p s aor 1, subj, pass of πείθω; perhaps could be translated, 'Therefore you should not be persuaded by them'; cf. Lk.16.31; He.11.13.

unto them: for there lie in wait for [cf. vs. 16; 25.3] him of them more than forty

ἀνεθεμάτισαν ἑαυτοὺς
men, which have bound themselves with an oath,
cf. vss. 12, 14 bound under a curse

μήτε φαγεῖν μήτε πιεῖν

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that they will neither eat nor drink
not to eat nor to drink

till they have killed him: (till they should kill him)

ἀνέλωσιν; 3rd p pl aor 2, subj, act of ἀναίρῶ; ἀνά re-, again, above + αἰρέω to take, choose, select; KJV *kill* (10), *death* (2), *slay* (7), *took up* (1); of the 22 times this Greek root is used in the N.T., all but two are used by Luke (twice in Luke; 18 in Acts)

and now are they ready (cf. vs. 15, ἔτοιμοι), *looking for*
Or, - they prepare looking unto

looking for, προσδεχόμενοι; nom pl, masc, part, pres of προσδέχομαι; προς near, at, unto + δέχομαι to accept, receive, take; KJV always translates this verb tense, προσδεχόμενοι, *looking for* (3); other tenses are translated *waiting for*, *receiveth*, *allow*, *took*, *accepting*.

a promise (a message)

that report (if I were to emphasize every prepositional prefix in these words.)

ἐπαγγελίαν; acc sing of ἐπαγγελία; KJV *promise* (52), *message* (1) ...

*1Jo 1:5 This then is the **message** επαγγελια which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.*

from thee.

σὺ οὖν μὴ πεισθῆς αὐτοῖς ἐνεδρεύουσιν γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους τεσσαράκοντα οἵτινες ἀνεθεμάτισαν ἑαυτοὺς μήτε φαγεῖν μήτε πιεῖν ἕως οὔ ἀνέλωσιν αὐτόν καὶ νῦν ἔτοιμοι εἰσιν προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν

22 So the chief captain then let the young man depart,
Or, youth -

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let ... depart, ἀπέλυσεν; 3rd p s, aor 1, ind, act of ἀπολύω; ἀπό forth, since, from + λύω to loose; ἀπέλυσεν is used 9 times in the N.T. and translated loosed, released, sent away, let go, dismissed (Acts 19.41); Acts 23.22 let ... depart.

and charged him,

παραγγείλας, nom, sing, masc, part, aor 1 of παραγγέλλω; παρά near, before, against + ἄγγελος messenger.

ἐκλαλήσαι

*See thou tell no man that thou hast shewed these things to me.
to speak*

ἐκλαλήσαι; aor 1, inf of ἐκλαλέω; ἐκ of, out + λαλέω to speak;

ὁ μὲν οὖν χιλιάρχος ἀπέλυσεν τὸν νεανίαν, παραγγείλας μηδενὶ ἐκλαλήσαι ὅτι ταῦτα ἐνεφάνισας πρὸς με

23 And he called unto

called unto, προσκαλεσάμενος; cf. vss. 17, 18.

him two centurions, saying, Make ready

ἐτοιμάσατε; 2nd p pl, aor 1, imper act of ἐτοιμάζω; KJV, prepare, make ready, provide.

two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

This force of 472 men is called an *army*. (vs. 27) They are to gather for departure at about 9:00pm tonight.

Καὶ προσκαλεσάμενος δύο τινὰς τῶν ἑκατονταρχῶν εἶπεν Ἐτοιμάσατε στρατιώτας διακοσίους ὅπως πορευθῶσιν ἕως Καισαρείας καὶ ἵππεῖς ἑβδομήκοντα καὶ δεξιολάβους διακοσίους ἀπὸ τρίτης ὥρας τῆς νυκτός

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24 *And provide*

παρίστημι, cf. vs.2, 4, 33 *stood by*.

them beasts, that they may set Paul on, and bring him safe unto Felix the governor.

κτῆνη τε παραστήσαι ἵνα ἐπιβιβάσαντες τὸν Παῦλον διασώσωσιν πρὸς Φήλικα τὸν ἡγεμόνα

25 *And he wrote a letter after this manner:*

γράψας ἐπιστολὴν περιέχουσαν τὸν τύπον τοῦτον

26 *Claudius Lysias* (Gr. Lucias)

We now know the chief captain name.

unto the most excellent

κρατίστῳ; dat, sing, masc; κράτιστος; κράτιστε (vocative mood), cf. Lk.1.3 **most excellent** Theophilus; Acts 24.3 **most noble** Felix; 26.25 **most noble** Festus.

governor Felix

governor, ἡγεμόνι; **transliterated hegemony, meaning preponderant influence or authority especially of one nation over others** [Webster's New Collegiate Dictionary]; dat sing of ἡγεμών; ἡγεμόνι is found in Mt. 27.2; Acts 23.26, 33, 24.1; KJV translates ἡγεμών, governor (19), prince (1), ruler (2).

Consider that this man was put in his place over this nation by a king or Caesar of another nation. Peter also speaks of such a governor being appointed over another nation. (1Pe.2.14)

sendeth greeting.

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Κλαύδιος Λυσίας τῷ κρατίστῳ ἡγεμόνι Φήλικι χαίρειν

27 *This man was taken*

συλληφθέντα; acc, sing, masc, part, aor 1, pass of συλλαμβάνω; συν together, with + λαμβάνω to take; KJV *take, conceive, help, caught.*

μέλλοντα ἀναιρεῖσθαι
of the Jews, and should have been killed
was about to be killed

ἀναιρεῖσθαι; pres, infin, pass of ἀναιρέω; ἀνά re-, again, above + αἰρέω to choose; ἀναιρέω KJV, *to slay, kill, take away, put to death.*

ὑπ' αὐτῶν ἐπιστάς σὺν τῷ στρατεύματι ἐξείλομην αὐτὸν
of them: then came I with an army, and rescued him,

having understood that he was a Roman.

having understood, μαθὼν, nom, sing, masc, part, aor 2 of μανθάνω KJV, to learn, understand.

There is some misrepresentation of the facts that chief captain apparently does to conceal the wrongful treatment he gave to Paul. Perhaps this accounts for the extra precautions and provision for Paul to bring him swiftly and secretly to Caesarea.

Τὸν ἄνδρα τοῦτον συλληφθέντα ὑπὸ τῶν Ἰουδαίων καὶ μέλλοντα ἀναιρεῖσθαι ὑπ' αὐτῶν ἐπιστάς σὺν τῷ στρατεύματι ἐξείλομην αὐτὸν, μαθὼν ὅτι Ῥωμαῖός ἐστιν

βουλόμενός γινῶναι
28 *And when I would have known the cause wherefore they accused him,*
willed to know
part, pres. - aor 2, infin, act

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accused, ἐνεκάλουν, 3rd p pl, imperf act of ἐγκαλέω; εν in, with, by + καλέω to call; but once used outside of the book of Acts, 19.38 let implead; 19.40 to be called in question; 23.28 accused; 29 accused; 26.2 am accused, 7 am accused; Ro.8.33 shall lay ... to the charge.

κατήγαγον εἰς
I brought him forth into their council:
led down

βουλόμενός δὲ γινῶναι τὴν αἰτίαν δι' ἣν ἐνεκάλουν αὐτῷ κατήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν

εὔρον
29 Whom I perceived to be accused of questions
found being accused
1st p s, aor. 2, ind, act

ἐγκαλούμενον; part pres pass, being accused.

ζητημάτων, gen pl of ζήτημα; translated with the English word *question* all five times, and only found in the book of Acts: 15.2; 18.15; 23.29; 25.19; 26.3.

περὶ
of their law, but to have nothing laid to his charge worthy of death or of bonds.

ἔγκλημα; root ἐγκαλέω; vss. 28, 29.

ἔχοντα, part pres.

ὃν εὔρον ἐγκαλούμενον περὶ ζητημάτων τοῦ νόμου αὐτῶν μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν ἔγκλημα ἔχοντα

30 And when it was told me

μηνυθείσης; gen, sing, fem, part, aor 1, pass of μηνύω; four times in the N.T. (Lk.20.37 shewed; Jn.11.57 should shew; Acts 23.30 when ... was told; 1Co.10.28 that shewed)

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ἐπιβουλῆς

how that the Jews laid wait

ἐπιβουλῆς; gen sing of ἐπιβουλή; always the book of Acts (4), 9.24 *laying await*; 20.3 *laid wait*; 20.19; 23.30 *lying in wait*;

εἰς τὸν ἄνδρα

for the man, I sent straightway

ἐξαυτῆς; adverb; Moulton 'lit. *at the very time; presently instantly, immediately*'; used six times (Mk.6.25 *by and by*; Acts 10.33; 11.11; **21.32** *Immediately*; Phl. 2.23 *presently*).

to thee, and gave commandment to his accusers

accusers, κατηγοροῖς; always translated *accusers*; from this word we have the English *category*. In Acts see 23.30, 35; 24.8; 25.16, 18; also cf. to the verb, κατηγορέω (Acts 24.2, 8, 13, 19; 25.5, 11, 16; 28.19.)

also to say before thee what they had against him. Farewell.

μηνυθείσης δέ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα μελλεῖν ἔσεσθαι ὑπὸ τῶν Ἰουδαίων, ἐξαυτῆς ἔπεμψα πρὸς σέ παραγγείλας καὶ τοῖς κατηγοροῖς λέγειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ Ἑρῶσο

31 Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris.

Gill says that the trip from Jerusalem to Caesarea is 68. Antipatris is said to be 42 miles.

Οἱ μὲν οὖν στρατιῶται κατὰ τὸ διατεταγμένον αὐτοῖς ἀναλαβόντες τὸν Παῦλον ἤγαγον διὰ τῆς νυκτὸς εἰς τὴν Ἀντιπατρίδα

32 On the morrow they

The 200 footmen and 200 spearmen.

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left the horsemen to go with him,
allowed 70 total on to Caesarea,

ἔασαντες; nom, pl, masc, part, aor 1, of ἔάω; KJV *suffer, let ... alone, let, committed.*

and returned *to the castle:*
the footmen and the spearmen

τῇ δὲ ἐπαύριον ἔασαντες τοὺς ἰππεῖς πορεύεσθαι σὺν αὐτῷ ὑπέστρεψαν εἰς τὴν παρεμβολήν

ἀναδόντες τὴν ἐπιστολήν
33 *Who, when they came to Caesarea, and delivered the epistle*

ἀναδόντες, nom, pl, masc, part, aor 2 of ἀναδίδωμι; only time used in the N.T., but the compounds would be to literally *deliver up*.

τῷ ἡγεμόνι
to the governor, presented

παρίστημι, cf. vss. 2, 4, 24; 24.13; 27.23, 24; 27.33; *stood [him] beside.*

Paul also before him. (or, to him)

οἵτινες εἰσελθόντες εἰς τὴν Καισάρειαν καὶ ἀναδόντες τὴν ἐπιστολήν τῷ ἡγεμόνι παρέστησαν καὶ τὸν Παῦλον αὐτῷ

34 *And when the governor had read the letter,*

ἀναγνοὺς; nom, sing, masc, part, aor 2 of ἀναγινώσκω; always translated with the English word *read*; it is to become familiar or informed.

ἐκ
he asked of what province he was. And when he understood

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understood, of *πυνθάνομαι*; KJV to Mt.2.4, demand; Jn.4.52; **Acts 23.20, enquire**; Lk.15.26; 18.36; Jn.13.24; Acts 4.7; 10.18, 29; **23.19 ask**; **Acts 23.34, understood**.

that he was of Cilicia;

ἀναγνοὺς δὲ ὁ ἡγεμῶν, καὶ ἐπερωτήσας ἐκ ποίας ἐπαρχίας ἐστὶν καὶ πυθόμενος ὅτι ἀπὸ Κιλικίας

35 I will hear thee, said he, when thine accusers (cf. 30) are also come.
παραγένονται
should come

παραγένονται, aor 2, subj of παραγίνομαι

And he commanded

ἐκέλευσεν, cf. vs. 10; 24.8; only from those who have the authority.

πραιτωρίῳ
him to be kept in Herod's judgment hall.
praetorium.

πραιτωρίῳ KJV, *Phl. 1.13 palace; Mt. 27.27 common hall; Mk.15.16 Praetorium; Jn. 18.18 judgment hall.*

Paul is soon granted a limited amount of freedom in about a week.

Acts 24.22 ¶ And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

Διακούσομαί σου ἔφη ὅταν καὶ οἱ κατήγοροί σου παραγένωνται ἐκέλευσεν τε αὐτόν ἐν τῷ πραιτωρίῳ τοῦ Ἡρώδου φυλάσσεσθαι

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