

AI-generated. These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Acts of the Apostles, Chapter 20

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ Κ'

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 · 20:1–6

From Ephesus to Troas: the Macedonian circuit and rejoining at Philippi

After the riot subsides Paul summons and encourages the disciples at Ephesus and departs for Macedonia (1); he traverses the Macedonian districts with much exhortation and reaches Greece, spending three months there (2–3a). Learning of a Jewish plot against him on the sea-route to Syria, he decides to return through Macedonia (3b); seven named delegates, organized by region, go ahead to Troas (4); the 'we' narrator rejoins Paul at Philippi after the days of Unleavened Bread, and they sail five days to Troas (5–6).

B · 20:7–12

Eutychus raised at Troas

On the first day of the week the gathered community breaks bread; Paul speaks until midnight, the upper room ablaze with lamps (7–8). The young man Eutychus, sitting in the window, falls into deep sleep and plunges three storeys to his death (9); Paul descends, embraces him, and declares his life is in him (10); the company returns upstairs, breaks bread and eats, and Paul continues talking until dawn (11). They bring the boy up alive and are greatly comforted (12).

C · 20:13–16

Voyage from Troas to Miletus

Paul's party sails ahead to Assos while Paul walks overland; he rejoins them there and they sail via Mitylene, past Chios, to Samos, and on to Miletus (13–15). Paul had deliberately bypassed Ephesus to avoid losing time in Asia, pressing to reach Jerusalem by Pentecost (16).

D · 20:17–27

The Miletus address: retrospect and protestation of innocence

Paul sends for the Ephesian elders (17) and rehearses his entire ministry among them — with humility, tears, and endurance under Jewish plots, teaching publicly and house-to-house, proclaiming repentance toward God and faith in the Lord Jesus (18–21). Bound in the Spirit toward Jerusalem, he knows only that the Spirit testifies in every city that bonds and afflictions await him; but he counts his life worthless if only he may finish the race and the ministry the Lord Jesus gave him (22–24). Knowing he will not see their faces again, he solemnly declares his innocence: he has declared the whole counsel of God and is innocent of the blood of all (25–27).

E · 20:28–35

The Miletus address: charge to shepherd the flock and the agraphon

The elders are charged to guard themselves and the entire flock, appointed as overseers by the Holy Spirit to shepherd the church of God which he obtained with his own blood (28). Paul warns that savage wolves will come from outside, and from within their own number men will arise speaking perverse things to draw disciples after themselves (29–30). Therefore watch, remembering three years of night-and-day tearful warning (31). He commends them to God and the word of his grace — able to build up and give the inheritance among the sanctified (32). Paul appeals to his own example of self-supporting labor, embodying the Lord Jesus's agraphon: 'It is more blessed to give than to receive' (33–35).

F · 20:36–38

Prayer, tears, and farewell at Miletus

Paul kneels and prays with them all (36); great weeping follows, with embracing and kissing, the grief sharpened by his word that they will see his face no more — and they escort him to the ship (37–38).

1 Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον, προσκαλεσάμενος ὁ Παῦλος τοὺς μαθητὰς καὶ παρακαλέσας, ἀσπασάμενος ἐξῆλθεν πορεύεσθαι εἰς Μακεδονίαν.

After the uproar ceased, Paul sent for the disciples and, having encouraged them and said farewell, he departed to go to Macedonia.

TEMPORAL SEQUENCE **Μετὰ δέ** δέ marks a narrative transition from the Ephesian riot of ch.19.

Three aorist participles (προσκαλεσάμενος, παρακαλέσας, ἀσπασάμενος) frame the pastoral departure — summon, encourage, farewell — before the main verb ἐξῆλθεν.

Μετὰ

after

preposition + articular infinitive (temporal)

δὲ

and

narrative conjunction (transition)

τὸ

the

Accusative

article with articular infinitive

παύσασθαι

to cease

Aor Mid Inf · παύω

articular infinitive (temporal, object of μετὰ)

→ constative aorist

παύω (mid.): 'to stop, cease'; middle = the uproar stops of itself.

τὸν

the

Accusative

article with subject of infinitive

θόρυβον

uproar

Accusative

subject accusative of infinitive

θόρυβος: 'tumult, uproar'; the Ephesian riot of 19:23-41 instigated by Demetrius the silversmith.

προσκαλεσάμενος

having summoned

Aor Mid Ptc Nom Sg Masc · προσκαλέομαι

attendant circumstance participle

→ constative aorist

προσκαλέομαι: 'to call to oneself, summon'; deliberate pastoral assembly before departure.

ὁ

the

Nominative

article with subject

Παῦλος

Paul

Nominative

subject of main verb

Παῦλος; the apostle to the Gentiles; the 'we' sections resume at v.5 with Luke rejoining.

τούς

the

Accusative

article with direct object

μαθητάς

disciples

Accusative

direct object of προσκαλεσάμενος

μαθητής: 'disciple, learner'; the Ephesian Christian community gathered as a farewell assembly.

καὶ

and

coordinating conjunction

παρακαλέσας

having encouraged

Aor Act Ptc Nom Sg Masc · παρακαλέω

attendant circumstance participle

→ constative aorist

παρακαλέω: 'to encourage, exhort, comfort'; the dominant pastoral register of Paul's visits throughout Acts.

ἀσπασάμενος

having said farewell

Aor Mid Ptc Nom Sg Masc · ἀσπάζομαι

attendant circumstance participle

→ constative aorist

ἀσπάζομαι: 'to greet, bid farewell'; in departure contexts = the formal farewell embrace.

ἔξηλθεν

he departed

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb

→ constative aorist

ἐξέρχομαι: 'to go out, depart'; the main narrative action following the three preparatory participles.

πορεύεσθαι

to go

Pres Mid Inf · πορεύομαι

complementary infinitive (purpose/direction)

→ progressive present (movement in progress)

πορεύομαι: 'to travel, journey'; a Lukan favourite for purposeful travel (32× in Luke, 37× in Acts).

εἰς

to

preposition + accusative (direction)

Μακεδονίαν

Macedonia

Accusative

accusative of destination

Μακεδονία: the Roman province north of Greece; Paul revisits Philippi, Thessalonica, Beroea.

2 διελθὼν δὲ τὰ μέρη ἐκεῖνα καὶ παρακαλέσας αὐτοὺς λόγῳ πολλῷ, ἦλθεν εἰς τὴν Ἑλλάδα.

When he had gone through those regions and encouraged them with much exhortation, he came to Greece.

TEMPORAL SEQUENCE (JOURNEY SUMMARY) **δέ** Travel summary; διελθὼν and παρακαλέσας are aorist participles of manner framing the main verb ἦλθεν. λόγῳ πολλῷ is dative of means: 'with much discourse.' Greece = the province of Achaia; Corinth was the likely base.

διελθών

having passed through

Aor Act Ptc Nom Sg Masc · διέρχομαι

temporal attendant participle

→ constative aorist

διέρχομαι: 'to pass through, traverse';
Luke's standard missionary travel word
(Acts 13:6; 14:24; 15:3).

δὲ

and

narrative conjunction

τὰ

the

Accusative

article with direct object

μέρη

regions

Accusative

direct object of διελθών

μέρος: 'part, region, district'; plural = the
various districts of Macedonia traversed.

ἐκεῖνα

those

Accusative

attributive demonstrative

καὶ

and

coordinating conjunction

παρακαλέσας

having encouraged

Aor Act Ptc Nom Sg Masc · παρακαλέω

attendant circumstance participle

→ constative aorist

παρακαλέω: cf. v.1; Paul's pastoral ministry
is consistently characterized by this verb.

αὐτούς

them

Accusative

direct object of παρακαλέσας

λόγῳ

with word

Dative

dative of means

λόγος: 'word, discourse'; the instrument of
apostolic encouragement.

πολλῶ

much

Dative

attributive adjective modifying λόγῳ

ἦλθεν

he came

Aor Act Indic 3 Sg · ἔρχομαι

main verb

→ constative aorist

ἔρχομαι: 'to come, arrive'; the main
narrative advance in this travel summary.

εἰς

to

preposition + accusative (direction)

τὴν

the

Accusative

article with place name

Ἑλλάδα

Greece

Accusative

accusative of destination

Ἑλλάς: 'Greece' (the province of Achaia);
almost certainly Corinth, Paul's extended
base (cf. 18:11).

3 ποιήσας τε μήνας τρεῖς, γενομένης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν, ἐγένετο γνώμης τοῦ ὑποστρέφειν διὰ Μακεδονίας.

After spending three months there, when a plot was laid against him by the Jews as he was about to sail for Syria, he decided to return through Macedonia.

CIRCUMSTANTIAL BACKGROUND + NARRATIVE PIVOT **τε** τε links this closely to v.2. The genitive absolute (γενομένης ... ἐπιβουλῆς) introduces the complication that reverses Paul's intended route. ἐγένετο γνώμης is an idiomatic phrase: 'he formed the intention/decision!'

ποιήσας

having spent

Aor Act Ptc Nom Sg Masc · ποιέω

temporal participle

→ constative aorist

ποιέω: 'to do, make'; ποιεῖν + accusative of time = 'to spend (time)' — a Hellenistic idiom (cf. Acts 15:33; 18:23; Jas 4:13).

τε

and

connective particle (close link to preceding)

μήνας

months

Accusative

accusative of time extent

μῆν: 'month'; three months = likely the winter of 56–57 ce, consistent with 28:11.

τρεῖς

three

Accusative

numeral adjective

γενομένης

having arisen

Aor Mid Ptc Gen Sg Fem · γίνομαι

genitive absolute (circumstantial)

→ constative aorist

γίνομαι: 'to come about, arise'; genitive absolute = 'when there arose!'

αὐτῷ

against him

Dative

dative of disadvantage

ἐπιβουλῆς

a plot

Genitive

subject of genitive absolute

ἐπιβουλή: 'plot, scheme'; occurs 4× in Acts, always of Jewish opposition to Paul (9:24; 20:3, 19; 23:30).

ὑπὸ

by

preposition + genitive (agent)

τῶν

the

Genitive

article with agent

Ἰουδαίων

Jews

Genitive

genitive of agent

Ἰουδαῖος: 'Jew'; here Jewish opponents in Corinth plotting against Paul on the ship to Syria.

μέλλοντι

being about

Pres Act Ptc Dat Sg Masc · μέλλω

dative participle agreeing with αὐτῷ

→ futuristic present (imminent action)

μέλλω: 'to be about to'; the dative participle here modifies the implicit Paul in αὐτῷ.

ἀνάγεσθαι

to set sail

Pres Pass Inf · ἀνάγω

complementary infinitive with μέλλω

→ progressive present

ἀνάγω (pass.): nautical technical term – 'to put to sea, set sail'; frequent in Acts sea narratives (13:13; 16:11; 18:21; 20:3, 13; 21:1, 2; 27:2, etc.).

εἰς

for

preposition + accusative (destination)

τὴν

the

Accusative

article with destination

Συρίαν

Syria

Accusative

accusative of destination

Συρία: the Roman province; Antioch was Paul's commissioning church (13:1–3) and natural homeward destination.

ἐγένετο

he decided

Aor Mid Indic 3 Sg · γίνομαι

main verb (idiomatic: ἐγένετο γνώμης)

→ constative aorist

γίνομαι + genitive γνώμης: 'to decide, form a resolve'; a Hellenistic idiomatic expression.

γνώμης

of mind

Genitive

predicate genitive (idiomatic with ἐγένετο)

γνώμη: 'judgment, purpose, decision'; ἐγένετο γνώμης = 'he formed the resolve.'

τοῦ

to

Genitive

article with articular infinitive (content of γνώμη)

ὑποστρέφειν

return

Pres Act Inf · ὑποστρέφω

articular infinitive (content of γνώμης)

→ progressive present

ὑποστρέφω: 'to turn back, return'; a Lukan favourite (32× in Luke–Acts).

διὰ

through

preposition + genitive (route)

Μακεδονίας

Macedonia

Genitive

genitive of route (διὰ + gen.)

Μακεδονία: the return route reverses the outward journey, looping back north.

4 συνείπετο δὲ αὐτῷ Σώπατρος Πύρρου Βεροιαῖος, Θεσσαλονικέων δὲ Ἀρίσταρχος καὶ Σεκοῦνδος, καὶ Γάϊος Δερβαῖος καὶ Τιμόθεος, Ἀσιανοὶ δὲ Τύχικος καὶ Τρόφιμος.

Sopater son of Pyrrhus from Beroea accompanied him, and of the Thessalonians, Aristarchus and Secundus, and Gaius of Derbe, and Timothy, and of Asia, Tychicus and Trophimus.

TRAVEL REGISTER (COMPANION LIST) **δέ** A carefully structured list of seven delegates organized by region: Beroea, Thessalonica, Derbe, Asia. Almost certainly the collection delegation for Jerusalem (cf. 1 Cor 16:3–4; Rom 15:25–28), though Acts is reticent about the collection itself. The names corroborate Paul's letters.

συνείπετο

was accompanying

Impf Mid Indic 3 Sg · συνέπομαι

main verb

→ progressive imperfect (ongoing travel)

συνέπομαι: 'to accompany, travel with'; NT hapax; the imperfect pictures sustained traveling alongside Paul.

δέ

and

narrative conjunction

αὐτῷ

him

Dative

dative of association (with συν-)

Σώπατρος

Sopater

Nominative

subject

Σώπατρος; probably = Sosipater of Rom 16:21; from Beroea (cf. Acts 17:10–15).

Πύρρου

of Pyrrhus

Genitive

genitive of relationship (patronymic)

Πύρρος; Sopater's father; the patronymic distinguishes him from other bearers of the name.

Βεροιαῖος

a Beroean

Nominative

predicate nominative of origin

Βεροιαῖος; 'from Beroea' (Macedonian city, Acts 17:10).

Θεσσαλονικέων

of the Thessalonians

Genitive

genitive of origin (heading the next group)

Θεσσαλονικεύς; citizen of Thessalonica.

δέ

and

connective particle (listing new group)

Ἄρισταρχος

Aristarchus

Nominative

subject (list)

Ἄρισταρχος; Thessalonian companion (Acts 19:29; 27:2; Col 4:10; Phlm 24).

καὶ

and

coordinating conjunction

Σεκοῦνδος

Secundus

Nominative

subject (list)

Σεκοῦνδος; 'Second' (Latin); Thessalonian delegate, otherwise unattested in NT.

καὶ

and

coordinating conjunction

Γάϊος

Gaius

Nominative

subject (list)

Γάϊος; a common Latin name; the Derbean Gaius is distinct from the Macedonian Gaius of 19:29.

Δερβαῖος

of Derbe

Nominative

predicate nominative of origin

Δερβαῖος; 'from Derbe' in Lycaonia (Acts 14:6, 20).

καὶ

and

coordinating conjunction

Τιμόθεος

Timothy

Nominative

subject (list)

Τιμόθεος; Paul's closest co-worker, from Lystra (Acts 16:1–3).

Ἀσιανοὶ

Asians

Nominative

predicate nominative of origin (heading the final pair)

Ἀσιανός; 'from the province of Asia.'

δὲ

and

connective particle (new group)

Τύχικος

Tychicus

Nominative

subject (list)

Τύχικος; Paul's Asian delegate (Eph 6:21; Col 4:7; 2 Tim 4:12; Tit 3:12).

καὶ

and

coordinating conjunction

Τρόφιμος

Trophimus

Nominative

subject (final list item)

Τρόφιμος; Ephesian Asian delegate (Acts 21:29; 2 Tim 4:20).

5 οὗτοι δὲ προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι.

These men went on ahead and were waiting for us at Troas.

NARRATIVE TRANSITION (RESUMPTION OF 'WE') **δέ** ἡμᾶς signals the re-entry of the 'we' narrator (cf. 16:10–17): Luke rejoins Paul at Philippi. The seven companions go ahead; Paul and Luke linger for Passover. ἔμενον is an imperfect of expectant waiting.

οὗτοι

these

Nominative

demonstrative pronoun as subject

δέ

and

narrative conjunction

προελθόντες

having gone ahead

Aor Act Ptc Nom Pl Masc · προέρχομαι

attendant circumstance participle

→ constative aorist

προέρχομαι: 'to go on ahead, precede'; the delegates travel to Troas while Paul and Luke stay in Philippi.

ἔμενον

were waiting

Impf Act Indic 3 Pl · μένω

main verb

→ progressive imperfect (sustained waiting)

μένω: 'to remain, wait, stay'; the imperfect pictures the companions expectantly waiting for Paul and Luke.

ἡμᾶς

us

Accusative

direct object (first-person plural: the 'we' narrator and Paul)

ἐν

at

preposition + dative (location)

Τρωάδι

Troas

Dative

dative of place

Τρωάς: the port city Alexandria Troas on the NW Aegean; Paul visited twice (Acts 16:8; 2 Cor 2:12).

6 ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων ἀπὸ Φιλίππων, καὶ ἦλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἄχρι ἡμερῶν πέντε, οὓς διετρίψαμεν ἡμέρας ἑπτὰ.

We sailed from Philippi after the days of Unleavened Bread, and in five days we came to them at Troas, where we stayed seven days.

TEMPORAL SEQUENCE ('WE' RESUMES) **δέ** The first-person plural ἡμεῖς / ἦλθομεν / διετρίψαμεν marks the sustained 'we' narrative. 'After the days of Unleavened Bread' = after Passover week at Philippi. The five-day crossing (vs. the two-day crossing of 16:11–12 going the other direction, aided by prevailing winds) and the seven-day stay at Troas are precise itinerary details.

ἡμεῖς

we

Nominative

subject (emphatic first-person pronoun)

δέ

and

narrative conjunction

ἐξεπλεύσαμεν

we sailed out

Aor Act Indic 1 Pl · ἐκπλέω

main verb

→ constative aorist

ἐκπλέω: 'to sail out, set out by sea'; nautical term; here from Neapolis (the port of Philippi).

μετὰ

after

preposition + accusative (temporal)

τὰς

the

Accusative

article with temporal object

ἡμέρας

days

Accusative

accusative of time (object of μετὰ)

ἡμέρα: 'day'; the Feast of Unleavened Bread lasted seven days after Passover (Exod 12:15–20).

τῶν

of the

Genitive

article with noun

ἀζύμων

Unleavened Bread

Genitive

genitive of description

ἄζυμος: 'unleavened'; τὰ ἄζυμα = the Feast of Unleavened Bread / Passover week.

ἀπὸ

from

preposition + genitive (origin)

Φιλίππων

Philippi

Genitive

genitive of place of origin

Φίλιπποι: the leading city of Macedonia Prima; Luke's home base and the church of Acts 16.

καὶ

and

coordinating conjunction

ἦλθομεν

we came

Aor Act Indic 1 Pl · ἔρχομαι

main verb

→ *constative aorist*

ἔρχομαι: 'to come, arrive'; the first-person plural sustains the 'we' narrative.

πρὸς

to

preposition + accusative (direction/association)

αὐτούς

them

Accusative

direct object (the seven waiting companions)

εἰς

at

preposition + accusative (destination)

τὴν

the

Accusative

article with place name

Τρωάδα

Troas

Accusative

accusative of destination

Τρωάς: Alexandria Troas; the crossing from Philippi took five days (contrast the two-day crossing of 16:11 aided by favorable wind).

ἄχρι

in

preposition + genitive (temporal extent)

ἡμερῶν

days

Genitive

genitive of extent of time (with ἄχρι)

ἡμέρα: 'day'

πέντε

five

Genitive

numeral adjective

οὓ

where

relative adverb (locative)

διετρίψαμεν

we stayed

Aor Act Indic 1 Pl · διατρίβω

main verb in relative clause

→ *constative aorist*

διατρίβω: 'to spend time, stay, remain'; common in Acts for extended stays (Acts 12:19; 14:3, 28; 15:35; 16:12; 20:6; 25:6, 14).

ἡμέρας

days

Accusative

accusative of time extent

ἡμέρα: 'day'; seven days includes the Sunday gathering of v.7.

ἑπτὰ

seven

Accusative

numeral adjective

7 Ἐν δὲ τῇ μιᾷ τῶν σαββάτων συνηγμένων ἡμῶν κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς, μέλλον ἐξιέναι τῇ ἐπαύριον, παρέτεινέν τε τὸν λόγον μέχρι μεσονυκτίου.

On the first day of the week, when we were gathered together to break bread, Paul talked with them, intending to depart on the next day, and he prolonged his speech until midnight.

SCENE-SETTING (TEMPORAL + CIRCUMSTANTIAL) **δέ** τῇ μιᾷ τῶν σαββάτων ('the first of the week') is one of the NT's earliest explicit witnesses to Sunday as the community's gathering day (cf. 1 Cor 16:2; Rev 1:10). κλάσαι ἄρτον is the stated purpose of the gathering — 'to break bread,' with probable eucharistic resonance (cf. Luke 22:19; Acts 2:42; 20:11). The genitive absolute ἡμῶν ... συνηγμένων maintains the 'we' perspective.

<p>Ἐν on <i>preposition + dative (temporal)</i></p>	<p>δέ and <i>narrative conjunction</i></p>	<p>τῇ the Dative <i>article with temporal dative</i></p>	<p>μιᾷ first Dative <i>ordinal used as cardinal (dative of time)</i> εἷς used as ordinal: 'first'; τῇ μιᾷ τῶν σαββάτων = 'on the first day of the week!'</p>
<p>τῶν of the Genitive <i>article with noun</i></p>	<p>σαββάτων week Genitive <i>genitive of time-unit (partitive)</i> σάββατον: in the plural often = 'week'; τῶν σαββάτων = 'of the week' (a Semitism via Aramaic).</p>	<p>συνηγμένων having been gathered Perf Pass Ptc Gen Pl Masc · συνάγω <i>genitive absolute (circumstantial)</i> → <i>intensive perfect (gathered and present)</i> συνάγω: 'to gather together'; the perfect participle captures the assembled, present state of the community.</p>	<p>ἡμῶν us Genitive <i>subject of genitive absolute</i></p>

κλάσαι

to break

Aor Act Inf · κλάω

infinitive of purpose

→ constative aorist

κλάω: 'to break'; κλάσαι ἄρτον = 'to break bread'; cf. Luke 22:19; Acts 2:42, 46; 27:35 — the phrase carries eucharistic weight in Luke–Acts.

ἄρτον

bread

Accusative

direct object of κλάσαι

ἄρτος: 'bread, loaf'; in the eucharistic formula the breaking of the one loaf signifies the one body (1 Cor 10:16–17).

ὁ

the

Nominative

article with subject

Παῦλος

Paul

Nominative

subject of διελέγετο and παρέτεινεν

Παῦλος: the apostle presiding as teacher in the Sunday assembly.

διελέγετο

was discoursing

Impf Mid Indic 3 Sg · διαλέγομαι

main verb

→ progressive imperfect (sustained discourse)

διαλέγομαι: 'to discourse, reason, argue'; in Acts frequently of Paul's extended teaching dialogues (17:2, 17; 18:4, 19; 19:8–9; 20:7, 9).

αὐτοῖς

with them

Dative

dative of indirect object (with διαλέγομαι)

μέλλων

being about

Pres Act Ptc Nom Sg Masc · μέλλω

attendant circumstance participle (reason/motivation)

→ futuristic present

μέλλω: 'to be about to'; Paul's imminent departure motivates the all-night discourse.

ἐξιέναι

to leave

Pres Act Inf · ἐξέρχομαι

complementary infinitive with μέλλω

→ progressive present

ἐξέρχομαι / ἐξεῖμι: 'to go out, depart'; the form ἐξιέναι is from ἐξιμι (Acts 13:42; 17:15; 20:7; 27:43).

τῇ

on the

Dative

article with temporal dative

ἐπαύριον

next day

Dative

dative of time

ἐπαύριον: 'on the next day, tomorrow'; adverbial form often with the article τῇ.

παρέτεινέν

he prolonged

Aor Act Indic 3 Sg · παρατείνω

main verb (second main verb of v.7)

→ constative aorist

παρατείνω: 'to stretch out, prolong'; NT hapax; the discourse extended far beyond the normal length.

τε

and

connective particle

τὸν

the

Accusative

article with direct object

λόγον

discourse

Accusative

direct object of *παρέτεινεν*

λόγος: 'word, discourse, speech'; here Paul's extended teaching address.

μέχρι

until

preposition + genitive (temporal limit)

μεσονυκτίου

midnight

Genitive

genitive of temporal limit (with *μέχρι*)

μεσονύκτιον: 'midnight'; the discourse lasted many hours (evening through midnight at minimum).

8 ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ ὑπερώῳ οὗ ἦμεν συνηγμένοι.

There were many lamps in the upper room where we were gathered.

DESCRIPTIVE BACKGROUND **δέ** A parenthetical setting detail: many lamps burning in the crowded upper room. Some commentators note the lamps' relevance to Eutyclus's sleep (heat, smoke, oxygen depletion); others see it as an apologetic detail (witnesses, no secrecy). The 'we' continues (ἦμεν).

ἦσαν

there were

Impf Act Indic 3 Pl · εἰμί

existential main verb

→ progressive imperfect (ongoing state)

εἰμί: 'to be'; existential ἦσαν = 'there were.'

δὲ

and

narrative conjunction

λαμπάδες

lamps

Nominative

subject of existential verb

λαμπάς: 'lamp, torch'; burning torches or oil lamps in the upper room (contrast the single lamp of a poor household).

ἱκαναὶ

many

Nominative

predicate adjective

ἱκανός: 'sufficient, many, considerable'; Lukan word often = 'many, a good number' (cf. Acts 9:23, 43; 11:24, 26; 12:12; etc.).

ἐν

in

preposition + dative (location)

τῷ

the

Dative

article with noun

ὑπερώῳ

upper room

Dative

dative of location

ὑπερώων: 'upper room, upper story'; the same word used of the Jerusalem prayer room of Acts 1:13 and Tabitha's deathbed (9:37, 39).

οὗ

where

relative adverb (locative)

ἤμεν

we were

Impf Act Indic 1 Pl · εἰμί

verb in relative clause

→ progressive imperfect

εἰμί: 'to be'; first-person plural maintains the 'we' perspective.

συνηγμένοι

gathered

Perf Pass Ptc Nom Pl Masc · συνάγω

predicate participle with ἤμεν (periphrastic pluperfect)

→ intensive perfect (assembled and present)

συνάγω: 'to gather together'; the perfect captures the assembled, present state of the community.

9 καθήμενος δέ τις νεανίας ὀνόματι Εὐτυχος ἐπὶ τῆς θυρίδος, καταφερόμενος ὑπνῷ βαθεῖ, διαλεγόμενου τοῦ Παύλου ἐπὶ πλεῖον, κατενεχθεὶς ἀπὸ τοῦ ὕπνου ἔπεσεν ἀπὸ τοῦ τριστέγου κάτω καὶ ἦρθη νεκρός.

A young man named Eutychus, sitting in the window, was sinking into a deep sleep; and as Paul talked on and on, overcome by sleep he fell from the third story down and was picked up dead.

COMPLICATION (NARRATIVE CRISIS) **δέ** The narrative crisis of the Troas episode: Eutychus (meaning 'Fortunate') ironically falls to his death during the sermon. The dual participial structure — καταφερόμενος (being sunk) → κατενεχθεὶς (overcome) — tracks the fatal progression. ἦρθη νεκρός is a direct statement of death, not a swoon; Luke does not equivocate here.

καθήμενος

sitting

Pres Mid Ptc Nom Sg Masc · κάθημαι

attendant circumstance participle

→ progressive present

κάθημαι: 'to sit, be seated'; the present participle pictures him seated in the window throughout.

δέ

and

narrative conjunction

τις

a certain

Nominative

indefinite pronoun (introducing new character)

νεανίας

young man

Nominative

appositive to τις (subject)

νεανίας: 'young man'; probably a slave or household worker who came to the crowded assembly and found a windowsill seat.

ὄνοματι

named

Dative

dative of reference (onomastic formula)

ὄνομα: 'name'; ὄνοματι + name = 'by name'
— the standard Lukan name-introduction formula.

Εὐτυχος

Eutychus

Nominative

nominative in apposition

Εὐτυχος: 'Fortunate' (Greek); the irony — the fortunate one falls to his death — is the narrative's hinge.

ἐπὶ

in

preposition + genitive (position)

τῆς

the

Genitive

article with noun

θυρίδος

window

Genitive

genitive of position (with ἐπὶ)

θυρίς: 'window, opening'; the window-sill was a coveted spot in the hot, lamp-lit, crowded room.

καταφερόμενος

being overcome

Pres Pass Ptc Nom Sg Masc · καταφέρω

circumstantial participle (progressive condition)

→ progressive present (gradual sinking)

καταφέρω (pass.): 'to be borne down, overcome'; vividly depicts the gradual sinking into sleep.

ὑπνώ

with sleep

Dative

dative of means/cause

ὑπνος: 'sleep'; the word recurs in κατενεχθεὶς ἀπὸ τοῦ ὑπνου — a double framing of Eutychus's fatal drowsiness.

βαθεῖ

deep

Dative

attributive adjective

βαθός: 'deep'; the depth of the sleep intensifies the tragedy and Luke's insistence it was genuine death, not just a faint.

διαλεγόμενου

discursing

Pres Mid Ptc Gen Sg Masc · διαλέγομαι

genitive absolute (temporal/causal)

→ progressive present

διαλέγομαι: 'to discourse'; cf. v.7; the genitive absolute timestamps the fall during Paul's prolonged speech.

τοῦ

the

Genitive

article with subject of genitive absolute

Παύλου

Paul

Genitive

subject of genitive absolute

Παῦλος; subject of the genitive absolute.

ἐπὶ

on and on

preposition + accusative (extension)

πλεῖον

more

Accusative

accusative of extent (with ἐπί)

πλείων: 'more, greater'; ἐπὶ πλεῖον = 'at greater length, increasingly'; Luke's way of saying the sermon kept going.

κατενεχθεῖς

overcome

Aor Pass Ptc Nom Sg Masc · καταφέρω

attendant circumstance participle (cause of fall)

→ constative aorist

καταφέρω (pass.): 'to be brought down, overcome'; the aorist participle marks the decisive final moment of unconsciousness before the fall.

ἀπὸ

by

preposition + genitive (cause)

ὕπνου

sleep

Genitive

genitive of cause (ἀπό + gen.)

ὕπνος: 'sleep'; the second occurrence of this word frames the tragic sequence.

ἔπεσεν

he fell

Aor Act Indic 3 Sg · πίπτω

main verb

→ constative aorist

πίπτω: 'to fall'; the narrative climax of the Eutychus episode.

ἀπὸ

from

preposition + genitive (origin/height)

τριστέγου

third story

Genitive

genitive of place of origin (height)

τριστέγον: 'third story'; NT hapax; a fall of three storeys (c. 9–10 m) would be fatal.

κάτω

down

adverb of direction

κάτω: 'downward, below'; emphasizes the direction and finality of the fall.

καὶ

and

coordinating conjunction

τοῦ

the

Genitive

article

τοῦ

the

Genitive

article

ἦρθη

was picked up

Aor Pass Indic 3 Sg · αἴρω

main verb

→ constative aorist

αἴρω: 'to lift, pick up'; with νεκρός the phrase means 'he was lifted up as a corpse'
— Luke is unambiguous about the death.

νεκρός

dead

Nominative

predicate adjective / apposition

νεκρός: 'dead'; Luke's deliberate statement ensures the reader understands what follows is a genuine restoration of life.

10 καταβὰς δὲ ὁ Παῦλος ἐπέπεσεν αὐτῷ καὶ συμπεριλαβὼν εἶπεν· μὴ θορυβεῖσθε, ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστίν.

But Paul went down and bent over him, and taking him in his arms, said, 'Do not be alarmed, for his life is in him.'

RESOLUTION (PROPHETIC ACTION) **δέ** Paul's action closely mirrors Elijah (1 Kgs 17:21 LXX: ἐπεκλίθη) and Elisha (2 Kgs 4:34–35). The declaration 'his life is in him' (ἡ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστίν) echoes 1 Kgs 17:22 LXX (ἐπεστράφη ἡ ψυχὴ τοῦ παιδαρίου), situating Paul in the prophetic succession. Whether Luke means the life returned or was never absent is a crux (cf. v.12: 'they took away the boy alive').

καταβὰς

having gone down

Aor Act Ptc Nom Sg Masc · καταβαίνω

attendant circumstance participle

→ constative aorist

καταβαίνω: 'to go down, descend'; Paul descends from the upper room to the courtyard where Eutychus fell.

δέ

and

narrative conjunction

ὁ

the

Nominative

article with subject

Παῦλος

Paul

Nominative

subject

Παῦλος: subject of both main verbs and the participles.

ἐπέπεσεν

fell upon

Aor Act Indic 3 Sg · ἐπιπίπτω

main verb

→ constative aorist

ἐπιπίπτω: 'to fall upon, throw oneself upon'; cf. Elijah's similar action in 1 Kgs 17:21; Elisha in 2 Kgs 4:34.

αὐτῷ

him

Dative

dative of indirect object (with ἐπί-)

καὶ

and

coordinating conjunction

συμπεριλαβῶν

having embraced

Aor Act Ptc Nom Sg Masc · συμπεριλαμβάνω

attendant circumstance participle

→ constative aorist

συμπεριλαμβάνω: 'to embrace, take in the arms together'; NT hapax; a vivid term for Paul wrapping his arms around the body.

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

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

μὴ

not

negative with imperative

θορυβεῖσθε

be alarmed

Pres Pass Impv 2 Pl · θορυβέω

main verb (negative command)

→ progressive present (stop an action in progress)

θορυβέω: 'to throw into uproar, disturb, alarm'; the cognate of θόρυβος (v.1); μὴ + present imperative = 'stop being alarmed.'

ἡ

the

Nominative

article with subject

γὰρ

for

explanatory conjunction

ψυχῇ

life

Nominative

subject of existential clause

ψυχῇ: 'soul, life'; in this context = the life-force; echoing the LXX resuscitation accounts (1 Kgs 17:21–22).

αὐτοῦ

his

Genitive

genitive of possession

ἐν

in

preposition + dative (location)

αὐτῷ

him

Dative

dative of location

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

main verb (existential/predicative)

→ *gnomic/punctiliar present*

εἰμί: 'to be'; ἡ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστίν
echoes 1 Kgs 17:21–22 LXX and pronounces
life restored or remaining.

11 ἀναβὰς δὲ καὶ κλάσας τὸν ἄρτον καὶ γευσάμενος, ἐφ' ἱκανόν τε ὁμιλήσας ἄχρι αὐγῆς, οὕτως ἐξῆλθεν.

And when Paul had gone back up and had broken bread and eaten, having conversed for a long time until daybreak, he departed.

RESUMPTION (RETURN TO THE ASSEMBLY) **δέ** Paul's return upstairs and the breaking of bread formally complete the gathering begun in v.7. The breaking of bread now follows Paul's descent — whether sequentially (he breaks bread after dealing with Eutychus) or as the main event always planned is a question; the narrative suggests the eucharistic meal continued after the crisis. ὁμιλήσας (talking, conversing) is gentler than διαλέγεσθαι, suggesting informal post-meal conversation until dawn.

ἀναβὰς

having gone back up

Aor Act Ptc Nom Sg Masc · ἀναβαίνω

attendant circumstance participle

→ *constative aorist*

ἀναβαίνω: 'to go up, ascend'; Paul returns to the upper room after caring for Eutychus below.

δὲ

and

narrative conjunction

καὶ

and

coordinating conjunction

κλάσας

having broken

Aor Act Ptc Nom Sg Masc · κλάω

attendant circumstance participle

→ *constative aorist*

κλάω: 'to break'; κλάσας τὸν ἄρτον = the eucharistic breaking of bread; cf. v.7 κλάσαι ἄρτον.

τὸν

the

Accusative

article with direct object

ἄρτον

bread

Accusative

direct object of κλάσας

ἄρτος: 'bread'; the definite article refers back to the bread of the eucharistic gathering (v.7).

καὶ

and

coordinating conjunction

γευσάμενος

having eaten

Aor Mid Ptc Nom Sg Masc · γεύομαι

attendant circumstance participle

→ constative aorist

γεύομαι: 'to taste, eat, partake'; here of the communal meal — the agape/eucharist.

ἐφ'

for

preposition + accusative (temporal extent)

ἱκανόν

a long time

Accusative

accusative of duration (ἐφ' ἱκανόν = for a long while)

ἱκανός: 'sufficient, considerable'; ἐφ' ἱκανόν = 'for a considerable time'; informal conversational mode until dawn.

τε

and

connective particle

ὀμιλήσας

having conversed

Aor Act Ptc Nom Sg Masc · ὀμιλέω

attendant circumstance participle

→ constative aorist

ὀμιλέω: 'to converse, talk with'; different register from διαλέγεσθαι (v.7) — a more relaxed post-meal discourse.

ἄχρι

until

preposition + genitive (temporal limit)

αὐγῆς

daybreak

Genitive

genitive of temporal limit (with ἄχρι)

αὐγή: 'dawn, daybreak, gleam'; NT hapax; Paul talked from evening through midnight (v.7) until sunrise.

οὕτως

thus

adverb of manner

οὕτως: 'in this way, thus'; summarizes the whole night's events before Paul's departure.

ἐξῆλθεν

he departed

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb

→ constative aorist

ἐξέρχομαι: 'to go out, depart'; Paul's departure at dawn closes the Troas assembly scene.

12 ἤγαγον δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν οὐ μετρίως.

And they brought the boy alive, and were greatly comforted.

RESOLUTION (CONCLUSION OF EUTYCHUS EPISODE) **δέ** The episode's resolution: τὸν παῖδα ζῶντα ('the boy alive') answers the earlier ἤρθη νεκρός ('picked up dead,' v.9). The verb παρεκλήθησαν echoes the pastoral παρακαλέω group (vv.1-2), tying the raising to the larger theme of encouragement. οὐ μετρίως is a Lukan litotes — 'not moderately' = 'greatly, enormously!'

ἤγαγον

they brought

Aor Act Indic 3 Pl · ἄγω

main verb

→ constative aorist

ἄγω: 'to lead, bring'; the assembled community brings Eutychus back up — alive.

δὲ

and

narrative conjunction

τὸν

the

Accusative

article with direct object

παῖδα

boy

Accusative

direct object of ἤγαγον

παῖς: 'child, boy, servant'; the shift from νεανίας (v.9, 'young man') to παῖς ('boy') is unexplained; both can denote a youth.

ζῶντα

alive

Pres Act Ptc Acc Sg Masc · ζάω

predicate participle / object complement

→ progressive present (living, vital)

ζάω: 'to live'; the present participle ζῶντα predicates life as an active, ongoing state — direct answer to νεκρός.

καὶ

and

coordinating conjunction

παρεκλήθησαν

they were comforted

Aor Pass Indic 3 Pl · παρακαλέω

main verb

→ constative aorist

παρακαλέω (pass.): 'to be comforted, encouraged'; the word bridges back to the παράκλησις of Paul's ministry (vv.1-2) — the raising itself is an act of apostolic consolation.

οὐ

not

negative adverb (litotes with μετρίως)

μετρίως

moderately

adverb of degree (litotes: 'not moderately' = greatly)

μετρίως: 'moderately, in measure'; NT hapax; οὐ μετρίως is a Lukan litotes for extreme intensity of feeling.

13 Ἡμεῖς δὲ προελθόντες ἐπὶ τὸ πλοῖον ἀνήχθημεν ἐπὶ τὴν Ἄσσον, ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν Παῦλον· οὕτως γὰρ διατεταγμένος ἦν, μέλλων αὐτὸς πεζεύειν.

But we went on ahead to the ship and sailed for Assos, intending to take Paul aboard there, for so he had arranged, intending himself to go overland.

TEMPORAL TRANSITION (RESUMPTION OF VOYAGE NARRATIVE) **δέ** The 'we' narrator's perspective returns to the ship as Paul walks overland to Assos (c. 32 km south). The double μέλλων structure — once for the group's intention (ἀναλαμβάνειν) and once for Paul's (πεζεύειν) — mirrors the careful itinerary register of the 'we' source.

Ἡμεῖς

we

Nominative

subject (emphatic first-person plural)

δὲ

and

narrative conjunction

προελθόντες

having gone ahead

Aor Act Ptc Nom Pl Masc · προέρχομαι

attendant circumstance participle

→ constative aorist

προέρχομαι: 'to go ahead, precede'; the party sails while Paul walks.

ἐπὶ

to

preposition + accusative (direction)

τὸ

the

Accusative

article with noun

πλοῖον

ship

Accusative

accusative of destination

πλοῖον: 'ship, boat'; the vessel that carried the whole party from Philippi to Troas.

ἀνήχθημεν

we set sail

Aor Pass Indic 1 Pl · ἀνάγω

main verb

→ *constative aorist*

ἀνάγω (pass.): 'to put to sea, set sail'; the standard nautical term (cf. v.3; 13:13; 16:11; 27:2).

ἐπὶ

for

preposition + accusative (destination)

τὴν

the

Accusative

article with place name

Ἴασσον

Assos

Accusative

accusative of destination

Ἴασσος; a port city on the coast of Mysia (modern Behramkale), some 32 km south of Troas by the overland route.

ἐκεῖθεν

from there

adverb of place (from Assos)

ἐκεῖθεν: 'from there'; the plan was to pick Paul up at Assos.

μέλλοντες

intending

Pres Act Ptc Nom Pl Masc · μέλλω

attendant circumstance participle (purpose)

→ *futuristic present*

μέλλω: 'to be about to, intend'; the party's pre-arranged plan.

ἀναλαμβάνειν

to take aboard

Pres Act Inf · ἀναλαμβάνω

complementary infinitive with μέλλοντες

→ *progressive present*

ἀναλαμβάνω: 'to take up, take aboard'; in nautical contexts = 'to pick up a passenger'

τὸν

the

Accusative

article with proper noun

Παῦλον

Paul

Accusative

direct object of ἀναλαμβάνειν

Παῦλος; Paul who had arranged to walk overland.

οὕτως

so

adverb of manner (explanation)

οὕτως: 'in this way, so'; introduces the explanatory γάρ clause.

γὰρ

for

explanatory conjunction

διατεταγμένος

having arranged

Perf Mid Ptc Nom Sg Masc · διατάσσω

predicate participle with ἦν (periphrastic pluperfect)

→ *intensive perfect (arrangement still in force)*

διατάσσω: 'to arrange, give orders'; in the middle = 'to arrange for oneself, direct'; the perfect captures the standing pre-arrangement.

ἦν

he was

Impf Act Indic 3 Sg · εἰμί

auxiliary in periphrastic construction

→ *progressive imperfect*

εἰμί: auxiliary for the periphrastic pluperfect with διατεταγμένος.

μέλλων

intending

Pres Act Ptc Nom Sg Masc · μέλλω

attendant circumstance participle (causal/explanatory)

→ *futuristic present*

μέλλω: 'to intend, be about to'; explains Paul's arrangement — he chose the overland walk.

αὐτὸς

himself

Nominative

intensive pronoun (emphatic subject)

πεζεύειν

to go on foot

Pres Act Inf · πεζεύω

complementary infinitive with μέλλων

→ *progressive present*

πεζεύω: 'to travel on foot, march'; NT hapax; Paul deliberately chose the c. 32 km overland walk — perhaps for prayer, solitude, or meeting local believers.

14 ὡς δὲ συνέβαλλεν ἡμῖν εἰς τὴν Ἄσσον, ἀναλαβόντες αὐτὸν ἦλθομεν εἰς Μιτυλήνην.

And when he met us at Assos, we took him aboard and came to Mitylene.

TEMPORAL SEQUENCE (REUNION) **ὡς δέ** A brief, precise itinerary note. ὡς introduces the temporal clause; συνέβαλλεν + dative = 'he met up with us'. The imperfect pictures the approach and meeting. Mitylene was the chief city of the island of Lesbos.

ὡς

when

temporal conjunction

δὲ

and

narrative conjunction

συνέβαλλεν

he met

Impf Act Indic 3 Sg · συμβάλλω

verb in temporal clause

→ progressive imperfect (in process of meeting)

συμβάλλω: 'to meet, encounter, engage'; in this context 'to meet up with' (intransitive).

ἡμῖν

us

Dative

dative of association

εἰς

at

preposition + accusative (location of meeting)

τὴν

the

Accusative

article with place name

Ἄσσον

Assos

Accusative

accusative of location

Ἄσσος: the pre-arranged meeting point (cf. v.13).

ἀναλαβόντες

having taken aboard

Aor Act Ptc Nom Pl Masc · ἀναλαμβάνω

attendant circumstance participle

→ constative aorist

ἀναλαμβάνω: 'to take up, take aboard'; fulfills the plan stated in v.13.

αὐτὸν

him

Accusative

direct object of ἀναλαβόντες

ἦλθομεν

we came

Aor Act Indic 1 Pl · ἔρχομαι

main verb

→ constative aorist

ἔρχομαι: 'to come, arrive'; the voyage continues southward.

εἰς

to

preposition + accusative (destination)

Μιτυλήνην

Mitylene

Accusative

accusative of destination

Μιτυλήνη: the principal city of the island of Lesbos; a natural overnight harbor on the coastal route south.

15 **κάκειθεν ἀποπλεύσαντες τῇ ἐπιούσῃ κατηντήσαμεν ἄντικρυς Χίου, τῇ δὲ ἑτέρα παρεβάλομεν εἰς Σάμον, τῇ δὲ ἑχομένη ἦλθομεν εἰς Μίλητον.**

And sailing from there, on the following day we arrived opposite Chios; the next day we touched at Samos; and the day after that we came to Miletus.

ITINERARY SEQUENCE **κάκειθεν** A rapid, day-by-day itinerary record typical of the 'we' sections: Mitylene → off Chios → Samos → Miletus. Three consecutive days with precise nautical terminology. The detail reflects first-hand knowledge of the Aegean coastal route.

κάκειθεν

and from there

crasis (καὶ ἐκεῖθεν); adverb of place/continuation

ἐκεῖθεν: 'from there'; the crasis καὶ + ἐκεῖθεν smoothly continues the itinerary.

ἀποπλεύσαντες

having sailed away

Aor Act Ptc Nom Pl Masc · ἀποπλέω
attendant circumstance participle

→ **constative aorist**

ἀποπλέω: 'to sail away, depart by sea'; NT hapax (also 13:4; 14:26; 20:15; 27:1).

τῇ

the

Dative

article with temporal dative

ἐπιούσῃ

following

Pres Act Ptc Dat Sg Fem · ἔπειμι

substantival participle (temporal dative: 'on the following day')

→ **progressive present**

ἔπειμι: 'to come upon'; τῇ ἐπιούσῃ (sc. ἡμέρᾳ) = 'on the next/following day' — a common temporal formula.

κατηντήσαμεν

we arrived

Aor Act Indic 1 Pl · καταντάω

main verb

→ **constative aorist**

καταντάω: 'to arrive at, reach'; used in Acts of reaching a destination after travel (13:51; 16:1; 18:19, 24; 19:1; 20:15; 21:7; 25:13; 26:7; 27:12; 28:13).

ἄντικρυς

opposite

improper preposition + genitive (position)

ἄντικρυς: 'opposite, facing, directly across from'; NT hapax; they sailed past Chios without docking.

Χίου

Chios

Genitive

genitive after ἄντικρυς

Χίος: the Aegean island of Chios, famous for wine and mastic; they passed it without putting in.

τῇ

the

Dative

article with temporal dative

δὲ

and

narrative conjunction

ἐτέρα

next

Dative

attributive adjective (temporal dative: sc. ἡμέρα)

ἕτερος: 'other, another'; τῇ ἐτέρῃ (sc. ἡμέρῃ) = 'the next day!'

παρεβάλομεν

we touched

Aor Act Indic 1 Pl · παραβάλλω

main verb

→ *constative aorist*

παραβάλλω: nautical term 'to come alongside, touch at (a port)'; NT hapax in this sense.

εἰς

at

preposition + accusative (destination)

Σάμον

Samos

Accusative

accusative of destination

Σάμος: the large Aegean island off the coast of Asia Minor; a brief stop.

τῇ

the

Dative

article with temporal dative

δὲ

and

narrative conjunction

ἐχομένη

following

Pres Mid Ptc Dat Sg Fem · ἔχω

substantival participle (temporal dative: sc. ἡμέρα)

→ *progressive present*

ἔχω (mid.): τῇ ἐχομένῃ = 'on the following, successive day'; a common temporal idiom.

ἦλθομεν

we came

Aor Act Indic 1 Pl · ἔρχομαι

main verb

→ *constative aorist*

ἔρχομαι: 'to arrive, come'; the conclusion of the three-day coastal passage.

εἰς

to

preposition + accusative (destination)

Μίλητον

Miletus

Accusative

accusative of destination

Μίλητος: a major port city at the mouth of the Meander river (modern Milet, Turkey); the stage for the great farewell address of vv.17–38.

16 κεκρίκει γὰρ ὁ Παῦλος παραπλεῦσαι τὴν Ἔφεσον, ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ· ἔσπευδεν γὰρ εἰ δυνατὸν εἶη αὐτῷ τὴν ἡμέραν τῆς Πεντηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα.

For Paul had decided to sail past Ephesus, so that he would not have to spend time in Asia; for he was hurrying, if possible, to be in Jerusalem on the day of Pentecost.

EXPLANATORY (MOTIVATION FOR BYPASSING EPHEBUS) **γάρ** A double-γάρ explanation: the first explains why Miletus (not Ephesus) was chosen; the second explains Paul's urgency. The pluperfect κεκρίκει ('had decided') emphasizes a prior, firm resolution. The Pentecost deadline fits a Passover departure from Philippi (v.6) with roughly seven weeks of travel.

κεκρίκει

had decided

Plpf Act Indic 3 Sg · κρίνω

main verb (pluperfect)

→ intensive perfect (decision firmly in place)

κρίνω: 'to decide, judge'; the pluperfect underscores that Paul's decision to bypass Ephesus was prior and settled.

γάρ

for

explanatory conjunction

ὁ

the

Nominative

article with subject

Παῦλος

Paul

Nominative

subject

Παῦλος: the narrator shifts from 'we' back to Paul as the decision-maker.

παραπλεῦσαι

to sail past

Aor Act Inf · παραπλέω

complementary infinitive with κεκρίκει

→ constative aorist

παραπλέω: 'to sail past, bypass by sea'; NT hapax; Paul deliberately chose not to call at Ephesus.

τὴν

the

Accusative

article with proper noun

Ἔφεσον

Ephesus

Accusative

accusative of destination (bypassed)

Ἔφεσος: the great city of the province of Asia where Paul spent over two years (19:8-10); bypassed here to avoid a prolonged visit.

ὅπως

so that

purpose conjunction

μή

not

negative in purpose clause

γένηται

it might happen

Aor Mid Subj 3 Sg · γίνομαι

subjunctive in negative purpose clause (ὅπως μή)

→ constative aorist

γίνομαι: 'to happen, come about'; here impersonal 'it might happen that' + infinitive.

αὐτῷ

for him

Dative

dative of reference (with impersonal γένηται)

χρονοτριβῆσαι

to spend time

Aor Act Inf · χρονοτριβέω

infinitive in indirect statement after γένηται

→ constative aorist

χρονοτριβέω: 'to waste/spend time'; NT hapax; a vivid compound: χρόνος + τρίβω ('rub away time').

ἐν

in

preposition + dative (location)

τῇ

the

Dative

article with place name

Ἀσία

Asia

Dative

dative of place

Ἀσία: the Roman province of Asia (western Asia Minor); Ephesus was its capital.

ἔσπευδεν

he was hurrying

Impf Act Indic 3 Sg · σπεύδω

main verb (second γάρ clause)

→ progressive imperfect (sustained urgency)

σπεύδω: 'to hurry, hasten'; the imperfect captures Paul's sustained urgency throughout the voyage.

γάρ

for

explanatory conjunction (second γάρ)

εἰ

if

conditional particle (with optative in remote condition)

δυνατὸν

possible

Nominative

predicate adjective (impersonal: 'if it were possible')

δυνατός: 'possible, able'; εἰ δυνατὸν εἶη = 'if it should be possible' — recognizes the contingency.

εἶη

it might be

Pres Act Opt 3 Sg · εἶμι

optative in remote possibility condition

→ progressive present

εἶμι: optative for remote possibility — the optative is rare in NT Greek and marks the hopeful but uncertain nature of the goal.

αὐτῷ

for him

Dative

dative of reference

τὴν

the

Accusative

article with object

ἡμέραν

day

Accusative

accusative of time (object of γενέσθαι idiom)

ἡμέρα: 'day'; τὴν ἡμέραν τῆς Πεντηκοστῆς = the day of Pentecost.

τῆς

of

Genitive

article with noun

Πεντηκοστής

Pentecost

Genitive

genitive of description

Πεντηκοστή: 'fiftieth [day]'; the feast fifty days after Passover (Lev 23:15–21); major pilgrimage festival (cf. Acts 2:1).

γενέσθαι

to be

Aor Mid Inf · γίνομαι

complementary infinitive (γενέσθαι εἰς = 'to arrive at')

→ *constative aorist*

γίνομαι: γενέσθαι εἰς Ἱεροσόλυμα = 'to arrive in Jerusalem'; an idiomatic use of γίνομαι for arrival.

εἰς

in

preposition + accusative (destination)

Ἱεροσόλυμα

Jerusalem

Accusative

accusative of destination

Ἱεροσόλυμα: the Greek form of Jerusalem; the goal of Paul's final journey (Acts 20–21).

17 Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἔφεσον μετεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας.

From Miletus he sent to Ephesus and called for the elders of the church.

NARRATIVE TRANSITION (SHIFT TO FAREWELL ADDRESS) **δέ** The pivot from the journey narrative to the farewell address. The Ephesian elders are summoned to Miletus (c. 50 km north of Ephesus) — Paul cannot go to Ephesus but the elders can come to him. This is the only speech in Acts explicitly addressed to church leaders.

Ἀπὸ

from

preposition + genitive (place of origin)

δὲ

and

narrative conjunction

τῆς

the

Genitive

article with place name

Μιλήτου

Miletus

Genitive

genitive of place of origin

Μίλητος: the port from which Paul sends the summons, c. 50 km south of Ephesus.

<p>πέμψας having sent</p> <p>Aor Act Ptc Nom Sg Masc · πέμπω <i>attendant circumstance participle</i></p> <p>→ constative aorist</p> <p>πέμπω: 'to send'; Paul dispatched messengers to Ephesus.</p>	<p>εἰς to</p> <p><i>preposition + accusative (destination of messengers)</i></p>	<p>Ἔφεσον Ephesus</p> <p>Accusative <i>accusative of destination</i></p> <p>Ἔφεσος: the seat of the church Paul had planted; the elders must travel c. 50 km to Miletus.</p>	<p>μετεκαλέσατο he summoned</p> <p>Aor Mid Indic 3 Sg · μετακαλέομαι <i>main verb</i></p> <p>→ constative aorist</p> <p>μετακαλέομαι: 'to call to oneself, summon to a meeting'; middle = calling for one's own purpose; cf. Acts 7:14; 10:32; 24:25.</p>
<p>τούς the</p> <p>Accusative <i>article with direct object</i></p>	<p>πρεσβυτέρους elders</p> <p>Accusative <i>direct object of μετεκαλέσατο</i></p> <p>πρεσβύτερος: 'elder'; in Acts the term for the appointed leaders of local churches (14:23; 15:2, 4, 6, 22, 23; 16:4; 20:17; 21:18); also called ἐπίσκοποι ('overseers') in v.28.</p>	<p>τῆς of the</p> <p>Genitive <i>article with noun</i></p>	<p>ἐκκλησίας church</p> <p>Genitive <i>genitive of belonging</i></p> <p>ἐκκλησία: 'assembly, church'; the gathered community at Ephesus; here singular for the whole Ephesian church.</p>

18 ὥς δὲ παρεγένοντο πρὸς αὐτόν, εἶπεν αὐτοῖς· Ὑμεῖς ἐπίστασθε, ἀπὸ πρώτης ἡμέρας ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν, πῶς μεθ' ὑμῶν τὸν πάντα χρόνον ἐγενόμην,

And when they came to him, he said to them: 'You yourselves know how I was with you the whole time from the first day I set foot in Asia,

TEMPORAL TRANSITION (SPEECH OPENING) **ὥς δέ** The farewell address begins with the standard testamentary appeal to the audience's own knowledge — 'you yourselves know' (Ὑμεῖς ἐπίστασθε). The emphatic pronoun Ὑμεῖς invites the elders as witnesses to the veracity of what follows. The rhetorical form is that of the hellenistic farewell speech.

ὡς

when

temporal conjunction

δὲ

and

narrative conjunction

παρεγένοντο

they came

Aor Mid Indic 3 Pl · παραγίνομαι

verb in temporal clause

→ constative aorist

παράγίνομαι: 'to come, arrive, appear'; a common Lukan arrival verb (Luke 7:4; 8:19; Acts 5:21; 9:26; etc.).

πρὸς

to

preposition + accusative (direction/approach)

αὐτόν

him

Accusative

accusative object of πρὸς

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

λέγω: 'to say'; the speech introduction for the farewell address.

αὐτοῖς

to them

Dative

dative of indirect object

Ἑμεῖς

you

Nominative

emphatic subject pronoun

ἐπίστασθε

know

Pres Mid Indic 2 Pl · ἐπίσταμαι

main verb of speech (testamentary appeal)

→ progressive present (ongoing, settled knowledge)

ἐπίσταμαι: 'to know, understand'; the appeal to the audience's own knowledge is standard testamentary rhetoric (cf. 1 Thess 2:1, 2, 5, 11).

ἀπὸ

from

preposition + genitive (temporal starting point)

πρώτης

first

Genitive

attributive adjective

πρῶτος: 'first'; ἀπὸ πρώτης ἡμέρας = 'from the first day' — cf. Phil 1:5.

ἡμέρας

day

Genitive

genitive of time from which

ἡμέρα: 'day'; the first day Paul set foot in Asia = Acts 18:19 (Ephesus).

ἀφ'

from which

preposition + relative (temporal reference)

ἧς

which

Genitive

relative pronoun (genitive of time)

ἐπέβην

I set foot

Aor Act Indic 1 Sg · ἐπιβαίνω

verb in relative clause

→ constative aorist

ἐπιβαίνω: 'to step upon, set foot in!'; with
εἰς = 'to enter (a place)'; cf. Acts 21:4.

εἰς

in

preposition + accusative (direction/location)

τὴν

the

Accusative

article with place name

Ἀσίαν

Asia

Accusative

accusative of destination

Ἀσία: the Roman province of Asia; cf. Acts
19 for Paul's three-year Ephesian ministry.

πῶς

how

*interrogative adverb introducing indirect
question*

μεθ'

with

preposition + genitive (association)

ὑμῶν

you

Genitive

genitive of association (with μετά)

τὸν

the

Accusative

article with accusative of time

πάντα

whole

Accusative

attributive adjective

πᾶς: 'all, every, whole'; τὸν πάντα χρόνον =
'the entire time' of the Ephesian ministry.

χρόνον

time

Accusative

accusative of time extent

χρόνος: 'time, period!'; the full three years
of Paul's Ephesian ministry (cf. v.31).

ἐγενόμην

I was

Aor Mid Indic 1 Sg · γίνομαι

main verb of indirect question

→ constative aorist (summary of the whole
period)

γίνομαι: 'to be!'; ἐγενόμην μεθ' ὑμῶν = 'I
was with you' — the summary of three
years of shared ministry.

19 δουλεύων τῷ κυρίῳ μετὰ πάσης ταπεινοφροσύνης καὶ δακρύων καὶ πειρασμῶν τῶν συμβάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων·

servicing the Lord with all humility and with tears and with trials that came upon me through the plots of the Jews;

CONTINUATION (MANNER OF MINISTRY) **ASYNDETON** An asyndeton: the verse continues the indirect question of v.18 ('how I was with you ... serving!'). Three defining features of Paul's Ephesian ministry: ταπεινοφροσύνη (humility — a radical reevaluation of the slave's posture as the minister's virtue), δάκρυα (tears), and πειρασμοί (trials from Jewish plots, cf. v.3). This triad will be repeated in v.31.

δουλεύων

servicing

Pres Act Ptc Nom Sg Masc · δουλεύω
circumstantial participle (manner, elaborating ἐγενόμην v.18)

→ progressive present (continuous service)

δουλεύω: 'to serve as a slave'; the language of total, self-emptying service — Paul describes his ministry with the slave's word, not the ruler's.

τῷ

the

Dative
article with dative

κυρίῳ

Lord

Dative
dative of indirect object (person served)

κύριος: 'Lord'; Paul serves the Lord Jesus, not human masters; the dative with δουλεύω.

μετὰ

with

preposition + genitive (manner/accompaniment)

πάσης

all

Genitive
attributive adjective

πᾶς: 'all, every'; μετὰ πάσης ταπεινοφροσύνης = 'with complete humility!'

ταπεινοφροσύνης

humility

Genitive
genitive of manner (with μετὰ)

ταπεινοφροσύνη: 'humility, lowliness of mind'; a NT coinage (Phil 2:3; Eph 4:2; Col 2:18, 23; 3:12; 1 Pet 5:5); the slave-virtue elevated to a Christian ministerial ideal.

καὶ

and

coordinating conjunction

δακρύων

tears

Genitive
genitive of manner (parallel with ταπεινοφροσύνης)

δάκρυον: 'tear'; the plural 'tears' is the mark of pastoral anguish; cf. vv.31, 37.

καὶ
and

coordinating conjunction

πειρασμῶν

trials

Genitive

genitive of manner (parallel)

πειρασμός: 'trial, temptation, testing'; here = external trials from opposition, not inner moral temptation.

τῶν

the

Genitive

article with participle (restrictive relative clause equivalent)

συμβάντων

that came upon

Aor Act Ptc Gen Pl Masc · συμβαίνω

attributive participle (relative clause: 'which came upon me')

→ *constative aorist*

συμβαίνω: 'to happen, come upon, befall'; in the dative construction = 'happened to me.'

μοι

me

Dative

dative of disadvantage (with συμβάντων)

ἐν

through

preposition + dative (means/agent)

ταῖς

the

Dative

article with noun

ἐπιβουλαῖς

plots

Dative

dative of means

ἐπιβουλή: 'plot, conspiracy'; plural = multiple plots; cf. v.3; the Ephesian-area Jewish opposition.

τῶν

of the

Genitive

article with noun

Ἰουδαίων

Jews

Genitive

genitive of agent/source

Ἰουδαῖος: 'Jew'; the Jewish opponents whose plots structured Paul's ministry of suffering.

20 ὡς οὐδὲν ὑπεστειλάμην τῶν συμφερόντων τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ κατ' οἴκου,

how I did not shrink from declaring to you anything that was profitable, and teaching you in public and from house to house,

CONTINUATION (CONTENT OF WHAT THEY KNOW) **ὡς** The ὡς resumes the indirect question of v.18 (a second πῶς/ὡς clause). ὑπεστειλάμην ('shrank back') is a nautical and military term for pulling back; Paul claims total non-concealment. The δημοσίᾳ / κατ' οἴκου (public / house to house) pair describes comprehensive ministry in the ancient world.

<p>ὡς how <i>relative adverb introducing indirect statement (continuation of v.18)</i></p>	<p>οὐδὲν nothing Accusative <i>direct object of ὑπεστειλάμην</i></p>	<p>ὑπεστειλάμην I shrank back Aor Mid Indic 1 Sg · ὑποστέλλω <i>main verb of ὡς clause</i> → constative aorist ὑποστέλλω (mid.): 'to draw back, shrink, hide'; a military/nautical term for pulling a sail back; Paul claims he withheld nothing useful.</p>	<p>τῶν of the Genitive <i>article with substantival participle</i></p>
<p>συμφερόντων profitable things Pres Act Ptc Gen Pl Neut · συμφέρω <i>substantival participle (partitive genitive: 'nothing of the profitable things')</i> → progressive present (generally beneficial) συμφέρω: 'to be profitable, beneficial'; the neuter plural substantivally = 'the things that are beneficial.'</p>	<p>τοῦ from Genitive <i>article with articular infinitive (genitive of separation)</i></p>	<p>μὴ not <i>negative with articular infinitive</i></p>	<p>ἀναγγεῖλαι to declare Aor Act Inf · ἀναγγέλλω <i>articular infinitive (epexegetical: defines what he did not withhold)</i> → constative aorist ἀναγγέλλω: 'to announce, report, declare'; the public proclamation of the message; cf. v.27.</p>

<p>ὑμῖν to you Dative dative of indirect object</p>	<p>καὶ and coordinating conjunction</p>	<p>διδάξαι to teach Aor Act Inf · διδάσκω coordinate infinitive with ἀναγγεῖλαι → constative aorist διδάσκω: 'to teach'; the dual commission — proclamation (ἀναγγέλλω) and teaching (διδάσκω) — is characteristic of Paul's Ephesian ministry (cf. 19:8–10).</p>	<p>ὑμᾶς you Accusative direct object of διδάξαι</p>
<p>δημοσίᾳ publicly Dative dative of manner δημόσιος: 'public'; adverbial dative = 'in public'; cf. Acts 5:18; 16:37; 18:28.</p>	<p>καὶ and coordinating conjunction</p>	<p>κατ' from house to preposition + accusative (distributive)</p>	<p>οἴκους house Accusative distributive accusative (house by house) οἶκος: 'house, household'; κατ' οἴκους = 'house by house' — the model of the house church (cf. Acts 2:46; 5:42; Rom 16:5).</p>

21 διαμαρτυρόμενος Ἰουδαίοις τε καὶ Ἑλλησιν τὴν εἰς θεὸν μετάνοιαν καὶ πίστιν εἰς τὸν κύριον ἡμῶν Ἰησοῦν [Χριστόν].

testifying both to Jews and to Greeks of repentance toward God and of faith in our Lord Jesus Christ.

ELABORATION (CONTENT OF TEACHING) **ASYNDETON** Asyndeton, continuing the participial chain from v.19. The content of Paul's message — μετάνοια εἰς θεόν + πίστις εἰς τὸν κύριον — is a compact summary of the gospel's two-part demand (cf. Acts 26:20; Heb 6:1). The pairing 'Jews and Greeks' signals the universal scope. [Χριστόν] is bracketed in some editions (absent from P74, Aleph*).

διαμαρτυρόμενος

testifying

Pres Mid Ptc Nom Sg Masc · διαμαρτύρομαι
*circumstantial participle (continuation of v.18
how-clause)*

→ progressive present (ongoing testimony)

διαμαρτύρομαι: 'to testify solemnly, bear full witness'; a solemn, emphatic form of μαρτύρομαι; common in Acts for Paul's missionary preaching (18:5; 20:21, 23, 24; 23:11; 28:23).

Ἰουδαίοις

to Jews

Dative
dative of indirect object (audience)

Ἰουδαῖος: 'Jew'; Paul's mission was to 'Jew first and also Greek' (Rom 1:16).

τε

both

correlative particle (τε ... καί = both ... and)

καὶ

and

correlative conjunction (τε ... καί)

Ἕλλησιν

to Greeks

Dative
dative of indirect object (audience)

Ἕλλην: 'Greek, Gentile'; used broadly for non-Jews in Paul's mission (Rom 1:16; 10:12; 1 Cor 1:22-24).

τὴν

the

Accusative
article with noun (accusative of content)

εἰς

toward

preposition + accusative (direction of turning)

θεόν

God

Accusative
accusative of direction (with μετάνοια εἰς)

θεός: 'God'; μετάνοια εἰς θεόν = repentance oriented toward God as its goal.

μετάνοιαν

repentance

Accusative
direct object of διαμαρτυρόμενος

μετάνοια: 'repentance, change of mind and direction'; consistently the first demand of the apostolic gospel (Acts 2:38; 3:19; 5:31; 11:18; 17:30; 26:20).

καὶ

and

coordinating conjunction

πίστιν

faith

Accusative
direct object of διαμαρτυρόμενος (coordinate)

πίστις: 'faith, trust, belief'; here objective faith directed toward the Lord Jesus; the companion of repentance (Heb 6:1).

εἰς

in

preposition + accusative (object of faith)

τὸν

the

Accusative

article with noun

κύριον

Lord

Accusative

accusative (object of εἰς with πίστιν)

κύριος: 'Lord'; the object of saving faith – the exalted Jesus as Lord (cf. Rom 10:9–10).

ἡμῶν

our

Genitive

genitive of possession

Ἰησοῦν

Jesus

Accusative

apposition to κύριον

Ἰησοῦς: the personal name of the Lord.

[Χριστόν]

[Christ]

Accusative

apposition (bracketed – textually uncertain)

Χριστός: 'Anointed, Messiah'; bracketed in some editions: absent from P74, Sinaiticus*, present in most witnesses.

22 καὶ νῦν ἰδοὺ δεδεμένος ἐγὼ τῷ πνεύματι πορεύομαι εἰς Ἱερουσαλήμ, τὰ ἐν αὐτῇ συναντήσοντά μοι μὴ εἰδώς,

And now, behold, I am going to Jerusalem, constrained by the Spirit, not knowing what will happen to me there,

TRANSITION (FROM RETROSPECT TO PROSPECT) **καὶ νῦν** 'And now' (καὶ νῦν) is the classic testamentary pivot from retrospect to the announcement of the speaker's departure. ἰδοὺ draws the audience's attention. δεδεμένος ('bound') is a perfect passive participle – 'having been bound,' denoting a continuing constraint. τῷ πνεύματι may be the Holy Spirit (so most commentators) or Paul's inner spirit – most likely the former, given vv.23–24.

καὶ
and

coordinating conjunction

νῦν
now

temporal adverb (testamentary pivot)

νῦν: 'now'; καὶ νῦν is the classic transition from retrospective to prospective in farewell speech.

ἰδοῦ
behold

attention-marker (interjection)

ἰδοῦ: 'behold, look!'; a Semitism drawing audience attention to a dramatic announcement.

δεδεμένος
bound

Perf Pass Ptc Nom Sg Masc · δέω

predicate participle (periphrastic perfect with implied εἰμί)

→ intensive perfect (bound and remaining so)

δέω: 'to bind'; δεδεμένος τῷ πνεύματι = 'bound by the Spirit' — a spiritual compulsion that cannot be undone; the perfect participle captures the enduring constraint.

ἐγώ
I

I

Nominative

emphatic subject pronoun

τῷ
the

the

Dative

article with noun

πνεύματι
Spirit

Spirit

Dative

dative of agent/means (with δεδεμένος)

πνεῦμα: 'Spirit'; most likely the Holy Spirit (cf. v.23 'the Holy Spirit testifies in every city'); the dative expresses the binding agent.

πορεύομαι
I am going

I am going

Pres Mid Indic 1 Sg · πορεύομαι

main verb

→ futuristic present (imminent action)

πορεύομαι: 'to travel, go'; the futuristic present captures the resolve already in motion.

εἰς
to

to

preposition + accusative (destination)

Ἱερουσαλήμ
Jerusalem

Jerusalem

Accusative

accusative of destination

Ἱερουσαλήμ: the Semitic (Hebrew/Aramaic) form of Jerusalem; cf. Ἱεροσόλυμα (Greek form) in v.16.

τὰ
the things

the things

Accusative

article with substantival future participle

ἐν
in

in

preposition + dative (location)

αὐτῇ

it

Dative

dative of place (referring to Jerusalem)

συναντήσοντά

that will meet

Fut Act Ptc Acc Pl Neut · συναντάω

substantival future participle (direct object of εἰδώς)

→ futuristic (prospective events)

συναντάω: 'to meet, encounter, happen';
the future participle captures the yet-unknown events awaiting Paul.

μοι

me

Dative

dative of disadvantage

μὴ

not

negative with participle

εἰδώς

knowing

Perf Act Ptc Nom Sg Masc · οἶδα

attendant circumstance participle (concessive)

→ intensive perfect (settled knowledge — or its absence)

οἶδα: 'to know'; the perfect participle μὴ εἰδώς = 'not knowing' — the Spirit's witness gives assurance of trouble but not its details.

23 πλὴν ὅτι τὸ πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρτύρεταί μοι λέγον ὅτι δεσμὰ καὶ θλίψεις με μένουσιν.

except that the Holy Spirit testifies to me in every city, saying that bonds and afflictions await me.

QUALIFICATION/EXCEPTION πλὴν πλὴν introduces the one thing Paul does know: the Spirit's consistent city-by-city testimony that imprisonment and affliction lie ahead. The present tense διαμαρτύρεταί captures the ongoing, repeated nature of these prophetic warnings. κατὰ πόλιν is distributive ('in every city').

πλὴν

except

adversative/exceptive conjunction

πλὴν: 'except, only, but'; qualifies the 'not knowing' of v.22 — Paul knows one thing: the Spirit's testimony.

ὅτι

that

conjunction introducing content of πλὴν

τὸ

the

Nominative

article with subject

πνεῦμα

Spirit

Nominative

subject

πνεῦμα: here explicitly τὸ πνεῦμα τὸ ἅγιον = 'the Holy Spirit' — distinguishing it from Paul's own spirit (cf. v.22).

τὸ

the

Nominative

article with adjective (attributive)

ἅγιον

Holy

Nominative

attributive adjective

ἅγιος: 'holy, set apart'; the Holy Spirit as distinct person and divine witness.

κατὰ

in every

preposition + accusative (distributive)

πόλιν

city

Accusative

distributive accusative (κατὰ πόλιν = city by city)

πόλις: 'city'; κατὰ πόλιν = 'city by city, in every city'; the repeated prophecy at each stop on the journey (cf. Acts 21:4, 10–11).

διαμαρτύρεται

testifies

Pres Mid Indic 3 Sg · διαμαρτύρομαι

main verb

→ progressive present (repeated testimony in each city)

διαμαρτύρομαι: 'to testify solemnly'; cf. v.21; the Spirit's solemn, repetitive witness.

μοι

to me

Dative

dative of indirect object

λέγων

saying

Pres Act Ptc Nom Sg Neut · λέγω

attendant circumstance participle (manner)

→ progressive present

λέγω: 'to say'; the present participle marks the Spirit's ongoing, recurring declaration.

ὅτι

that

conjunction introducing direct speech content

δεσμὰ

bonds

Nominative

subject of μένουσιν

δεσμὸν: 'bond, chain, imprisonment'; plural = chains and imprisonments — fulfilled in Acts 21–28.

καὶ

and

coordinating conjunction

θλίψεις

afflictions

Nominative

subject of μένουσιν (coordinate)

θλίψις: 'affliction, tribulation, pressure'; the characteristic word for the suffering that accompanies apostolic mission (cf. 2 Cor 4:8–12; 11:23–27; Phil 4:14).

με

me

Accusative

direct object of μένουσιν

μένουσιν

await

Pres Act Indic 3 Pl · μένω

main verb of the Spirit's declaration

→ futuristic present (certain future events described as already awaiting)

μένω: 'to remain, wait, await'; here = 'await, are waiting for'; the futuristic present renders the awaiting bonds vivid and certain.

24 ἀλλ' οὐδενὸς λόγου ποιῶμαι τὴν ψυχὴν μου τιμίαν ἑμαυτῶ, ὡς τελειῶσαι τὸν δρόμον μου καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ θεοῦ.

But I do not account my life of any value to myself, if only I may finish my course and the ministry that I received from the Lord Jesus, to testify to the gospel of the grace of God.

ADVERSATIVE (PAUL'S RESPONSE TO THE PROSPECT OF SUFFERING) **ἀλλ'** The adversative ἀλλά sharply contrasts the announced suffering with Paul's indifference to his own life. οὐδενὸς λόγου ποιῶμαι τὴν ψυχὴν μου τιμίαν is an idiom — 'I count my life of no value to myself.' The δρόμος ('course') is the athletic race metaphor (2 Tim 4:7; cf. 1 Cor 9:24–27). διακονίαν — 'ministry' — is Paul's commissioned task, not merely a service.

ἀλλ'

but

adversative conjunction

οὐδενὸς

of any

Genitive

genitive of value (with λόγου in idiom)

λόγου

account

Genitive

genitive of value (idiomatic: λόγου ποιεῖσθαι = 'to account')

λόγος; in the idiom λόγου ποιεῖσθαι = 'to account, reckon, value'; οὐδενὸς λόγου = 'of no account/value.'

ποιῶμαι

I account

Pres Mid Indic 1 Sg · ποιέω

main verb (idiomatic)

→ progressive present (settled disposition)

ποιέω (mid.): 'to regard, account, consider'; λόγου ποιεῖσθαι = to reckon, to hold in account.

τὴν

the

Accusative

article with direct object

ψυχὴν

life

Accusative

direct object of *ποιοῦμαι*

ψυχή: 'soul, life'; τὴν ψυχὴν μου = 'my life'
— Paul holds his life loosely.

μου

my

Genitive

genitive of possession

τιμίαν

precious

Accusative

predicate accusative / object complement

τίμιος: 'precious, valuable, dear'; Paul counts his life as not precious to himself — only finishing the race matters.

ἐμαυτῷ

to myself

Dative

dative of reference (reflexive)

ἐμαυτοῦ: reflexive pronoun, first person singular.

ὥς

so that

purpose conjunction

ὥς: here introducing a purpose/result infinitive clause — 'if only I may.'

τελειῶσαι

to finish

Aor Act Inf · τελειῶω

infinitive of purpose (with ὥς)

→ constative aorist

τελειῶω: 'to complete, bring to perfection/completion'; the athletic imagery of finishing the race (cf. 2 Tim 4:7 τὸν δρόμον τετέλεκα).

τὸν

the

Accusative

article with direct object

δρόμον

course

Accusative

direct object of *τελειῶσαι*

δρόμος: 'course, race-track'; the athletic metaphor for Paul's apostolic career (cf. 2 Tim 4:7; 1 Cor 9:24; Heb 12:1).

μου

my

Genitive

genitive of possession

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article with direct object

διακονίαν

ministry

Accusative

direct object of τελειῶσαι (coordinate)

διακονία: 'ministry, service, mission'; Paul's apostolic commission — not merely general service but the specific task given by the Lord.

ἣν

which

Accusative

relative pronoun (direct object of ἔλαβον)

ἔλαβον

I received

Aor Act Indic 1 Sg · λαμβάνω

verb in relative clause

→ constative aorist

λαμβάνω: 'to receive, take'; the ministry was given — received from the Lord, not self-assumed.

παρὰ

from

preposition + genitive (source)

τοῦ

the

Genitive

article with noun

κυρίου

Lord

Genitive

genitive of source (παρὰ + gen.)

κύριος: 'Lord'; the commission comes from the exalted Lord Jesus (Acts 9:15–16; 22:10; 26:16–18).

Ἰησοῦ

Jesus

Genitive

apposition to κυρίου

Ἰησοῦς; the personal name of the Lord.

διαμαρτύρασθαι

to testify

Aor Mid Inf · διαμαρτύρομαι

exegetical infinitive (defines the content of the διακονία)

→ constative aorist

διαμαρτύρομαι: 'to testify solemnly'; cf. vv.21, 23; the exegetical infinitive defines what the ministry consists in.

τὸ

the

Accusative

article with direct object

εὐαγγέλιον

gospel

Accusative

direct object of διαμαρτύρασθαι

εὐαγγέλιον: 'gospel, good news'; the specific content of the ministry — the gospel.

τῆς

of the

Genitive

article with noun

χάριτος

grace

Genitive

genitive of content/character

χάρις: 'grace, favor'; 'the gospel of the grace of God' = the gospel whose content and character is God's unmerited favor.

τοῦ

of

Genitive

article with noun

θεοῦ

God

Genitive

genitive of source/agent

θεός: 'God'; the grace is God's own — he is both its source and giver.

25 Καὶ νῦν ἰδοὺ ἐγὼ οἶδα ὅτι οὐκέτι ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς πάντες ἐν οἷς διήλθον κηρύσσων τὴν βασιλείαν.

And now, behold, I know that none of you among whom I have gone about proclaiming the kingdom will see my face again.

SOLEMN ANNOUNCEMENT (TESTAMENTARY FAREWELL) **Καὶ νῦν** The second καὶ νῦν + ἰδοὺ (cf. v.22) marks a further solemn announcement. Paul's certainty that they will not see him again — stated as a fact he knows (ἐγὼ οἶδα) — is what drives the urgency of the charge in vv.28–31. Whether Paul was later released and revisited Ephesus (1 Tim 1:3; cf. Tit 1:5) is debated and was not Luke's horizon here.

Καὶ
and
coordinating conjunction

νῦν
now
temporal adverb (testamentary transition)

ἰδοὺ
behold
attention-marker
ἰδοὺ: cf. v.22; a second solemn attention-call.

ἐγὼ
I
Nominative
emphatic subject

οἶδα
know
Perf Act Indic 1 Sg · οἶδα
main verb

→ intensive perfect (settled knowledge)

οἶδα: 'to know'; perfect form with present meaning — Paul claims settled prophetic certainty.

ὅτι
that
conjunction introducing content of οἶδα

οὐκέτι
no longer
negative adverb of continuation
οὐκέτι: 'no more, no longer'; emphatic finality — the farewell is permanent.

ὄψεσθε
will see
Fut Mid Indic 2 Pl · ὄραω
main verb of ὅτι clause
→ predictive future

ὄραω: 'to see'; the future middle is the standard future of sight in NT Greek.

τὸ

the

Accusative

article with noun

πρόσωπόν

face

Accusative

direct object of ὄψεσθε

πρόσωπον: 'face, presence'; ὄραω τὸ πρόσωπον = 'to see the face, be in the presence of' — a Semitic idiom.

μου

my

Genitive

genitive of possession

ὕμεῖς

you

Nominative

emphatic subject (in apposition to the understood you)

πάντες

all

Nominative

appositive adjective to ὑμεῖς

πᾶς: 'all'; the whole group of Ephesian elders are addressed — none will see him again.

ἐν

among

preposition + dative (sphere/group)

οἷς

whom

Dative

relative pronoun (dative with ἐν, referring to the elders)

διήλθον

I went through

Aor Act Indic 1 Sg · διέρχομαι

verb in relative clause

→ constative aorist

διέρχομαι: 'to travel through, circulate among'; Paul's itinerant ministry among these communities.

κηρύσσων

proclaiming

Pres Act Ptc Nom Sg Masc · κηρύσσω

circumstantial participle (manner)

→ progressive present (continuous proclamation)

κηρύσσω: 'to proclaim, preach'; the herald's public announcement.

τήν

the

Accusative

article with direct object

βασιλείαν

kingdom

Accusative

direct object of κηρύσσων

βασιλεία: 'kingdom, reign'; Paul's proclamation of the kingdom of God is the frame for his whole ministry (cf. Acts 19:8; 28:23, 31).

26 διότι μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ ὅτι καθαρὸς εἰμι ἀπὸ τοῦ αἵματος πάντων·

Therefore I testify to you this day that I am innocent of the blood of all of you,

CONSEQUENCE/INFERENCE (FROM V.25) **διότι** The solemn self-declaration of innocence. The phrase 'innocent of the blood' (καθαρός ἀπὸ τοῦ αἵματος) echoes Ezekiel's watchman passages (Ezek 3:17–21; 33:1–9), where the prophet is made responsible for warning the people. 'This day' (τῇ σήμερον ἡμέρᾳ) marks the legal solemnity of the declaration — made before witnesses at a public farewell.

διότι

therefore

inferential conjunction

διότι: 'because, therefore'; here causal/inferential — 'for which reason' = 'therefore.'

μαρτύρομαι

I testify

Pres Mid Indic 1 Sg · μαρτύρομαι

main verb (solemn declaration)

→ performative present (the declaration is the act)

μαρτύρομαι: 'to testify, declare solemnly'; a legal/cultic declaration before witnesses.

ὑμῖν

to you

Dative

dative of indirect object (the witnesses)

ἐν

on

preposition + dative (temporal)

τῇ

the

Dative

article with temporal noun

σήμερον

today

Dative

adverb used attributively with ἡμέρᾳ

σήμερον: 'today'; τῇ σήμερον ἡμέρᾳ = 'on this very day' — the solemnity of the present moment as the day of formal declaration.

ἡμέρᾳ

day

Dative

dative of time

ἡμέρα: 'day'; τῇ σήμερον ἡμέρᾳ = 'on this present day.'

ὅτι

that

conjunction introducing content of declaration

καθαρός

innocent

Nominative

predicate adjective

καθαρός: 'clean, pure, innocent'; used in the OT sense of ritual/moral innocence; καθαρός ἀπό = 'free from (guilt of).'

εἶμι

I am

Pres Act Indic 1 Sg · εἶμι

copula

→ progressive present (present state)

εἶμι: 'to be'; the copula in the predicate adjective construction.

ἀπὸ

of

preposition + genitive (separation/innocence)

τοῦ

the

Genitive

article with noun

αἵματος

blood

Genitive

genitive of separation (with καθαρός ἀπό)

αἷμα: 'blood'; 'guilty of someone's blood' is OT idiom (Ezek 3:18; 33:8; 2 Sam 1:16; Matt 27:25); Paul is free of it because he gave the warning.

πάντων

all

Genitive

genitive (objective: 'the blood of all')

πᾶς: 'all'; the scope is universal — Paul has discharged his duty to every person in his sphere.

27 οὐ γὰρ ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι πᾶσαν τὴν βουλὴν τοῦ θεοῦ ὑμῖν.

for I did not shrink from declaring to you the whole counsel of God.

EXPLANATORY GROUND (FOR THE INNOCENCE CLAIM) γάρ The ground of innocence: Paul declared 'the whole counsel of God' (πᾶσαν τὴν βουλὴν τοῦ θεοῦ) — a phrase with OT roots (Isa 46:10 LXX; Jer 23:22; cf. Acts 2:23; Eph 1:11). ὑπεστειλάμην echoes v.20 — both are rhetorical anaphora marking the opening and close of his self-defense.

οὐ

not

negative adverb

γάρ

for

explanatory conjunction

ὑπεστειλάμην

I shrank back

Aor Mid Indic 1 Sg · ὑποστέλλω

main verb

→ *constative aorist*

ὑποστέλλω (mid.): cf. v.20; the reiteration of this verb is anaphoric, forming a bracket with v.20.

τοῦ

from

Genitive

article with articular infinitive (genitive of separation with ὑποστέλλω)

μὴ

not

negative with articular infinitive

ἀναγγεῖλαι

to declare

Aor Act Inf · ἀναγγέλλω

articular infinitive (object of ὑποστέλλω — cf. v.20)

→ *constative aorist*

ἀναγγέλλω: 'to announce, declare'; cf. v.20; the anaphora seals the unit.

πᾶσαν

whole

Accusative

attributive adjective (emphatic before τὴν βουλήν)

πᾶς: 'all, whole'; πᾶσαν τὴν βουλήν = 'the entire counsel' — nothing held back.

τὴν

the

Accusative

article with direct object

βουλήν

counsel

Accusative

direct object of ἀναγγεῖλαι

βουλή: 'plan, counsel, purpose'; τὴν βουλήν τοῦ θεοῦ = God's redemptive plan/will, as revealed in Scripture and the gospel (cf. Acts 2:23; 4:28; Eph 1:11).

τοῦ

of

Genitive

article with noun

θεοῦ

God

Genitive

genitive of source/possession

θεός: 'God'; his βουλή is his sovereign, revealed redemptive purpose.

ὑμῖν

to you

Dative

dative of indirect object

28 Προσέχετε ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ θεοῦ, ἣν περιποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου.

Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood.

COMMAND (THE CHARGE TO THE ELDERS) **ASYNDETON** The theological and pastoral heart of the address. The double charge — to themselves, then to the whole flock — reflects the Pauline priority of the minister's own integrity before pastoral care (cf. 1 Tim 4:16). The equation πρεσβύτεροι (v.17) = ἐπίσκοποι (v.28) = ποιμαίνοντες is the classic locus for the overlap of these ecclesial terms. The textual crux τοῦ θεοῦ / τοῦ κυρίου is the most significant variant in Acts; the Alexandrian text (P74, Aleph, B) reads θεοῦ and is followed by NA28/SBLGNT. The phrase διὰ τοῦ αἵματος τοῦ ἰδίου — 'through the blood of his own [Son]' or 'through his own blood' — is one of the strongest Christological statements in Acts.

Προσέχετε

pay attention

Pres Act Impv 2 Pl · προσέχω

main verb (command)

→ progressive present (sustained vigilance)

προσέχω: 'to pay attention to, watch out for, be on guard'; the present imperative commands continuous vigilance.

ἑαυτοῖς

yourselves

Dative

dative of reflexive reference

ἑαυτοῦ: reflexive pronoun; 'to yourselves first' — the minister must guard his own spiritual life before the flock's.

καὶ

and

coordinating conjunction

παντὶ

all

Dative

attributive adjective

πᾶς: 'all, every, the whole'; παντὶ τῷ ποιμνίῳ = 'the entire flock' — no part is exempt from oversight.

τῷ

the

Dative

article with noun

ποιμνίῳ

flock

Dative

dative of reference (object of Προσέχετε)

ποιμνιον: 'flock'; the shepherd-flock metaphor applied to the church (cf. Luke 12:32; 1 Pet 5:2-3); the 'little flock' entrusted to the overseers.

ἐν

in

preposition + dative (sphere/context)

ᾧ

which

Dative

relative pronoun (dative with ἐν, referring to the flock)

ὕμᾱς

you

Accusative

direct object of ἔθετο

τὸ

the

Nominative

article with subject

πνεῦμα

Spirit

Nominative

subject of ἔθετο

πνεῦμα: 'Spirit'; the Holy Spirit is the agent of appointment to oversight — the elders' authority is not self-derived or congregationally granted but pneumatically constituted.

τὸ

the

Nominative

article with adjective (attributive)

ἅγιον

Holy

Nominative

attributive adjective

ἅγιος: 'holy'; τὸ πνεῦμα τὸ ἅγιον = the Holy Spirit.

ἔθετο

has appointed

Aor Mid Indic 3 Sg · τίθημι

verb in relative clause

→ *constative aorist*

τίθημι (mid.): 'to place, appoint, set'; ἔθετο ἐπισκόπους = 'appointed as overseers'; the aorist points to the definite act of appointment (through ordination, laying on of hands, etc.).

ἐπισκόπους

overseers

Accusative

object complement (predicate accusative with ἔθετο)

ἐπίσκοπος: 'overseer, bishop'; the same leaders called πρεσβύτεροι in v.17 — the terms are interchangeable in Acts and early Paul (cf. Phil 1:1; Tit 1:5-7).

ποιμαίνειν

to shepherd

Pres Act Inf · ποιμαίνω

infinitive of purpose (defines the function of the ἐπίσκοποι)

→ *progressive present (ongoing shepherding)*

ποιμαίνω: 'to shepherd, tend, care for'; the pastoral task named explicitly — feeding, protecting, and guiding the flock.

τὴν

the

Accusative

article with direct object

ἐκκλησίαν

church

Accusative

direct object of ποιμαίνειν

ἐκκλησία: 'church, assembly'; the Ephesian church as the object of pastoral care.

τοῦ

of

Genitive

article with noun (textual crux)

θεοῦ

God

Genitive

genitive of possession (textual crux: θεοῦ vs. κυρίου)

θεός: 'God'; the reading τοῦ θεοῦ ('church of God') is supported by P74, Sinaiticus, Vaticanus, Alexandrinus and adopted by NA28/SBLGNT; the variant τοῦ κυρίου ('church of the Lord') is probably a scribal smoothing to avoid the theologically startling phrase 'God's blood.'

ἣν

which

Accusative

relative pronoun (direct object of περιποιήσατο)

περιποιήσατο

he obtained

Aor Mid Indic 3 Sg · περιποιέομαι

verb in relative clause

→ constative aorist (the definitive, once-for-all purchase)

περιποιέομαι: 'to acquire, obtain, preserve for oneself'; the middle is reflexive — he obtained for himself; LXX background in the acquisition of a people (Isa 43:21; Mal 3:17).

διὰ

through

preposition + genitive (means)

τοῦ

the

Genitive

article with noun

αἵματος

blood

Genitive

genitive of means (with διὰ)

αἷμα: 'blood'; the atoning blood of Christ — the price of the church's redemption.

τοῦ

his

Genitive

article with adjective (used substantively)

ἰδίου

own

Genitive

substantival adjective (genitive: of his own [Son/one])

ἴδιος: 'one's own'; τοῦ ἰδίου = 'of his own' — either 'his own blood' (straightforward reading, making God the subject who shed his own blood) or an ellipse for 'his own Son' (cf. Rom 8:32 τοῦ ἰδίου υἱοῦ). On the θεοῦ reading the former is the more natural grammar and the strongest Christological statement in Acts.

29 ἐγὼ οἶδα ὅτι εἰσελεύσονται μετὰ τὴν ἄφιξίν μου λύκοι βαρεῖς εἰς ὑμᾶς μὴ φειδόμενοι τοῦ ποιμνίου·

I know that after my departure fierce wolves will come in among you, not sparing the flock;

WARNING (EXTERNAL THREAT) ASYNDETON The warning of coming dangers shifts from Paul's self-commendation to prophetic foresight. Wolves (λύκοι βαρεῖς, 'heavy/savage wolves') is OT imagery for false teachers threatening the flock (Ezek 22:27; Zeph 3:3; cf. Matt 7:15; John 10:12). The 'after my departure' (μετὰ τὴν ἄφιξίν μου) shows Paul's presence as the current protection.

ἐγὼ

I

Nominative

emphatic subject pronoun

οἶδα

know

Perf Act Indic 1 Sg · οἶδα

main verb

→ intensive perfect (settled prophetic knowledge)

οἶδα: 'to know'; the second ἐγὼ οἶδα (cf. v.25) signals another solemn prophetic declaration.

ὅτι

that

conjunction introducing content

εἰσελεύσονται

will come in

Fut Mid Indic 3 Pl · εἰσερχομαι

main verb of ὅτι clause

→ predictive future

εἰσερχομαι: 'to enter, come in'; the wolves enter from outside into the flock.

μετὰ

after

preposition + accusative (temporal)

τὴν

the

Accusative

article with noun

ἄφιξίν

departure

Accusative

accusative of time (object of μετὰ)

ἄφιξις: 'departure, arrival'; NT hapax; the word can mean either 'arrival' or 'departure' — context demands 'departure' (Paul is leaving, not arriving).

μου

my

Genitive

genitive of possession

λύκοι

wolves

Nominative

subject of εἰσελεύσονται

λύκος: 'wolf'; the standard biblical image for predatory false teachers (Matt 7:15; 10:16; Luke 10:3; John 10:12).

βαρεῖς

savage

Nominative

attributive adjective

βαρὺς: 'heavy, burdensome, severe, savage'; λύκοι βαρεῖς = 'fierce, burdensome wolves' — the compound image emphasizes destructive power.

εἰς

among

preposition + accusative (direction into the community)

ὑμᾶς

you

Accusative

accusative of goal/direction

μὴ

not

negative with participle

φειδόμενοι

sparing

Pres Mid Ptc Nom Pl Masc · φείδομαι

circumstantial participle (manner/purpose, negative)

→ progressive present (unrelenting predation)

φείδομαι: 'to spare, have mercy on'; μὴ φειδόμενοι = 'not sparing' — the wolves show no mercy to the sheep.

τοῦ

the

Genitive

article with noun

ποιμνίου

flock

Genitive

genitive object of φειδόμενοι

ποίμνιον: 'flock'; cf. v.28; the same flock the overseers are charged to protect.

30 καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες διεστραμμένα τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω αὐτῶν.

and from among your own selves men will arise speaking twisted things, to draw away the disciples after them.

EXTENSION (INTERNAL THREAT) **καί** The second danger: the threat comes from within (ἐξ ὑμῶν αὐτῶν) as well as without. The false teachers use 'twisted/perverse things' (διεστραμμένα — passive participle as adjective, 'distorted teachings') to create their own disciple-circles (ὀπίσω αὐτῶν). This is the clearest prediction of internal church heresy in Acts.

καὶ

and

coordinating conjunction

ἐξ

from among

preposition + genitive (source within)

ὑμῶν

you

Genitive

genitive of source

αὐτῶν

yourselves

Genitive

intensive pronoun (emphatic: 'from your own selves')

αὐτός: intensive 'themselves/yourselves' — the threat emerges from within the leadership circle.

ἀναστήσονται

will arise

Fut Mid Indic 3 Pl · ἀνίστημι

main verb

→ predictive future

ἀνίστημι (intrans.): 'to arise, rise up'; the future middle pictures the internal schismatics stepping forward.

ἄνδρες

men

Nominative

subject of ἀναστήσονται

ἄνῃς: 'man'; the false teachers are members of the community, probably male leaders.

λαλοῦντες

speaking

Pres Act Ptc Nom Pl Masc · λαλέω

attributive/circumstantial participle (characterizing the men)

→ progressive present (persistent false teaching)

λαλέω: 'to speak, talk'; the present participle pictures continuous false discourse.

διεστραμμένα

twisted things

Perf Pass Ptc Acc Pl Neut · διαστρέφω

substantival participle (direct object of λαλοῦντες)

→ intensive perfect (thoroughly perverted content)

διαστρέφω: 'to twist, distort, pervert'; the perfect passive participle as substantive = 'perverted, distorted things' — thoroughly corrupted teaching.

τοῦ

to

Genitive

article with articular infinitive (genitive of purpose)

ἀποσπᾶν

draw away

Pres Act Inf · ἀποσπάω

articular infinitive of purpose

→ progressive present (ongoing enticement)

ἀποσπάω: 'to tear away, draw away'; the violent imagery of pulling disciples out of the community — ἀπό = away from the flock.

τούς

the

Accusative

article with direct object

μαθητὰς

disciples

Accusative

direct object of ἀποσπᾶν

μαθητής: 'disciple'; the community members who are the target of the false teachers' proselytizing.

ὀπίσω

after

preposition + genitive (direction: following after)

ὀπίσω: 'behind, after'; ὀπίσω αὐτῶν = 'after them' — the false teachers create their own disciple-bands.

αὐτῶν

them

Genitive

genitive with ὀπίσω (direction after person)

31 διὸ γρηγορεῖτε, μνημονεύοντες ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ ἔπαυσάμην μετὰ δακρῶν νοουθετῶν ἕνα ἕκαστον.

Therefore be alert, remembering that for three years I did not cease night or day to admonish every one of you with tears.

INFERENCE (FROM THE WARNING OF VV.29-30) **διὸ** The inference from the threat: since wolves will come, 'be alert' (γρηγορεῖτε — the watchman's word). Paul grounds the charge in his own three-year example: τριετίαν ('three years,' cf. 19:8-10: two years in the hall + more) of night-and-day, tearful warning. μνημονεύοντες ('remembering') makes Paul's example a living standard for the elders' future vigilance.

διὸ

therefore

inferential conjunction

διὸ: 'therefore, for which reason'; the logical conclusion from the threat announced.

γρηγορεῖτε

be alert

Pres Act Impv 2 Pl · γρηγορέω

main verb (command)

→ progressive present (sustained watchfulness)

γρηγορέω: 'to be awake, alert, watchful'; the watchman metaphor (cf. Matt 24:42; 25:13; 26:41; 1 Cor 16:13; 1 Thess 5:6).

μνημονεύοντες

remembering

Pres Act Ptc Nom Pl Masc · μνημονεύω

circumstantial participle (manner/ground for the command)

→ progressive present (sustained memory)

μνημονεύω: 'to remember, keep in mind'; Paul's example is the resource for their vigilance.

ὅτι

that

conjunction introducing content of μνημονεύοντες

τριετίαν

three years

Accusative

accusative of time extent

τριετία: 'period of three years'; NT hapax; the full term of Paul's Ephesian ministry (cf. Acts 19:8-10; 20:31).

νύκτα

night

Accusative

accusative of time extent (paired with ἡμέραν)

νύξ: 'night'; the pair νύκτα καὶ ἡμέραν = 'night and day' — the merism for continuous, unrelenting ministry.

καὶ

and

coordinating conjunction (merism)

ἡμέραν

day

Accusative

accusative of time extent

ἡμέρα: 'day'; cf. v.18.

οὐκ

not

negative adverb

ἐπαυσάμην

I ceased

Aor Mid Indic 1 Sg · παύω

main verb (with οὐκ = did not cease)

→ constative aorist (the whole three-year period)

παύω (mid.): 'to cease, stop'; οὐκ ἐπαυσάμην + participle = 'I did not stop [doing X]' — a Lukan idiom for continuous action (cf. Luke 7:45; Acts 5:42; 13:10).

μετὰ

with

preposition + genitive (manner)

δακρύων

tears

Genitive

genitive of manner

δάκρυον: 'tear'; cf. v.19; the third occurrence of the tears-motif: humility + tears + trials (v.19) → tears at farewell (v.37) — the tears frame Paul's entire ministry.

νουθετῶν

admonishing

Pres Act Ptc Nom Sg Masc · νουθετέω

supplementary participle with ἐπαυσάμην (the action that was not ceased)

→ progressive present (continuous admonition)

νουθετέω: 'to admonish, warn, counsel'; a mild but firm word (cf. Rom 15:14; Col 1:28; 3:16; 1 Thess 5:12, 14; 2 Thess 3:15).

ἕνα

each

Accusative

part of distributive idiom with ἕκαστον

ἕκαστον

one

Accusative

direct object of νουθετῶν (distributive: 'each one individually')

ἕκαστος: 'each, every one'; ἕνα ἕκαστον = 'each and every one' — Paul's ministry was both public (v.20) and individual.

32 καὶ τὰ νῦν παρατίθεται ὑμᾶς τῷ θεῷ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ οἰκοδομῆσαι καὶ δοῦναι τὴν κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσιν.

And now I commend you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are sanctified.

COMMENDATION (TRANSITION FROM WARNING TO HANDING OVER) καὶ τὰ νῦν καὶ τὰ νῦν ('and now, as things stand') is a formal transition. The elders are 'committed' (παρατίθεται — middle, 'I entrust') to a dual custodian: God himself and the word of his grace — the gospel message as the ongoing pastoral resource. The relative clause τῷ δυναμένῳ ('which is able') applies to both God and the word, though most naturally to the word.

καὶ
and

coordinating conjunction

τὰ
the

Accusative

part of formal phrase τὰ νῦν

νῦν
now

adverb (καὶ τὰ νῦν = 'and now, at this juncture')

νῦν: 'now'; καὶ τὰ νῦν is a formulaic transition phrase in Hellenistic Greek.

παρατίθεμαι

I commend

Pres Mid Indic 1 Sg · παρατίθημι

main verb

→ performative present (the act of commending is the speech)

παρατίθημι (mid.): 'to entrust, commit, commend'; the middle voice = for one's own purposes, with personal concern; a solemn act of placing a trust.

ὑμᾶς
you

Accusative

direct object of παρατίθεμαι

τῷ
the

Dative

article with dative (to God)

θεῷ
God

Dative

dative of indirect object (the one entrusted with them)

θεός: 'God'; the ultimate guardian — Paul commits the elders to God's care.

καὶ
and

coordinating conjunction

τῷ
the

Dative

article with dative

λόγῳ
word

Dative

dative of indirect object (coordinate with θεῷ)

λόγος: 'word'; τῷ λόγῳ τῆς χάριτος αὐτοῦ = 'the word of his grace' — the gospel as ongoing pastoral resource; cf. v.24.

τῆς
of the

Genitive

article with noun

χάριτος
grace

Genitive

genitive of content/character

χάρις: 'grace'; the gospel is characterized by grace — God's unmerited favor.

αὐτοῦ

his

Genitive

genitive of possession (referring to God)

τῷ

the one

Dative

article with substantival participle

δυναμένῳ

being able

Pres Mid Ptc Dat Sg Masc · δύναμαι

substantival participle (dative of reference or instrument: 'the one/that which is able')

→ progressive present (continuing ability)

δύναμαι: 'to be able, have power'; τῷ δυναμένῳ modifies the word (or God) as the capable agent.

οἰκοδοῦσαι

to build up

Aor Act Inf · οἰκοδομέω

complementary infinitive with δυναμένῳ

→ constative aorist

οἰκοδομέω: 'to build up, edify'; the standard Pauline term for the growth and strengthening of believers (1 Cor 8:1; 14:4; Eph 4:12, 16).

καὶ

and

coordinating conjunction

δοῦναι

to give

Aor Act Inf · δίδωμι

complementary infinitive with δυναμένῳ (coordinate)

→ constative aorist

δίδωμι: 'to give'; God/the word is able to give the inheritance — the eschatological gift.

τὴν

the

Accusative

article with direct object

κληρονομίαν

inheritance

Accusative

direct object of δοῦναι

κληρονομία: 'inheritance, allotted portion'; the eschatological inheritance of the saints; LXX background in the land inheritance (Num 18:20; Deut 32:9; Ps 16:5 LXX).

ἐν

among

preposition + dative (sphere)

τοῖς

the

Dative

article with substantival participle

ἡγιασμένοις

sanctified

Perf Pass Ptc Dat Pl Masc · ἀγιάζω

substantival participle (dative of sphere: 'among all the sanctified')

→ intensive perfect (definitively set apart)

ἀγιάζω: 'to sanctify, set apart as holy'; the perfect participle = those who have been definitively consecrated — the community of the saved.

πᾶσιν

all

Dative

attributive adjective

πᾶς: 'all'; the inheritance is shared among all the saints — universal in scope.

33 ἀργυρίου ἢ χρυσίου ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα·

I coveted no one's silver or gold or clothing.

ETHICAL EXAMPLE (PAUL'S FINANCIAL DISINTERESTEDNESS) ASYNDETON Asyndeton; the verse begins the financial apologia (vv.33–35). The threefold enumeration — silver, gold, clothing — covers the standard forms of ancient wealth. The position of οὐδενός ('of no one') as a fronted genitive with all three nouns emphasizes the totality of Paul's non-covetousness.

ἀργυρίου

silver

Genitive

genitive of object (with ἐπεθύμησα — fronted for emphasis)

ἀργύριον: 'silver, silver coin'; currency as a form of wealth.

ἢ

or

disjunctive conjunction

χρυσίου

gold

Genitive

genitive of object (coordinate with ἀργυρίου)

χρυσίον: 'gold'; the most valuable metal currency.

ἢ

or

disjunctive conjunction

ἱματισμοῦ

clothing

Genitive

genitive of object

ἱματισμός: 'clothing, apparel'; in antiquity, fine clothing was a form of storable wealth (cf. Matt 6:19–20; Jas 5:2).

οὐδενός

no one's

Genitive

genitive of source (with all three nouns: 'no one's silver or gold or clothing')

ἐπεθύμησα

I coveted

Aor Act Indic 1 Sg · ἐπιθυμέω

main verb

→ constative aorist (the whole period of ministry)

ἐπιθυμέω: 'to desire, covet'; the tenth commandment's word (Exod 20:17 LXX); Paul's claim echoes Samuel's farewell speech (1 Sam 12:3–5).

34 αὐτοὶ γινώσκετε ὅτι ταῖς χρείαις μου καὶ τοῖς οὖσιν μετ' ἐμοῦ ὑπηρέτησαν αἱ χεῖρες αὐταί.

You yourselves know that these hands ministered to my needs and to those who were with me.

EVIDENCE (SELF-SUPPORTING LABOR AS PROOF) **γάρ (implied)** The appeal to the elders' own knowledge (αὐτοὶ γινώσκετε, cf. v.18) grounds Paul's claim in v.33. 'These hands' (αἱ χεῖρες αὐταί) is a vivid deictic — Paul may have gestured at his hands, worn from tentmaking. The labor supported not only himself but his traveling companions.

αὐτοὶ

yourselves

Nominative

intensive pronoun (emphatic subject)

αὐτός; intensive pronoun 'yourselves' — appealing to firsthand eyewitness knowledge.

γινώσκετε

you know

Pres Act Indic 2 Pl · γινώσκω

main verb

→ progressive present (ongoing, settled knowledge)

γινώσκω: 'to know, recognize'; cf. ἐπίστασθε (v.18); appeals to the elders as eyewitnesses of Paul's labor.

ὅτι

that

conjunction introducing content

ταῖς

the

Dative

article with noun

χρείαις

needs

Dative

dative of indirect object (for/toward the needs)

χρεία: 'need, necessity'; Paul's physical needs — food, lodging, supplies — met by his own hands.

μου

my

Genitive

genitive of possession

καὶ

and

coordinating conjunction

τοῖς

those

Dative

article with substantival participle

οὔσιν

being

Pres Act Ptc Dat Pl Masc · εἰμί

substantival participle (those who were with Paul)

→ progressive present

εἰμί: 'to be'; τοῖς οὔσιν μετ' ἐμοῦ = 'those who were with me' — the traveling co-workers.

μετ'

with

preposition + genitive (association)

ἐμοῦ

me

Genitive

genitive of association (with μετ')

ὑπηρετήσαν

served

Aor Act Indic 3 Pl · ὑπηρετέω

main verb of ὅτι clause

→ constative aorist

ὑπηρετέω: 'to serve, minister to, provide for'; the ὑπηρετής is an 'under-rower' or attendant; here Paul's own labor serves his companions.

αἱ

the

Nominative

article with subject

χεῖρες

hands

Nominative

subject of ὑπηρετήσαν

χεῖρ: 'hand'; 'these hands' (αἱ χεῖρες αὐται) — a vivid, deictic gesture to his own work-worn hands.

αὐται

these

Nominative

demonstrative pronoun (predicative)

οὗτος: 'this'; deictic — pointing to the actual hands visible to the hearers.

35 πάντα ὑπέδειξα ὑμῖν ὅτι οὕτως κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, μνημονεύειν τε τῶν λόγων τοῦ κυρίου Ἰησοῦ ὅτι αὐτὸς εἶπεν· μακάριόν ἐστιν μᾶλλον διδόναι ἢ λαμβάνειν.

In everything I showed you that by working hard in this way we must help the weak, and remember the words of the Lord Jesus, how he himself said, 'It is more blessed to give than to receive.'

ETHICAL WARRANT (PAUL'S EXAMPLE AS ENACTED TEACHING) ASYNDETON The climax of the financial apologia and of the entire address. Paul's labor-example is paradigmatic instruction (ὑπέδειξα) for the elders' own future ministry. The verse culminates in the sole dominical agraphon in the NT — a saying of Jesus not found in any Gospel. μακάριόν ἐστιν μᾶλλον διδόναι ἢ λαμβάνειν was almost certainly a known word in early Christian tradition (possibly eucharistic or catechetical), preserved through Pauline tradition to Luke.

πάντα

in everything

Accusative

adverbial accusative (extent: 'in all things')

παῖς: 'all'; πάντα = 'in all things, in every respect' — adverbial accusative of respect.

ὑπέδειξα

I showed

Aor Act Indic 1 Sg · ὑποδείκνυμι

main verb

→ constative aorist

ὑποδείκνυμι: 'to show, demonstrate, point out'; the teacher who demonstrates by example — Paul's life was the lesson.

ὑμῖν

to you

Dative

dative of indirect object

ὅτι

that

conjunction introducing content of ὑπέδειξα

οὕτως

in this way

adverb of manner (referring to Paul's example)

οὕτως: 'in this way, thus'; the standard of labor embodied by Paul.

κοπιῶντας

working hard

Pres Act Ptc Acc Pl Masc · κοπιῶ

participle in predicate accusative construction (subject of δεῖ impersonal)

→ progressive present (sustained labor)

κοπιῶ: 'to toil, work hard, labor to exhaustion'; κόπος ('toil') is Paul's word for costly, draining labor (1 Cor 15:58; 2 Cor 6:5; 11:23–27; 1 Thess 1:3).

δεῖ

it is necessary

Pres Act Indic 3 Sg · δεῖ

impersonal main verb (divine necessity)

→ progressive present (ongoing obligation)

δεῖ: 'it is necessary, one must'; the Lukan word for divine obligation (Luke 2:49; 4:43; Acts 9:6; 17:3; 20:35).

ἀντιλαμβάνεσθαι

to help

Pres Mid Inf · ἀντιλαμβάνω

complementary infinitive with δεῖ

→ progressive present

ἀντιλαμβάνομαι: 'to help, support, take the side of'; with genitive = 'to come to the aid of, support!'

τῶν

the

Genitive

article with substantival participle

ἀσθενούντων

weak

Pres Act Ptc Gen Pl Masc · ἀσθενέω

substantival participle (genitive object of ἀντιλαμβάνεσθαι)

→ progressive present (those who are weak)

ἀσθενέω: 'to be weak, sick, infirm'; here likely the financially or physically needy — the poor or sick of the community.

μνημονεύειν

to remember

Pres Act Inf · μνημονεύω

coordinate infinitive with δεῖ (obligation to remember)

→ progressive present (continuous remembrance)

μνημονεύω: 'to remember, keep in mind'; cf. v.31; the elders must remember the Lord's own word.

τε

and

connective particle (linking ἀντιλαμβάνεσθαι and μνημονεύειν)

τῶν

the

Genitive

article with noun

λόγων

words

Genitive

genitive object of μνημονεύειν

λόγος: 'word, saying'; τῶν λόγων τοῦ κυρίου Ἰησοῦ = 'the words of the Lord Jesus' — a body of Jesus-tradition preserved in the early church.

τοῦ

the

Genitive

article with proper name

κυρίου

Lord

Genitive

genitive of source/author

κύριος: 'Lord'; the exalted Christ as the authoritative source of the tradition.

Ἰησοῦ

Jesus

Genitive

apposition to κυρίου

Ἰησοῦς: the personal name; 'the Lord Jesus' = the earthly Jesus who spoke these words now cited by Paul.

ὅτι

how

recitative ὅτι (introducing direct speech)

ὅτι: recitative, introducing the direct citation of Jesus's words.

αὐτός

he himself

Nominative

intensive pronoun (emphasizing Jesus as the speaker)

αὐτός: 'he himself'; the emphasis stresses that the Lord personally said these words — authorizing their currency as dominical tradition.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

verb of speaking (introducing the agraphon)

→ constative aorist

λέγω: 'to say'; the aorist reports the historical saying of Jesus.

μακάριόν

blessed

Nominative

predicate adjective (beatitude form: μακάριον + ἔστιν)

μακάριος: 'blessed, happy'; the beatitude form familiar from the Sermon on the Mount (Matt 5:3–12) — here applied to the act of giving.

ἔστιν

is

Pres Act Indic 3 Sg · εἶμί

copula in beatitude formula

→ gnomic present (timeless truth)

εἶμί: 'to be'; the gnomic present renders this a universal truth.

μᾶλλον

more

comparative adverb

μᾶλλον: 'more, rather'; the comparative structures the saying as a maxim of greater blessedness.

διδόναι

to give

Pres Act Inf · δίδωμι

infinitive as subject of ἔστιν

→ progressive present (the act of giving generally)

δίδωμι: 'to give'; the infinitive as subject — 'giving' is more blessed.

ἤ
than

comparative conjunction

λαμβάνειν

to receive

Pres Act Inf · λαμβάνω

second subject of comparison (with ἤ)

→ progressive present

λαμβάνω: 'to receive, take'; the agraphon
inverts the natural human preference —
receiving is less blessed than giving.

36 Καὶ ταῦτα εἰπὼν θεὶς τὰ γόνατα αὐτοῦ σὺν πᾶσιν αὐτοῖς προσήξατο.

And when he had said these things, he knelt down and prayed with them all.

TRANSITION (CLOSE OF SPEECH, MOVE TO PRAYER) **Καί** The formal close of the address: εἰπὼν ταῦτα ('having said these things') is the standard Lukan speech-closing formula. The kneeling prayer (θεὶς τὰ γόνατα) is a posture of intense, reverent supplication — unusual in Jewish tradition (which favored standing) and reserved in the NT for special moments (Luke 22:41; Acts 7:60; 9:40; 21:5). σὺν πᾶσιν αὐτοῖς underscores the communal character.

Καὶ
and

coordinating conjunction (narrative)

ταῦτα
these things

Accusative

direct object of εἰπὼν

οὗτος: 'these (things)'; ταῦτα εἰπὼν = the
standard Lukan speech-closing formula.

εἰπὼν
having said

Aor Act Ptc Nom Sg Masc · λέγω

temporal attendant participle

→ constative aorist

λέγω: 'to say'; the closing formula εἰπὼν
ταῦτα brackets the address.

θεὶς
having placed

Aor Act Ptc Nom Sg Masc · τίθημι

attendant circumstance participle

→ constative aorist

τίθημι: 'to place, put'; θεὶς τὰ γόνατα =
'having placed the knees' = kneeling — the
idiom for kneeling in prayer.

<p>τὰ the</p> <p>Accusative <i>article with direct object</i></p>	<p>γόνατα knees</p> <p>Accusative <i>direct object of θεῖς</i></p> <p>γόνυ: 'knee'; τιθέναι τὰ γόνατα = 'to kneel'; the gesture of solemn, reverent supplication (cf. Luke 22:41; Acts 7:60; 9:40; 21:5; Eph 3:14).</p>	<p>αὐτοῦ his</p> <p>Genitive <i>genitive of possession</i></p>	<p>σὺν with</p> <p><i>preposition + dative (association)</i></p>
<p>πᾶσιν all</p> <p>Dative <i>attributive adjective</i></p> <p>πᾶς: 'all'; σὺν πᾶσιν αὐτοῖς = 'together with all of them' — the whole group kneels.</p>	<p>αὐτοῖς them</p> <p>Dative <i>dative of association (with σὺν)</i></p>	<p>προσηύξατο he prayed</p> <p>Aor Mid Indic 3 Sg · προσεύχομαι <i>main verb</i></p> <p>→ <i>constative aorist</i></p> <p>προσεύχομαι: 'to pray'; the climactic communal prayer that concludes the farewell address.</p>	

37 ἱκανὸς δὲ κλαυθμὸς ἐγένετο πάντων, καὶ ἐπιπεσόντες ἐπὶ τὸν τράχηλον τοῦ Παύλου κατεφίλουν αὐτόν,

And there was much weeping on the part of all; they fell upon Paul's neck and kissed him,

EMOTIONAL RESPONSE (COMMUNAL GRIEF) **δέ** The farewell scene is intensely vivid: ἱκανὸς κλαυθμὸς ('considerable/much weeping'), the embrace (ἐπιπίπτω ἐπὶ τὸν τράχηλον = falling on the neck — the OT farewell gesture, cf. Gen 45:14; 46:29; Luke 15:20), and the kissing (κατεφίλουν — intensive compound, imperfect of repeated action). The 'we' group is included in the weeping.

ἰκανός

much

Nominative

predicate adjective

ἰκανός: 'considerable, much'; cf. v.8; Lukan understatement — the weeping was copious.

δὲ

and

narrative conjunction

κλαυθμός

weeping

Nominative

subject of ἐγένετο

κλαυθμός: 'weeping, crying'; intense grief expressed aloud (cf. Matt 2:18; Rev 18:15).

ἐγένετο

there was

Aor Mid Indic 3 Sg · γίνομαι

main verb (existential)

→ *constative aorist*

γίνομαι: 'to be, arise, occur'; existential — 'there was weeping.'

πάντων

of all

Genitive

genitive of source/origin (partitive genitive of the weepers)

πᾶς: 'all'; the entire group of elders wept.

καὶ

and

coordinating conjunction

ἐπιπεσόντες

having fallen upon

Aor Act Ptc Nom Pl Masc · ἐπιπίπτω

attendant circumstance participle

→ *constative aorist*

ἐπιπίπτω: 'to fall upon'; ἐπιπεσόντες ἐπὶ τὸν τράχηλον = 'falling on the neck' — the OT embrace of intense grief and love (Gen 45:14; 46:29; Luke 15:20).

ἐπὶ

upon

preposition + accusative (direction onto)

τὸν

the

Accusative

article with noun

τράχηλον

neck

Accusative

accusative of direction/goal

τράχηλος: 'neck'; ἐπιπίπτω ἐπὶ τὸν τράχηλον is the idiom for the farewell embrace — throwing oneself around the neck.

τοῦ

of

Genitive

article with proper noun

Παύλου

Paul

Genitive

genitive of possession

Παῦλος: the recipient of the elders' grief-embrace.

κατεφίλουν

were kissing

Impf Act Indic 3 Pl · καταφιλέω

main verb

→ progressive imperfect (repeated, prolonged action)

καταφιλέω: 'to kiss fervently, kiss again and again'; the κατά- prefix intensifies the verb; the imperfect captures the repeated, lingering farewell kisses (cf. Gen 45:15 LXX; Luke 15:20).

αὐτόν

him

Accusative

direct object of κατεφίλουν

38 ὀδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ ᾧ εἶρηκει ὅτι οὐκέτι μέλλουσιν τὸ πρόσωπον αὐτοῦ θεωρεῖν. προέπεμπον δὲ αὐτόν εἰς τὸ πλοῖον.

being grieved most of all at the word he had spoken, that they would not see his face again. And they accompanied him to the ship.

CONCLUSION (THE FAREWELL DEPARTURE) **δέ** The chapter's closing tableau: grief sharpened by a specific word (ὀδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ — pained most of all at the word), the word being Paul's prophecy of v.25 (οὐκέτι μέλλουσιν τὸ πρόσωπον αὐτοῦ θεωρεῖν). προέπεμπον is an imperfect of the escort — they accompanied him all the way to the ship. The 'we' narrator is present.

ὀδυνώμενοι

being grieved

Pres Mid Ptc Nom Pl Masc · ὀδυνάω

circumstantial participle (manner/cause)

→ progressive present (ongoing anguish)

ὀδυνάω: 'to pain, grieve, cause anguish'; middle/passive = 'to be in anguish'; cf. Luke 2:48; 16:24–25 — the word captures deep emotional pain.

μάλιστα

most of all

superlative adverb

μάλιστα: 'most, especially, above all'; the grief was sharpened to its keenest point by this particular word.

ἐπὶ

at

preposition + dative (cause/ground of emotion)

τῷ

the

Dative

article with noun

λόγῳ

word

Dative

dative of cause (with ἐπι)

λόγος: 'word, saying'; the specific word of v.25 — 'you will see my face no more.'

ᾧ

which

Dative

relative pronoun (dative, referring to λόγῳ)

εἰρήκει

he had spoken

Plpf Act Indic 3 Sg · λέγω

verb in relative clause (pluperfect)

→ intensive perfect (the word still ringing in their ears)

λέγω: 'to say'; the pluperfect εἰρήκει captures the word as already spoken and its impact still reverberating.

ὅτι

that

recitative ὅτι (introducing direct speech content)

οὐκέτι

no longer

negative adverb of continuation

οὐκέτι: 'no more, no longer'; echoes v.25 exactly — the word that caused the grief.

μέλλουσιν

they are about

Pres Act Indic 3 Pl · μέλλω

main verb of ὅτι clause (with infinitive)

→ futuristic present (imminent, certain future)

μέλλω: 'to be about to'; μέλλουσιν + infinitive = 'they are not about to see' = 'they will not see.'

τὸ

the

Accusative

article with direct object

πρόσωπον

face

Accusative

direct object of θεωρεῖν

πρόσωπον: 'face'; τὸ πρόσωπον αὐτοῦ θεωρεῖν = 'to see his face' — the Semitic expression for personal presence (cf. v.25).

αὐτοῦ

his

Genitive

genitive of possession

θεωρεῖν

to see

Pres Act Inf · θεωρέω

complementary infinitive with μέλλουσιν

→ progressive present

θεωρέω: 'to behold, see, look at'; a stronger visual word than ὄραω (v.25) — gazing, observing — their longing gaze is precisely what is denied them.

προέπεμπον

were escorting

Impf Act Indic 3 Pl · προπέμπω

main verb

→ progressive imperfect (the gradual, lingering escort)

προπέμπω: 'to escort, accompany on one's way, send forward'; in Jewish and Hellenistic cultures escorting a departing friend was a mark of honor and affection (cf. Acts 15:3; 21:5; 1 Cor 16:6, 11; Rom 15:24; 3 John 6).

δὲ

and

narrative conjunction

αὐτόν

him

Accusative

direct object of προέπεμπον

εἰς

to

preposition + accusative (destination)

τὸ

the

Accusative

article with noun

πλοῖον

ship

Accusative

accusative of destination

πλοῖον: 'ship'; the imperfect προέπεμπον pictures the slow, grieving procession all the way to the vessel — the chapter's final image.

On the text. Acts 20 opens the third 'we' section of Acts (the narrator rejoins Paul at Philippi, 20:5–6, and accompanies him through 21:18 and again 27:1–28:16), lending the travel narrative unusual vividness and documentary precision. The chapter falls into two broad movements: a journey narrative (vv.1–16) and the Miletus farewell address to the Ephesian elders (vv.17–38), the only speech in Acts addressed to Christian leaders rather than to audiences requiring evangelism. The farewell address is a masterpiece of Hellenistic testamentary rhetoric — retrospective account of ministry (18–21), announcement of the Spirit-compelled journey (22–24), solemn protestation of innocence (25–27), charge to the elders as overseers and shepherds (28–31), commendation to God and the word of his grace (32–35), and the farewell prayer with weeping (36–38) — and it contains the single citation in Acts of a dominical saying not found in any canonical Gospel: the agraphon of v.35, 'It is more blessed to give than to receive' (μακάριόν ἐστιν μᾶλλον διδόναι ἢ λαμβάνειν), attributed directly to the Lord Jesus. The episode of Eutychus at Troas (vv.7–12) is one of the earliest NT witnesses to Sunday as the community's gathering day ('on the first day of the week,' τῇ μιᾷ τῶν σαββάτων) and to 'breaking bread' in a liturgical sense; the phrase 'his life is in him' (ἡ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστίν, v.10) echoes 1 Kgs 17:21 LXX, inviting readers to see Paul in the Elijah–Elisha prophetic succession. The most debated textual crux of the chapter is at v.28: τὴν ἐκκλησίαν τοῦ θεοῦ ('the church of God') is read by the earliest and best witnesses — P74, Sinaiticus, Vaticanus, Alexandrinus — and is printed in NA28/SBLGNT/THGNT; a wide range of witnesses reads τοῦ κυρίου ('the Lord') or τοῦ κυρίου καὶ θεοῦ, probably to ease the startling implication that 'God' shed his own blood. The closing phrase 'which he obtained through his own blood' (διὰ τοῦ αἵματος τοῦ ἰδίου) is grammatically natural as 'his own blood' and makes this one of the highest Christological statements in Acts,

compact in its assertion of the atoning death of Jesus as nothing less than the blood of God.

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.