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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Acts of the Apostles, Chapter 16

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ ΙΣ΄

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 · 16:1–5

Timothy recruited and the churches strengthened

Paul comes to Derbe and then Lystra, where Timothy — son of a believing Jewish mother and a Greek father — is well spoken of by the brothers (1–2). Paul takes him along and circumcises him because of the Jews in those regions who all knew his father was a Greek (3). As they pass through the cities they deliver the decrees of the Jerusalem council for the churches to keep (4), and the churches are strengthened in faith and increase in number daily (5).

B · 16:6–10

The Macedonian call: divine redirection and the first 'we' passage

The Holy Spirit forbids preaching the word in Asia; passing through Phrygia and Galatia they try Bithynia, but the Spirit of Jesus does not permit them (6–7). Passing by Mysia they come down to Troas (8). During the night a vision of a Macedonian man appears to Paul, pleading 'come over to Macedonia and help us' (9). Immediately they seek to go on into Macedonia, concluding that God has called them to preach the gospel there — and here the 'we' sections begin (10).

C · 16:11–15

Philippi: the conversion of Lydia, the first European church

Sailing from Troas they make a straight course to Samothrace and the next day to Neapolis, then to Philippi, a Roman colony (11–12). On the Sabbath they go outside the gate to a place of prayer by the river and speak to the women gathered there (13). Lydia, a God-fearing dealer in purple from Thyatira, listens; the Lord opens her heart to pay attention to what Paul says (14). She and her household are baptized, and she urges the missionaries to stay in her house — and she prevails (15).

D · 16:16–24

The slave girl with the python spirit: exorcism and arrest

A slave girl with a python spirit meets them and follows them many days crying out a true but unwanted confession (16–17). Paul, greatly annoyed, exorcises the spirit in the name of Jesus Christ, and it leaves instantly (18). Her owners, seeing their income gone, seize Paul and Silas, drag them to the market-place, and accuse them before the magistrates of disturbing the city by advocating customs unlawful for Romans (19–21). The crowd joins the attack; the magistrates strip and beat them with rods and throw them into prison, ordering the jailer to keep them securely — who puts them in the inner cell and fastens their feet in the stocks (22–24).

E · 16:25–34

The Philippian jailer: midnight praise, earthquake, and salvation

About midnight Paul and Silas are praying and singing hymns; the prisoners listen (25). Suddenly a great earthquake shakes the foundations of the prison, all doors open, and all chains fall loose (26). The jailer, waking and seeing the doors open, draws his sword to kill himself, supposing the prisoners have escaped (27); Paul calls out to stop him — all are present (28). The jailer calls for lights, rushes in, falls trembling before Paul and Silas (29), and brings them out asking, 'Sirs, what must I do to be saved?' (30). The answer: 'Believe on the Lord Jesus, and you will be saved, you and your household' (31). They speak the word to him and all in his house (32); he takes them and washes their wounds in that same hour of the night; he and his whole family are baptized (33); and he brings them up into his house and sets food before them, rejoicing greatly with his whole household that he has believed in God (34).

F · 16:35–40

Roman citizenship invoked: the honorable departure

At daylight the magistrates send the lictors to release Paul and Silas (35); the jailer reports this (36). But Paul refuses a quiet exit: 'They beat us publicly, uncondemned Romans, and threw us into prison — and now release us secretly? No! Let them come themselves' (37). The lictors report this; the magistrates are afraid on hearing they are Romans and come to placate them (38–39). Exiting the prison, they go to Lydia's house, see and encourage the brothers, and depart (40).

1 Κατήντησεν δὲ καὶ εἰς Δέρβην καὶ εἰς Λύστραν. καὶ ἰδοὺ μαθητὴς τις ἦν ἐκεῖ ὀνόματι Τιμόθεος, υἱὸς γυναικὸς Ἰουδαίας πιστῆς, πατρὸς δὲ Ἑλληνοῦ,

And he came down also to Derbe and to Lystra. And behold, a certain disciple was there named Timothy, the son of a Jewish woman who was a believer, but of a Greek father,

NARRATIVE CONTINUATION **δέ** Paul re-visits the churches of the first journey; ἰδοὺ ('behold') marks Timothy as a new, significant character. The double parentage — Jewish mother, Greek father — sets up the circumcision tension of v.3.

Κατήντησεν

he arrived

Aor Act Indic 3 Sg · καταντάω

main verb (narrative)

→ constative aorist (arrival)

καταντάω: 'arrive at, reach a destination'; a Lukan travel verb (cf. Acts 18:19, 24; 20:15).

δέ

and

narrative particle (continuation)

καί

also

adverbial καί (additive)

εἰς

to

preposition + accusative (goal)

Δέρβην

Derbe

Accusative

accusative of goal (with εἰς)

Δέρβη: city of Lycaonia, last stop of first journey (14:20–21), now first stop of second revisit.

καί

and

coordinating conjunction

εἰς

to

preposition + accusative (goal)

Λύστραν

Lystra

Accusative

accusative of goal (with εἰς)

Λύστρα: city of Lycaonia, Timothy's home town (cf. 14:6–20).

ἰδοὺ

behold

attention-marker / interjection

ἰδοὺ: fixed particle signaling a new important character or event.

μαθητής

a disciple

Nominative

predicate nominative (subject)

μαθητής: 'disciple, learner'; Luke's standard term for a Christian believer in Acts.

τις

certain

Nominative

indefinite pronoun (attributive to μαθητής)

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (existential/descriptive)

→ descriptive imperfect (ongoing state)

ἐκεῖ

there

adverb of place

ὀνόματι

by name

Dative

dative of reference (name)

ὄνομα: 'name'; dative of respect in the naming formula ὀνόματι + proper name.

Τιμόθεος

Timothy

Nominative

apposition (name of the disciple)

Τιμόθεος: 'honoring God'; Paul's key co-worker (1 Thess 3:2; 1 Tim 1:2).

υἱός

son

Nominative

appositive predicate nominative

υἱός: 'son'; marks Timothy's mixed heritage, the theological crux of vv.1-3.

γυναικός

of a woman

Genitive

genitive of relationship (parentage)

γυνή: 'woman, wife'; here Timothy's mother, named Eunice in 2 Tim 1:5.

Ἰουδαίας

Jewish

Genitive

attributive genitive (ethnic identity)

Ἰουδαίος: 'Jewish'; the mother's Jewish identity (and faith, πιστῆς) is why Paul circumcises Timothy.

πιστῆς

believing

Genitive

attributive adjective (modifying γυναικός)

πιστός: 'believing, faithful'; the mother had believed, hence Timothy's Christian upbringing.

πατρός

of a father

Genitive

genitive of relationship (parentage, contrastive)

πατήρ: 'father'; Timothy's Greek (non-Jewish) father explains his uncircumcised status.

δέ

but

contrastive particle

Ἕλληνας

Greek

Genitive

attributive genitive (ethnic identity, parallel to Ἰουδαίας)

Ἕλληνας: 'Greek, Gentile'; Timothy's father was a Gentile — he had never been circumcised.

2 ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις καὶ Ἰκονίῳ ἀδελφῶν.

He was well spoken of by the brothers who were in Lystra and Iconium.

CHARACTERIZATION (GROUNDS FOR SELECTION) **ASYNDETON** The imperfect passive ἐμαρτυρεῖτο stresses Timothy's standing reputation across two cities — the basis for Paul's choice. Good character endorsed by the community is the Lukan criterion for ministry (cf. Acts 6:3).

ὃς

who

Nominative

relative pronoun (subject of relative clause)

ἐμαρτυρεῖτο

was spoken well of

Impf Pass Indic 3 Sg · μαρτυρέω

main verb of relative clause (passive)

→ descriptive imperfect (ongoing reputation)

μαρτυρέω: 'to bear witness, attest'; the passive 'be well attested' is the standard form of recommendation in Acts (cf. 6:3; 10:22; 22:12).

ὑπὸ

by

preposition + genitive (agency)

τῶν

the

Genitive

article (with ἀδελφῶν)

ἐν

in

preposition + dative (place; attributive to ἀδελφῶν)

Λύστροις

Lystra

Dative

dative of place (with ἐν)

Λύστρα: Lystra; Timothy's home city (cf. 16:1).

καὶ

and

coordinating conjunction

Ἰκονίῳ

Iconium

Dative

dative of place (with ἐν)

Ἰκόνιον: Iconium; a neighboring city where Paul had worked (14:1–5).

ἀδελφῶν

brothers

Genitive

genitive of agent (with ὑπό)

ἀδελφός: 'brother'; Luke's term for fellow believers; the local church vouches for Timothy.

3 τοῦτον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ ἐξελθεῖν, καὶ λαβὼν περιέτεμεν αὐτὸν διὰ τοὺς Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις ἐκείνοις· ἤδεισαν γὰρ ἅπαντες ὅτι Ἕλλην ὁ πατὴρ αὐτοῦ ὑπῆρχεν.

Paul wanted this man to go out with him, and he took him and circumcised him because of the Jews who were in those regions, for they all knew that his father was a Greek.

EXPLANATION (OF THE CIRCUMCISION) γάρ The γάρ-clause explains the socio-missiological reason: not theological necessity but pastoral access — the Jews knew Timothy's father was Greek, so his uncircumcised status would close synagogue doors. Paul's action stands in deliberate contrast to his refusal to circumcise Titus (Gal 2:3).

τοῦτον

this man

Accusative

accusative object (anticipatory, of ἐξελθεῖν)

ἠθέλησεν

wanted

Aor Act Indic 3 Sg · θέλω

main verb

→ constative aorist (volitional decision)

θέλω: 'to want, wish, will'; marks Paul's deliberate choice of Timothy as companion.

ὁ

the

Nominative

article (with Παῦλος)

Παῦλος

Paul

Nominative

subject nominative

Παῦλος: the apostle; his name was changed from Σαῦλος to Παῦλος at 13:9.

σύν

with

preposition + dative (accompaniment)

αὐτῷ

him

Dative

dative of accompaniment (with σύν)

ἐξελθεῖν

to go out

Aor Act Inf · ἐξέρχομαι

complementary infinitive (with ἠθέλησεν)

→ constative aorist (departure as a whole)

ἐξέρχομαι: 'to go out/come out'; here of setting out on mission.

καί

and

coordinating conjunction

λαβῶν

taking

Aor Act Ptc Nom Sg Masc · λαμβάνω
attendant circumstance participle (with περιέτεμεν)

→ constative aorist (prior action)

λαμβάνω: 'to take'; the participle is almost pleonastic — Paul takes him and circumcises him.

περιέτεμεν

he circumcised

Aor Act Indic 3 Sg · περιτέμνω
main verb (narrative action)

→ constative aorist (single decisive act)

περιτέμνω: 'to circumcise'; the act that contextualizes the whole Jerusalem Decree — Paul circumcises for mission access, not for justification.

αὐτὸν

him

Accusative
direct object (of περιέτεμεν)

διὰ

because of

preposition + accusative (cause/reason)

τοὺς

the

Accusative
article

Ἰουδαίους

Jews

Accusative
accusative object of διὰ (reason)

Ἰουδαῖος: 'Jew'; it is their knowledge of Timothy's Greek father that necessitates the circumcision.

τοὺς

the ones

Accusative
article (with ὄντας, substantival participle)

ὄντας

being

Pres Act Ptc Acc Pl Masc · εἶμι
attributive participle (modifying Ἰουδαίους)
→ descriptive present (ongoing residence)

ἐν

in

preposition + dative (place)

τοῖς

the

Dative
article

τόποις

regions

Dative
dative of place (with ἐν)

τόπος: 'place, region'; the plural refers to the wider Lycaonian district.

ἐκείνοις

those

Dative
attributive demonstrative (modifying τόποις)

ἤδεισαν

they knew

Plpf Act Indic 3 Pl · οἶδα

causal clause main verb (with γάρ)

→ pluperfect with imperfect force
(established knowledge)

οἶδα: 'to know'; the pluperfect ἤδεισαν has imperfect sense — 'they had known/knew all along!'

γάρ

for

explanatory/causal conjunction

ἅπαντες

all

Nominative

subject nominative (emphasizing universal knowledge)

ἅπας: 'all, the whole'; stronger than πᾶς — no one in the district was unaware.

ὅτι

that

conjunction (object clause with ἤδεισαν)

Ἕλλην

Greek

Nominative

predicate nominative

Ἕλλην: 'Greek, Gentile'; placed emphatically before the subject, underscoring Timothy's mixed status.

ὁ

the

Nominative

article

πατήρ

father

Nominative

subject nominative

πατήρ: 'father'; unnamed here; died or absent (Timothy is identified by his mother in 2 Tim 1:5).

αὐτοῦ

his

Genitive

genitive of relationship (possessive)

ὑπῆρχεν

was

Impf Act Indic 3 Sg · ὑπάρχω

predicate verb

→ descriptive imperfect (continuous state)

ὑπάρχω: 'to be, exist'; used in Luke-Acts for inherent status or condition.

4 Ὡς δὲ διεπορεύοντο τὰς πόλεις, παρεδίδοσαν αὐτοῖς φυλάσσειν τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ πρεσβυτέρων τῶν ἐν Ἱεροσολύμοις.

As they went through the cities, they delivered to them the decisions that had been reached by the apostles and elders who were in Jerusalem to observe.

NARRATIVE CONTINUATION (CONCURRENT ACTION) **δέ** The iterative imperfect παρεδίδοσαν matches the iterative ὡς διεπορεύοντο — city by city, the Apostolic Decree travels with the missionaries. Luke ties the second journey to the first (ch.15) by the delivered decrees.

<p>Ὡς as <i>temporal conjunction</i></p>	<p>δέ now <i>narrative particle</i></p>	<p>διεπορεύοντο they were traveling through Impf Mid Indic 3 Pl · διαπορεύομαι <i>temporal clause verb</i> → progressive imperfect (ongoing journey) διαπορεύομαι: 'to travel through, journey through'; the prefix διά marks thoroughgoing movement city by city.</p>	<p>τὰς the Accusative <i>article</i></p>
<p>πόλεις cities Accusative <i>accusative direct object (of διεπορεύοντο, spatial extent)</i> πόλις: 'city'; the plural frames this as a systematic church-strengthening circuit.</p>	<p>παρεδίδοσαν they were delivering Impf Act Indic 3 Pl · παραδίδωμι <i>main verb</i> → iterative imperfect (repeated action, city by city) παραδίδωμι: 'to hand over, deliver, transmit'; here of handing on authoritative rulings — the same verb used for transmitting tradition (1 Cor 11:2, 23).</p>	<p>αὐτοῖς to them Dative <i>dative indirect object</i></p>	<p>φυλάσσειν to observe Pres Act Inf · φυλάσσω <i>purpose/object infinitive (with παρεδίδοσαν)</i> → progressive present (ongoing observance expected) φυλάσσω: 'to guard, keep, observe'; here of keeping the decree as a community standard.</p>

τὰ

the

Accusative

article

δόγματα

decrees

Accusative

accusative direct object (of φυλάσσειν)

δόγμα: 'decree, decision, ordinance'; a political/legal term (cf. Lk 2:1; Acts 17:7) — here the Jerusalem council's rulings.

τὰ

the ones

Accusative

article (with κεκριμένα, substantival)

κεκριμένα

decided

Perf Pass Ptc Acc Pl Neut · κρίνω

attributive participle (modifying δόγματα)

→ intensive perfect (standing decision, authoritative)

κρίνω: 'to judge, decide'; the perfect passive 'having been decided' marks the decree as a settled, binding ruling.

ὑπό

by

preposition + genitive (agency)

τῶν

the

Genitive

article

ἀποστόλων

apostles

Genitive

genitive of agent

ἀπόστολος: 'apostle, sent one'; the Jerusalem council's apostolic authority grounds the decree.

καί

and

coordinating conjunction

πρεσβυτέρων

elders

Genitive

genitive of agent (parallel to ἀποστόλων)

πρεσβύτερος: 'elder'; the Jerusalem leadership structure (cf. Acts 15:2, 4, 6, 22–23).

τῶν

the ones

Genitive

article (with ἐν Ἱεροσολύμοις, locative)

ἐν

in

preposition + dative (place)

Ἱεροσολύμοις

Jerusalem

Dative

dative of place (with ἐν)

Ἱεροσόλυμα: Jerusalem; Luke uses the Hellenized form (Ἱεροσόλυμα) and the Hebrew form (Ἱερουσαλήμ) interchangeably.

5 Αἱ μὲν οὖν ἐκκλησίαι ἐστερεοῦντο τῇ πίστει καὶ ἐπερίσσευον τῷ ἀριθμῷ καθ' ἡμέραν.

So the churches were being strengthened in the faith and were increasing in number daily.

SUMMARY / RESULT **μὲν οὖν** The characteristic Lukan summary (μὲν οὖν + durative imperfects) closes the first movement and transitions to the journey narrative: the churches grow in quality (ἐστερεοῦντο) and quantity (ἐπερίσσευον). This is the fifth such summary in Acts (cf. 2:47; 6:7; 9:31; 12:24).

Αἱ

the

Nominative
article

μὲν

indeed

correlative particle (μὲν οὖν = transitional summary)

οὖν

therefore

inferential/summary conjunction

οὖν: 'therefore, then'; with μὲν a characteristic Lukan transition-and-summary formula (Acts 1:6; 2:41; 5:41; 8:4, 25, etc.).

ἐκκλησίαι

churches

Nominative
subject nominative

ἐκκλησία: 'assembly, church'; the gathered communities Paul has been founding and strengthening on this circuit.

ἐστερεοῦντο

were being strengthened

Impf Pass Indic 3 Pl · στερεόω
main verb (first of parallel imperfects)

→ progressive imperfect (continuous strengthening)

στερεόω: 'to make firm, strengthen'; from στερεός ('solid, firm'); used of the lame man's feet at 3:7 — here of corporate spiritual solidity.

τῇ

in the

Dative
article

πίστει

faith

Dative
dative of sphere (strengthened in the faith)

πίστις: 'faith, trust'; here the content of faith ('the faith') — the body of Christian belief, not merely the act of believing.

καί

and

coordinating conjunction

ἐπερίσσευον

were increasing

Impf Act Indic 3 Pl · περισσεύω

main verb (second parallel imperfect)

→ progressive imperfect (continuous growth)

περισσεύω: 'to abound, overflow, increase'; the communities grow not merely in numbers but in superabundance — Paul's characteristic word for overflowing grace.

τῷ

in the

Dative

article

ἀριθμῷ

number

Dative

dative of respect (increasing with respect to number)

ἀριθμός: 'number'; a Lukan growth-marker (cf. Acts 4:4; 6:1, 7) — the church grows in quality (faith) and quantity (number).

καθ'

daily

distributive preposition (καθ' ἡμέραν = daily)

ἡμέραν

day

Accusative

accusative of time (distributive with κατά)

ἡμέρα: 'day'; κατά ἡμέραν = 'day by day'; the continuous, relentless growth of the early church.

6 Διήλθον δὲ τὴν Φρυγίαν καὶ Γαλατικὴν χώραν, κωλυθέντες ὑπὸ τοῦ ἁγίου πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ·

And they went through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia.

NARRATIVE CONTINUATION (DIVINE REDIRECTION) **δέ** The aorist passive κωλυθέντες underlines that the Spirit's veto is the driving constraint — the missionaries are active (διήλθον) but divinely redirected. The Spirit forbids two proposed mission fields (Asia here, Bithynia in v.7) before opening the third (Macedonia, v.9).

Διήλθον

they passed through

Aor Act Indic 3 Pl · διέρχομαι

main verb (narrative)

→ constative aorist (completed traversal)

διέρχομαι: 'to go through, pass through'; a common Lukan travel verb (cf. 8:4, 40; 9:32).

δέ

and

narrative particle

τήν

the

Accusative

article

Φρυγίαν

Phrygia

Accusative

accusative of extent/direction (with διήλθον)

Φρυγία: the inland region of Asia Minor where Pisidian Antioch and Iconium lie.

καί

and

coordinating conjunction

Γαλατικήν

Galatian

Accusative

attributive adjective (modifying χώραν)

Γαλατικός: 'Galatian'; the Galatian district — whether 'North Galatia' or the southern province is the famous Galatian hypothesis debate (irrelevant to Luke's narrative here).

χώραν

region

Accusative

accusative of extent (parallel to Φρυγίαν)

χώρα: 'country, region, territory'; a broader geographical term than πόλις.

κωλυθέντες

having been forbidden

Aor Pass Ptc Nom Pl Masc · κωλύω

attendant circumstance / causal participle (explaining the direction taken)

→ constative aorist (single decisive divine restraint)

κωλύω: 'to hinder, prevent, forbid'; the divine passive — the Spirit is the agent; cf. the parallel 'Spirit of Jesus' in v.7.

ὑπό

by

preposition + genitive (agent, divine passive)

τοῦ

the

Genitive

article

ἁγίου

Holy

Genitive

attributive adjective (modifying πνεύματος)

ἅγιος: 'holy'; the Holy Spirit as the active director of the mission — cf. Acts 13:2, 4.

πνεύματος

Spirit

Genitive

genitive of agent (with κωλυθέντες)

πνεῦμα: 'spirit, breath'; the Holy Spirit who guides and redirects the mission throughout Acts.

λαλήσαι

to speak

Aor Act Inf · λαλέω

infinitive of indirect object (what was forbidden)

→ constative aorist (mission activity as a unit)

λαλέω: 'to speak'; Luke's standard verb for missionary proclamation (cf. 4:1; 8:25; 13:42, 46).

τόν

the

Accusative

article

λόγον

word

Accusative

accusative direct object (of λαλήσαι)

λόγος: 'word'; ὁ λόγος as a fixed term for the gospel message throughout Acts (cf. 8:4; 10:36; 13:26).

ἐν

in

preposition + dative (place)

τῇ

the

Dative

article

Ἀσίᾳ

Asia

Dative

dative of place (with ἐν)

Ἀσία: the Roman province of Asia (modern western Turkey, capital Ephesus); the Spirit blocks this now — Paul will return to Ephesus extensively in Acts 18–19.

7 ἔλθόντες δὲ κατὰ τὴν Μυσίαν ἐπείραζον εἰς τὴν Βιθυνίαν πορευθῆναι, καὶ οὐκ εἴασεν αὐτοὺς τὸ πνεῦμα Ἰησοῦ·

And when they had come opposite Mysia, they attempted to go into Bithynia, and the Spirit of Jesus did not permit them.

NARRATIVE CONTINUATION (SECOND REDIRECTION) **δέ** A second divine veto, now named 'the Spirit of Jesus' (τὸ πνεῦμα Ἰησοῦ) — the only instance of this precise phrase in the NT, emphasizing the risen Lord's active direction. The two vetoes funnel the mission toward the sea coast and Macedonia.

ἔλθόντες

having come

Aor Act Ptc Nom Pl Masc · ἔρχομαι

temporal participle (prior to main action)

→ constative aorist (arrival)

ἔρχομαι: 'to come, arrive'; the participle sets the location for the attempted turn north.

δέ

and

narrative particle

κατά

opposite

preposition + accusative (spatial — alongside/opposite)

κατά + acc. of place: 'along, opposite, toward'; they traveled along the Mysia border.

τήν

the

Accusative

article

Μυσίαν

Mysia

Accusative

accusative of location (with κατά)

Μυσία: the northwest region of Asia Minor; they pass along its border on the way to Troas.

ἐπείραζον

they were attempting

Impf Act Indic 3 Pl · πειράζω

main verb (conative imperfect)

→ conative imperfect (attempted but blocked action)

πειράζω: 'to attempt, try'; the imperfect here is conative — they tried but did not succeed because the Spirit stopped them.

εἰς

into

preposition + accusative (goal)

τήν

the

Accusative

article

Βιθυνίαν

Bithynia

Accusative

accusative of goal (with εἰς)

Βιθυνία: the Roman province on the Black Sea coast of northern Asia Minor; later the site of Pliny's correspondence with Trajan about Christians (c. 112 AD).

πορευθῆναι

to go

Aor Pass Inf · πορεύομαι

complementary infinitive (with ἐπείραζον)

→ constative aorist (proposed journey)

πορεύομαι: 'to go, travel, proceed'; Luke's common travel verb.

καί

and

coordinating conjunction (adversative force)

οὐκ

not

negation

εἶασεν

permitted

Aor Act Indic 3 Sg · ἐάω

main verb (divine veto)

→ constative aorist (single decisive refusal)

ἐάω: 'to allow, permit'; with οὐκ = 'did not allow/permit'; the Spirit as the mission's gatekeeper.

αὐτούς

them

Accusative

accusative object (of εἶασεν)

τό

the

Nominative

article (with πνεῦμα)

πνεῦμα

Spirit

Nominative

subject nominative

πνεῦμα: 'Spirit'; with the genitive 'of Jesus' — the only NT occurrence of this precise phrase; emphasizes the continuity of mission direction with the risen Jesus himself.

Ἰησοῦ

of Jesus

Genitive

genitive of source/relationship

Ἰησοῦς; the risen Lord who actively directs his mission; 'Spirit of Jesus' rather than 'Holy Spirit' (v.6) may signal a more personal reference to Christ's ongoing governance.

8 παρελθόντες δὲ τὴν Μυσίαν κατέβησαν εἰς Τρωάδα.

So, passing by Mysia, they went down to Troas.

NARRATIVE CONTINUATION (ARRIVAL AT THE PIVOTAL PORT) **δέ** Troas is the destination produced by both divine vetoes — the port city from which the vision will launch the Macedonian mission. The two participles (vv.6, 7) and this arrival prepare for the hinge vision of v.9.

παρελθόντες

passing by

Aor Act Ptc Nom Pl Masc · παρέρχομαι

temporal/attendant circumstance participle

→ constative aorist (passing without entering)

παρέρχομαι: 'to pass by, pass along'; they bypass Mysia rather than stopping — pressed toward the coast.

δέ

and

narrative particle

τήν

the

Accusative

article

Μυσίαν

Mysia

Accusative

accusative direct object (of παρελθόντες, spatial)

Μυσία: the northwest region; they pass it by entirely, descending to the Aegean coast.

κατέβησαν

they went down

Aor Act Indic 3 Pl · καταβαίνω

main verb (travel narrative)

→ constative aorist (journey completed)

καταβαίνω: 'to come/go down'; used of descending from the inland plateau to a coastal city — Troas is on the Aegean coast below the inland plateau.

εἰς

to

preposition + accusative (goal)

Τρωάδα

Troas

Accusative

accusative of goal (with εἰς)

Τρωάς: Alexandria Troas; the key Aegean port near ancient Troy, the point from which Paul crosses to Europe; cf. Acts 20:5–6; 2 Cor 2:12.

9 καὶ ὄραμα διὰ νυκτὸς τῷ Παύλῳ ὤφθη, ἀνὴρ Μακεδῶν τις ἦν ἐστὼς καὶ παρακαλῶν αὐτὸν καὶ λέγων·
Διαβὰς εἰς Μακεδονίαν βοήθησον ἡμῖν.

And a vision appeared to Paul during the night: a Macedonian man was standing and urging him, saying, 'Come over to Macedonia and help us!'

PIVOTAL NARRATIVE EVENT (THE MACEDONIAN CALL) **καί** The most consequential vision in Acts after the Damascus road: through it, the gospel crosses from Asia to Europe. The divine passive ὤφθη ('appeared') marks this as a divine communication. The Macedonian man's words — 'help us' (βοήθησον ἡμῖν) — may echo the Septuagintal call for help in the Psalms, adding a note of human helplessness awaiting divine rescue.

καί
and

narrative conjunction

ὄραμα

a vision

Nominative

subject nominative

ὄραμα: 'vision, sight'; from ὁράω; used in Acts for divinely sent visions (9:10, 12; 10:3, 17; 12:9).

διά

during

preposition + genitive (time: throughout the night)

νυκτός

the night

Genitive

genitive of time (with διά)

νύξ: 'night'; διά νυκτός = 'during/throughout the night' — the time of divine visions in Acts (cf. 18:9; 23:11).

τῷ

to

Dative

article (dative indirect object with ὤφθη)

Παύλω

Paul

Dative

dative indirect object (recipient of the vision)

Παῦλος: the apostle; the vision comes specifically to him, confirming his leadership of the mission.

ὤφθη

appeared

Aor Pass Indic 3 Sg · ὁράω

main verb (divine passive of appearance)

→ **constative aorist (the vision as a single event)**

ὁράω: 'to see'; the passive ὤφθη ('was seen, appeared') is the standard biblical idiom for divine appearances (cf. Gen 12:7 LXX; Acts 7:2, 26, 30, 35; 9:17).

άνήρ

a man

Nominative

subject nominative (of the descriptive ἦν clause)

άνήρ: 'man, adult male'; the figure in the vision — Luke does not identify him; some propose Alexander or a Macedonian angel.

Μακεδών

Macedonian

Nominative

appositive / predicate (identifying the man's origin)

Μακεδών: 'a Macedonian'; the only occurrence in the NT of this ethnic term in a vision; how Paul recognized him as Macedonian is unexplained.

τις

certain

Nominative

indefinite pronoun (attributive)

ἦν

was

Impf Act Indic 3 Sg · εἰμί

periphrastic imperfect (with ἐστώς and παρακαλῶν)

→ **descriptive imperfect (the vision's continuous scene)**

ἐστώς

standing

Perf Act Ptc Nom Sg Masc · ἵστημι

periphrastic predicate participle (with ἦν)

→ **intensive perfect (in a state of standing)**

ἵστημι: 'to stand'; the perfect ἐστώς describes a maintained posture — he stood before Paul in the vision.

καί
and

coordinating conjunction

παρακαλῶν
urging

Pres Act Ptc Nom Sg Masc · παρακαλέω

periphrastic predicate participle (with ἦν, parallel to ἐστώς)

→ progressive present (ongoing pleading)

παρακαλέω: 'to urge, appeal, beseech'; Luke's word for earnest appeal — here the Macedonian 'man' pleads on behalf of a needy people.

αὐτόν
him

Accusative

accusative object (of παρακαλῶν)

καί
and

coordinating conjunction

λέγων
saying

Pres Act Ptc Nom Sg Masc · λέγω

participle of speech introduction (with direct discourse)

→ progressive present (ongoing speaking)

λέγω: 'to say, speak'; introduces the direct speech of the Macedonian appeal.

Διαβάς
crossing over

Aor Act Ptc Nom Sg Masc · διαβαίνω

attendant circumstance participle (with βοήθησον, imperatival force)

→ constative aorist (the crossing as a precondition)

διαβαίνω: 'to cross over'; the geographical act — crossing the Aegean — is also a missional metaphor for the gospel's movement from east to west.

εἰς
to

to

preposition + accusative (goal)

Μακεδονίαν

Macedonia

Accusative

accusative of goal (with εἰς)

Μακεδονία: the Roman province in northern Greece; the gateway to Europe; Philip, Thessalonica, and Berea are its key cities in Acts.

βοήθησον

help

Aor Act Impv 2 Sg · βοηθέω

imperative (urgent appeal)

→ constative aorist imperative (urgent summons to action)

βοηθέω: 'to help, come to the aid of'; from βοή (shout) + θέω (run) — 'run to the shout of help'; LXX resonances of calling to God for deliverance (Ps 21:20 LXX).

ἡμῖν

us

Dative

dative indirect object (of βοήθησον)

10 ὡς δὲ τὸ ὄραμα εἶδεν, εὐθέως ἐζητήσαμεν ἐξελθεῖν εἰς Μακεδονίαν, συμβιβάζοντες ὅτι προσκέκληται ἡμᾶς ὁ θεὸς εὐαγγελίσασθαι αὐτούς.

And when he had seen the vision, immediately we sought to go into Macedonia, concluding that God had called us to preach the gospel to them.

NARRATIVE RESULT (IMMEDIATE OBEDIENT RESPONSE + FIRST 'WE') **δέ** The switch from third person to first person (ἐζητήσαμεν, 'we sought') is the beginning of the first 'we' passage (16:10–17), marking Luke's own participation in the mission. The perfect προσκέκληται ('has called') presents the divine summons as a standing, effectual call.

<p>ὡς when <i>temporal conjunction</i></p>	<p>δέ and <i>narrative particle</i></p>	<p>τό the Accusative <i>article</i></p>	<p>ὄραμα vision Accusative <i>accusative direct object (of εἶδεν)</i> ὄραμα: 'vision'; the same word as v.9 – Luke binds the vision and its interpretation tightly.</p>
<p>εἶδεν he saw Aor Act Indic 3 Sg · ὀράω <i>verb of temporal clause</i> → constative aorist (the completed seeing) ὀράω: 'to see'; Paul as the visionary; the third-person εἶδεν is the last third-person form before the 'we' begins.</p>	<p>εὐθέως immediately <i>adverb of time</i> εὐθέως: 'immediately, at once'; the expected response to a divine vision is immediate obedience – no delay, no debate.</p>	<p>ἐζητήσαμεν we sought Aor Act Indic 1 Pl · ζητέω <i>main verb (first 'we' verb)</i> → constative aorist (the decision and action as a unit) ζητέω: 'to seek'; here 'sought/tried to go' – the first-person plural marks the eyewitness 'we' (Luke joins the team at Troas).</p>	<p>ἐξελθεῖν to go out Aor Act Inf · ἐξέρχομαι <i>complementary infinitive (with ἐζητήσαμεν)</i> → constative aorist (departure as purpose) ἐξέρχομαι: 'to go out/depart'; they depart from Troas to cross to Macedonia.</p>

εἰς

to

preposition + accusative (goal)

Μακεδονίαν

Macedonia

Accusative

accusative of goal (with εἰς)

Μακεδονία: the vision's destination; Paul will plant the Philippian church there.

συμβιβάζοντες

concluding

Pres Act Ptc Nom Pl Masc · συμβιβάζω

attendant circumstance / manner participle

→ progressive present (ongoing reasoning)

συμβιβάζω: 'to bring together, conclude, infer'; from σύν + βιβάζω ('to bring'); the team reasons its way to a theological conclusion — divine calling — from the vision.

ὅτι

that

conjunction (object clause with συμβιβάζοντες)

προσκέκληται

has called

Perf Mid Indic 3 Sg · προσκαλέομαι

main verb of ὅτι clause

→ intensive perfect (the call stands as a present reality)

προσκαλέομαι: 'to call to oneself, summon'; the perfect 'has called and the call stands' — God's invitation to Macedonia is a settled divine summons.

ἡμᾶς

us

Accusative

accusative object (of προσκέκληται)

ὁ

the

Nominative

article

θεός

God

Nominative

subject nominative

θεός: 'God'; the team identifies the vision as a divine summons — the Spirit of Jesus (v.7), the Holy Spirit (v.6), and now ὁ θεός are the same directing agency.

εὐαγγελίσασθαι

to preach the gospel

Aor Mid Inf · εὐαγγελίζομαι

infinitive of purpose/result (epexegetical to προσκέκληται)

→ constative aorist (the evangelistic mission as a whole)

εὐαγγελίζομαι: 'to proclaim good news'; Luke's key mission verb; the entire Macedonia mission is captured in one word — the purpose of the divine call.

αὐτούς

them

Accusative

accusative object (of εὐαγγελίσασθαι)

11 Ἄναχθέντες δὲ ἀπὸ Τρωάδος εὐθυδρομήσαμεν εἰς Σαμοθράκην, τῇ τε ἐπιούσῃ εἰς Νέαν Πόλιν,

Setting sail therefore from Troas, we ran a straight course to Samothrace, and the following day to Neapolis,

NARRATIVE CONTINUATION (THE VOYAGE) **δέ** The 'we' narration continues. εὐθυδρομήσαμεν ('ran a straight course') is a nautical term implying a favorable wind — a providential sail; contrast 20:13–15 where the same journey takes much longer.

Ἄναχθέντες

setting sail

Aor Pass Ptc Nom Pl Masc · ἀνάγω

attendant circumstance participle (prior to main verb)

→ constative aorist (departure as a whole)

ἀνάγω: 'to lead up, put out to sea'; the nautical passive ἀναχθέντες = 'having put out to sea'; a standard Lukan sailing term (cf. 13:13; 16:11; 18:21; 20:3, 13; 21:1–2; 27:2, 4, 12, 21; 28:10–11).

δέ

therefore

narrative particle (resumptive)

ἀπό

from

preposition + genitive (separation/origin)

Τρωάδος

Troas

Genitive

genitive of separation (with ἀπό)

Τρωάς: Alexandria Troas; the departure port — site of the Macedonian vision.

εὐθυδρομήσαμεν

we ran a straight course

Aor Act Indic 1 Pl · εὐθυδρομέω

main verb (nautical, 'we' narrator)

→ constative aorist (the direct voyage as a whole)

εὐθυδρομέω: 'to run a straight (direct) course'; a nautical technical term for sailing directly before a favorable wind; rare in Greek literature — here and Acts 21:1.

εἰς

to

preposition + accusative (goal)

Σαμοθράκην

Samothrace

Accusative

accusative of goal

Σαμοθράκη: the island of Samothrace in the northern Aegean; a natural overnight anchorage on the Troas-to-Macedonia route.

τῇ

the

Dative

article (with ἐπιούσῃ, temporal dative)

ΤΕ
and

connective particle (linking the two stops)

ἐπιούση

following

Pres Act Ptc Dat Sg Fem · ἔπειμι

attributive participle (modifying ἡμέρα, implied;
temporal dative)

→ progressive present (the day coming on)

ἔπειμι: 'to come upon, follow'; τῇ ἐπιούσῃ
(sc. ἡμέρα) = 'on the following/next day' —
a standard Lukan temporal marker (cf. 7:26;
16:11; 20:15; 21:18; 23:11).

εἰς

to

preposition + accusative (goal)

Νέαν

New

Accusative

attributive adjective (with Πόλιν)

νέος: 'new'; part of the compound place
name.

Πόλιν

City

Accusative

accusative of goal (proper name component)

Νέα Πόλις: 'Neapolis,' modern Kavala; the
port city of Philippi on the Aegean coast;
the first football in Europe.

12 κάκειθεν εἰς Φιλίππους, ἣτις ἐστὶν πρώτη τῆς μερίδος Μακεδονίας πόλις, κολωνία. Ἔμεν δὲ ἐν ταύτῃ τῇ πόλει διατρίβοντες ἡμέρας τινάς.

and from there to Philippi, which is a leading city of the district of Macedonia and a Roman colony.

We remained in this city some days.

NARRATIVE (ARRIVAL AND RESIDENCE) **δέ** Luke introduces Philippi with civic pride: πρώτη ... κολωνία ('a leading city ... a Roman colony'). The textual variant between πρώτη ('first/leading') and πρώτης ('of the first district') is a famous crux. The 'we' residence narrative establishes the base before the Sabbath scene.

κάκεῖθεν

and from there

adverb of place (crasis: καί + ἐκεῖθεν)

ἐκεῖθεν: 'from there'; κάκεῖθεν is a Lukan crasis common in travel narratives (cf. 13:21; 14:26; 20:15; 21:1; 27:4, 12; 28:15).

εἰς

to

preposition + accusative (goal)

Φιλίππους

Philippi

Accusative

accusative of goal

Φίλιπποι: Philippi; named after Philip II of Macedon; a Roman colony (colonia Iulia Augusta Philippensis) on the Via Egnatia; site of the battle of 42 BC.

ἣτις

which

Nominative

relative pronoun (qualitative, characterizing Philippi)

ὅστις: 'whoever, which (by its very nature)'; the qualitative relative introduces Luke's civic description.

ἐστί

is

Pres Act Indic 3 Sg · εἰμί

predicate verb of relative clause

→ *gnomic present (permanent identity)*

πρώτη

a leading

Nominative

predicate nominative (civic rank)

πρῶτος: 'first, leading'; the sense 'leading city' is the most natural; 'first' in rank or district (the textual crux of πρώτη vs. πρώτης turns on whether it is a district designation or a civic title).

τῆς

of the

Genitive

article

μερίδος

district

Genitive

genitive of definition (the part/district of Macedonia)

μερίς: 'part, portion, district'; Macedonia was divided into four districts (merides) by the Romans in 167 BC; Philippi was in the first district.

Μακεδονίας

of Macedonia

Genitive

genitive of relationship (the district belongs to Macedonia)

Μακεδονία: the Roman province — first step in the westward expansion of the gospel into Europe.

πόλις

city

Nominative

predicate nominative (appositive/explanatory to πρώτη)

πόλις: 'city'; Philippi is identified by its civic standing, priming the reader for the Roman citizenship claim in v.37.

κολωνία

a colony

Nominative

predicate nominative (Latin loanword, civic title)

κολωνία: Latin loanword colonia; a Roman colony settled by veterans with full Roman civil rights — Paul's status as a Roman citizen will matter in vv.37–39.

ἦμεν

we were

Impf Act Indic 1 Pl · εἰμί

main verb (residence, 'we' narrator)

→ *progressive imperfect (extended stay)*

δέ

and

narrative particle

ἐν

in

preposition + dative (place)

ταύτη

this

Dative

demonstrative adjective (attributive to πόλει)

τῇ

the

Dative

article

πόλει

city

Dative

dative of place (with ἐν)

πόλις: 'city'; repeated from the civic description — Philippi is the focus of the following narrative.

διατρίβοντες

spending time

Pres Act Ptc Nom Pl Masc · διατρίβω

periphrastic participle (with ἤμεν, descriptive)

→ progressive present (ongoing residence)

διατρίβω: 'to spend time, remain, stay'; a standard Lukan residence verb (cf. 12:19; 14:3, 28; 15:35; 20:6).

ἡμέρας

days

Accusative

accusative of duration of time

ἡμέρα: 'day'; the vague 'some days' (τινάς) before the Sabbath scene — long enough to observe the community's rhythms.

τινάς

some

Accusative

attributive pronoun (modifying ἡμέρας, indefinite)

13 τῇ τε ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν ἔξω τῆς πύλης παρὰ ποταμόν, οὗ ἐνομιζομεν προσευχὴν εἶναι, καὶ καθίσαντες ἐλαλοῦμεν ταῖς συνελθούσαις γυναῖξιν.

And on the day of the Sabbath we went outside the gate to the riverside, where we supposed there was a place of prayer, and sitting down we spoke to the women who had come together.

NARRATIVE CONTINUATION (SABBATH ACTIVITY) **τε** The absence of a synagogue — implied by going to a riverside προσευχή (prayer place) — indicates a small or no Jewish community in Philippi. ἐνομιζομεν ('we supposed') is an eyewitness's honest acknowledgment of a working assumption, not a confirmed fact.

τῇ

on the

Dative

article (temporal dative)

τε

and

connective particle (coordinating with previous)

ἡμέρᾳ

day

Dative

dative of time (temporal)

ἡμέρα: 'day'; τῇ ἡμέρᾳ τῶν σαββάτων = 'on the day of Sabbaths/the Sabbath day'

τῶν

of the

Genitive

article

σαββάτων

Sabbath

Genitive

genitive of definition/exegetical (day of the Sabbath)

σάββατον: the Jewish Sabbath (Saturday); Paul's consistent practice of synagogue-first on the Sabbath (cf. 13:14; 14:1; 17:2, 10; 18:4).

ἐξήλθομεν

we went out

Aor Act Indic 1 Pl · ἐξέρχομαι

main verb ('we' narrator)

→ constative aorist (single departure)

ἐξέρχομαι: 'to go out/come out'; the team leaves the city — a detail supporting the location of the prayer place outside the walls.

ἔξω

outside

adverb of place

τῆς

the

Genitive

article

πύλης

gate

Genitive

genitive with ἔξω (outside the gate)

πύλη: 'gate'; the city gate of Philippi; the Via Egnatia runs through it. Prayer outside the gate beside water was common for Jewish communities too small for a synagogue (requiring ten adult male Jews).

παρά

beside

preposition + accusative (spatial: beside/along)

ποταμόν

a river

Accusative

accusative with παρά (spatial)

ποταμός: 'river'; traditionally identified as the Gangites (modern Angitis/Aggitis), a tributary of the Strymon near Philippi.

οὔ

where

relative adverb of place

ἐνομίζομεν

we supposed

Impf Act Indic 1 Pl · νομίζω

relative clause verb

→ progressive imperfect (working assumption)

νομίζω: 'to think, suppose, consider'; an honest admission that this was a presumption; confirms the absence of a formally established synagogue.

προσευχήν

a place of prayer

Accusative

accusative object (of εἶναι, indirect statement)

προσευχή: 'prayer'; in the Diaspora, προσευχή could mean 'place of prayer' (a semi-formal gathering site, sometimes outdoors near water) as well as the act of prayer.

εἶναι

to be

Pres Act Inf · εἶμι

infinitive of indirect statement (with ἐνομίζομεν)

→ progressive present (ongoing existence)

καί

and

coordinating conjunction

καθίσαντες

sitting down

Aor Act Ptc Nom Pl Masc · καθίζω

attendant circumstance participle (the typical teaching posture)

→ constative aorist (prior action)

καθίζω: 'to sit down'; the seated posture of a Jewish teacher (cf. Lk 4:20; Matt 5:1); Paul and the team assume the authoritative teaching position.

ἐλαλοῦμεν

we were speaking

Impf Act Indic 1 Pl · λαλέω

main verb ('we', iterative/progressive imperfect)

→ progressive imperfect (ongoing instruction)

λαλέω: 'to speak'; the imperfect captures the sustained conversation/teaching — not a one-shot proclamation.

ταῖς

to the

Dative

article

συνελθούσαις

gathered

Aor Act Ptc Dat Pl Fem · συνέρχομαι

attributive participle (modifying γυναῖξιν)

→ constative aorist (those who had assembled)

συνέρχομαι: 'to come together, assemble'; only women are mentioned — a detail of importance for the founding of the church (Lydia being its key figure).

γυναῖξιν

women

Dative

dative indirect object (of ἐλαλοῦμεν)

γυνή: 'woman'; the only audience mentioned — the first European church is planted through women, then through the jailer's household.

14 καί τις γυνή ὀνόματι Λυδία, πορφυρόπωλις πόλεως Θυατείρων, σεβομένη τὸν θεόν, ἤκουεν· ἦς ὁ κύριος διήνοιξεν τὴν καρδίαν προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου.

And a certain woman named Lydia, a seller of purple cloth from the city of Thyatira, who worshipped God, was listening, and the Lord opened her heart to pay attention to what was spoken by Paul.

CHARACTER INTRODUCTION AND CONVERSION **καί** Lydia is the first named European convert: a God-fearer (σεβομένη τὸν θεόν), commercially successful (a purple trader from Thyatira), yet her conversion is entirely from divine initiative — ὁ κύριος διήνοιξεν τὴν καρδίαν. The divine passive is replaced by an explicit divine subject: it is the Lord who opens, not Lydia who reaches.

καί
and

narrative conjunction

τις

a certain

Nominative

indefinite pronoun (attributive, introducing new character)

γυνή

woman

Nominative

subject nominative

γυνή: 'woman'; Luke's consistent attention to women as significant figures in the mission narrative.

ὄνοματι

by name

Dative

dative of reference (name formula)

ὄνομα: 'name'; the dative naming formula (as at v.1 for Timothy).

Λυδία

Lydia

Nominative

apposition (proper name)

Λυδία: 'Lydia'; the name may be an ethnic descriptor (from Lydia in Asia Minor, where Thyatira was) or a personal name; the first named convert in Europe.

πορφυρόπωλις

seller of purple

Nominative

predicate nominative (occupation)

πορφυρόπωλις: 'purple-cloth dealer'; from πορφύρα (purple dye) + πωλέω (to sell); a rare compound; Thyatira was famous for its purple-dye guilds (cf. Rev 2:18 — a church in Thyatira).

πόλεως

of the city

Genitive

genitive of origin

πόλις: 'city'; she comes from Thyatira — a textile center in Lydia (Asia Minor).

Θυατείρων

of Thyatira

Genitive

genitive of specification (the city identified)

Θυάτιρα: Thyatira; a city in Lydia famous for trade guilds including dyeing; one of the seven churches of Rev 2–3.

σεβομένη

worshipping

Pres Mid Ptc Nom Sg Fem · σεβόμεαι

attributive participle (characterizing Lydia)

→ progressive present (habitual religious practice)

σεβόμεαι: 'to worship, revere'; σεβόμενοι τὸν θεόν = 'worshippers of God' — Luke's technical term for Gentile God-fearers (cf. 13:43, 50; 16:14; 17:4, 17; 18:7).

τόν

the

Accusative

article

θεόν

God

Accusative

accusative object (of σεβομένη)

θεός: God; she worships the God of Israel but is not a full proselyte; her heart is therefore prepared for the gospel.

ἤκουεν

was listening

Impf Act Indic 3 Sg · ἀκούω

main verb

→ progressive imperfect (sustained, attentive listening)

ἀκούω: 'to hear, listen'; the imperfect pictures Lydia as actively, persistently listening — the posture of faith.

ἧς

whose

Genitive

genitive relative pronoun (possessive: her heart)

ὁ

the

Nominative

article

κύριος

Lord

Nominative

subject nominative (divine agent)

κύριος: 'Lord'; the explicit divine subject — the Lord (whether God or Christ) is the agent of Lydia's conversion, not Paul's rhetoric.

διήνοιξεν

opened

Aor Act Indic 3 Sg · διανοίγω

main verb (relative clause, divine action)

→ constative aorist (single decisive divine act)

διανοίγω: 'to open thoroughly'; a compound of διά + ἀνοίγω; used of opening the scriptures (Lk 24:45; Acts 17:3) and of opening hearts — the same verb Luke uses for the Emmaus moment.

τήν

the

Accusative

article

καρδίαν

heart

Accusative

accusative direct object (of διήνοιξεν)

καρδία: 'heart'; the locus of understanding, will, and trust in biblical anthropology — God's prevenient action opens what human persuasion cannot.

προσέχειν

to pay attention

Pres Act Inf · προσέχω

infinitive of result/purpose (what the opened heart does)

→ progressive present (ongoing attention)

προσέχω: 'to give heed to, pay attention to'; the opened heart is immediately active — Lydia's listening becomes genuine hearing and responsiveness.

τοῖς

the things

Dative

article (with λαλουμένοις, substantival)

λαλουμένοις

being spoken

Pres Pass Ptc Dat Pl Neut · λαλέω

substantival participle (object of προσέχειν: 'what was being said')

→ progressive present (the ongoing teaching)

λαλέω: 'to speak'; the passive 'what was being spoken' — Luke frames Paul's words as the instrument; the Lord's action on the heart is the effective cause.

ὑπό

by

preposition + genitive (agent, passive)

τοῦ

the

Genitive

article

Παύλου

Paul

Genitive

genitive of agent (with ὑπό)

Παῦλος: Paul, the human instrument — the word is his, but the opening of the heart is the Lord's.

15 ὡς δὲ ἐβαπτίσθη καὶ ὁ οἶκος αὐτῆς, παρεκάλεσεν λέγουσα· Εἰ κεκρίκατέ με πιστὴν τῷ κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου μένετε· καὶ παρεβιάσατο ἡμᾶς.

And when she and her household had been baptized, she urged us, saying, 'If you have judged me to be faithful to the Lord, come into my house and stay.' And she prevailed upon us.

NARRATIVE RESULT (BAPTISM AND HOSPITALITY) **δέ** Lydia's hospitality is a conditional that is really a declaration: εἰ κεκρίκατε ... εἶναι — 'if you have judged me faithful.' The perfect κεκρίκατε appeals to a standing judgment about her character. παρεβιάσατο ('she prevailed upon us') implies persistence — she would not be refused; the first European church is hosted by a businesswoman.

ὡς
when
temporal conjunction

δέ
and
narrative particle

ἐβαπτίσθη
was baptized
Aor Pass Indic 3 Sg· βαπτίζω
temporal clause verb
→ constative aorist (the baptism as a single event)
βαπτίζω: 'to baptize, immerse'; the passive marks Lydia as the recipient — she is baptized, not self-baptizing.

καί
and
coordinating conjunction (adding the household)

ὁ
the
Nominative
article

οἶκος
household
Nominative
subject nominative (of ἐβαπτίσθη, compound subject)
οἶκος: 'house, household'; the whole household baptized — Luke's pattern of household conversions in Acts (cf. 10:2; 11:14; 16:31, 33–34; 18:8).

αὐτῆς
her
Genitive
genitive of possession (her household)

παρεκάλεσεν
she urged
Aor Act Indic 3 Sg· παρακαλέω
main verb
→ constative aorist (the appeal)
παρακαλέω: 'to urge, appeal'; the same word as the Macedonian man's appeal in v.9 — Lydia embodies the answer to that call.

λέγουσα

saying

Pres Act Ptc Nom Sg Fem · λέγω

participle of speech introduction

→ progressive present

λέγω: 'to say'; introduces the direct speech of her conditional appeal.

Εἰ

if

conditional conjunction (first-class condition, assumed true)

κεκρίκατέ

you have judged

Perf Act Indic 2 Pl · κρίνω

verb of protasis (first-class condition)

→ intensive perfect (standing verdict)

κρίνω: 'to judge, decide'; the perfect 'you have judged (and your verdict stands)' — she appeals to the missionaries' own assessment of her conversion as genuine.

με

me

Accusative

accusative object (of κεκρίκατε, with infinitive εἶναι)

πιστήν

faithful

Accusative

predicate accusative (accusative + infinitive: 'me to be faithful')

πιστός: 'faithful, believing, trustworthy'; she claims the title — and by her actions immediately demonstrates it through generous hospitality.

τῷ

to the

Dative

article

κυρίῳ

Lord

Dative

dative of reference (faithful to/with respect to the Lord)

κύριος: 'Lord'; the same Lord who opened her heart (v.14) is the Lord she now claims to trust.

εἶναι

to be

Pres Act Inf · εἶμι

infinitive of indirect statement (accusative + infinitive with κεκρίκατε)

→ gnomic present (her present identity)

εἰσελθόντες

entering

Aor Act Ptc Nom Pl Masc · εἰσέρχομαι

attendant circumstance participle (with μένετε, imperatival)

→ constative aorist

εἰσέρχομαι: 'to enter, come in'; the participle + imperative = 'come in and stay!'

εἰς

into

preposition + accusative (goal)

τόν

the

Accusative

article

οἶκόν

house

Accusative

accusative object (of εἰσελθόντες)

οἶκος: 'house'; the same word used for her whole household; her house becomes the first European house-church (cf. v.40).

μου

my

Genitive

genitive of possession

μένετε

stay

Pres Act Impv 2 Pl · μένω

imperative (the main command of the apodosis)

→ progressive present imperative (ongoing residence)

μένω: 'to remain, stay, abide'; Lydia invites the missionaries to make her house their base — the church at Philippi is founded on her hospitality.

καί

and

coordinating conjunction

παρεβιάσατο

prevailed upon

Aor Mid Indic 3 Sg · παραβιάζομαι

main verb (result)

→ constative aorist (she persuaded them — done)

παραβιάζομαι: 'to constrain, compel, urge strongly, prevail upon'; used only here and Luke 24:29 (Emmaus: 'they constrained him to stay') — a Lukan touch linking the two stories of recognizing the Lord and urgently pressing hospitality.

ἡμᾶς

us

Accusative

accusative object (of παρεβιάσατο)

16 Ἐγένετο δὲ πορευομένων ἡμῶν εἰς τὴν προσευχὴν, παιδίσκην τινὰ ἔχουσαν πνεῦμα πύθωνα ὑπαντήσαι ἡμῖν, ἥτις ἐργασίαν πολλὴν παρεῖχεν τοῖς κυρίοις αὐτῆς μαντευομένη.

As we were going to the place of prayer, it happened that a certain slave girl having a python spirit met us, who brought her masters much profit by fortune-telling.

NARRATIVE COMPLICATION (NEW CHARACTER, SPIRITUAL CONFLICT)

δέ

The Lukan Semitic formula

Ἐγένετο + infinitive (cf. 9:32; 14:1) opens the complication. The python-spirit (πνεῦμα πύθωνα) alludes to the Delphic Python — the prophetic spirit of Apollo; the girl is a mantic slave. The contrast with Lydia (free, wealthy, opened by the Lord) could not be sharper.

Ἐγένετο

it happened

Aor Mid Indic 3 Sg · γίνομαι

main verb (Semitic narrative formula)

→ constative aorist (single event)

γίνομαι: 'to happen, become'; ἐγένετο + inf.
= Septuagintal narrative formula (cf. Lk 1:8;
Acts 9:32; 14:1).

δέ

and

narrative particle

πορευομένων

going

Pres Mid Ptc Gen Pl Masc · πορεύομαι

genitive absolute (temporal: as we were going)

→ progressive present (ongoing journey)

πορεύομαι: 'to go, travel'; the genitive
absolute with ἡμῶν sets the temporal
frame.

ἡμῶν

we

Genitive

genitive absolute subject (of πορευομένων)

εἰς

to

preposition + accusative (goal)

τήν

the

Accusative

article

προσευχήν

prayer place

Accusative

accusative of goal (the place of prayer, cf. v.13)

προσευχή: 'place of prayer'; the same
riverside location as v.13 — confirming it
was a regular gathering spot.

παιδίσκη

a slave girl

Accusative

*accusative subject of infinitive (with ἐγένετο +
ὑπαντῆσαι)*

παιδίσκη: 'slave girl, female servant';
diminutive of παῖς — she is doubly
marginalized: enslaved and female, yet her
spirit-testimony is noted.

τινά

certain

Accusative

indefinite pronoun (attributive)

ἔχουσιν

having

Pres Act Ptc Acc Sg Fem · ἔχω

attributive participle (modifying παιδίσκη)

→ progressive present (habitual possession)

ἔχω: 'to have, possess'; the girl is
characterized by what she has — the
python-spirit.

πνεῦμα

a spirit

Accusative

accusative direct object (of ἔχουσιν)

πνεῦμα: 'spirit'; the demonic spirit that
enables her mantic activity — contrasted
with the Holy Spirit who guides Paul.

πύθωνα

python

Accusative

accusative in apposition (qualifying πνεῦμα)

Πύθων: the Python; in Greek mythology
the serpent killed by Apollo at Delphi;
'python spirit' = the spirit of the Delphic
oracle; the LXX uses πύθων for the Hebrew
בִּיָּהּ (familiar spirit, Lev 20:27; 1 Sam 28:7).

ὕπαντῆσαι

to meet

Aor Act Inf · ὑπαντάω

infinitive with ἐγένετο (subject = παιδίσκην)

→ **constative aorist (the encounter)**

ὕπαντάω: 'to meet, come to meet'; the meeting is providential — the slave girl's spirit recognizes Paul.

ἡμῖν

us

Dative

dative indirect object (of ὑπαντῆσαι)

ἧτις

who

Nominative

qualitative relative pronoun

ὅστις: 'whoever, who by her very nature'; the qualitative relative introduces her income-generating function.

ἐργασίαν

profit

Accusative

accusative direct object (of παρεῖχεν)

ἐργασία: 'work, business, profit, gain'; used for commercial income (cf. Acts 19:24–25) — the slave girl is an economic asset whose exorcism creates the conflict.

πολλήν

much

Accusative

attributive adjective (modifying ἐργασίαν)

πολύς: 'much, many, great'; the income was substantial — making her owners' outrage entirely predictable.

παρεῖχεν

was providing

Impf Act Indic 3 Sg · παρέχω

main verb of relative clause

→ **progressive imperfect (habitual, ongoing income)**

παρέχω: 'to provide, offer, cause'; the imperfect underlines the ongoing, reliable revenue stream she represented.

τοῖς

to the

Dative

article

κύριοις

masters

Dative

dative indirect object (of παρεῖχεν)

κύριος: 'lord, master, owner'; the plural suggests multiple owners — a business partnership exploiting the girl; their title κύριοι ('masters') stands in ironic contrast to Paul's κύριος Ἰησοῦς Χριστός in v.18.

αὐτῆς

her

Genitive

genitive of relationship (possessive — her masters)

μαντευομένη

by fortune-telling

Pres Mid Ptc Nom Sg Fem · μαντεύομαι

participle of means (how she provided income)

→ **progressive present (habitual activity)**

μαντεύομαι: 'to divine, prophesy, practice divination'; a NT hapax; from μάντις ('seer, prophet'); the word deliberately contrasts with the true prophetic activity in Acts — same form, opposite source.

17 αὕτη κατακολουθοῦσα τῷ Παύλῳ καὶ ἡμῖν ἔκραζεν λέγουσα· Οὗτοι οἱ ἄνθρωποι δοῦλοι τοῦ θεοῦ τοῦ ὑψίστου εἰσίν, οἵτινες καταγγέλλουσιν ὑμῖν ὁδὸν σωτηρίας.

She followed Paul and us, crying out, 'These men are servants of the Most High God, who proclaim to you a way of salvation.'

COMPLICATION (DEMONIC TESTIMONY — TRUE BUT UNWANTED) ASYNDETON The slave girl's cry is theologically accurate: Paul and Silas are servants of the Most High God proclaiming a way of salvation. Yet the demonic source is a problem — just as in the Gospels, Jesus silenced demons despite their true confessions (Mk 1:24–25; 3:11–12). The title 'Most High God' (θεὸς ὑψίστος) was used in pagan as well as Jewish contexts, making the confession ambiguous.

αὕτη

she

Nominative

subject nominative (demonstrative used as pronoun)

κατακολουθοῦσα

following

Pres Act Ptc Nom Sg Fem · κατακολουθέω

temporal/attendant circumstance participle

→ progressive present (persistent following, 'many days')

κατακολουθέω: 'to follow closely after'; the κατά prefix intensifies — she doggedly, persistently follows them.

τῷ

the

Dative

article

Παύλῳ

Paul

Dative

dative object (of κατακολουθοῦσα)

Παῦλος: Paul; the spirit recognizes him specifically — Paul is the primary target.

καὶ

and

coordinating conjunction

ἡμῖν

us

Dative

dative object (parallel to Παύλῳ)

ἔκραζεν

was crying out

Impf Act Indic 3 Sg · κράζω

main verb

→ iterative imperfect (repeated, persistent crying out over many days)

κράζω: 'to cry out, shout'; the imperfect with 'many days' (v.18) = day after day, persistent demonic testimony — the harassment that finally prompts Paul's exorcism.

λέγουσα

saying

Pres Act Ptc Nom Sg Fem · λέγω

participle of speech introduction

→ progressive present

λέγω: 'to say'; introduces the direct speech of the demonic confession.

Οὗτοι

these

Nominative

demonstrative pronoun (subject, with οἱ ἄνθρωποι)

οἱ

the

Nominative

article

ἄνθρωποι

men

Nominative

subject nominative

ἄνθρωπος: 'human being, man'; the spirit identifies them as human — though their power is divine.

δοῦλοι

servants

Nominative

predicate nominative

δοῦλος: 'slave, servant'; Paul and Silas are 'slaves of God' — the same status as the slave girl herself, but in willing service of the true God rather than coerced service of human masters.

τοῦ

of the

Genitive

article

θεοῦ

God

Genitive

genitive of relationship (servants of God)

θεός: God; the confession is true, but the source is the python spirit.

τοῦ

the

Genitive

article (with ὑψίστου)

ὑψίστου

Most High

Genitive

attributive genitive (superlative: the Highest God)

ὑψιστος: 'highest, most high'; a biblical title for the God of Israel (Gen 14:18 LXX; Ps 77:35 LXX) but also used in Hellenistic paganism for a supreme deity — the ambiguity makes the testimony useful to no one.

εἰσίν

are

Pres Act Indic 3 Pl · εἰμί

predicate verb

→ gnomic present (stating a fact)

οἵτινες

who

Nominative

qualitative relative pronoun (characterizing what they do)

οἷτινες: 'who by their very nature'; introduces the characterization of their mission.

καταγγέλλουσιν

are proclaiming

Pres Act Indic 3 Pl · καταγγέλλω

main verb of relative clause

→ progressive present (ongoing mission activity)

καταγγέλλω: 'to proclaim, announce'; a Lukan/Pauline proclamation verb (cf. Acts 4:2; 13:38; 17:3, 13, 23).

ὑμῖν

to you

Dative

dative indirect object

ὁδόν

a way

Accusative

accusative direct object

ὁδός: 'way, road, path'; 'a way of salvation'
— ὁδός as a term for the Christian
gospel/movement (cf. Acts 9:2; 19:9, 23;
22:4; 24:14, 22) — the demonic
announcement is theologically accurate.

σωτηρίας

of salvation

Genitive

genitive of definition (the way = salvation)

σωτηρία: 'salvation, deliverance';
foreshadows the jailer's question in v.30
(*'what must I do to be saved?'*) — the
python spirit announces what Paul will
deliver.

18 τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. διαπονηθεὶς δὲ Παῦλος καὶ ἐπιστρέψας τῷ πνεύματι εἶπεν·
παραγγέλλω σοι ἐν ὀνόματι Ἰησοῦ Χριστοῦ ἐξελθεῖν ἀπ' αὐτῆς. καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ.

And this she kept doing for many days. But Paul, greatly annoyed, turned and said to the spirit, 'I
command you in the name of Jesus Christ to come out of her!' And it came out at that very hour.

CLIMAX (EXORCISM, NAME OF JESUS CHRIST) **δέ** The exorcism is terse and total: Paul's single
command in the name of Jesus Christ is immediately effective (αὐτῇ τῇ ὥρᾳ, 'at that very hour').
διαπονηθεὶς ('greatly annoyed/grieved') is the same verb used of the Jerusalem authorities' annoyance
in 4:2 — the spiritual conflict is real and personal.

τοῦτο

this

Accusative

*accusative direct object (referring back to her
crying out)*

δέ

and

narrative particle

ἐποίει

she kept doing

Impf Act Indic 3 Sg · ποιέω

main verb

→ iterative imperfect (day after day)

ποιέω: 'to do, make'; the imperfect + ἐπὶ
πολλὰς ἡμέρας = repeated, persistent
action over many days.

ἐπί

for

preposition + accusative (extent of time)

πολλάς

many

Accusative

attributive adjective (modifying ἡμέρας)

πολύς: 'many, much'; the harassment was prolonged — 'for many days.'

ἡμέρας

days

Accusative

accusative of time extent (with ἐπί)

ἡμέρα: 'day'; the repeated daily testimony is a spiritual confrontation Paul ultimately refuses to ignore.

διαπονηθείς

greatly annoyed

Aor Pass Ptc Nom Sg Masc · διαπονόμαι

temporal/causal participle (motivating the exorcism)

→ constative aorist (the moment of decisive reaction)

διαπονόμαι: 'to be greatly annoyed, troubled, vexed'; a strong emotion word — Paul is not merely mildly bothered; the same verb as 4:2 where the authorities were 'greatly disturbed.'

δέ

but

narrative particle (mild contrast/transition)

Παῦλος

Paul

Nominative

subject nominative

Παῦλος: the apostle now acts decisively against the python spirit.

καί

and

coordinating conjunction

ἐπιστρέψας

turning

Aor Act Ptc Nom Sg Masc · ἐπιστρέφω

attendant circumstance participle (bodily turning to address the spirit)

→ constative aorist (the physical gesture)

ἐπιστρέφω: 'to turn around, turn toward'; the physical gesture of confrontation — Paul turns toward the spirit.

τῷ

to the

Dative

article

πνεύματι

spirit

Dative

dative indirect object (of ἐπιστρέψας — he turned to the spirit)

πνεῦμα: 'spirit'; Paul addresses the spirit, not the girl — the exorcism is directed at the demonic agent.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introducing the exorcistic command)

→ constative aorist

λέγω: 'to say'; the single command that ends the oppression.

παραγγέλλω

I command

Pres Act Indic 1 Sg · παραγγέλλω

performative present (the command is the act)

→ performative present (issuing a command in the very act of speaking)

παραγγέλλω: 'to command, order, give orders'; a military/authoritative term — Paul commands with apostolic authority.

σοι

you

Dative

dative indirect object (the spirit addressed)

ἐν

in

preposition + dative (authority/instrumentality: in the name of)

ὄνοματι

the name

Dative

dative of means/authority (ἐν ὀνόματι = by the authority of)

ὄνομα: 'name'; the name of Jesus Christ is the power by which demons are expelled in Acts (3:6; 4:10; 16:18; 19:13–16).

Ἰησοῦ

of Jesus

Genitive

genitive of identity (the name = Jesus Christ)

Ἰησοῦς: the full name — Ἰησοῦ Χριστοῦ — grounds the exorcism in the person of the risen Lord, not a formula.

Χριστοῦ

Christ

Genitive

genitive in apposition (the Christ, the Messiah)

Χριστός: 'the Anointed, Messiah'; cf. the failed exorcists of 19:13 who use the name as a formula — Paul uses it with apostolic authority.

ἐξελεῖν

to come out

Aor Act Inf · ἐξέρχομαι

complementary infinitive (content of the command)

→ constative aorist (the departure as a complete act)

ἐξέρχομαι: 'to go/come out'; the commanded exit of the spirit.

ἀπ'

from

preposition + genitive (separation)

αὐτῆς

her

Genitive

genitive of separation (out of the girl)

καί

and

coordinating conjunction (result)

ἐξηλθεν

it came out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (immediate result)

→ constative aorist (immediate, complete departure)

ἐξέρχομαι: 'to go out'; instant, complete — no resistance, no delayed effect; the name of Jesus Christ is immediately effective.

αὐτῇ

the very

Dative

intensive pronoun (with τῇ ὥρᾳ: 'that very hour')

αὐτός: 'self, same'; αὐτῇ τῇ ὥρᾳ = 'at that very hour' — a Lukan immediacy idiom.

τῇ

the

Dative

article

ὥρᾳ

hour

Dative

dative of time (with αὐτῇ: at that very hour)

ὥρᾳ: 'hour, moment'; the immediacy underlines that the power of the name of Jesus is complete and instantaneous.

19 Ἰδόντες δὲ οἱ κύριοι αὐτῆς ὅτι ἐξῆλθεν ἡ ἐλπίς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σιλᾶν εἴλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας,

But when her masters saw that their hope of profit was gone, they seized Paul and Silas and dragged them into the marketplace before the rulers,

NARRATIVE COMPLICATION (ECONOMIC MOTIVATION OF PERSECUTION) **δέ** The exorcism's immediate result is not gratitude but legal attack: ἡ ἐλπίς τῆς ἐργασίας ('their hope of profit') has departed with the spirit. Luke's wording is pointedly commercial — the owners' sole motivation is financial, not theological, yet they frame their grievance in civic-religious terms (v.21). Silas is mentioned for the first time in the chapter as co-defendant.

Ἰδόντες

seeing

Aor Act Ptc Nom Pl Masc · ὁράω
temporal/causal participle (their perception motivates the action)

→ constative aorist (the moment of realization)

ὁράω: 'to see'; the owners see the economic damage and react.

δέ

but

narrative particle (adversative: contrast with Paul's intent)

οἱ

the

Nominative
article

κύριοι

masters

Nominative
subject nominative

κύριος: 'master, owner'; the plural masters (cf. v.16) are now identified as the antagonists who drive Paul's arrest — the spiritual conflict becomes socio-economic conflict.

αὐτῆς

her

Genitive
genitive of possession (her masters)

ὅτι

that

conjunction (object clause with ἰδόντες; they saw that ...)

ἐξῆλθεν

had gone out

Aor Act Indic 3 Sg · ἐξέρχομαι
main verb of ὅτι clause

→ constative aorist (the spirit's departure)

ἐξέρχομαι: the same verb as v.18 — the owners see the result of Paul's exorcism.

ἡ

the

Nominative
article

ἐλπίς

hope

Nominative

subject nominative (of ἐξήλθεν)

ἐλπίς: 'hope, expectation'; the irony is sharp — ἐλπίς is Paul's great theological term for Christian hope (cf. Rom 5:4-5; 15:13); here 'hope' = monetary expectation.

τῆς

of the

Genitive

article

ἐργασίας

profit

Genitive

objective genitive (their hope = the profit)

ἐργασία: 'business, trade, profit'; cf. v.16 — the same word; the income-generating capacity of the girl has been destroyed by the exorcism.

αὐτῶν

their

Genitive

genitive of possession

ἐπιλαβόμενοι

seizing

Aor Mid Ptc Nom Pl Masc · ἐπιλαμβάνομαι

attendant circumstance participle (with εἴλκυσαν)

→ constative aorist (single violent action)

ἐπιλαμβάνομαι: 'to take hold of, seize'; a physical, violent grab — Paul and Silas are arrested by force.

τόν

the

Accusative

article

Παῦλον

Paul

Accusative

accusative direct object (of ἐπιλαβόμενοι)

Παῦλος; Paul — named first as the primary target.

καί

and

coordinating conjunction

τόν

the

Accusative

article

Σιλᾶν

Silas

Accusative

accusative direct object (of ἐπιλαβόμενοι, parallel to Παῦλον)

Σιλᾶς; Silas (Silvanus); Paul's co-missionary from Jerusalem (Acts 15:22, 27, 32, 40); he is arrested with Paul and will be his prison-companion.

εἴλκυσαν

dragged

Aor Act Indic 3 Pl · ἐλκύω

main verb (violent action)

→ constative aorist

ἐλκύω: 'to drag, haul'; forcible, contemptuous treatment — they drag them to the forum.

εἰς

into

preposition + accusative (goal)

τήν

the

Accusative

article

ἀγοράν

marketplace

Accusative

accusative of goal (civic forum)

ἀγορά: 'marketplace, forum'; the civic center of Philippi — a Roman colony's forum was also its judicial space where magistrates presided.

ἐπί

before

preposition + accusative (presence before authority)

τούς

the

Accusative

article

ἄρχοντας

rulers

Accusative

accusative with ἐπί (before/to the rulers)

ἄρχων: 'ruler, magistrate'; in a Roman colony the duoviri (or magistrates) — cf. στρατηγοί ('praetors') in v.20 — the Roman title for Philippian magistrates.

20 καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς εἶπαν· Οὗτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν Ἰουδαῖοι ὑπάρχοντες,

and having brought them before the praetors said, 'These men are greatly disturbing our city, being Jews,

LEGAL ACCUSATION (CIVIC AND ETHNIC CHARGE) **καί** The accusation before the στρατηγοί ('praetors' — the usual title for Roman colonial magistrates) is two-pronged: (1) civic disturbance (ἐκταράσσουσιν), and (2) Jewishness — an ethnic slur exploiting Roman prejudice against Jews. The actual motive (lost income) is carefully omitted.

καί
and

narrative conjunction

προσαγγόντες
bringing forward

Aor Act Ptc Nom Pl Masc · προσάγω

attendant circumstance participle (with εἶπαν)

→ constative aorist (the formal presentation)

προσάγω: 'to bring to, lead before'; a legal/judicial term — the accusers formally present Paul and Silas before the magistrates.

αὐτούς
them

Accusative

accusative direct object (of προσαγγόντες)

τοῖς
the

Dative

article

στρατηγοῖς

praetors

Dative

dative indirect object (before the magistrates)

στρατηγός: 'general, praetor'; in a Roman colony, the duoviri were popularly called στρατηγοί — Luke uses the correct local Greek equivalent for the Latin title praetores.

εἶπαν
they said

Aor Act Indic 3 Pl · λέγω

main verb (introducing accusation)

→ constative aorist

λέγω: 'to say'; introduces the formal charge.

Οὗτοι
these

Nominative

demonstrative pronoun (emphatic subject, contemptuous)

οἱ
the

Nominative

article

ἄνθρωποι

men

Nominative

subject nominative

ἄνθρωπος: 'man, person'; the irony: the slave girl calls them 'servants of the Most High God' (v.17); the owners call them 'these men' — dismissive and threatening.

ἐκταράσσουσιν
are greatly disturbing

Pres Act Indic 3 Pl · ἐκταράσσω

main verb of accusation

→ progressive present (ongoing disturbance alleged)

ἐκταράσσω: 'to throw into great confusion, deeply disturb'; a NT hapax; the ἐκ- prefix intensifies — 'they are totally disrupting our city!'

ἡμῶν
our

Genitive

genitive of possession (our city)

τήν
the

Accusative

article

πόλις

city

Accusative

accusative direct object (of ἐκταράσσουν)

πόλις: 'city'; 'our city' — the accusers identify Philippi as their Roman colony and the missionaries as foreign disturbers of its peace.

Ἰουδαῖοι

Jews

Nominative

predicate nominative (ethnicity as accusation)

Ἰουδαῖος: 'Jew'; the ethnic identification is used as an aggravating charge — anti-Jewish sentiment in Roman colonies was real (Jews had been expelled from Rome under Claudius, Acts 18:2).

ὑπάρχοντες

being

Pres Act Ptc Nom Pl Masc · ὑπάρχω

causal/attributive participle (giving their Jewish identity as a ground for the charge)

→ progressive present (ongoing identity)

ὑπάρχω: 'to be, exist'; with an adjective — 'being (as they are) Jews'; a participial predication of inherent status.

21 καὶ καταγγέλλουσιν ἔθη ἃ οὐκ ἔξεστιν ἡμῖν παραδέχεσθαι οὐδὲ ποιεῖν Ῥωμαίοις οὖσιν.

and they are proclaiming customs which it is not lawful for us to accept or to observe, being Romans.

CONTINUATION OF ACCUSATION **καὶ** The charge continues from v.20 — the customs charged are unspecified but framed as incompatible with Roman law and identity. The participle Ῥωμαίοις οὖσιν ('being Romans') is the pivot: Romanness = civic loyalty = incompatibility with foreign rites. The irony is acute — Paul himself is the Roman (v.37).

καὶ

and

coordinating conjunction (continuing accusation)

καταγγέλλουσιν

they are proclaiming

Pres Act Indic 3 Pl · καταγγέλλω

main verb (second charge)

→ progressive present (ongoing proclamation alleged)

καταγγέλλω: 'to proclaim, announce'; often used of gospel proclamation in Acts (13:5, 38; 15:36; 17:3, 13), which gives the charge an ironic edge — the same word used for authorized preaching is weaponized as a charge.

ἔθη

customs

Accusative

direct object

ἔθος: 'custom, usage'; the accusers use a deliberately vague term — the 'customs' are not defined, maximizing suspicion.

ἃ

which

Accusative

relative pronoun (object of παραδέχεσθαι / ποιεῖν)

<p>οὐκ not negation</p>	<p>ἔξεστιν it is lawful Pres Act Indic 3 Sg · ἔξεστι <i>impersonal main verb (legal judgment)</i> → gnomic present (standing legal prohibition) ἔξεστι: 'it is permitted/lawful'; an impersonal verb of legal permission — the charge claims a Roman legal prohibition.</p>	<p>ἡμῖν for us Dative <i>dative of reference (us as Romans)</i></p>	<p>παραδέχεσθαι to accept Pres Mid Infin · παραδέχομαι <i>complementary infinitive (with ἔξεστιν)</i> → present infinitive (continuous acceptance implied) παραδέχομαι: 'to receive, accept'; to adopt foreign practices — the charge of religious contamination.</p>
<p>οὐδέ nor <i>negative coordinating conjunction</i></p>	<p>ποιεῖν to practice Pres Act Infin · ποιέω <i>complementary infinitive (coordinated with παραδέχεσθαι)</i> → present infinitive ποιέω: 'to do, practice'; the double infinitive (accept + practice) covers both reception and observance.</p>	<p>Ῥωμαίους Romans Dative <i>dative predicate (in apposition to ἡμῖν)</i> Ῥωμαῖος: 'Roman citizen'; Philippi was a colonia — its citizens held Roman citizenship and were proud of it. The irony of v.37 (Paul is the Roman) is prepared here.</p>	<p>οὔσιν being Pres Act Ptc Dat Pl Masc · εἰμί <i>attributive/causal participle (modifying Ῥωμαίους — 'us, as Romans')</i> → descriptive present (inherent status)</p>

22 καὶ συνεπέστη ὁ ὄχλος κατ' αὐτῶν καὶ οἱ στρατηγοὶ περιρήξαντες αὐτῶν τὰ ἱμάτια ἐκέλευον ῥαβδίξειν,

The crowd also joined in attacking them, and the praetors tore their garments off and ordered them to be beaten with rods.

NARRATIVE ESCALATION (MOB VIOLENCE AND MAGISTERIAL SANCTION) **καί** The crowd συνεπέστη ('rose up together against') signals a mob lynching legitimized by official action. The summary beating without trial is precisely what Paul will cite in v.37 as the violation of their Roman rights.

καί

and

narrative conjunction

συνεπέστη

rose up together

Aor Act Indic 3 Sg · συνεπίστημι

main verb

→ constative aorist (mob surge)

συνεπίστημι: 'to rise up against together, join in attacking'; a rare compound — the crowd adds mob pressure to the legal charge.

ὁ

the

Nominative

article

ὄχλος

crowd

Nominative

subject

ὄχλος: 'crowd, multitude'; the uncontrolled mass that amplifies legal proceedings into mob violence.

κατ'

against

preposition + genitive (opposition)

αὐτῶν

them

Genitive

object of κατά (target of attack)

καί

and

coordinating conjunction

οἱ

the

Nominative

article

στρατηγοί

praetors

Nominative

subject (second actor)

στρατηγός: 'praetor'; the colonial magistrates who sanction mob violence — their act constitutes the illegal beating of Roman citizens without trial.

περιρήξαντες

having torn off

Aor Act Ptc Nom Pl Masc · περιρήγνυμι

attendant circumstance participle (with ἐκέλευον)

→ constative aorist (violent stripping)

περιρήγνυμι: 'to tear off/around'; a NT hapax — the magistrates tear off their outer garments in preparation for flogging.

αὐτῶν

their

Genitive

genitive of possession

τὰ

the

Accusative

article

ἱμάτια

garments

Accusative

direct object (of περιρήξαντες)

ἱμάτιον: 'garment, outer cloak'; public stripping is designed as humiliation before punishment.

ἐκέλευον

they were ordering

Imperf Act Indic 3 Pl · κελεύω

main verb

→ inceptive imperfect (began to order)

κελεύω: 'to command, order'; the magistrates issue the formal order for beating.

ράβδιζειν

to beat with rods

Pres Act Infin · ράβδιζω

complementary infinitive (object of ἐκέλευον)

→ present infinitive

ράβδιζω: 'to beat with a rod (ράβδος)'; the punishment of the Roman lictors' fasces — the rods they carried. Paul lists this beating among his sufferings (2 Cor 11:25: 'three times I was beaten with rods').

23 πολλές τε ἐπιθέντες αὐτοῖς πληγὰς ἔβαλον εἰς φυλακὴν, παραγγείλαντες τῷ δεσμοφύλακι ἀσφαλῶς αὐτοὺς τηρεῖν·

and when they had inflicted many blows upon them, they threw them into prison, charging the jailer to keep them securely.

NARRATIVE CONTINUATION (IMPRISONMENT AFTER BEATING) **τέ** The τε links directly to v.22. The order ἀσφαλῶς τηρεῖν ('keep securely') will be ironized by God's earthquake in v.26.

πολλὰς

many

Accusative

attributive adjective (modifying πληγὰς — fronted for emphasis)

τε

and

connective particle (τε ... links to preceding)

ἐπιθέντες

having laid upon

Aor Act Ptc Nom Pl Masc · ἐπιτίθημι

attendant circumstance participle (with ἔβαλον)

→ constative aorist (the beating)

ἐπιτίθημι: 'to place upon, inflict'; here 'to inflict blows upon' — a common idiom for flogging.

αὐτοῖς

them

Dative

dative indirect object (recipients of blows)

πληγάς

blows

Accusative

direct object (of ἐπιθέντες)

πληγή: 'blow, wound, stripe'; from πλήσσω ('to strike'); in v.33 the same root describes the jailer washing their wounds (τὰς πληγὰς) — narrative symmetry.

ἔβαλον

they threw

Aor Act Indic 3 Pl · βάλλω

main verb

→ **constative aorist (imprisonment)**

βάλλω: 'to throw, cast'; 'threw into prison' conveys the brutality — not led but cast in.

εἰς

into

preposition + accusative (goal)

φυλακὴν

prison

Accusative

object of εἰς

φυλακή: 'prison, guard'; the word recurs as the setting for the miracle of vv.26–28.

παραγγείλαντες

having charged

Aor Act Ptc Nom Pl Masc · παραγγέλλω

attendant circumstance participle (with ἔβαλον)

→ **constative aorist**

παραγγέλλω: 'to command, charge'; an authoritative order passed down the chain of command.

τῷ

the

Dative

article

δεσμοφύλακι

jailer

Dative

dative indirect object (recipient of command)

δεσμοφύλαξ: 'prison-keeper, jailer'; a compound of δεσμός ('bond, chain') + φύλαξ ('guard') — the one who will become the dramatic convert of vv.29–34.

ἀσφαλῶς

securely

adverb (manner — modifying τηρεῖν)

ἀσφαλῶς: 'safely, securely'; from ἀσφαλής ('firm, sure'); the irony: the more 'secure' the prison the more remarkable God's opening of it.

αὐτούς

them

Accusative

accusative direct object (of τηρεῖν)

τηρεῖν

to keep

Pres Act Infin · τηρέω

complementary infinitive (object of παραγγείλαντες)

→ **present infinitive (ongoing custody)**

τηρέω: 'to keep, guard, watch'; the same verb used of keeping the decrees (v.4) — here twisted into imprisonment.

24 ὃς παραγγελίαν τοιαύτην λαβὼν ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν καὶ τοὺς πόδας αὐτῶν ἠσφαλίσατο εἰς τὸ ξύλον.

Having received such a charge, he put them into the inner prison and fastened their feet in the stocks.

RELATIVE CLAUSE (JAILER'S RESPONSE TO COMMAND) ὃς The jailer's over-compliance — inner cell plus stocks — sets the stage for the earthquake miracle. The ἐσωτέρα φυλακή ('inner prison') is the most secure location.

ὃς

who

Nominative

relative pronoun (subject, referring to δεσμοφύλαξ)

παραγγελίαν

charge

Accusative

direct object (of λαβὼν — fronted)

παραγγελία: 'command, charge'; cognate with παραγγέλλω (v.23); the formal order received from above.

τοιαύτην

such

Accusative

demonstrative adjective (attributive, summarizing the preceding order)

λαβὼν

having received

Aor Act Ptc Nom Sg Masc · λαμβάνω

attendant circumstance/temporal participle

→ constative aorist

λαμβάνω: 'to receive, take'; the jailer receives the command and immediately acts.

ἔβαλεν

he threw

Aor Act Indic 3 Sg · βάλλω

main verb

→ constative aorist

βάλλω: 'to throw'; again the violent verb of v.23 — the jailer mirrors the magistrates' brutality.

αὐτούς

them

Accusative

direct object

εἰς

into

preposition + accusative (goal)

τὴν

the

Accusative

article

ἔσωτέραν

inner

Accusative

attributive adjective (comparative of ἔσω — 'more inner')

ἔσωτερος: 'inner, further in'; comparative of ἔσω — the innermost cell, maximally secure.

φυλακὴν

prison

Accusative

object of εἰς

καί

and

coordinating conjunction

τούς

the

Accusative

article

πόδας

feet

Accusative

direct object (of ἠσφαλίσατο)

πούς: 'foot'; the stocks immobilize the feet — a specific form of ancient incarceration.

αὐτῶν

their

Genitive

genitive of possession

ἠσφαλίσατο

he fastened

Aor Mid Indic 3 Sg · ἠσφαλίζω

main verb (second action)

→ *constative aorist*

ἠσφαλίζω: 'to make secure, fasten'; cognate with ἀσφαλῶς (v.23) — the jailer implements 'secure custody' to the maximum degree.

εἰς

in

preposition + accusative (place into which)

τό

the

Accusative

article

ξύλον

stocks

Accusative

object of εἰς (the stocks)

ξύλον: 'wood, tree, stocks'; here the wooden stocks used to immobilize prisoners' feet. The word also means 'cross' (Acts 5:30; 10:39; 13:29; Gal 3:13) — a subtle resonance with Christ's passion in Paul and Silas's suffering.

25 Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σιλᾶς προσευχόμενοι ὕμνον τὸν θεόν, ἐπηκροῶντο δὲ αὐτῶν οἱ δέσμιοι.

About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them.

NARRATIVE TURNING-POINT (THE VIGIL BEFORE THE MIRACLE) **δέ** The temporal setting (μεσονύκτιον — midnight) is darkly theatrical; the two activities (prayer + hymnody) are both present-tense participles — continuous, simultaneous. The prisoners' attentive listening (ἐπηκροῶντο) sets a silent witness-audience for the miracle.

Κατά

about

preposition + accusative (approximate time)

δέ

and

continuative particle

τό

the

Accusative
article

μεσονύκτιον

midnight

Accusative
object of κατά (time reference)

μεσονύκτιον: 'midnight'; a NT hapax in Acts. Midnight recalls Exod 12:29 (the Passover plague) and Paul's escape resonates with the Exodus motif.

Παῦλος

Paul

Nominative
subject

καί

and

coordinating conjunction

Σιλᾶς

Silas

Nominative
subject (coordinated with Παῦλος)

Σιλᾶς: Silas/Silvanus; Paul's companion chosen after the split with Barnabas (15:40), a prophet and Roman citizen (v.37).

προσευχόμενοι

praying

Pres Mid Ptc Nom Pl Masc · προσεύχομαι
circumstantial participle (attendant to ὕμνον)

→ progressive present (continuous prayer)

προσεύχομαι: 'to pray'; the simultaneous prayer-and-song vigil is the spiritual action that precedes divine intervention.

<p>ὕμνουν were singing hymns</p> <p>Imperf Act Indic 3 Pl · ὕμνέω</p> <p><i>main verb</i></p> <p>→ progressive imperfect (ongoing hymnody)</p> <p>ὕμνέω: 'to sing hymns, praise'; the praise of Psalms or early Christian hymns. The imperfect suggests sustained, not momentary, singing.</p>	<p>τόν the</p> <p>Accusative</p> <p><i>article</i></p>	<p>θεόν God</p> <p>Accusative</p> <p><i>direct object (of ὕμνουν)</i></p> <p>θεός: 'God'; the object of worship — the hymns are directed Godward in the midst of chains.</p>	<p>ἐπηκροῶντο were listening</p> <p>Imperf Mid Indic 3 Pl · ἐπακροάομαι</p> <p><i>main verb (second clause)</i></p> <p>→ progressive imperfect (sustained listening)</p> <p>ἐπακροάομαι: 'to listen attentively to'; a NT hapax — the compound suggests focused, intent listening. The prisoners are an unintended congregation.</p>
<p>δέ and</p> <p><i>continuative particle</i></p>	<p>αὐτῶν them</p> <p>Genitive</p> <p><i>genitive object (of ἐπηκροῶντο — person listened to)</i></p>	<p>οἱ the</p> <p>Nominative</p> <p><i>article</i></p>	<p>δέσμοι prisoners</p> <p>Nominative</p> <p><i>subject (of ἐπηκροῶντο)</i></p> <p>δέσμιος: 'prisoner, bound one'; from δεσμός ('bond, chain') — the irony is potent: the chained ones praise freely while the free world sleeps.</p>

26 ἄφνω δὲ σεισμός ἐγένετο μέγας, ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμοτηρίου· ἠνεώχθησαν δὲ παραχρῆμα αἱ θύραι πᾶσαι, καὶ πάντων τὰ δεσμὰ ἀνέθη.

And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's chains were loosed.

DIVINE INTERVENTION (THEOPHANIC EARTHQUAKE) **δέ** The ἄφνω ('suddenly') marks divine action — the earthquake is a sign-act from God. The three-part consequence (foundations shaken, doors opened, chains loosed) progressively dismantles every human restraint. Παραχρῆμα ('immediately') is Luke's word of instantaneous divine response.

ἄφνω

suddenly

adverb of time (divine surprise)

ἄφνω: 'suddenly, unexpectedly'; Lukan hapax cluster (Acts 2:2; 28:6); marks the in-breaking of divine action.

δέ

and

continuative particle

σεισμός

earthquake

Nominative

subject

σεισμός: 'earthquake, shaking'; from σείω — in the OT and Acts, earthquakes accompany divine presence (Matt 27:51; 28:2; Acts 4:31).

ἐγένετο

there was

Aor Mid Indic 3 Sg · γίνομαι

main verb (existential)

→ constative aorist (the event)

γίνομαι: 'to become, happen, occur'; ἐγένετο + noun is a Lukan idiom for 'there was.'

μέγας

great

Nominative

predicate adjective (modifying σεισμός)

μέγας: 'great, large'; the magnitude — a great earthquake, not a tremor.

ὥστε

so that

result conjunction

σαλευθῆναι

to be shaken

Aor Pass Infin · σαλεύω

infinitive of result (with ὥστε)

→ constative aorist infinitive

σαλεύω: 'to shake, disturb'; of the shaking of foundations — in LXX associated with theophanic events (Ps 18:7; Isa 6:4).

τά

the

Accusative

article

θεμέλια

foundations

Accusative

subject of infinitive (accusative with infin.)

θεμέλιον: 'foundation'; the deepest structure of the prison — shaken to its base.

τοῦ

of the

Genitive

article

δεσμοτηρίου

prison

Genitive

genitive of possession (whose foundations)

δεσμοτήριον: 'prison'; from δεσμός ('bond') — the 'place of bonds.' Every bondage is about to be undone.

ἠνεώχθησαν

were opened

Aor Pass Indic 3 Pl · ἀνοίγω

main verb (second result)

→ constative aorist (instantaneous opening)

ἀνοίγω: 'to open'; a divine passive — God opens the doors as he opened Lydia's heart (v.14).

<p>δέ and <i>continuative particle</i></p>	<p>παραχρῆμα immediately <i>adverb (instantaneous divine action)</i> παραχρῆμα: 'at once, immediately'; Luke's characteristic word of divine immediacy (Luke 1:64; Acts 3:7; 5:10; 12:23; 13:11).</p>	<p>αἱ the Nominative <i>article</i></p>	<p>θύραι doors Nominative <i>subject (of ἤνεώχθησαν)</i> θύρα: 'door'; all doors (πάσαι) — a totality that underscores the completeness of God's liberation.</p>
<p>πᾶσαι all Nominative <i>adjective (attributive — modifying θύραι)</i></p>	<p>καί and <i>coordinating conjunction</i></p>	<p>πάντων everyone's Genitive <i>genitive of possession (fronted for emphasis)</i></p>	<p>τά the Nominative <i>article</i></p>
<p>δεσμά chains Nominative <i>subject (of ἀνέθη)</i> δεσμός: 'bond, chain'; the stocks and fetters — every prisoner's bonds, not just Paul's.</p>	<p>ἀνέθη were loosed Aor Pass Indic 3 Sg · ἀνίημι <i>main verb (third result)</i> → <i>constative aorist (complete release)</i> ἀνίημι: 'to loosen, release, let go'; a rare verb — 'all chains came undone! The singular verb with plural neuter subject is regular Greek grammar.</p>		

27 ἔξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ καὶ ἰδὼν ἀνεωγμένας τὰς θύρας τῆς φυλακῆς, σπασάμενος τὴν μάχαιραν ἤμελλεν ἑαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγέναι τοὺς δεσμίους.

The jailer, waking from sleep and seeing the prison doors opened, drew his sword and was about to kill himself, supposing that the prisoners had escaped.

NARRATIVE PIVOT (THE JAILER'S CRISIS) **δέ** The sequence of participles (waking, seeing, drawing) builds tension. Under Roman law a guard who lost prisoners was liable to death; the jailer preempts that by suicide — a decision Paul will immediately reverse.

ἔξυπνος

awakened

Nominative

predicate adjective (with γενόμενος)

ἔξυπνος: 'roused from sleep, awakened'; a NT hapax — 'waking up' before the crisis.

δέ

and

continuative particle

γενόμενος

becoming

Aor Mid Ptc Nom Sg Masc · γίνομαι

attendant circumstance participle (with ἤμελλεν)

→ constative aorist (the waking)

γίνομαι: 'to become'; γενόμενος ἔξυπνος = 'having come wide awake.'

ὁ

the

Nominative

article

δεσμοφύλαξ

jailer

Nominative

subject

δεσμοφύλαξ: 'jailer'; the one whose duty (and life) depended on keeping the prisoners secure.

καί

and

coordinating conjunction

ιδών

seeing

Aor Act Ptc Nom Sg Masc · ὀράω

attendant circumstance participle

→ constative aorist

ὀράω: 'to see'; the jailer sees — a visual datum that drives his mistaken inference.

ἀνεωγμένας

open

Perf Pass Ptc Acc Pl Fem · ἀνοίγω

predicate participle in indirect perception (with ιδών)

→ intensive perfect (standing open)

ἀνοίγω: 'to open'; the perfect participle stresses the resultant state — the doors are (and remain) open.

τάς

the

Accusative

article

θύρας

doors

Accusative

object of ιδών (the seen thing)

τῆς

of the

Genitive

article

φυλακῆς

prison

Genitive

genitive of possession

σπασάμενος

drawing

Aor Mid Ptc Nom Sg Masc · σπάω

attendant circumstance participle (with ἤμελλεν)

→ constative aorist (sword drawn)

σπάω: 'to draw (a sword)'; the middle voice — he draws his own sword for his own use.

τήν

the

Accusative

article

μάχαιραν

sword

Accusative

direct object (of σπασάμενος)

μάχαιρα: 'short sword, dagger'; the military sidearm of a Roman guard.

ἤμελλεν

was about to

Imperf Act Indic 3 Sg · μέλλω

main verb (with infinitive)

→ conative imperfect (imminent but interrupted action)

μέλλω: 'to be about to'; the imperfect with infinitive denotes an action about to be done — Paul's shout stops it.

ἑαυτόν

himself

Accusative

reflexive pronoun (direct object of ἀναιρεῖν)

ἀναιρεῖν

to kill

Pres Act Infin · ἀναιρέω

complementary infinitive (with ἤμελλεν)

→ present infinitive

ἀναιρέω: 'to take away, destroy, kill'; in Acts often of execution or killing (2:23; 5:33; 7:28; 9:23, 29); here suicide.

νομίζω

supposing

Pres Act Ptc Nom Sg Masc · νομίζω

causal participle (giving his reason)

→ progressive present (his ongoing assumption)

νομίζω: 'to consider, suppose, assume'; he assumes the worst — his assumption is false.

ἔκπεφυγέναι

to have escaped

Perf Act Infin · ἐκφεύγω

indirect statement infinitive (object of νομίζω)

→ intensive perfect infinitive (completed flight assumed)

ἐκφεύγω: 'to flee, escape'; the perfect infinitive indicates the assumed completed escape — all prisoners gone.

τούς

the

Accusative

article

δεσμίους

prisoners

Accusative

subject of infinitive (accusative with indirect speech)

δέσμιος: 'prisoner'; the ones whose chains were loosed by God are presumed by the jailer to have fled — irony of perception.

28 ἐφώνησεν δὲ φωνῇ μεγάλη ὁ Παῦλος λέγων· Μηδὲν πράξης σεαυτῷ κακόν, ἅπαντες γὰρ ἔσμεν ἐνθάδε.

But Paul cried out with a loud voice, 'Do not harm yourself, for we are all here!'

INTERVENTION (PAUL'S SHOUT SAVES THE JAILER) **δέ** Paul's cry is the pivot of the narrative — he saves the life of the man who imprisoned him, a dramatic enactment of the gospel he will preach. The γάρ-clause ('for we are all here') is the unexpected ground: none have fled.

ἐφώνησεν

called out

Aor Act Indic 3 Sg · φωνέω

main verb

→ constative aorist (single shout)

φωνέω: 'to call, cry out'; here of a loud shout in the dark.

δέ

but

adversative particle

φωνῆ

voice

Dative

dative of manner (instrumental — with a loud voice)

φωνή: 'voice, sound'; 'with a great voice' — the urgency of the call.

μεγάλη

loud

Dative

attributive adjective (modifying φωνῆ)

ὁ

the

Nominative

article

Παῦλος

Paul

Nominative

subject

λέγων

saying

Pres Act Ptc Nom Sg Masc · λέγω

participle of manner (introducing direct speech)

→ progressive present

Μηδέν

nothing

Accusative

direct object (of πράξης — fronted for urgency)

πράξης

do

Aor Act Subj 2 Sg · πράσσω

main verb of prohibition (μηδέν + aorist subjunctive)

→ constative aorist subjunctive (prohibit a single act)

πράσσω: 'to do, practice'; with μηδέν κακόν = 'do not harm yourself' — the standard prohibition form (μή + aorist subj.).

σεαυτῷ

to yourself

Dative

dative of disadvantage (reflexive harm)

κακόν

evil/harm

Accusative

direct object (with Μηδέν)

κακός: 'bad, evil, harm'; μηδέν κακόν = 'no harm' — the double negative and neuter accusative constitute a standard prohibition phrase.

ἅπαντες

all

Nominative

predicate nominative (subject of ἔσμεν)

ἅπαντες: emphatic form of πάντες — 'every single one of us is here!'

γάρ

for

explanatory conjunction

ἔσμεν

we are

Pres Act Indic 1 Pl · εἰμί

equative/existential verb

→ gnomic present (present fact)

ἐνθάδε

here

adverb of place

ἐνθάδε: 'here, in this place'; the surprising 'here' is the ground for Paul's prohibition — no escape has occurred.

29 αἰτήσας δὲ φῶτα εἰσεπήδησεν, καὶ ἔντρομος γενόμενος προσέπεσεν τῷ Παύλῳ καὶ τῷ Σιλᾷ,

And calling for lights he rushed in, and trembling with fear he fell down before Paul and Silas.

NARRATIVE RESPONSE (THE JAILER'S TRANSFORMATION BEGINS) **δέ** The sequence of participles and verbs (requested lights, rushed in, trembling, fell) traces a rapid conversion of posture — from captor to suppliant. The trembling (ἔντρομος) before Paul recalls the fear-of-God theme throughout Luke-Acts.

αἰτήσας

calling for

Aor Act Ptc Nom Sg Masc · αἰτέω
attendant circumstance participle (with εἰσεπήδησεν)

→ constative aorist

αἰτέω: 'to ask, request'; here 'to call for (lights)' — his first action is to illuminate the scene.

δέ

and

continuative particle

φῶτα

lights

Accusative
direct object (of αἰτήσας)

φῶς: 'light'; he needs light to see in the dark inner cell — practical urgency.

εἰσεπήδησεν

rushed in

Aor Act Indic 3 Sg · εἰσηπάω
main verb

→ constative aorist (sudden entry)

εἰσηπάω: 'to leap/rush into'; a vivid verb — the jailer does not walk in, he leaps in with urgency and fear.

καί

and

coordinating conjunction

ἔντρομος

trembling

Nominative
predicate adjective (with γενόμενος)

ἔντρομος: 'trembling, terrified'; from ἐν + τρέμω — used of holy fear (Heb 12:21; Acts 7:32).

γενόμενος

becoming

Aor Mid Ptc Nom Sg Masc · γίνομαι
attendant circumstance participle (with προσέπεσεν)

→ constative aorist (the onset of trembling)

γίνομαι: 'to become'; with ἔντρομος = 'having become trembling.'

προσέπεσεν

fell before

Aor Act Indic 3 Sg · προσπίπτω
main verb

→ constative aorist (prostration)

προσπίπτω: 'to fall before, prostrate oneself'; the gesture of submission and entreaty — here to Paul and Silas, as though to divine messengers.

τῷ

to

Dative
article

Παύλῳ

Paul

Dative
dative of direction (fell before)

καί

and

coordinating conjunction

τῷ

to

Dative
article

Σιλᾶ

Silas

Dative

dative of direction (coordinated with Παύλῳ)

30 καὶ προαγαγὼν αὐτοὺς ἔξω ἔφη· Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ;

and led them outside and said, 'Sirs, what must I do to be saved?'

THE CLIMACTIC QUESTION (REQUEST FOR SALVATION) **καί** The jailer leads his former prisoners outside — a reversal of roles. His question τί με δεῖ ποιεῖν ἵνα σωθῶ; is the chapter's theological climax. The δεῖ ('it is necessary') echoes the divine necessity throughout Luke-Acts; σωθῶ ('be saved') is the central soteriological verb of the book.

καί

and

narrative conjunction

προαγαγὼν

having led out

Aor Act Ptc Nom Sg Masc · προάγω

attendant circumstance participle (with ἔφη)

→ constative aorist (the leading out)

προάγω: 'to lead forward, bring out'; the jailer leads Paul and Silas out — he who locked them in now leads them out.

αὐτούς

them

Accusative

direct object

ἔξω

outside

adverb of place

ἔφη

said

Imperf Act Indic 3 Sg · φημί

main verb (introducing question)

→ historical present/aorist-equivalent (φημί imperfect used as aorist)

φημί: 'to say, affirm'; φημί often introduces important speech in Acts (7:2; 10:30; 17:22; 22:27).

Κύριοι

Sirs

Vocative

vocative (address)

κύριος: 'lord, sir'; in the vocative plural — respectful address, but note the irony: the word chosen to address his former prisoners is the same word used of Jesus as Lord (κύριον Ἰησοῦν) in v.31.

τί

what

Accusative

interrogative pronoun (direct object of ποιεῖν — fronted)

με

me

Accusative

accusative subject of infinitive (with δεῖ)

δεῖ

is it necessary

Pres Act Indic 3 Sg · δεῖ

impersonal main verb (divine necessity)

→ gnomic present (necessary by divine order)

δεῖ: 'it is necessary'; the Lukan δεῖ of divine necessity pervades Luke-Acts — here applied to the jailer's personal soteriological question.

ποιεῖν

to do

Pres Act Infin · ποιέω

complementary infinitive (with δεῖ)

→ present infinitive (action sought)

ποιέω: 'to do, make'; what must I do? — the jailer's question parallels the crowd's at Pentecost (2:37).

ἵνα

so that

purpose conjunction (introducing content of salvation)

σωθῶ

I may be saved

Aor Pass Subj 1 Sg · σώζω

purpose/content clause verb (ἵνα + subjunctive)

→ constative aorist subjunctive (the act of being saved)

σώζω: 'to save, rescue, deliver'; the key soteriological verb of Luke-Acts — σωτηρία ('salvation') is the goal of the mission. The passive emphasizes that saving is something done to him, not by him.

31 οἱ δὲ εἶπαν· Πίστευσον ἐπὶ τὸν κύριον Ἰησοῦν καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σου.

And they said, 'Believe in the Lord Jesus, and you will be saved, you and your household.'

GOSPEL ANSWER (THE CRUX OF ACTS SOTERIOLOGY) **δέ** The most compressed gospel formula in Acts: a single aorist imperative (πίστευσον) + object (ἐπὶ τὸν κύριον Ἰησοῦν) + future passive promise (σωθήσῃ) + explicit scope (σὺ καὶ ὁ οἶκός σου). The household extension is immediate and will be enacted in v.33.

οἱ

and they

Nominative

article (used pronominally as subject)

δέ

and

continuative particle

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb (introducing gospel answer)

→ constative aorist

Πίστευσον

believe

Aor Act Impv 2 Sg · πιστεύω

main verb (imperative — command/invitation)

→ constative aorist imperative (decisive act of faith called for)

πιστεύω: 'to believe, trust, have faith'; the aorist imperative calls for a decisive act of entrusting — not merely intellectual assent but volitional commitment. Cf. Acts 10:43; 13:39; 19:4.

ἐπί

on/in

preposition + accusative (object of faith — πιστεύειν ἐπί)

ἐπί: 'upon, on'; with πιστεύω + accusative = 'to put faith upon, trust in' — stressing the object of faith as the foundation.

τόν

the

Accusative

article

κύριον

Lord

Accusative

object of ἐπί (the one to be trusted)

κύριος: 'Lord'; the LXX name of God (Yhwh), here applied to Jesus — a high christological claim. 'Believe on the Lord Jesus' asserts Jesus' divine lordship as the ground of salvation.

Ἰησοῦν

Jesus

Accusative

apposition to κύριον (the personal name)

Ἰησοῦς: the personal name; combined with κύριον — 'the Lord (who is) Jesus!' Some witnesses add Χριστόν ('Christ') but the shorter text (κύριον Ἰησοῦν) is better attested and more striking.

καί

and

coordinating conjunction

σωθήση

you will be saved

Fut Pass Indic 2 Sg · σῶζω

main verb (promise — future passive)

→ futuristic (certain future promise)

σῶζω: 'to save'; the divine passive: God saves — faith in Jesus is the condition, not the cause. The future indicative is a promise, not a condition.

σύ

you

Nominative

emphatic pronoun (subject — singular 'you')

σύ: emphatic nominative singular — 'you yourself!' Begins with the individual jailer, then extends to the household.

καί

and

coordinating conjunction (extending promise)

ὁ

the

Nominative

article

οἶκος

household

Nominative

subject (coordinated with σύ)

οἶκος: 'house, household'; the NT pattern of household conversion (Lydia, v.15; Cornelius, Acts 10:2; Crispus, 18:8) reflects the ancient household as the basic social unit of the church.

σου

your

Genitive

genitive of possession (your household)

32 καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ κυρίου σὺν πᾶσιν τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ.

And they spoke the word of the Lord to him and to all who were in his house.

EXPOSITION (WORD-MINISTRY TO THE HOUSEHOLD) **καί** The word (λόγον τοῦ κυρίου) is spoken to all in the house — the entire household will believe. The missionary method: proclamation precedes baptism.

καί
and
narrative conjunction

ἐλάλησαν
they spoke

Aor Act Indic 3 Pl · λαλέω

main verb

→ constative aorist (the proclamation event)

λαλέω: 'to speak'; in Acts regularly of Spirit-inspired or apostolic proclamation — different from λέγω (which introduces content); λαλέω emphasizes the act of speaking.

αὐτῷ
to him
Dative
dative of indirect object (the jailer)

τόν
the
Accusative
article

λόγον
word
Accusative
direct object

λόγος: 'word, message'; 'the word of the Lord' is Luke's standard expression for the gospel proclamation (Acts 8:25; 13:44; 15:35–36; 19:10, 20).

τοῦ
of the
Genitive
article

κυρίου
Lord
Genitive
genitive of source/content (the Lord's word)

κύριος: 'Lord'; the same word used in v.31 — 'believe on the Lord Jesus' leads to receiving 'the word of the Lord.'

σύν
with
preposition + dative (inclusion)

πᾶσιν
all
Dative
object of σύν (all in the house)

τοῖς
the
Dative
article

ἐν
in
preposition + dative (location)

τῇ
the
Dative
article

οικία

house

Dative

object of ἐν (the household setting)

οικία: 'house, household'; a synonym of οἶκος — the family plus dependents who form the basic community.

αὐτοῦ

his

Genitive

genitive of possession

33 καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ πάντες παραχρῆμα.

And he took them that same hour of the night and washed their wounds, and he was baptized at once, he and all his household.

NARRATIVE RESOLUTION (WASHING AND BAPTISM — DOUBLE CLEANSING) **καί** A beautiful narrative symmetry: the jailer washes Paul's wounds (ἔλουσεν) and is himself washed in baptism (ἐβαπτίσθη). The ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ('in that hour of the night') emphasizes the immediacy — no delay.

καί

and

narrative conjunction

παραλαβὼν

having taken

Aor Act Ptc Nom Sg Masc · παραλαμβάνω

attendant circumstance participle (with ἔλουσεν)

→ constative aorist

παραλαμβάνω: 'to take along, receive'; the jailer takes the missionaries under his care — a reversal of his role.

αὐτούς

them

Accusative

direct object

ἐν

in

preposition + dative (time)

ἐκείνη

that

Dative

demonstrative adjective (that same)

τῆ

the

Dative

article

ῥα

hour

Dative

dative of time (object of ἐν)

ῥα: 'hour'; 'that hour of the night' – emphasizing immediacy, the night still ongoing.

τῆς

of the

Genitive

article

νυκτός

night

Genitive

genitive of time (partitive – that hour within the night)

νύξ: 'night'; all this happens in one extraordinary night.

ἔλουσεν

he washed

Aor Act Indic 3 Sg · λούω

main verb

→ *constative aorist (the washing)*

λούω: 'to wash, bathe'; he washes their wounds – an act of care and hospitality toward those he had beaten. The narrative symmetry with baptism (ἐβαπτίσθη) in the same verse is deliberate.

ἀπό

from

preposition + genitive (the source/object washed away)

τῶν

the

Genitive

article

πληγῶν

wounds

Genitive

object of ἀπό (washing from the wounds)

πληγή: 'blow, wound'; the same word as v.23 (πληγάς) – the wounds inflicted by the magistrates are now washed by the jailer.

καί

and

coordinating conjunction

ἐβαπτίσθη

was baptized

Aor Pass Indic 3 Sg · βαπτίζω

main verb (divine passive – baptism administered by Paul/Silas)

→ *constative aorist*

βαπτίζω: 'to baptize, immerse'; the divine passive – done to him, completing his conversion. The singular verb picks up αὐτός first, then extends to πάντες.

αὐτός

he himself

Nominative

emphatic subject pronoun

αὐτός: emphatic 'he himself' – the jailer personally, not just his household.

καί
and

coordinating conjunction (extending subject)

οἱ
the

Nominative

article (used pronominally — 'his people')

αὐτοῦ
his

Genitive

genitive of possession (his household members)

πάντες
all

Nominative

adjective (predicate — all his household)

πάντες; 'all'; the household salvation of v.31 is fully enacted here.

παραχρῆμα
immediately

adverb of time (no delay in baptism)

παραχρῆμα: 'immediately, at once'; repeated from v.26 — God's immediacy in opening the prison matches the immediacy of the jailer's response.

34 ἀναγαγὼν τε αὐτοὺς εἰς τὸν οἶκον παρέθηκεν τράπεζαν καὶ ἠγαλλιάσατο πανοικεῖ πεπιστευκῶς τῷ θεῷ.

And he brought them up into his house and set food before them, and he rejoiced greatly with his entire household that he had believed in God.

NARRATIVE CONCLUSION (HOSPITALITY AND JOY — THE HOUSEHOLD CHURCH ESTABLISHED) **τέ** The meal (τράπεζαν) echoes Lydia's hospitality (v.15) and anticipates the Lord's Supper fellowship of the Philippian church. The perfect participle πεπιστευκῶς ('having believed') grounds the joy — faith is the reason for the celebration.

ἀναγαγών

having brought up

Aor Act Ptc Nom Sg Masc · ἀνάγω
attendant circumstance participle (with παρέθηκεν)

→ constative aorist

ἀνάγω: 'to lead up, bring up'; he brings them up from the prison to the house above — a movement from dungeon to table.

τέ

and

connective particle

αὐτούς

them

Accusative
direct object

εἰς

into

preposition + accusative (goal)

τόν

the

Accusative
article

οἶκον

house

Accusative
object of εἰς

οἶκος: 'house'; the same word as v.31 (ὁ οἶκός σου) — the household promised salvation now hosts the missionaries.

παρέθηκεν

set before

Aor Act Indic 3 Sg · παρατίθημι
main verb

→ constative aorist (the meal set)

παρατίθημι: 'to place beside, set before'; often of setting food before someone — the gesture of host-hospitality.

τράπεζαν

a table/meal

Accusative
direct object (metonymy: table = meal)

τράπεζα: 'table'; by metonymy, 'a meal' — the setting of the table is the setting of the meal.

καί

and

coordinating conjunction

ἠγαλλιάσατο

he rejoiced greatly

Aor Mid Indic 3 Sg · ἀγαλλιάω
main verb

→ constative aorist (the joy-event)

ἀγαλλιάω: 'to exult, rejoice greatly'; a strong word for jubilation — the verb of messianic joy (Luke 1:47; 10:21; Acts 2:26; 2 Sam 6:14 LXX).

πανοικεῖ

with his whole household

adverb (manner — with the entire household)

πανοικεῖ: 'with the whole household'; a NT hapax — a compound adverb emphasizing the totality of the household's participation in joy.

πεπιστευκώς

having believed

Perf Act Ptc Nom Sg Masc · πιστεύω
causal participle (grounds for joy)

→ intensive perfect (the standing state of faith)

πιστεύω: 'to believe, trust'; the perfect participle stresses the completed and enduring act of faith — he now stands as a believer, and this is the ground of his joy.

τῷ

in

Dative

article

θεῷ

God

Dative

dative object of πεπιστευκώς (faith directed toward God)

θεός: 'God'; πιστεύω + dative = 'to believe in/to'; the jailer's faith is in the God proclaimed — the gospel has been received.

35 Ἡμέρας δὲ γενομένης ἀπέστειλαν οἱ στρατηγοὶ τοὺς ῥαβδούχους λέγοντες· Ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους.

But when day came, the praetors sent the lictors, saying, 'Release those men.'

NARRATIVE TRANSITION (DAYBREAK — THE MAGISTRATES' ORDER) δέ The temporal shift to daybreak (ἡμέρας γενομένης) resumes the civic plotline. The praetors send the lictors (ῥαβδοῦχοι — literally 'rod-holders,' the fasces-bearing officers). Their order is brief and assumes quiet compliance — which Paul refuses.

Ἡμέρας

day

Genitive

genitive absolute subject (with γενομένης — temporal)

ἡμέρα: 'day'; the genitive absolute ἡμέρας γενομένης = 'day having come' — standard temporal formula.

δέ

and

continuative particle

γενομένης

having come

Aor Mid Ptc Gen Sg Fem · γίνομαι

genitive absolute (temporal)

→ constative aorist (daybreak)

γίνομαι: 'to become, happen'; genitive absolute = 'when day came.'

ἀπέστειλαν

sent

Aor Act Indic 3 Pl · ἀποστέλλω

main verb

→ constative aorist

ἀποστέλλω: 'to send (with authority/mission)'; the magistrates dispatch their officers — the same verb used of the apostles' mission.

οἱ

the

Nominative

article

στρατηγοί

praetors

Nominative

subject

στρατηγός; 'praetor'; the colonial magistrates who now want the matter quietly resolved.

τούς

the

Accusative

article

ράβδούχους

lictors

Accusative

direct object (*of ἀπέστειλαν*)

ράβδοῦχος; 'lictor, rod-bearer'; from ῥάβδος ('rod') + ἔχω ('hold') — the official attendants of Roman magistrates who carried the fasces (bundle of rods). These are the same men who beat Paul and Silas (v.22).

λέγοντες

saying

Pres Act Ptc Nom Pl Masc · λέγω

participle of manner (*introducing the message*)

→ progressive present

Ἀπόλυσον

release

Aor Act Impv 2 Sg · ἀπολύω

main verb (*imperative — command to jailer*)

→ constative aorist imperative

ἀπολύω: 'to release, let go, set free'; the magistrates' command uses the same verb as pardon/release — what they intend as a quiet dismissal Paul will transform into a public vindication.

τούς

the

Accusative

article

άνθρώπους

men

Accusative

direct object

ἄνθρωπος; 'man'; the dismissive designation — contrast 'servants of the Most High God' (v.17).

ἐκείνους

those

Accusative

demonstrative pronoun (*distancing — 'those men'*)

36 ἀπήγγειλεν δὲ ὁ δεσμοφύλαξ τοὺς λόγους πρὸς τὸν Παῦλον, ὅτι Ἀπέσταλκαν οἱ στρατηγοὶ ἵνα ἀπολυθῆτε· νῦν οὖν ἐξελθόντες πορεύεσθε ἐν εἰρήνῃ.

And the jailer reported these words to Paul, saying, 'The praetors have sent orders for you to be released; now therefore go out and go in peace.'

REPORT (JAILER RELAYS THE ORDER TO PAUL) **δέ** The jailer faithfully relays the magistrates' order and adds his own benediction 'in peace' (ἐν εἰρήνῃ). Paul's refusal in v.37 is not ingratitude but an assertion of legal rights on behalf of the church.

ἀπήγγειλεν

reported

Aor Act Indic 3 Sg · ἀπαγγέλλω

main verb

→ constative aorist

ἀπαγγέλλω: 'to report, announce'; the jailer serves as messenger between magistrates and prisoners — his role transformed.

δέ

and

continuative particle

ὁ

the

Nominative

article

δεσμοφύλαξ

jailer

Nominative

subject

τούς

the

Accusative

article

λόγους

words

Accusative

direct object (the message conveyed)

λόγος: 'word, message'; τούς λόγους = 'these words' (the praetors' order).

πρός

to

preposition + accusative (direction of report)

τόν

the

Accusative

article

Παῦλον

Paul

Accusative

object of *πρός* (the addressee)

ὅτι

that

conjunction (introduces content of report —
recitative ὅτι)

Ἄπεσταλκαν

have sent

Perf Act Indic 3 Pl · ἀποστέλλω

main verb of reported speech

→ intensive perfect (the standing order)

ἀποστέλλω: 'to send'; the perfect tense
stresses the authoritative, standing order
— it has been issued and stands.

οἱ

the

Nominative

article

στρατηγοί

praetors

Nominative

subject

ἵνα

that

conjunction (purpose/content of the sending)

ἀπολυθῆτε

you be released

Aor Pass Subj 2 Pl · ἀπολύω

verb of purpose clause

→ constative aorist subjunctive

ἀπολύω: 'to release, set free'; the passive —
the releasing is done to them by the
authorities.

νῦν

now

adverb of time

οὖν

therefore

inferential particle

ἐξελθόντες

having gone out

Aor Act Ptc Nom Pl Masc · ἐξέρχομαι

attendant circumstance participle (with
πορεύεσθε)

→ constative aorist

ἐξέρχομαι: 'to go out'; the jailer invites
them to exit peacefully.

πορεύεσθε

go

Pres Mid Impv 2 Pl · πορεύομαι

main verb (imperative — the jailer's invitation)

→ progressive present imperative (ongoing
departure)

πορεύομαι: 'to go, travel, proceed'; the
jailer's gentle dismissal.

ἐν

in

preposition + dative (manner)

εἰρήνη

peace

Dative

dative of manner (go in peace)

εἰρήνη: 'peace'; the jailer's parting word is the Hebrew shalom-blessing — a touching irony from one who had bound them in stocks.

37 ὁ δὲ Παῦλος ἔφη πρὸς αὐτούς· Δείραντες ἡμᾶς δημοσίᾳ ἀκατακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρχοντας, ἔβαλον εἰς φυλακὴν· καὶ νῦν λάθρα ἡμᾶς ἐκβάλλουσιν; οὐ γάρ, ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν.

But Paul said to them, 'They have beaten us publicly, uncondemned, men who are Romans, and have thrown us into prison; and now they are releasing us secretly? No! Let them come themselves and lead us out!'

REFUSAL AND DEMAND (PAUL ASSERTS ROMAN RIGHTS) **δέ** Paul's speech is a rhetorical tour de force: three accusative participles build the legal case (beaten / uncondemned / Romans), then the contrast of public beating vs. secret release (λάθρα). The demand protects the Philippian church by establishing legal standing.

ὁ

the

Nominative
article

δέ

but

adversative particle

Παῦλος

Paul

Nominative
subject

ἔφη

said

Imperf Act Indic 3 Sg · φημί
main verb (introducing speech)

→ historical imperfect (aorist-equivalent of φημί)

φημί: 'to say, affirm'; introduces the decisive response.

πρός

to

preposition + accusative (direction of speech)

αὐτούς

them

Accusative

object of πρὸς (the lictors)

Δείραντες

having beaten

Aor Act Ptc Nom Pl Masc · δέρω

circumstantial participle (accusatory — describing the magistrates' action)

→ constative aorist (the fact of beating)

δέρω: 'to flay, beat, strike'; a vivid, strong word for beating — literally 'to skin.' The subjects of the participle are the magistrates (implied), not the lictors being addressed.

ἡμᾶς

us

Accusative

direct object (of Δείραντες)

δημοσίᾳ

publicly

Dative

dative of manner (publicly — before all)

δημόσιος: 'public'; the public nature of the beating is central to Paul's argument — it cannot be undone privately.

ἀκατακρίτους

uncondemned

Accusative

predicate accusative (modifying ἡμᾶς — state when beaten)

ἀκατάκριτος: 'uncondemned, without trial'; a NT hapax (also v.38 variant); the legal term for punishment without due process — precisely the violation of Roman citizenship rights.

ἀνθρώπους

men

Accusative

accusative in apposition (to ἡμᾶς, re-identifying the violated parties)

ἄνθρωπος: 'man, person'; note the irony — the magistrates called them 'these men' (v.20) dismissively; Paul now owns the term as a legal designation.

Ῥωμαίους

Romans

Accusative

predicate accusative (the key legal identity — apposition to ἀνθρώπους)

Ῥωμαῖος: 'Roman citizen'; the legal status that made their punishment without trial an illegal act — punishable under the *leges Iuliae*.

ὑπάρχοντας

being

Pres Act Ptc Acc Pl Masc · ὑπάρχω

attributive/causal participle (modifying Ῥωμαίους — 'as being Romans')

→ progressive present (inherent status)

ὑπάρχω: 'to be, exist'; with a predicate = 'being by nature Romans' — the status is inherent, not claimed temporarily.

ἔβαλον

they threw

Aor Act Indic 3 Pl · βάλλω

main verb (the illegal act stated)

→ constative aorist

βάλλω: 'to throw'; the third violent use of this verb in the chapter (vv.23, 24, 37) — each describing the imprisonment.

εἰς

into

preposition + accusative (goal)

φυλακὴν

prison

Accusative

object of εἰς

καί
and

coordinating conjunction

νῦν
now

adverb of time (temporal contrast)

λάθρα
secretly

Dative

dative of manner (in secret — contrasting δημοσίᾳ)

λάθρα: 'secretly, stealthily'; contrasted with δημοσίᾳ — the magistrates want private resolution of what they did publicly.

ἡμᾶς
us

Accusative

direct object

ἐκβάλλουσιν

they are throwing out

Pres Act Indic 3 Pl · ἐκβάλλω

main verb (rhetorical present — indignant question)

→ conative present (attempted action Paul refuses)

ἐκβάλλω: 'to throw out, expel'; the same root as βάλλω — thrown in (v.23), now being thrown out. The present tense dramatizes the outrage.

οὐ
no

negative particle (emphatic refusal)

γάρ
indeed

emphatic particle (with negation — 'certainly not!')

ἀλλά

but rather

strong adversative conjunction

ἐλθόντες

coming

Aor Act Ptc Nom Pl Masc · ἔρχομαι

attendant circumstance participle (with ἐξαγαγέτωσαν)

→ constative aorist (the required coming)

ἔρχομαι: 'to come, go'; they must come in person — public acknowledgment of their error.

αὐτοί

themselves

Nominative

emphatic pronoun (the magistrates in person)

αὐτοί: emphatic 'they themselves' — not by proxy, but personally.

ἡμᾶς

us

Accusative

direct object

ἐξαγαγέτωσαν

let them lead out

Aor Act Impv 3 Pl · ἐξάγω

main verb (third person imperative — demand)

→ constative aorist imperative (decisive act demanded)

ἐξάγω: 'to lead out, bring out'; Paul demands that the praetors personally escort them out — a public act of exoneration. The same verb used of the Exodus (Acts 7:36, 40).

38 ἀπήγγειλαν δὲ τοῖς στρατηγοῖς οἱ ῥαβδοῦχοι τὰ ῥήματα ταῦτα. ἔφοβήθησαν δὲ ἀκούσαντες ὅτι Ῥωμαῖοί εἰσιν,

The lictors reported these words to the praetors, and they were afraid when they heard that they were Romans,

NARRATIVE REACTION (THE MAGISTRATES' FEAR) **δέ** The fear (ἔφοβήθησαν) is the key response — Roman law was severe regarding the punishment of citizens without trial. Their fear exposes the illegality of their action.

ἀπήγγειλαν

reported

Aor Act Indic 3 Pl · ἀπαγγέλλω

main verb

→ constative aorist

ἀπαγγέλλω: 'to report'; the lictors carry Paul's words back to the magistrates — the same verb used of the jailer's report (v.36).

δέ

and

continuative particle

τοῖς

the

Dative

article

στρατηγοῖς

praetors

Dative

dative indirect object

οἱ

the

Nominative

article

ῥαβδοῦχοι

lictors

Nominative

subject

τά

the

Accusative

article

ῥήματα

words

Accusative

direct object

ῥῆμα: 'word, saying'; specific words spoken — here Paul's legal declaration.

<p>ταῦτα these Accusative <i>demonstrative adjective (attributive)</i></p>	<p>ἐφοβήθησαν they were afraid Aor Pass Indic 3 Pl · φοβέω <i>main verb</i> → constative aorist (the onset of fear) φοβέω: 'to fear, be afraid'; the passive — they were caused to fear. The fear of legal consequences from Rome.</p>	<p>δέ and <i>continuative particle</i></p>	<p>ἀκούσαντες hearing Aor Act Ptc Nom Pl Masc · ἀκούω <i>temporal/causal participle (when they heard)</i> → constative aorist (the moment of hearing) ἀκούω: 'to hear'; hearing triggers fear — the information changes everything.</p>
<p>ὅτι that <i>conjunction (content of what is heard)</i></p>	<p>Ῥωμαῖοί Romans Nominative <i>predicate nominative</i> Ῥωμαῖος: 'Roman citizen'; the claim that triggered the fear — beating Roman citizens without trial violated Roman law (Lex Valeria, Lex Porcia, Lex Iulia).</p>	<p>εἰσιν they are Pres Act Indic 3 Pl · εἰμί <i>equative verb (content clause)</i> → gnomic present (statement of fact)</p>	

39 καὶ ἐλθόντες παρεκάλεσαν αὐτούς, καὶ ἐξαγαγόντες ἡρώτων ἀπελθεῖν ἀπὸ τῆς πόλεως.

and they came and apologized to them, and when they had led them out they kept asking them to leave the city.

RESOLUTION (THE MAGISTRATES COMPLY AND PLEAD FOR DEPARTURE) **καί** The magistrates personally come (ἐλθόντες — fulfilling Paul's demand of v.37) and παρεκάλεσαν (they appealed/apologized — an act of conciliation). The imperfect ἡρώτων suggests repeated, nervous requesting.

καί
and

narrative conjunction

ἔλθόντες
having come

Aor Act Ptc Nom Pl Masc · ἔρχομαι

attendant circumstance participle (with παρεκάλεσαν)

→ constative aorist (they came in person — fulfilling v.37 demand)

ἔρχομαι: 'to come'; they came — exactly as Paul demanded (ἔλθόντες αὐτοί, v.37).

παρεκάλεσαν
appealed to/apologized

Aor Act Indic 3 Pl · παρακαλέω

main verb

→ constative aorist (the conciliatory act)

παρακαλέω: 'to exhort, comfort, appeal to, implore'; here of conciliation — the same word used of Paul and Silas encouraging the brothers (v.40). The magistrates now appeal to those they previously condemned.

αὐτούς
them

Accusative

direct object

καί
and

coordinating conjunction

ἐξαγαγόντες
having led out

Aor Act Ptc Nom Pl Masc · ἐξάγω

attendant circumstance participle (with ἠρώτων)

→ constative aorist (the personal escort out)

ἐξάγω: 'to lead out'; the same verb Paul demanded (ἐξαγαγέτωσαν, v.37) — the magistrates do exactly what was demanded.

ἠρώτων
they kept asking

Imperf Act Indic 3 Pl · ἐρωτάω

main verb

→ iterative imperfect (repeated, nervous requesting)

ἐρωτάω: 'to ask, request'; the imperfect suggests ongoing, repeated requests — anxious insistence.

ἀπελθεῖν
to depart

Aor Act Infin · ἀπέρχομαι

complementary infinitive (content of request)

→ constative aorist infinitive

ἀπέρχομαι: 'to go away, depart'; the magistrates want Paul and Silas gone from Philippi — not imprisoned, but absent.

ἀπό
from

preposition + genitive (separation — departure from)

τῆς
the

Genitive
article

πόλεως
city

Genitive

object of ἀπό (the city left behind)

πόλις: 'city'; Philippi — the city that beat and imprisoned them, now asking them politely to go.

40 ἐξελθόντες δὲ ἀπὸ τῆς φυλακῆς εἰσῆλθον πρὸς τὴν Λυδίαν, καὶ ἰδόντες παρεκάλεσαν τοὺς ἀδελφοὺς καὶ ἐξῆλθαν.

So when they left the prison, they went to Lydia's house, and when they had seen the brothers they encouraged them and departed.

NARRATIVE CONCLUSION (DEPARTURE FROM PHILIPPI; THE CHURCH ESTABLISHED) **δέ** The chapter closes with a chiasm of entry and exit — begun with Paul entering Philippi, closed with departure. The visit to Lydia and the encouraging of 'the brothers' (the first Philippian church) signals the community's establishment. The 'we' section ends here (note: v.10 began 'we'; here it is 'they').

ἐξελθόντες

going out

Aor Act Ptc Nom Pl Masc · ἐξέρχομαι
attendant circumstance participle (with εἰσῆλθον)

→ constative aorist

ἐξέρχομαι: 'to go out'; from the prison — the exit completes the imprisonment narrative.

δέ

and

continuative particle

ἀπὸ

from

preposition + genitive (separation)

τῆς

the

Genitive
article

φυλακῆς

prison

Genitive
object of ἀπό

φυλακή: 'prison'; the prison from which they were thrown in (v.23) and led out (v.39).

εἰσῆλθον

they entered

Aor Act Indic 3 Pl · εἰσέρχομαι
main verb

→ constative aorist

εἰσέρχομαι: 'to enter, go into'; they go from prison to Lydia's house — from captivity to community.

πρὸς

to

preposition + accusative (goal — direction toward person)

τὴν

the

Accusative
article

Λυδῖαν

Lydia

Accusative

object of *πρός* (they went to Lydia)

Λυδία: the first European convert (v.14–15), whose house is the mother-church of Philippi. The narrative frame (Lydia in v.15, Lydia in v.40) brackets the entire Philippian episode.

καί

and

coordinating conjunction

ἰδόντες

seeing

Aor Act Ptc Nom Pl Masc · ὁράω

attendant circumstance participle (with *παρεκάλεσαν*)

→ constative aorist

ὁράω: 'to see!'; the sight of the brothers confirms the community — they see the fruit of their suffering.

παρεκάλεσαν

encouraged

Aor Act Indic 3 Pl · παρακαλέω

main verb

→ constative aorist

παρακαλέω: 'to exhort, encourage, comfort!'; the same word used in v.39 by the magistrates pleading for departure — here in its nobler sense of pastoral encouragement. Paul and Silas's last act in Philippi is to encourage the brothers.

τούς

the

Accusative

article

ἀδελφούς

brothers

Accusative

direct object

ἀδελφός: 'brother!'; the gathered believers — the Philippian church, founded through these events. The 'we' narrator appears to remain in Philippi (the 'we' resumes only at 20:5–6, also at Philippi).

καί

and

coordinating conjunction

ἐξήλθαν

they departed

Aor Act Indic 3 Pl · ἐξέρχομαι

main verb (narrative closure)

→ constative aorist (the departure)

ἐξέρχομαι: 'to go out, depart!'; the final verb of the chapter — they go out from Philippi, leaving a church behind. The journey continues to Thessalonica (17:1).

On the text. Acts 16 opens the second missionary journey proper and introduces three interlocking narratives — Timothy's recruitment (vv.1–5), the Macedonian call and the 'we' passage (vv.6–10), and the mission at Philippi (vv.11–40) — making it one of the pivotal chapters in Luke-Acts. At v.1 Timothy appears as the son of a Jewish mother who had believed and a Greek father; Paul circumcises him because of the Jews in those regions who all knew his father was a Greek (v.3), a pragmatic concession for mission access that stands in deliberate tension with the Apostolic Decree of ch.15 against unnecessary burdens (the circumcision here is missiological, not soteriological). At v.6 the 'Holy Spirit' forbids Asia and then the 'Spirit of Jesus' forbids Bithynia (v.7) — Luke's rare dual formulation emphasizing divine, not merely providential, redirection. At v.9 the 'Macedonian vision' is the hinge of world missions: 'Come over to Macedonia and help us.' At v.10 the famous 'we' sections

begin ('we sought to go on into Macedonia'), almost certainly signaling Luke the physician as an eyewitness participant from Troas; the 'we' continues through v.17, resumes at 20:5, and extends to the end of Acts. At v.15 Lydia of Thyatira, a dealer in purple cloth and a worshipper of God (σεβομένη τὸν θεόν, a God-fearer), is baptized with her household after the Lord opened her heart (v.14, the divine passive ἤνοιξεν) — the first European convert. At vv.16–18 the slave girl with the python spirit (πνεῦμα πύθωνα — the Pythian oracle of Delphi) follows Paul and Silas many days crying out a true confession; Paul, greatly annoyed (διαπονηθείς), expels the spirit 'in the name of Jesus Christ,' which immediately destroys her owners' income and triggers the arrests of vv.19–24. At v.25 Paul and Silas pray and sing hymns (ὕμνεϊν) in prison at midnight — the 'midnight praise' — and a great earthquake opens all the doors and looses all the chains, a Lukan sign-narrative parallel to Peter's prison-break in ch.12. At v.31 the Philippian jailer's question 'What must I do to be saved?' receives the most concentrated summary of Pauline soteriology in Luke-Acts: πίστευσον ἐπὶ τὸν κύριον Ἰησοῦν καὶ σωθήσῃ σύ (believe on the Lord Jesus and you shall be saved) — the 'you' (σύ) being singular, immediately amplified to the household in v.31b and expounded with the word of the Lord in v.32. At vv.35–39 Luke draws out Paul's Roman citizenship (Ῥωμαῖος, v.37) with obvious care: Paul refuses a secret release and insists the magistrates come themselves, a claim of legal honor that protects the infant Philippian church by establishing that it was founded on the backs of wrongly beaten Roman citizens.

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.