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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Acts of the Apostles, Chapter 13

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ ΙΓ΄

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Discourse structure of the chapter

A · 13:1–3

The commissioning of Barnabas and Saul at Antioch

The Antioch church is introduced with its cosmopolitan prophet-teacher roster (1); the Holy Spirit, during worship and fasting, commands the community to set apart Barnabas and Saul for the work to which he has called them (2); after further fasting and prayer the church lays hands on them and sends them off (3).

B · 13:4–12

Cyprus: Sergius Paulus and the blinding of Elymas Bar-Jesus

Sent out by the Spirit the pair travel to Seleucia and sail to Cyprus, preaching in the Salamis synagogues (4–5); at Paphos they encounter Bar-Jesus, a Jewish false prophet and magician attached to the proconsul Sergius Paulus (6–7); when Bar-Jesus (called Elymas) opposes them, Paul — named for the first time — fixes his eyes on him and pronounces a Spirit-inspired curse of temporary blindness (8–11); the proconsul believes, astonished at the Lord's teaching (12).

C · 13:13–15

From Cyprus to Pisidian Antioch; invitation to speak

Paul's party sails to Perga in Pamphylia, where John Mark departs for Jerusalem (13); they continue to Pisidian Antioch and on the Sabbath enter the synagogue (14); after the readings from Law and Prophets, the synagogue rulers send an invitation to offer a word of exhortation (15).

D · 13:16–41

Paul's synagogue sermon: the gospel as fulfillment of Israel's story

Paul opens with a historical retrospect from the Exodus through David (16–22); he announces Jesus as David's promised descendant, whose coming John heralded (23–25); he addresses the Jerusalem leaders' ignorance as the ironic fulfillment of the prophets they read weekly (26–29); God raised Jesus from the dead, witnessed by the Galilean company (30–31); Paul declares this the fulfillment of the promise to the fathers, citing Ps 2:7, Isa 55:3, and Ps 16:10 to establish the resurrection and its superiority to David's own fate (32–37); he proclaims forgiveness and justification through Jesus, warning with Hab 1:5 against scoffing (38–41).

E · 13:42–52

Mixed response, the turn to the Gentiles, and spreading joy

Gentiles beg Paul and Barnabas to return the next Sabbath; many Jews and devout proselytes follow them (42–43); the following Sabbath the whole city gathers but jealous Jews contradict and blaspheme (44–45); Paul and Barnabas pronounce the programmatic turn to the Gentiles, citing Isa 49:6 (46–47); the Gentiles rejoice and those appointed for eternal life believe (48); the word spreads through the whole region (49); the Jews stir up persecution and expel the missionaries, who shake the dust and move to Iconium, full of joy and the Holy Spirit (50–52).

1 Ἦσαν δὲ ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι, ὃ τε Βαρναβᾶς καὶ Συμεὼν ὁ καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, Μαναὴν τε Ἡρώδου τοῦ τετράρχου σύντροφος καὶ Σαῦλος.

Now there were in Antioch, in the church there, prophets and teachers: Barnabas, Simeon who was called Niger, Lucius the Cyrenean, Manaen a lifelong companion of Herod the tetrarch, and Saul.

SETTING / INTRODUCTION **δέ** A scene-setting imperfect (ἦσαν) opens the chapter by staging the multicultural Antioch leadership team before the Spirit speaks. The list of five names spans Jewish, African, and Herodian backgrounds, showing the cosmopolitan base of the first Gentile-mission church.

ἦσαν

there were

Imperf Act Indic 3 Pl · εἰμί

main verb (existential)

→ imperfect of existing state

εἰμί: 'be'; the imperfect sets ongoing scene.

δέ

now

continuative/transitional conjunction

ἐν

in

preposition + dative (location)

Ἄντιοχεια

Antioch

Dative

dative of location

Ἄντιοχεια: Syrian Antioch on the Orontes, the mother-church of the Gentile mission (Acts 11:19–26).

κατὰ

in

preposition + accusative (distributive)

τὴν

the

Accusative

article

οὔσαν

existing / there

Pres Act Ptc Acc Sg Fem · εἰμί

attributive participle modifying ἐκκλησίαν

→ descriptive present

ἐκκλησίαν

church

Accusative

object of κατὰ (reference)

ἐκκλησία: 'assembly/church'; Luke's term for the Christian congregation, rooted in the LXX qahal.

προφήται

prophets

Nominative

predicate nominative (subject of ἦσαν)

προφήτης: 'prophet'; in Acts, one who speaks by the Spirit for edification and direction (cf. 11:27).

καὶ

and

coordinating conjunction

διδάσκαλοι

teachers

Nominative

predicate nominative (coordinated with προφήται)

διδάσκαλος: 'teacher'; those who instruct the community in doctrine; the two roles may overlap.

ὅ

both

correlative particle (τε ... καί)

τε

enclitic particle linking first item in list

Βαρναβᾶς

Barnabas

Nominative

nominative (first in list of subjects)

Βαρναβᾶς: Aramaic bar-nabas, interpreted 'son of encouragement' (Acts 4:36); Levite from Cyprus, Paul's senior partner.

καὶ

and

coordinating conjunction

Συμεὼν

Simeon

Nominative

nominative (second in list)

Συμεὼν: Hebrew šimʿōn; identity uncertain — possibly Simon of Cyrene (Mark 15:21).

ὁ

the one

Nominative

article substantizing participle

καλούμενος

called

Pres Pass Ptc Nom Sg Masc · καλέω

attributive participle (nickname formula)

→ descriptive present

καλέω: 'call'; ὁ καλούμενος introduces a Roman cognomen.

Νίγερ

Niger

Nominative

predicate of καλούμενος (the nickname)

Νίγερ: Latin niger, 'black'; suggests African origin.

καὶ

and

coordinating conjunction

Λούκιος

Lucius

Nominative

nominative (third in list)

Λούκιος: Latin Lucius; identified by some with the author Luke, but this is speculative.

ὁ

the

Nominative

article

Κυρηναῖος

Cyrenean

Nominative

attributive adjective (ethnic origin)

Κυρηναῖος: from Cyrene in North Africa; Cyreneans were prominent in early Christianity (11:20).

Μαναήν

Manaen

Nominative

nominative (fourth in list)

Μαναήν: Hebrew menaḥem; a unique NT name; his Herodian connection testifies to the mission's reach into elite circles.

ΤΕ

enclitic particle (continuing list)

Ἡρώδου

of Herod

Genitive

genitive of relationship

Ἡρώδης: Herod Antipas, tetrarch of Galilee and Perea (4 BC–AD 39).

τοῦ

the

Genitive

article

τετράρχου

tetrarch

Genitive

genitive in apposition to Ἡρώδου

τετράρχης: 'ruler of a quarter'; Antipas held a portion of his father's kingdom.

σύντροφος

companion in upbringing

Nominative

predicate nominative (apposition to Μαναήν)

σύντροφος: 'one raised with'; could denote a foster-brother or court companion reared alongside royalty.

καὶ

and

coordinating conjunction

Σαῦλος

Saul

Nominative

nominative (fifth and last in list)

Σαῦλος: Hebrew šā'ūl; last mention of the Hebrew name before the permanent adoption of 'Paul' in v.9.

2 Λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ καὶ νηστεύοντων, εἶπεν τὸ πνεῦμα τὸ ἅγιον· Ἀφορίσατε δὴ μοι τὸν Βαρναβᾶν καὶ Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς.

While they were worshiping the Lord and fasting, the Holy Spirit said, 'Set apart for me Barnabas and Saul for the work to which I have called them.'

DIVINE COMMISSION (GENITIVE ABSOLUTE → MAIN COMMAND) **δέ** The genitive absolute (λειτουργούντων ... νηστεύοντων) frames the communal liturgical context in which the Spirit speaks. The Spirit's imperative Ἀφορίσατε echoes Paul's own self-description in Rom 1:1 (ἀφωρισμένος). The perfect προσκέκλημαι ('I have called') grounds the command in a prior divine election.

Λειτουργούντων

worshipping

Pres Act Ptc Gen Pl Masc · λειτουργέω
genitive absolute (circumstantial – temporal)

→ progressive present

λειτουργέω: 'perform public service/worship'; LXX term for priestly ministry, here applied to the Christian assembly.

δέ

now

transitional conjunction

αὐτῶν

of them

Genitive
genitive absolute subject

τῷ

the

Dative
article

κυρίῳ

Lord

Dative
dative of object (of λειτουργέω)

κύριος: 'Lord'; in Acts applied to Jesus (cf. v.12 'Lord's teaching').

καὶ

and

coordinating conjunction

νηστεύοντων

fasting

Pres Act Ptc Gen Pl Masc · νηστεύω
genitive absolute (second participle, coordinate)

→ progressive present

νηστεύω: 'fast'; paired with prayer as preparation for major decisions (cf. v.3).

εἶπεν

said

Aor Act Indic 3 Sg · λέγω
main verb

→ constative aorist

λέγω: 'say'; the Spirit's speech in Acts is presented as direct audible/prophetic address.

τὸ

the

Nominative

article

πνεῦμα

Spirit

Nominative

nominative subject

πνεῦμα: 'spirit'; τὸ πνεῦμα τὸ ἅγιον is Luke's full designation for the Holy Spirit.

τὸ

the

Nominative

article (with adjective ἅγιον)

ἅγιον

holy

Nominative

attributive adjective

ἅγιος: 'holy'; the distinctive of the Spirit in Acts.

Ἀφορίσατε

set apart

Aor Act Impv 2 Pl · ἀφορίζω

main verb (divine command to the community)

→ ingressive aorist imperative

ἀφορίζω: 'set apart, separate'; echoes Paul's self-description as ἀφωρισμένος (Rom 1:1) and the LXX consecration of Levites.

δή

indeed / now

emphatic particle (urgency)

δή: adds immediacy or emphasis to the command.

μοι

for me

Dative

dative of advantage (the Spirit's claim)

τὸν

the

Accusative

article

Βαρναβᾶν

Barnabas

Accusative

accusative direct object of Ἀφορίσατε

καὶ

and

coordinating conjunction

Σαῦλον

Saul

Accusative

accusative direct object (coordinate)

εἰς

for

preposition + accusative (purpose/goal)

τὸ

the

Accusative

article (with ἔργον)

ἔργον

work

Accusative

accusative object of εἰς (purpose)

ἔργον: 'work, task'; the missionary calling envisioned by the Spirit.

ὃ

which

Accusative

relative pronoun (accusative, object of προσκέκλημαι)

προσκέκλημαι

I have called

Perf Mid Indic 1 Sg · προσκαλέω

relative clause predicate (divine election formula)

→ intensive perfect (permanent call)

προσκαλέω: 'call to oneself'; the perfect stresses the abiding validity of the Spirit's prior calling.

αὐτούς

them

Accusative

accusative direct object of προσκείμεναι

3 Τότε νηστεύσαντες καὶ προσευξάμενοι καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς ἀπέλυσαν.

Then, after fasting and praying and laying their hands on them, they sent them off.

SEQUENCE / RESPONSE TO COMMAND

Τότε

Three aorist participles (fasting, praying, laying on hands) depict the orderly liturgical response before the main verb ἀπέλυσαν ('they released/sent'). The laying on of hands does not confer the Spirit (already given) but publicly identifies the community with the mission.

Τότε

then

temporal adverb (sequence marker)

νηστεύσαντες

having fasted

Aor Act Ptc Nom Pl Masc · νηστεύω

adverbial participle (antecedent action)

→ constative aorist

νηστεύω: fasting as preparation mirrors v.2's fasting; a frame around the commissioning scene.

καὶ

and

coordinating conjunction

προσευξάμενοι

having prayed

Aor Mid Ptc Nom Pl Masc · προσεύχομαι

adverbial participle (antecedent action, coordinate)

→ constative aorist

προσεύχομαι: 'pray'; Acts pairs fasting and prayer as the community's mode of discernment.

καὶ
and

coordinating conjunction

ἐπιθέντες

having laid

Aor Act Ptc Nom Pl Masc · ἐπιτίθημι

adverbial participle (antecedent action, third in sequence)

→ constative aorist

ἐπιτίθημι: 'place upon'; the laying on of hands (ἡμικχῆ / semikhah) expresses solidarity and commissioning.

τὰς
the

Accusative

article

χειρας

hands

Accusative

accusative direct object of ἐπιθέντες

χείρ: 'hand'; idiomatic in commissioning and healing contexts in Acts.

αὐτοῖς

on them

Dative

dative of indirect object (recipient of the gesture)

ἀπέλυσαν

they sent them off

Aor Act Indic 3 Pl · ἀπολύω

main verb

→ constative aorist

ἀπολύω: 'release, dismiss, send away'; here the formal dispatch of the missionaries.

4 Αὐτοὶ μὲν οὖν ἐκπεμφθέντες ὑπὸ τοῦ ἁγίου πνεύματος κατήλθον εἰς Σελεύκειαν, ἐκεῖθεν τε ἀπέπλευσαν εἰς Κύπρον.

So they, having been sent out by the Holy Spirit, went down to Seleucia, and from there they sailed away to Cyprus.

RESUMPTIVE INFERENCE / NARRATIVE LAUNCH **μὲν οὖν** μὲν οὖν is Luke's characteristic transitional phrase resuming narrative after a break. The passive ἐκπεμφθέντες ('sent out by') attributes the mission's origin unambiguously to the Spirit, not merely the congregation.

Αὐτοὶ

they themselves

Nominative

nominative subject (emphatic pronoun)

μὲν

particle (μὲν οὖν transitional)

οὖν

then / so

inferential/resumptive particle

οὖν: Luke's favorite narrative transition;
μὲν οὖν resumes or advances a sequence.

ἐκπεμφθέντες

having been sent out

Aor Pass Ptc Nom Pl Masc · ἐκπέμπω

adverbial participle (causal/instrumental)

→ constative aorist

ἐκπέμπω: 'send forth'; the passive voice credits the Spirit as the true sender.

ὑπὸ

by

preposition + genitive (agency)

τοῦ

the

Genitive

article

ἁγίου

holy

Genitive

attributive adjective

πνεύματος

Spirit

Genitive

genitive of agent (with ὑπό)

πνεῦμα: 'spirit'; reversed word order (ἁγίου πνεύματος vs. πνεῦμα τὸ ἅγιον) is stylistically unremarkable.

κατήλθον

went down

Aor Act Indic 3 Pl · κατέρχομαι

main verb

→ constative aorist

κατέρχομαι: 'come/go down'; Antioch was inland and elevated; Seleucia was the port on the Orontes.

εἰς

to

preposition + accusative (goal)

Σελεύκειαν

Seleucia

Accusative

accusative of goal

Σελεύκεια: Seleucia Pieria, the port city of Syrian Antioch, ~25 km west.

ἐκεῖθεν

from there

adverb of place (source)

ΤΕ

enclitic particle (continuing sequence)

ἀπέπλευσαν

sailed away

Aor Act Indic 3 Pl · ἀποπλέω

main verb (second action in itinerary)

→ constative aorist

ἀποπλέω: 'sail away'; nautical term; Acts uses several such terms in the travel narratives.

εἰς

to

preposition + accusative (goal)

Κύπρον

Cyprus

Accusative

accusative of goal

Κύπρος: the large island in the eastern Mediterranean; Barnabas's homeland (Acts 4:36), making it a natural first stop.

5 καὶ γενόμενοι ἐν Σαλαμῖνι κατήγγελλον τὸν λόγον τοῦ θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην.

And when they arrived in Salamis, they were proclaiming the word of God in the synagogues of the Jews; and they also had John as their assistant.

CONTINUATION / METHOD **καί** The imperfect κατήγγελλον marks sustained proclamation (not a single event) in the synagogues — the 'to the Jew first' pattern (Rom 1:16) observed throughout the first journey. John Mark's introduction (ὑπηρέτης, 'assistant') anticipates his controversial departure in v.13.

καὶ

and

coordinating conjunction (narrative continuation)

γενόμενοι

having come

Aor Mid Ptc Nom Pl Masc · γίνομαι

adverbial participle (temporal — when they arrived)

→ constative aorist

γίνομαι: 'become, come to be'; γίνεσθαι ἐν = 'arrive in' (idiom).

ἐν

in

preposition + dative (location)

Σαλαμῖνι

Salamis

Dative

dative of location

Σαλαμίς: the main eastern port and commercial city of Cyprus; large Jewish community.

κατήγγελλον

they were proclaiming

Imperf Act Indic 3 Pl · καταγγέλλω

main verb

→ progressive imperfect

καταγγέλλω: 'proclaim, announce'; a Lukan word for formal heralding of the gospel (24× in Acts).

τόν

the

Accusative

article

λόγον

word

Accusative

accusative direct object

λόγος: 'word'; ὁ λόγος τοῦ θεοῦ is Acts' shorthand for the gospel message.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of source/authorship

ἐν

in

preposition + dative (location)

ταῖς

the

Dative

article

συναγωγαῖς

synagogues

Dative

dative of location

συναγωγή: 'gathering, synagogue'; Paul consistently begins in the synagogue on the first journey.

τῶν

of the

Genitive

article

Ἰουδαίων

Jews

Genitive

genitive of possession

Ἰουδαῖος: 'Jew'; synagogue as the natural first audience for a message rooted in Israel's Scripture.

εἶχον

they had

Imperf Act Indic 3 Pl · ἔχω

main verb (second clause)

→ imperfect of ongoing state

ἔχω: 'have'; describes the ongoing arrangement of the team's structure.

δέ

and

transitional/additive conjunction

καί

also

adverbial καί (also/even)

Ἰωάννην

John

Accusative

accusative direct object of εἶχον

Ἰωάννης: John Mark, nephew of Barnabas (Col 4:10); his departure at v.13 will fracture the team.

ὑπηρέτην

assistant

Accusative

accusative predicate (double accusative with εἶχον)

ὑπηρέτης: 'under-rower, assistant, attendant'; the word covers both practical service and possibly teaching assistance.

6 Διελθόντες δὲ ὅλην τὴν νῆσον ἄχρι Πάφου εὔρον ἄνδρα τινὰ μάγον ψευδοπροφήτην Ἰουδαῖον ᾧ ὄνομα Βαριησοῦ,

When they had gone through the whole island as far as Paphos, they found a certain man, a magician, a Jewish false prophet, whose name was Bar-Jesus,

NARRATIVE PROGRESSION (ITINERARY → CONFRONTATION SCENE) **δέ** The journey across the island is summarized in the participial phrase; the narrative slows to introduce a new and hostile character. The combination μάγον ... ψευδοπροφήτην ('magician ... false prophet') marks Bar-Jesus as doubly threatening: he wields occult power and claims prophetic authority he does not have.

Διελθόντες

having gone through

Aor Act Ptc Nom Pl Masc · διέρχομαι

adverbial participle (temporal/circumstantial)

→ constative aorist

διέρχομαι: 'pass through, travel through'; Luke's standard itinerary verb.

δέ

now

transitional conjunction

ὅλην

whole

Accusative

accusative adjective (modifying νῆσον)

ὅλος: 'whole'; emphasizes the comprehensive evangelistic sweep before Paphos.

τὴν

the

Accusative

article

νῆσον

island

Accusative

accusative direct object of Διελθόντες

νῆσος: 'island'; Cyprus, about 220 km east to west.

ἄχρι

as far as

preposition + genitive (extent up to a limit)

ἄχρι: 'as far as, until'; marks the terminal point of the crossing.

Πάφου

Paphos

Genitive

genitive of limit (with ἄχρι)

Πάφος: New Paphos on the southwest coast, seat of the Roman proconsul of Cyprus.

εὔρον

they found

Aor Act Indic 3 Pl · εὕρισκω

main verb

→ ingressive aorist

εὕρισκω: 'find'; the discovery of Bar-Jesus is providentially framed.

ἄνδρα

a man

Accusative

accusative direct object

ἄνθρωπος: 'man!'; with τινά = 'a certain man,' introducing an individual.

τινά

certain

Accusative

accusative adjective (indefinite)

μάγον

magician

Accusative

accusative predicate (in apposition to ἄνδρα)

μάγος: originally a Zoroastrian priest (Matt 2:1); here a practitioner of magic arts — condemned in Jewish and Greco-Roman contexts alike.

ψευδοπροφήτην

false prophet

Accusative

accusative (second appositive characterization)

ψευδοπροφήτης: 'false prophet'; compound of ψευδής + προφήτης; echoes OT warnings (Deut 18:20–22; Jer 23).

Ἰουδαῖον

Jewish

Accusative

accusative (third appositive — ethnic identification)

Ἰουδαῖος: his Jewishness makes the confrontation an intra-Jewish polemic as well as a contest of powers.

ᾧ

whose

Dative

relative pronoun, dative (ᾧ ὄνομα = 'whose name was')

ὄνομα

name

Nominative

nominative subject of implied εἶναι (ᾧ ὄνομα idiom)

ὄνομα: 'name'; ᾧ ὄνομα + name is a Semitic idiom for 'whose name was.'

Βαριησοῦ

Bar-Jesus

Nominative

predicate nominative (the name)

Βαριησοῦ: Aramaic bar-yēšūaʿ, 'son of Jesus/Joshua'; the name ironically shares the root with the name of Jesus.

7 ὃς ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ. οὗτος προσκαλεσάμενος Βαρναβᾶν καὶ Σαῦλον ἐπεζήτησεν ἀκοῦσαι τὸν λόγον τοῦ θεοῦ.

He was with the proconsul Sergius Paulus, a man of intelligence. He summoned Barnabas and Saul and sought to hear the word of God.

ELABORATION (RELATIVE CLAUSE → NEW AGENT) ὃς The relative clause links Bar-Jesus to the proconsul, drawing the two characters into juxtaposition: the false prophet vs. the 'intelligent man.' Luke's description of Sergius Paulus as ἀνδρὶ συνετῷ ('a man of intelligence') makes his eventual belief (v.12) all the more credible and his seeking to hear the gospel all the more significant.

ὅς

who

Nominative

relative pronoun (subject, referring to Bar-Jesus)

ἦν

was

Imperf Act Indic 3 Sg · εἰμί

main verb (imperfect of state)

→ imperfect of ongoing state

σύν

with

preposition + dative (association)

τῷ

the

Dative

article

ἀνθυπάτῳ

proconsul

Dative

dative of association (with σύν)

ἀνθύπατος: 'proconsul'; the Roman senatorial governor of a public province; Cyprus was indeed a proconsular province after 22 BC, confirming Luke's accuracy.

Σεργίῳ

Sergius

Dative

dative (personal name, apposition to ἀνθυπάτῳ)

Σέργιος: a Roman nomen; the proconsul's full name is Sergius Paulus — an inscription from Rome may reference this family.

Παύλῳ

Paulus

Dative

dative (cognomen, part of the proper name)

Παῦλος: the proconsul's cognomen; notably the same as the Roman name Paul will be called from v.9 — some suggest Paul adopted this name in honor of his first convert of note.

ἀνδρὶ

a man

Dative

dative in apposition (characterizing Sergius Paulus)

συνετῷ

intelligent

Dative

dative adjective in apposition

συνετός: 'intelligent, understanding'; a virtue term; his openness to the gospel is thus principled, not credulous.

οὗτος

this man

Nominative

demonstrative pronoun (shifts subject to Sergius)

προσκαλεσάμενος

having summoned

Aor Mid Ptc Nom Sg Masc · προσκαλέω

adverbial participle (antecedent action)

→ constative aorist

προσκαλέω: 'call to oneself, summon'; the same verb as in v.2 of the Spirit's call — a subtle echo.

Βαρναβᾶν

Barnabas

Accusative

accusative direct object of προσκαλεσάμενος

καὶ

and

coordinating conjunction

Σαῦλον

Saul

Accusative

accusative direct object (coordinate)

ἐπεζήτησεν

sought

Aor Act Indic 3 Sg · ἐπιζητέω

main verb

→ constative aorist

ἐπιζητέω: 'seek earnestly, desire'; compound of ζητέω with intensifying ἐπί; the proconsul actively pursued hearing.

ἀκοῦσαι

to hear

Aor Act Inf · ἀκούω

infinitive of purpose/content (with ἐπεζήτησεν)

→ constative aorist

ἀκούω: 'hear, listen'; the complement of ζητέω indicating what he sought.

τὸν

the

Accusative

article

λόγον

word

Accusative

accusative direct object of ἀκούσαι

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of source

8 ἀνθίστατο δὲ αὐτοῖς Ἐλύμας ὁ μάγος, οὕτως γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ, ζητῶν διαστρέψαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως.

But Elymas the magician — for so his name is translated — was opposing them, seeking to turn the proconsul away from the faith.

ADVERSATIVE (OPPOSITION INTRODUCED) **δέ** The imperfect ἀνθίστατο ('was opposing') depicts persistent resistance, not a single act. Luke's parenthetical translation of Elymas ('so his name is translated') is a narrator's aside; the etymology is debated but may connect to Aramaic ḥalōmā ('dream-interpreter') or Arabic ʿalīm ('wise one'). The purpose infinitive διαστρέψαι exposes Bar-Jesus's motive.

ἀνθίστατο

was opposing

Imperf Mid Indic 3 Sg · ἀνθίστημι

main verb

→ progressive imperfect (persistent opposition)

ἀνθίστημι: 'stand against, oppose'; middle form with active meaning; used of resisting authorities and spiritual powers.

δέ

but

adversative conjunction

αὐτοῖς

them

Dative

dative of object (with ἀνθίστημι)

Ἐλύμας

Elymas

Nominative

nominative subject

Ἐλύμας: a Greek or Aramaic/Arabic rendering of Bar-Jesus's title as a magician; Luke explains it parenthetically.

ὁ

the

Nominative

article

μάγος

magician

Nominative

predicate nominative (title, in apposition)

οὕτως

thus / so

adverb (manner — parenthetical explanation)

γάρ

for

explanatory conjunction

μεθερμηνεύεται

is translated

Pres Pass Indic 3 Sg · μεθερμηνεύω

parenthetical explanatory verb

→ gnomic/factual present

μεθερμηνεύω: 'translate, interpret'; appears in Luke–Acts for explaining names (Acts 4:36).

τὸ

the

Nominative

article

ὄνομα

name

Nominative

nominative subject of μεθερμηνεύεται

αὐτοῦ

his

Genitive

genitive of possession

ζητῶν

seeking

Pres Act Ptc Nom Sg Masc · ζητέω

adverbial participle (purpose/attendant circumstance)

→ progressive present (ongoing intent)

ζητέω: 'seek, try'; with infinitive denotes attempted action.

διαστρέψαι

to turn away

Aor Act Inf · διαστρέφω

infinitive of purpose (object of ζητῶν)

→ constative aorist

διαστρέφω: 'turn away, pervert'; a strong word — Luke uses it of those who corrupt faith (20:30; Luke 23:2).

τὸν

the

Accusative

article

ἀνθύπατον

proconsul

Accusative

accusative direct object of διαστρέψαι

ἀπὸ

from

preposition + genitive (separation)

τῆς

the

Genitive

article

πίστεως

faith

Genitive

genitive of separation (ἀπὸ + gen. of that from which one is turned)

πίστις: 'faith'; here used absolutely (ἡ πίστις) as the body of Christian belief, not merely the act of trusting.

9 Σαῦλος δέ, ὁ καὶ Παῦλος, πλησθεὶς πνεύματος ἁγίου ἀτενίσας εἰς αὐτὸν

But Saul — who is also Paul — filled with the Holy Spirit, looked intently at him

COUNTERACTION (PAUL RESPONDS TO ELYMAS) **δέ** The narrator's aside 'the one who is also Paul' (ὁ καὶ Παῦλος) marks the permanent shift to the Roman name. From this point Acts uses only Παῦλος. The aorist passive πλησθεὶς ('filled') indicates a fresh divine empowering for this confrontation. The vivid ἀτενίσας ('gazed intently') is Luke's characteristic word for charged moments (cf. 7:55; 23:1).

Σαῦλος

Saul

Nominative

nominative subject

Σαῦλος; last use of the Hebrew name in Acts.

δέ

but

adversative conjunction

ὁ

the one

Nominative

article (with καί introducing a parenthetical identification)

καὶ

also

adverbial καί (double-name formula)

καί: ὁ καὶ X is a standard Hellenistic formula for 'also known as X'; Paul bore both a Jewish and a Roman name.

Παῦλος

Paul

Nominative

predicate nominative (the alternate name)

Παῦλος; Latin Paulus, 'small'; permanently replaces Σαῦλος in Acts from here on.

πλησθεὶς

filled

Aor Pass Ptc Nom Sg Masc · πίμπλημι

adverbial participle (manner/means)

→ *constative aorist*

πίμπλημι: 'fill'; the passive with πνεύματος ἁγίου is Luke's formula for Spirit-empowerment at key moments (Luke 1:41, 67; Acts 4:8).

πνεύματος

Spirit

Genitive

genitive of content (with πλησθεὶς)

ἁγίου

holy

Genitive

attributive adjective

ἀτενίσας

having gazed intently

Aor Act Ptc Nom Sg Masc · ἀτενίζω

adverbial participle (antecedent to main verb)

→ constative aorist

ἀτενίζω: 'gaze intently, fix eyes on!'; Luke's word for spiritually charged looking (7:55; 14:9; 23:1).

εἰς

at

preposition + accusative (direction of gaze)

αὐτόν

him

Accusative

accusative object of εἰς (direction)

10 εἶπεν ᾧ πλήρης παντὸς δόλου καὶ πάσης ραδιουργίας, υἱὲ διαβόλου, ἐχθρὲ πάσης δικαιοσύνης, οὐ παύση διαστρέφων τὰς εὐθείας ὁδοὺς τοῦ κυρίου;

and said, 'O you who are full of all deceit and all villainy, you son of the devil, you enemy of all righteousness — will you not stop making crooked the straight ways of the Lord?'

PROPHETIC DENUNCIATION (ASYNDETON — DIRECT SPEECH CONTINUES V.9) ASYNDETON Paul's rebuke is the most rhetorically charged speech in Acts: four vocatives in succession, each escalating the charge. The allusion to τὰς εὐθείας ὁδοὺς τοῦ κυρίου ('the straight ways of the Lord') echoes Hos 14:9 LXX and Isa 40:3, indicting Bar-Jesus as an anti-forerunner who makes crooked what the forerunner straightened.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

ᾧ

O

vocative particle (emotional address)

ᾧ: used with vocatives for emotional force — here indignant.

πλήρης

full

Vocative

vocative adjective (first characterization)

πλήρης: 'full!'; used here for one saturated with negative qualities, in sharp contrast to Paul 'filled' with the Spirit (v.9).

παντὸς

all

Genitive

genitive of content (with πλήρης)

δόλου

deceit

Genitive

genitive of content (first quality)

δόλος: 'deceit, treachery'; used of crafty entrapment; Bar-Jesus is not merely wrong but deliberately deceptive.

καί

and

coordinating conjunction

πάσης

all

Genitive

genitive of content (second)

ῥαδιουργίας

villainy

Genitive

genitive of content

ῥαδιουργία: 'rascality, mischief, evil doing'; hapax in NT; from ῥάδιος ('easy') + ἔργον — one who does evil lightly.

υἱέ

son

Vocative

vocative (second characterization — Semitic idiom)

υἴος: 'son'; υἱέ διαβόλου is the Semitic idiom for one who embodies the devil's character.

διαβόλου

of the devil

Genitive

genitive of relationship (Semitic ben-construction)

διάβολος: 'slanderer, devil'; the same spiritual power Paul himself once served before his conversion (cf. 26:18).

ἐχθρέ

enemy

Vocative

vocative (third characterization)

ἐχθρός: 'enemy, hostile one'; the spiritual opposition is absolute.

πάσης

all

Genitive

genitive of content (scope of enmity)

δικαιοσύνης

righteousness

Genitive

genitive of object (what he opposes)

δικαιοσύνη: 'righteousness'; all that is morally and covenantally right — Bar-Jesus opposes the very category.

οὐ

not

negative particle (expecting affirmative answer in rhetorical question)

παύση

will you stop

Fut Mid Indic 2 Sg · παύω

main verb (rhetorical question)

→ future middle (action expected to cease)

παύω: middle 'cease from'; the future reinforces the rhetorical charge.

διαστρέφων

perverting / making crooked

Pres Act Ptc Nom Sg Masc · διαστρέφω

supplementary participle (with παύση — 'cease doing')

→ progressive present

διαστρέφω: same verb as v.8; the rhetorical echo is deliberate — Paul echoes back the charge.

τάς

the

Accusative

article

εὐθείας

straight

Accusative

accusative adjective (attributive with ὁδούς)

εὐθύς: 'straight, level'; recalls the prophetic call to 'make straight the way of the Lord' (Isa 40:3; Mark 1:3).

ὁδούς

ways

Accusative

accusative direct object of διαστρέφω

ὁδός: 'way, path'; echoes Hos 14:9 LXX 'the ways of the Lord are straight'; also recalls 'the Way' as an early name for Christianity.

τοῦ

of the

Genitive

article

κυρίου

Lord

Genitive

genitive of possession

κύριος: 'Lord'; the ways of the Lord are the ways of Jesus.

11 καὶ νῦν ἰδοὺ χεὶρ κυρίου ἐπὶ σέ, καὶ ἔση τυφλὸς μὴ βλέπων τὸν ἥλιον ἄχρι καιροῦ. παραχρῆμα δὲ ἔπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκότος, καὶ περιάγων ἐζήτει χειραγωγούς.

And now, behold, the hand of the Lord is upon you, and you will be blind, unable to see the sun, for a time! Immediately there fell upon him a mist and darkness, and he went about seeking people to lead him by the hand.

DIVINE SENTENCE EXECUTED (PRONOUNCEMENT → IMMEDIATE FULFILLMENT) **καί** The sentence (vv.11a) is followed by instantaneous fulfillment (παραχρῆμα, 'immediately'). The temporary blinding ('for a time,' ἄχρι καιροῦ) is mercy within judgment — like Paul's own three-day blindness at conversion (9:9). The irony is sharp: the man who opposed the light is now in darkness; the one seeking to lead the proconsul astray now needs a hand-leader.

καὶ

and

coordinating conjunction (continuing speech)

νῦν

now

temporal adverb

ἰδοὺ

behold

attention marker (prophetic announcement formula)

ἰδοὺ: 'look!'; signals a solemn divine pronouncement.

χεὶρ

hand

Nominative

nominative subject (verbless clause)

χεὶρ: 'hand'; 'the hand of the Lord' is OT idiom for divine power (Exod 9:3; 1 Sam 5:6).

κυρίου

of the Lord

Genitive
genitive of possession

ἐπὶ

upon

preposition + accusative (motion upon)

σέ

you

Accusative
accusative object of ἐπί

καὶ

and

coordinating conjunction

ἔση

you will be

Fut Mid Indic 2 Sg · εἰμί
main verb (prophetic future)
→ predictive future

τυφλός

blind

Nominative
predicate adjective (with ἔση)

τυφλός: 'blind'; the punishment fits the spiritual blindness Bar-Jesus induced in others.

μὴ

not

negative particle (with participle)

βλέπων

seeing

Pres Act Ptc Nom Sg Masc · βλέπω
adjectival participle (epexegetic to τυφλός)
→ progressive present
βλέπω: 'see'; the participle spells out what blindness means.

τὸν

the

Accusative
article

ἥλιον

sun

Accusative
accusative direct object of βλέπων

ἥλιος: 'sun'; the brightest thing in the physical world; inability to see it marks total darkness.

ἄχρι

until

preposition + genitive (temporal limit)

καιροῦ

a time / season

Genitive
genitive of time (limit)

καιρός: 'appointed time'; the temporal blinding suggests openness to eventual repentance.

παραχρῆμα

immediately

adverb of time (instantaneous fulfillment)
παραχρῆμα: 'at once, immediately'; Luke's word for instant miraculous effect (Luke 1:64; 5:25; Acts 5:10).

δέ

and

transitional conjunction (narrative shift)

ἔπεσεν

fell

Aor Act Indic 3 Sg · πίπτω
main verb

→ ingressive aorist

πίπτω: 'fall'; ἀχλὺς ('mist') falling upon the eyes is vivid medical/poetic language.

ἐπ'

upon

preposition + accusative (onto)

<p>αὐτόν him Accusative <i>accusative object of ἐπί</i></p>	<p>ἀχλὺς mist / dimness Nominative <i>nominative subject of ἔπεσεν</i> ἀχλὺς: NT hapax; a poetic/medical word for dimness of sight; Hippocrates uses it for visual opacity.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>σκότος darkness Nominative <i>nominative subject (coordinate with ἀχλὺς)</i> σκότος: 'darkness'; climactic intensification from dim mist to full darkness.</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>περιάγων going about Pres Act Ptc Nom Sg Masc · περιάγω <i>adverbial participle (manner)</i> → progressive present περιάγω: 'lead around, go about'; the irony is complete — the misleader wanders helplessly.</p>	<p>ἐζήτει was seeking Imperf Act Indic 3 Sg · ζητέω <i>main verb</i> → progressive imperfect ζητέω: 'seek'; the imperfect shows repeated, futile seeking.</p>	<p>χειραγωγούς hand-leaders Accusative <i>accusative direct object</i> χειραγωγός: 'one who leads by the hand'; a rare word, also used of Paul after his blinding in 9:8.</p>

12 τότε ἰδὼν ὁ ἀνθύπατος τὸ γεγονός ἐπίστευσεν, ἐκπλησόμενος ἐπὶ τῇ διδαχῇ τοῦ κυρίου.

Then the proconsul, when he saw what had happened, believed, being astonished at the teaching of the Lord.

CONSEQUENCE / CLIMAX OF CYPRUS EPISODE **τότε** The proconsul's faith (ἐπίστευσεν) is the goal the Spirit had in view. Notably his amazement is at the διδαχή ('teaching') of the Lord, not merely at the miracle — Luke stresses the cognitive and doctrinal dimension of conversion. This is the first named Gentile convert on the mission.

τότε

then

temporal adverb (sequence)

ιδών

having seen

Aor Act Ptc Nom Sg Masc · ὁράω

adverbial participle (causal/temporal)

→ constative aorist

ὁράω: 'see'; what the proconsul sees prompts belief — sight leads to faith here.

ὁ

the

Nominative

article

ἀνθύπατος

proconsul

Nominative

nominative subject

τὸ

the

Accusative

article (substantizing participle)

γεγονός

that which had happened

Perf Act Ptc Acc Sg Neut · γίνομαι

substantival participle (direct object of *ιδών*)

→ intensive perfect (the accomplished fact)

γίνομαι: 'happen'; the perfect participle emphasizes the finality of the accomplished sign.

ἐπίστευσεν

believed

Aor Act Indic 3 Sg · πιστεύω

main verb

→ ingressive aorist (came to believe)

πιστεύω: 'believe, trust'; the ingressive aorist marks the moment of conversion.

ἐκπλησόμενος

being astonished

Pres Pass Ptc Nom Sg Masc · ἐκπλήσσω

adverbial participle (manner accompanying belief)

→ descriptive present

ἐκπλήσσω: 'strike out of one's senses, astonish'; a strong verb for overwhelming impression (Mark 1:22 of Jesus' teaching).

ἐπὶ

at

preposition + dative (cause of amazement)

τῆ

the

Dative

article

διδασχῆ

teaching

Dative

dative of cause (with *ἐπὶ* — basis of astonishment)

διδασχῆ: 'teaching, doctrine'; Luke stresses the content of the gospel, not merely the miracle, as the object of wonder.

τοῦ

of the

Genitive

article

κυρίου

Lord

Genitive

genitive of source/authorship

13 Ἄναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ Παῦλον ἦλθον εἰς Πέργην τῆς Παμφυλίας· Ἰωάννης δὲ ἀποχωρήσας ἀπ' αὐτῶν ὑπέστρεψεν εἰς Ἱεροσόλυμα.

Now Paul and his companions set sail from Paphos and came to Perga in Pamphylia. But John left them and returned to Jerusalem.

ITINERARY ADVANCE + DEFECTION NOTE **δέ** The new phrase 'those around Paul' (οἱ περὶ Παῦλον) marks Paul's emergence as the unambiguous leader, displacing the earlier 'Barnabas and Saul' order. John Mark's departure is narrated without editorial comment here but will become the flash-point for the Barnabas–Paul split in 15:36–40.

Ἄναχθέντες

having set sail

Aor Pass Ptc Nom Pl Masc · ἀνάγω
adverbial participle (temporal/circumstantial)

→ constative aorist

ἀνάγω: 'lead up, put to sea'; a nautical technical term for leaving harbor.

δέ

now

transitional conjunction

ἀπὸ

from

preposition + genitive (point of departure)

τῆς

the

Genitive
article

Πάφου

Paphos

Genitive
genitive of separation (origin)

οἱ

those

Nominative
article (substantizing περὶ Παῦλον)

περὶ

around / with

preposition + accusative (group designation idiom)

περὶ: οἱ περὶ + name = 'the group around / headed by'; a standard Greek idiom for a leader and associates.

Παῦλον

Paul

Accusative
accusative (governing noun of οἱ περὶ idiom)

Παῦλος: now permanently the primary name; the team is now 'Paul's companions!'

ἦλθον

came

Aor Act Indic 3 Pl · ἔρχομαι

main verb

→ constative aorist

εἰς

to

preposition + accusative (goal)

Πέργην

Perga

Accusative

accusative of goal

Πέργη: Perga, a city in Pamphylia (southern Asia Minor); the team does not preach here — Paul may have been ill (cf. Gal 4:13).

τῆς

of

Genitive

article

Παμφυλίας

Pamphylia

Genitive

genitive of location/region

Παμφυλία: the coastal region of southern Asia Minor.

Ἰωάννης

John

Nominative

nominative subject (new clause)

Ἰωάννης: John Mark; his departure here is unexplained; Paul judged it as abandonment (15:38).

δέ

but

adversative conjunction

ἀποχωρήσας

having departed

Aor Act Ptc Nom Sg Masc · ἀποχωρέω

adverbial participle (antecedent action)

→ constative aorist

ἀποχωρέω: 'depart, withdraw'; a mild word, but Paul's later use of ἀποστάς (15:38) casts this departure in harsher light.

ἀπ'

from

preposition + genitive (separation)

αὐτῶν

them

Genitive

genitive of separation

ὑπέστρεψεν

returned

Aor Act Indic 3 Sg · ὑποστρέφω

main verb

→ constative aorist

ὑποστρέφω: 'return'; Luke's favorite word for returning (30+ times in Luke-Acts).

εἰς

to

preposition + accusative (goal)

Ἱεροσόλυμα

Jerusalem

Accusative

accusative of goal

Ἱεροσόλυμα: the Hellenized form of Jerusalem; John Mark goes back to base.

14 Αὐτοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης παρεγένοντο εἰς Ἀντιόχειαν τὴν Πισιδίαν, καὶ εἰσελθόντες εἰς τὴν συναγωγὴν τῆ ἡμέρα τῶν σαββάτων ἐκάθισαν.

But they themselves, passing through from Perga, arrived at Pisidian Antioch, and on the Sabbath day they went into the synagogue and sat down.

RESUMPTIVE CONTINUATION (PAUL'S GROUP VS. JOHN MARK) **δέ** The emphatic αὐτοί ('they themselves') contrasts Paul's company with the departed John Mark. The Sabbath synagogue entry follows the pattern established at Salamis (v.5); ἐκάθισαν ('sat down') is the posture of one ready to participate in the service and implies an intention to teach.

Αὐτοὶ

they themselves

Nominative

emphatic nominative subject

δέ

but

adversative/transitional conjunction

διελθόντες

having passed through

Aor Act Ptc Nom Pl Masc · διέρχομαι

adverbial participle (temporal)

→ constative aorist

ἀπὸ

from

preposition + genitive (point of departure)

τῆς

the

Genitive

article

Πέργης

Perga

Genitive

genitive of separation

παρεγένοντο

arrived

Aor Mid Indic 3 Pl · παραγίνομαι

main verb

→ constative aorist

παράγίνομαι: 'come alongside, arrive';
Luke's standard arrival verb.

εἰς

at

preposition + accusative (goal)

Ἀντιόχειαν

Antioch

Accusative

accusative of goal

Ἀντιόχεια: Pisidian Antioch, a Roman colony in the region of Pisidia, ~160 km north of Perga.

τὴν

the

Accusative

article (with regional adjective)

Πισιδίαν

Pisidian

Accusative

accusative adjective (regional identifier)

Πισιδία: the region of Pisidia; distinguishes this Antioch from Syrian Antioch.

καὶ

and

coordinating conjunction

εἰσελθόντες

having entered

Aor Act Ptc Nom Pl Masc · εἰσέρχομαι

adverbial participle (temporal)

→ constative aorist

εἰς

into

preposition + accusative (entry)

τὴν

the

Accusative

article

συναγωγὴν

synagogue

Accusative

accusative of goal

τῇ

on the

Dative

article (temporal dative)

ἡμέρα

day

Dative

dative of time

τῶν

of the

Genitive

article

σαββάτων

Sabbath

Genitive

genitive of description (the Sabbath day)

σάββατον: 'Sabbath'; the plural form is used idiomatically for the singular Sabbath day.

ἐκάθισαν

sat down

Aor Act Indic 3 Pl · καθίζω

main verb

→ constative aorist

καθίζω: 'sit'; sitting in the synagogue as a congregation member, ready to respond if invited to speak.

15 μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν ἀπέστειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐτοὺς λέγοντες· ἄνδρες ἀδελφοί, εἴ τίς ἐστὶν ἐν ὑμῖν λόγος παρακλήσεως πρὸς τὸν λαόν, λέγετε.

After the reading of the Law and the Prophets, the rulers of the synagogue sent to them, saying, 'Brothers, if you have any word of exhortation for the people, say it!'

SCENE TRANSITION (INVITATION TO PAUL) **δέ** The lectionary structure (reading from Torah and Prophets) is confirmed by this passage as historical Jewish synagogue practice. The invitation λόγος παρακλήσεως ('word of exhortation') is a Jewish homiletical term (Heb 13:22 uses the same phrase for that entire letter); the sermon that follows is Luke's extended example of synagogue preaching.

μετὰ
after

preposition + accusative (temporal)

δέ

now

transitional conjunction

τὴν
the

*Accusative
article*

ἀνάγνωσιν

reading

Accusative

accusative object of μετὰ (temporal referent)

ἀνάγνωσις: 'reading aloud'; the public reading of Scripture was a central synagogue practice (cf. Luke 4:16-17).

τοῦ

of the

*Genitive
article*

νόμου

Law

Genitive

genitive of content (what was read)

νόμος: the Torah; the parashat ha-shavua' (weekly Torah portion).

καὶ

and

coordinating conjunction

τῶν

the

*Genitive
article*

προφητῶν

Prophets

Genitive

genitive of content (haftarah — prophetic portion)

προφήτης: the Nevi'im; the haftarah reading from the Prophets followed the Torah portion.

ἀπέστειλαν

sent

Aor Act Indic 3 Pl · ἀποστέλλω

main verb

→ constative aorist

ἀποστέλλω: 'send (with commission)'; the synagogue rulers formally delegated a messenger with the invitation.

οἱ

the

Nominative

article

ἄρχισυνάγωγοι

rulers of the synagogue

Nominative

nominative subject

ἄρχισυνάγωγος: 'ruler/president of the synagogue'; a lay officer responsible for worship and managing speakers; attested in inscriptions.

πρὸς

to

preposition + accusative (recipient)

αὐτούς

them

Accusative

accusative object of πρὸς

λέγοντες

saying

Pres Act Ptc Nom Pl Masc · λέγω

participle of indirect discourse / manner

→ descriptive present

ἄνδρες

men

Vocative

vocative (public address formula)

ἄνῆρ: 'man'; the vocative ἄνδρες ἀδελφοί is Paul's standard opening address to Jewish audiences (v.26, 38).

ἀδελφοί

brothers

Vocative

vocative (second element of address formula)

ἀδελφός: 'brother'; signals inclusion within the Jewish community.

εἴ

if

conditional particle (first-class condition — assumed true)

τίς

any

Nominative

nominative subject (indefinite)

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb (conditional protasis)

→ gnomic present

ἐν

among

preposition + dative (among/within)

ὑμῖν

you

Dative

dative of location/sphere

λόγος

word

Nominative

nominative subject of ἐστίν

λόγος: 'word, message'; λόγος παρακλήσεως is a technical term for the synagogue homily.

παρακλήσεως

of exhortation

Genitive

genitive of content/quality

παρακλήσις: 'exhortation, consolation, encouragement'; the same phrase in Heb 13:22 for that letter's homiletical character.

πρὸς
for

preposition + accusative (aimed at)

τὸν
the

Accusative

article

λαόν
people

Accusative

accusative object of πρὸς (the intended audience)

λαός: 'people'; in Acts, often Israel as God's covenant people.

λέγετε
say it

Pres Act Impv 2 Pl · λέγω

main verb (apodosis — command)

→ *ingressive present imperative*

λέγω: 'speak'; the present imperative invites ongoing address.

16 ἀναστὰς δὲ Παῦλος καὶ κατασεΐσας τῇ χειρὶ εἶπεν· Ἄνδρες Ἰσραηλῖται καὶ οἱ φοβούμενοι τὸν θεόν, ἀκούσατε.

So Paul stood up, and motioning with his hand, said: 'Men of Israel, and you who fear God, listen!'

NARRATIVE ACTION → SPEECH INTRODUCTION **δέ** Paul's rising to speak (ἀναστὰς) is the standard posture for public address in antiquity. The hand gesture (κατασεΐσας τῇ χειρὶ) is the orator's attention-commanding wave, also used by Paul in 21:40. The double address ('Men of Israel and God-fearers') signals awareness of both Jewish and Gentile proselyte audiences in the synagogue.

ἀναστὰς

having stood up

Aor Act Ptc Nom Sg Masc · ἀνίστημι

adverbial participle (antecedent action)

→ *constative aorist*

ἀνίστημι: 'stand up, rise'; the posture of a public speaker in Greco-Roman and Jewish contexts.

δέ

so

transitional conjunction

Παῦλος

Paul

Nominative

nominative subject

καὶ

and

coordinating conjunction

κατασεΐσας

having motioned

Aor Act Ptc Nom Sg Masc · κατασεΐω

adverbial participle (manner/coordinate)

→ constative aorist

κατασεΐω: 'wave down, motion!'; used of the orator's gesture to quiet the audience; also 21:40.

τῇ

with the

Dative

article

χειρὶ

hand

Dative

dative of instrument

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

Ἄνδρες

men

Vocative

vocative (public address)

Ἰσραηλίται

Israelites

Vocative

vocative (national/covenant designation)

Ἰσραηλίτης: 'Israelite'; the covenant name for the Jewish people; Paul addresses them as inheritors of the promises.

καὶ

and

coordinating conjunction (second group)

οἱ

those

Nominative

article (substantizing the participle φοβούμενοι)

φοβούμενοι

fearing

Pres Mid Ptc Nom Pl Masc · φοβέομαι

substantival participle (second address group)

→ descriptive present

φοβέομαι: 'fear'; οἱ φοβούμενοι τὸν θεόν = 'God-fearers,' Gentile sympathizers who attended the synagogue but had not converted.

τὸν

the

Accusative

article

θεόν

God

Accusative

accusative object of φοβούμενοι

ἀκούσατε

listen

Aor Act Impv 2 Pl · ἀκούω

main verb (imperative of address)

→ ingressive aorist imperative

ἀκούω: 'hear'; the aorist imperative calls for attentive engagement.

17 ὁ θεὸς τοῦ λαοῦ τούτου Ἰσραὴλ ἐξελέξατο τοὺς πατέρας ἡμῶν, καὶ τὸν λαὸν ὕψωσεν ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτου, καὶ μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς.

The God of this people Israel chose our fathers and exalted the people during their stay in the land of Egypt, and with uplifted arm he led them out of it.

HEILSGESCHICHTE OPENING (ASYNDETON — SERMON BODY BEGINS) ASYNDETON Paul begins, like Stephen in Acts 7, with a survey of Heilsgeschichte (salvation history). The three aorists (chose, exalted, led out) run from election to Exodus. 'With uplifted arm' (βραχίονος ὑψηλοῦ) is an Exodus idiom (Exod 6:1 LXX; Deut 4:34), anchoring the sermon in OT redemptive narrative.

<p>ὁ the Nominative <i>article</i></p>	<p>θεὸς God Nominative <i>nominative subject</i> θεός: identified as 'the God of this people Israel' — not a universal abstraction but the covenant God.</p>	<p>τοῦ of Genitive <i>article</i></p>	<p>λαοῦ people Genitive <i>genitive of relationship</i> λαός: 'people'; covenant people.</p>
<p>τούτου this Genitive <i>genitive demonstrative (agreeing with λαοῦ)</i></p>	<p>Ἰσραὴλ Israel Genitive <i>genitive (apposition or specification)</i> Ἰσραὴλ: the covenant name; Paul situates Jesus within Israel's story.</p>	<p>ἐξελέξατο chose Aor Mid Indic 3 Sg · ἐκλέγω <i>main verb (first historical act)</i> → constative aorist ἐκλέγομαι: 'choose, elect'; the election of the patriarchs grounds all subsequent saving acts.</p>	<p>τοὺς the Accusative <i>article</i></p>

πατέρας

fathers

Accusative

accusative direct object

πατήρ: 'father'; the patriarchs — Abraham, Isaac, Jacob.

ἡμῶν

our

Genitive

genitive of relationship (Paul identifies with his audience)

καὶ
and

coordinating conjunction

τὸν

the

Accusative

article

λαὸν

people

Accusative

accusative direct object of ὑψωσεν

ὑψωσεν

exalted / made great

Aor Act Indic 3 Sg · ὑψόω

main verb (second historical act)

→ *constative aorist*

ὑψόω: 'lift up, exalt'; here of God's providential growth and elevation of Israel in Egypt despite oppression.

ἐν

during

preposition + dative (temporal circumstance)

τῇ

the

Dative

article

παροικία

sojourn

Dative

dative of time/circumstance

παροικία: 'sojourn, dwelling as a stranger'; the Exodus term for Israel's alien status in Egypt (Gen 15:13 LXX).

ἐν

in

preposition + dative (location)

γῆ

land

Dative

dative of location

Αἴγυπτου

of Egypt

Genitive

genitive of possession

Αἴγυπτος: Egypt; the place of bondage and of divine rescue.

καὶ
and

coordinating conjunction

μετὰ

with

preposition + genitive (accompaniment/means)

βραχίονος

arm

Genitive

genitive of instrument (with μετὰ)

βραχίων: 'arm'; 'uplifted arm' (βραχίων ὑψηλός) is the LXX idiom for God's saving power in the Exodus (Exod 6:1; Deut 4:34).

ὑψηλοῦ

uplifted

Genitive

genitive adjective (modifying βραχίονος)

ἐξήγαγεν

led out

Aor Act Indic 3 Sg · ἐξάγω

main verb (third historical act — Exodus)

→ constative aorist

ἐξάγω: 'lead out'; the Exodus verb par excellence (Exod 3:10 LXX).

αὐτούς

them

Accusative

accusative direct object

ἐξ

out of

preposition + genitive (source/separation)

αὐτῆς

it

Genitive

genitive of separation (Egypt, feminine antecedent)

18 καὶ ὡς τεσσαρακονταετῆ χρόνον ἐτροποφόρησεν αὐτούς ἐν τῇ ἐρήμῳ·

and for a period of about forty years he endured their ways in the wilderness;

CONTINUATION OF RETROSPECT (WILDERNESS PERIOD)

καὶ

The textual variant here is significant:

ἐτροποφόρησεν ('bore with their ways/moods') vs. ἐτροφοφόρησεν ('nourished/fed them'). The former (adopted here with NA28/SBLGNT) is the harder reading and echoes Deut 1:31 LXX; the latter softens the picture of Israel's waywardness. The forty-year period is the Sinai/wilderness generation.

καὶ

and

coordinating conjunction (continuing survey)

ὡς

about

adverb of approximation

ὡς; here approximative, 'about'; common with numbers in Acts.

τεσσαρακονταετῆ

forty-year

Accusative

accusative adjective (modifying χρόνον)

τεσσαρακονταετής; 'of forty years'; a compound adjective; the wilderness generation (Num 14:33–34).

χρόνον

period

Accusative

accusative of extent of time

χρόνος; 'time, period'; the accusative marks the duration of the action.

ἐτροποφόρησεν

endured their ways

Aor Act Indic 3 Sg · τροποφορέω

main verb

→ constative aorist

τροποφορέω: 'bear with (someone's) ways/manner'; hapax in NT; the harder reading, supported by Sinaiticus and Vaticanus, echoes Deut 1:31 'carried/bore you as a man bears his son.'

αὐτούς

them

Accusative

accusative direct object

ἐν

in

preposition + dative (location)

τῇ

the

Dative

article

ἐρήμῳ

wilderness

Dative

dative of location

ἐρημος: 'wilderness, desert'; the forty-year period of wandering (Num 32:13).

19 καὶ καθελὼν ἔθνη ἑπτὰ ἐν γῆ Χανάαν κατεκληρονόμησεν τὴν γῆν αὐτῶν

and after destroying seven nations in the land of Canaan, he gave them their land as an inheritance

CONTINUATION (CONQUEST OF CANAAN) **καί** The Conquest is summarized in a single verse, following Deut 7:1 (seven nations). The verb κατεκληρονόμησεν ('gave as inheritance') is LXX language for the apportionment of the Promised Land (Josh 14:1–2). The rapid pace of the survey keeps the focus moving toward David.

καὶ and coordinating conjunction	καθελών having destroyed Aor Act Ptc Nom Sg Masc · καθαίρω adverbial participle (antecedent action) → constative aorist καθαίρω: 'take down, destroy, overthrow'; used of nations toppled in battle.	ἔθνη nations Accusative accusative direct object of καθελών ἔθνος: 'nation, people'; the seven Canaanite nations listed in Deut 7:1.	ἑπτὰ seven Accusative accusative numeral (modifying ἔθνη)
ἐν in preposition + dative (location)	γῆ land Dative dative of location	Χανάν Canaan Genitive genitive of possession Χανάν: Canaan; the land promised to Abraham (Gen 12:7).	κατεκληρονόμησεν gave as inheritance Aor Act Indic 3 Sg · κατακληρονομέω main verb → constative aorist κατακληρονομέω: 'allot as an inheritance'; LXX verb for the distribution of Canaan among the tribes (Josh 14:1).
τήν the Accusative article	γῆν land Accusative accusative direct object	αὐτῶν their Genitive genitive of possession (the nations' land given to Israel)	

20 ὡς ἔτεσιν τετρακοσίοις καὶ πενήκοντα. Καὶ μετὰ ταῦτα ἔδωκεν κριτὰς ἕως Σαμουὴλ τοῦ προφήτου.

for about four hundred and fifty years. After that he gave them judges until Samuel the prophet.

CONTINUATION (PERIOD OF JUDGES) **Καί** The 450-year figure is debated: it may cover the combined period of Egypt + wilderness + settlement (cf. 1 Kgs 6:1 LXX), or the total of the judge-periods in Judges. Paul's survey is theologically paced, not chronologically precise. Samuel is the transitional figure who anoints the first two kings, making him the hinge to the Davidic line.

ὡς

about

adverb of approximation

ἔτεσιν

years

Dative

dative of extent of time

ἔτος: 'year'; dative of time within which.

τετρακοσίους

four hundred

Dative

dative numeral

καὶ

and

coordinating conjunction

πεντήκοντα

fifty

Dative

dative numeral (continuing the count)

Καὶ

And

coordinating conjunction (new sentence)

μετὰ

after

preposition + accusative (temporal)

ταῦτα

these things

Accusative

accusative object of μετὰ (temporal referent)

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb

→ *constative aorist*

δίδωμι: 'give'; God is the subject — he appointed the judges.

κριτὰς

judges

Accusative

accusative direct object

κριτής: 'judge'; the charismatic leaders of Israel during the period of the book of Judges.

ἕως

until

preposition + genitive (temporal limit)

ἕως: 'until, as far as (time)'; marks the terminus of the judge period.

Σαμουήλ

Samuel

Genitive

genitive of limit (with ἕως)

Σαμουήλ: the last judge and first writing-era prophet; the hinge figure between judges and kings.

τοῦ

the

Genitive

article

προφήτου

prophet

Genitive

genitive (in apposition to Σαμουήλ)

προφήτης: Samuel is both judge and prophet (1 Sam 3:20); his prophetic role is emphasized here as the link to the Davidic promise.

21 κάκειῖθεν ἠτήσαντο βασιλέα, καὶ ἔδωκεν αὐτοῖς ὁ θεὸς τὸν Σαοῦλ υἱὸν Κίς, ἄνδρα ἐκ φυλῆς Βενιαμίν, ἔτη τεσσαράκοντα·

and then they asked for a king, and God gave them Saul the son of Kish, a man from the tribe of Benjamin, for forty years.

CONTINUATION (MONARCHY BEGINS — SAUL) **κάκειῖθεν** Paul moves quickly through Saul's forty-year reign — a figure drawn from Jewish tradition rather than explicit OT data. The mention of 'Saul son of Kish' by an audience hearing from Saul/Paul of Benjamin (Phil 3:5) creates an ironic double portrait: Israel's first Saul ultimately rejected; the second Saul (Paul) now carrying the gospel forward.

κάκειῖθεν

and from there

adverb of sequence (crasis: καὶ ἐκεῖθεν)

κάκειῖθεν: crasis of καὶ ἐκεῖθεν; 'and then from that point'; narrative progression.

ἠτήσαντο

asked for

Aor Mid Indic 3 Pl · αἰτέω

main verb

→ constative aorist

αἰτέω: 'ask, request'; the middle voice here conveys self-interested requesting — they asked for themselves (1 Sam 8:5).

βασιλέα

a king

Accusative

accusative direct object

βασιλεύς: 'king'; Israel's request for a king was an ambiguous act — accepted by God but seen as a rejection (1 Sam 8:7).

καὶ

and

coordinating conjunction

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb

→ constative aorist

αὐτοῖς

them

Dative

dative indirect object

ὁ

the

Nominative

article

θεὸς

God

Nominative

nominative subject

τὸν

the

Accusative

article

Σαούλ

Saul

Accusative

accusative direct object

Σαούλ: the Hebrew form of the first king's name; the speaker's own Hebrew name creates an implicit irony.

υἶόν

son

Accusative

accusative (in apposition to Σαούλ)

Κίς

Kish

Genitive

genitive of relationship (patronymic)

Κίς: Kish, Saul's father (1 Sam 9:1).

ἄνδρα

a man

Accusative

accusative (third appositive to Σαούλ)

ἐκ

from

preposition + genitive (origin)

φυλῆς

tribe

Genitive

genitive of origin

φυλή: 'tribe'; tribal identification was central to Jewish identity (Phil 3:5: Paul also claims Benjamin).

Βενιαμίν

Benjamin

Genitive

genitive (tribe name)

Βενιαμίν: Benjamin; both Saul the king and Paul the apostle are Benjaminites.

ἔτη

years

Accusative

accusative of extent of time

τεσσαράκοντα

forty

Accusative

accusative numeral (with ἔτη)

τεσσαράκοντα: Josephus also gives Saul a 40-year reign (Ant. 6.378); the OT itself is less clear.

22 καὶ μεταστήσας αὐτὸν ἤγειρεν τὸν Δαυὶδ αὐτοῖς εἰς βασιλέα, ᾧ καὶ εἶπεν μαρτυρήσας· Εὗρον Δαυὶδ τὸν τοῦ Ἰεσσαί, ἄνδρα κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ θελήματά μου.

and after removing him, he raised up David for them as king, of whom he testified: 'I have found David, the son of Jesse, a man after my own heart, who will do all my will.'

CULMINATION OF SURVEY → DAVID (THE PIVOT) **καί** The replacement of Saul by David is the narrative's turning point; Paul cites a conflated OT testimony about David — drawn from Ps 89:20 LXX, 1 Sam 13:14 ('a man after my own heart'), and Isa 44:28 ('who will do all my will'). This composite citation is the hermeneutical key: Jesus is the ultimate son of David who fulfills what David only prefigured.

καὶ

and

coordinating conjunction

μεταστήσας

having removed

Aor Act Ptc Nom Sg Masc · μεθίστημι

adverbial participle (antecedent to ἤγειρεν)

→ constative aorist

μεθίστημι: 'remove, transfer'; God removed Saul from kingship (1 Sam 15:23, 28).

αὐτὸν

him

Accusative

accusative direct object of μεταστήσας

ἤγειρεν

raised up

Aor Act Indic 3 Sg · ἐγείρω

main verb

→ constative aorist

ἐγείρω: 'raise up'; used of God raising kings, prophets, and ultimately Jesus (cf. v.30 — the same verb for the resurrection).

τὸν

the

Accusative

article

Δαυὶδ

David

Accusative

accusative direct object of ἤγειρεν

Δαυὶδ: the key figure of the survey; Jesus' kingship is grounded in the Davidic covenant.

αὐτοῖς

for them

Dative

dative of advantage

εἰς

as

preposition + accusative (role/function — εἰς βασιλέα = 'as king')

βασιλέα

king

Accusative

accusative object of εἰς (predicative)

ᾧ

of whom

Dative

relative pronoun (dative with εἶπεν — indirect discourse introduction)

καὶ

also

adverbial καί (additionally)

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (citation formula)

→ constative aorist

μαρτυρήσας

having testified

Aor Act Ptc Nom Sg Masc · μαρτυρέω

adverbial participle (manner of the saying — testified)

→ constative aorist

μαρτυρέω: 'testify, bear witness'; God's words about David have the character of divine testimony.

Εὔρον

I have found

Aor Act Indic 1 Sg · εὐρίσκω

main verb of quotation

→ constative aorist

εὐρίσκω: 'find'; Ps 89:20 LXX: 'I found David my servant.'

Δαυίδ

David

Accusative

accusative direct object of Εὔρον

τὸν

the

Accusative

article (with patronymic genitive)

τοῦ

of

Genitive

article (son of Jesse — articular genitive idiom)

Ἰεσσαί

Jesse

Genitive

genitive (patronymic)

Ἰεσσαί: Jesse, David's father (1 Sam 16:1).

ἄνδρα

a man

Accusative

accusative (apposition to Δαυίδ in the citation)

κατὰ

after / according to

preposition + accusative (conformity/standard)

τὴν

the

Accusative

article

καρδίαν

heart

Accusative

accusative standard of conformity (with κατὰ)

καρδία: 'heart'; 'a man after my own heart' (1 Sam 13:14) is the classic Davidic description.

μου

my

Genitive

genitive of possession (God's heart)

ὃς

who

Nominative

relative pronoun (subject of ποιήσει)

ποιήσει

will do

Fut Act Indic 3 Sg · ποιέω

relative clause predicate

→ predictive future

ποιέω: 'do, perform'; Isa 44:28 (of Cyrus; applied typologically here to David and then to Jesus).

πάντα

all

Accusative

accusative adjective (modifying θελήματα)

τὰ

the

Accusative

article

θελήματα

will / desires

Accusative

accusative direct object of ποιήσει

θέλημα: 'will, purpose'; 'all my will' is total compliance with God's design.

μου

my

Genitive

genitive of possession

23 τούτου ὁ θεὸς ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν ἤγαγεν τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν,

From the descendants of this man, according to promise, God has brought to Israel a Savior, Jesus,

PIVOT TO THE GOSPEL ANNOUNCEMENT (ASYNDETON — THE KEY THESIS) **ASYNDETON** This is the sermon's thesis statement: Jesus is the Davidic Savior fulfilling the promise to the fathers. The phrase κατ' ἐπαγγελίαν ('according to promise') ties Jesus' arrival to all of the preceding Heilsgeschichte. The title σωτήρ ('Savior') is rare in Paul's letters but frequent in Luke–Acts, picking up OT usage (Judg 3:9 LXX).

τούτου

of this man

Genitive

genitive of reference (David as antecedent)

ὁ

the

Nominative

article

θεός

God

Nominative

nominative subject

ἀπὸ

from

preposition + genitive (source/descent)

τοῦ

the

Genitive

article

σπέρματος

seed / descendants

Genitive

genitive of origin (σπέρμα Δαβίδ)

σπέρμα: 'seed, offspring'; the Davidic messianic promise runs through σπέρμα Δαβίδ (2 Sam 7:12; Rom 1:3).

κατ'

according to

preposition + accusative (standard/norm)

ἐπαγγελίαν

promise

Accusative

accusative of standard (with κατά)

ἐπαγγελία: 'promise'; the Davidic covenant promise of 2 Sam 7 and its prophetic elaborations.

ἤγαγεν

brought / led

Aor Act Indic 3 Sg · ἄγω

main verb

→ *constative aorist*

ἄγω: 'lead, bring'; God is the active subject bringing the Savior to Israel.

τῷ

to

Dative

article

Ἰσραήλ

Israel

Dative

dative of advantage (to Israel)

σωτήρα

Savior

Accusative

accusative predicate (in double accusative with ἤγαγεν — 'brought as Savior')

σωτήρ: 'savior, deliverer'; the OT raised-up-deliverer motif (šōpēt); applied to Jesus as the definitive deliverer.

Ἰησοῦν

Jesus

Accusative

accusative direct object (the name identifying the Savior)

Ἰησοῦς: the personal name of the Savior; Greek form of Hebrew Yēšūa', 'the LORD saves.'

24 προκηρύξαντος Ἰωάννου πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα μετανοίας παντὶ τῷ λαῷ Ἰσραήλ.

before his coming, John having proclaimed beforehand a baptism of repentance to all the people of Israel.

ELABORATION — JOHN'S ROLE AS FORERUNNER (GENITIVE ABSOLUTE) **ASYNDETON** The genitive absolute (προκηρύξαντος Ἰωάννου) is a parenthetical explanation of Jesus' coming. Paul does not linger on John but establishes his forerunner role (πρὸ προσώπου = 'before the face of'), echoing Mal 3:1 and Luke's own earlier narrative (Luke 1-3), ensuring the synagogue audience understands John as the prophetic herald, not a rival.

προκηρύξαντος

having proclaimed beforehand

Aor Act Ptc Gen Sg Masc · προκηρύσσω

genitive absolute (temporal — before Jesus' arrival)

→ constative aorist

προκηρύσσω: 'proclaim beforehand'; the prefix προ- is significant — John's ministry is antecedent and preparatory.

Ἰωάννου

John

Genitive

genitive absolute subject

Ἰωάννης: John the Baptist; introduced here without further identification, presupposing the audience's knowledge.

πρὸ

before

preposition + genitive (temporal precedence)

προσώπου

face

Genitive

genitive (Semitic idiom: πρὸ προσώπου = 'before the face of')

πρόσωπον: 'face'; πρὸ προσώπου = Hebrew lipnê, 'before'; echoes the Malachi forerunner oracle.

τῆς

the

Genitive

article

εἰσόδου

coming / entrance

Genitive

genitive of time (before Jesus' arrival)

εἴσοδος: 'entrance, coming'; Jesus' public ministry is described as an 'entrance.'

αὐτοῦ

his

Genitive

genitive of possession (Jesus' coming)

βάπτισμα

baptism

Accusative

accusative direct object of προκηρύξαντος

βάπτισμα: 'baptism'; John's distinctive rite of repentance-immersion.

μετανοίας

of repentance

Genitive

genitive of content / quality

μετάνοια: 'repentance, change of mind';
the inward disposition that John's baptism
expressed and demanded.

παντί

to all

Dative

dative of indirect object (universal offer)

πᾶς: 'all'; the universal scope of John's call.

τῷ

the

Dative

article

λαῷ

people

Dative

dative of indirect object

Ἰσραήλ

of Israel

Genitive

genitive (specifying the people)

25 ὡς δὲ ἐπλήρου Ἰωάννης τὸν δρόμον, ἔλεγεν· Τί ἐμὲ ὑπονοεῖτε εἶναι; οὐκ εἰμὶ ἐγώ· ἀλλ' ἰδοὺ ἔρχεται μετ' ἐμὲ οὗ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα τῶν ποδῶν λῦσαι.

And as John was finishing his course, he kept saying, 'What do you suppose I am? I am not he. But behold, one is coming after me, the sandal of whose feet I am not worthy to untie!'

ELABORATION ON JOHN'S DISCLAIMER **δέ** John's self-disclaimer (οὐκ εἰμὶ ἐγώ) mirrors the Fourth Gospel (John 1:20) and situates the Baptist firmly in a subordinate, preparatory role. The sandal metaphor (τὸ ὑπόδημα λῦσαι) occurs in all four Gospels and here in Acts; the 'course' metaphor (δρόμος) recurs in Paul's own self-description in 20:24 and 2 Tim 4:7.

ὡς

as / when

temporal conjunction

δέ

now

transitional conjunction

ἐπλήρου

was completing

Imperf Act Indic 3 Sg · πληρώω

main verb (temporal clause)

→ progressive imperfect (ongoing toward completion)

πληρώω: 'fill, complete, fulfill'; 'completing his course' — a race metaphor.

Ἰωάννης

John

Nominative

nominative subject

τόν

the

Accusative

article

δρόμον

course / race

Accusative

accusative direct object of ἐπλήρου

δρόμος: 'course, race'; athletic metaphor for one's God-given calling; Paul uses it of his own ministry (20:24; 2 Tim 4:7).

ἔλεγεν

he kept saying

Imperf Act Indic 3 Sg · λέγω

main verb (John's habitual disclaimer)

→ iterative/customary imperfect

λέγω: the imperfect marks repeated utterance.

τί

what

Accusative

accusative predicate in the question (τί εἶναι = 'what to be')

ἐμέ

me

Accusative

accusative subject of infinitive (indirect discourse)

ὑπονοεῖτε

do you suppose

Pres Act Indic 2 Pl · υπονοέω

main verb of the question

→ gnomic present

υπονοέω: 'suppose, suspect, conjecture'; a mild verb for what people were (perhaps wrongly) imagining.

εἶναι

to be

Pres Act Inf · εἶμι

infinitive of indirect discourse (object of ὑπονοεῖτε)

→ gnomic present

οὐκ

not

negative particle

εἰμί

I am

Pres Act Indic 1 Sg · εἶμι

main verb (emphatic denial)

→ gnomic present

ἐγώ

I

Nominative

emphatic pronoun (subject of εἶμι)

ἀλλ'

but

strong adversative conjunction

ἰδοὺ

behold

attention marker (announces the Coming One)

ἔρχεται

is coming

Pres Mid Indic 3 Sg · ἔρχομαι

main verb (futuristic present)

→ futuristic present (imminent arrival)

ἔρχομαι: 'come'; the present tense expresses prophetic immediacy.

μετ'

after

preposition + accusative (temporal sequence)

ἐμέ

me

Accusative

accusative object of μετά

οὗ

of whom

Genitive

relative pronoun (genitive of possession — whose sandal)

οὐκ

not

negative particle

εἰμί

I am

Pres Act Indic 1 Sg · εἰμί

copulative verb

→ gnomic present

ἄξιος

worthy

Nominative

predicate adjective

ἄξιος: 'worthy, deserving'; the sandal metaphor expresses total subordination — even the lowliest slave task is too dignified for John vis-à-vis Jesus.

τὸ

the

Accusative

article

ὑπόδημα

sandal

Accusative

accusative direct object of λύσαι

ὑπόδημα: 'sandal'; removing a master's sandal was a slave's duty; the Rabbis said a disciple should not do this for his teacher.

τῶν

of the

Genitive

article

ποδῶν

feet

Genitive

genitive of possession (whose feet)

λύσαι

to untie

Aor Act Inf · λύω

exegetical infinitive (explaining ἄξιος)

→ constative aorist

λύω: 'loose, untie'; the sandal-loosing metaphor appears in all four Gospels and Acts.

26 ἄνδρες ἀδελφοί, υἱοὶ γένους Ἀβραάμ καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν θεόν, ἡμῖν ὁ λόγος τῆς σωτηρίας ταύτης ἐξαπεστάλη.

Brothers, sons of Abraham's family, and those among you who fear God, to us the word of this salvation has been sent.

DIRECT ADDRESS → APPLICATION OF THE SURVEY (ASYNDETON) ASYNDETON A second direct address (cf. v.16) marks the transition from historical survey to personal application. The emphatic ἡμῖν ('to us') at the front of the clause claims the gospel not for a distant audience but for these very hearers. The passive ἐξαπεστάλη ('was sent out') keeps God as the agent.

<p>ἄνδρες men Vocative vocative (public address — second instance)</p>	<p>ἀδελφοί brothers Vocative vocative</p>	<p>υἱοὶ sons Vocative vocative (third characterization) υἱός: 'son'; 'sons of Abraham's race' invokes the covenantal privilege and responsibility of the audience.</p>	<p>γένους of race / family Genitive genitive of relationship γένος: 'race, family, offspring'; emphasizes biological and covenantal descent from Abraham.</p>
<p>Ἀβραάμ Abraham Genitive genitive of possession (Abraham's family)</p>	<p>καὶ and coordinating conjunction (second group)</p>	<p>οἱ those Nominative article (substantizing participle)</p>	<p>ἐν among preposition + dative (location/sphere)</p>
<p>ὑμῖν you Dative dative of location</p>	<p>φοβούμενοι fearing Pres Mid Ptc Nom Pl Masc · φοβέομαι substantival participle (God-fearers) → descriptive present</p>	<p>τὸν the Accusative article</p>	<p>θεόν God Accusative accusative object of φοβούμενοι</p>

ἡμῖν

to us

Dative

dative of advantage (emphatic — fronted)

ὁ

the

Nominative

article

λόγος

word

Nominative

nominative subject

τῆς

of

Genitive

article

σωτηρίας

salvation

Genitive

genitive of content/quality

σωτηρία: 'salvation, deliverance'; the goal of the entire Heilsgeschichte survey.

ταύτης

this

Genitive

genitive demonstrative (the specific salvation just narrated)

ἔξαπεστάλη

was sent out

Aor Pass Indic 3 Sg · ἔξαποπέλλω

main verb

→ constative aorist

ἔξαποπέλλω: 'send out fully'; intensive compound; the divine passive credits God with sending the gospel word.

27 οἱ γὰρ κατοικοῦντες ἐν Ἱερουσαλήμ καὶ οἱ ἄρχοντες αὐτῶν τοῦτον ἀγνοήσαντες, καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν σάββατον ἀναγινωσκομένας κρίναντες ἐπλήρωσαν.

For those who live in Jerusalem and their rulers, because they did not know him and did not understand the voices of the prophets that are read every Sabbath, fulfilled them by condemning him.

EXPLANATORY (THE IRONY OF REJECTION FULFILLING PROPHECY) γάρ This is Luke's great irony: the Jerusalem leaders' ignorance of the prophets they heard every Sabbath was precisely the mechanism by which the prophecies were fulfilled. Two aorist participles (ἀγνοήσαντες, κρίναντες) govern the main verb ἐπλήρωσαν ('fulfilled'). The double ἀγνοήσαντες ('not knowing') covers both Jesus himself and the prophetic Scriptures about him.

οἱ

those

Nominative

article (substantizing participle)

γάρ

for

explanatory conjunction

ΚΑΤΟΙΚΟΥΝΤΕΣ

dwelling

Pres Act Ptc Nom Pl Masc · κατοικέω

substantival participle (subject)

→ descriptive present

κατοικέω: 'dwell, reside'; the permanent Jerusalem residents as opposed to diaspora Jews.

ἐν

in

preposition + dative (location)

Ἱερουσαλήμ

Jerusalem

Dative

dative of location

καὶ

and

coordinating conjunction

οἱ

the

Nominative

article

ἄρχοντες

rulers

Nominative

nominative subject (coordinate)

ἄρχων: 'ruler, leader'; the Sanhedrin and priestly leadership who engineered the trial.

αὐτῶν

their

Genitive

genitive of possession

τοῦτον

this one

Accusative

accusative direct object of ἀγνοήσαντες (and κρίναντες)

ἀγνοήσαντες

not recognizing

Aor Act Ptc Nom Pl Masc · ἀγνοέω

adverbial participle (causal)

→ constative aorist

ἀγνοέω: 'not know, be ignorant of'; the same verb Paul uses in 1 Tim 1:13 of his own pre-conversion state.

καὶ

and

coordinating conjunction

τὰς

the

Accusative

article

φωνάς

voices

Accusative

accusative direct object of κρίναντες

φωνή: 'voice'; here the words/oracles of the prophets as spoken/read aloud.

τῶν

of the

Genitive

article

προφητῶν

prophets

Genitive

genitive of source

τὰς

the

Accusative

article (with participle ἀναγινωσκομένας)

κατὰ

every

preposition + accusative (distributive — every Sabbath)

πᾶν

every

Accusative

accusative adjective (distributive)

σάββατον

Sabbath

Accusative

accusative object of κατὰ (distributive)

ἀναγινωσκομένας

being read

Pres Pass Ptc Acc Pl Fem · ἀναγινώσκω

attributive participle (modifying τὰς φωνάς)

→ progressive present (regular practice)

ἀναγινώσκω: 'read aloud'; the lectionary readings every Sabbath.

κρίναντες

having judged / condemned

Aor Act Ptc Nom Pl Masc · κρίνω

adverbial participle (means by which prophecies were fulfilled)

→ constative aorist

κρίνω: 'judge, condemn'; the same word is used for judicial condemnation.

ἐπλήρωσαν

fulfilled

Aor Act Indic 3 Pl · πληρώω

main verb

→ constative aorist

πληρώω: 'fulfill, fill up'; Luke's key fulfillment verb; the act of rejection itself accomplished the prophetic plan.

28 καὶ μηδεμίαν αἰτίαν θανάτου εὐρόντες ἤτησαντο Πιλάτον ἀναιρεθῆναι αὐτόν.

And though they found no ground for a death sentence, they asked Pilate to have him executed.

ELABORATION (THE LEGAL INJUSTICE OF THE CONDEMNATION) **καί** The concessive force of μηδεμίαν αἰτίαν θανάτου εὐρόντες ('having found no cause for death') echoes Pilate's repeated declarations of innocence in the Gospel (Luke 23:4, 14, 22). The narrative stress on groundlessness prepares the way for the resurrection: if the death was unjust, the vindication (resurrection) is all the more certain.

καὶ

and

coordinating conjunction

μηδεμίαν

no

Accusative

accusative adjective (negated — modifying αἰτίαν)

μηδεῖς: 'no one, none'; here the feminine form modifying αἰτία.

αἰτίαν

cause / charge

Accusative

accusative direct object of εὐρόντες

αἰτία: 'cause, reason, charge'; the legal term for a capital accusation.

θανάτου

of death

Genitive

genitive of quality (a death-worthy charge)

θάνατος: 'death'; the charge that merits capital punishment.

εύρόντες

having found

Aor Act Ptc Nom Pl Masc · εὕρισκω

adverbial participle (concessive)

→ constative aorist

ἠτήσαντο

they asked

Aor Mid Indic 3 Pl · αἰτέω

main verb

→ constative aorist

αἰτέω: 'request'; middle — requested for their own purposes.

Πιλάτον

Pilate

Accusative

accusative direct object of ἠτήσαντο

Πιλάτος: Pontius Pilate, Roman prefect of Judea; his name corroborates the historical grounding of the passion.

ἀναιρεθῆναι

to be executed

Aor Pass Inf · ἀναιρέω

infinitive of content (object of ἠτήσαντο — what they requested)

→ constative aorist

ἀναιρέω: 'take up, kill, execute'; Luke's term for killing (cf. 2:23; 7:28).

αὐτόν

him

Accusative

accusative subject of infinitive

29 ὡς δὲ ἐτέλεσαν πάντα τὰ περὶ αὐτοῦ γεγραμμένα, καθελόντες ἀπὸ τοῦ ξύλου ἔθηκαν εἰς μνημεῖον.

And when they had fulfilled all that had been written about him, they took him down from the tree and laid him in a tomb.

FULFILLMENT STATEMENT — PASSION AND BURIAL

δέ

The generic 'they' of the burial is ambiguous — in the Gospels it is Joseph of Arimathea; Paul summarizes rapidly. ξύλον ('wood/tree') for the cross is the distinctive early Christian term drawn from Deut 21:23 (also used by Paul in Gal 3:13 and Acts 5:30), signifying the curse-bearing significance of the crucifixion.

ὡς

when

temporal conjunction

δέ

now

transitional conjunction

ἐτέλεσαν

they completed

Aor Act Indic 3 Pl · τελέω

main verb (temporal protasis)

→ constative aorist

τελέω: 'complete, finish, fulfill'; the ironic subject is 'they' — the opponents accomplished the very plan of God.

πάντα

all

Accusative

accusative adjective (modifying τὰ γεγραμμένα)

τὰ

the things

Accusative

article (substantizing participle)

περὶ

about

preposition + genitive (reference)

αὐτοῦ

him

Genitive

genitive of reference

γεγραμμένα

written

Perf Pass Ptc Acc Pl Neut · γράφω

substantival participle (object of ἐτέλεσαν)

→ intensive perfect (the standing written record)

γράφω: 'write'; the perfect emphasizes the permanent, authoritative written record.

καθελόντες

having taken down

Aor Act Ptc Nom Pl Masc · καθαιρέω

adverbial participle (antecedent action — descent from cross)

→ constative aorist

καθαιρέω: 'take down'; the same verb as v.19 for 'destroying' nations — an ironic echo.

ἀπὸ

from

preposition + genitive (separation)

τοῦ

the

Genitive

article

ξύλου

tree / wood / cross

Genitive

genitive of separation

ξύλον: 'wood, tree'; the cross as ξύλον invokes Deut 21:23 LXX ('cursed is everyone who hangs on a tree'), read as Christological in Paul (Gal 3:13).

ἔθηκαν

they laid

Aor Act Indic 3 Pl · τίθημι

main verb (apodosis)

→ constative aorist

τίθημι: 'place, lay'; the burial is stated briefly — not who, only the fact.

εἰς

in

preposition + accusative (goal/location)

μνημεῖον

a tomb

Accusative

accusative of goal

μνημεῖον: 'tomb, memorial'; from μνάομαι ('remember') — the tomb is the place that remembers.

30 ὁ δὲ θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν.

But God raised him from the dead;

STRONG ADVERSATIVE REVERSAL — RESURRECTION ANNOUNCEMENT **δέ** This short, stark sentence is the center of the entire sermon. The adversative δέ ('but') signals the divine reversal of human condemnation. The verb ἤγειρεν ('raised') is the same as v.22 ('God raised David') — the linguistic connection is deliberate: David's raising (appointment as king) is the type; Jesus' raising (from the dead) is the antitype, and the greater fulfillment.

ὁ

the

Nominative
article

δέ

but

strong adversative conjunction

θεὸς

God

Nominative
nominative subject (emphatic contrast to 'they')

ἤγειρεν

raised

Aor Act Indic 3 Sg · ἐγείρω
main verb

→ constative aorist

ἐγείρω: 'raise'; the resurrection verb par excellence in Paul (Rom 4:24; 8:11; 10:9); echoes v.22 where God 'raised up' David.

αὐτὸν

him

Accusative
accusative direct object

ἐκ

from

preposition + genitive (separation — out of death)

νεκρῶν

the dead

Genitive
genitive of separation (from among the dead)

νεκρός: 'dead'; ἐκ νεκρῶν = 'from among the dead' — emergence from death's domain.

31 ὃς ὥφθη ἐπὶ ἡμέρας πλείους τοῖς συναναβᾶσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς Ἱερουσαλήμ, οἵτινες νῦν εἰσιν μάρτυρες αὐτοῦ πρὸς τὸν λαόν.

and he appeared for many days to those who had come up with him from Galilee to Jerusalem, who are now his witnesses to the people.

EVIDENTIARY ELABORATION (RESURRECTION APPEARANCES) **ὃς** The relative clause grounds the resurrection in eyewitness testimony. ὥφθη ('he was seen/appeared') is the technical LXX term for divine appearances (Gen 12:7; 17:1) and the early kerygmatic formula (1 Cor 15:5-8). The witnesses are the Galilean disciples — Paul situates himself outside the Twelve but will claim his own witness (vv.32-33) as a continuation of theirs.

ὃς

who

Nominative

relative pronoun (subject — antecedent: Jesus raised)

ὥφθη

appeared / was seen

Aor Pass Indic 3 Sg · ὁράω

main verb of relative clause

→ constative aorist

ὁράω: passive ὥφθη is the standard Septuagintal verb for divine appearances and the NT resurrection-appearance formula.

ἐπὶ

for

preposition + accusative (extent of time)

ἡμέρας

days

Accusative

accusative of extent of time

πλείους

many / more

Accusative

accusative adjective (modifying ἡμέρας)

πλείων: comparative of πολύς; 'many days'
— Acts 1:3 specifies forty days.

τοῖς

those

Dative

article (substantizing the participial phrase)

συναναβᾶσιν

who had come up together

Aor Act Ptc Dat Pl Masc · συναναβαίνω

substantival participle (dative indirect object of ὥφθη)

→ constative aorist

συναναβαίνω: 'go up together with'; the Galilean pilgrims who accompanied Jesus to Jerusalem.

αὐτῷ

with him

Dative

dative of association (with σύν- prefix of participle)

ἀπὸ

from

preposition + genitive (origin)

τῆς

the

Genitive

article

Γαλιλαίας

Galilee

Genitive

genitive of origin

Γαλιλαία: the disciples' home region; their journey to Jerusalem with Jesus is the background of the Gospels.

εἰς

to

preposition + accusative (goal)

Ἱερουσαλήμ

Jerusalem

Accusative

accusative of goal

οἵτινες

who

Nominative

relative pronoun (qualitative — those who are now witnesses)

οἷς: qualitative relative — 'who by nature are / those who indeed are!'

νῦν

now

temporal adverb

εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

copulative verb

→ gnomic present (ongoing status)

μάρτυρες

witnesses

Nominative

predicate nominative

μάρτυς: 'witness'; the key Lukan category — witness to the resurrection is the qualification of the apostles (Acts 1:22).

αὐτοῦ

of him

Genitive

objective genitive (witnesses about/to him)

πρὸς

to

preposition + accusative (directed to)

τὸν

the

Accusative

article

λαόν

people

Accusative

accusative object of πρὸς (the audience of testimony)

32 καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην,

And we bring you good news — the promise made to the fathers,

PERSONAL APPLICATION — 'WE' ANNOUNCE IT **καὶ** Paul shifts to the first person plural 'we' (ἡμεῖς), identifying himself and Barnabas as the present heralds. The verb εὐαγγελιζόμεθα is Paul's signature word; here it takes a double accusative (ὑμᾶς + τὴν ἐπαγγελίαν) — 'we gospel you the promise.' The Pauline mission is the living continuation of the prophetic-apostolic chain.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἡμεῖς we <i>Nominative emphatic nominative subject (Paul and Barnabas)</i></p>	<p>ὑμᾶς you <i>Accusative accusative direct object (person evangelized)</i></p>	<p>εὐαγγελιζόμεθα we bring good news <i>Pres Mid Indic 1 Pl · εὐαγγελίζω main verb → progressive/descriptive present εὐαγγελίζω: 'proclaim good news'; Paul's central missionary verb; here in the middle voice.</i></p>
<p>τὴν the <i>Accusative article</i></p>	<p>πρὸς to <i>preposition + accusative (indirect object of promise)</i></p>	<p>τοὺς the <i>Accusative article</i></p>	<p>πατέρας fathers <i>Accusative accusative object of πρὸς (recipients of the original promise)</i></p>
<p>ἐπαγγελίαν promise <i>Accusative accusative second object of εὐαγγελιζόμεθα (the content) ἐπαγγελία: 'promise'; the Davidic/Abrahamic promise that the entire survey has been unfolding.</i></p>	<p>γενομένην made / given <i>Aor Mid Ptc Acc Sg Fem · γίνομαι attributive participle (modifying ἐπαγγελίαν) → constative aorist γίνομαι: 'come to be, happen'; here 'the promise that came about/was made.'</i></p>		

33 ὅτι ταύτην ὁ θεὸς ἐκπεπλήρωκεν τοῖς τέκνοις αὐτῶν ἡμῖν ἀναστήσας Ἰησοῦν, ὡς καὶ ἐν τῷ ψαλμῷ γέγραπται τῷ δευτέρῳ· υἱὸς μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε.

that God has fulfilled this promise to us their children by raising Jesus, as it is also written in the second Psalm: 'You are my Son; today I have begotten you.'

CONTENT OF THE PROMISE (ὅτι CLAUSE) + PROOF FROM PSALM 2 ὅτι ὅτι introduces the content of what Paul is proclaiming. The perfect ἐκπεπλήρωκεν ('has fulfilled') is important: the promise is now in a state of fulfillment. The citation of Ps 2:7 is significant for Christology: Luke applies the 'begetting' to the resurrection, not the incarnation – the resurrection is the public declaration and enthronement of the Son (cf. Rom 1:4).

ὅτι
that

conjunction (*ὅτι recitativum* – content of the promise)

ταύτην

this

Accusative
accusative direct object (*anticipates the content – the promise*)

ὁ

the

Nominative
article

θεὸς

God

Nominative
nominative subject

ἐκπεπλήρωκεν

has fulfilled

Perf Act Indic 3 Sg · ἐκπληρώω

main verb

→ intensive perfect (completed-and-standing fulfillment)

ἐκπληρώω: 'fill out completely, fulfill'; only here in NT; the intensive compound stresses complete fulfillment.

τοῖς

for the

Dative
article

τέκνοις

children

Dative
dative of advantage (*fulfilled for the descendants*)

τέκνον: 'child'; those who inherit the promise made to the fathers.

αὐτῶν

their

Genitive
genitive of relationship

ἡμῖν

us

Dative

dative (in apposition to τέκνους αὐτῶν — we are those children)

ἀναστήσας

having raised up

Aor Act Ptc Nom Sg Masc · ἀνίστημι

adverbial participle (means of fulfillment)

→ constative aorist

ἀνίστημι: 'raise up'; used both for raising someone to a position (cf. v.22) and for resurrection; both senses may be active here.

Ἰησοῦν

Jesus

Accusative

accusative direct object of ἀναστήσας

ὡς

as

comparative/citation conjunction

καὶ

also

adverbial καί (moreover, additionally)

ἐν

in

preposition + dative (locus of citation)

τῷ

the

Dative

article

ψαλμῷ

Psalm

Dative

dative of location (in the Psalm)

ψαλμός: 'psalm'; the Psalms are Scripture, bearing the same prophetic authority as the Prophets.

γέγραπται

it is written

Perf Pass Indic 3 Sg · γράφω

citation formula verb

→ intensive perfect (standing written record)

γράφω: 'write'; the standard citation formula with its permanent force.

τῷ

the

Dative

article

δευτέρῳ

second

Dative

dative adjective (specifying which Psalm)

δεύτερος: 'second'; Psalm 2 was the 'second Psalm' in the ancient enumeration (some MSS read 'first').

υἱός

Son

Nominative

predicate nominative (Ps 2:7 — divine address to the anointed)

υἱός: 'son'; in Ps 2 the royal son; in Paul's application the risen Lord.

μου

my

Genitive

genitive of relationship

εἶ

you are

Pres Act Indic 2 Sg · εἶμι

copulative verb (citation)

→ gnomic present

σύ

you

Nominative

emphatic subject pronoun

ἐγώ

I

Nominative

emphatic subject pronoun (God speaking)

σήμερον

today

temporal adverb (the day of enthronement/resurrection)

σήμερον: 'today'; 'today I have begotten you' — Paul applies this to the resurrection as the day of messianic enthronement.

γεγέννηκά

I have begotten

Perf Act Indic 1 Sg · γεννάω

main verb (citation)

→ *intensive perfect (accomplished declaration)*

γεννάω: 'beget, father'; in the context of Ps 2, the royal installation formula; Paul reads it through the lens of resurrection-enthronement.

σε

you

Accusative

accusative direct object of γεγέννηκα

34 ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν, οὕτως εἶρηκεν ὅτι δώσω ὑμῖν τὰ ὅσια Δαυὶδ τὰ πιστά.

And as for the fact that he raised him from the dead, no more to return to corruption, he has spoken thus: 'I will give you the holy and sure blessings of David.'

SECOND PROOF TEXT (ISA 55:3 — THE INCORRUPTIBILITY OF THE RESURRECTION)

δέ

The argument

moves from the resurrection as enthronement (Ps 2:7) to the resurrection as freedom from corruption. The citation from Isa 55:3 LXX (τὰ ὅσια Δαυὶδ τὰ πιστά, 'the holy and sure blessings of David') is treated typologically: what God promised to give to David he has now given in Christ, including the inexhaustible, incorruptible life.

ὅτι

that / as for

conjunction (introducing the point to be proved)

δέ

now

transitional/additive conjunction

ἀνέστησεν

he raised

Aor Act Indic 3 Sg · ἀνίστημι

main verb (ὅτι clause)

→ *constative aorist*

αὐτὸν

him

Accusative

accusative direct object

ἐκ

from

preposition + genitive (separation)

νεκρῶν

the dead

Genitive

genitive of separation

μηκέτι

no longer

negative temporal adverb

μηκέτι: 'no more, no longer'; the risen life admits no return.

μέλλοντα

about to

Pres Act Ptc Acc Sg Masc · μέλλω

adjectival participle (modifying αὐτόν – circumstantial)

→ descriptive present

μέλλω: 'be about to, be going to'; with the following infinitive it negates any impending return to corruption.

ὑποστρέφειν

to return

Pres Act Inf · ὑποστρέφω

complementary infinitive (with μέλλοντα)

→ progressive present

ὑποστρέφω: 'return'; the risen Jesus will not 'return' to the corruption of death.

εἰς

to

preposition + accusative (goal of the negated return)

διαφθοράν

corruption / decay

Accusative

accusative of goal

διαφθορά: 'corruption, decay'; the biological dissolution of the body; the key term from Ps 16:10 (vv.35–37).

οὕτως

thus

adverb (formula introducing citation)

εἶρηκεν

he has said

Perf Act Indic 3 Sg · λέγω

citation formula verb

→ intensive perfect (God's word stands)

λέγω: the perfect εἶρηκεν ('has said') gives the citation the force of a permanent divine declaration.

ὅτι

that

ὅτι recitativum (introducing the quotation)

δώσω

I will give

Fut Act Indic 1 Sg · δίδωμι

main verb of the citation

→ predictive future

δίδωμι: 'give'; God's commitment to give the Davidic blessings is a promise now fulfilled in Christ.

ὑμῖν

you

Dative

dative of advantage

τὰ

the

Accusative

article

ῥοια

holy blessings

Accusative

accusative direct object

ῥοιος: 'holy, consecrated'; τὰ ῥοια Δαυίδ is a technical phrase from Isa 55:3 LXX — the covenant mercies promised to David.

Δαυίδ

of David

Genitive

genitive of possession

τὰ

the

Accusative

article

πιστά

sure / faithful

Accusative

accusative adjective (modifying ῥοια)

πιστός: 'faithful, reliable, sure'; 'the sure mercies of David' (cf. Isa 55:3 LXX) are guaranteed by divine faithfulness.

35 διότι καὶ ἐν ἑτέρῳ λέγει· Οὐ δώσεις τὸν ῥοιὸν σου ἰδεῖν διαφθοράν.

Therefore he also says in another Psalm: 'You will not let your Holy One see corruption.'

CONFIRMATORY PROOF (PS 16:10) **διότι** The third OT citation (Ps 16:10 LXX = Ps 15:10) is key. διότι introduces the ground for the promise of incorruption. The same verse was central to Peter's Pentecost sermon (Acts 2:27). Paul will argue in vv.36–37 that this could not refer to David himself (who did see corruption), so it must point to the one whom God raised before corruption could set in.

διότι

therefore

causal/inferential conjunction

διότι: 'because, therefore'; introduces a supporting reason for the claim.

καὶ

also

adverbial καί (additionally)

ἐν

in

preposition + dative (in another Psalm)

ἑτέρῳ

another

Dative

dative (in another [place/Psalm])

ἕτερος: 'another of a different kind'; 'in another [psalm]' — Ps 15/16.

<p>λέγει he says Pres Act Indic 3 Sg · λέγω <i>citation formula verb</i></p> <p>→ gnomic present (Scripture speaks in the present)</p>	<p>οὐ not <i>negative particle</i></p>	<p>δώσεις you will give / allow Fut Act Indic 2 Sg · δίδωμι <i>main verb of the citation</i></p> <p>→ predictive future</p> <p>δίδωμι: 'give, allow'; 'you will not give/allow your Holy One to see corruption.'</p>	<p>τὸν the Accusative <i>article</i></p>
<p>ὁσίον Holy One Accusative <i>accusative direct object of δώσεις (double-accusative with infinitive)</i></p> <p>ὅσιος: 'holy, devout'; in the LXX (Ps 15:10) 'your faithful one'; Paul reads it as a messianic title for Jesus.</p>	<p>σου your Genitive <i>genitive of possession</i></p>	<p>ιδεῖν to see / experience Aor Act Inf · ὁράω <i>infinitive (double-accusative complement — 'allow to see')</i></p> <p>→ constative aorist</p> <p>ὁράω: 'see'; ιδεῖν διαφθοράν = 'to experience decay'</p>	<p>διαφθοράν corruption / decay Accusative <i>accusative direct object of ιδεῖν</i></p> <p>διαφθορά: 'corruption'; the physical dissolution of death; the key term in the argument that follows.</p>

36 Δαυίδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ τοῦ θεοῦ βουλῇ ἐκοιμήθη καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ καὶ εἶδεν διαφθοράν·

For David, having served the purpose of God in his own generation, fell asleep and was laid with his fathers and did see corruption;

NEGATIVE PROOF — DAVID CANNOT BE THE REFERENT OF PS 16:10 **γάρ** Paul uses the same argument as Peter at Pentecost (Acts 2:29–31). The three verbs — ἐκοιμήθη (fell asleep), προσετέθη (was gathered to his fathers), εἶδεν διαφθοράν (saw corruption) — prove David did experience bodily decay. The Psalm must therefore speak of another. ὑπηρετήσας τῇ τοῦ θεοῦ βουλῇ acknowledges David's genuine divine service while subordinating it to God's larger plan.

Δαυίδ

David

Nominative

nominative subject (emphatic — the subject of the comparison)

μὲν

particle (μὲν in contrast to ὄν of v.37 — David vs. the one raised)

μὲν: anticipates a contrast (μὲν ... δέ structure).

γάρ

for

explanatory conjunction

ἰδία

his own

Dative

dative adjective (modifying γενεᾶ)

ἴδιος: 'own, one's own'; David served God within the confines of his own generation.

γενεᾶ

generation

Dative

dative of time/sphere (during his own generation)

γενεά: 'generation'; David's service was historically bounded.

ὑπηρετήσας

having served

Aor Act Ptc Nom Sg Masc · ὑπηρετέω

adverbial participle (manner/means — how David lived)

→ constative aorist

ὑπηρετέω: 'serve, be an assistant'; related to ὑπρέτης (v.5 of John Mark); David rendered service to God's will.

τῇ

the

Dative

article

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of possession

βουλῇ

purpose / will

Dative

dative direct object of ὑπηρετήσας

βουλή: 'plan, counsel, purpose'; God's sovereign will that includes but transcends David.

ἐκοιμήθη

fell asleep

Aor Pass Indic 3 Sg · κοιμάω

main verb (first)

→ constative aorist

κοιμάω: 'sleep'; the euphemism for death, standard in the NT and LXX; contrast with resurrection.

καὶ

and

coordinating conjunction

προσέτεθη

was added / gathered

Aor Pass Indic 3 Sg · προστίθημι

main verb (second)

→ constative aorist

προστίθημι: 'add, attach'; 'gathered to his fathers' is LXX idiom for death and burial (Gen 25:8; 35:29).

πρὸς

to

preposition + accusative (direction — gathered to)

τοὺς

the

Accusative

article

πατέρας

fathers

Accusative

accusative object of πρὸς

αὐτοῦ

his

Genitive

genitive of possession

καὶ

and

coordinating conjunction

εἶδεν

he saw / experienced

Aor Act Indic 3 Sg · ὁράω

main verb (third — climactic)

→ constative aorist

ὁράω: 'see, experience'; εἶδεν διαφθοράν = David did experience bodily decay, unlike Jesus.

διαφθοράν

corruption

Accusative

accusative direct object

37 ὃν δὲ ὁ θεὸς ἤγειρεν, οὐκ εἶδεν διαφθοράν.

but he whom God raised did not see corruption.

CONTRAST (JESUS VS. DAVID — THE CRUX OF THE ARGUMENT) **δέ** The μέν (v.36) ... δέ contrast is now complete. The argument is tight: the Psalm says 'you will not let your Holy One see corruption'; David did see corruption; therefore the Psalm points to Jesus, whom God raised without corruption. This is precisely the argument of Acts 2:29–32, deployed by Paul with equal logical force.

ὃν

whom

Accusative

relative pronoun (accusative — fronted for emphasis)

δέ

but

adversative conjunction (μέν ... δέ contrast completed)

ὁ

the

Nominative

article

θεὸς

God

Nominative

nominative subject

ἤγειρεν

raised

Aor Act Indic 3 Sg · ἐγείρω

relative clause predicate

→ constative aorist

οὐκ

not

negative particle

εἶδεν

did see

Aor Act Indic 3 Sg · ὁράω

main verb (apodosis of the relative clause)

→ constative aorist

διαφθοράν

corruption

Accusative

accusative direct object

38 γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τούτου ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται,

Let it be known to you therefore, brothers, that through this man forgiveness of sins is proclaimed to you,

INFERENTIAL APPLICATION OF THE ARGUMENT οὖν οὖν ('therefore') draws the practical conclusion from the entire theological argument. The third direct address (ἄνδρες ἀδελφοί) marks the transition from argument to appeal. διὰ τούτου ('through this one') is emphatic — forgiveness is mediated exclusively through the risen Jesus. ἄφεσις ἁμαρτιῶν ('forgiveness of sins') is the gospel offer in its simplest form.

γνωστὸν

known

Nominative

predicate adjective (with ἔστω)

γνωστός: 'known, knowable'; γνωστὸν ἔστω is an announcement formula ('let it be known').

οὖν

therefore

inferential conjunction

ἔστω

let it be

Pres Act Impv 3 Sg · εἰμί

main verb (imperative of announcement)

→ ingressive present imperative

εἰμί: the third-person imperative 'let it be' makes this a formal announcement.

ὑμῖν

to you

Dative

dative of advantage (the recipients of the knowledge)

ἄνδρες

men

Vocative

vocative

ἀδελφοί

brothers

Vocative

vocative (third address in the sermon)

ὅτι

that

ὅτι recitativum (content of the announcement)

διὰ

through

preposition + genitive (mediation/agency)

τούτου

this one

Genitive

genitive of agent/means (Jesus as mediator of forgiveness)

ὕμῖν

to you

Dative

dative of advantage

ἄφεσις

forgiveness

Nominative

nominative subject of καταγγέλλεται

ἄφεσις: 'release, forgiveness'; from ἀφίημι ('let go'); the cancellation of the debt of sin.

ἁμαρτιῶν

of sins

Genitive

genitive of object (what is forgiven)

ἁμαρτία: 'sin, missing the mark'; the standard NT term for moral transgression.

καταγγέλλεται

is proclaimed

Pres Pass Indic 3 Sg · καταγγέλλω

main verb

→ gnomic/descriptive present

καταγγέλλω: 'proclaim'; Paul's missionary proclamation verb (v.5); the divine passive credits God as the proclamation's ultimate source.

39 καὶ ἀπὸ πάντων ὧν οὐκ ἠδυνήθητε ἐν νόμῳ Μωϋσέως δικαιωθῆναι, ἐν τούτῳ πᾶς ὁ πιστεύων δικαιούται.

and from all things from which you were not able to be justified through the law of Moses, through him everyone who believes is justified.

EXTENSION OF THE OFFER — JUSTIFICATION BEYOND MOSES **καί** This is Paul's most explicitly Pauline theological statement in Acts: justification (δικαιούται) by faith (ὁ πιστεύων) in contrast to the law of Moses. The construction 'from all things from which the law could not justify' implies that the Law could justify some things (the ritual/civil provisions) but not the fundamental guilt before God; Christ provides what the Law cannot.

καὶ
and

coordinating conjunction

ἀπὸ
from

preposition + genitive (separation — from all things)

πάντων
all things

Genitive

genitive with ἀπό (the totality from which liberation comes)

ᾧν
of which

Genitive

relative pronoun (genitive, attracted to antecedent πάντων)

οὐκ
not

negative particle

ἠδυνήθητε
you were able

Aor Pass Indic 2 Pl · δύναμαι

main verb of relative clause

→ constative aorist

δύναμαι: 'be able'; the aorist states the historical impossibility — the Law never managed to bring justification in these areas.

ἐν
by / through

preposition + dative (instrumental — by the Law)

νόμῳ
Law

Dative

dative of instrument

νόμος: 'law'; the Mosaic Torah as a system of approaching God.

Μωϋσέως
of Moses

Genitive

genitive of authorship/source

Μωϋσῆς: Moses; the Law is identified by its great mediator.

δικαιωθῆναι
to be justified

Aor Pass Inf · δικαιώω

complementary infinitive (with ἠδυνήθητε)

→ constative aorist

δικαιώω: 'justify, declare righteous'; Paul's central forensic term for acquittal before God (Rom 3:24; Gal 2:16).

ἐν
through / in

preposition + dative (instrumental — through this one)

τούτῳ
this one

Dative

dative of instrument (the risen Jesus)

πᾶς
everyone

Nominative

nominative adjective (with ὁ πιστεύων — 'everyone who believes')

πᾶς: 'all, every'; the universality of the offer anticipates the Gentile mission.

ὁ
the one

Nominative

article (substantizing participle πιστεύων)

πιστεύων
who believes

Pres Act Ptc Nom Sg Masc · πιστεύω

substantival participle (subject of δικαιούται)

→ progressive present (ongoing believing)

πιστεύω: 'believe, trust'; the condition of justification — active, ongoing faith.

δικαιούται
is justified

Pres Pass Indic 3 Sg · δικαιώω

main verb

→ gnomic present (universal truth)

δικαιώω: 'justify'; the gnomic present states the standing principle.

40 βλέπετε οὖν μὴ ἐπέλθῃ τὸ εἰρημένον ἐν τοῖς προφήταις

Watch out, then, that what the prophets have said does not come upon you:

WARNING (INFERENTIAL TRANSITION FROM OFFER TO THREAT) **οὖν** The sermon pivots from offer (vv.38–39) to warning (vv.40–41). βλέπετε ('watch out') is an urgent present imperative. The negative subjunctive μὴ ἐπέλθῃ ('lest it come upon you') expresses a real danger. The citation that follows (Hab 1:5 LXX) is introduced as a prophetic word the audience is at risk of enacting.

βλέπετε

watch out / beware

Pres Act Impv 2 Pl · βλέπω

main verb (urgent imperative)

→ progressive present imperative (ongoing vigilance)

βλέπω: 'see, watch'; used as a warning ('watch out') — a common NT idiom (Matt 24:4; 1 Cor 10:12).

οὖν

therefore

inferential conjunction

μὴ

lest

negative particle (with subjunctive — negative purpose/fear)

ἐπέλθῃ

come upon

Aor Act Subj 3 Sg · ἐπέρχομαι

subjunctive (negative clause of concern)

→ constative aorist

ἐπέρχομαι: 'come upon, befall'; the subject is the prophetic word itself — it 'comes' as divine judgment.

τὸ

the thing

Nominative

article (substantizing participle εἰρημένον)

εἰρημένον

having been said

Perf Pass Ptc Nom Sg Neut · λέγω

substantival participle (subject of ἐπέλθῃ)

→ intensive perfect (the standing prophetic oracle)

λέγω: the perfect passive participle emphasizes that the word stands, waiting to be enacted.

ἐν

in

preposition + dative (locus of citation)

τοῖς

the

Dative

article

προφήταις

prophets

Dative

dative of location (in the prophetic writings)

41 Ἴδετε, οἱ καταφρονηταί, καὶ θαυμάσατε καὶ ἀφανίσητε, ὅτι ἔργον ἐργάζομαι ἐγὼ ἐν ταῖς ἡμέραις ὑμῶν, ἔργον ὃ οὐ μὴ πιστεύσητε ἐὰν τις ἐκδιηγῆται ὑμῖν.

'Look, you scoffers, marvel and perish! For I am doing a work in your days, a work that you will never believe, even if someone tells you.'

PROPHETIC CITATION (HAB 1:5 LXX — WARNING OF UNBELIEVABLE DIVINE WORK) **ASYNDETON** The citation from Hab 1:5 LXX diverges from the MT at several points (notably 'scoffers' vs. 'nations'). In its original context, the 'incredible work' was the Chaldean invasion; Paul applies it to the resurrection and the gospel offer — an act of God so unprecedented that hardened hearts will refuse to believe even when told. The warning is ironic: the very people addressed here will fulfill the prophecy by rejecting Paul.

Ἴδετε

look / see

Aor Act Impv 2 Pl · ὁράω

imperative (opening command of the oracle)

→ *ingressive aorist imperative*

ὁράω: 'see'; the command to see directs attention to what God is doing.

οἱ

you

Nominative

article (with vocative force — 'you who are')

καταφρονηταί

scoffers

Nominative

nominative (vocative in function — address to the addressed group)

καταφρονητής: 'scoffer, despiser'; LXX Hab 1:5 has 'nations'; the LXX translator (or textual tradition) read $\Delta\iota\lambda\omicron\beta$ ('traitors/scoffers').

καὶ

and

coordinating conjunction

θαυμάσατε

marvel

Aor Act Impv 2 Pl · θαυμάζω

imperative (second command — of stunned wonder)

→ ingressive aorist imperative

θαυμάζω: 'marvel, be amazed'; but the amazement here is that of paralysis before judgment.

καὶ

and

coordinating conjunction

ἀφανίσθητε

perish / disappear

Aor Pass Impv 2 Pl · ἀφανίζω

imperative (third — climactic judgment)

→ ingressive aorist imperative

ἀφανίζω: 'make invisible, destroy, cause to disappear'; LXX Hab 1:5; a word of doom.

ὅτι

for

causal conjunction (explains why they should marvel/perish)

ἔργον

a work

Accusative

accusative direct object (fronted for emphasis)

ἔργον: 'work, deed'; the unprecedented divine act — here the resurrection and the gospel.

ἐργάζομαι

I am working

Pres Mid Indic 1 Sg · ἐργάζομαι

main verb (God speaking — divine 'I')

→ progressive present

ἐργάζομαι: 'work, do, accomplish'; the cognate accusative (ἔργον ἐργάζομαι) is for emphasis.

ἐγώ

I

Nominative

emphatic subject pronoun (God's self-identification)

ἐν

in

preposition + dative (temporal sphere)

ταῖς

the

Dative

article

ἡμέραις

days

Dative

dative of time

ὑμῶν

your

Genitive

genitive of possession (within your own lifetime)

ἔργον

a work

Accusative

accusative (resumptive — the work)

ὃ

which

Accusative

relative pronoun (object of πιστεύσητε)

οὐ

not

negative particle (with μή = emphatic double negative)

μή

ever

negative particle (οὐ μή = emphatic double negative with subjunctive)

οὐ μή: the strongest denial in Greek — 'you will certainly/never believe!'

πιστεύσητε

you will believe

Aor Act Subj 2 Pl · πιστεύω

subjunctive (with οὐ μή — emphatic future denial)

→ constative aorist

πιστεύω: 'believe'; the very word used for positive response to the gospel — here used to describe its refusal.

ἐάν

even if

conditional particle (ἐάν + subjunctive – concessive)

τις

someone

Nominative

nominative subject (indefinite)

ἐκδιηγῆται

tell in detail

Pres Mid Subj 3 Sg · ἐκδιηγέομαι

subjunctive (conditional protasis)

→ progressive present

ἐκδιηγέομαι: 'narrate fully, tell in detail';
the intensive prefix ἐκ- suggests thorough
telling – even full explanation will not
overcome hardened unbelief.

ὕμιν

to you

Dative

dative indirect object

42 Ἐξιόντων δὲ αὐτῶν παρεκάλουν εἰς τὸ μεταξὺ σάββατον λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα.

As they were going out, the people kept begging that these words might be spoken to them the following Sabbath.

INITIAL RESPONSE TO THE SERMON – EAGER REQUEST **δέ** The genitive absolute (Ἐξιόντων αὐτῶν) suggests the request was made as the missionaries were leaving. The imperfect παρεκάλουν ('kept begging') shows repeated, insistent entreaty. The request for the 'next Sabbath' sets up the explosive gathering of v.44.

Ἐξιόντων

as they were going out

Pres Act Ptc Gen Pl Masc · ἐξέρχομαι

genitive absolute (temporal)

→ progressive present

ἐξέρχομαι: 'go out, leave'; the congregation
departing from the synagogue.

δέ

now

transitional conjunction

αὐτῶν

of them

Genitive

genitive absolute subject

παρακάλουν

they kept begging

Imperf Act Indic 3 Pl · παρακαλέω

main verb

→ iterative/progressive imperfect

παρακαλέω: 'urge, encourage, beg'; the
imperfect pictures ongoing, eager entreaty.

εἰς

for

preposition + accusative (temporal – aiming toward the next Sabbath)

τὸ

the

Accusative

article

μεταξὺ

next / in-between

Accusative

adverb used attributively (the intermediate – i.e., the following Sabbath)

μεταξύ: 'between, next'; τὸ μεταξύ
σάββατον = 'the intervening / following
Sabbath.'

σάββατον

Sabbath

Accusative

accusative of time (the next Sabbath)

λαληθῆναι

to be spoken

Aor Pass Inf · λαλέω

*infinitive of indirect command (content of
παρεκάλουν)*

→ constative aorist

λαλέω: 'speak'; the passive infinitive
expresses the request that the words be
delivered.

αὐτοῖς

to them

Dative

dative of advantage (the recipients)

τὰ

the

Accusative

article

ῥήματα

words

Accusative

accusative subject of infinitive

ῥῆμα: 'word, saying'; the specific words of
Paul's sermon.

ταῦτα

these

Accusative

*demonstrative accusative (referring back to the
sermon content)*

43 λυθείσης δὲ τῆς συναγωγῆς ἠκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν σεβομένων προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρναβᾶ, οἵτινες προσλαλοῦντες αὐτοῖς ἔπειθον αὐτοὺς προσμένειν τῇ χάριτι τοῦ θεοῦ.

After the synagogue meeting broke up, many of the Jews and devout proselytes followed Paul and Barnabas, who, speaking to them, urged them to continue in the grace of God.

POST-SERMON FOLLOW-UP — FIRST CONVERTS **δέ** The genitive absolute (λυθείσης τῆς συναγωγῆς) marks the formal end of the service. The 'devout proselytes' (σεβόμενοι προσήλυτοι) are Gentiles who had converted fully to Judaism; they form a bridge audience between the Jewish core and the wider Gentile mission. The exhortation to 'continue in the grace of God' (προσμένειν τῇ χάριτι) is Paul's pastoral follow-up.

λυθείσης

having been dissolved / dismissed

Aor Pass Ptc Gen Sg Fem · λύω

genitive absolute (temporal)

→ constative aorist

λύω: 'loose, dismiss, dissolve'; the formal dismissal of the synagogue assembly.

δέ

now

transitional conjunction

τῆς

the

Genitive

article

συναγωγῆς

synagogue

Genitive

genitive absolute subject

ἠκολούθησαν

followed

Aor Act Indic 3 Pl · ἀκολουθέω

main verb

→ ingressive aorist

ἀκολουθέω: 'follow'; suggests discipleship-level following, not mere physical walking behind.

πολλοὶ

many

Nominative

nominative subject

τῶν

of the

Genitive

article (partitive genitive follows)

Ἰουδαίων

Jews

Genitive

partitive genitive

καὶ
and

coordinating conjunction

τῶν
the

Genitive

article

σεβομένων
worshipping

Pres Mid Ptc Gen Pl Masc · σέβω

substantival participle (partitive genitive group)

→ descriptive present

σέβω: 'worship, revere'; σεβόμενοι are the devout Gentile God-fearers/proselytes.

προσηλύτων
proselytes

Genitive

genitive (in apposition to σεβομένων — identifying them as proselytes)

προσήλυτος: 'proselyte, convert'; a Gentile who had fully converted to Judaism (circumcision, Torah-observance, baptism).

τῷ
the

Dative

article

Παύλῳ

Paul

Dative

dative indirect object of ἠκολούθησαν

καὶ
and

coordinating conjunction

τῷ
the

Dative

article

Βαρναβᾶ

Barnabas

Dative

dative indirect object (coordinate with Παύλῳ)

οἵτινες

who

Nominative

relative pronoun (subject of the following clause)

προσλαλοῦντες

speaking to

Pres Act Ptc Nom Pl Masc · προσλαλέω

adverbial participle (manner)

→ progressive present

προσλαλέω: 'speak to, address'; informal pastoral conversation alongside the formal sermon.

αὐτοῖς

them

Dative

dative indirect object

ἔπειθον

urged / persuaded

Imperf Act Indic 3 Pl · πείθω

main verb

→ progressive/conative imperfect

πείθω: 'persuade'; the imperfect may be conative ('were trying to persuade') or descriptive of sustained encouragement.

αὐτούς

them

Accusative

accusative direct object of ἔπειθον

προσμένειν

to continue / remain in

Pres Act Inf · προσμένω

infinitive of indirect command (content of ἔπειθον)

→ progressive present

προσμένω: 'remain in, continue with'; the goal is perseverance in grace, not a one-time experience.

τῇ

the

Dative

article

χάριτι

grace

Dative

dative of sphere (to remain in the grace)

χάρις: 'grace'; God's unmerited favor; the sphere in which new believers are called to live.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of source

44 Τῷ δὲ ἐρχομένῳ σαββάτῳ σχεδὸν πᾶσα ἡ πόλις συνήχθη ἀκοῦσαι τὸν λόγον τοῦ κυρίου.

On the following Sabbath, almost the whole city gathered together to hear the word of the Lord.

NARRATIVE CLIMAX — THE CITY RESPONDS **δέ** σχεδὸν πᾶσα ἡ πόλις ('almost the whole city') is Luke's hyperbolic marker for a transformative response — similar to 'all Jerusalem' coming out to John (Matt 3:5). The scale of the gathering (Jews + Gentiles together) is precisely what provokes the jealousy described in v.45.

Τῷ

On the

Dative

article (dative of time)

δέ

now

transitional conjunction

ἐρχομένῳ

following / coming

Pres Mid Ptc Dat Sg Neut · ἔρχομαι

attributive participle (modifying σαββάτῳ)

→ descriptive present

ἔρχομαι: 'come'; τῷ ἐρχομένῳ σαββάτῳ = 'on the coming/next Sabbath.'

σαββάτῳ

Sabbath

Dative

dative of time

σχεδὸν

almost

adverb of approximation

σχεδόν: 'almost, nearly'; concedes that the gathering was not literally the entire city.

πᾶσα

all / whole

Nominative

nominative adjective (modifying ἡ πόλις)

ἡ

the

Nominative

article

πόλις

city

Nominative

nominative subject

πόλις: 'city'; Pisidian Antioch was a significant Roman colony with a mixed population.

συνήχθη

gathered together

Aor Pass Indic 3 Sg · συνάγω

main verb

→ ingressive aorist

συνάγω: 'gather together, assemble'; the passive may suggest a divine drawing — God was gathering his people.

ἀκούσαι

to hear

Aor Act Inf · ἀκούω

infinitive of purpose

→ constative aorist

τὸν

the

Accusative

article

λόγον

word

Accusative

accusative direct object of ἀκούσαι

τοῦ

of the

Genitive

article

κυρίου

Lord

Genitive

genitive of source

45 ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὄχλους ἐπλήσθησαν ζήλου καὶ ἀντέλεγον τοῖς ὑπὸ Παύλου λαλουμένοις βλασφημοῦντες.

But when the Jews saw the crowds, they were filled with jealousy and were contradicting what was spoken by Paul, blaspheming.

ADVERSATIVE — JEWISH OPPOSITION ARISES **δέ** The sight of the crowds triggers ζῆλος ('jealousy/zeal'). The word is significant: it can mean either jealousy (negative, appropriate here) or zeal (positive — the same word covers both in Greek). The combination ἀντέλεγον ... βλασφημοῦντες ('contradicting ... blaspheming') escalates from intellectual refusal to verbal abuse. This is the proximate cause of the 'turn to the Gentiles' declaration (v.46).

ιδόντες

seeing

Aor Act Ptc Nom Pl Masc · ὁράω

adverbial participle (causal — when they saw)

→ constative aorist

δέ

but

adversative conjunction

οἱ

the

Nominative

article

Ἰουδαῖοι

Jews

Nominative

nominative subject

Ἰουδαῖος: the opposition is not all Jews (cf. v.43 — many Jews responded positively) but a specific group of leaders.

τούς

the

Accusative

article

ὄχλους

crowds

Accusative

accusative direct object of ἰδόντες

ὄχλος: 'crowd, multitude'; the large mixed crowd was the visible evidence of the gospel's success.

ἐπλήσθησαν

were filled

Aor Pass Indic 3 Pl · πίμπλημι

main verb

→ ingressive aorist

πίμπλημι: 'fill'; ironic echo of v.9 where Paul was 'filled with the Holy Spirit' — here the opponents are filled with jealousy.

ζήλου

jealousy

Genitive

genitive of content (filled with)

ζῆλος: 'zeal/jealousy'; here negative — jealousy over the crowds drawn to Paul rather than themselves.

καὶ

and

coordinating conjunction

ἀντέλεγον

were contradicting

Imperf Act Indic 3 Pl · ἀντιλέγω

main verb (second)

→ progressive imperfect

ἀντιλέγω: 'speak against, contradict'; persistent verbal opposition to the gospel.

τοῖς

what

Dative

article (substantizing participial clause)

ὑπὸ

by

preposition + genitive (agent)

Παύλου

Paul

Genitive

genitive of agent

λαλουμένοις

spoken

Pres Pass Ptc Dat Pl Neut · λαλέω

substantival participle (dative — object of ἀντέλεγον)

→ descriptive present

λαλέω: 'speak'; the ongoing message of Paul is what they contested.

βλασφημοῦντες

blaspheming

Pres Act Ptc Nom Pl Masc · βλασφημέω

adverbial participle (manner — escalating the opposition)

→ progressive present

βλασφημέω: 'blaspheme, slander'; the opponents crossed from argument to abuse, possibly denying Jesus or reviling his name.

46 παρρησιασάμενοί τε ὁ Παῦλος καὶ ὁ Βαρναβᾶς εἶπαν· Ὑμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ θεοῦ· ἐπειδὴ δὲ ἀπωθεῖσθε αὐτὸν καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ στρεφόμεθα εἰς τὰ ἔθνη.

Both Paul and Barnabas spoke out boldly and said, 'It was necessary for the word of God to be spoken to you first. Since you thrust it away and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles.'

BOLD DECLARATION — THE PIVOTAL TURN TO THE GENTILES **τε** This is one of the most programmatic statements in Acts. παρρησιασάμενοι ('having spoken boldly') reflects prophetic courage. The logic is precise: necessity → rejection → consequence. ἦν ἀναγκαῖον ('it was necessary') acknowledges the theological priority of Israel in salvation history; ἀπωθεῖσθε ('you thrust away') condemns their active rejection; ἰδοὺ στρεφόμεθα ('we are turning') is the hinge of the chapter. Importantly, Paul and Barnabas turn but do not abandon Jewish ministry (cf. 14:1; 17:1).

παρρησιασάμενοί

having spoken boldly

Aor Mid Ptc Nom Pl Masc · παρρησιάζομαι
adverbial participle (manner – with boldness)

→ constative aorist

παρρησιάζομαι: 'speak boldly, with frank freedom'; παρρησία is 'boldness, openness'; a key quality of apostolic proclamation in Acts.

τε

enclitic particle (joining the two speakers)

ὁ

the

Nominative

article

Παῦλος

Paul

Nominative

nominative subject (first)

καὶ

and

coordinating conjunction

ὁ

the

Nominative

article

Βαρναβᾶς

Barnabas

Nominative

nominative subject (second)

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

ὑμῖν

to you

Dative

dative of advantage (fronted for emphasis)

ἦν

it was

Imperf Act Indic 3 Sg · εἶμι

main verb (impersonal construction)

→ imperfect of necessity

ἀναγκαῖον

necessary

Nominative

predicate adjective (impersonal construction)

ἀναγκαῖος: 'necessary, compulsory'; δεῖ / ἀναγκαῖον expresses divine necessity in Luke-Acts.

πρῶτον

first

adverb of order (priority of Israel in the gospel offer)

πρῶτον: 'first'; echoes Rom 1:16 – 'to the Jew first and also the Greek!'

λαληθῆναι

to be spoken

Aor Pass Inf · λαλέω

infinitive subject of ἦν ἀναγκαῖον

→ constative aorist

τὸν

the

Accusative

article

λόγον

word

Accusative

accusative subject of infinitive

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of source

ἐπειδὴ

since / because

causal/temporal conjunction

ἐπειδὴ: 'since, inasmuch as'; introduces the reason for the turn.

δέ

but

adversative conjunction

ἀπωθεῖσθε

you thrust away

Pres Mid Indic 2 Pl · ἀπωθέω

main verb (of the ἐπειδὴ clause)

→ progressive present (ongoing rejection)

ἀπωθέω: 'push away, reject, thrust aside'; a strong word for deliberate, forceful rejection.

αὐτόν

it

Accusative

accusative direct object (the word of God)

καὶ

and

coordinating conjunction

οὐκ

not

negative particle

ἀξίους

worthy

Accusative

accusative predicate (in double accusative with κρίνετε)

ἄξιος: 'worthy'; they judge themselves (ἑαυτούς) unworthy by their rejection.

κρίνετε

you judge

Pres Act Indic 2 Pl · κρίνω

main verb (second clause of ἐπειδὴ)

→ progressive present

κρίνω: 'judge'; their rejection is a self-judgment — they declare themselves unworthy.

ἑαυτούς

yourselves

Accusative

reflexive accusative direct object

τῆς

of

Genitive

article

αἰωνίου

eternal

Genitive

genitive adjective (modifying ζωῆς)

αἰώνιος: 'eternal, age-long'; the life of the coming age, already available through the risen Christ.

ζωῆς

life

Genitive

genitive with ἀξιῶς (worthy of eternal life)

ζωή: 'life'; ζωὴ αἰώνιος is the Johannine/Pauline phrase for eschatological salvation.

ἰδοὺ

behold

attention marker (solemn announcement)

στρεφόμεθα

we are turning

Pres Mid Indic 1 Pl · στρέφω

main verb (the programmatic turn)

→ futuristic/dramatic present

στρέφω: 'turn'; the middle 'we turn ourselves' is the programmatic pivoting from Jewish to Gentile mission focus.

εἰς

to

preposition + accusative (direction of the turn)

τὰ

the

Accusative

article

ἔθνη

Gentiles

Accusative

accusative of direction

ἔθνος: 'nation, Gentile'; τὰ ἔθνη = the non-Jewish peoples; the ultimate horizon of the Abrahamic promise (Gen 12:3).

47 οὕτως γὰρ ἐντέταλται ἡμῖν ὁ κύριος· Τέθεικά σε εἰς φῶς ἐθνῶν τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς.

For so the Lord has commanded us: 'I have set you as a light for the Gentiles, that you may bring salvation to the ends of the earth.'

SCRIPTURAL MANDATE FOR THE GENTILE TURN (ISA 49:6) **γάρ** The citation from Isa 49:6 LXX (the second Servant Song) is applied directly to Paul and Barnabas as the continuation of the Servant's mission. In Luke 2:32 it was applied to Jesus; here Paul applies it to the apostolic mission — the Servant's task is now carried out through the messengers of the Servant. This is the theological center of Paul's missionary self-understanding.

οὕτως

thus / so

adverb (citation introduction formula)

γάρ

for

explanatory conjunction

ἐντέταλται

has commanded

Perf Mid Indic 3 Sg · ἐντέλλω

main verb (citation formula)

→ *intensive perfect (the standing command)*

ἐντέλλω: 'command, give orders'; the perfect tense signals a mandate still in force.

ἡμῖν

us

Dative

dative indirect object (Paul and Barnabas as heirs of the command)

ὁ

the

Nominative

article

κύριος

Lord

Nominative

nominative subject

Τέθεικά

I have set / appointed

Perf Act Indic 1 Sg · τίθημι

main verb of the citation

→ *intensive perfect (accomplished appointment)*

τίθημι: 'set, place, appoint'; the divine appointment of the Servant/missionary as light to the nations.

σε

you

Accusative

accusative direct object (the one appointed)

εἰς

as

preposition + accusative (role — as a light)

φῶς

light

Accusative

accusative object of εἰς (predicate role)

φῶς: 'light'; the Servant as light for the nations (Isa 49:6 LXX) — ultimately fulfilled in Christ, mediately in his messengers.

ἐθνῶν

of the Gentiles

Genitive

genitive of beneficiary

τοῦ

so that

Genitive

article with infinitive (genitive of purpose — τοῦ + inf. = purpose)

<p>εἶναι to be Pres Act Inf · εἰμί <i>infinitive of purpose (with τοῦ)</i> → gnomonic present</p>	<p>σε you Accusative <i>accusative subject of infinitive</i></p>	<p>εἰς for <i>preposition + accusative (role/result)</i></p>	<p>σωτηρίαν salvation Accusative <i>accusative object of εἰς (the mission's goal)</i> σωτηρία: 'salvation'; the fullest word for the rescue of humanity from sin, death, and condemnation.</p>
<p>ἕως to the <i>preposition + genitive (spatial extent)</i></p>	<p>ἑσχάτου end Genitive <i>genitive of extent</i> ἑσχατος: 'last, farthest'; ἕως ἑσχάτου τῆς γῆς = Isa 49:6 LXX; also Acts 1:8 — the programmatic geographic scope of the mission.</p>	<p>τῆς of the Genitive <i>article</i></p>	<p>γῆς earth Genitive <i>genitive (scope of the mission)</i> γῆ: 'earth, land'; the phrase maps onto Acts 1:8's concentric circles ending at 'the ends of the earth.'</p>

48 ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον καὶ ἐδόξαζον τὸν λόγον τοῦ κυρίου, καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον.

And when the Gentiles heard this, they began rejoicing and glorifying the word of the Lord, and as many as were appointed to eternal life believed.

GENTILE RESPONSE — JOY, GLORIFYING, BELIEVING **δέ** Three verbs capture the Gentile response: ἔχαιρον (imperfect: continued rejoicing), ἐδόξαζον (imperfect: continued glorifying), ἐπίστευσαν (aorist: the definitive act of believing). The final clause (ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον) is the chapter's greatest crux: the perfect passive periphrastic τεταγμένοι can denote divine appointment (predestination) or enrollment/registration (as in a census list). The Lukan context of Acts 2:47 ('those being saved') and the passive voice both favor divine appointment, though the debate continues.

ἀκούοντα

hearing

Pres Act Ptc Nom Pl Neut · ἀκούω

adverbial participle (temporal — as they heard)

→ progressive present

δέ

and

transitional conjunction

τὰ

the

Nominative

article

ἔθνη

Gentiles

Nominative

nominative subject

ἔχαιρον

were rejoicing

Imperf Act Indic 3 Pl · χαίρω

main verb

→ inceptive/progressive imperfect

χαίρω: 'rejoice'; joy is the characteristic Lukan response to the gospel (cf. Luke 15; Acts 8:8).

καί

and

coordinating conjunction

ἐδόξαζον

were glorifying

Imperf Act Indic 3 Pl · δοξάζω

main verb (second imperfect)

→ progressive imperfect

δοξάζω: 'glorify, praise'; they honored the word of the Lord — treating it as weighty and precious.

τὸν

the

Accusative

article

λόγον

word

Accusative

accusative direct object of ἐδόξαζον

τοῦ

of the

Genitive

article

κυρίου

Lord

Genitive

genitive of source

καί

and

coordinating conjunction

ἐπίστευσαν

believed

Aor Act Indic 3 Pl · πιστεύω

main verb (the decisive act)

→ ingressive aorist (came to faith)

πιστεύω: 'believe'; the aorist marks the punctiliar moment of conversion, contrasting with the imperfect rejoicing.

ὅσοι

as many as

Nominative

relative pronoun (correlative — those who, as many as)

ὅσος: 'as many as, all who'; the correlative limits the number to those appointed.

ἦσαν

were

Imperf Act Indic 3 Pl · εἰμί

auxiliary verb (forming the perfect periphrastic with τεταγμένοι)

→ imperfect of state

τεταγμένοι

appointed / enrolled

Perf Pass Ptc Nom Pl Masc · τάσσω

periphrastic perfect (with ἦσαν — the great crux)

→ intensive perfect (the standing/abiding appointment)

τάσσω: 'arrange, appoint, enroll'; the crux — does this denote (a) divine predestination to eternal life, or (b) personal enrollment/disposition toward eternal life? The passive voice and the perfect both favor (a); the word-field of τάσσω includes military assignment and administrative enrollment.

εἰς

for

preposition + accusative (goal/destination)

ζωήν

life

Accusative

accusative of goal

ζωή: 'life'; ζωὴ αἰώνιος = the eschatological life of the new age.

αἰώνιον

eternal

Accusative

accusative adjective (modifying ζωήν)

49 Διεφέρετο δὲ ὁ λόγος τοῦ κυρίου δι' ὅλης τῆς χώρας.

And the word of the Lord was spreading throughout the whole region.

SUMMARY NOTICE — GEOGRAPHIC SPREAD **δέ** The imperfect Διεφέρετο ('was being carried/spread through') is Luke's progress summary — a stylistic feature recurring throughout Acts (cf. 6:7; 12:24; 19:20). The word spreads beyond the city into the whole region (χώρα), demonstrating the unstoppable character of the gospel.

Διεφέρετο

was being spread

Imperf Pass Indic 3 Sg · διαφέρω

main verb

→ progressive imperfect

διαφέρω: 'carry through, spread'; the passive voice credits the spread to divine momentum, not merely human effort.

δέ

and

transitional conjunction

ὁ

the

Nominative

article

λόγος

word

Nominative

nominative subject

τοῦ

of the

Genitive

article

κυρίου

Lord

Genitive

genitive of source

δι'

throughout

preposition + genitive (extension through space)

ὅλης

whole

Genitive

genitive adjective (modifying χώρας)

τῆς

the

Genitive

article

χώρας

region

Genitive

genitive with *διά* (through the whole region)

χώρα: 'region, territory'; the area surrounding Pisidian Antioch.

50 οἱ δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας γυναῖκας τὰς εὐσχήμονας καὶ τοὺς πρώτους τῆς πόλεως καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ τὸν Βαρναβᾶν καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὀρίων αὐτῶν.

But the Jews stirred up the devout women of high standing and the leading men of the city, and they instigated a persecution against Paul and Barnabas, and expelled them from their district.

PERSECUTION — EXPULSION FROM THE DISTRICT **δέ** The Jews leverage two groups with social influence: high-status religious women (σεβόμεναι γυναῖκες εὐσχήμονες) and civic leaders (πῶτοι τῆς πόλεως). This strategy of using elite social networks against the missionaries appears again in Thessalonica (17:5–8). The expulsion (ἐξέβαλον) is not merely social pressure but official civic action, anticipating the pattern in the Diaspora.

οἱ

the

Nominative

article

δέ

but

adversative conjunction

Ἰουδαῖοι

Jews

Nominative

nominative subject

παρώτρυναν

stirred up

Aor Act Indic 3 Pl · παροτρύνω

main verb

→ constative aorist

παροτρύνω: 'incite, stir up'; hapax in NT; to provoke someone to action.

τὰς

the

Accusative

article

σεβομένας

devout / worshiping

Pres Mid Ptc Acc Pl Fem · σέβω

attributive participle (modifying γυναῖκας)

→ descriptive present

σέβω: 'revere, worship'; these are God-fearing women, possibly proselytes.

γυναῖκας

women

Accusative

accusative direct object of παρώτρυναν

γυνή: 'woman'; high-status religious women were patrons and benefactors of synagogues in the Diaspora.

τὰς

the

Accusative

article

εὐσχήμονας

of high standing

Accusative

accusative adjective (social status marker)

εὐσχήμων: 'respectable, of good standing'; these were elite women with civic influence.

καὶ

and

coordinating conjunction

τούς

the

Accusative

article

πρώτους

leading men

Accusative

accusative direct object (second group)

πρώτος: 'first, foremost'; the civic leaders, magistrates, or prominent citizens of the city.

τῆς

of the

Genitive

article

πόλεως

city

Genitive

genitive of association

καὶ

and

coordinating conjunction

ἐπήγειραν

stirred up / instigated

Aor Act Indic 3 Pl · ἐπεγείρω

main verb (second)

→ constative aorist

ἐπεγείρω: 'stir up against, arouse'; cognate with ἐγείρω — the same family of verbs used for God 'raising up' saviors and the dead, here used for human opponents 'raising up' persecution.

διωγμὸν

persecution

Accusative

accusative direct object

διωγμός: 'persecution, pursuit'; from διώκω ('pursue'); formal organized pressure against the missionaries.

ἐπὶ

against

preposition + accusative (adversative — against)

τὸν

the

Accusative

article

Παῦλον

Paul

Accusative

accusative object of ἐπί

καὶ

and

coordinating conjunction

τὸν

the

Accusative

article

Βαρναβᾶν

Barnabas

Accusative

accusative (coordinate with Παῦλον)

καὶ

and

coordinating conjunction

ἐξέβαλον

expelled / cast out

Aor Act Indic 3 Pl · ἐκβάλλω

main verb (third)

→ constative aorist

ἐκβάλλω: 'cast out, expel'; the same verb used for casting out demons — the opposition is spiritually charged.

αὐτούς

them

Accusative

accusative direct object

ἀπὸ

from

preposition + genitive (separation)

τῶν

the

Genitive

article

ὀρίων

borders / district

Genitive

genitive of separation

ὄριον: 'boundary, border, territory'; they were expelled from the entire civic territory, not just the city.

αὐτῶν

their

Genitive

genitive of possession

51 οἱ δὲ ἐκτιναζάμενοι τὸν κονιορτὸν τῶν ποδῶν ἐπ’ αὐτοὺς ἦλθον εἰς Ἰκόνιον.

But they shook off the dust from their feet against them and went to Iconium.

PROPHETIC WITNESS ACT — DEPARTURE TO ICONIUM **δέ** The shaking off of dust (ἐκτιναζάμενοι τὸν κονιορτὸν) is a symbolic prophetic act commanded by Jesus in Luke 10:11, signifying that the missionaries have discharged their responsibility — the blood of rejection is on those who rejected, not on the heralds. The movement to Iconium continues the first journey narrative (Acts 14:1).

οἱ

they

Nominative

article (used as demonstrative pronoun)

δέ

but

adversative conjunction

ἐκτιναζάμενοι

having shaken off

Aor Mid Ptc Nom Pl Masc · ἐκτινάσσω

adverbial participle (antecedent action — prophetic gesture)

→ constative aorist

ἐκτινάσσω: 'shake off'; the middle voice reflexive — they shook the dust off themselves; commanded by Jesus for towns that reject the gospel (Luke 10:11; Matt 10:14).

τὸν

the

Accusative

article

κονιορτὸν

dust

Accusative

accusative direct object of ἐκτιναζάμενοι

κονιορτός: 'dust'; the dust of the city symbolizes the missionaries' departure and the city's responsibility for its rejection.

τῶν

of the

Genitive

article

ποδῶν

feet

Genitive

genitive of source (dust from their feet)

πούς: 'foot'; the feet that walked in the city; the dust clings from the journey.

ἐπ’

against

preposition + accusative (adversative — against them)

αὐτούς

them

Accusative

accusative object of *ἐπί* (those who rejected)

ἦλθον

came

Aor Act Indic 3 Pl · ἔρχομαι

main verb

→ constative aorist

εἰς

to

preposition + accusative (goal)

Ἰκόνιον

Iconium

Accusative

accusative of goal

Ἰκόνιον: modern Konya in south-central Turkey; the next major city on the Via Sebaste; Paul and Barnabas will preach there in Acts 14:1.

52 οἱ τε μαθηταὶ ἐπληροῦντο χαρᾶς καὶ πνεύματος ἁγίου.

And the disciples were continually filled with joy and with the Holy Spirit.

CLOSING SUMMARY – THE NEW COMMUNITY REMAINS **τε** The chapter ends not with the departing missionaries but with the remaining disciples — a new community left behind in Pisidian Antioch. The imperfect ἐπληροῦντο ('were being filled') describes a continuing, renewable state. The two things with which they are filled — joy (χαρά) and the Holy Spirit (πνεῦμα ἅγιον) — are the marks of genuine Christian community in Acts (cf. Acts 2:4; 13:9). Joy despite persecution is a Pauline and Lukan distinctive (1 Thess 1:6).

οἱ

the

Nominative

article (demonstrative force)

τε

enclitic particle (connecting to the preceding)

μαθηταὶ

disciples

Nominative

nominative subject

μαθητής: 'disciple, learner'; the new believers left behind at Pisidian Antioch form the first church of the interior mission.

ἐπληροῦντο

were being filled

Imperf Pass Indic 3 Pl · πληρώω

main verb

→ progressive/iterative imperfect (repeated or ongoing filling)

πληρώω: 'fill'; the passive voice attributes the filling to God; the imperfect suggests ongoing renewal, not a single experience.

χαρᾶς

with joy

Genitive

genitive of content (filled with joy)

χαρά: 'joy'; the characteristic fruit of the Spirit (Gal 5:22) and the mark of genuine reception of the gospel (Luke 2:10; 1 Thess 1:6).

καὶ

and

coordinating conjunction

πνεύματος

Spirit

Genitive

genitive of content (filled with the Holy Spirit)

πνεῦμα: 'spirit'; the Holy Spirit — the chapter began with the Spirit commissioning Paul (v.2) and ends with the Spirit filling the new community.

ἁγίου

holy

Genitive

genitive adjective (modifying πνεύματος)

On the text. Acts 13 is the pivot chapter of the book: the Antiochene church commissions Barnabas and Saul (henceforth Paul, v.9) for the first deliberate Gentile mission, and the chapter closes with the earliest programmatic 'turn to the Gentiles' declaration (v.46–48). Several textual decisions bear noting. At v.18 the verbs διετροφοφόρησεν ('he sustained/fed') vs. ἔτροποφόρησεν ('he bore with') are disputed; the former (supported by Sinaiticus, Vaticanus) is adopted here as the harder reading echoing Deut 1:31 LXX. At v.27 the phrase 'the voices of the prophets read every Sabbath' underscores Luke's irony: those most saturated in prophecy were its greatest misreaders. At v.33 the quotation 'You are my Son; today I have begotten you' (Ps 2:7) is applied to the resurrection, not the virginal conception — a notable early Christological move also in Heb 1:5 and Rom 1:4. At v.48 ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον ('they were appointed/enrolled for eternal life') is the chapter's chief crux: the perfect periphrastic passive opens a genuine exegetical debate between divine ordination and personal enrollment in the assembly. The sermon in vv.16–41 is the longest Pauline speech in Acts and mirrors Peter's Pentecost sermon in structure: historical retrospect → David → resurrection → scriptural proof (Ps 2:7; Ps 16:10; Hab 1:5) → appeal and warning. The chapter marks the last time 'Saul' is used (v.7/9) and introduces the Roman name 'Paul' (v.9) permanently thereafter.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.