

23[1] And the Paul, looking intently at the council, said, “Men, brethren, I have lived in all good conscience before God unto this day.”¹ [2] And the chief priest, Ananias, commanded those who stood by him to strike his mouth. [3] Then the Paul said to him, “The God is about to strike you, whitewashed wall! And you sit judging me according to the law, and contrary to the law you order me to be struck?”² [4] And those who stood by said, “Do you revile³ God's chief priest?” [5] And the Paul said, “I did not know, brethren, that he is chief priest. For it has been written, 'You shall not speak badly of a ruler of your people.’”⁴

[6] And the Paul, knowing that the one part is Sadducees and the other Pharisees, cried out in the council, “Men, brethren, I am a Pharisee, son of a Pharisee, concerning hope and resurrection of the dead I am being judged.” [7] And when he said this, there became a dissension of the Pharisees and the Sadducees,⁵ and the multitude was divided. [8] For the Sadducees indeed say there is not to be a resurrection, and no messenger and no spirit. But, Pharisees confess all.⁶ [9] And there became a great outcry. And the scribes of the part of the Pharisees arose heatedly arguing saying, “We find nothing bad in this man. And if a spirit or a messenger spoke to him, we might be fighting God.” [10] And becoming a great dissension, the commander of a thousand, fearing the Paul might be torn apart by them, ordered the troops to go down and to seize him out of their midst, and to bring into the barrack.

[11] And on the following night, the Lord standing by him said, “Be of good cheer Paul, for as you solemnly testified the things⁷ about me in Jerusalem, so you must also testify in Rome.” [12] And becoming day, some of the Jews making a conspiracy⁸ put themselves under a curse,⁹ saying, neither to eat nor to drink until which they might kill the Paul. [13] And there were more than forty who made this plot.¹⁰ [14] Who, coming to the chief priests and the elders, they said, “We devoted¹¹ ourselves accursed¹² to taste¹³ nothing until which we kill the Paul. [15] Now therefore, make known to the commander of a thousand with the council, so that tomorrow he might bring him down to you, as about to decide more accurately the things concerning him. And we, before he comes near, are ready to kill him.”

[16] And the son of the sister of Paul hearing of the ambush, coming and entering into the barrack, reported to the Paul. [17] And the Paul calling one of the centurions said, “Take this young man to the commander of a thousand, for he has something to report to him.” [18] So then, taking him, he led him to the commander of a thousand, and said, “The prisoner Paul calling me, asked to lead this young man to you, having something to tell you. [19] And taking him by his hand, and withdrawing privately, the commander of a thousand asked, “What is it that you have to report to me?” [20] And he

1 Philippians 3:6

2 Leviticus 19:15; John 7:51

3 λοιδορεῖς (loidoreis) “revile” - see footnote for John 9:28.

4 Exodus 22:28(H27)

5 Some manuscripts don't include “and the Sadducees.”

6 ἀμφότερα (amphotera) “all” CSB, CEB, CEV, DLNT, EHV, ESV, EXB, HCSB, etc.; “both” NKJV, KJV, NAS, etc. - this word can be translated either way. See e.g. A&G.

7 τὰ (ta) “the things” (plural definite article) YLT, Green, DARBY, DLNT – NKJV, KJV don't translate.

8 συστροφῆν (sustrophên) “conspiracy” NAS, Green, CSB, CJB, EHV, etc.; “banded together” NKJV, KJV - this noun is found also only in Acts 19:40 “disorderly gathering” (TT).

9 ἀνεθεμάτισαν (avethematisan) “put . . . under a curse” - KJV “bound . . . under a curse”; KJV, NAS “bound . . . under an oath” - for use of this word and more see footnote for Mark 14:71.

10 συνωμοσίαν (sunômosian) “plot” Green, CSB, CJB, etc; “conspiracy” NKJV, KJV – only here.

11 ἀνεθεματίσαμεν (anethematisamen) “We devoted” - this verb is combined with the related noun “accursed.”

12 Ἄναθέματι (Anathemati) “accursed” - found also in Romans 9:3; 1 Corinthians 12:3; 16:22; Galatians 1:8-9.

13 γεύσασθαι (geusasthai) “to taste” NAS, Green, YLT, etc.; “eat” NKJV, KJV - see footnote for Matthew 16:28.

said that “The Jews agreed to ask you, so that tomorrow you might bring the Paul into the council, as about to inquire something more accurately about him. [21] Therefore, you should not be persuaded by them. For they lie in wait for him, more than forty men from them, who put themselves under a curse, neither to eat nor drink until which they might kill him. And now, they are ready, waiting for the promise from you.”

[22] Therefore, the commander of a thousand released the young man, commanding, “to tell no one that you made these things known to me.” [23] And summoning two certain ones of the centurions he said, “Prepare two hundred soldiers, so that they might go unto Caesarea, and seventy horsemen and two hundred spearmen,¹⁴ at third hour of the night. [24] And provide an animal, so that, setting the Paul on, they might safely bring to Felix¹⁵ the governor.” [25] And he wrote a letter containing¹⁶ this form:

[26] Claudius Lysias,¹⁷ to the most excellent governor Felix, greetings.¹⁸ [27] This man being arrested by the Jews and about to be killed by them, coming upon with the troops, I delivered him, learning that he is a Roman. [28] And wanting to know the reason by which they accuse him, I brought him down into their counsel. [29] Which I found accusing about issues of their law, having no accusation worthy of death or bonds. [30] And a plot being reported to me against the man, about to be by the Jews, immediately I sent to you, commanding also the accusers to speak the things against him before you. Farewell.

[31] Then the soldiers, according to the command to them, taking up the Paul, they brought through the night unto the Antipatris.¹⁹ [32] And on the next day, leaving the horsemen to go with him, they returned unto the barrack. [33] Who, coming into the Caesarea and delivering the letter to the governor, they presented also the Paul to him. [34] And the governor reading and asking out of what province he is, and learning that from Cilicia, [35] “I will hear you” he said, “when also your accusers arrive.” And he ordered him to be kept in the Praetorium of Herod.

14 δεξιολάβους (dexiolabous) “spearmen” - exact meaning uncertain, only found here.

15 Φήλικα (Fêlika) “Felix” - found also in Acts 23:26; 24:3, 22, 24-25, 27; 25:14.

16 περιέχουσαν ((periechousan) “containing” - Critical Text has εχουσαν (periechousan) “having” - περιεχουσαν (periechousan) is only also found in Luke 5:9 “had seized”(TT, περιεσχεν [perieschen]) and 1 Peter 2:6 “contained” (NKJV, περιεχει [periechei]).

17 Λυσίας (Lusias) “Lysias” - found also in Acts 24:22.

18 χαιρειν (chairein) “greetings” - this is more literally “to rejoice” e.g. 2 Corinthians 2:3 KJV.

19 Ἀντιπατρίδα (Antipatrida) “Antipatris” - only here.