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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Acts of the Apostles, Chapter 21

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ ΚΑ΄

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 · 21:1–6

The voyage from Miletus to Tyre: a tearful farewell

After tearing away from the Ephesian elders, Paul's party sails via Cos, Rhodes, and Patara, finds a ship crossing to Phoenicia, passes Cyprus, and puts in at Tyre where the ship unloads cargo (1–3). Finding the disciples, they stay seven days; through the Spirit the disciples tell Paul not to go up to Jerusalem (4). When the week ends, the whole congregation — women, children, all — escorts them to the beach, kneels and prays, then bids farewell; Paul's party boards and they depart (5–6).

B · 21:7–14

Ptolemais and Caesarea: Philip, Agabus, and the prophet's warning accepted

Continuing from Tyre, the party completes the voyage to Ptolemais and greets the brothers there for one day (7); the next day they reach Caesarea and stay with Philip the evangelist, one of the Seven, who has four unmarried prophesying daughters (8–9). After several days the prophet Agabus arrives from Judea, takes Paul's belt, binds his own hands and feet, and announces: 'Thus says the Holy Spirit — so shall the Jews in Jerusalem bind the man who owns this belt and hand him over to the Gentiles' (10–11). The local believers and Paul's companions beg him not to go up (12); Paul answers that he is ready not only to be bound but to die at Jerusalem for the name of the Lord Jesus (13). When he will not be persuaded they cease, saying 'the will of the Lord be done' (14).

C · 21:15–26

Arrival in Jerusalem: James's counsel and the Nazirite vow

After those days Paul's party makes preparation and goes up to Jerusalem (15); disciples from Caesarea accompany them, bringing them to Mnason of Cyprus, an early disciple, with whom they are to lodge (16). In Jerusalem the brothers receive them warmly (17); the next day Paul goes in to James, and all the elders are present (18). Paul greets them and relates one by one the things God has done among the Gentiles through his ministry (19); they glorify God and tell him how many tens of thousands of Jewish believers there are, all zealous for the law (20). They have heard a rumor that Paul teaches diaspora Jews to forsake Moses (21); what then? Let Paul take four men under a vow, purify himself with them, and pay their expenses — so all will know the rumors are false and that Paul himself lives in observance of the law (22–24); as for Gentile believers, the four-part decree stands (25). Paul takes the men, purifies himself, enters the temple to announce the days until the offering for each of them (26).

D · 21:27–36

The riot in the temple and Paul's arrest

When the seven days are almost complete, Asian Jews see Paul in the temple, stir up the whole crowd, and seize him, crying that this is the man who teaches against the people, the law, and the temple, and has brought Greeks into the holy place — having seen Trophimus the Ephesian with him in the city (27–29). The whole city is stirred; the people seize Paul and drag him out of the temple, the doors being shut (30). As they are trying to kill him, word reaches the tribune of the cohort that all Jerusalem is in an uproar; he immediately takes soldiers and centurions and runs down (31–32). Seeing the tribune and soldiers, they stop beating Paul; the tribune arrests him and orders him bound with two chains, then asks who he is and what he has done (33). Shouting different things from the crowd, the tribune cannot learn the truth and orders him brought to the barracks; when Paul reaches the steps, the soldiers have to carry him because of the violence of the crowd pressing and crying 'Away with him!' (34–36).

E · 21:37–40

Paul requests permission to address the crowd

As Paul is about to be brought into the barracks, he asks the tribune in Greek whether he may say something; the tribune, surprised by his Greek, asks if he is not the Egyptian who recently stirred up four thousand sicarii (37–38). Paul identifies himself as a Jew of Tarsus in Cilicia, a citizen of no insignificant city, and asks permission to speak to the people (39). Given permission, Paul stands on the steps and motions with his hand; silence falls on the great crowd; he addresses them in Hebrew (Aramaic), and they grow even more quiet (40).

1 Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθέντας ἀπ' αὐτῶν, εὐθυδρομήσαντες ἦλθομεν εἰς τὴν Κῶ, τῇ δὲ ἐξῆς εἰς τὴν Ῥόδον, κάκειθεν εἰς Πάταρα.

Now when we set sail, having torn ourselves away from them, we ran a straight course and came to Cos, and the next day to Rhodes, and from there to Patara.

NARRATIVE CONTINUATION (WE-SECTION RESUMES) **δέ** The we-narrative resumes after the Milesian farewell. The aorist participle ἀποσπασθέντας captures the emotional wrench of separation; εὐθυδρομήσαντες describes a favorable direct-wind run.

Ὡς
when
temporal conjunction

δὲ
now
continuative particle

ἐγένετο
it happened
Aor Mid Indic 3 Sg · γίνομαι
main verb (Semitic narrative formula)
→ constative aorist (narrative onset)
γίνομαι: Lukan ἐγένετο + inf. is a LXX-style narrative formula.

ἀναχθῆναι
to set sail
Aor Pass Inf · ἀνάγω
subject infinitive of ἐγένετο
→ constative aorist (departure event)
ἀνάγω: nautical term, 'to put out to sea' (lit. 'to lead up').

ἡμᾶς
us
Accusative
accusative subject of infinitive

ἀποσπασθέντας
having torn ourselves away
Aor Pass Ptc Acc Pl Masc · ἀποσπάω
circumstantial participle (attendant circumstance with ἡμᾶς)
→ constative aorist participle
ἀποσπάω: 'to tear/pull away'; the passive/reflexive underlines the emotional wrench of the Milesian farewell.

ἀπ'
from
preposition + genitive (separation)

αὐτῶν
them
Genitive
object of ἀπό (the Ephesian elders)

εὐθυδρομήσαντες

running a straight course

Aor Act Ptc Nom Pl Masc · εὐθυδρομέω

circumstantial participle (manner/means)

→ constative aorist participle

εὐθυδρομέω: 'to sail a direct course'; hapax in NT; indicates favorable wind allowing a straight run.

ἤλθομεν

we came

Aor Act Indic 1 Pl · ἔρχομαι

main verb

→ constative aorist (arrival)

εἰς

to

preposition + accusative (goal)

τὴν

the

Accusative

article

Κῶ

Cos

Accusative

accusative of goal (proper name)

Κῶς; island in the Aegean off the coast of Caria; famous for its medical school.

τῇ

on the

Dative

article

δὲ

and

continuative particle

ἐξῆς

next

adverb of time

ἐξῆς: 'next, following'; frequent in Luke-Acts for sequential days.

εἰς

to

preposition + accusative (goal)

τὴν

the

Accusative

article

Ῥόδον

Rhodes

Accusative

accusative of goal (proper name)

Ῥόδος; island at the SW tip of Asia Minor; a major commercial and cultural hub.

καὶκεῖθεν

and from there

adverb of place (crasis: καί + ἐκεῖθεν)

εἰς

to

preposition + accusative (goal)

Πάταρα

Patara

Accusative

accusative of goal (proper name)

Πάταρα; port city in Lycia (SW coast of Asia Minor); a major transfer point for deep-sea shipping.

2 καὶ εὐρόντες πλοῖον διαπερῶν εἰς Φοινίκην ἐπιβάντες ἀνήχθημεν.

And finding a ship crossing over to Phoenicia, we went aboard and set sail.

NARRATIVE CONTINUATION **καί** Two aorist participles (εὐρόντες, ἐπιβάντες) precede the main verb ἀνήχθημεν, compressing three actions into a single forward motion: find → board → sail.

καὶ
and

coordinative conjunction

εὐρόντες
having found

Aor Act Ptc Nom Pl Masc · εὐρίσκω

circumstantial participle (antecedent action)

→ constative aorist participle

πλοῖον

a ship

Accusative

direct object of εὐρόντες

πλοῖον: general term for a sailing vessel;
here a cargo ship making the Lycia-to-
Phoenicia crossing.

διαπερῶν

crossing over

Pres Act Ptc Acc Sg Neut · διαπεράω

attributive participle modifying πλοῖον

→ descriptive present participle
(characterizing the voyage)

διαπεράω: 'to cross over (a body of water)';
the participle describes the ship's itinerary.

εἰς
to

preposition + accusative (goal)

Φοινίκην

Phoenicia

Accusative

accusative of goal (proper name)

Φοινίκη: the coastal region of modern
Lebanon; here the destination of the ship.

ἐπιβάντες

having gone aboard

Aor Act Ptc Nom Pl Masc · ἐπιβαίνω

*circumstantial participle (attendant
circumstance)*

→ constative aorist participle

ἐπιβαίνω: 'to embark, board'; nautical
usage.

ἀνήχθημεν

we set sail

Aor Pass Indic 1 Pl · ἀνάγω

main verb

→ constative aorist (departure)

ἀνάγω: nautical term 'to put to sea'; the
passive is the standard form for 'to set sail!'

3 ἀναφάναντες δὲ τὴν Κύπρον καὶ καταλιπόντες αὐτὴν εὐώνυμον ἐπλέομεν εἰς Συρίαν, καὶ κατήλθομεν εἰς Τύρον· ἐκεῖσε γὰρ τὸ πλοῖον ἦν ἀποφορτιζόμενον τὸν γόμον.

And when we had sighted Cyprus and left it on our left, we were sailing to Syria, and we put in at Tyre, for there the ship was to unload its cargo.

NARRATIVE CONTINUATION (VOYAGE DETAIL) **δέ** The γάρ clause explains why they stopped at Tyre — the ship's commercial itinerary, not Paul's plan. Cyprus is 'left on the left' as the ship sails ESE toward Syria, a nautical detail suggesting eyewitness memory.

ἀναφάναντες

having sighted

Aor Act Ptc Nom Pl Masc · ἀναφαίνω

circumstantial participle (attendant circumstance)

→ constative aorist participle

ἀναφαίνω: 'to make appear, come into view'; nautical 'to sight land'; rare in NT.

δὲ

and

continuative particle

τὴν

the

Accusative

article

Κύπρον

Cyprus

Accusative

direct object of ἀναφάναντες

Κύπρος: the large island; birthplace of Barnabas (Acts 4:36), already visited in 13:4–12.

καὶ

and

coordinative conjunction

καταλιπόντες

having left

Aor Act Ptc Nom Pl Masc · καταλείπω

circumstantial participle (attendant circumstance)

→ constative aorist participle

αὐτὴν

it

Accusative

direct object of καταλιπόντες

εὐώνυμον

on the left

Accusative

predicate accusative (manner)

εὐώνυμος: lit. 'of good name' (euphemism for left, the unlucky side); nautical usage.

ἐπλέομεν

we were sailing

Impf Act Indic 1 Pl · πλέω

main verb

→ progressive imperfect (ongoing voyage)

πλέω: 'to sail'; the imperfect gives the continuous background action.

εἰς

to

preposition + accusative (goal)

Συρίαν

Syria

Accusative

accusative of goal (proper name)

Συρία: the broad Roman province; Tyre lies on the Phoenician coast within it.

καὶ

and

coordinative conjunction

κατήλθομεν

we put in

Aor Act Indic 1 Pl · κατέρχομαι

main verb

→ constative aorist (arrival at port)

κατέρχομαι: 'to come down'; often used for arriving at a coastal destination.

εἰς

at

preposition + accusative (goal/location)

Τύρον

Tyre

Accusative

accusative of goal (proper name)

Τύρος: ancient Phoenician port city; Paul had apparently not stopped here on the outward journey (20:3).

ἐκεῖσε

there

adverb of place

ἐκεῖσε: 'to that place, there'; points forward to the reason clause.

γάρ

for

explanatory conjunction

τὸ

the

Nominative

article

πλοῖον

ship

Nominative

subject

ἦν

was

Impf Act Indic 3 Sg · εἶμι

periphrastic auxiliary

→ progressive imperfect (ongoing unloading)

ἀποφορτιζόμενον

unloading

Pres Mid Ptc Nom Sg Neut · ἀποφορτίζω

periphrastic participle with ἦν

→ descriptive present (action in progress)

ἀποφορτίζω: 'to unload cargo'; hapax in NT; commercial/nautical vocabulary.

τὸν

its

Accusative

article

γόμενον

cargo

Accusative

direct object of ἀποφορτιζόμενον

γόμενος: 'cargo, freight'; commercial term (cf. Rev 18:11–12 for the cargo of Babylon).

4 ἀνευρόντες δὲ τοὺς μαθητὰς ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτὰ· οἵτινες τῷ Παύλῳ ἔλεγον διὰ τοῦ πνεύματος μὴ ἐπιβαίνειν εἰς Ἱεροσόλυμα.

And having sought out the disciples, we stayed there seven days; and they were telling Paul through the Spirit not to go up to Jerusalem.

NARRATIVE CONTINUATION (PROPHETIC WARNING INTRODUCED) **δέ** The first Spirit-warning of the chapter: διὰ τοῦ πνεύματος marks the prophetic source. The imperfect ἔλεγον gives the repeated/ongoing character of the warning during the seven days. The tension with 20:22 (Paul is 'bound in the Spirit' to go) is deliberate: Luke frames the warnings as prophetic disclosure, not prohibition.

ἀνευρόντες

having sought out

Aor Act Ptc Nom Pl Masc · ἀνευρίσκω

circumstantial participle (antecedent action)

→ constative aorist participle

ἀνευρίσκω: 'to search out, track down'; implies active searching for the community.

δὲ

and

continuative particle

τοὺς

the

Accusative

article

μαθητὰς

disciples

Accusative

direct object of ἀνευρόντες

μαθητής: 'disciple'; here the local Christian community at Tyre.

ἐπεμείναμεν

we stayed

Aor Act Indic 1 Pl · ἐπιμένω

main verb

→ constative aorist (duration of stay)

ἐπιμένω: 'to remain, stay on'; the prefix ἐπι- intensifies the staying.

αὐτοῦ

there

adverb of place

αὐτοῦ: adverbial genitive of place, 'there, in that place!'

ἡμέρας

days

Accusative

accusative of extent of time

ἑπτὰ

seven

numeral adjective

ἑπτὰ: seven days, allowing a full Sabbath cycle.

οἵτινες

who

Nominative

relative pronoun (subject of ἔλεγον)

ὅστις: qualitative relative, 'who (being disciples)'; refers to the Tyrian disciples.

τῷ

to

Dative

article

Παύλῳ

Paul

Dative

dative of indirect object

Παῦλος; Paul the apostle.

ἔλεγον

were telling

Impf Act Indic 3 Pl · λέγω

main verb

→ progressive imperfect (repeated warnings during the week)

διὰ

through

preposition + genitive (agency/means)

τοῦ

the

Genitive

article

πνεύματος

Spirit

Genitive

genitive of agent (διά + gen.)

πνεῦμα: the Holy Spirit as prophetic source; διὰ τοῦ πνεύματος marks a Spirit-inspired utterance.

μὴ

not

negative particle (with infinitive)

ἐπιβαίνειν

to go up

Pres Act Inf · ἐπιβαίνω

indirect discourse infinitive (object of ἔλεγον)

→ present infinitive (continuous action prohibited)

ἐπιβαίνω: 'to go up to, enter'; with εἰς + Jerusalem it is the standard idiom for going up to the holy city.

εἰς

to

preposition + accusative (goal)

Ἱεροσόλυμα

Jerusalem

Accusative

accusative of goal (proper name)

Ἱεροσόλυμα: the Greek/Hellenistic form of the name; Luke uses both this and Ἱερουσαλήμ.

5 ὅτε δὲ ἐγένετο ἡμᾶς ἐξαρτίσαι τὰς ἡμέρας, ἐξελθόντες ἐπορευόμεθα, προπεμπόντων ἡμᾶς πάντων σὺν γυναιξὶ καὶ τέκνοις ἕως ἔξω τῆς πόλεως, καὶ θέντες τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν προσευξάμενοι

When it came time for us to complete the days, we departed and went on our way, while all of them, with wives and children, escorted us until we were outside the city. And kneeling down on the beach, we prayed,

NARRATIVE CONTINUATION (FAREWELL SCENE) **δέ** The whole congregation — including women and children, a rare detail — escorts the party to the beach. The kneeling prayer on the shore deliberately echoes the farewell at Miletus (20:36), bookending a pattern of communal leave-takings.

ὅτε
when
temporal conjunction

δέ
and
continuative particle

ἐγένετο
it came
Aor Mid Indic 3 Sg · γίνομαι
main verb (temporal formula)
→ constative aorist

ἡμᾶς
us
Accusative
accusative subject of infinitive

ἐξαρτίσαι
to complete
Aor Act Inf · ἐξαρτίζω
subject infinitive of ἐγένετο
→ constative aorist (fulfillment of the seven days)

ἐξαρτίζω: 'to complete, finish'; prefix ἐξ intensifies completion.

τὰς
the
Accusative
article

ἡμέρας
days
Accusative
direct object of ἐξαρτίσαι

ἐξελθόντες
having departed
Aor Act Ptc Nom Pl Masc · ἐξέρχομαι
circumstantial participle (attendant circumstance)
→ constative aorist participle

ἐπορεύμεθα

we went on our way

Impf Mid Indic 1 Pl · πορεύομαι

main verb

→ progressive imperfect (journey under way)

πορεύομαι: 'to go, travel'; Luke's characteristic verb for purposeful journeying.

προπεμπόντων

escorting

Pres Act Ptc Gen Pl Masc · προπέμπω

genitive absolute (attendant circumstance)

→ descriptive present participle (ongoing escort)

προπέμπω: 'to escort, send forward'; a term of Christian hospitality (cf. Rom 15:24; 3 Jn 6).

ἡμᾶς

us

Accusative

direct object of προπεμπόντων

πάντων

all

Genitive

subject of genitive absolute

πᾶς: 'all'; the whole congregation — the full community escorts them.

σὺν

with

preposition + dative (accompaniment)

γυναῖξί

wives

Dative

dative of accompaniment

γυνή: 'woman/wife'; the inclusion of women and children is a vivid detail.

καὶ

and

coordinative conjunction

τέκνοις

children

Dative

dative of accompaniment

τέκνον: 'child'; the household community attests to settled family life in Tyre.

ἕως

until

preposition/conjunction of extent

ἔξω

outside

adverb of place

τῆς

the

Genitive

article

πόλεως

city

Genitive

genitive with ἔξω (separation)

καὶ

and

coordinative conjunction

θέντες

having placed

Aor Act Ptc Nom Pl Masc · τίθημι

circumstantial participle (attendant circumstance)

→ constative aorist participle

τίθημι: 'to place/put'; τὰ γόνατα τίθημι = 'to kneel.'

τὰ

the

Accusative

article

γόνατα

knees

Accusative

direct object of θέντες (idiomatic: 'to kneel')

γόνυ: 'knee'; τιθέναι τὰ γόνατα is the standard NT idiom for kneeling in prayer.

ἐπὶ

on

preposition + accusative (surface)

τὸν

the

Accusative

article

αἰγιαλὸν

beach

Accusative

accusative of place (surface on which they kneel)

αἰγιαλός: 'beach, shore'; the setting on the beach makes this farewell scene memorable.

προσευξάμενοι

having prayed

Aor Mid Ptc Nom Pl Masc · προσεύχομαι

circumstantial participle (attendant circumstance, continued in v.6)

→ constative aorist participle

προσεύχομαι: 'to pray'; here a corporate farewell prayer echoing the Milesian scene.

6 ἀπησπασάμεθα ἀλλήλους καὶ ἀνέβημεν εἰς τὸ πλοῖον, ἐκεῖνοι δὲ ὑπέστρεψαν εἰς τὰ ἴδια.

and we said farewell to one another; then we went aboard the ship, and they returned to their homes.

NARRATIVE CONTINUATION (FAREWELL COMPLETED) **δέ** The verse rounds off the Tyre farewell symmetrically: ἀπησπασάμεθα ἀλλήλους ('we bid farewell to one another') is reciprocal — both parties part. εἰς τὰ ἴδια ('to their own things/homes') echoes Jn 19:27 and signals a return to normal life after the extraordinary sendoff.

ἀπησπασάμεθα

we said farewell

Aor Mid Indic 1 Pl · ἀσπάζομαι

main verb

→ constative aorist (farewell gesture)

ἀσπάζομαι: 'to greet/bid farewell'; the compound ἀπ- marks the parting greeting.

ἀλλήλους

one another

Accusative

direct object (reciprocal pronoun)

ἀλλήλων: reciprocal pronoun; the farewell is mutual.

καὶ

and

coordinative conjunction

ἀνέβημεν

we went aboard

Aor Act Indic 1 Pl · ἀναβαίνω

main verb

→ constative aorist (boarding)

ἀναβαίνω: 'to go up'; here the nautical sense 'to board.'

<p>εἰς onto <i>preposition + accusative (goal)</i></p>	<p>τὸ the Accusative <i>article</i></p>	<p>πλοῖον ship Accusative <i>direct object of εἰς (goal of ἀνέβημεν)</i></p>	<p>ἐκεῖνοι they Nominative <i>subject (demonstrative, the Tyrian believers)</i> ἐκεῖνος: 'that one/they'; here contrastive — while we boarded, they returned.</p>
<p>δὲ and <i>contrastive particle</i></p>	<p>ὑπέστρεψαν returned Aor Act Indic 3 Pl · ὑποστρέφω <i>main verb</i> → <i>constative aorist (return journey)</i> ὑποστρέφω: 'to return'; a Lukan favorite (32x in Luke-Acts).</p>	<p>εἰς to <i>preposition + accusative (goal)</i></p>	<p>τὰ their Accusative <i>article (substantival with ἴδια)</i></p>
<p>ἴδια own homes Accusative <i>substantival adjective (accusative of goal)</i> ἴδιος: 'one's own'; τὰ ἴδια = 'their own homes/affairs' (cf. Jn 1:11; 19:27).</p>			

7 Ἡμεῖς δὲ τὸν πλοῦν διανύσαντες ἀπὸ Τύρου κατηντήσαμεν εἰς Πτολεμαΐδα, καὶ ἀσπασάμενοι τοὺς ἀδελφούς ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς.

And we, having completed the voyage from Tyre, arrived at Ptolemais; and we greeted the brothers and stayed one day with them.

NARRATIVE CONTINUATION (NEXT PORT) **δέ** A brief stop at Ptolemais (modern Acre/Akko) with 'the brothers' — a Christian community there is mentioned without elaboration. The single day contrasts with the seven days at Tyre, keeping the narrative moving toward Jerusalem.

Ἡμεῖς

we

Nominative

subject (*emphatic personal pronoun*)

δὲ

and

continuative particle

τὸν

the

Accusative

article

πλοῦν

voyage

Accusative

direct object of διανύσαντες

πλοῦς: 'voyage, sailing'; nautical term.

διανύσαντες

having completed

Aor Act Ptc Nom Pl Masc · διανύω

circumstantial participle (antecedent action)

→ constative aorist participle

διανύω: 'to complete, finish'; rare in NT; here the voyage segment is completed.

ἀπὸ

from

preposition + genitive (origin)

Τύρου

Tyre

Genitive

genitive of origin (proper name)

κατηντήσαμεν

we arrived

Aor Act Indic 1 Pl · καταντάω

main verb

→ constative aorist (arrival)

καταντάω: 'to arrive at, reach'; used frequently in Acts for reaching a destination.

εἰς

at

preposition + accusative (goal/location)

Πτολεμαΐδα

Ptolemais

Accusative

accusative of goal (proper name)

Πτολεμαΐς; OT Acco/Akko; renamed for Ptolemy II; modern Acre; about 25 miles south of Tyre.

καὶ

and

coordinative conjunction

ἀσπασάμενοι

having greeted

Aor Mid Ptc Nom Pl Masc · ἀσπάζομαι

circumstantial participle (attendant circumstance)

→ constative aorist participle

τούς

the

Accusative

article

ἀδελφούς

brothers

Accusative

direct object of ἀσπασάμενοι

ἀδελφός: 'brother'; standard Lukan term for fellow believers.

ἔμειναμεν

we stayed

Aor Act Indic 1 Pl · μένω

main verb

→ constative aorist (brief stay)

ἡμέραν

day

Accusative

accusative of extent of time

μίαν

one

Accusative

numeral adjective modifying *ἡμέραν*

παρ'

with

preposition + dative
(*accompaniment/association*)

αὐτοῖς

them

Dative

dative of accompaniment

8 τῇ δὲ ἐπαύριον ἐξελθόντες ἦλθομεν εἰς Καισάρειαν, καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ ὄντος ἐκ τῶν ἑπτὰ ἐμείναμεν παρ' αὐτῷ.

On the next day we departed and came to Caesarea, and entering the house of Philip the evangelist, who was one of the Seven, we stayed with him.

NARRATIVE CONTINUATION (ARRIVAL AT CAESAREA) **δέ** Philip 'the evangelist' (εὐαγγελιστής) is carefully distinguished from Philip the apostle; ὄντος ἐκ τῶν ἑπτὰ identifies him as one of the Seven deacons of Acts 6. His last appearance was 8:40 when he arrived in Caesarea; the narrative now finds him settled there.

τῇ

on the

Dative

article (*dative of time*)

δὲ

and

continuative particle

ἐπαύριον

next day

adverb of time

ἐπαύριον: 'on the morrow, next day'; frequent in Acts for the daily advance of the narrative.

ἐξελθόντες

having departed

Aor Act Ptc Nom Pl Masc · ἐξέρχομαι

circumstantial participle (attendant circumstance)

→ constative aorist participle

ἦλθομεν

we came

Aor Act Indic 1 Pl · ἔρχομαι

main verb

→ constative aorist (arrival)

εἰς

to

preposition + accusative (*goal*)

Καισάρειαν

Caesarea

Accusative

accusative of goal (proper name)

Καισάρεια: Caesarea Maritima, Roman capital of the province Judaea; about 65 miles north of Jerusalem.

καὶ

and

coordinative conjunction

εἰσελθόντες

having entered

Aor Act Ptc Nom Pl Masc · εἰσέρχομαι

circumstantial participle (attendant circumstance)

→ constative aorist participle

εἰς

into

preposition + accusative (goal)

τὸν

the

Accusative

article

οἶκον

house

Accusative

direct object of εἰσελθόντες

οἶκος: 'house/household'; Philip's house becomes the base of operations.

Φιλίππου

of Philip

Genitive

genitive of possession

Φίλιππος: Philip the evangelist (Acts 6:5; 8:4–40), not Philip the apostle.

τοῦ

the

Genitive

article

εὐαγγελιστοῦ

evangelist

Genitive

apposition to Φιλίππου

εὐαγγελιστής: 'one who announces good news'; Philip is the only NT figure explicitly called this besides Eph 4:11 and 2 Tim 4:5.

ὄντος

who was

Pres Act Ptc Gen Sg Masc · εἶμί

attributive/appositional genitive participle

→ descriptive present participle (identifying Philip)

ἐκ

of

preposition + genitive (source/membership)

τῶν

the

Genitive

article

ἐπτὰ

Seven

Genitive

substantival numeral (partitive genitive)

ἐπτὰ: the Seven appointed in Acts 6:1–6 to serve at tables; Philip was the second named (6:5).

ἐμείναμεν

we stayed

Aor Act Indic 1 Pl · μένω

main verb

→ constative aorist (extended stay)

παρ'

with

preposition + dative (accompaniment/hospitality)

αὐτῷ

him

Dative

dative of accompaniment (Philip)

9 τούτῳ δὲ ἦσαν θυγατέρες τέσσαρες παρθένοι προφητεύουσαι.

Now this man had four virgin daughters who were prophetesses.

NARRATIVE AMPLIFICATION (PARENTHETICAL DETAIL) **δέ** A parenthetical note about Philip's household before the main prophetic episode of vv.10–11. The four prophesying daughters fulfill Joel 2:28 (cited in Acts 2:17: 'your daughters shall prophesy'). Luke's laconic note — no speeches, no names — has generated much subsequent tradition.

τούτῳ

this man

Dative

dative of possession (with ἦσαν)

οὗτος; the demonstrative refers back to Philip.

δὲ

now

continuative/transitional particle

ἦσαν

there were

Impf Act Indic 3 Pl · εἰμί

main verb (existential)

→ progressive imperfect (enduring state)

θυγατέρες

daughters

Nominative

subject

θυγάτηρ: 'daughter'; Philip's four daughters are known only here.

τέσσαρες

four

Nominative

numeral adjective modifying θυγατέρες

παρθένοι

virgins

Nominative

predicate nominative (apposition to θυγατέρες)

παρθένος: 'virgin, unmarried woman'; their unmarried status may explain their availability for prophetic ministry.

προφητεύουσαι

prophesying

Pres Act Ptc Nom Pl Fem · προφητεύω

attributive participle modifying θυγατέρες

→ descriptive present (habitual/ongoing prophetic activity)

προφητεύω: 'to prophesy'; fulfills Acts 2:17 (Joel 2:28 LXX). Luke records their existence without quoting any prophecy from them.

10 ἐπιμενόντων δὲ ἡμερῶν πλειόνων κατήλθεν τις ἀπὸ τῆς Ἰουδαίας προφήτης ὀνόματι Ἄγαβος.

And as we were staying there for a number of days, a certain prophet named Agabus came down from Judea.

NARRATIVE CONTINUATION (AGABUS ARRIVES) **δέ** The genitive absolute ἐπιμενόντων ἡμερῶν πλειόνων sets a temporal backdrop. Agabus has already appeared in Acts 11:28 where he predicted the famine; his reappearance here for the second and last time frames him as a recurring prophetic figure in Acts.

ἐπιμενόντων

remaining

Pres Act Ptc Gen Pl Masc · ἐπιμένω

genitive absolute (temporal)

→ descriptive present participle (ongoing stay)

ἐπιμένω: 'to stay on, remain'; the stay in Caesarea extends several days.

δὲ

and

continuative particle

ἡμερῶν

of days

Genitive

subject of genitive absolute

πλειόνων

several

Genitive

attributive adjective modifying ἡμερῶν (comparative as superlative)

πλείων: comparative of πολὺς, 'more/several'; here the plural 'a number of days.'

κατήλθεν

came down

Aor Act Indic 3 Sg · κατέρχομαι

main verb

→ constative aorist (arrival event)

κατέρχομαι: 'to come down'; Judea is elevated, Caesarea coastal, hence 'came down.'

τις

a certain

Nominative

indefinite pronoun (attributive with προφήτης)

ἀπὸ

from

preposition + genitive (origin)

τῆς

the

Genitive

article

Ἰουδαίας

Judea

Genitive

genitive of origin (proper name)

Ἰουδαία: the region around Jerusalem;
Agabus is based there.

προφήτης

prophet

Nominative

subject (predicate identification of τις)

προφήτης: 'prophet'; Agabus is one of the
named NT prophets.

ὀνόματι

by name

Dative

dative of reference (idiomatic: 'named')

ὄνομα: 'name'; the dative ὀνόματι + proper
name is a standard Lukan naming formula.

Ἄγαβος

Agabus

Nominative

nominative in apposition (name after ὀνόματι)

Ἄγαβος: previously appeared in Acts 11:28
predicting the famine; a recognized
prophet.

11 καὶ ἐλθὼν πρὸς ἡμᾶς καὶ ἄρας τὴν ζώνην τοῦ Παύλου δήσας ἑαυτοῦ τοὺς πόδας καὶ τὰς χεῖρας εἶπεν·
Τάδε λέγει τὸ πνεῦμα τὸ ἅγιον· Τὸν ἄνδρα οὗ ἔστιν ἡ ζώνη αὕτη οὕτως δήσουσιν ἐν Ἱερουσαλὴμ οἱ
Ἰουδαῖοι καὶ παραδώσουσιν εἰς χεῖρας ἐθνῶν.

And coming to us, he took Paul's belt and bound his own feet and hands and said, 'Thus says the Holy Spirit: So shall the Jews in Jerusalem bind the man to whom this belt belongs, and they will hand him over to the hands of the Gentiles.'

NARRATIVE CONTINUATION (PROPHETIC SIGN-ACT) **καὶ** Agabus performs a prophetic sign-act in the OT tradition (cf. Isa 20; Jer 13; Ezek 4–5). The messenger formula τάδε λέγει τὸ πνεῦμα τὸ ἅγιον (= 'thus says the Holy Spirit') echoes the OT 'thus says YHWH'. The two future verbs (δήσουσιν, παραδώσουσιν) parallel the passion predictions of Jesus.

καὶ

and

coordinative conjunction

ἐλθὼν

having come

Aor Act Ptc Nom Sg Masc · ἔρχομαι

circumstantial participle (antecedent action)

→ constative aorist participle

πρὸς

to

preposition + accusative (movement toward)

ἡμᾶς

us

Accusative

accusative object of πρὸς

καὶ
and

coordinative conjunction

ἄρας
having taken up

Aor Act Ptc Nom Sg Masc · αἶρω
*circumstantial participle (attendant
circumstance)*

→ constative aorist participle

αἶρω: 'to take, lift up'; the prophet picks up
the belt to use as a prop.

τὴν
the

Accusative
article

ζώνην
belt

Accusative
direct object of ἄρας

ζώνη: 'belt, girdle'; a long cloth belt used to
secure the outer garment; the prop for the
sign-act.

τοῦ
of

Genitive
article

Παύλου
Paul

Genitive
genitive of possession

δήσας
having bound

Aor Act Ptc Nom Sg Masc · δέω
*circumstantial participle (attendant
circumstance, the sign-act itself)*

→ constative aorist participle

δέω: 'to bind, tie'; the key verb that recurs
in the oracle (δήσουσιν) — the sign enacts
the prophecy.

ἑαυτοῦ
his own

Genitive
reflexive genitive of possession

ἑαυτοῦ: reflexive pronoun; Agabus binds
his own hands and feet to embody Paul's
coming binding.

τούς
the

Accusative
article

πόδας
feet

Accusative
direct object of δήσας

καὶ
and

coordinative conjunction

τάς
the

Accusative
article

χεῖρας
hands

Accusative
direct object of δήσας (conjoined)

χείρ: 'hand'; the binding of feet and hands
signals full arrest.

εἶπεν
said

Aor Act Indic 3 Sg · λέγω
main verb (introducing oracle)
→ constative aorist (prophetic speech act)

Τάδε
Thus

demonstrative adverb (messenger formula)

τάδε: 'these things / thus'; τάδε λέγει is the
LXX prophetic messenger formula (= Heb.
רַמַּזְתָּ הַכֹּהֵן).

λέγει
says

Pres Act Indic 3 Sg · λέγω
main verb of oracle introduction

→ gnomic/oracular present (timeless
prophetic authority)

τὸ

the

Nominative

article

πνεῦμα

Spirit

Nominative

subject

πνεῦμα: the Holy Spirit as the source of prophetic speech; τάδε λέγει τὸ πνεῦμα τὸ ἅγιον directly parallels OT 'thus says YHWH.'

τὸ

the

Nominative

article

ἅγιον

holy

Nominative

attributive adjective

Τὸν

the

Accusative

article

ἄνδρα

man

Accusative

direct object (fronted for emphasis) of δήσουσιν

ἄνθρωπος: 'man'; fronted accusative for emphasis — the oracle is about this specific man.

οὗ

whose

Genitive

genitive relative pronoun (possession)

ἔστιν

belongs

Pres Act Indic 3 Sg · εἰμί

relative clause verb

→ gnomic present (simple possession)

ἡ

the

Nominative

article

ζώνη

belt

Nominative

subject of relative clause

αὕτη

this

Nominative

demonstrative pronoun in apposition

οὕτως

so

adverb of manner (linking sign to fulfillment)

οὕτως: 'in this way'; the oracle explicitly ties the sign-act to the prediction.

δήσουσιν

will bind

Fut Act Indic 3 Pl · δέω

main verb of oracle

→ predictive future

δέω: echoes δήσας above — the sign-act is lexically bound to the prediction.

ἐν

in

preposition + dative (place)

Ἱερουσαλήμ

Jerusalem

Dative

dative of place (proper name)

Ἱερουσαλήμ: the Hebrew/Aramaic form; Luke often uses this form in prophetic/religious contexts.

οἱ

the

Nominative

article

Ἰουδαῖοι

Jews

Nominative

subject (deferred to end, post-verb)

Ἰουδαῖος; here the Jewish leadership or mob in Jerusalem; the charge against Paul (v.28) will be by 'Asian Jews.'

καὶ

and

coordinative conjunction

παραδώσουσιν

will hand over

Fut Act Indic 3 Pl · παραδίωμι

second main verb of oracle

→ predictive future

παραδίωμι: 'to hand over, deliver'; the same verb used in the passion predictions (Lk 9:44; 18:32).

εἰς

into

preposition + accusative (goal)

χεῖρας

hands

Accusative

accusative of goal (idiomatic: 'into the hands of')

χεῖρ: 'hand'; εἰς χεῖρας + gen. = 'into the power of' (OT idiom).

ἐθνῶν

of Gentiles

Genitive

genitive of possession (whose hands)

ἔθνος: 'nation/Gentiles'; the Roman authorities; again echoing passion predictions (Lk 18:32).

12 ὡς δὲ ἠκούσαμεν ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλήμ.

When we heard these things, both we and the local people were begging him not to go up to Jerusalem.

NARRATIVE CONTINUATION (HUMAN RESPONSE TO THE ORACLE) **δέ** The imperfect παρεκαλοῦμεν captures the sustained, repeated urging. The response unites Paul's traveling companions (ἡμεῖς) and the local Caesarean Christians (οἱ ἐντόπιοι) — universal human sympathy against Paul going, setting up his resolute response in v.13.

ὡς

when

temporal conjunction

δὲ

and

continuative particle

ἤκούσαμεν

we heard

Aor Act Indic 1 Pl · ἀκούω

verb of temporal clause

→ constative aorist (moment of hearing)

ταῦτα

these things

Accusative

direct object (the oracle just spoken)

παρεκαλοῦμεν

we were begging

Impf Act Indic 1 Pl · παρακαλέω

main verb

→ progressive imperfect (ongoing appeal)

παρακαλέω: 'to exhort, beg, urge'; the imperfect shows sustained pleading.

ἡμεῖς

we

Nominative

subject (emphatic, coordinated with οἱ ἐντόπιοι)

τε

both

connective particle (correlative with καί)

τε ... καί: 'both ... and'; a close correlation of two groups.

καί

and

correlative conjunction (with τε)

οἱ

the

Nominative

article

ἐντόπιοι

local people

Nominative

subject (conjoined)

ἐντόπιος: 'local, resident'; hapax in NT; the Caesarean believers who host Paul.

τοῦ

not

Genitive

article (genitive with articular infinitive of purpose/content)

μή

not

negative particle

ἀναβαίνειν

to go up

Pres Act Inf · ἀναβαίνω

articular infinitive (object/content of παρεκαλοῦμεν)

→ present infinitive (continuous action prevented)

ἀναβαίνω: 'to go up'; standard term for going up to Jerusalem.

αὐτὸν

him

Accusative

accusative subject of infinitive

εἰς

to

preposition + accusative (goal)

Ἱερουσαλήμ

Jerusalem

Accusative

accusative of goal (proper name)

13 τότε ἀπεκρίθη ὁ Παῦλος· Τί ποιεῖτε κλαίοντες καὶ συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ γὰρ οὐ μόνον δεθῆναι ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλὴμ ἐτοίμως ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου Ἰησοῦ.

Then Paul answered, 'What are you doing, weeping and breaking my heart? For I am ready not only to be bound, but even to die at Jerusalem for the name of the Lord Jesus!'

CLIMACTIC RESPONSE (PAUL'S RESOLUTION) **τότε** Paul's response is his most personal statement of readiness for martyrdom in Acts. The rhetorical question with two participles (κλαίοντες, συνθρύπτοντές) expresses grief, not rebuke. The antithesis δεθῆναι ... ἀποθανεῖν escalates to ultimate willingness. ἐτοίμως ἔχω ('I am ready') is a Greek idiom.

<p>τότε then <i>temporal adverb</i></p>	<p>ἀπεκρίθη answered Aor Pass Indic 3 Sg · ἀποκρίνομαι <i>main verb</i> → constative aorist (speech act) ἀποκρίνομαι: 'to answer, respond'; passive form with active meaning (deponent).</p>	<p>ὁ the Nominative <i>article</i></p>	<p>Παῦλος Paul Nominative <i>subject</i></p>
<p>Τί what Accusative <i>interrogative pronoun (direct object of ποιεῖτε)</i></p>	<p>ποιεῖτε are you doing Pres Act Indic 2 Pl · ποιέω <i>main verb of rhetorical question</i> → progressive present (ongoing weeping)</p>	<p>κλαίοντες weeping Pres Act Ptc Nom Pl Masc · κλαίω <i>circumstantial participle (manner/means)</i> → descriptive present (concurrent weeping) κλαίω: 'to weep, cry'; their genuine emotional distress.</p>	<p>καὶ and <i>coordinative conjunction</i></p>

συνθρόπτοντές

breaking

Pres Act Ptc Nom Pl Masc · συνθρόπτω

circumstantial participle (manner/means, parallel with κλαίοντες)

→ descriptive present

συνθρόπτω: 'to crush, break'; hapax in NT; a vivid word for shattering Paul's resolve.

μου

my

Genitive

genitive of possession

τήν

the

Accusative

article

καρδίαν

heart

Accusative

direct object of συνθρόπτοντές

καρδία: 'heart'; the center of will and emotion; 'breaking my heart' = undermining his resolution.

ἐγώ

I

Nominative

subject (emphatic)

γάρ

for

explanatory conjunction

οὐ

not

negative particle

μόνον

only

adverb (οὐ μόνον ... ἀλλά και)

δεθῆναι

to be bound

Aor Pass Inf · δέω

infinitive object of ἐτοίμως ἔχω

→ constative aorist infinitive

δέω: echoes the prophecy of v.11; Paul accepts the oracle with full awareness.

ἀλλά

but

adversative conjunction (correlative with οὐ μόνον)

καὶ

even

ascensive particle

ἀποθανεῖν

to die

Aor Act Inf · ἀποθνήσκω

infinitive object (conjoined, escalation)

→ constative aorist infinitive

ἀποθνήσκω: 'to die'; Paul's willingness for death echoes Jesus' Gethsemane acceptance.

εἰς

at

preposition + accusative (location)

Ἱερουσαλήμ

Jerusalem

Accusative

accusative of place (proper name)

ἐτοίμως

ready

adverb (idiomatic with ἔχω: 'to be ready')

ἐτοίμως: 'readily, in readiness'; ἐτοίμως ἔχω = 'I am ready!'

ἔχω

I am

Pres Act Indic 1 Sg · ἔχω

main verb (idiomatic with ἐτοίμως)

→ gnomic/stative present (Paul's fixed readiness)

ἔχω: with adverb = 'to be in a state of!'; ἐτοίμως ἔχω = 'I am ready!'

ὑπὲρ
for
preposition + genitive (behalf/cause)

τοῦ
the
Genitive
article

ὀνόματος
name
Genitive
genitive object of ὑπὲρ
| ὄνομα: 'name'; the Name of Jesus as the cause for which Paul suffers (cf. Acts 9:16).

τοῦ
of the
Genitive
article

κυρίου
Lord
Genitive
genitive of relationship
| κύριος: 'Lord'; the title for the exalted Jesus.

Ἰησοῦ
Jesus
Genitive
genitive apposition to κυρίου

14 μὴ πειθομένου δὲ αὐτοῦ ἡσυχάσαμεν εἰπόντες· Τοῦ κυρίου τὸ θέλημα γινέσθω.

| And since he could not be persuaded, we fell silent, saying, 'The will of the Lord be done.'

RESOLUTION (SUBMISSION TO GOD'S WILL) **δέ** The genitive absolute μὴ πειθομένου αὐτοῦ marks the turning point: human persuasion exhausted, the community submits. The formula τοῦ κυρίου τὸ θέλημα γινέσθω echoes the Lord's Prayer (γεννηθήτω τὸ θέλημά σου, Mt 6:10) and Gethsemane (Lk 22:42), making this the theological pivot of the chapter.

μὴ
not
negative particle (in genitive absolute)

πειθομένου
being persuaded
Pres Pass Ptc Gen Sg Masc · πείθω
genitive absolute (causal/concessive)
→ descriptive present (ongoing failure to persuade)
| πείθω: 'to persuade'; passive/middle 'to be persuaded, yield.' The genitive absolute explains why they desist.

δὲ
and
continuative particle

αὐτοῦ
he
Genitive
subject of genitive absolute

ἤσυχάσαμεν

we fell silent

Aor Act Indic 1 Pl · ἤσυχάζω

main verb

→ constative aorist (cessation of urging)

ἤσυχάζω: 'to be quiet, cease, rest'; their silence is an act of submission.

εἰπόντες

saying

Aor Act Ptc Nom Pl Masc · λέγω

circumstantial participle (attendant circumstance)

→ constative aorist participle

Τοῦ

of the

Genitive

article (fronted genitive — emphatic)

κυρίου

Lord

Genitive

genitive of possession (fronted for emphasis)

κύριος: 'Lord!'; here the Lord Jesus or God — the formula covers both.

τὸ

the

Nominative

article (subject)

θέλημα

will

Nominative

subject of optative (jussive)

θέλημα: 'will, purpose'; the divine will as the final court of appeal. Cf. Mt 6:10; Lk 22:42.

γινέσθω

be done

Pres Mid Impv 3 Sg · γίνομαι

main verb (imperative of submission)

→ jussive imperative (prayer of surrender)

γίνομαι: 'to happen, be done'; the imperative form of Gethsemane's γενηθήτω (Mt 26:42).

15 Μετὰ δὲ τὰς ἡμέρας ταύτας ἐπισκευασάμενοι ἀνεβαίνομεν εἰς Ἱεροσόλυμα.

Now after these days, having made preparations, we were going up to Jerusalem.

NARRATIVE CONTINUATION (DEPARTURE FOR JERUSALEM) **δέ** A transitional verse resuming the main journey after the prophetic episode. ἐπισκευασάμενοι ('having made preparations') is a hapax in NT covering all necessary travel arrangements. The imperfect ἀνεβαίνομεν gives the movement as ongoing — the journey is now under way.

Μετὰ

after

preposition + accusative (temporal)

δὲ

and

continuative particle

τὰς

the

Accusative

article

ἡμέρας

days

Accusative

direct object of μετὰ (temporal accusative)

ταύτας

these

Accusative

demonstrative adjective modifying ἡμέρας

ἐπισκευασάμενοι

having made preparations

Aor Mid Ptc Nom Pl Masc · ἐπισκευάζω

circumstantial participle (antecedent action)

→ constative aorist participle

ἐπισκευάζω: 'to prepare, pack up'; hapax in NT; covers all travel preparations.

ἀνεβαίνομεν

we were going up

Impf Act Indic 1 Pl · ἀναβαίνω

main verb

→ progressive imperfect (journey under way)

ἀναβαίνω: 'to go up'; the standard term for the ascent to Jerusalem.

εἰς

to

preposition + accusative (goal)

Ἱεροσόλυμα

Jerusalem

Accusative

accusative of goal (proper name)

Ἱεροσόλυμα: Jerusalem; the Hellenistic form, recalling the city's international significance.

16 συνῆλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρείας σὺν ἡμῖν, ἄγοντες παρ' ᾧ ξενισθῶμεν, Μνάσωνί τινι Κυπρίῳ, ἀρχαίῳ μαθητῇ.

And some of the disciples from Caesarea came with us, bringing us to a certain Mnason of Cyprus, an early disciple, with whom we were to lodge.

NARRATIVE CONTINUATION (CAESAREAN ESCORT) **δέ** Mnason is mentioned only here in the NT; his designation as ἀρχαῖος μαθητής ('early/original disciple') suggests he was a believer from the earliest days of the Jerusalem church, perhaps from Pentecost or before, now living in Caesarea or Jerusalem.

συνῆλθον

came along

Aor Act Indic 3 Pl · συνέρχομαι

main verb

→ constative aorist

συνέρχομαι: 'to come/go together with'; they accompany Paul's party to Jerusalem.

δὲ

and

continuative particle

καὶ

also

adverbial particle (additionally)

τῶν

of the

Genitive

article (partitive genitive — subject of συνῆλθον)

μαθητῶν

disciples

Genitive

partitive genitive (subject derived from τινες τῶν μαθητῶν)

ἀπὸ

from

preposition + genitive (origin)

Καισαρείας

Caesarea

Genitive

genitive of origin (proper name)

σὺν

with

preposition + dative (accompaniment)

ἡμῖν

us

Dative

dative of accompaniment

ἄγοντες

bringing

Pres Act Ptc Nom Pl Masc · ἄγω

circumstantial participle (purpose/attendant circumstance)

→ descriptive present participle

ἄγω: 'to lead, bring'; they lead the group to their lodging host.

παρ'

with

preposition + dative (lodging with)

ὧν

whom

Dative

relative pronoun (dative after παρά)

ξενισθῶμεν

we should lodge

Aor Pass Subj 1 Pl · ξενίζω

relative clause verb (purpose/result subjunctive)

→ constative aorist subjunctive

ξενίζω: 'to receive as a guest, lodge'; the passive = 'to be hosted.'

Μνάσωνί

Mnason

Dative

dative (apposition to ᾧ — the referent of the relative)

Μνάσων: unique in NT; a Hellenistic name; a Cypriot like Barnabas.

τινι

a certain

Dative

indefinite pronoun in apposition

Κυπρίῳ

Cypriot

Dative

dative (ethnic adjective in apposition)

Κύπριος: 'from Cyprus'; links Mnason to Barnabas and the Cypriot strand of the early church.

ἀρχαίῳ

early

Dative

dative attributive adjective

ἀρχαῖος: 'ancient, original, early'; an early/original disciple, perhaps from before Pentecost.

μαθητῇ

disciple

Dative

dative in apposition (head noun for the whole appositive phrase)

17 Γενομένων δὲ ἡμῶν εἰς Ἱεροσόλυμα ἀσμένως ἀπεδέξαντο ἡμᾶς οἱ ἀδελφοί.

When we had arrived in Jerusalem, the brothers welcomed us gladly.

NARRATIVE CONTINUATION (ARRIVAL AND WELCOME) **δέ** The genitive absolute Γενομένων ἡμῶν εἰς Ἱεροσόλυμα marks the arrival. ἀσμένως ('gladly') is notable — the Jerusalem church's reception is warm, not suspicious, despite the rumors Paul will hear about in v.21.

Γενομένων

having arrived

Aor Mid Ptc Gen Pl Masc · γίνομαι

genitive absolute (temporal)

→ constative aorist participle

γίνομαι: 'to come, arrive'; the genitive absolute frames the main clause.

δὲ

and

continuative particle

ἡμῶν

we

Genitive

subject of genitive absolute

εἰς

in

preposition + accusative (arrival)

Ἱεροσόλυμα

Jerusalem

Accusative

accusative of goal (proper name)

ἀσμένως

gladly

adverb of manner

ἀσμένως: 'gladly, with pleasure'; hapax in NT; the warmth of the reception is emphatic.

ἀπεδέξαντο

welcomed

Aor Mid Indic 3 Pl · ἀποδέχομαι

main verb

→ constative aorist (welcoming act)

ἀποδέχομαι: 'to receive, welcome'; a term of hospitality and approval.

ἡμᾶς

us

Accusative

direct object

οἱ

the

Nominative

article

ἀδελφοί

brothers

Nominative

subject

ἀδελφός: the Jerusalem Christian community.

18 τῇ δὲ ἐπιούσῃ εἰσῆει ὁ Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον, πάντες τε παρεγένοντο οἱ πρεσβύτεροι.

On the following day Paul went in with us to James, and all the elders were present.

NARRATIVE CONTINUATION (FORMAL MEETING WITH JAMES) **δέ** The meeting with James (the Lord's brother, head of the Jerusalem church) and all the elders is an official leadership consultation. The imperfect εἰσῆει ('was going in') gives the formal processional character of the visit. Peter is not mentioned — James now heads the Jerusalem church alone.

τῇ

on the

Dative

article (temporal dative)

δὲ

and

continuative particle

ἐπιούσῃ

following

Pres Act Ptc Dat Sg Fem · ἔπειμι

attributive participle (ἡ ἐπιούσα [ἡμέρα] = 'the next day')

→ descriptive present

ἔπειμι: 'to come upon/next!'; τῇ ἐπιούσῃ (sc. ἡμέρᾳ) = 'on the following day,' a Lukan formula.

εἰσῆει

was going in

Impf Act Indic 3 Sg · εἰσέρχομαι

main verb

→ progressive imperfect (solemn entrance in progress)

εἰσέρχομαι: 'to go in, enter'; the imperfect gives processional weight to the visit.

ὁ

the

Nominative

article

Παῦλος

Paul

Nominative

subject

σὺν

with

preposition + dative (accompaniment)

ἡμῖν

us

Dative

dative of accompaniment

<p>πρὸς to <i>preposition + accusative (movement toward person)</i></p>	<p>Ἰάκωβον James Accusative <i>accusative of person visited</i> Ἰάκωβος; James the Lord's brother, leader of the Jerusalem church (cf. Acts 15:13; Gal 1:19; 2:9).</p>	<p>πάντες all Nominative <i>subject (of second clause)</i></p>	<p>τε and <i>connective particle</i></p>
<p>παρεγένοντο were present Aor Mid Indic 3 Pl · παραγίνομαι <i>main verb (second clause)</i> → constative aorist (assembled for the meeting) παραγίνομαι: 'to arrive, be present'; the elders have all gathered for this important meeting.</p>	<p>οἱ the Nominative <i>article</i></p>	<p>πρεσβύτεροι elders Nominative <i>subject (appositional clarification of πάντες)</i> πρεσβύτερος: 'elder'; the Jerusalem church's leadership body alongside James.</p>	

19 καὶ ἀσπασάμενος αὐτοὺς ἐξηγεῖτο καθ' ἕνα καὶ ἕνα τὰ ἔργα ἃ ἐποίησεν ὁ θεὸς ἐν τοῖς ἔθνεσιν διὰ τῆς διακονίας αὐτοῦ.

And after greeting them, he related one by one the things that God had done among the Gentiles through his ministry.

NARRATIVE CONTINUATION (PAUL'S MISSION REPORT) **καί** Paul's report follows the pattern of Acts 14:27 — reporting what God has done through him. The phrase καθ' ἕνα καὶ ἕνα ('one by one, in detail') emphasizes the methodical completeness of the account. The grammar ascribes all agency to God (ὁ θεὸς ... ἐποίησεν) with Paul as mere instrument (διὰ τῆς διακονίας αὐτοῦ).

καὶ
and

coordinative conjunction

ἀσπασάμενος
having greeted

Aor Mid Ptc Nom Sg Masc · ἀσπάζομαι
circumstantial participle (antecedent action)

→ constative aorist participle

αὐτούς
them

Accusative
direct object of ἀσπασάμενος

ἐξηγεῖτο
was relating

Impf Mid Indic 3 Sg · ἐξηγέομαι
main verb

→ progressive imperfect (extended narration)

ἐξηγέομαι: 'to narrate, explain in detail';
the imperfect suggests a lengthy report.

καθ'
one by

preposition + accusative (distributive)

κατά + ἕν: 'one by one, item by item';
distributive idiom.

ἕν
one

Accusative
numeral (distributive with κατά)

ἕκαστον
each

Accusative
adjective (distributive, in apposition to the relative clause object)

ἕκαστος: 'each one'; καθ' ἕν ἕκαστον = point
by point.

ἧν
of what

Genitive
genitive relative pronoun (partitive/object of ἐξηγεῖτο by attraction)

ἐποίησεν
had done

Aor Act Indic 3 Sg · ποιέω
verb of relative clause
→ constative aorist

ὁ
the

Nominative
article

θεός
God

Nominative
subject
θεός: God is the agent; Paul is the instrument — mission is theocentric.

ἐν
among

preposition + dative (sphere)

τοῖς
the

Dative
article

ἔθνεσιν
Gentiles

Dative
dative of sphere
ἔθνος: 'nation/Gentiles'; the sphere of Paul's mission.

διὰ
through

preposition + genitive (instrument/means)

τῆς
his

Genitive
article

διακονίας

ministry

Genitive

genitive of means

διακονία: 'ministry, service'; Paul consistently describes his work in terms of service to God.

αὐτοῦ

his

Genitive

genitive of possession

20 οἱ δὲ ἀκούσαντες ἐδόξαζον τὸν θεόν, εἶπόν τε αὐτῷ· Θεωρεῖς, ἀδελφέ, πόσαι μυριάδες εἰσὶν ἐν τοῖς Ἰουδαίοις τῶν πεπιστευκότων, καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσιν·

And when they heard this, they glorified God, and they said to him: 'You see, brother, how many tens of thousands there are among the Jews who have believed, and all of them are zealous for the law!'

NARRATIVE CONTINUATION (JERUSALEM LEADERSHIP'S RESPONSE) **δέ** The leadership's response is twofold: doxology (ἐδόξαζον τὸν θεόν) and then a pastoral concern. μυριάδες ('tens of thousands') is likely hyperbolic — indicating a very large number. ζηλωταί ('zealots') for the law describes devout Torah observance, not the political Zealot movement.

οἱ

they

Nominative

article (substantival, subject)

δὲ

and

continuative particle

ἀκούσαντες

having heard

Aor Act Ptc Nom Pl Masc · ἀκούω

circumstantial participle (temporal)

→ constative aorist participle

ἐδόξαζον

were glorifying

Impf Act Indic 3 Pl · δοξάζω

main verb

→ progressive imperfect (ongoing worship response)

δοξάζω: 'to glorify, praise'; the standard response to hearing of God's work in Acts.

τὸν

the

Accusative

article

θεόν

God

Accusative

direct object of ἐδόξαζον

εἶπόν

said

Aor Act Indic 3 Pl · λέγω

main verb (second clause)

→ constative aorist (speech act)

τε

and

connective particle (links clauses)

αὐτῷ

to him

Dative

dative of indirect object

θεωρεῖς

You see

Pres Act Indic 2 Sg · θεωρέω

main verb (in direct speech, opening appeal)

→ gnomic/stative present (observable fact)

θεωρέω: 'to see, observe'; used to draw attention to a visible reality.

ἀδελφέ

brother

Vocative

vocative of address

ἀδελφός: vocative; a warm fraternal address, not a confrontation.

πόσαι

how many

Nominative

interrogative adjective (indirect question subject)

μυριάδες

tens of thousands

Nominative

subject of indirect question

μυριάς: 'a myriad, ten thousand'; in the plural, an indefinitely large number.

εἰσὶν

there are

Pres Act Indic 3 Pl · εἰμί

verb of indirect question

→ gnomic present (present state)

ἐν

among

preposition + dative (sphere)

τοῖς

the

Dative

article

Ἰουδαίους

Jews

Dative

dative of sphere

Ἰουδαῖος: Jewish believers in Jerusalem and diaspora.

τῶν

who have

Genitive

article (with substantival participle)

πεπιστευκότων

believed

Perf Act Ptc Gen Pl Masc · πιστεύω

substantival participle (partitive genitive after μυριάδες)

→ intensive perfect participle (completed faith with enduring effect)

πιστεύω: the perfect emphasizes that they have believed and remain believers.

καὶ

and

coordinative conjunction

πάντες

all

Nominative

subject (of second clause)

ζηλωταὶ

zealous

Nominative

predicate nominative

ζηλωτής: 'zealot, enthusiast'; here ardent Torah observance, not the political movement.

τοῦ

for the

Genitive

article

νόμου

law

Genitive

objective genitive (the object of their zeal)

νόμος: 'law'; the Mosaic Torah — their ongoing observance is contrasted with the false rumor about Paul.

ὑπάρχουσιν

they are

Pres Act Indic 3 Pl · ὑπάρχω

main verb (stative)

→ gnomic present (enduring characteristic)

ὑπάρχω: 'to be, exist'; used in place of εἰμί to emphasize a real/actual state.

21 κατηχήθησαν δὲ περὶ σοῦ ὅτι ἀποστασίαν διδάσκεις ἀπὸ Μωϋσέως τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους, λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα μηδὲ τοῖς ἔθεσιν περιπατεῖν.

They have been informed about you that you teach all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children nor to walk according to the customs.

PROBLEM INTRODUCED (THE RUMOR THAT THREATENS PAUL'S CREDIBILITY) **δέ** The perfect passive κατηχήθησαν ('they have been informed/catechized') marks a standing report, not a fresh accusation. The charge — ἀποστασίαν ἀπὸ Μωϋσέως — is serious: 'apostasy from Moses.' Luke presents it as a false inference: Paul's actual teaching (1 Cor 9:20) allows Jewish Christians to remain observant.

κατηχήθησαν

they have been informed

Aor Pass Indic 3 Pl · κατηχέω

main verb

→ resultative aorist (standing report with continuing effect)

κατηχέω: 'to instruct, inform by word of mouth'; root of 'catechize'; here a verbal report has been drilled in.

δὲ

and

continuative particle

περὶ

about

preposition + genitive (reference)

σοῦ

you

Genitive

genitive of reference

ὅτι

that

conjunction (introducing indirect discourse / content)

ἀποστασίαν

apostasy

Accusative

direct object of διδάσκεις (fronted for emphasis)

ἀποστασία: 'defection, apostasy'; from ἀφίστημι; a strong charge — abandonment of the ancestral faith.

διδάσκεις

you teach

Pres Act Indic 2 Sg · διδάσκω

main verb of ὅτι clause

→ gnomic present (alleged habitual teaching)

ἀπὸ

from

preposition + genitive (separation)

Μωϋσέως

Moses

Genitive

genitive of separation (ἀποστασία from)

Μωϋσῆς: Moses as the symbol of the Torah and ancestral Jewish way of life.

τούς

the

Accusative

article (with substantival participle)

κατὰ

among

preposition + accusative (distributive)

τὰ

the

Accusative

article

ἔθνη

Gentiles

Accusative

accusative of sphere (κατὰ τὰ ἔθνη = 'throughout the nations')

ἔθνος: 'nation/Gentiles'; the diaspora Jews living scattered among Gentile nations.

πάντας

all

Accusative

accusative adjective modifying Ἰουδαίους (indirect object of διδάσκεις)

Ἰουδαίους

Jews

Accusative

direct object of διδάσκεις (the people taught)

Ἰουδαῖος: diaspora Jews — not Gentile converts; this is the specific accusation.

λέγων

saying

Pres Act Ptc Nom Sg Masc · λέγω

circumstantial participle (means/content of the teaching)

→ descriptive present participle

μή

not

negative particle (with infinitive)

περιτέμνειν

to circumcise

Pres Act Inf · περιτέμνω

indirect discourse infinitive (content of λέγων)

→ present infinitive (habitual practice alleged)

περιτέμνω: 'to circumcise'; the rite central to Jewish covenant identity.

αὐτούς

them

Accusative

accusative subject of infinitive

τὰ

the

Accusative

article

τέκνα

children

Accusative

direct object of περιτέμνειν

τέκνον: 'child'; circumcision of male infants on the eighth day is the practice at issue.

μηδὲ

nor

coordinative negative conjunction

τοῖς

the

Dative

article

ἔθεσιν

customs

Dative

dative of association (περιπατεῖν + dat.)

ἔθος: 'custom, practice'; the ancestral customs of Judaism: Sabbath, dietary laws, festivals, etc.

περιπατεῖν

to walk

Pres Act Inf · περιπατέω

infinitive (conjoined with περιτέμνειν)

→ present infinitive

περιπατέω: 'to walk'; the Semitic metaphor for living according to a pattern of life (Heb. הלך).

22 τί οὖν ἐστίν; πάντως ἀκούσονται ὅτι ἐλήλυθας.

What then is to be done? They will certainly hear that you have come.

INFERENTIAL QUESTION (THE PASTORAL PROBLEM) οὖν James poses a rhetorical question (τί οὖν ἐστίν;) acknowledging the pastoral dilemma. πάντως ('certainly, by all means') is emphatic — the news of Paul's arrival will spread; the community's credibility is at stake.

τί

what

Nominative

interrogative pronoun (predicate of ἐστίν)

οὖν

then

inferential particle

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

main verb (deliberative question)

→ gnomic present

πάντως

certainly

adverb of certainty

πάντως: 'by all means, certainly!'; emphatic assertion.

ἀκούσονται

they will hear

Fut Mid Indic 3 Pl · ἀκούω

main verb

→ predictive future

ἀκούω: 'to hear'; the spread of news in Jerusalem is inevitable.

ὅτι

that

conjunction (content clause)

ἐλήλυθας

you have come

Perf Act Indic 2 Sg · ἔρχομαι

verb of ὅτι clause

→ intensive perfect (Paul is now present in Jerusalem — a present fact)

ἔρχομαι: the perfect ἐλήλυθας = 'you have arrived and are here.'

23 τοῦτο οὖν ποιήσον ὃ σοι λέγομεν· εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν.

Therefore do this that we tell you. We have four men who have a vow upon themselves.

DIRECTIVE (JAMES'S PRACTICAL COUNSEL BEGINS) οὖν James proposes a concrete solution: sponsor four men under a vow. The aorist imperative ποιήσον is a single decisive action. εὐχὴν ἔχοντες ἐφ' ἑαυτῶν is the standard idiom for being under a Nazirite vow (Num 6; cf. Acts 18:18).

τούτο

this

Accusative

direct object of ποιήσον (anticipatory, explained by ὃ clause)

οὖν

therefore

inferential particle

ποιήσον

do

Aor Act Imprn 2 Sg · ποιέω

main verb (imperative of instruction)

→ constative aorist imperative (decisive single action)

ποιέω: 'to do'; the aorist imperative urges prompt decisive action.

ὃ

what

Accusative

relative pronoun (direct object of λέγομεν, antecedent τούτο)

σοι

you

Dative

dative of indirect object

λέγομεν

we tell

Pres Act Indic 1 Pl · λέγω

verb of relative clause

→ gnomic/performative present

εἰσὶν

there are

Pres Act Indic 3 Pl · εἰμί

main verb (existential)

→ gnomic present

ἡμῖν

with us

Dative

dative of possession

ἄνδρες

men

Nominative

subject

τέσσαρες

four

Nominative

numeral adjective modifying ἄνδρες

εὐχὴν

a vow

Accusative

direct object of ἔχοντες

εὐχή: 'vow, prayer'; here a Nazirite-type vow (cf. Num 6; Acts 18:18).

ἔχοντες

having

Pres Act Ptc Nom Pl Masc · ἔχω

attributive participle modifying ἄνδρες

→ descriptive present (current state of vow)

ἐφ'

upon

preposition + genitive/dative (condition resting upon)

ἑαυτῶν

themselves

Genitive

reflexive genitive (idiom for being under a vow)

ἑαυτοῦ: reflexive; ἔχειν εὐχὴν ἐφ' ἑαυτοῦ = 'to be under a vow.'

24 τούτους παραλαβών ἀγνίσθητι σὺν αὐτοῖς καὶ δαπάνησον ἐπ' αὐτοῖς ἵνα ξυρήσονται τὴν κεφαλὴν, καὶ γνῶσονται πάντες ὅτι ὧν κατήχηνται περὶ σοῦ οὐδέν ἐστιν, ἀλλὰ στοιχεῖς καὶ αὐτὸς φυλάσσων τὸν νόμον.

Take these men and purify yourself along with them and pay their expenses, so that they may shave their heads, and all will know that there is nothing to what they have been told about you, but that you yourself also live in observance of the law.

DIRECTIVE (THE PRACTICAL STEPS OF THE PLAN) **καὶ** Three imperatives: παραλαβών (take), ἀγνίσθητι (purify yourself), δαπάνησον (pay their expenses). Sponsoring men completing a vow by paying for the concluding temple offerings (Num 6:13–21) was a recognized Jewish act of piety. The goal clause (ἵνα ... γνῶσονται) is the pastoral aim: demonstrating that Paul keeps the law.

τούτους

these men

Accusative

direct object of παραλαβών (fronted for emphasis)

παραλαβών

having taken

Aor Act Ptc Nom Sg Masc · παραλαμβάνω
circumstantial participle (antecedent action / attendant to imperatives)

→ constative aorist participle

παραλαμβάνω: 'to take along, take charge of'; Paul is to personally escort the four men.

ἀγνίσθητι

purify yourself

Aor Pass Impv 2 Sg · ἀγνίζω
main verb (imperative 1)

→ constative aorist imperative

ἀγνίζω: 'to purify, sanctify oneself'; a ritual purification in the temple (cf. Num 6:9–12; 19:12).

σὺν

with

preposition + dative (accompaniment)

αὐτοῖς

them

Dative

dative of accompaniment

καὶ

and

coordinative conjunction

δαπάνησον

pay

Aor Act Impv 2 Sg · δαπανᾶω
main verb (imperative 2)

→ constative aorist imperative

δαπανᾶω: 'to spend money on, pay expenses'; sponsoring the concluding offerings was a recognized act of Jewish piety.

ἐπ'

for

preposition + dative (on behalf of)

αὐτοῖς

them

Dative
dative object of ἐπί

ἵνα

so that

purpose/result conjunction

ξυρήσονται

they may shave

Fut Mid Indic 3 Pl · ξυράω
verb of purpose clause (future indicative for purpose)

→ predictive future (fulfillment of vow)

ξυράω: 'to shave'; at the conclusion of a Nazirite vow the head is shaved and the hair burned with the offerings (Num 6:18).

τήν

the

Accusative
article

κεφαλήν

head

Accusative
direct object of ξυρήσονται

κεφαλή: 'head'; the shaving of the head is the visible, public completion of the Nazirite vow.

καὶ

and

coordinative conjunction

γνώσονται

will know

Fut Mid Indic 3 Pl · γινώσκω
main verb (second purpose clause)

→ predictive future

πάντες

all

Nominative
subject
πᾶς: 'all'; the wider Jerusalem community — not just the elders.

ὅτι

that

conjunction (content clause)

ὧν

of what

Genitive
genitive relative (object of κατήχηνται by attraction)

κατήχηνται

they have been informed

Perf Pass Indic 3 Pl · κατήχέω
verb of relative clause
→ intensive perfect (the report stands in their minds)

περὶ

about

preposition + genitive (reference)

σοῦ

you

Genitive
genitive of reference

οὐδέν

nothing

Nominative
predicate (subject of ἐστίν)

οὐδεὶς: 'nothing, no one'; the rumors have no substance.

ἐστίν

there is

Pres Act Indic 3 Sg · εἰμί
main verb of ὅτι clause
→ gnomic present

ἀλλὰ

but

adversative conjunction

στοιχεῖς

you walk

Pres Act Indic 2 Sg · στοιχέω

main verb of second ὅτι clause

→ gnomic present (Paul's actual pattern of life)

στοιχέω: 'to walk in line with, conform to'; a metaphor for living consistently with a standard (cf. Gal 5:25; Phil 3:16).

καὶ

also

adverbial particle (additionally)

αὐτός

yourself

Nominative

emphatic pronoun (subject intensifier with στοιχεῖς)

αὐτός; emphatic 'yourself'; Paul's personal observance, not just instruction to others.

φυλάσσω

keeping

Pres Act Ptc Nom Sg Masc · φυλάσσω

circumstantial participle (manner – clarifying στοιχεῖς)

→ descriptive present (habitual practice)

φυλάσσω: 'to keep, guard, observe'; φυλάσσειν τὸν νόμον = Torah observance.

τὸν

the

Accusative

article

νόμον

law

Accusative

direct object of φυλάσσω

νόμος; the Mosaic Law; Paul's compliance here is pastoral, not soteriological.

25 **περὶ δὲ τῶν πεπιστευκότων ἔθνῶν ἡμεῖς ἐπεστείλαμεν κρίναντες φυλάσσεσθαι αὐτοὺς τὸ τε εἰδωλόθυτον καὶ αἷμα καὶ πνικτὸν καὶ πορνείαν.**

But as for the Gentiles who have believed, we sent a letter with our judgment that they should keep themselves from what has been sacrificed to idols, and from blood, and from what has been strangled, and from sexual immorality.

CLARIFICATION (THE APOSTOLIC DECREE STILL HOLDS FOR GENTILES) **δέ** James refers back to the Apostolic Decree of Acts 15:20, 29 — reassuring Paul that no new burden is being added. The four abstentions apply to Gentile believers, not to Jewish Christians. This verse clearly delimits the scope: the Nazirite-vow plan concerns Jewish credibility, not Gentile salvation.

περὶ

as for

preposition + genitive (reference)

δὲ

but

contrastive particle

τῶν

the

Genitive

article

ΠΕΠΙΣΤΕΥΚΩΤΩΝ

who have believed

Perf Act Ptc Gen Pl Masc · πιστεύω

attributive participle modifying ἔθνῶν

→ intensive perfect participle (established believers)

ἔθνῶν

Gentiles

Genitive

genitive (object of περὶ)

ἔθνος: 'Gentile believers'; the group covered by the Jerusalem decree.

ἡμεῖς

we

Nominative

subject (emphatic)

ἔπεστειλαμεν

sent a letter

Aor Act Indic 1 Pl · ἐπιστέλλω

main verb

→ constative aorist (the letter of Acts 15:23–29)

ἐπιστέλλω: 'to send a letter, write'; refers to the letter of Acts 15:23–29.

κρίναντες

having decided

Aor Act Ptc Nom Pl Masc · κρίνω

circumstantial participle (manner/means of the letter)

→ constative aorist participle

κρίνω: 'to judge, decide'; the Jerusalem Council's formal decision.

φυλάσσεσθαι

to keep themselves

Pres Pass Inf · φυλάσσω

indirect discourse infinitive (content of κρίναντες)

→ present infinitive (ongoing abstention)

φυλάσσω: 'to guard, keep'; the reflexive/passive = 'to abstain from.'

αὐτούς

them

Accusative

accusative subject of infinitive

τό

from what

Accusative

article (substantival with εἰδωλόθυτον)

τε

both

connective particle (beginning the four-item list)

εἰδωλόθυτον

sacrificed to idols

Accusative

object of φυλάσσεσθαι (first item of four)

εἰδωλόθυτον: 'idol-food'; food offered in pagan sacrifice — a major boundary issue for Jewish-Gentile table fellowship.

καὶ

and

coordinative conjunction

αἷμα

blood

Accusative

second item in list

αἷμα: 'blood'; abstention from blood echoes the Noahic covenant (Gen 9:4) and Levitical law.

καὶ

and

coordinative conjunction

πνικτὸν

what is strangled

Accusative

third item in list

πνικτός: 'strangled'; meat from animals not properly bled, forbidden by Jewish law.

καὶ

and

coordinative conjunction

πορνείαν

sexual immorality

Accusative

fourth item in list

πορνεία: 'sexual immorality'; broadly covers illicit sexual unions, possibly including the Levitical prohibited-degree marriages (cf. Lev 18) that were common in Gentile society.

26 Τότε ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας, τῇ ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἀγνισθεὶς εἰσῆει εἰς τὸ ἱερόν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγνισμοῦ ἕως οὗ προσηνέχθη ὑπὲρ ἑνὸς ἐκάστου αὐτῶν ἡ προσφορά.

Then Paul took the men, and the next day, having purified himself with them, he went into the temple, announcing the completion of the days of purification, until the offering was offered for each one of them.

NARRATIVE CONTINUATION (COMPLIANCE) **τότε** Paul immediately acts on James's counsel: he takes the four men and joins their purification rite. The verse describes the two-stage process: Paul's own purification (ἀγνισθεὶς) and his notification to the priests of when the purification days would be complete and the offerings due.

Τότε

then

temporal adverb (sequential)

ὁ

the

Nominative

article

Παῦλος

Paul

Nominative

subject

Παῦλος: the apostle; here acting in full Jewish piety.

παραλαβὼν

having taken

Aor Act Ptc Nom Sg Masc · παραλαμβάνω

attendant circumstance participle

→ constative aorist participle

παραλαμβάνω: 'to take along, receive'; here taking the four men under his sponsorship.

τούς

the

Accusative

article

άνδρας

men

Accusative

direct object of παραλαβών

άνήρ: 'man'; the four Nazirites Paul sponsors.

τῇ

the

Dative

article

ἐχομένη

following

Dative

attributive adjective modifying ἡμέρα

ἔχω (mid.): 'the following/next'; τῇ ἐχομένη ἡμέρα = 'the next day.'

ἡμέρα

day

Dative

dative of time (when)

ἡμέρα: 'day'; temporal dative.

σύν

with

preposition + dative (accompaniment)

αὐτοῖς

them

Dative

dative of accompaniment

ἀγνισθεῖς

having purified himself

Aor Pass Ptc Nom Sg Masc · ἀγνίζω

attendant circumstance participle

→ constative aorist participle

ἀγνίζω: 'to purify'; Paul undergoes the ritual purification alongside the four men.

εἰσῆει

went in

Impf Act Indic 3 Sg · εἰσέρχομαι

main verb

→ inceptive imperfect (began going in, repeated entry)

εἰσέρχομαι: 'to enter'; the imperfect may suggest repeated daily entry during the purification week.

εἰς

into

preposition + accusative (direction)

τὸ

the

Accusative

article

ἱερόν

temple

Accusative

object of εἰς

ἱερόν: the temple complex; the outer courts where purification rites were registered.

διαγγέλλων

announcing

Pres Act Ptc Nom Sg Masc · διαγγέλλω

circumstantial participle (manner/purpose)

→ progressive present participle

διαγγέλλω: 'to announce, proclaim'; here Paul notifies the priests officially of the purification schedule.

τὴν

the

Accusative

article

ἐκπλήρωσιν

completion

Accusative

direct object of διαγγέλλων

ἐκπλήρωσις: 'fulfillment, completion'; the end date of the purification days.

τῶν

of the

Genitive

article

ἡμερῶν

days

Genitive

objective genitive

ἡμέρα: 'day'; the seven purification days required under Num 19.

τοῦ

of the

Genitive

article

ἀγνισμοῦ

purification

Genitive

genitive of description / apposition to ἡμερῶν

ἀγνισμός: 'purification'; a rare noun; the ritual period before the offerings could be made.

ἕως

until

temporal conjunction (until)

οἷ

which

Genitive

genitive relative (with ἕως: 'until the time when')

προσηνέχθη

was offered

Aor Pass Indic 3 Sg · προσφέρω

verb of temporal clause

→ constative aorist (single completed offering)

προσφέρω: 'to offer, bring to'; the technical term for presenting the sacrificial offering.

ὑπὲρ

for

preposition + genitive (on behalf of)

ἐνός

each

Genitive

distributive genitive

ἐκάστου

of them

Genitive

distributive genitive (each one individually)

ἕκαστος: 'each'; the offering is made individually for each of the four men.

αὐτῶν

of them

Genitive

partitive genitive

ἡ

the

Nominative

article

προσφορά

offering

Nominative

subject of προσηνέχθη

προσφορά: 'offering'; the concluding sacrifice at the end of a Nazirite vow (Num 6:14–15).

27 Ὡς δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ συνέχεον πάντα τὸν ὄχλον καὶ ἐπέβαλον ἐπ' αὐτὸν τὰς χεῖρας

When the seven days were about to be completed, the Jews from Asia, having seen him in the temple, stirred up all the crowd and laid hands on him,

NARRATIVE TURN (CRISIS ONSET) **δέ** The temporal clause 'as the seven days were about to be completed' marks the ironic climax: Paul is nearly done with the very act designed to prove his faithfulness to Torah when Asian Jews recognize him and trigger a riot. The historic presents (συνέχεον, ἐπέβαλον) give narrative vividness.

<p>Ὡς when <i>temporal conjunction</i></p>	<p>δὲ now <i>continuative particle</i></p>	<p>ἔμελλον were about Impf Act Indic 3 Pl · μέλλω <i>verb of temporal clause (impending action)</i> → conative imperfect (imminence) μέλλω: 'to be about to, intend'; here expressing near-completion.</p>	<p>αἱ the Nominative <i>article</i></p>
<p>ἑπτὰ seven Nominative <i>numeral modifier of ἡμέραι</i> ἑπτὰ: 'seven'; the seven days of Nazirite purification per Num 6:9; 19:12, 19.</p>	<p>ἡμέραι days Nominative <i>subject of ἔμελλον</i> ἡμέρα: 'day'.</p>	<p>συντελεῖσθαι to be completed Pres Pass Inf · συντελέω <i>complementary infinitive of μέλλω</i> → progressive present infinitive (process nearing end) συντελέω: 'to complete, bring to an end'; the purification days nearing their close.</p>	<p>οἱ the Nominative <i>article</i></p>

ἀπὸ

from

preposition + genitive (provenance)

τῆς

the

Genitive

article

Ἀσίας

Asia

Genitive

genitive of provenance

Ἀσία: the Roman province of Asia; Ephesus was its capital — these Jews likely knew Paul from his three-year ministry there.

Ἰουδαῖοι

Jews

Nominative

subject of συνέχεον and ἐπέβαλον

Ἰουδαῖος: 'Jew'; the same opponents Paul had faced in Asia (cf. 19:9; 20:19).

θεασάμενοι

having seen

Aor Mid Ptc Nom Pl Masc · θεάομαι

circumstantial participle (causal, grounds the action)

→ constative aorist participle

θεάομαι: 'to see, behold'; their visual recognition triggers the riot.

αὐτόν

him

Accusative

object of θεασάμενοι

ἐν

in

preposition + dative (location)

τῷ

the

Dative

article

ἱερῷ

temple

Dative

dative of location

ἱερόν: the temple precincts.

συνέχεον

stirred up

Impf Act Indic 3 Pl · συγχέω

main verb (first of a pair)

→ inceptive imperfect (began to throw into confusion)

συγχέω: 'to pour together, confuse, throw into disorder'; used of crowd agitation (cf. Acts 2:6; 9:22).

πάντα

all

Accusative

adjective modifying ὄχλον

τὸν

the

Accusative

article

ὄχλον

crowd

Accusative

direct object of *συνέχεον*

ὄχλος: 'crowd, multitude'; the Pentecost crowds in the temple courts.

καὶ

and

coordinative conjunction

ἐπέβαλον

laid

Aor Act Indic 3 Pl · ἐπιβάλλω

main verb (second of the pair)

→ constative aorist (single violent action)

ἐπιβάλλω: 'to lay upon'; ἐπέβαλον τὰς χεῖρας = 'laid hands on,' the idiom for arrest or violence.

ἐπ'

on

preposition + accusative (*upon*)

αὐτόν

him

Accusative

object of *ἐπί*

τὰς

the

Accusative

article

χεῖρας

hands

Accusative

direct object of *ἐπέβαλον*

χείρ: 'hand'; ἐπιβάλλω τὰς χεῖρας is the standard idiom for arrest or violent seizure.

28 κρίζοντες· ἄνδρες Ἰσραηλῖται, βοηθεῖτε· οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας πανταχῆ διδάσκων, ἔτι τε καὶ Ἑλληνας εἰσήγαγεν εἰς τὸ ἱερόν καὶ κεκοίνωκεν τὸν ἅγιον τόπον τούτον.

crying out, 'Men of Israel, help! This is the man who is teaching everyone everywhere against the people and the law and this place; moreover he has also brought Greeks into the temple and has defiled this holy place.'

DIRECT SPEECH (ACCUSATION) **ASYNDETON** The accusation is two-pronged: (1) Paul's teaching contra the people/law/temple parallels the charge against Stephen (Acts 6:13–14); (2) the charge of bringing Trophimus into the inner courts is stated as fact but v.29 immediately marks it as inference from circumstance. The perfect κεκοίνωκεν emphasizes the alleged standing defilement.

κράζοντες

crying out

Pres Act Ptc Nom Pl Masc · κράζω

circumstantial participle (manner of the arrest)

→ progressive present participle

κράζω: 'to cry out, shout'; the participle sets the scene of violent clamor.

ἄνδρες

Men

Vocative

vocative address

άνήρ: 'man'; ἄνδρες Ἰσραηλίται is the formal address to fellow Jews (cf. Acts 2:22; 3:12).

Ἰσραηλίται

of Israel

Vocative

vocative apposition

Ἰσραηλίτης: 'Israelite'; the ethnic-covenantal term, more formal than Ἰουδαῖοι.

βοηθεῖτε

help!

Pres Act Impv 2 Pl · βοηθέω

main imperative (urgent appeal)

→ progressive present imperative (ongoing call for help)

βοηθέω: 'to help, come to the aid of'; a cry for immediate assistance.

οὗτός

this

Nominative

demonstrative pronoun (subject)

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copulative main verb

→ gnomic/identificatory present

ὁ

the

Nominative

article

ἄνθρωπος

man

Nominative

predicate nominative

ἄνθρωπος: 'man, person'; used here contemptuously — 'this fellow.'

ὁ

the one

Nominative

article (substantivalizing the participle-phrase)

κατὰ

against

preposition + genitive (opposition)

τοῦ

the

Genitive

article

λαοῦ

people

Genitive

genitive object of κατά (first of three)

λαός: 'people'; the Jewish people as a covenant community.

καὶ

and

coordinative conjunction

τοῦ

the

Genitive

article

νόμου

law

Genitive

genitive object of κατά (second)

νόμος: 'law'; the Torah — echoing the charge against Stephen (Acts 6:13).

καὶ

and

coordinative conjunction

τοῦ

the

Genitive

article

τόπου

place

Genitive

genitive object of κατά (third)

τόπος: 'place'; the temple — 'this place'
echoes the Stephen charge (Acts 6:13–14).

τούτου

this

Genitive

demonstrative genitive modifying τόπου

πάντας

everyone

Accusative

direct object of διδάσκων (proleptic)

πανταχῆ

everywhere

adverb of place

πανταχῆ: 'everywhere, in all places';
hyperbolic universalism of the charge.

διδάσκων

teaching

Pres Act Ptc Nom Sg Masc · διδάσκω

attributive participle (relative clause equivalent
within ὁ ἄνθρωπος clause)

→ progressive present participle (habitual
activity)

διδάσκω: 'to teach'; the participle gives the
substance of the charge — systematic anti-
temple teaching.

ἔτι

moreover

adverb (additive, introducing second charge)

τε

also

connective particle (correlating with καί)

καὶ

and

coordinative conjunction (with τε: 'and indeed')

Ἕλληνας

Greeks

Accusative

direct object of εἰσήγαγεν

Ἕλληνας: 'Greek, Gentile'; bringing a Gentile
past the soleg (dividing wall) into the inner
courts was a capital offense.

εἰσήγαγεν

brought in

Aor Act Indic 3 Sg · εἰσάγω

main verb (second charge)

→ constative aorist (completed sacrilegious
act alleged)

εἰσάγω: 'to lead/bring in'; the accusation of
bringing a Gentile inside the soleg,
confirmed archaeologically to carry a
death penalty.

εἰς

into

preposition + accusative (direction into)

<p>τὸ the</p> <p>Accusative article</p>	<p>ἱερὸν temple</p> <p>Accusative object of εἰς</p> <p>ἱερὸν: the temple precinct, here the inner courts beyond the soerg.</p>	<p>καὶ and</p> <p>coordinative conjunction</p>	<p>ΚΕΚΟΙΝΩΚΕΝ has defiled</p> <p>Perf Act Indic 3 Sg · κοινώω main verb (result of the alleged sacrilege)</p> <p>→ intensive perfect (standing defilement as present state)</p> <p>κοινώω: 'to make common, defile'; the perfect emphasizes the persistent pollution of the holy place.</p>
<p>τὸν the</p> <p>Accusative article</p>	<p>ἅγιον holy</p> <p>Accusative adjective modifying τόπον</p> <p>ἅγιος: 'holy'; the sacral status of the inner temple heightens the severity of the charge.</p>	<p>τόπον place</p> <p>Accusative direct object of κεκοίνωκεν</p> <p>τόπος: 'place'; the holy place — the inner courts.</p>	<p>τούτου this</p> <p>Accusative demonstrative accusative modifying τόπον</p>

29 ἦσαν γὰρ προεωρακότες Τρόφιμον τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι εἰς τὸ ἱερὸν εἰσήγαγεν ὁ Παῦλος.

For they had previously seen Trophimus the Ephesian in the city with him, whom they assumed Paul had brought into the temple.

EXPLANATORY PARENTHESIS (NARRATOR'S ASIDE) **γάρ** Luke inserts an explanatory aside that unmaskes the accusation as false inference: they had seen Trophimus in the city with Paul and merely assumed he had been brought inside. The pluperfect προεωρακότες underscores that the 'sighting' was prior and separate from any temple entry.

ἦσαν

they had been

Impf Act Indic 3 Pl · εἰμί

periphrastic auxiliary with προεωρακότες

→ pluperfect periphrastic (prior completed seeing)

γάρ

for

explanatory conjunction

προεωρακότες

having previously seen

Perf Act Ptc Nom Pl Masc · προοράω

periphrastic participle with ἦσαν (pluperfect force)

→ extensive perfect participle (prior, completed observation)

προοράω: 'to see before, previously see'; the prefix προ- marks that the sighting preceded the temple events.

Τρόφιμον

Trophimus

Accusative

direct object of προεωρακότες

Τρόφιμος: a Gentile Christian from Ephesus, one of Paul's travel companions (Acts 20:4; 2 Tim 4:20).

τὸν

the

Accusative

article

Ἐφέσιον

Ephesian

Accusative

apposition to Τρόφιμον

Ἐφέσιος: 'Ephesian'; identifies Trophimus as a Gentile from the city where the Asian Jews themselves had likely known Paul.

ἐν

in

preposition + dative (location)

τῇ

the

Dative

article

πόλει

city

Dative

dative of place

πόλις: 'city'; Jerusalem; the sighting was in the city's public space, not the temple.

σὺν

with

preposition + dative (accompaniment)

αὐτῷ

him

Dative

dative of accompaniment

ὃν

whom

Accusative

accusative relative pronoun (object of εἰσήγαγεν in subordinate clause)

<p>ἐνόμιζον they assumed</p> <p>Impf Act Indic 3 Pl · νομίζω <i>main verb of relative clause</i></p> <p>→ inceptive imperfect (began to assume)</p> <p>νομίζω: 'to think, suppose, assume'; the imperfect implies an ongoing false assumption rather than certain knowledge.</p>	<p>ὅτι that</p> <p><i>complementizer (indirect statement)</i></p>	<p>εἰς into</p> <p><i>preposition + accusative (direction)</i></p>	<p>τὸ the</p> <p>Accusative <i>article</i></p>
<p>ἱερόν temple</p> <p>Accusative <i>object of εἰς</i></p> <p>ἱερόν: the inner courts of the temple.</p>	<p>εἰσήγαγεν had brought</p> <p>Aor Act Indic 3 Sg · εἰσάγω <i>verb of ὅτι clause</i></p> <p>→ constative aorist (alleged completed act)</p> <p>εἰσάγω: 'to bring/lead in'; the verb picks up the same charge from v.28.</p>	<p>ὁ the</p> <p>Nominative <i>article</i></p>	<p>Παῦλος Paul</p> <p>Nominative <i>subject of εἰσήγαγεν in ὅτι clause</i></p> <p>Παῦλος: Paul; subject of the false accusation.</p>

30 ἐκινήθη τε ἡ πόλις ὅλη καὶ ἐγένετο συνδρομὴ τοῦ λαοῦ, καὶ ἐπιλαβόμενοι τοῦ Παύλου εἴλκον αὐτὸν ἔξω τοῦ ἱεροῦ, καὶ εὐθέως ἐκλείσθησαν αἱ θύραι.

Then the whole city was stirred up, and there was a rush of people together; and seizing Paul, they dragged him out of the temple, and immediately the doors were shut.

NARRATIVE ESCALATION **ΤΕ** The riot spreads from the temple courts to the whole city. The closing of the doors (εὐθέως ἐκλείσθησαν αἱ θύραι) by the temple guards was their act of separating the violence from the sacred precinct — and also a detail that will prevent the crowd from killing Paul inside.

ἐκινήθη

was stirred

Aor Pass Indic 3 Sg · κινέω

main verb

→ constative aorist (city-wide agitation as an event)

κινέω: 'to set in motion, stir'; the passive 'was set in motion' describes the city as a whole swept into turmoil.

τε

and

connective particle (links to prior action)

ἡ

the

Nominative

article

πόλις

city

Nominative

subject of ἐκινήθη

πόλις: 'city'; Jerusalem as a whole is roused.

ὅλη

whole

Nominative

predicate adjective / emphatic modifier

ὅλος: 'whole, entire'; underscores the city-wide scale of the uproar.

καὶ

and

coordinative conjunction

ἐγένετο

there was

Aor Mid Indic 3 Sg · γίνομαι

existential main verb

→ constative aorist (onset of the mob rush)

γίνομαι: 'to become, happen'; ἐγένετο
συνδρομή = 'a rush came together!'

συνδρομή

a rush together

Nominative

subject of ἐγένετο

συνδρομή: 'a running together, mob rush'; a vivid hapax in Acts for the surging crowd.

τοῦ

of the

Genitive

article

λαοῦ

people

Genitive

subjective genitive

λαός: 'people, crowd!'

καὶ

and

coordinative conjunction

ἐπιλαβόμενοι

having seized

Aor Mid Ptc Nom Pl Masc · ἐπιλαμβάνομαι

attendant circumstance participle

→ constative aorist participle

ἐπιλαμβάνομαι: 'to seize, take hold of'; the middle voice underlines the aggressive personal grab.

τοῦ

of

Genitive

article

Παύλου

Paul

Genitive

genitive object of ἐπιλαμβάνομαι

Παῦλος: Paul; genitive with ἐπιλαμβάνομαι.

εἶλκον

dragged

Impf Act Indic 3 Pl · ἔλκω

main verb

→ inceptive imperfect (began dragging)

ἔλκω: 'to drag, pull'; the imperfect suggests a sustained, forcible dragging.

αὐτὸν

him

Accusative

direct object of εἶλκον

ἔξω

outside

adverb of place (direction: out of)

τοῦ

of the

Genitive

article

ἱεροῦ

temple

Genitive

genitive with ἔξω (place from which)

ἱερόν: the temple; dragged out so the violence does not defile the precincts.

καὶ

and

coordinative conjunction

εὐθέως

immediately

temporal adverb

εὐθέως: 'immediately, at once'; Lukan term for swift action.

ἐκλείσθησαν

were shut

Aor Pass Indic 3 Pl · κλείω

main verb

→ constative aorist (decisive closing)

κλείω: 'to shut, close'; the temple guards close the gates — sealing Paul's fate outside while protecting the precinct from the mob's violence.

αἱ

the

Nominative

article

θύραι

doors

Nominative

subject of ἐκλείσθησαν

θύρα: 'door, gate'; the Nicanor Gate or inner court gates.

31 Ζητούντων τε αὐτὸν ἀποκτεῖναι ἀνέβη φάσις τῷ χιλιάρχῳ τῆς σπείρης ὅτι ὅλη συγχύννεται Ἱερουσαλήμ,

While they were seeking to kill him, a report came up to the tribune of the cohort that all Jerusalem was in confusion,

SIMULTANEOUS NARRATIVE (COUNTERPLOT BEGINS) **τε** The genitive absolute Ζητούντων τε αὐτὸν ἀποκτεῖναι frames the mob's lethal intent; at the very moment they seek to kill Paul, divine providence operates through the Roman tribune who receives intelligence. The present tense συγχύννεται in indirect speech gives immediacy.

Ζητούντων

while seeking

Pres Act Ptc Gen Pl Masc · ζητέω

genitive absolute (temporal/concessive)

→ progressive present participle (ongoing murderous intent)

ζητέω: 'to seek'; here with inf. = 'to seek to kill' — the mob's lethal purpose.

τε

and

connective particle

αὐτὸν

him

Accusative

accusative object of ἀποκτεῖναι

ἀποκτεῖναι

to kill

Aor Act Inf · ἀποκτείνω

complementary infinitive of ζητούντων

→ constative aorist infinitive

ἀποκτείνω: 'to kill'; the mob's intended outcome — summary mob justice.

ἀνέβη

came up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb

→ constative aorist (report arriving)

ἀναβαίνω: 'to go up'; the Antonia fortress was elevated above the temple mount — a report 'goes up' to the tribune there.

φάσις

a report

Nominative

subject of ἀνέβη

φάσις: 'report, information'; a hapax legomenon in the NT — official intelligence reaching the garrison.

τῷ

the

Dative

article

χιλιάρχῳ

tribune

Dative

dative indirect object of ἀνέβη

χιλιάρχος: 'commander of a thousand, tribune' (lit. 'chiliarch'); the commanding officer of the Antonia garrison, later identified as Claudius Lysias (23:26).

τῆς

of the

Genitive

article

σπείρης

cohort

Genitive

genitive of description (cohort commanded)

σπεῖρα: 'cohort'; a Roman military unit of about 600 men stationed at the Antonia fortress.

ὅτι

that

complementizer (content of the report)

ὅλη

all

Nominative

adjective modifying Ἱερουσαλήμ

ὅλος: 'whole, entire'; the whole city.

συγχύννεται

is in confusion

Pres Pass Indic 3 Sg · συγχύννω

verb of ὅτι clause (indirect speech retained as present)

→ progressive present (ongoing uproar as reported)

συγχύννω: 'to confuse, throw into disorder'; related to συγχέω (v.27) — the city-wide turmoil.

Ἱερουσαλήμ

Jerusalem

Nominative

subject of συγχύννεται

Ἱερουσαλήμ: the Semitic form of the city name (vs. the Hellenized Ἱεροσόλυμα), used when the narrative focus is Jewish.

32 ὃς ἐξαυτῆς παραλαβὼν στρατιώτας καὶ ἑκατοντάρχας κατέδραμεν ἐπ' αὐτούς· οἱ δὲ ἰδόντες τὸν χιλιάρχον καὶ τοὺς στρατιώτας ἐπαύσαντο τύπτοντες τὸν Παῦλον.

who at once took soldiers and centurions and ran down upon them; and when they saw the tribune and the soldiers, they stopped beating Paul.

NARRATIVE CONTINUATION (RESCUE) **δέ** The tribune's immediate response (ἐξαυτῆς) is the pivot of Paul's rescue. The halt of the beating (ἐπαύσαντο τύπτοντες) on sight of the military is the turning point: Roman authority stops what Jewish crowd violence began.

ὃς

who

Nominative

relative pronoun (subject; refers to the tribune)

ἔξαυτῆς

at once

temporal adverb (immediately)

ἔξαυτῆς: 'immediately, at once'; marks the military urgency of the response.

παραλαβῶν

having taken

Aor Act Ptc Nom Sg Masc · παραλαμβάνω

attendant circumstance participle

→ constative aorist participle

παραλαμβάνω: 'to take along'; taking soldiers under his command.

στρατιώτας

soldiers

Accusative

direct object of παραλαβῶν (first)

στρατιώτης: 'soldier'; ordinary legionary soldiers.

καὶ

and

coordinative conjunction

ἑκατοντάρχας

centurions

Accusative

direct object of παραλαβῶν (second)

ἑκατοντάρχης: 'centurion' (commander of 100); the plural suggests at least two centuries deployed.

κατέδραμεν

ran down

Aor Act Indic 3 Sg · κατατρέχω

main verb

→ constative aorist (swift descent)

κατατρέχω: 'to run down'; the tribune descends from the elevated Antonia fortress — the geographic/military imagery is vivid.

ἐπ'

upon

preposition + accusative (motion toward)

αὐτούς

them

Accusative

object of ἐπί (the rioters)

οἱ

they

Nominative

article used as pronoun (subject of following clause)

δὲ

and

continuative particle

ιδόντες

having seen

Aor Act Ptc Nom Pl Masc · ὀράω

causal participle (grounds the cessation)

→ constative aorist participle

ὀράω: 'to see'; their sight of the military stops the violence.

τὸν

the

Accusative

article

χιλίαρχον

tribune

Accusative

direct object of ιδόντες (first)

χιλίαρχος: the military tribune.

καὶ

and

coordinative conjunction

τούς

the

Accusative

article

στρατιώτας

soldiers

Accusative

direct object of *ιδόντες* (second)

στρατιώτης: 'soldier'.

ἐπαύσαντο

stopped

Aor Mid Indic 3 Pl · παύω

main verb

→ constative aorist (cessation of action)

παύω (mid.): 'to stop, cease'; παύομαι + participle = 'stopped doing x.'

τύπτοντες

beating

Pres Act Ptc Nom Pl Masc · τύπτω

supplementary participle with *παύω*

→ progressive present (ongoing action brought to a stop)

τύπτω: 'to strike, beat'; the repeated blows of the mob against Paul.

τὸν

the

Accusative

article

Παῦλον

Paul

Accusative

direct object of *τύπτοντες*

Παῦλος: Paul.

33 τότε ἐγγίσας ὁ χιλιάρχος ἐπελάβετο αὐτοῦ καὶ ἐκέλευσεν δεθῆναι ἀλύσει δις, καὶ ἐπυνθάνετο τίς εἴη καὶ τί ἐστὶν πεποιηκώς.

Then the tribune came near and arrested him and ordered him to be bound with two chains; he inquired who he might be and what he had done.

NARRATIVE SEQUEL (FORMAL ARREST) τότε Paul is bound with two chains — one on each wrist, attached to a soldier on each side — fulfilling Agabus's prophecy (v.11). The tribune's interrogation (ἐπυνθάνετο — imperfect: repeated questioning) yields nothing coherent from the crowd.

τότε

then

temporal adverb (sequential marker)

ἐγγίσας

having approached

Aor Act Ptc Nom Sg Masc · ἐγγίζω

attendant circumstance participle

→ constative aorist participle

ἐγγίζω: 'to draw near, approach'; the tribune steps forward from the military cordon.

ὁ

the

Nominative

article

χιλίαρχος

tribune

Nominative

subject

χιλίαρχος: the Roman tribune Claudius Lysias.

ἐπελάβετο

arrested

Aor Mid Indic 3 Sg · ἐπιλαμβάνομαι

main verb (first of a sequence)

→ constative aorist (decisive arrest action)

ἐπιλαμβάνομαι: 'to take hold of, arrest'; the same verb used of the mob in v.30 — now Roman authority 'seizes' Paul and removes him from mob control.

αὐτοῦ

him

Genitive

genitive object of ἐπιλαμβάνομαι

καί

and

coordinative conjunction

ἐκέλευσεν

ordered

Aor Act Indic 3 Sg · κελεύω

main verb (second in sequence)

→ constative aorist (command given)

κελεύω: 'to order, command'; the tribune's military authority expressed in a formal command.

δεθῆναι

to be bound

Aor Pass Inf · δέω

infinitive of indirect command

→ constative aorist infinitive

δέω: 'to bind'; the binding fulfills Agabus's sign-prophecy (v.11: δήσουσιν ... οἱ Ἰουδαῖοι).

ἀλύσει

with chains

Dative

dative of instrument

ἄλυσες: 'chain'; the Roman custom of securing a prisoner between two soldiers, one chain per wrist.

δυσί

two

Dative

numeral modifier of ἀλύσει

δύο: 'two'; the double chain is the literal fulfillment of Agabus's binding (v.11).

καί

and

coordinative conjunction

ἐπυνθάνετο

he was inquiring

Impf Mid Indic 3 Sg · πυνθάνομαι

main verb (third in sequence)

→ inceptive/iterative imperfect (began questioning, kept asking)

πυνθάνομαι: 'to inquire, ask'; the imperfect suggests repeated questioning of various bystanders.

τίς

who

Nominative

interrogative pronoun (subject of εἶη)

εἶη

he might be

Pres Act Opt 3 Sg · εἶμι

verb of indirect question (optative in indirect question)

→ oblique optative (indirect question after secondary main verb)

καὶ

and

coordinative conjunction

τί

what

Accusative

interrogative pronoun (object of πεποιηκώς)

ἐστίν

is

Pres Act Indic 3 Sg · εἶμι

periphrastic auxiliary (second indirect question)

→ present indicative retained in indirect question

πεποιηκώς

having done

Perf Act Ptc Nom Sg Masc · ποιέω

periphrastic participle with ἐστίν

→ perfect periphrastic (completed act with present relevance: 'what he has done')

ποιέω: 'to do, make'; the tribune wants to know the specific act alleged.

34 ἄλλοι δὲ ἄλλο τι ἐβόων ἐν τῷ ὄχλῳ· μὴ δυνάμενος δὲ γνῶναι τὸ ἀσφαλὲς διὰ τὸν θόρυβον ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν παρεμβολήν.

Some in the crowd shouted one thing, some another; and since he could not learn the truth because of the uproar, he ordered him to be brought to the barracks.

NARRATIVE CONTINUATION (FAILED INQUIRY → DECISION) **δέ** The chaos of contradictory shouts (ἄλλοι ... ἄλλο) recalls Artemis riot (19:32) and underscores the impossibility of a judicial inquiry on the spot. The tribune acts on institutional authority, transferring Paul to the Antonia barracks for safety and interrogation.

ἄλλοι

some

Nominative

subject (first of correlative pair)

ἄλλος: 'other, another'; ἄλλοι ... ἄλλο = 'some ... one thing, some ... another!'

δὲ

and

continuative particle

ἄλλο

another thing

Accusative

direct object of ἐβόων (indefinite)

ἄλλος: the correlative — 'different things' shouted simultaneously.

τι

something

Accusative

indefinite pronoun modifying ἄλλο

ἐβόων

were shouting

Impf Act Indic 3 Pl · βοάω

main verb

→ progressive imperfect (continuous cacophony)

βοάω: 'to shout, cry out'; the imperfect captures the sustained din of contradictory cries.

ἐν

in

preposition + dative (location within the crowd)

τῷ

the

Dative

article

ὄχλῳ

crowd

Dative

dative of location

ὄχλος: 'crowd!'

μή

not

negation particle (with participle)

δυνάμενος

being able

Pres Mid Ptc Nom Sg Masc · δύναμαι

causal participle (negative: because he could not)

→ progressive present participle

δύναμαι: 'to be able'; μή δυνάμενος = causal-negative 'since he was unable!'

δὲ

now

continuative particle

γινῶναι

to know

Aor Act Inf · γινώσκω

complementary infinitive of δυνάμενος

→ constative aorist infinitive

γινώσκω: 'to know, ascertain'; to get to the factual truth.

τὸ

the

Accusative

article (substantival with ἀσφαλές)

ἀσφαλές

certain truth

Accusative

substantival adjective (object of γινῶναι)

ἀσφαλής: 'certain, secure, reliable'; τὸ ἀσφαλές = 'the reliable facts, the truth' (cf. 22:30; 25:26).

διὰ

because of

preposition + accusative (cause)

τὸν

the

Accusative

article

θόρυβον

uproar

Accusative

object of διά (causal)

θόρυβος: 'uproar, tumult'; the same word used of the Jerusalem riot earlier (Acts 20:1 context; cf. 17:5).

ἐκέλευσεν

he ordered

Aor Act Indic 3 Sg · κελεύω

main verb

→ **constative aorist (decisive command)**

κελεύω: 'to order, command'; the tribune acts unilaterally.

ἄγεσθαι

to be brought

Pres Pass Inf · ἄγω

infinitive of indirect command

→ **progressive present infinitive (ongoing action of leading)**

ἄγω: 'to lead, bring'; the process of escorting Paul to the barracks.

αὐτὸν

him

Accusative

accusative subject of infinitive

εἰς

into

preposition + accusative (direction)

τὴν

the

Accusative

article

παρεμβολήν

barracks

Accusative

object of εἰς

παρεμβολή: 'camp, barracks'; the Antonia fortress barracks — Paul will be interrogated there and later will address the crowd from its steps.

35 ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμοὺς, συνέβη βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν βίαν τοῦ ὄχλου·

And when he came to the steps, he was carried by the soldiers because of the violence of the crowd;

NARRATIVE CONTINUATION (VIOLENCE ESCALATES) **δέ** The aorist συνέβη + infinitive is a Lukan narrative idiom (cf. ἐγένετο + inf.): 'it happened that he was carried!' The detail that soldiers carry Paul underscores the lethal danger — the mob is pressing so hard that walking is impossible.

ὅτε

when

temporal conjunction

δὲ

and

continuative particle

ἔγένετο

he came

Aor Mid Indic 3 Sg · γίνομαι

verb of temporal clause (existential: arrived at)

→ constative aorist

γίνομαι: 'to come, arrive at'; ἔγένετο ἐπί =
'he arrived at.'

ἐπὶ

upon

preposition + accusative (location at the base of)

τοὺς

the

Accusative

article

ἀναβαθμούς

steps

Accusative

object of ἐπί

ἀναβαθμός: 'step, stairway'; the steps
leading from the temple esplanade up into
the Antonia fortress — Paul will speak from
these steps (v.40).

συνέβη

it happened

Aor Act Indic 3 Sg · συμβαίνω

main verb (impersonal)

→ constative aorist (event-onset)

συμβαίνω: 'to happen, come to pass';
impersonal with infinitive — a Lukan
narrative formula.

βαστάζεσθαι

to be carried

Pres Pass Inf · βαστάζω

infinitive subject of συνέβη

→ progressive present infinitive (sustained
carrying)

βαστάζω: 'to carry, bear'; the soldiers
physically carry Paul up the steps.

αὐτόν

him

Accusative

accusative subject of infinitive

ὑπὸ

by

preposition + genitive (agent with passive)

τῶν

the

Genitive

article

στρατιωτῶν

soldiers

Genitive

genitive agent

στρατιώτης: 'soldier'; the Roman
legionaries literally carrying Paul to safety.

διὰ

because of

preposition + accusative (cause)

τὴν

the

Accusative

article

βίαν

violence

Accusative

object of διὰ (causal)

βία: 'violence, force'; the pressing physical
force of the surging mob.

τοῦ

of the

Genitive

article

ὄχλου

crowd

Genitive

genitive of source/agent

ὄχλος; 'crowd'.

36 ἠκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ κράζοντες· Αἶρε αὐτόν.

for the multitude of the people followed, crying out, 'Away with him!'

EXPLANATORY GROUND (EXPLAINS WHY SOLDIERS CARRY PAUL) **γάρ** The explanatory γάρ gives the reason Paul had to be carried: the surging mob was following and pressing from behind. The cry Αἶρε αὐτόν echoes the crowd's shout against Jesus before Pilate (Luke 23:18; John 19:15), a Lukan echo linking Paul's passion with Jesus!

ἠκολούθει

was following

Impf Act Indic 3 Sg · ἀκολουθέω

main verb

→ progressive imperfect (sustained pursuit of the crowd)

ἀκολουθέω: 'to follow'; the imperfect pictures the crowd pressing continually after Paul and the soldiers.

γάρ

for

explanatory conjunction

τὸ

the

Nominative

article

πλῆθος

multitude

Nominative

subject of ἠκολούθει

πλῆθος: 'multitude, crowd'; the whole mass of the gathered crowd.

τοῦ

of the

Genitive

article

λαοῦ

people

Genitive

partitive genitive

λαός; 'people'; the Jewish crowd in the temple precincts.

κράζοντες

crying out

Pres Act Ptc Nom Pl Masc · κράζω

circumstantial participle (manner)

→ progressive present participle (continuous shouting)

κράζω: 'to cry out, shout'.

Αἶρε

Away with

Pres Act Impv 2 Sg · αἶρω

imperative in direct speech (demand for removal)

→ progressive present imperative (sustained demand)

αἶρω: 'to lift, take away'; Αἶρε αὐτόν = 'Take him away!' — an echo of the Passion narrative (Luke 23:18; John 19:15), heightening the typological parallel between Paul and Jesus.

αὐτόν

him

Accusative

direct object of Αἶρε

37 Μέλλων τε εἰσάγεσθαι εἰς τὴν παρεμβολὴν ὁ Παῦλος λέγει τῷ χιλιάρχῳ· Εἰ ἕξεστί μοι εἰπεῖν τί πρὸς σέ; ὁ δὲ ἔφη· Ἑλληνιστὶ γινώσκεις;

As Paul was about to be brought into the barracks, he said to the tribune, 'May I say something to you?' And he said, 'Do you know Greek?'

NARRATIVE CONTINUATION (PAUL SPEAKS) **τε** The scene turns on a linguistic surprise: Paul addresses the tribune in Greek, not the Aramaic the tribune expects. The polite request (Εἰ ἕξεστί μοι) is a rhetorical setup for Paul's defense speech, which will begin in 22:1 in 'Hebrew' (Aramaic), eliciting even deeper silence.

Μέλλων

being about

Pres Act Ptc Nom Sg Masc · μέλλω
temporal participle (as he was about to)

→ progressive present participle (imminence)

μέλλω: 'to be about to'; the temporal participle sets the scene at the threshold of the barracks.

ΤΕ

and

connective particle

εἰσάγεσθαι

to be brought in

Pres Pass Inf · εἰσάγω
complementary infinitive of Μέλλων

→ progressive present infinitive

εἰσάγω: 'to bring in, lead in'; Paul is being led into the barracks.

εἰς

into

preposition + accusative (direction)

τὴν

the

Accusative
article

παρεμβολήν

barracks

Accusative
object of εἰς

παρεμβολή: the Antonia fortress barracks.

ὁ

the

Nominative
article

Παῦλος

Paul

Nominative
subject of λέγει

Παῦλος: Paul — now taking the initiative.

λέγει

says

Pres Act Indic 3 Sg · λέγω
main verb (historic present)

→ historic present (narrative vividness)

λέγω: 'to say'; the historic present is vivid — we are in the moment.

τῷ

to the

Dative
article

χιλιάρχῳ

tribune

Dative
dative indirect object of λέγει

χιλιάρχος: the Roman tribune.

Εἰ

if

conditional particle (introducing polite request as question)

εἰ: used here not as a conditional but as a polite indirect question — 'Is it permitted for me...?' (cf. Acts 22:25).

ἔξεστίν

it is permitted

Pres Act Indic 3 Sg · ἔξεστι
impersonal verb (main verb of the question)

→ gnomic/deontic present (permission)

ἔξεστι: 'it is lawful, permitted'; Paul uses the language of legal permission.

μοι

for me

Dative
dative of person permitted

εἰπεῖν

to say

Aor Act Inf · λέγω
subject infinitive of ἔξεστι

→ constative aorist infinitive

λέγω: 'to speak, say'.

τί

something

Accusative
indefinite/interrogative pronoun (object of εἰπεῖν)

<p>πρὸς to <i>preposition + accusative (direction of speech)</i></p>	<p>σέ you Accusative <i>accusative object of πρὸς</i></p>	<p>ὁ he Nominative <i>article used as pronoun (subject)</i></p>	<p>δὲ and <i>continuative particle</i></p>
<p>ἔφη said Impf Act Indic 3 Sg · φημί <i>main verb (dialogue tag)</i> → historical present/imperfect (φημί often used for dialogue) φημί: 'to say, affirm'; common in dialogue reporting.</p>	<p>Ἑλληνιστὶ Greek <i>adverb (language modifier)</i> Ἑλληνιστὶ: 'in Greek'; the adverbial form — Paul's Greek surprises the tribune, who assumed Paul was the Egyptian revolutionary.</p>	<p>γινώσκεις do you know Pres Act Indic 2 Sg · γινώσκω <i>main verb (direct question)</i> → gnomic present (knowledge/ability) γινώσκω: 'to know'; here = 'do you know/speak Greek?' — the tribune is astonished.</p>	

38 οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρακισχίλιους ἄνδρας τῶν σικαρίων;

'Are you not then the Egyptian who before these days stirred up a revolt and led the four thousand men of the Assassins out into the wilderness?'

DIRECT SPEECH (TRIBUNE'S ASSUMPTION CORRECTED) ASYNDETON The tribune had assumed Paul was a known Egyptian revolutionary (Josephus, J.W. 2.261–263; Ant. 20.169–172) who had led sicarii (dagger-men, assassins) in a failed messianic revolt a few years earlier. Paul's Greek and his subsequent self-identification correct this assumption entirely.

<p>οὐκ not <i>negation (expecting 'yes' answer: 'Aren't you...?')</i></p>	<p>ἄρα then <i>inferential particle (drawing conclusion from Paul's Greek)</i> ἄρα: 'then, therefore'; the tribune reasons from Paul's Greek that he must be the Egyptian.</p>	<p>σὺ you Nominative <i>emphatic subject pronoun</i></p>	<p>εἶ are Pres Act Indic 2 Sg · εἶμι <i>copulative main verb</i> → gnomic/identificatory present</p>
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ὁ

the

Nominative

article

Αἰγύπτιος

Egyptian

Nominative

predicate nominative

Αἰγύπτιος: 'Egyptian'; a Jewish prophet from Egypt who had led a failed revolt under Felix (c. 56 CE); described in Josephus, J.W. 2.261–263 and Ant. 20.169–172.

ὁ

the one who

Nominative

article (substantivalizing the participles)

πρὸ

before

preposition + genitive (temporal)

τούτων

these

Genitive

demonstrative genitive modifying ἡμερῶν

τῶν

the

Genitive

article

ἡμερῶν

days

Genitive

genitive of time (before these days)

ἡμέρα: 'day'; πρὸ τούτων τῶν ἡμερῶν = 'recently, some time ago.'

ἀναστατώσας

having stirred up revolt

Aor Act Ptc Nom Sg Masc · ἀναστατόω

attributive participle (modifying ὁ Αἰγύπτιος)

→ constative aorist participle

ἀναστατόω: 'to stir up, unsettle, turn upside down'; used of insurrection – the Egyptian's revolt.

καὶ

and

coordinative conjunction

ἐξαγαγῶν

having led out

Aor Act Ptc Nom Sg Masc · ἐξάγω

attributive participle (second participle coordinated with ἀναστατώσας)

→ constative aorist participle

ἐξάγω: 'to lead out'; the Egyptian led his followers out of Jerusalem into the wilderness.

εἰς

into

preposition + accusative (direction)

τὴν

the

Accusative

article

ἔρημον

wilderness

Accusative

object of εἰς

ἔρημος: 'wilderness, desert'; the Judean wilderness — the Egyptian planned to march on Jerusalem from the Mount of Olives.

τοὺς

the

Accusative

article

τετρακισχίλιους

four thousand

Accusative

numeral modifier of ἄνδρας

τετρακισχίλιοι: 'four thousand'; Josephus gives 30,000 followers (Ant.) vs. 4,000 sicarii (J.W.) — Acts follows the lower figure.

ἄνδρας

men

Accusative

direct object of ἐξαγαγών

ἄνθρωπος: 'man'.

τῶν

of the

Genitive

article

σικαρίων

Assassins

Genitive

partitive genitive

σικάριος; from Latin sica ('dagger'); the sicarii were Jewish assassins who murdered Roman collaborators with concealed daggers in public places — a distinct group from, but here associated with, the Egyptian.

39 εἶπεν δὲ ὁ Παῦλος· Ἐγὼ ἄνθρωπος μὲν εἰμι Ἰουδαῖος, Ταρσεὺς τῆς Κιλικίας, οὐκ ἀσήμου πόλεως πολίτης· δέομαι δέ σου, ἐπίτρεψόν μοι λαλήσαι πρὸς τὸν λαόν.

Paul said, 'I am a Jewish man, a citizen of Tarsus in Cilicia, no insignificant city; I beg you, permit me to speak to the people.'

NARRATIVE CONTINUATION (PAUL'S SELF-IDENTIFICATION) **δέ** Paul's three-part self-identification is carefully calibrated: (1) Ἰουδαῖος — he is Jewish, not an Egyptian Gentile revolutionary; (2) Ταρσεὺς — a citizen of the provincial capital of Cilicia; (3) οὐκ ἀσήμου πόλεως πολίτης — the litotes 'no insignificant city' is quietly dignified pride in his city. The request to speak is the hinge to the defense speech.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (dialogue tag)

→ constative aorist

λέγω: 'to say'.

δὲ

and

continuative particle

ὁ

the

Nominative

article

Παῦλος

Paul

Nominative

subject of εἶπεν

Παῦλος: Paul.

Ἐγώ

I

Nominative

emphatic subject pronoun

ἄνθρωπος

a man

Nominative

predicate nominative (first of the identification series)

ἄνθρωπος: 'man, person'; the emphatic self-identification: 'I am indeed a man — a Jew.'

μέν

indeed

solitarius μέν (marking the first element of the response, with no explicit δέ counterpart)

μέν: often anticipates a δέ clause but here stands as an emphatic affirmation.

εἰμι

I am

Pres Act Indic 1 Sg · εἰμί

copulative main verb

→ gnomic/identificatory present

Ἰουδαῖος

a Jew

Nominative

predicate nominative (identity claim 1)

Ἰουδαῖος: 'Jew'; the direct denial of the Egyptian identity — Paul is a Jew, not an Egyptian.

Ταρσεύς

of Tarsus

Nominative

predicate nominative (identity claim 2)

Ταρσεύς: 'a Tarsian, citizen of Tarsus'; Tarsus was the capital of Cilicia, an important Greco-Roman city known for its philosophical schools.

τῆς

of

Genitive

article

Κιλικίας

Cilicia

Genitive

genitive of location (city of Cilicia)

Κιλικία: the Roman province in SE Anatolia; Tarsus was its capital city.

οὐκ

no

negation (with ἀσήμου: litotes)

ἀσήμου

insignificant

Genitive

genitive adjective modifying πόλεως (litotes with οὐκ)

ἄσημος: 'without mark, undistinguished, insignificant'; the litotes οὐκ ἀσήμου = 'not undistinguished' = 'quite distinguished' — understated civic pride.

πόλεως

city

Genitive

genitive of description (citizen of a city)

πόλις: 'city'; the city of Tarsus.

πολίτης

citizen

Nominative

predicate nominative (identity claim 3)

πολίτης: 'citizen'; civic citizenship was a mark of status — Paul is not a vagrant but a citizen of a significant city.

δέομαι

I beg

Pres Mid Indic 1 Sg · δέομαι

main verb (request)

→ progressive present (earnest ongoing request)

δέομαι: 'to beg, request'; the polite but urgent petition addressed to the tribune.

δέ

now

continuative particle (shifting from identification to request)

σου

of you

Genitive

genitive object of δέομαι

ἐπιτρέψόν

permit

Aor Act Impv 2 Sg · ἐπιτρέπω

imperative of request

→ constative aorist imperative (single permission requested)

ἐπιτρέπω: 'to permit, allow'; the aorist imperative is a polite but direct request.

μοι

me

Dative

dative indirect object of ἐπιτρέψον

λαλήσαι

to speak

Aor Act Inf · λαλέω

complementary infinitive of ἐπιτρέψον

→ constative aorist infinitive

λαλέω: 'to speak, address'; Paul's request is for the opportunity to address the Jewish crowd.

πρός

to

preposition + accusative (direction of speech)

τὸν

the

Accusative

article

λαόν

people

Accusative

object of πρὸς

λαός: 'people'; the Jewish crowd below the steps.

40 ἐπιτρέψαντος δὲ αὐτοῦ ὁ Παῦλος ἑστὼς ἐπὶ τῶν ἀναβαθμῶν κατέσεισε τῇ χειρὶ τῷ λαῷ· πολλῆς δὲ σιγῆς γενομένης προσεφώνησεν τῇ Ἑβραΐδι διαλέκτῳ λέγων·

And when he had given him permission, Paul, standing on the steps, motioned with his hand to the people; and when a great silence fell, he addressed them in the Hebrew language, saying:

NARRATIVE CONCLUSION (SETTING OF THE DEFENSE SPEECH) **δέ** The chapter closes with the most dramatic gesture in Acts: Paul on the steps of the Antonia fortress, silencing a mob that moments before was trying to kill him, addressing them in Aramaic ('the Hebrew dialect'). The genitive absolute πολλῆς δὲ σιγῆς γενομένης — 'a great silence having come about' — is the chapter's final image, preparing for the defense speech of ch.22.

ἐπιτρέψαντος

having permitted

Aor Act Ptc Gen Sg Masc · ἐπιτρέπω

genitive absolute (temporal: when/after he permitted)

→ constative aorist participle

ἐπιτρέπω: 'to permit'; the tribune grants Paul's request — an ironic reversal: the arrested man is allowed to speak.

δὲ

and

continuative particle

αὐτοῦ

his

Genitive

genitive subject of absolute participle

ὁ

the

Nominative

article

Παῦλος

Paul

Nominative

subject of κατέσεισε and προσεφώνησεν

Παῦλος: Paul, taking his place on the steps as a speaker.

ἑστὼς

standing

Perf Act Ptc Nom Sg Masc · ἵστημι

circumstantial participle (attendant description)

→ perfect participle (standing as established position)

ἵστημι: 'to stand'; the perfect participle ἑστὼς = 'standing' — a position of authority and readiness to speak.

ἐπὶ

on

preposition + genitive (position on top of)

τῶν

the

Genitive

article

ἀναβαθμῶν

steps

Genitive

genitive object of ἐπί (position on/above)

ἀναβαθμός: 'step, stairway'; the steps leading up to the Antonia fortress — elevated above the crowd, giving Paul a platform.

κατέσεισε

motioned

Aor Act Indic 3 Sg · κατασεῖω

main verb (first of the closing scene)

→ constative aorist (single decisive gesture)

κατασεῖω: 'to wave downward, motion with the hand'; the orator's gesture for silence and attention (cf. Acts 12:17; 13:16).

τῇ

with the

Dative

article

χειρὶ

hand

Dative

dative of instrument

χείρ: 'hand'; the orator's wave — Paul commands the crowd's attention.

τῷ

to the

Dative

article

λαῷ

people

Dative

dative indirect object (directed at the people)

λαός: 'people'; the Jewish crowd.

πολλῆς

great

Genitive

adjective modifying σιγῆς (within genitive absolute)

πολύς: 'much, great'; πολλή σιγή = 'a profound silence.'

δὲ

and

continuative particle

σιγῆς

silence

Genitive

genitive subject of absolute participle

σιγή: 'silence'; the profound quiet that falls on the crowd — the chapter's final, powerful image.

γενομένης

having fallen

Aor Mid Ptc Gen Sg Fem · γίνομαι

genitive absolute (temporal: when a great silence fell)

→ constative aorist participle (silence as event)

γίνομαι: 'to come about, fall'; silence 'comes about' — a dramatic moment of crowd control.

προσεφώνησεν

he addressed

Aor Act Indic 3 Sg · προσφωνέω

main verb (second of the closing pair)

→ constative aorist (beginning of the speech act)

προσφωνέω: 'to call out to, address'; the formal opening of a public address.

τῇ

in the

Dative

article

Ἑβραΐδι

Hebrew

Dative

dative of manner/instrument (language used)

Ἑβραΐς: 'Hebrew/Aramaic dialect'; in first-century Judea 'Hebrew' typically denotes Aramaic — the vernacular Jewish language that will deepen the crowd's silence (22:2).

διαλέκτῳ

dialect

Dative

dative of manner (language/dialect)

διάλεκτος: 'language, dialect'; τῇ Ἑβραΐδι διαλέκτῳ = 'in the Hebrew/Aramaic language' — Paul's choice of Aramaic is a powerful signal of Jewish solidarity.

λέγων

saying

Pres Act Ptc Nom Sg Masc · λέγω

attendant circumstance / speech-introduction participle

→ progressive present participle

λέγω: 'to say'; λέγων ends the chapter as a speech-introduction cliffhanger, leading into Acts 22.

On the text. Acts 21 is the hinge between Paul's third missionary journey and his Roman custody: it narrates the sea voyage from Miletus to Caesarea (vv.1–8), a chain of prophetic warnings at Tyre (vv.4–6) and Caesarea where Agabus binds his own hands and feet with Paul's belt to dramatize the coming imprisonment (vv.10–14), the arrival at Jerusalem and warm reception by James and the elders (vv.15–20a), James's counsel that Paul demonstrate solidarity with Torah-observant Jewish Christians by sponsoring four men under a Nazirite vow in the temple (vv.20b–26), the riot triggered when Asian Jews accuse Paul of bringing the Gentile Trophimus into the inner courts (vv.27–30), the arrest by the tribune Claudius Lysias who rescues Paul from the mob (vv.31–36), and Paul's request in Greek to address the crowd — which surprises the tribune — leading to silence on the steps (vv.37–40). At v.4 the phrase διὰ τοῦ πνεύματος ('through the Spirit') with the disciples' warning not to go up to Jerusalem raises the question whether the Spirit forbids the journey or merely predicts suffering: Luke's structure — Paul says he is 'bound in the spirit' to go (20:22), is warned of chains (20:23, 21:4, 11), yet the outcome is consistently 'the will of the Lord be done' (v.14) — suggests the Spirit-given warnings are prophetic disclosures of necessity, not vetoes. At v.9 Philip's four prophesying daughters (αἱ τέσσαρες θυγατέρες προφητεύουσαι) are a notable witness to female prophetic ministry in the early church, echoing Joel 2:28 as cited in Acts 2:17; Luke offers no commentary. At v.11 Agabus's symbolic act (δήσας ἑαυτοῦ τοὺς πόδας καὶ τὰς χεῖρας) consciously echoes OT prophetic sign-acts (cf. Isa 20, Ezek 4–5); the attribution to 'the Holy Spirit' (τάδε λέγει τὸ πνεῦμα τὸ ἅγιον) is the formal prophetic messenger formula (τάδε λέγει = 'thus says'). At v.14 the submission formula τοῦ κυρίου τὸ θέλημα γινέσθω echoes Jesus' Gethsemane prayer and the Lord's Prayer and is the chapter's theological climax. At vv.23–26 the Nazirite-vow sponsorship is a recognized Jewish

practice of piety (cf. Num 6; m.Naz.); Paul's compliance is consistent with his 'to the Jews as a Jew' principle (1 Cor 9:20) and cannot be read as Paul abandoning his Gentile mission theology, since no circumcision of Gentiles is in view. At v.28 the accusation that Paul brought Trophimus the Ephesian (ὃν ἐνόμιζον ὅτι εἰς τὸ ἱερόν εἰσήγαγεν ὁ Παῦλος) into the temple is explicitly said to be based on a false inference (they had merely seen them in the city together). The warning inscription (soreg) forbidding Gentiles past the Court of the Gentiles under penalty of death is confirmed archaeologically. At v.37 Paul's Greek (Ἑλληνιστί) surprises the tribune, who had assumed Paul was the Egyptian revolutionary (ὁ Αἰγύπτιος) who recently led the four thousand sicarii into the wilderness (Josephus, J.W. 2.261–263; Ant. 20.169–172); Paul's self-identification as a Jew from Tarsus, 'no insignificant city,' is quietly dignified.

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.