

Acts 23

Verses: | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 |

Text

Greek

ἀτενίσας δὲ	plugin-autotooltip__default plugin-autotooltip_bigδέ
greek	
δέ is a conjunction that can mean "but" or "and" or "also" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English.	
τῷ	plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ	
συνεδρίῳ	plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ	
Παῦλος εἶπεν, ἄνδρες ἀδελφοί, ἐγὼ πάσῃ	plugin-autotooltip__default plugin-autotooltip_bigπᾶς
greek	
Meaning	
* All * Every * The whole	
Adjective.	
Usage in the New Testament	
The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable.	
1	With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ
autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό	
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ	
θεῷ	plugin-autotooltip__default plugin-autotooltip_bigθεός
greek	
Masculine noun meaning:	
* A god or goddess * God ἄχρι ταύτης	
plugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο	
greek	
Meaning:	
* These or this * This one, this person, this thing * They or he or she or it	
Demonstrative pronoun.	
οὗτος usually refers to something close to the speaker — "this" as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 τῇ	
plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό	
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ	
ἡμέρας.	

ὁplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό

greek

Meaning:

* The

The definite article.

Forms

Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ δέplugin-autotooltip__default plugin-autotooltip_bigδέ

greek

δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English.

ἀρχιερεῖς Ἀνανίας ἐπέταξεν τοῖςplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό

greek

Meaning:

* The

The definite article.

Forms

Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ παρεστῶσιν αὐτῷplugin-autotooltip__default plugin-autotooltip_bigαὐτός

2greek

Meaning

* He, she, it * Himself, herself, itself * Same

Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.

Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) τύπτειν αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτός

greek

Meaning

* He, she, it * Himself, herself, itself * Same

Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.

Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) τὸplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό

greek

Meaning:

* The

The definite article.

Forms

Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ στόμα.

	τότε plugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του της του Dative τῷ τῇ Παύλος πρόςplugin-autotooltip__default plugin-autotooltip_bigπρός greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρός is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... αὐτόνplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) εἶπεν· τύπτειν σε μέλλει όplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του της του Dative τῷ τῇ θεός,plugin-autotooltip__default plugin-autotooltip_bigθεός greek Masculine noun meaning: * A god or goddess * God τοῖς κεκονιαμέν· καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” οὐ κάθῃ κρίνων με κατὰ τὸνplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του της του Dative τῷ τῇ νόμον, καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” παρανομῶν κελεύεις με τύπτεσθαι;
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	ο plugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του της του Dative τῷ τῇ δε plugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean "but" or "and" or "also" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. παρεστῶτες εἶπαν, τὸνplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του της του Dative τῷ τῇ ἀρχιερέα του plugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του της του Dative τῷ τῇ θεοῦ plugin-autotooltip__default plugin-autotooltip_bigθεός greek Masculine noun meaning: * A god or goddess * God λοιδορεῖς ;
	ἔφη τε ο plugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του της του Dative τῷ τῇ Παῦλος, οὐκ ᾔδεν, ἀδελφοί, ὅτι ἐστὶν plugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ἀρχιερεὺς· γέγραπται γάρ ὅτι ἄρχοντα του plugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του της του Dative τῷ τῇ λαοῦ σου οὐκ ἐρεῖς κακῶς.

	γνοὺς δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. δέplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του της του Dative τῷ τῇ Παῦλος ὅτι τὸplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του της του Dative τῷ τῇ ἐνplugin-autotooltip__default plugin-autotooltip_bigεἰς gree Meaning: * One * First * One thing * Alone * Individual * One ma * Someone εἷς is the cardinal number (“one”). Sometimes it functions as a indefinitely pronoun (“someone” or “a certain one”). It agrees in gender, number and case with the noun it modifies. Occurs a little under 350 times in the New Testament.Matthew 8:19John 10:30 μέρος ἐστίνplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. Σαδουκαίων τὸplugin-autotooltip__default plugin-autotooltip_big
6	greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του της του Dative τῷ τῇ δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ἔτερον Φαρισαίων ἔκραζεν ἐνplugin-autotooltip__default plugin-autotooltip_bigέν greek Preposition meaning “in”. τῷplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του της του Dative τῷ τῇ συνεδρίῳ, ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι,plugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. υἱὸς Φαρισαίων· περὶ ἐλπίδος καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι.

	τούτο plugin-autotooltip__default plugin-autotooltip_bigούτος / αὕτη / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. αὐτοῦ plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) λαλήσαντος ἐγένετοplugin-autotooltip__default plugin-autotooltip_bigγίνομαι greek Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb. Different from εἶμι (which means “to be” - a state of existence); γίνομαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10 στάσις τῶνplugin-autotooltip__default plugin-autotooltip_bigό, ἡ, τό
7	greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ Φαρισαίων καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” Σαδουκαίων, καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἐσχίσθη τὸplugin-autotooltip__default plugin-autotooltip_bigό, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ πλήθος.
8	Σαδουκαῖοι μὲν γὰρ λέγουσιν μὴ εἶναιplugin-autotooltip__default plugin-autotooltip_bigεἶμι greek εἶμι is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἶμι is the word for am and ἦν is the word for was, e.g. ἀνάστασιν μὴτε ἄγγελον μὴτε πνεῦμα, Φαρισαῖοι δὲplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ὁμολογοῦσιν τὰplugin-autotooltip__default plugin-autotooltip_bigό, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἀμφότερα.

ἐγένετο	plugin-autotooltip__default plugin-autotooltip_bigγίνομαι
greek	
Meaning	
* To Become * To Come into being * Generate * To Happen * Brought to pass	
Verb.	
Different from εἶμι (which means “to be” - a state of existence); γίνομαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10 δέ plugin-autotooltip__default plugin-autotooltip_bigδέ	
greek	
δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. κραυγή μεγάλη , καί plugin-autotooltip__default plugin-autotooltip_bigκαί	
greek	
Meaning	
* And * Also * Both * Even * Too * So	
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἀναστάντες τινές τῶν plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό	
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ γραμματέων τοῦ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό	
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ μέρους τῶν plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό	
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ Φαρισαίων διεμάχοντο λέγοντες, οὐδὲν κακὸν εὐρίσκομεν ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν	
greek	
Preposition meaning “in”. τῷ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό	
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἀνθρώπῳ τούτῳ ·plugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο	
greek	
Meaning:	
* These or this * This one, this person, this thing * They or he or she or it	
Demonstrative pronoun.	
οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 εἰ δέ plugin-autotooltip__default plugin-autotooltip_bigδέ	
greek	
δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. πνεῦμα ἐλάλησεν αὐτῷ plugin-autotooltip__default plugin-autotooltip_bigαὐτός	
greek	
Meaning	
* He, she, it * Himself, herself, itself * Same	
Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.	
Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἢ ἄγγελος	

πολλῆς δὲ plugin-autotooltip__default plugin-autotooltip_bigδέ
greek
δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English.
γινόμενης plugin-autotooltip__default plugin-autotooltip_bigγίνομαι
greek
Meaning
* To Become * To Come into being * Generate * To Happen * Brought to pass
Verb.
Different from εἰμί (which means “to be” - a state of existence); γίνομαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10 στάσεως φοβηθεῖς ὁplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό
greek
Meaning:
* The
The definite article.
Forms
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ χιλάρχος μὴ διασπασθῇ ὁplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό
greek
Meaning:
* The
The definite article.
Forms
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ Παῦλος ὑπ’ αὐτῶνplugin-autotooltip__default plugin-autotooltip_bigαὐτός
greek
Meaning
* He, she, it * Himself, herself, itself * Same
10Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἐκέλευσεν τὸplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό
greek
Meaning:
* The
The definite article.
Forms
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ στράτευμα καταβὰν ἀρπάσαι αὐτὸνplugin-autotooltip__default plugin-autotooltip_bigαὐτός
greek
Meaning
* He, she, it * Himself, herself, itself * Same
Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἐκ μέσου αὐτῶν,plugin-autotooltip__default plugin-autotooltip_bigαὐτός
greek
Meaning
* He, she, it * Himself, herself, itself * Same
Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἄγειν τε εἰς τὴνplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό
greek
Meaning:
* The
The definite article.
Forms
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ παρεμβολήν.

	τῇ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ δὲ plugin-autotooltip__default plugin-autotooltip_bigδέ
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	Γενομένης plugin-autotooltip__default plugin-autotooltip_bigγίνομαι greek Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb. Different from εἶμι (which means “to be” - a state of existence); γίνομαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10 δε plugin-autotooltip__default plugin-autotooltip_bigδε
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greek

δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English.

ἡμέρας

ποιήσαντες

plugin-autotooltip__default plugin-autotooltip_bigποιήω

Meaning:

* To do * To make

This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship.

Verb forms

Present tense Person Greek Form

συστροφὴν

οἱplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό

greek

12

Meaning:

* The

The definite article.

Forms

Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ

Ἰουδαῖοι ἀνεθεμέτισαν ἑαυτοὺς, λέγοντες μήτε φαγεῖν μήτε πλεῖν ἕως οὗ

plugin-autotooltip__default plugin-autotooltip_bigὁς, ἥ, ὅ

greek

Meaning:

* Who * Which * What

The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent).

It is distinct from ὅτι (“that,” introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning

ἀποκτείνωσιν τὸν

plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό

greek

Meaning:

* The

The definite article.

Forms

Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ

Παῦλον.

ήσαν plugin-autotooltip__default plugin-autotooltip_bigείμι

greek

εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”).

It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. [6](#)

greek

δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. [πλείους τεσσαράκοντα](#) [οἱ](#) [default](#) [plugin-autotooltip](#) [big0](#), ἡ, τό

greek

Meaning:

* The

The definite article.

Forms

Singular Case Masculine Feminine Neuter Nominative $\acute{o}$ η $\acute{o}$ Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ταύτην plugin-autotooltip__default plugin-autotooltip_big οὗτος / αὕτη / τοῦτο

greek

Meaning:

* These or this * This one, this person, this thing * They or he or she or it

Demonstrative pronoun.

οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9) John 5:1Matthew 3:17) John 7:26Luke 22:19 [την](#)plugin-autotooltip_default plugin-autotooltip_bigὁ, ἡ, τὸ

greek

Meaning:

* The

The definite article.

Forms

Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ [συννομισίαν ποιησάμενοι](#) [plugin-autotooltip_default plugin-autotooltip_bigποιεῖω](#)

Meaning:

* To do * To make

This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship.

Verb forms

Present tense Person Greek Form

οἵτινες προσελθόντες τοῖς	plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ	ἀρχιερεῶσιν καὶ
greek	plugin-autotooltip__default plugin-autotooltip_bigκαί
Meaning	
* And * Also * Both * Even * Too * So	
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and"	τοῖς
greek	plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό
Meaning:	
* The	
14 The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ	πρεσβυτέρους εἶπαν, ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς μηδενὸς γεύσασθαι ἕως οὐ
greek	plugin-autotooltip__default plugin-autotooltip_bigὁς, ἡ, ὃ
Meaning:	
* Who * Which * What	
The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent).	
It is distinct from ὅτι ("that," introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning	ἀποκτείνωμεν τὸν
greek	plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ	Παύλον.

ὃν οὖν ὑμεῖς ἐμφανίσατε τῷ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ χλιάρχω σὺν τῷ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ συνεδρίῳ ὅπως καταγάγῃ αὐτόν greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) εἰς ὑμᾶς ὡς μέλλοντας διαγινώσκειν ἀκριβέστερον τὰ ὃ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ περὶ αὐτοῦ greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. 15 Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἡμεῖς δὲ greek δὲ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. πρὸ τοῦ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐγγίσαι αὐτόν greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἔτοιμοί ἐσμεν greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. τοῦ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἀνελεῖν αὐτόν greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English)

	Ἀκούσας δὲ greek δέ is a conjunction that can mean "but" or "and" or "also" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ υἱὸς τῆς greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἀδελφῆς Παύλου τὴν greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐνέδραν παραγενόμενος καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ παρεμβολὴν ἀπήγγειλεν τῷ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ Παύλῳ.
16	

	προσκαλεσάμενος δε plugin-autotooltip__default plugin-autotooltip_bigδέ
	greek δέ is a conjunction that can mean "but" or "and" or "also" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ο plugin-autotooltip__default plugin-autotooltip_bigό, ή, τό
	greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ο ή τό Genitive του της του Dative τῷ τῇ Παῦλος ἕνα plugin-autotooltip__default plugin-autotooltip_bigεἶς
	gree Meaning: * One * First * One thing * Alone * Individual * One ma * Someone εἷς is the cardinal number ("one"). Sometimes it functions as a indefinitely pronoun ("someone" or "a certain one"). It agrees in gender, number and case with the noun it modifies. Occurs a little under 350 times in the New Testament.Matthew 8:19John 10:30 τῶν plugin-autotooltip__default plugin-autotooltip_bigό, ή, τό
	greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ο ή τό Genitive του της του Dative τῷ τῇ ἐκατονταρχῶν ἐφ, τὸν plugin-autotooltip__default plugin-autotooltip_bigό, ή, τό
	greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ο ή τό Genitive του της του Dative τῷ τῇ νεανίαν τοῦτον plugin-autotooltip__default plugin-autotooltip_bigοὔτος / αὕτη / τοῦτο
17	greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — "this" as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 ἔπαγε πρὸς plugin-autotooltip__default plugin-autotooltip_bigπρός
	greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρός is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... τὸν plugin-autotooltip__default plugin-autotooltip_bigό, ή, τό
	greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ο ή τό Genitive του της του Dative τῷ τῇ χιλάρχον, ἔχει γὰρ τι ἀπαγγεῖλαι αὐτῷ. plugin-autotooltip__default plugin-autotooltip_bigαὐτός
	greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English)

ὁ	plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ μὲν οὖν παραλαβὼν αὐτόν	plugin-autotooltip__default plugin-autotooltip_bigαὐτός
greek	
Meaning	
* He, she, it * Himself, herself, itself * Same	
Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.	
Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἦγγαγεν πρὸς	plugin-autotooltip__default plugin-autotooltip_bigπρὸς
greek	
Meaning	
* To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About	
Preposition. Occurs 703 times in the New Testament.	
πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... τὸν	plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ χιλίαρχον καὶ	plugin-autotooltip__default plugin-autotooltip_bigκαὶ
greek	
Meaning	
18 * And * Also * Both * Even * Too * So	
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” φησὶν, ὁ	plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ δέσμιος Παῦλος προσκαλεσάμενός με ἠρώτησεν τοῦτον	plugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο
greek	
Meaning:	
* These or this * This one, this person, this thing * They or he or she or it	
Demonstrative pronoun.	
οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 τὸν	plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ νεανίσκον ἀγαγεῖν πρὸς	plugin-autotooltip__default plugin-autotooltip_bigπρὸς
greek	
Meaning	
* To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About	
Preposition. Occurs 703 times in the New Testament.	
πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... σέ, ἔχοντά τι λαλῆσαί σοι.	

ἐπιλαβόμενος δὲ greek δέ is a conjunction that can mean "but" or "and" or "also" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. τῆς greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ χειρὸς αὐτοῦ greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ὁ greek Meaning: 19 * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ χiliάρχος καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἀναχωρήσας κατ' ἰδίαν ἐπυνθάνετο, τί ἐστιν greek εἰμί is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ὁ greek Meaning: * Who * Which * What The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). It is distinct from ὅτι ("that," introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning ἔχεις ἀπαγγεῖλαί μοι;

εἶπεν δέ	plugin-autotooltip__default plugin-autotooltip_bigδέ
greek	
δέ is a conjunction that can mean "but" or "and" or "also" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ὅτι	
οἱ	plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ Ἰουδαῖοι συνέθεντο τοῦ	
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐρωτήσαί σε ὅπως αὔριον τὸν	
20	greek
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ Παῦλον καταγάγης εἰς τὸ	
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ συνέδριον ὡς μέλλων τι ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ.	
plugin-autotooltip__default plugin-autotooltip_bigαὐτός	
greek	
Meaning	
* He, she, it * Himself, herself, itself * Same	
Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.	
Core uses Function English Equivalent Typical Translation Example (Greek) Example (English)	

οὐ οὖν μη πεισθῆς αὐτοῖς;plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἐνεδρεΐουσιν γὰρ αὐτόνplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἐξ αὐτῶνplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἄνδρες πλείους τεσσαράκοντα, οἵτινες ἀνεθεμάτισαν ἑαυτοὺς μήτε φαγεῖν μήτε πιεῖν ἕως οὐplugin-autotooltip__default plugin-autotooltip_bigὁς, ἡ, ὁ greek Meaning: * Who * Which * What	21 The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). It is distinct from ὅτι ("that," introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning ἀνέλωσιν αὐτόν,plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" οὖν εἰσινplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ἔτοιμοι προσδεχόμενοι τήνplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἀπὸ σοῦ ἐπαγγελίαν.
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	ὁ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ μὲν οὖν χιλιάρχος ἀπέλυσε τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ νεανίσκον παραγγείλας μηδενὶ ἐκλαλῆσαι ὅτι ταῦταplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό 22 Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ πρόςplugin-autotooltip__default plugin-autotooltip_bigπρός αὐτοῦτος / αὕτη / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 ἐνεφάνισας πρόςplugin-autotooltip__default plugin-autotooltip_bigπρός greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρός is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... ἐμέ. <tr><td></td><td> καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” προσκαλεσάμενος τινας δύο τῶνplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐκατονταρχῶν εἶπεν, ἐτοιμάσατε στρατιώτας διακοσίους ὅπως πορευθῶσιν ἕως Καισαρίας, καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek 23 Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἰππεῖς ἐβδομήκοντα καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” δεξιολάβους διακοσίους, ἀπὸ τρίτης ὥρας τῆςplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ νυκτός, </td></tr>		καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” προσκαλεσάμενος τινας δύο τῶνplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐκατονταρχῶν εἶπεν, ἐτοιμάσατε στρατιώτας διακοσίους ὅπως πορευθῶσιν ἕως Καισαρίας, καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek 23 Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἰππεῖς ἐβδομήκοντα καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” δεξιολάβους διακοσίους, ἀπὸ τρίτης ὥρας τῆςplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ νυκτός,
	καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” προσκαλεσάμενος τινας δύο τῶνplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐκατονταρχῶν εἶπεν, ἐτοιμάσατε στρατιώτας διακοσίους ὅπως πορευθῶσιν ἕως Καισαρίας, καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek 23 Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἰππεῖς ἐβδομήκοντα καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” δεξιολάβους διακοσίους, ἀπὸ τρίτης ὥρας τῆςplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ νυκτός,		

	κτῆνι τε παραστήσαι ἵνα ἐπιβιβάσαντες τὸν greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ Παῦλον διασώσωσι πρὸς greek Meaning 24 * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... Φήλικα τὸν greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἡγεμόνα, γράψας ἐπιστολὴν ἔχουσιν τὸν
	greek Meaning: * The The definite article. Forms 25 Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ τύπον τοῦτον greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — "this" as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 Κλαῦδιος Λυσίας τῷ
	greek Meaning: 26 * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ κρατίστῳ ἡγεμόνι Φήλικι χαίρειν.

	τὸν plugin-autotooltip__default plugin-autotooltip_bigὸ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἄνδρα τοῦτον plugin-autotooltip__default plugin-autotooltip_bigοὔτος / αὐτή / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 συλλημθέντα ὑπὸ τῶν plugin-autotooltip__default plugin-autotooltip_bigὸ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ Ιουδαίων καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί
27	τῶν plugin-autotooltip__default plugin-autotooltip_bigὸ, ἡ, τό greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” μέλλοντα ἀναιρεῖσθαι ὑπ’ αὐτῶν plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἐπιστάς σὺν τῷ plugin-autotooltip__default plugin-autotooltip_bigὸ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ στρατεύματι ἐξειλάμην, μαθὼν ὅτι Ῥωμαῖός ἐστιν plugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g.

	βουλόμενός τε ἐπιγινῶναι τὴν plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ αἰτίαν δι'plugin-autotooltip__default plugin-autotooltip_bigδιὰ greek Meaning: * Through * Because * On account of Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation. When used with the genitive case, διὰ emphasizes the means or channel by which something happens.John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 ἥνplugin-autotooltip__default plugin-autotooltip_big greek Meaning: * Who * Which * What The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). 28 It is distinct from ὅτι ("that," introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning ἐνεκάλουν αὐτῶplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) κατήγαγον εἰς τὸplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ συνέδριον αὐτῶνplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) <tr><td></td><td> ὃν plugin-autotooltip__default plugin-autotooltip_bigὁς, ἡ, ὅ greek Meaning: * Who * Which * What The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). It is distinct from ὅτι ("that," introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning εὐρον ἐγκαλούμενον περὶ ζητημάτων τοῦplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The 29 The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ νόμου αὐτῶνplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) μηδὲν δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean "but" or "and" or "also" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ἄξιον θανάτου ἢ δεσμῶν ἔχοντα ἔγκλημα. </td></tr>		ὃν plugin-autotooltip__default plugin-autotooltip_bigὁς, ἡ, ὅ greek Meaning: * Who * Which * What The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). It is distinct from ὅτι ("that," introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning εὐρον ἐγκαλούμενον περὶ ζητημάτων τοῦplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The 29 The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ νόμου αὐτῶνplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) μηδὲν δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean "but" or "and" or "also" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ἄξιον θανάτου ἢ δεσμῶν ἔχοντα ἔγκλημα.
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μηνυθείσης δέ greek δέ is a conjunction that can mean "but" or "and" or "also" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. μοι ἐπιβουλῆς εἰς τὸν greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἄνδρα ἔσεσθαι greek εἰμί is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ἐξ αὐτῶν greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἐπεμψα πρὸς greek 30 Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... σέ, παραγγελίας καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" τοῖς greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ κατηγόροις λέγειν αὐτοὺς greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἐν σοῦ.

	Ο plugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του της του Dative τῷ τῇ μὲν οὖν στρατιῶται κατὰ τὸ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του της του Dative τῷ τῇ διατεταγμένον αὐτοῖς greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
31	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἀναλαβόντες τὸν plugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του της του Dative τῷ τῇ Παύλον ἤγαγον διὰ greek Meaning: * Through * Because * On account of Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation. When used with the genitive case, διὰ emphasizes the means or channel by which something happens.John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 νοκτὸς εἰς τὴν greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του της του Dative τῷ τῇ Ἀντιπατρίδα·

	τῇplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean "but" or "and" or "also" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ἐπαύριον ἔασαντες τοὺςplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The 32The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἑαυτοῦςplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ὑπέστρεψαν εἰς τήνplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ παρεμβολήν·
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	οἵτινες είσελθόντες εἰς τὴν plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ Καيسάριαν καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἀναδόντες τὴν plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐπιστολὴν τῷ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἡγεμόνι παρέστησαν καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” τὸν plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ Παῦλον αὐτῷ. plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English)
	ἀναγνούς δέ plugin-autotooltip__default plugin-autotooltip_bigδε greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἐπερωτήσας ἐκ ποίας ἐπαρχείας ἐστὶν plugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” πυθόμενος ὅτι ἀπὸ Κιλικίας,

διακούσμαι σου, ξφη, όταν και
greek
Meaning
* And * Also * Both * Even * Too * So
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ο
greek
Meaning:
* The
The definite article.
Forms
Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του της του Dative τῷ τῇ κατηγοροί σου παραγένωνται· κεύσας έν
greek
Preposition meaning "in". τῷ
greek
Meaning:
* The
The definite article.
Forms
Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του της του Dative τῷ τῇ πραιτωρίῳ τοῦ
greek
Meaning:
* The
The definite article.
Forms
Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του της του Dative τῷ τῇ Ἡρώδου φυλάσσεσθαι αὐτόν.
greek
Meaning
* He, she, it * Himself, herself, itself * Same
Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
Core uses Function English Equivalent Typical Translation Example (Greek) Example (English)

ESV

1	And looking intently at the council, Paul said, “Brothers, I have lived my life before God in all good conscience up to this day.”
2	And the high priest Ananias commanded those who stood by him to strike him on the mouth.
3	Then Paul said to him, “God is going to strike you, you whitewashed wall! Are you sitting to judge me according to the law, and yet contrary to the law you order me to be struck?”
4	Those who stood by said, “Would you revile God's high priest?”
5	And Paul said, “I did not know, brothers, that he was the high priest, for it is written, ‘You shall not speak evil of a ruler of your people.’”
6	Now when Paul perceived that one part were Sadducees and the other Pharisees, he cried out in the council, “Brothers, I am a Pharisee, a son of Pharisees. It is with respect to the hope and the resurrection of the dead that I am on trial.”
7	And when he had said this, a dissension arose between the Pharisees and the Sadducees, and the assembly was divided.
8	For the Sadducees say that there is no resurrection, nor angel, nor spirit, but the Pharisees acknowledge them all.
9	Then a great clamor arose, and some of the scribes of the Pharisees' party stood up and contended sharply, “We find nothing wrong in this man. What if a spirit or an angel spoke to him?”
10	And when the dissension became violent, the tribune, afraid that Paul would be torn to pieces by them, commanded the soldiers to go down and take him away from among them by force and bring him into the barracks.

11	The following night the Lord stood by him and said, "Take courage, for as you have testified to the facts about me in Jerusalem, so you must testify also in Rome."
12	When it was day, the Jews made a plot and bound themselves by an oath neither to eat nor drink till they had killed Paul.
13	There were more than forty who made this conspiracy.
14	They went to the chief priests and elders and said, "We have strictly bound ourselves by an oath to taste no food till we have killed Paul.
15	Now therefore you, along with the council, give notice to the tribune to bring him down to you, as though you were going to determine his case more exactly. And we are ready to kill him before he comes near."
16	Now the son of Paul's sister heard of their ambush, so he went and entered the barracks and told Paul.
17	Paul called one of the centurions and said, "Take this young man to the tribune, for he has something to tell him."
18	So he took him and brought him to the tribune and said, "Paul the prisoner called me and asked me to bring this young man to you, as he has something to say to you."
19	The tribune took him by the hand, and going aside asked him privately, "What is it that you have to tell me?"
20	And he said, "The Jews have agreed to ask you to bring Paul down to the council tomorrow, as though they were going to inquire somewhat more closely about him.
21	But do not be persuaded by them, for more than forty of their men are lying in ambush for him, who have bound themselves by an oath neither to eat nor drink till they have killed him. And now they are ready, waiting for your consent."
22	So the tribune dismissed the young man, charging him, "Tell no one that you have informed me of these things."
23	Then he called two of the centurions and said, "Get ready two hundred soldiers, with seventy horsemen and two hundred spearmen to go as far as Caesarea at the third hour of the night.
24	Also provide mounts for Paul to ride and bring him safely to Felix the governor."
25	And he wrote a letter to this effect:
26	"Claudius Lysias, to his Excellency the governor Felix, greetings.
27	This man was seized by the Jews and was about to be killed by them when I came upon them with the soldiers and rescued him, having learned that he was a Roman citizen.
28	And desiring to know the charge for which they were accusing him, I brought him down to their council.
29	I found that he was being accused about questions of their law, but charged with nothing deserving death or imprisonment.
30	And when it was disclosed to me 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."
31	So the soldiers, according to their instructions, took Paul and brought him by night to Antipatris.
32	And on the next day they returned to the barracks, letting the horsemen go on with him.
33	When they had come to Caesarea and delivered the letter to the governor, they presented Paul also before him.
34	On reading the letter, he asked what province he was from. And when he learned that he was from Cilicia,
35	he said, "I will give you a hearing when your accusers arrive." And he commanded him to be guarded in Herod's praetorium.

NIV

1	Paul looked straight at the Sanhedrin and said, "My brothers, I have fulfilled my duty to God in all good conscience to this day."
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2	At this the high priest Ananias ordered those standing near Paul to strike him on the mouth.
3	Then Paul said to him, "God will strike you, you whitewashed wall! You sit there to judge me according to the law, yet you yourself violate the law by commanding that I be struck!"
4	Those who were standing near Paul said, "You dare to insult God's high priest?"
5	Paul replied, "Brothers, I did not realize that he was the high priest; for it is written: 'Do not speak evil about the ruler of your people.'"
6	Then Paul, knowing that some of them were Sadducees and the others Pharisees, called out in the Sanhedrin, "My brothers, I am a Pharisee, the son of a Pharisee. I stand on trial because of my hope in the resurrection of the dead."
7	When he said this, a dispute broke out between the Pharisees and the Sadducees, and the assembly was divided.
8	(The Sadducees say that there is no resurrection, and that there are neither angels nor spirits, but the Pharisees acknowledge them all.)
9	There was a great uproar, and some of the teachers of the law who were Pharisees stood up and argued vigorously. "We find nothing wrong with this man," they said. "What if a spirit or an angel has spoken to him?"
10	The dispute became so violent that the commander was afraid Paul would be torn to pieces by them. He ordered the troops to go down and take him away from them by force and bring him into the barracks.
11	The following night the Lord stood near Paul and said, "Take courage! As you have testified about me in Jerusalem, so you must also testify in Rome."
12	The next morning the Jews formed a conspiracy and bound themselves with an oath not to eat or drink until they had killed Paul.
13	More than forty men were involved in this plot.
14	They went to the chief priests and elders and said, "We have taken a solemn oath not to eat anything until we have killed Paul.
15	Now then, you and the Sanhedrin petition the commander to bring him before you on the pretext of wanting more accurate information about his case. We are ready to kill him before he gets here."
16	But when the son of Paul's sister heard of this plot, he went into the barracks and told Paul.
17	Then Paul called one of the centurions and said, "Take this young man to the commander; he has something to tell him."
18	So he took him to the commander. The centurion said, "Paul, the prisoner, sent for me and asked me to bring this young man to you because he has something to tell you."
19	The commander took the young man by the hand, drew him aside and asked, "What is it you want to tell me?"
20	He said: "The Jews have agreed to ask you to bring Paul before the Sanhedrin tomorrow on the pretext of wanting more accurate information about him.
21	Don't give in to them, because more than forty of them are waiting in ambush for him. They have taken an oath not to eat or drink until they have killed him. They are ready now, waiting for your consent to their request."
22	The commander dismissed the young man and cautioned him, "Don't tell anyone that you have reported this to me."
23	Then he called two of his centurions and ordered them, "Get ready a detachment of two hundred soldiers, seventy horsemen and two hundred spearmen to go to Caesarea at nine tonight.
24	Provide mounts for Paul so that he may be taken safely to Governor Felix."
25	He wrote a letter as follows:
26	Claudius Lysias, To His Excellency, Governor Felix: Greetings.
27	This man was seized by the Jews and they were about to kill him, but I came with my troops and rescued him, for I had learned that he is a Roman citizen.

28	I wanted to know why they were accusing him, so I brought him to their Sanhedrin.
29	I found that the accusation had to do with questions about their law, but there was no charge against him that deserved death or imprisonment.
30	When I was informed of a plot to be carried out against the man, I sent him to you at once. I also ordered his accusers to present to you their case against him.
31	So the soldiers, carrying out their orders, took Paul with them during the night and brought him as far as Antipatris.
32	The next day they let the cavalry go on with him, while they returned to the barracks.
33	When the cavalry arrived in Caesarea, they delivered the letter to the governor and handed Paul over to him.
34	The governor read the letter and asked what province he was from. Learning that he was from Cilicia,
35	he said, "I will hear your case when your accusers get here." Then he ordered that Paul be kept under guard in Herod's palace.

NLT

1	Gazing intently at the high council, Paul began: "Brothers, I have always lived before God with a clear conscience!"
2	Instantly Ananias the high priest commanded those close to Paul to slap him on the mouth.
3	But Paul said to him, "God will slap you, you corrupt hypocrite! What kind of judge are you to break the law yourself by ordering me struck like that?"
4	Those standing near Paul said to him, "Do you dare to insult God's high priest?"
5	"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.' "
6	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!"
7	This divided the council- the Pharisees against the Sadducees-
8	for the Sadducees say there is no resurrection or angels or spirits, but the Pharisees believe in all of these.
9	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 him," they shouted. "Perhaps a spirit or an angel spoke to him."
10	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.
11	That night the Lord appeared to Paul and said, "Be encouraged, Paul. Just as you have been a witness to me here in Jerusalem, you must preach the Good News in Rome as well."
12	The next morning a group of Jews got together and bound themselves with an oath not to eat or drink until they had killed Paul.
13	There were more than forty of them in the conspiracy.
14	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.
15	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."
16	But Paul's nephew- his sister's son- heard of their plan and went to the fortress and told Paul.
17	Paul called for one of the Roman officers and said, "Take this young man to the commander. He has something important to tell him."
18	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."

19	The commander took his hand, led him aside, and asked, "What is it you want to tell me?"
20	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.
21	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."
22	"Don't let anyone know you told me this," the commander warned the young man.
23	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.
24	Provide horses for Paul to ride, and get him safely to Governor Felix."
25	Then he wrote this letter to the governor:
26	"From Claudius Lysias, to his Excellency, Governor Felix: Greetings!
27	"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.
28	Then I took him to their high council to try to learn the basis of the accusations against him.
29	I soon discovered the charge was something regarding their religious law- certainly nothing worthy of imprisonment or death.
30	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."
31	So that night, as ordered, the soldiers took Paul as far as Antipatris.
32	They returned to the fortress the next morning, while the mounted troops took him on to Caesarea.
33	When they arrived in Caesarea, they presented Paul and the letter to Governor Felix.
34	He read it and then asked Paul what province he was from. "Cilicia," Paul answered.
35	"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.

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1	And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.
2	And the high priest Ananias commanded them that stood by him to smite him on the mouth.
3	Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?
4	And they that stood by said, Revilest thou God's high priest?
5	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.
6	But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.
7	And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.
8	For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.
9	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.
10	And when there arose a great dissension, the chief captain, 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 castle.

11	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.
12	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.
13	And they were more than forty which had made this conspiracy.
14	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.
15	Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.
16	And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.
17	Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.
18	So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.
19	Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me?
20	And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly.
21	But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.
22	So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast shewed these things to me.
23	And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;
24	And provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor.
25	And he wrote a letter after this manner:
26	Claudius Lysias unto the most excellent governor Felix sendeth greeting.
27	This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.
28	And when I would have known the cause wherefore they accused him, I brought him forth into their council:
29	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.
30	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.
31	Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris.
32	On the morrow they left the horsemen to go with him, and returned to the castle:
33	Who, when they came to Caesarea, and delivered the epistle to the governor, presented Paul also before him.
34	And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia;
35	I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

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