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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Acts of the Apostles, Chapter 22

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ ΚΒ΄

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 · 22:1–5

Paul's Jewish credentials: Pharisee, student of Gamaliel, persecutor

Paul opens with a formal address (ἄνδρες ἀδελφοὶ καὶ πατέρες, 1) that mirrors Gamaliel's earlier speech (5:35) and signals that a legal defense follows. He establishes that he is a Jew, born in Tarsus but educated in Jerusalem under Gamaliel in the strictest ancestral law (3); he was as zealous for God as his audience is now (3b), and proved it by persecuting the Way to the death, binding and delivering both men and women to prison (4). The high priest and the whole council of elders can testify: they gave him letters authorizing him to go to Damascus and bring the Christians back for punishment (5). The paragraph functions as a credibility warrant — Paul's transformation cannot be chalked up to religious indifference.

B · 22:6–11

The Damascus-road Christophany: light, voice, blindness

Around midday a great light from heaven suddenly flashes around Paul as he approaches Damascus (6); he falls to the ground and hears a voice, 'Saul, Saul, why are you persecuting me?' (7); he asks who is speaking and receives the self-identification, 'I am Jesus the Nazarene whom you are persecuting' (8). His companions see the light but do not hear the voice of the one speaking to Paul (9) — a detail that isolates the revelation as personally directed. Paul asks what he should do and is told to go into Damascus, where he will be told everything appointed for him (10); he cannot see from the glory of the light and is led by hand into the city (11).

C · 22:12–16

Ananias: Jewish legitimization of the commission

Ananias is introduced not as a Christian per se but as a devout man (εὐλαβῆς) according to the law, well-attested by all the Jews of Damascus (12) — a framing designed for the Jerusalem audience. He comes, restores Paul's sight, and declares the theological substance: the God of the fathers has appointed Paul to know his will, see the Righteous One, and hear a voice from his mouth (14); Paul will be a witness to all people of what he has seen and heard (15). The section climaxes in v.16: 'And now why do you delay? Arise and be baptized and wash away your sins, calling on his name.' The two aorist middle imperatives (βάπτισαι, ἀπόλουσαι) and the participial phrase (ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ) are the chapter's densest theological crux.

D · 22:17–21

The temple vision: divine command to go to the Gentiles

Returned to Jerusalem, while praying in the temple Paul falls into a trance (17) and hears Jesus commanding him to leave quickly because Jerusalem will not receive his testimony (18). Paul objects — surely his known zeal as a former persecutor makes him a credible witness in Jerusalem (19–20). The objection is overridden: 'Go, because I will send you far away to the Gentiles' (21). The word ἔθνη ignites the crowd's fury (22). The paragraph is pivotal: it grounds the Gentile mission in a direct command of the exalted Lord given in the holiest Jewish precinct, yet the crowd cannot receive it.

E · 22:22–29

The crowd's fury and Paul's Roman citizenship

At the word 'Gentiles' the crowd erupts — 'Away with such a fellow! He ought not to live!' (22) — throwing their cloaks and hurling dust (23). The tribune orders Paul brought inside and examined by scourging to find out why they are shouting like this against him (24). As the soldiers stretch Paul for the whips, he asks the centurion whether it is lawful to scourge a Roman citizen without a trial (25); the centurion reports to the tribune, who comes and asks whether Paul is in fact a Roman (26–27). Paul's citizenship is by birth, trumping the tribune's purchased citizenship (28). Those about to examine him immediately draw back (29a), and the tribune is afraid having bound him (29b).

F · 22:30

The tribune convenes the Sanhedrin

On the next day, wanting to know the real charge from the Jews against Paul, the tribune releases him, orders the chief priests and the whole council to assemble, and brings Paul down and sets him before them. This administrative act bridges to the Sanhedrin scene of ch.23 and shows Roman procedural seriousness about a capital-threat allegation.

1 ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατέ μου τῆς πρὸς ὑμᾶς νυνὶ ἀπολογίας.

Men, brothers and fathers, hear my defense that I now make to you.

ADDRESS / EXORDIUM **ASYNDETON** Asyndeton opening; the double vocative ἀδελφοὶ καὶ πατέρες mirrors Acts 7:2 (Stephen) and 5:35 (Gamaliel), positioning Paul within Jewish forensic-rhetorical tradition. The term ἀπολογία signals a formal legal defense.

ἄνδρες

Men

Vocative

vocative of address

ἀνήρ: 'man/men'; standard civic address formula in Acts speeches.

ἀδελφοὶ

brothers

Vocative

vocative, co-ordinate with πατέρες

ἀδελφός: fellow-Israelite; claims ethnic solidarity with the crowd.

καὶ

and

coordinating conjunction

πατέρες

fathers

Vocative

vocative, appeals to senior leaders

πατήρ: 'father'; honors the elders / council members in the crowd.

ἀκούσατέ

hear

Aor Act Impv 2 Pl · ἀκούω

main verb (imperative of entreaty)

→ ingressive aorist (begin to hear)

ἀκούω: 'hear, listen to'; + genitive of person heard (μου) and accusative of content (ἀπολογίας).

μου

my

Genitive

genitive of person (with ἀκούω)

τῆς

the

Genitive

article

πρὸς

to

preposition + accusative (direction)

ὑμᾶς

you

Accusative

object of πρὸς

νυνὶ

now

adverb of time

νυνὶ: emphatic form of νῦν; underlines the present moment of the defense.

ἀπολογίας

defense

Genitive

genitive (object of ἀκούω)

ἀπολογία: legal self-defense before accusers; the word titles the whole speech (cf. 2 Tim 4:16; 1 Pet 3:15).

2 ἀκούσαντες δὲ ὅτι τῇ Ἑβραϊδί διαλέκτῳ προσεφώνει αὐτοῖς, μᾶλλον παρέσχον ἡσυχίαν.

And when they heard that he was addressing them in the Hebrew dialect, they became even more quiet.

NARRATIVE PROGRESSION **δέ** The participial circumstantial clause (ἀκούσαντες ὅτι...) gives the reason for the crowd's sudden quiet. Luke's aside that Paul spoke Hebrew/Aramaic indicates code-switching as a rhetorical device to claim Jewish identity.

ἀκούσαντες

having heard

Aor Act Ptc Nom Pl Masc · ἀκούω

temporal/causal participle (circumstantial)

→ constative aorist participle

δέ

and

post-positive narrative conjunction

ὅτι

that

ὅτι-clause (indirect content of perception)

τῇ

the

Dative
article

Ἑβραϊδί

Hebrew

Dative

dative of means (instrumental)

Ἑβραΐς (διάλεκτος): 'Hebrew language/dialect'; in Acts likely Aramaic (cf. 21:40; 26:14). Paul's use signals Jewish identity.

διαλέκτῳ

dialect/language

Dative

dative of means (instrumental)

διάλεκτος: 'dialect, language'; used in Acts only for Aramaic/Hebrew (1:19; 2:6,8; 21:40; 22:2; 26:14).

προσεφώνει

he was addressing

Impf Act Indic 3 Sg · προσφωνέω

main verb of ὅτι-clause

→ descriptive imperfect (ongoing action)

προσφωνέω: 'call out to, address'; compound emphasizes directed speech to an audience.

αὐτοῖς

to them

Dative

dative indirect object

μᾶλλον

more

adverb of degree (comparative)

μᾶλλον: 'rather, more'; with παρέσχον
ἡσυχίαν = 'kept even more quiet.'

παρέσχον

they kept

Aor Act Indic 3 Pl · παρέχω

main clause verb

→ *constative aorist*

παρέχω: 'provide, keep, show'; παρέχειν
ἡσυχίαν = idiomatic for 'keep silence,
become quiet.'

ἡσυχίαν

quiet/silence

Accusative

direct object (idiom: παρέχω ἡσυχίαν)

ἡσυχία: 'quietness, silence'; the crowd's
attentive hush heightens the drama.

- 3 Ἐγὼ εἶμι ἀνὴρ Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ παρὰ τοὺς πόδας Γαμαλιήλ, πεπαιδευμένος κατὰ ἀκρίβειαν τοῦ πατρῶου νόμου, ζηλωτὴς ὑπάρχων τοῦ θεοῦ καθὼς πάντες ὑμεῖς ἐστε σήμερον·

I am a Jewish man, born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, educated according to the strict manner of the law of our fathers, being zealous for God just as all of you are today.

PROPOSITIO (CREDENTIAL CLAIM) ASYNDETON Asyndeton; the triple perfect-participle chain (γεγεννημένος, ἀνατεθραμμένος, πεπαιδευμένος) accumulates credentials. The final clause ζηλωτὴς ὑπάρχων τοῦ θεοῦ draws the audience into solidarity — 'just as all of you are today.'

Ἐγὼ

I

Nominative

emphatic pronoun (subject)

εἶμι

am

Pres Act Indic 1 Sg · εἶμί

equative main verb

→ *gnomic/stative present*

ἀνὴρ

a man

Nominative

predicate nominative

ἀνὴρ: 'man'; with the following adjective =
'a Jewish man.'

Ἰουδαῖος

Jewish

Nominative

attributive adjective / predicate

Ἰουδαῖος: 'Jew, Jewish'; ethnic and religious
identity marker establishing commonality
with the crowd.

γεγεννημένος

having been born

Perf Pass Ptc Nom Sg Masc · γεννάω

attributive participle (modifies ἀνήρ)

→ intensive perfect (abiding state: a born Jew)

γεννάω: 'beget, bear'; perfect underlines the permanent status of being born in Tarsus.

ἐν

in

preposition + dative (place of birth)

Ταρσῶ

Tarsus

Dative

dative of place

Ταρσός: capital of Cilicia, a major Hellenistic city; birthplace Paul consistently claims (9:11; 21:39).

τῆς

of

Genitive

article

Κιλικίας

Cilicia

Genitive

genitive of identification (province)

Κιλικία: Roman province in SE Asia Minor; Tarsus was its metropolis.

ἀνατετραμμένος

having been brought up

Perf Pass Ptc Nom Sg Masc · ἀνατρέφω

attributive/predicate participle

→ intensive perfect (settled upbringing)

ἀνατρέφω: 'bring up, rear'; Paul was raised in Jerusalem, not merely educated there — a stronger claim to Jewish identity.

δὲ

but

post-positive contrastive particle

ἐν

in

preposition + dative (location)

τῆ

the

Dative

article

πόλει

city

Dative

dative of place

πόλις: 'city'; with ταύτη = Jerusalem, the holy city of the audience.

ταύτη

this

Dative

demonstrative adjective (deictic)

παρὰ

at

preposition + accusative (proximity, discipleship idiom)

τούς

the

Accusative

article

πόδας

feet

Accusative

acc. of place (idiomatic: 'at the feet of' = as a student of)

πούς: 'foot'; παρά τούς πόδας = sitting at the teacher's feet, the Jewish educational posture (cf. Luke 10:39).

Γαμαλιήλ

Gamaliel

Genitive

genitive of relationship (teacher)

Γαμαλιήλ: the renowned Pharisaic sage and Nasi; his grandson or son of the same name appears in rabbinic sources; here = the Gamaliel of Acts 5:34.

πεπαιδευμένος

having been educated

Perf Pass Ptc Nom Sg Masc · παιδεύω

attributive/predicate participle

→ intensive perfect (formed character)

παιδεύω: 'educate, train, discipline'; a word of formal intellectual and moral formation (cf. 2 Tim 3:16).

κατά

according to

preposition + accusative (standard/norm)

ἀκριβειαν

strict exactness

Accusative

accusative of standard

ἀκριβεια: 'exactness, strictness'; in Acts characterizes Pharisaic law-observance (cf. 26:5 ἀκριβεστάτην αἴρεσιν).

τοῦ

of the

Genitive

article

πατρῶου

ancestral

Genitive

attributive adjective (modifies νόμου)

πατρῶος: 'of the fathers, ancestral'; the adjective underlines Torah as inherited covenant obligation.

νόμου

law

Genitive

objective genitive (what education concerns)

νόμος: the Mosaic Torah; here in a forensic context asserting Paul's orthodox formation.

ζηλωτής

a zealot

Nominative

predicate nominative (in participial phrase)

ζηλωτής: 'one who is zealous'; not the political 'Zealot' party but the religious passion for God's honor (cf. Gal 1:14; Phil 3:6).

ὑπάρχων

being

Pres Act Ptc Nom Sg Masc · ὑπάρχω

circumstantial participle (manner/state)

→ descriptive present

ὑπάρχω: 'be, exist'; slightly stronger than εἰμί, emphasizing inherent character.

τοῦ

for

Genitive

article

θεοῦ

God

Genitive

objective genitive (zeal directed toward God)

θεός: 'God'; ζηλωτής τοῦ θεοῦ = 'zealous for God' — the same phrase used of Jewish law-keeping in 21:20.

καθώς

just as

comparative conjunction

πάντες

all

Nominative

subject (emphatic: all of you)

ὑμεῖς

you

Nominative

subject pronoun (emphatic solidarity)

ἐστε

are

Pres Act Indic 2 Pl · εἰμί

equative verb

→ gnomic present

σήμερον

today

adverb of time

σήμερον: 'today'; draws a direct line between Paul's former zeal and that of his hearers at this moment.

4 ὃς ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι θανάτου, δεσμεύων καὶ παραδιδούς εἰς φυλακὰς ἄνδρας τε καὶ γυναῖκας,

who persecuted this Way to the point of death, binding and delivering to prison both men and women,

ELABORATION (RELATIVE CLAUSE) ὃς The relative pronoun ὃς picks up the preceding ζηλωτής and elaborates the nature of that zeal: lethal persecution. The two present participles (δεσμεύων, παραδιδούς) are iterative — the persecution was a sustained campaign.

ὃς

who

Nominative

relative pronoun (subject, antecedent = Paul himself)

ταύτην

this

Accusative

demonstrative adjective (modifies ὁδόν)

τὴν

the

Accusative

article

ὁδόν

Way

Accusative

direct object of ἐδίωξα

ὁδός: 'way, road'; 'the Way' (ἡ ὁδός) is Luke's standard designation for the early Christian movement (9:2; 19:9,23; 24:14,22).

ἐδίωξα

I persecuted

Aor Act Indic 1 Sg · διώκω

main verb

→ constative aorist (entire period of persecution)

διώκω: 'pursue, persecute'; Paul's self-accusation is the strongest credential of authenticity — he was the persecutor.

ἄχρι

to the point of / up to

preposition + genitive (extent)

ἄχρι: 'until, up to'; ἄχρι θανάτου = 'even to death' — either participants were killed or Paul sought their death (cf. 8:1; 26:10).

θανάτου

death

Genitive

genitive of extent (object of ἄχρι)

θάνατος: 'death'; Paul's vote against believers (26:10) and consenting to Stephen's death (8:1) confirm this.

δεσμεύων

binding

Pres Act Ptc Nom Sg Masc · δεσμεύω

circumstantial participle (manner)

→ iterative present (repeated action)

δεσμεύω: 'bind, put in chains'; specifically arrest-binding for judicial custody.

καὶ

and

coordinating conjunction

παραδιδούς

delivering

Pres Act Ptc Nom Sg Masc · παραδίδωμι

circumstantial participle (manner)

→ iterative present

παραδίδωμι: 'hand over, deliver up'; the same word used of Jesus's betrayal — a subtle irony Luke may intend.

εἰς

into

preposition + accusative (destination)

φυλακάς

prisons

Accusative

accusative (destination object of εἰς)

φυλακή: 'prison, custody'; the plural implies multiple imprisonments of multiple people.

ἄνδρας

men

Accusative

direct object of παραδιδούς (+ γυναῖκας)

τε

both

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

καὶ

and

correlative (τε ... καί)

γυναῖκας

women

Accusative

direct object (coordinate with ἄνδρας)

γυνή: 'woman'; including women in the persecution was noteworthy — it shows total zeal regardless of gender.

5 ὡς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι καὶ πᾶν τὸ πρεσβυτέριον· παρ' ὧν καὶ ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφοὺς εἰς Δαμασκὸν ἐπορευόμην, ἄξων καὶ τοὺς ἐκεῖσε ὄντας δεδεμένους εἰς Ἱερουσαλὴμ ἵνα τιμωρηθῶσιν.

as the high priest also bears witness on my behalf, and all the council of elders; from whom I also received letters to the brothers in Damascus, and I was traveling there in order to bring back those who were there, bound, to Jerusalem to be punished.

EVIDENCE / WARRANT ὡς introduces the comparative/corroborating clause: the high priest is a living witness. The participial phrase δεξάμενος ... ἐπιστολὰς grounds the Damascus mission as officially sanctioned — Paul's former crime was institutional, not personal.

<p>ὡς as <i>comparative conjunction (introducing corroboration)</i></p>	<p>καὶ also <i>adverbial particle (also, even)</i></p>	<p>ὁ the Nominative <i>article</i></p>	<p>ἀρχιερεὺς high priest Nominative <i>subject of μαρτυρεῖ</i> ἀρχιερεὺς: 'high priest'; in AD 57–58 this is Ananias son of Nedebaios (cf. 23:2). His testimony validates Paul's pre-Christian persecuting career.</p>
<p>μαρτυρεῖ bears witness Pres Act Indic 3 Sg · μαρτυρέω <i>main verb</i> → gnomic/historical present μαρτυρέω: 'testify, bear witness'; forensic language supporting Paul's credibility claim.</p>	<p>μοι for me / on my behalf Dative <i>dative of advantage</i></p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>πᾶν all Nominative <i>subject (coordinate with ἀρχιερεὺς)</i></p>

τὸ

the

Nominative

article

πρεσβυτέριον

council of elders

Nominative

subject (coordinate)

πρεσβυτέριον: 'presbytery, council of elders'; here the Sanhedrin or its eldership body. The whole Jewish governing council is Paul's witness.

παρ

from

preposition + genitive (source)

ᾧ

whom

Genitive

relative pronoun (genitive after παρά)

καὶ

also

adverbial particle

ἐπιστολάς

letters

Accusative

direct object of δεξάμενος

ἐπιστολή: 'letter'; official authorization letters from the high priest to Damascus synagogues (cf. 9:2).

δεξάμενος

having received

Aor Mid Ptc Nom Sg Masc · δέχομαι

temporal/attendant-circumstance participle

→ constative aorist participle

δέχομαι: 'receive, accept'; the official receipt of the letters makes the mission institutional.

πρὸς

to

preposition + accusative (addressees)

τούς

the

Accusative

article

ἀδελφούς

brothers

Accusative

accusative (addressees of letters)

ἀδελφός: Paul's ironic use — the Damascus Christians whom he meant to imprison are now his 'brothers.'

εἰς

in

preposition + accusative (destination/location)

Δαμασκὸν

Damascus

Accusative

accusative of destination

Δαμασκός: the ancient Syrian city; destination of Paul's persecution mission and site of the Christophany.

ἔπορεύομην

I was traveling

Impf Mid Indic 1 Sg · πορεύομαι

main verb (narrative imperfect)

→ progressive imperfect (action in progress)

πορεύομαι: 'go, travel'; the imperfect frames the journey as interrupted by the Christophany.

ἄξων

intending to bring

Fut Act Ptc Nom Sg Masc · ἄγω

participle of purpose (future participle)

→ futuristic participle (purpose)

ἄγω: 'lead, bring'; the future participle expresses intended purpose — the only purpose of the journey.

καὶ

also

adverbial particle

τούς

those

Accusative

article used as pronoun (substantival)

ἐκεῖσε

there

adverb of place (modifies ὄντας)

ἐκεῖσε: 'there, to that place'; a rare NT word (only here and John 21:3 in TR); marks the Damascus Christians as 'those over there!'

ὄντας

being

Pres Act Ptc Acc Pl Masc · εἰμί

attributive participle (modifies τούς)

→ descriptive present

δεδεμένους

bound

Perf Pass Ptc Acc Pl Masc · δέω

predicate/objective participle (manner of ἄξων)

→ intensive perfect (in a bound state)

δέω: 'bind'; the perfect emphasizes the chained state Paul intended for the prisoners.

εἰς

to

preposition + accusative (destination)

Ἱερουσαλήμ

Jerusalem

Accusative

accusative of destination

Ἱερουσαλήμ: the Semitic form of the city name (vs. Ἱεροσόλυμα); Luke uses both forms with no clear pattern.

ἵνα

in order that

purpose conjunction (+ subjunctive)

τιμωρηθῶσιν

they might be punished

Aor Pass Subj 3 Pl · τιμωρέω

verb of purpose clause

→ constative aorist subjunctive

τιμωρέω: 'punish, take vengeance on'; the passive indicates legal punishment by the authorities. Paul's intended action mirrors his later fate.

6 Ἐγένετο δέ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ Δαμασκῷ περὶ μεσημβρίαν ἑξαίφνης ἐκ τοῦ οὐρανοῦ περιαστράψαι φῶς ἰκανὸν περὶ ἐμέ.

And it happened that as I was traveling and drawing near to Damascus, around midday, suddenly a great light from heaven flashed around me.

NARRATIVE (NEW EPISODE) **δέ** Ἐγένετο + infinitive is a Lukan narrative formula launching the Damascus scene. The temporal markers (ἐγγίζοντι, περὶ μεσημβρίαν) and adverb ἑξαίφνης create narrative vividness. Midday excludes hallucination from sun-blindness and maximizes the light's supernatural intensity.

Ἐγένετο

it happened

Aor Mid Indic 3 Sg · γίνομαι

narrative formula (ἐγένετο + inf.)

→ constative aorist

γίνομαι: 'become, happen'; the Lukan ἐγένετο formula echoes LXX narrative style (Hebrew יָהִי).

δέ

and

post-positive narrative particle

μοι

to me

Dative

dative of personal reference (ethical dative)

πορευομένῳ

traveling

Pres Mid Ptc Dat Sg Masc · πορεύομαι

temporal participle (agreeing with μοι)

→ progressive present

καὶ

and

coordinating conjunction

ἐγγίζοντι

drawing near

Pres Act Ptc Dat Sg Masc · ἐγγίζω

temporal participle (coordinate with πορευομένῳ)

→ progressive present

ἐγγίζω: 'draw near, approach'; marks the critical threshold moment just before the Christophany.

τῇ

the

Dative

article

Δαμασκῷ

Damascus

Dative

dative of destination (with ἐγγίζω)

περὶ

around

preposition + accusative (approximate time)

μεσημβρίαν

midday / noon

Accusative

accusative of time (approximate)

μεσημβρία: 'midday, noon'; the detail rules out sun-blindness and heightens the supernatural character of the light — brighter than the noonday sun.

ἐξαίφνης

suddenly

adverb of manner (temporal suddenness)

ἐξαίφνης: 'suddenly, unexpectedly'; used in Acts for divine interventions (cf. 2:2; 9:3; 22:6; 26:13).

ἐκ

from

preposition + genitive (source/origin)

τοῦ

the

Genitive

article

οὐρανοῦ

heaven

Genitive

genitive of source

οὐρανός: 'heaven, sky'; the heavenly origin stamps the light as divine (cf. 9:3; 26:13).

περιαστράψαι

to flash around

Aor Act Inf · περιαστράπτω

infinitive (subject of ἐγένετο)

→ *constative aorist*

περιαστράπτω: 'flash around, shine around'; a compound of ἀστράπτω ('lighten, flash'); NT hapax in Acts 9:3 and here.

φῶς

light

Accusative

accusative (subject of infinitive)

φῶς: 'light'; the visible divine presence (Shekinah); ἰκανόν = 'considerable, great.'

ἰκανόν

great

Accusative

attributive adjective (modifies φῶς)

ἰκανός: 'sufficient, considerable, great'; the word implies overwhelming or sufficient force — Acts 26:13 says 'brighter than the sun.'

περὶ

around

preposition + accusative (surrounding)

ἐμέ

me

Accusative

accusative (object of περι)

7 ἔπεσά τε εἰς τὸ ἔδαφος καὶ ἤκουσα φωνῆς λεγούσης μοι· Σαοὺλ Σαοὺλ, τί με διώκεις;

And I fell to the ground and heard a voice saying to me, 'Saul, Saul, why are you persecuting me?'

NARRATIVE CONTINUATION **τε** The τε ... καί construction (fell AND heard) links the physical and auditory dimensions of the Christophany. The double vocative Σαοὺλ Σαοὺλ is the Greek rendering of an Aramaic/Hebrew call and signals divine urgency (cf. Gen 22:11 LXX; Exod 3:4 LXX). τί με διώκεις; is the christological crux: to persecute believers is to persecute Christ himself.

ἔπεσά

I fell

Aor Act Indic 1 Sg · πίπτω

main verb (narrative)

→ constative aorist

πίπτω: 'fall'; prostration before a divine appearance (cf. Ezek 1:28 LXX; Rev 1:17). In ch.9 the companions also fall; here only Paul is mentioned.

τε

and

coordinating particle (τε ... καί)

εἰς

to

preposition + accusative (destination)

τὸ

the

Accusative

article

ἔδαφος

ground

Accusative

accusative of destination (εἰς + acc.)

ἔδαφος: 'floor, ground'; NT hapax; emphasizes the physical prostration of the encounter.

καὶ

and

coordinating conjunction (τε ... καί)

ἤκουσα

I heard

Aor Act Indic 1 Sg · ἀκούω

main verb (coordinate)

→ constative aorist

ἀκούω: + genitive of source = hear a voice speaking; the genitive φωνῆς marks the sound as heard (vs. v.9 where companions do not hear τῆς φωνῆς).

φωνῆς

a voice

Genitive

genitive of source (with ἀκούω)

φωνή: 'voice, sound'; the genitive construction with ἀκούω = 'hear a voice' (hearing the voice distinctly).

λεγούσης

saying

Pres Act Ptc Gen Sg Fem · λέγω

attributive participle (modifies φωνῆς)

→ descriptive present

μοι

to me

Dative

dative indirect object

Σαούλ

Saul

Vocative

vocative of address (first)

Σαούλ: Hebrew/Aramaic form of Paul's Jewish name; the doubled call echoes LXX divine summons (Gen 22:11; Exod 3:4; 1 Sam 3:10).

Σαούλ

Saul

Vocative

vocative of address (repeated — urgency)

τί

why

Accusative

interrogative pronoun (adverbial acc.)

με

me

Accusative

direct object of διώκεις

διώκεις

are you persecuting

Pres Act Indic 2 Sg · διώκω

main verb (interrogative)

→ progressive present (ongoing action at the moment of encounter)

διώκω: 'persecute, pursue'; the identification of Christ with the persecuted church is the theological center of the Christophany (cf. Matt 25:45).

8 ἐγὼ δὲ ἀπεκρίθην· τίς εἶ, κύριε; εἶπέν τε πρὸς με· Ἐγὼ εἰμι Ἰησοῦς ὁ Ναζωραῖος ὃν σὺ διώκεις.

And I answered, 'Who are you, Lord?' And he said to me, 'I am Jesus the Nazarene, whom you are persecuting.'

DIALOGUE RESPONSE **δέ** The exchange pivots on the ego eimi self-identification. κύριε in Paul's question may be deferential ('sir') or already confessional — the narrative leaves it ambiguous until the answer. The addition of ὁ Ναζωραῖος (over against ch.9's Ἰησοῦν τὸν Ναζαρηνόν) is a minor stylistic variant between the accounts.

ἐγώ

I

Nominative

emphatic subject pronoun

δὲ

and

post-positive narrative particle

ἀπεκρίθην

I answered

Aor Pass Indic 1 Sg · ἀποκρίνομαι

main verb

→ constative aorist

ἀποκρίνομαι: 'answer, respond'; deponent;
formulaic dialogue verb in Acts.

Τίς

Who

Nominative

interrogative pronoun (subject of εἶ)

εἶ

are you

Pres Act Indic 2 Sg · εἰμί

equative verb (direct question)

→ stative present

κύριε

Lord / sir

Vocative

vocative of address

κύριος: 'lord, master, sir'; ambiguous here
— Paul does not yet know to whom he
speaks; the address becomes
retrospectively full of meaning.

εἶπέν

he said

Aor Act Indic 3 Sg · λέγω

main verb (narrative)

→ constative aorist

τε

and

connective particle

πρός

to

preposition + accusative (addressee of speech)

με

me

Accusative

object of πρὸς

Ἐγώ

I

Nominative

emphatic subject (ego eimi formula)

εἶμι

am

Pres Act Indic 1 Sg · εἰμί

equative main verb (divine self-identification)

→ stative present

εἶμι: Ἐγώ εἶμι as a formula of self-
identification; the divine resonance is
strong given the heavenly light context (cf.
John 8:58; Exod 3:14 LXX).

Ἰησοῦς

Jesus

Nominative

predicate nominative

Ἰησοῦς; the personal name; the risen Christ identifies himself by his earthly name, linking the heavenly Lord to the historical Jesus of Nazareth.

ὁ

the

Nominative

article (anaphoric with Ναζωραῖος)

Ναζωραῖος

Nazarene

Nominative

appositive / attributive noun

Ναζωραῖος; 'of Nazareth'; the epithet grounds the exalted Christ in his earthly origin and makes the identification unmistakable for the Jerusalem audience.

ὃν

whom

Accusative

relative pronoun (object of διώκεις)

σύ

you

Nominative

emphatic subject pronoun

διώκεις

are persecuting

Pres Act Indic 2 Sg · διώκω

verb of relative clause

→ progressive present

9 οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἐθεάσαντο, τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι.

Now those who were with me saw the light, but they did not hear the voice of the one who was speaking to me.

CONTRAST (COMPANIONS VS. PAUL) **δέ** The μέν ... δέ construction marks a precise contrast: the companions shared the physical phenomenon (light) but not the personal revelation (voice). This stands in apparent tension with Acts 9:7 where companions 'heard the sound but saw no one'; the difference is likely between hearing an undifferentiated sound and hearing a meaningful voice (cf. John 12:29).

οἱ

those

Nominative

article used as pronoun (substantival)

δέ

now

post-positive contrastive particle

σὺν

with

preposition + dative (accompaniment)

ἐμοὶ

me

Dative

dative of accompaniment (object of σὺν)

ὄντες

being

Pres Act Ptc Nom Pl Masc · εἰμί

attributive participle (modifies οἱ)

→ descriptive present

τὸ

the

Accusative

article

μὲν

on the one hand

correlative particle (μὲν ... δέ)

φῶς

light

Accusative

direct object of ἐθεάσαντο

ἐθεάσαντο

they saw

Aor Mid Indic 3 Pl · θεάομαι

main verb

→ constative aorist

θεάομαι: 'behold, gaze at'; more visual and attentive than ὁράω — they perceived the light fully.

τὴν

the

Accusative

article

δὲ

but

post-positive contrastive particle (μὲν ... δέ)

φωνήν

voice

Accusative

direct object of ἤκουσαν

φωνή: the accusative (vs. genitive in v.7) may indicate hearing a sound without understanding it, vs. hearing as intelligible speech — a classical Greek distinction exploited by commentators.

οὐκ

not

negation

ἤκουσαν

they heard

Aor Act Indic 3 Pl · ἀκούω

main verb (negated)

→ constative aorist

τοῦ

of the one

Genitive

article used as pronoun (genitive)

λαλοῦντός

speaking

Pres Act Ptc Gen Sg Masc · λαλέω

attributive participle (substantival with τοῦ)

→ descriptive present

λαλέω: 'speak'; in Acts often used of Spirit-inspired or prophetic speech.

μοι

to me

Dative

dative indirect object

10 εἶπον δέ· Τί ποιήσω, κύριε; ὁ δὲ κύριος εἶπεν πρὸς με· Ἀναστὰς πορεύου εἰς Δαμασκόν, κακεῖ σοι λαληθήσεται περὶ πάντων ὧν τέτακταί σοι ποιῆσαι.

And I said, 'What shall I do, Lord?' And the Lord said to me, 'Rise and go into Damascus, and there you will be told about all things that have been appointed for you to do.'

DIALOGUE (COMMISSION) **δέ** Paul's second question shifts from identity to obedience (τί ποιήσω).

The Lord's response is a command + promise: ἀναστὰς πορεύου (get up and go) followed by a divine passive (λαληθήσεται = God will tell you) and a perfect (τέτακταί = has been appointed/ordained). The perfect underlines the eternal counsel behind the mission.

εἶπον

I said

Aor Act Indic 1 Sg · λέγω
main verb (speech formula)

→ constative aorist

δέ

and

post-positive narrative particle

Τί

What

Accusative

interrogative pronoun (direct object)

ποιήσω

shall I do

Aor Act Subj 1 Sg · ποιέω
deliberative subjunctive

→ deliberative aorist subjunctive

ποιέω: 'do, make'; the deliberative subjunctive expresses Paul's genuine surrender — he awaits instructions.

κύριε

Lord

Vocative
vocative of address

κύριος: now used with full confessional weight — Paul addresses the one identified as Jesus.

ὁ

the

Nominative
article

δὲ

and

post-positive narrative particle

κύριος

Lord

Nominative
subject

κύριος: Luke's narrator now uses the title — the risen Jesus is 'the Lord.'

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

πρός

to

preposition + accusative (addressee)

με

me

Accusative

object of πρὸς

Ἄναστὰς

rising

Aor Act Ptc Nom Sg Masc · ἀνίστημι

attendant-circumstance participle (= 'rise and')

→ ingressive aorist participle

ἀνίστημι: 'rise, stand up'; the command to rise from prostration mirrors resurrection language.

πορεύου

go

Pres Mid Impv 2 Sg · πορεύομαι

main imperative (command)

→ progressive present imperative (begin and continue going)

πορεύομαι: 'go, travel'; the commission redirects Paul's original journey to Damascus — same destination, wholly different purpose.

εἰς

into

preposition + accusative (destination)

Δαμασκόν

Damascus

Accusative

accusative of destination

κάκεϊ

and there

crasis (καὶ + ἐκεῖ); adverb of place with connective

κάκεϊ: crasis of καὶ ἐκεῖ; 'and there' — the divine instructions await Paul in Damascus.

σοι

to you

Dative

dative of personal interest (advantage)

λαληθήσεται

it will be told

Fut Pass Indic 3 Sg · λαλέω

main verb (divine passive)

→ predictive future (divine passive = God will tell)

λαλέω: the passive conceals the divine agent — 'God will speak to you through Ananias'; a theological passive.

περὶ

about

preposition + genitive (topic)

πάντων

all things

Genitive

genitive of reference (object of περὶ)

ᾧν

which

Genitive

relative pronoun (attracted into genitive from accusative)

τέτακται

have been appointed

Perf Pass Indic 3 Sg · τάσσω

verb of relative clause (divine passive perfect)

→ intensive perfect (standing appointment – it is ordained)

τάσσω: 'appoint, arrange, assign'; the perfect passive + divine subject = God has already ordered everything Paul must do. Cf. 13:48 where believers are 'appointed to eternal life.'

σοι

for you

Dative

dative of personal reference

ποιῆσαι

to do

Aor Act Inf · ποιέω

exegetical infinitive (explains τέτακται)

→ constative aorist infinitive

11 ὥς δὲ οὐκ ἐνόησα ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου, χειραγωγούμενος ὑπὸ τῶν συνόντων μοι ἦλθον εἰς Δαμασκόν.

And since I could not see because of the glory of that light, I was led by the hand by those who were with me and came into Damascus.

RESULT (OF THE CHRISTOPHANY) **δέ** The causal ὥς + imperfect (οὐκ ἐνόησα) explains the blindness as a direct result of the light's δόξα, not a divine punishment. The present participle χειραγωγούμενος conveys the humiliation and helplessness of the former persecutor — he must be led by hand.

ὥς

since/because

causal conjunction

δέ

and

post-positive narrative particle

οὐκ

not

negation

ἐνόησα

I could see

Impf Act Indic 1 Sg · ἐμβλέπω

main verb of causal clause

→ conative imperfect (attempted but unable)

ἐμβλέπω: 'look into, see clearly'; the imperfect with οὐκ = persistent inability to see (conative).

ἀπὸ

because of

preposition + genitive (cause)

τῆς

the

Genitive

article

δόξης

glory

Genitive

genitive of source/cause (object of ἀπό)

δόξα: 'glory, radiance'; the theological term for the divine presence-light (Shekinah); Paul's blindness = exposure to unmediated divine glory.

τοῦ

of the

Genitive

article

φωτός

light

Genitive

genitive (of the glory which belongs to the light)

ἐκείνου

that

Genitive

demonstrative adjective (modifies φωτός)

ἐκεῖνος: the far demonstrative points back to the described light — 'that light' of which the audience has just been told.

χειραγωγούμενος

being led by the hand

Pres Pass Ptc Nom Sg Masc · χειραγωγέω

circumstantial participle (manner)

→ descriptive present

χειραγωγέω: 'lead by the hand'; a vivid compound (χείρ + ἄγω); also used in 9:8. The sight of the feared persecutor groping helplessly would have been striking.

ὑπὸ

by

preposition + genitive (agent, passive)

τῶν

those

Genitive

article used as pronoun

συνόντων

being with

Pres Act Ptc Gen Pl Masc · σύνειμι

attributive participle (modifies τῶν)

→ descriptive present

σύνειμι: 'be together with'; the companions now become servants to the blinded Paul.

μοι

me

Dative

dative of accompaniment

ἦλθον

I came

Aor Act Indic 1 Sg · ἔρχομαι

main verb

→ constative aorist

ἔρχομαι: Paul arrived at Damascus as intended, but utterly transformed from the man who set out.

εἰς

into

preposition + accusative (destination)

Δαμασκόν

Damascus

Accusative

accusative of destination

12 Ἀνανίας δέ τις, ἀνὴρ εὐλαβῆς κατὰ τὸν νόμον, μαρτυρούμενος ὑπὸ πάντων τῶν κατοικούντων Ἰουδαίων,

And a certain Ananias, a devout man according to the law, well spoken of by all the Jews who lived there,

NEW PARTICIPANT INTRODUCTION **δέ** Ananias is recharacterized for this Jewish audience: in ch.9 he is a disciple (μαθητής); here he is εὐλαβῆς (devout) κατὰ τὸν νόμον and vouched for by all the Damascus Jews. This framing is rhetorically calculated — Paul's commissioning comes through an impeccably Jewish witness.

Ἀνανίας

Ananias

Nominative

subject (*nominativus pendens*, picked up in v.13)

Ἀνανίας: Hebrew אֲנָנִיָּא ('the Lord is gracious'); a Damascus disciple (9:10–17) recast here as a law-observant Jew for the Jerusalem audience.

δέ

and

post-positive narrative particle

τις

a certain

Nominative

indefinite pronoun (introduces new character)

ἀνὴρ

man

Nominative

appositive to Ἀνανίας

εὐλαβῆς

devout

Nominative

predicate adjective / attributive

εὐλαβῆς: 'devout, careful in religious observance'; in Luke-Acts applied to godly Jews (Luke 2:25; Acts 2:5; 8:2). Not 'Christian piety' but Jewish piety for this audience.

κατὰ

according to

preposition + accusative (standard/norm)

τὸν

the

Accusative

article

νόμον

law

Accusative

accusative of standard (norm of piety)

νόμος: the Mosaic Torah; Ananias's law-observance is his credential for the audience.

μαρτυρούμενος

being spoken well of

Pres Pass Ptc Nom Sg Masc · μαρτυρέω

attributive/predicate participle

→ descriptive present (habitual: consistently well-attested)

μαρτυρέω: 'testify about'; passive = 'be spoken well of, have a good reputation' (cf. Acts 6:3; 10:22).

ὑπὸ

by

preposition + genitive (agent of passive)

πάντων

all

Genitive

genitive (agent, partitive with τῶν κατοικούντων)

τῶν

the

Genitive

article

κατοικούντων

living/dwelling

Pres Act Ptc Gen Pl Masc · κατοικέω

attributive participle (modifies Ἰουδαίων)

→ descriptive present

κατοικέω: 'dwell, reside'; permanent residents of Damascus.

Ἰουδαίων

Jews

Genitive

partitive genitive (agent subset)

Ἰουδαῖος: the Damascus Jewish community's endorsement of Ananias is Paul's trump card to the Jerusalem crowd.

13 ἔλθων πρὸς με καὶ ἐπιστάς εἶπέν μοι· Σαοὺλ ἀδελφέ, ἀνάβλεψον. κἀγὼ αὐτῇ τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν.

came to me, and standing by me said to me, 'Brother Saul, receive your sight.' And I immediately looked up at him.

NARRATION (SIGHT RESTORED) **ASYNDETON** The verse completes the suspended nominativus pendens of v.12. The two participles (ἔλθων, ἐπιστάς) are rapid attendant circumstances leading to the single command ἀνάβλεψον. The address Σαοὺλ ἀδελφέ is remarkable — Ananias calls the persecutor 'brother' before the healing. The healing is instantaneous (αὐτῇ τῇ ὥρᾳ).

ἐλθών

coming

Aor Act Ptc Nom Sg Masc · ἔρχομαι

attendant-circumstance participle

→ constative aorist participle

πρός

to

preposition + accusative (direction toward)

με

me

Accusative

object of πρὸς

καὶ

and

coordinating conjunction

ἐπιστάς

standing by

Aor Act Ptc Nom Sg Masc · ἐφίστημι

attendant-circumstance participle

→ ingressive aorist participle

ἐφίστημι: 'stand over/by'; often used in Acts of divine messengers appearing (10:17; 12:7; 23:11).

εἶπέν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

μοι

to me

Dative

dative indirect object

Σαούλ

Saul

Vocative

vocative of address

ἀδελφέ

brother

Vocative

vocative of address (co-ordinate with Σαούλ)

ἀδελφός: Ananias addresses the persecutor as 'brother' — an act of faith and forgiveness anticipating the healing. Paul uses the same word of his opponents in 22:1.

ἀνάβλεψον

receive your sight

Aor Act Impv 2 Sg · ἀναβλέπω

main imperative (miracle command)

→ ingressive aorist imperative

ἀναβλέπω: 'look up, recover sight'; the aorist imperative makes the command instantaneous. In ch.9 the healing is preceded by 'Brother Saul, the Lord has sent me.'

κἀγώ

and I

Nominative

crasis (καὶ + ἐγώ); emphatic subject

κἀγώ: crasis; the emphatic ἐγώ mirrors the command's immediacy.

αὐτῇ

that very

Dative

intensive adjective (αὐτός in attributive = 'the very')

αὐτός: attributive use = 'the very [hour]'; idiom for 'immediately, at that very moment!'

τῇ

the

Dative

article

ὥρᾱ

hour

Dative

dative of time (point in time)

ὥρα: 'hour'; αὐτῇ τῇ ὥρᾱ = 'that very hour, immediately' — emphasizes instantaneous healing.

ἀνέβλεψα

I received my sight

Aor Act Indic 1 Sg · ἀναβλέπω

main verb

→ ingressive aorist (began to see)

εἰς

at

preposition + accusative (direction of gaze)

αὐτόν

him

Accusative

object of εἶς (= looked up at Ananias)

14 ὁ δὲ εἶπεν· Ὁ θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε γινῶναι τὸ θέλημα αὐτοῦ καὶ ἰδεῖν τὸν δίκαιον καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στόματος αὐτοῦ·

And he said, 'The God of our fathers has appointed you to know his will and to see the Righteous One and to hear a voice from his mouth,

COMMISSION SPEECH (ANANIAS) **δέ** The title 'God of our fathers' (ὁ θεὸς τῶν πατέρων ἡμῶν) is the covenantal formula of Jewish prayer (cf. Acts 3:13; 5:30; 7:32) — grounding Paul's commission in Israelite covenant history. Three infinitives (γινῶναι, ἰδεῖν, ἀκοῦσαι) articulate the content of the appointment. τὸν δίκαιον ('the Righteous One') is a messianic title (cf. Acts 3:14; 7:52; 1 John 2:1).

ὁ

the

Nominative

article

δὲ

and

post-positive particle

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech formula)

→ constative aorist

ὁ

The

Nominative

article (subject of discourse)

θεός

God

Nominative

subject

θεός: the covenantal title 'God of our fathers' anchors the commission in Israel's salvation history.

τῶν

of the

Genitive

article

πατέρων

fathers

Genitive

genitive of relationship

πατήρ: 'father'; the ancestral designation for the patriarchs, emphasizing continuity between Israel's covenant and Paul's call.

ἡμῶν

our

Genitive

genitive (possessive)

προχειρίσατό

appointed / chose beforehand

Aor Mid Indic 3 Sg · προχειρίζομαι

main verb

→ constative aorist (divine appointment)

προχειρίζομαι: 'appoint, designate'; in Acts used of divine election (3:20; 26:16); the prefix προ- may imply fore-ordination or simply prior action.

σε

you

Accusative

direct object

γινῶναι

to know

Aor Act Inf · γινώσκω

exegetical infinitive (content of appointment)

→ constative aorist infinitive

γινώσκω: 'know'; here = personal, experiential knowledge of God's will — not mere information.

τὸ

the

Accusative

article

θέλημα

will

Accusative

direct object of γινῶναι

θέλημα: 'will, purpose'; God's salvific will includes the Gentile mission (v.21).

αὐτοῦ

his

Genitive

genitive (possessive, of God)

καὶ

and

coordinating conjunction

ἰδεῖν

to see

Aor Act Inf · ὁράω

exegetical infinitive (coordinate)

→ constative aorist infinitive

ὁράω: 'see'; Paul's visual encounter with the risen Christ is what qualifies him as an apostle (1 Cor 9:1; 15:8).

τὸν

the

Accusative

article

δίκαιον

Righteous One

Accusative

direct object (messianic title)

δίκαιος: 'righteous'; as a messianic title (ὁ δίκαιος) it echoes Isa 53:11 LXX and Acts 3:14; 7:52. The title emphasizes Jesus's moral perfection and his vindication by God.

καὶ

and

coordinating conjunction

ἀκοῦσαι

to hear

Aor Act Inf · ἀκούω

exegetical infinitive (coordinate)

→ constative aorist infinitive

φωνήν

a voice

Accusative

direct object of ἀκοῦσαι

ἐκ

from

preposition + genitive (source)

τοῦ

the

Genitive

article

στόματος

mouth

Genitive

genitive of source (= 'from his own lips')

στόμα: 'mouth'; ἐκ τοῦ στόματος αὐτοῦ = the direct divine speech Paul heard — the same voice he then describes in vv.17–21.

αὐτοῦ

his

Genitive

genitive (possessive, of the Righteous One)

15 ὅτι ἔσῃ μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους ὧν ἐώρακας καὶ ἤκουσας.

because you will be his witness to all people of what you have seen and heard.

CONTENT/PURPOSE OF APPOINTMENT **ὅτι** ὅτι introduces the teleological content: the three infinitives of v.14 culminate in this commission formula. μάρτυς πρὸς πάντας ἀνθρώπους anticipates the universality of the mission — 'all people' must include Gentiles, the word that will rupture the crowd's receptivity (v.21).

ὅτι

because / that

conjunction (causal or content clause)

ὅτι: here content + purpose — 'in that you will be a witness' or 'for this reason: you will be a witness.'

ἔσῃ

you will be

Fut Mid Indic 2 Sg · εἰμί

main verb (future of divine appointment)

→ predictive future (divine commission)

μάρτυς

witness

Nominative

predicate nominative

μάρτυς: 'witness'; the foundational apostolic title in Acts (1:8; 1:22; 2:32; 3:15 etc.); Paul is a witness because he saw and heard the risen Christ.

αὐτῷ

for him

Dative

dative of advantage / reference (witness on his behalf)

<p>πρὸς to <i>preposition + accusative (audience of witness)</i></p>	<p>πάντας all Accusative <i>accusative adjective (modifies ἀνθρώπους)</i></p>	<p>ἀνθρώπους people Accusative <i>object of πρὸς</i> ἄνθρωπος: 'person, human'; πρὸς πάντας ἀνθρώπους = 'to all people/nations' — the scope that sparks the riot at v.22.</p>	<p>ᾧν of what Genitive <i>genitive (object of witness, attracted from accusative)</i></p>
<p>ἑώρακας you have seen Perf Act Indic 2 Sg · ὀράω <i>verb (relative clause)</i> → intensive perfect (you stand as one who has seen) ὀράω: the perfect tense underlines that the vision is a permanent formative event — Paul permanently is 'one who has seen the Lord' (1 Cor 9:1).</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἤκουσας heard Aor Act Indic 2 Sg · ἀκούω <i>verb (relative clause, coordinate)</i> → constative aorist</p>	

16 καὶ νῦν τί μέλλεις; ἀναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς ἀμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ.

| And now why do you delay? Rise and be baptized and wash away your sins, calling on his name.

| EXHORTATION / COMMAND **καὶ** The rhetorical question τί μέλλεις; (why are you delaying?) functions as urgent exhortation. The three imperatives (ἀναστὰς, βάπτισαι, ἀπόλουσαι) form the chapter's baptismal crux. ἐπικαλεσάμενος links the water-rite to invoking Christ's name, foregrounding faith as the instrumental cause of forgiveness.

καὶ
and

coordinating conjunction (transitional)

νῦν
now

adverb of time (emphatic)

νῦν: 'now'; creates urgency — no further delay is acceptable.

τί
why

Accusative

interrogative pronoun (adverbial)

μέλλεις
are you delaying

Pres Act Indic 2 Sg · μέλλω

main verb (rhetorical question)

→ progressive present

μέλλω: 'be about to, delay, hesitate'; τί μέλλεις = 'why do you hesitate?' — a sharp rhetorical prod.

ἀναστὰς

rising

Aor Act Ptc Nom Sg Masc · ἀνίστημι

attendant-circumstance participle (= 'get up and!')

→ ingressive aorist participle

βάπτισαι

be baptized

Aor Mid Impv 2 Sg · βαπτίζω

main imperative

→ ingressive aorist imperative

βαπτίζω: 'baptize'; the aorist middle βάπτισαι may be read as middle voice (have yourself baptized / get baptized) or passive (be baptized); theologically the middle nuance preserves human agency. A key crux for sacramental theology.

καὶ
and

coordinating conjunction

ἀπόλουσαι

wash away

Aor Mid Impv 2 Sg · ἀπολούω

main imperative (coordinate)

→ ingressive aorist imperative

ἀπολούω: 'wash off, wash away'; NT only here and 1 Cor 6:11; the middle (ἀπόλουσαι) = 'have your sins washed away / wash them off.' The middle of both verbs attributes the action to the subject with divine assistance, not purely passively.

τὰς
the

Accusative

article

ἁμαρτίας

sins

Accusative

direct object of ἀπόλουσαι

ἁμαρτία: 'sin, failure'; the plural underlines the totality of Paul's specific sins — including complicity in Stephen's death and the persecution.

σου
your

Genitive

genitive (possessive)

ἐπικαλεσάμενος

calling on

Aor Mid Ptc Nom Sg Masc · ἐπικαλέομαι

circumstantial participle (means or attendant circumstance)

→ constative aorist participle

ἐπικαλέομαι: 'call upon, invoke'; the same verb as in Joel 2:32 / Acts 2:21 ('everyone who calls on the name of the Lord will be saved'). Invoking Christ's name is the faith-act that makes baptism salvific.

τὸ

the

Accusative

article

ὄνομα

name

Accusative

direct object of ἐπικαλεσάμενος

ὄνομα: 'name'; in Acts 'the name' (of the Lord/Jesus) is nearly a personification of Christ's authority and presence (cf. Acts 3:6; 4:12; 9:14).

αὐτοῦ

his

Genitive

genitive (possessive — 'his name' = Christ's name)

17 Ἐγένετο δέ μοι ὑποστρέψαντι εἰς Ἱερουσαλήμ καὶ προσευχομένου μου ἐν τῷ ἱερῷ γενέσθαι με ἐν ἔκστασει

And it happened that when I had returned to Jerusalem and was praying in the temple, I fell into a trance

NEW SCENE (JERUSALEM TEMPLE VISION) **δέ** The Lukan narrative formula Ἐγένετο + infinitive (γενέσθαι με) launches the temple vision episode. The trance (ἔκστασις) in the Jerusalem temple is a visionary state also in Acts 10:10. The location is supremely significant: in the holiest Jewish space Paul receives the command to leave Judaism's heartland for the Gentile world.

Ἐγένετο

it happened

Aor Mid Indic 3 Sg · γίνομαι

narrative formula

→ constative aorist

δέ

and

post-positive narrative particle

μοι

to me

Dative

dative of personal reference (ethical dative with ἐγένετο)

ὑποστρέψαντι

having returned

Aor Act Ptc Dat Sg Masc · ὑποστρέφω

temporal participle (agreeing with μοι)

→ constative aorist participle

ὑποστρέφω: 'return'; the return to Jerusalem after the Damascus conversion — probably the visit of Acts 9:26 (Gal 1:18).

εἰς

to

preposition + accusative (destination)

Ἱερουσαλήμ

Jerusalem

Accusative

accusative of destination

καὶ

and

coordinating conjunction

προσευχομένου

praying

Pres Mid Ptc Gen Sg Masc · προσεύχεται

genitive absolute (temporal)

→ progressive present

προσεύχεται: 'pray'; the genitive absolute (μου ... προσευχομένου) signals a shift to a differently constructed temporal clause — textual unevenness perhaps reflecting the speech's oral composition.

μου

my

Genitive

genitive absolute (subject of genitive absolute)

ἐν

in

preposition + dative (location)

τῷ

the

Dative

article

ἱερῷ

temple

Dative

dative of location

ἱερὸν: 'temple precinct'; the broader temple area (vs. ναός, the inner sanctuary). Paul is praying publicly in the holiest Jewish space.

γενέσθαι

to fall into

Aor Mid Inf · γίνομαι

infinitive (subject of ἐγένετο)

→ constative aorist

γίνομαι: γενέσθαι ἐν ἑκστάσει = idiom for 'fall into a trance'; cf. Acts 10:10; 11:5.

με

me

Accusative

accusative (subject of infinitive)

ἐν

in

preposition + dative (state)

ἑκστάσει

a trance

Dative

dative of state (predicate complement of γενέσθαι)

ἑκστασις: lit. 'standing outside (oneself)'; 'trance, ecstasy'; a visionary state in LXX and Acts (10:10; 11:5; 22:17).

18 καὶ ἰδεῖν αὐτὸν λέγοντά μοι· Σπεῦσον καὶ ἔξελθε ἐν τάχει ἐξ Ἱερουσαλήμ, διότι οὐ παραδέξονται σου τὴν μαρτυρίαν περὶ ἐμοῦ.

and to see him saying to me, 'Hurry and leave Jerusalem quickly, because they will not accept your testimony about me.'

CONTENT OF TRANCE (VISION) καὶ The infinitive ἰδεῖν continues the subject of γενέσθαι from v.17. The vision consists of seeing (ἰδεῖν) and hearing the risen Christ. The command Σπεῦσον ... ἔξελθε with ἐν τάχει is one of urgency; διότι introduces the reason that will prove historically true (cf. 9:29–30).

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἰδεῖν to see Aor Act Inf · ὁράω <i>infinitive (continuation of γενέσθαι, content of vision)</i> → constative aorist</p>	<p>αὐτὸν him Accusative <i>accusative (object of ἰδεῖν)</i></p>	<p>λέγοντά saying Pres Act Ptc Acc Sg Masc · λέγω <i>indirect discourse participle (object complement of ἰδεῖν)</i> → descriptive present</p>
<p>μοι to me Dative <i>dative indirect object</i></p>	<p>Σπεῦσον hurry Aor Act Impv 2 Sg · σπεύδω <i>main imperative</i> → ingressive aorist imperative σπεύδω: 'hasten, hurry'; the aorist imperative conveys urgency — immediate action required.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἔξελθε leave Aor Act Impv 2 Sg · ἐξέρχομαι <i>main imperative (coordinate)</i> → ingressive aorist imperative ἐξέρχομαι: 'go out, leave'; the departure from Jerusalem echoes the prophetic pattern of rejection — God's messengers are sent away from the holy city to the wider world.</p>

ἐν

with

preposition + dative (manner)

τάχει

haste

Dative

dative of manner (ἐν τάχει = quickly)

τάχος: 'speed, haste'; ἐν τάχει = 'quickly, speedily'; a standard LXX idiom (also Rev 1:1; 22:6).

ἐξ

from

preposition + genitive (separation)

Ἰερουσαλήμ

Jerusalem

Genitive

genitive of separation

διότι

because

causal conjunction

διότι: 'because, for'; introduces the reason for the urgency.

οὐ

not

negation

παραδέχονται

they will accept

Fut Mid Indic 3 Pl · παραδέχομαι

main verb (predictive, negative)

→ predictive future

παραδέχομαι: 'accept, receive, welcome'; the compound para- = 'alongside, fully accept.' The future tense is the divine foreknowledge of Jerusalem's rejection.

σου

your

Genitive

genitive (possessive with μαρτυρίαν)

τήν

the

Accusative

article

μαρτυρίαν

testimony

Accusative

direct object

μαρτυρία: 'testimony, witness'; the cognate of μάρτυς (v.15) — Paul's appointed task is precisely what Jerusalem refuses.

περὶ

about

preposition + genitive (topic of testimony)

ἐμοῦ

me

Genitive

genitive (object of περὶ — Christ speaking)

19 κἀγὼ εἶπον· Κύριε, αὐτοὶ ἐπίστανται ὅτι ἐγὼ ἤμην φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς τοὺς πιστεύοντας ἐπὶ σέ·

And I said, 'Lord, they themselves know that I was imprisoning and beating in the synagogues those who believed in you,

PAUL'S OBJECTION (FIRST) **κἀγὼ** Paul attempts to argue from his pre-conversion notoriety: the very people who know his past persecution would find his transformation more credible as a testimony. The periphrastic imperfects (ἤμην φυλακίζων, δέρων) stress the sustained character of his former violence.

κἀγὼ

and I

Nominative

crasis (καὶ + ἐγὼ); emphatic subject

εἶπον

said

Aor Act Indic 1 Sg · λέγω

main verb

→ constative aorist

Κύριε

Lord

Vocative

vocative of address

αὐτοὶ

they themselves

Nominative

emphatic subject pronoun

αὐτός: intensive pronoun; 'they of all people know' — Paul's argument is that his notorious reputation makes him a paradoxically credible witness.

ἐπίστανται

know

Pres Mid Indic 3 Pl · ἐπίσταμαι

main verb

→ gnomic present

ἐπίσταμαι: 'know, understand'; in Acts a verb of knowledge and acknowledgment (cf. 10:28; 18:25; 19:25).

ὅτι

that

ὅτι-clause (content of ἐπίστανται)

ἐγὼ

I

Nominative

emphatic subject

ἤμην

was

Impf Mid Indic 1 Sg · εἰμί

periphrastic auxiliary

→ imperfect (progressive/iterative background)

φυλακίζων

imprisoning

Pres Act Ptc Nom Sg Masc · φυλακίζω

periphrastic participle (with ἤμην)

→ iterative/durative imperfect periphrastic

φυλακίζω: 'imprison'; NT hapax; the imperfect periphrastic underlines habitual repeated action — he was continually arresting and jailing believers.

καὶ

and

coordinating conjunction

δέρων

beating

Pres Act Ptc Nom Sg Masc · δέρω

periphrastic participle (coordinate with φυλακίζων)

→ iterative/durative imperfect periphrastic

δέρω: 'beat, flog'; used of synagogue floggings (cf. Matt 10:17; Mark 13:9; Acts 5:40).

κατὰ

in

preposition + accusative (distributive: throughout the synagogues)

τάς

the

Accusative

article

συναγωγὰς

synagogues

Accusative

accusative (distributive κατὰ = throughout)

συναγωγή: 'synagogue'; the κατὰ distributive = 'from synagogue to synagogue throughout Jerusalem and Judea.'

τούς

those

Accusative

article used as pronoun

πιστεύοντας

believing

Pres Act Ptc Acc Pl Masc · πιστεύω

attributive participle (modifies τούς = 'those who believed')

→ descriptive present

πιστεύω: 'believe, trust in'; + ἐπί + accusative = 'believe in/upon' (cf. Acts 9:42; 11:17; 16:31).

ἐπὶ

in

preposition + accusative (object of faith)

σέ

you

Accusative

object of ἐπί (Christ addressed directly)

20 καὶ ὅτε ἐξεχύννεται τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου, καὶ αὐτὸς ἤμην ἐφεστὼς καὶ συνευδοκῶν καὶ φυλάσσω τὰ ἱμάτια τῶν ἀναιρούντων αὐτόν.

and when the blood of Stephen your witness was being shed, I myself was also standing by and approving and watching over the garments of those who were killing him!

ESCALATION (STEPHEN REFERENCE) **καὶ** The invocation of Stephen's martyrdom is the apex of Paul's argument: if anyone in Jerusalem knew of his guilt, they did. The threefold periphrastic (ἤμην ἐφεστὼς, συνευδοκῶν, φυλάσσω) accumulates his culpability. Stephen is called 'your martyr/witness' — the word μάρτυς now carries the double meaning of legal witness and martyr.

καὶ
and

coordinating conjunction

ὅτε
when

temporal conjunction

ἐξεχύννεται
was being shed

Impf Pass Indic 3 Sg · ἐκχύννω

main verb of temporal clause

→ progressive imperfect (ongoing shedding)

ἐκχύννω / ἐκχέω: 'pour out, shed'; the imperfect passive depicts the ongoing act of the stoning — blood being poured out. The verb is used of the Holy Spirit's outpouring (2:17,18,33) — a stark contrast.

τὸ
the

Nominative

article

αἷμα
blood

Nominative

subject of ἐξεχύννεται

subject of ἐξεχύννεται

αἷμα: 'blood'; the shedding of innocent blood is OT covenant language (Gen 9:6; Deut 19:10 etc.); Paul invokes it against himself.

Στεφάνου
Stephen

Genitive

Genitive

genitive (possessive — whose blood)

Στέφανος: 'Stephen'; the proto-martyr (Acts 6–7); Paul's connection to his death (7:58; 8:1) is a thread Luke keeps alive.

τοῦ
the

Genitive

Genitive

article

μάρτυρός
witness/martyr

Genitive

Genitive

genitive in apposition to Στεφάνου

μάρτυς: the word is transitioning toward its later meaning 'martyr'; here it still carries the primary sense of 'witness' — Christ himself calls Stephen 'my witness,' echoing Paul's own commission (v.15).

σου

your

Genitive

genitive (possessive — Christ's witness)

καὶ

also

adverbial particle (also, even)

αὐτός

myself

Nominative

intensive pronoun

αὐτός; intensive = 'I myself'; Paul underlines his personal direct presence, not just knowledge of the event.

ἦμην

was

Impf Mid Indic 1 Sg · εἰμί

periphrastic auxiliary

→ descriptive imperfect

ἔφεστῶς

standing by

Perf Act Ptc Nom Sg Masc · ἐφίστημι

periphrastic participle (with ἦμην)

→ pluperfect-ish: standing (having taken up a position)

ἐφίστημι: 'stand over/beside'; cf. 7:58 where Paul holds the garments — the same scene from a different angle.

καὶ

and

coordinating conjunction

συνευδοκῶν

consenting

Pres Act Ptc Nom Sg Masc · συνευδοκέω

periphrastic participle (coordinate)

→ durative present

συνευδοκέω: 'consent to, approve of together with'; Paul's moral guilt is interior (approval) as well as exterior (guarding garments); cf. 8:1 ὁ δὲ Σαῦλος ἦν συνευδοκῶν.

καὶ

and

coordinating conjunction

φυλάσσω

watching over / guarding

Pres Act Ptc Nom Sg Masc · φυλάσσω

periphrastic participle (coordinate)

→ durative present

φυλάσσω: 'guard, watch'; cf. Acts 7:58 — Paul guards the cloaks of the stone-throwers, enabling and facilitating the act.

τὰ

the

Accusative

article

ἱμάτια

garments/cloaks

Accusative

direct object of φυλάσσω

ἱμάτιον: 'outer garment, cloak'; laying them at Paul's feet (7:58) is the specific act that establishes his complicity.

τῶν

of those

Genitive

article used as pronoun

ἀναιρούντων

killing

Pres Act Ptc Gen Pl Masc · ἀναιρέω

attributive participle (modifies τῶν)

→ descriptive present

ἀναιρέω: 'take away, kill'; a Lukan word for violent killing (2:23; 5:33; 7:28; 9:23 etc.).

αὐτόν

him

Accusative

direct object of ἀναιρούντων

21 καὶ εἶπεν πρὸς με· Πορεύου, ὅτι ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελῶ σε.

And he said to me, 'Go, because I will send you far away to the Gentiles.'

DIVINE COMMAND (DECISIVE) καὶ Christ overrides Paul's objection with a single authoritative Πορεύου. The reason (ὅτι) is the Gentile mission itself: εἰς ἔθνη μακρὰν = 'to the Gentiles far away' (echoing Isa 49:6 LXX). It is the word ἔθνη at v.22 that ignites the riot — the precise word that ends this speech.

καὶ

and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

πρὸς

to

preposition + accusative (addressee)

με

me

Accusative

object of πρὸς

Πορεύου

go

Pres Mid Impv 2 Sg · πορεύομαι

main imperative

→ progressive present imperative (continue going)

πορεύομαι: the present imperative overrides Paul's objections — stop debating and keep going.

ὅτι

because

causal conjunction

ἐγὼ

I

Nominative

emphatic subject (Christ speaking)

εἰς

to

preposition + accusative (destination)

ἔθνη

Gentiles/nations

Accusative

accusative of destination

ἔθνος: 'nation, Gentile people'; the word that triggers the riot (v.22). Its placement at the speech's climax is structurally deliberate — Luke makes it the speech-ending word.

μακρὰν

far away

adverb of distance

μακρὰν: 'far, at a distance'; Isa 49:6 LXX speaks of salvation to the ends of the earth — the echo grounds the Gentile mission in Servant Song prophecy (cf. Acts 13:47).

ἐξαποστελῶ

I will send out

Fut Act Indic 1 Sg · ἐξαποστέλλω

main verb

→ *predictive future (divine commission)*

ἐξαποστέλλω: 'send out, dispatch'; intensified compound of ἀποστέλλω; the prefix ἐξ- connotes sending out from a center to distant places.

σε

you

Accusative

direct object

22 Ἦκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου, καὶ ἐπῆραν τὴν φωνὴν αὐτῶν λέγοντες· Αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον· οὐ γὰρ καθῆκεν αὐτὸν ζῆν.

They were listening to him up to this word, and they raised their voices saying, 'Away with such a man from the earth! For he ought not to live!'

CROWD RESPONSE (RIOT) **δέ** The imperfect ἤκουον underlines the sudden break: they were listening — until this word. The crowd's reaction mirrors their demand at Jesus's trial (Luke 23:18). Αἶρε + ἀπό (not the usual εἰς θάνατον) calls for removal/execution; καθῆκεν is an imperfect of propriety (it was not fitting = it ought not have been that he live).

Ἦκουον

they were listening

Impf Act Indic 3 Pl · ἀκούω

main verb (imperfect sets up the break)

→ *progressive imperfect (ongoing until interrupted)*

ἀκούω: the imperfect marks continuous action suddenly cut off — a dramatic narratological device.

δέ

and

post-positive narrative particle

αὐτοῦ

him

Genitive

genitive of person (with ἀκούω)

ἄχρι

up to / until

preposition + genitive (extent)

τούτου

this

Genitive

demonstrative adjective (modifies λόγου)

τοῦ

the

Genitive

article

λόγου

word

Genitive

genitive (object of ἄχρι)

λόγος; 'word'; specifically the word ἔθνη (Gentiles); Luke does not name it — the audience knows it from v.21.

καὶ

and

coordinating conjunction

ἐπῆραν

they raised

Aor Act Indic 3 Pl · ἐπαίρω

main verb

→ ingressive aorist (suddenly lifted)

ἐπαίρω: 'lift up'; φωνῆν ἐπαίρω = idiomatic for raising one's voice in shouting (Luke 11:27; Acts 2:14; 14:11).

τήν

the

Accusative

article

φωνήν

voice

Accusative

direct object (ἐπαίρω φωνήν = raise the voice)

αὐτῶν

their

Genitive

genitive (possessive)

λέγοντες

saying

Pres Act Ptc Nom Pl Masc · λέγω

circumstantial participle (content of the cry)

→ descriptive present

Αἶρε

Away with

Pres Act Impv 2 Sg · αἶρω

exclamatory imperative

→ durative present imperative (keep taking away)

αἶρω: 'take away, remove'; Αἶρε! = 'Take him away!' — the same cry as Luke 23:18 (αἶρε τοῦτον) and John 19:15 (ἄρον ἄρον).

ἀπὸ

from

preposition + genitive (separation)

τῆς

the

Genitive

article

<p>γῆς earth Genitive <i>genitive of separation</i> γῆ: 'earth, land'; 'from the earth' = kill him; cf. the similar formula in LXX (e.g., 1 Kgs 2:31).</p>	<p>τὸν such a Accusative <i>article</i></p>	<p>τοιοῦτον man Accusative <i>accusative (object of αἶρε; τοιοῦτος = 'such a person')</i> τοιοῦτος: 'such as this, of this kind'; a contemptuous demonstrative — 'such a fellow' (implying extreme unworthiness).</p>	<p>οὐ not <i>negation</i></p>
<p>γάρ for <i>post-positive explanatory conjunction</i></p>	<p>καθῆκεν it was fitting / he ought Impf Act Indic 3 Sg · καθήκω <i>main verb (imperfect of propriety)</i> → conative/evaluative imperfect καθήκω: 'be fitting, be appropriate'; impersonal verb of ethical fitness; the imperfect suggests 'it was never appropriate' (a matter of principle).</p>	<p>αὐτόν him Accusative <i>accusative (subject of infinitive ζῆν)</i></p>	<p>ζῆν to live Pres Act Inf · ζάω <i>infinitive (subject of καθῆκεν)</i> → progressive present infinitive ζάω: 'live'; the death-demand echoes the charge against Stephen (6:14) and Jesus's trial.</p>

23 κραυγαζόντων τε αὐτῶν καὶ ῥιπτούντων τὰ ἱμάτια καὶ κονιορτὸν βαλλόντων εἰς τὸν ἀέρα,

And as they were crying out and throwing off their garments and hurling dust into the air,

NARRATIVE (CROWD BEHAVIOR) **τε** A genitive absolute describes the crowd's frenzied reaction: three participles (κραυγαζόντων, ῥιπτούντων, βαλλόντων) accumulate the chaos. Throwing garments and dust were conventional signs of extreme rage and outrage in the ancient world (cf. Acts 18:6 for Paul's reciprocal gesture).

κραυγαζόντων

crying out

Pres Act Ptc Gen Pl Masc · κραυγάζω

genitive absolute (temporal/circumstantial)

→ progressive present

κραυγάζω: 'cry out, shout'; a strong word for vehement outcry (John 19:6,12,15; Acts 22:23).

ΤΕ

and

connective particle (post-positive)

αὐτῶν

them

Genitive

genitive absolute (subject)

καὶ

and

coordinating conjunction

ρίπτούντων

throwing

Pres Act Ptc Gen Pl Masc · ρίπτω

genitive absolute (coordinate with κραυγαζόντων)

→ progressive present

ρίπτω: 'throw, toss'; ρίπτειν τὰ ἱμάτια = a gesture of extreme indignation, perhaps also readying oneself for stone-throwing.

τὰ

the

Accusative

article

ἱμάτια

garments

Accusative

direct object of ρίπτούντων

ἱμάτιον: the same word as in v.20 (garments of Stephen's killers); possibly an intentional echo.

καὶ

and

coordinating conjunction

κονιορτὸν

dust

Accusative

direct object of βαλλόντων

κονιορτός: 'dust, dirt'; hurling dust = an oriental gesture of contempt and protest (cf. 2 Sam 16:13 LXX; Acts 13:51 for shaking dust from feet).

βαλλόντων

hurling / throwing

Pres Act Ptc Gen Pl Masc · βάλλω

genitive absolute (coordinate)

→ progressive present

βάλλω: 'throw, hurl'; with εἰς τὸν ἀέρα = 'into the air' — a vivid picture of the crowd's chaotic fury.

εἰς

into

preposition + accusative (direction)

τὸν

the

Accusative

article

ἀέρα

air

Accusative

accusative of direction

ἀήρ: 'air'; εἰς τὸν ἀέρα = upward into the air
— not at Paul but as an expressive gesture of outrage.

24 ἐκέλευσεν ὁ χιλιάρχος εἰσάγεσθαι αὐτὸν εἰς τὴν παρεμβολήν, εἶπας μάστιξιν ἀνετάζεσθαι αὐτόν, ἵνα ἐπιγνῶ δι' ἣν αἰτίαν οὕτως ἐπεφώνουν αὐτῷ.

the tribune ordered him to be brought into the barracks, saying that he was to be examined by scourging, in order that he might find out for what reason they were shouting against him like this.

OFFICIAL RESPONSE (TRIBUNE'S ORDER) **ASYNDETON** Asyndeton (the genitive absolute in v.23 flows directly into the tribune's order). The tribune uses Roman interrogation-by-torture (ἀνετάζεσθαι μάστιξιν) as a standard procedure to extract information from a prisoner. The ἵνα purpose clause reveals his motive: he cannot understand the Aramaic speech and wants to know the charge.

ἐκέλευσεν

ordered

Aor Act Indic 3 Sg · κελεύω

main verb

→ constative aorist

κελεύω: 'command, order'; used frequently of Roman officials giving orders in Acts.

ὁ

the

Nominative

article

χιλιάρχος

tribune

Nominative

subject

χιλιάρχος: lit. 'commander of a thousand'; the Roman military tribune (tribunus militum) commanding the cohort stationed in the Antonia Fortress; named Claudius Lysias in 23:26.

εἰσάγεσθαι

to be brought

Pres Pass Inf · εισάγω

infinitive (object of ἐκέλευσεν)

→ progressive present infinitive

εἰσάγω: 'lead in, bring in'; the passive = Paul is brought in by soldiers.

αὐτόν

him

Accusative

accusative (subject of infinitive)

εἰς

into

preposition + accusative (destination)

τὴν

the

Accusative

article

παρεμβολήν

barracks

Accusative

accusative of destination

παρεμβολή: 'military camp, barracks'; in Jerusalem = the Antonia Fortress. Used in Acts 21:34; 22:24; 23:10,16,32 for this structure.

εἶπας

saying

Aor Act Ptc Nom Sg Masc · λέγω

attendant-circumstance participle (concurrent with ἐκέλευσεν)

→ constative aorist participle

μάστιξιν

by scourging

Dative

dative of means (instrument of torture)

μάστιξ: 'whip, scourge'; the flagellum was a Roman instrument of torture used to extract confessions from non-citizens. The plural = the multiple lashes.

ἀνετάζεσθαι

to be examined

Pres Pass Inf · ἀνετάζω

infinitive (indirect command after εἶπας)

→ progressive present infinitive

ἀνετάζω: 'examine, interrogate by torture'; NT only here and v.29; a legal-technical term for examination under torture.

αὐτόν

him

Accusative

accusative (subject of infinitive)

ἵνα

in order that

purpose conjunction

ἐπιγινῶ

he might find out

Aor Act Subj 3 Sg · ἐπιγινώσκω

verb of purpose clause

→ constative aorist subjunctive

ἐπιγινώσκω: 'know fully, recognize, ascertain'; the compound ἐπι- = thorough knowledge — the tribune wants a definitive answer.

δι

for

preposition + accusative (cause/reason — indirect question)

ἣν

what

Accusative

relative pronoun (indirect question: 'for what reason')

αἰτίαν

cause/reason

Accusative

accusative (object of δι — indirect question)

αἰτία: 'cause, reason, charge'; a legal term; the tribune is searching for the legal charge behind the riot.

οὕτως

in this way / like this

adverb of manner

ἐπεφώνουν

they were shouting against

Impf Act Indic 3 Pl · ἐπιφωνέω

verb of indirect question

→ progressive imperfect (ongoing shouting)

ἐπιφωνέω: 'shout at, cry out against'; the imperfect recounts the ongoing riot from the tribune's perspective.

αὐτῷ

against him

Dative

dative (direction of hostile cry)

25 ὡς δὲ προέτειναν αὐτὸν τοῖς ἱμάσιν, εἶπεν πρὸς τὸν ἐστῶτα ἑκατόνταρχον ὁ Παῦλος· εἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατάκριτον ἕξεσθιν ὑμῖν μαστίζειν;

But when they stretched him out with the straps, Paul said to the centurion who was standing by, 'Is it lawful for you to scourge a man who is a Roman citizen and uncondemned?'

DRAMATIC REVERSAL (CITIZENSHIP APPEAL) **δέ** The temporal clause ὡς ... προέτειναν marks the last possible moment — Paul waits until the straps are being tied before invoking his citizenship. The question form (εἰ ... ἕξεσθιν;) is a rhetorical challenge: Paul knows the answer is 'no.' ἀκατάκριτον is the key legal term — 'without a trial/verdict.'

ὡς

when

temporal conjunction

δὲ

but

post-positive contrastive particle

προέτειναν

they stretched out

Aor Act Indic 3 Pl · προτείνω

main verb of temporal clause

→ constative aorist

προτείνω: 'stretch out forward'; NT hapax; the technical action of binding a prisoner's wrists/arms in preparation for scourging.

αὐτὸν

him

Accusative

direct object

τοῖς

the

Dative

article

ἰμᾶσιν

straps / thongs

Dative

dative of means (binding instrument)

ἰμάς: 'strap, thong, sandal-strap'; here the leather straps used to bind a prisoner to the flogging post.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

πρὸς

to

preposition + accusative (addressee)

τὸν

the

Accusative

article

ἑστῶτα

standing by

Perf Act Ptc Acc Sg Masc · ἵστημι

attributive participle (modifies ἑκατόνταρχον)

→ intensive perfect (positioned, standing)

ἵστημι: 'stand'; the centurion in charge of the actual scourging, not the tribune.

ἑκατόνταρχον

centurion

Accusative

accusative (object of πρὸς)

ἑκατόνταρχος / ἑκατοντάρχης: 'centurion' (commander of ~80-100 soldiers); subordinate to the tribune.

ὁ

the

Nominative

article

Παῦλος

Paul

Nominative

subject (delayed for dramatic effect)

Παῦλος: his Roman name (vs. Σαούλ in the speech); back to the Roman context.

Εἰ

Is it

conditional particle (indirect/direct question)

εἰ: used here to introduce a direct deliberative question (= 'whether it is lawful...?'); an indignant rhetorical question expecting 'no.'

ἄνθρωπον

a man

Accusative

direct object of μασιζειν

Ῥωμαῖον

Roman

Accusative

predicate adjective / appositive (modifies ἄνθρωπον)

Ῥωμαῖος: 'Roman citizen'; the legal designation that changes everything – Roman citizens could not be flogged without trial under the Valerian and Porcian laws.

καὶ
and

coordinating conjunction

ἀκατάκριτον

uncondemned

Accusative

predicate adjective (coordinate with Ῥωμαῖον)

ἀκατάκριτος: 'without trial/verdict'; NT only here and 16:37; the compound α-privative + κατακρίνω = 'not condemned by a proper legal process.' The double claim (Roman + untried) makes the illegality doubly clear.

ἔξεστιν

is it lawful

Pres Act Indic 3 Sg · ἔξεστι

main verb (impersonal legal term)

→ *gnomic present*

ἔξεστι: 'it is lawful, it is permitted'; impersonal; a standard legal/ethical inquiry formula in the NT (Matt 12:2; Acts 16:21).

ὕμῖν

for you

Dative

dative of personal interest (= 'is it legal for you to...?')

μαστίζειν

to scourge

Pres Act Inf · μαστίζω

complementary infinitive (subject of ἔξεστιν)

→ *progressive present infinitive*

μαστίζω: 'flog, whip, scourge'; cognate of μάστιξ (v.24); NT only here and John 19:1.

26 ἀκούσας δὲ ὁ ἑκατόνταρχος, προσελθὼν τῷ χιλιάρχῳ ἀπήγγειλεν λέγων· Τί μέλλεις ποιεῖν; ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστιν.

And when the centurion heard this, he went to the tribune and reported, saying, 'What are you about to do? For this man is a Roman.'

NARRATIVE (CHAIN OF COMMAND REPORT) **δέ** The centurion immediately halts proceedings and reports up the chain of command — proper military protocol. The question τί μέλλεις ποιεῖν; is not a rebuke but an urgent alarm: 'do you know what you are about to do?' The γάρ is explanatory: 'for (you need to know) this man is a Roman.'

ἀκούσας

having heard

Aor Act Ptc Nom Sg Masc · ἀκούω

temporal participle

→ constative aorist participle

δὲ

and

post-positive narrative particle

ὁ

the

Nominative

article

ἑκατόνταρχος

centurion

Nominative

subject

προσελθὼν

going to

Aor Act Ptc Nom Sg Masc · προσέρχομαι

attendant-circumstance participle

→ constative aorist participle

τῷ

the

Dative

article

χιλιάρχῳ

tribune

Dative

dative (addressee of report)

ἀπήγγειλεν

reported

Aor Act Indic 3 Sg · ἀπαγγέλλω

main verb

→ constative aorist

ἀπαγγέλλω: 'report, announce'; the official military report verb — the centurion fulfills his legal obligation by informing his superior.

λέγων

saying

Pres Act Ptc Nom Sg Masc · λέγω

participle of manner (introduces direct speech)

→ descriptive present

τί

What

Accusative

interrogative pronoun (direct object)

μέλλεις

are you about to

Pres Act Indic 2 Sg · μέλλω

main verb (alarmed question)

→ progressive present (imminent action)

μέλλω: 'be about to'; the present tense creates urgency — the action is imminent.

ποιεῖν

to do

Pres Act Inf · ποιεῖν

complementary infinitive (with μέλλεις)

→ progressive present infinitive

ὁ

the

Nominative

article

γάρ

for

post-positive explanatory conjunction

ἄνθρωπος

man

Nominative

subject

οὗτος

this

Nominative

demonstrative adjective (close deictic)

Ῥωμαῖός

a Roman

Nominative

predicate nominative

Ῥωμαῖος; the predicate without article = categorical identification ('is a Roman citizen').

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

equative verb

→ gnomic/stative present

27 προσελθὼν δὲ ὁ χιλιάρχος εἶπεν αὐτῷ· Λέγε μοι, σὺ Ῥωμαῖος εἶ; ὁ δὲ ἔφη· Ναί.

And the tribune came and said to him, 'Tell me, are you a Roman?' And he said, 'Yes!'

ΔΕ DIALOGUE (VERIFICATION) The tribune comes personally — the gravity of the situation requires it. The direct question σὺ Ῥωμαῖος εἶ; with emphatic σύ is blunt and official. Paul's monosyllabic Ναί is the most legally consequential word he speaks in the chapter — and the most economical.

προσελθὼν

coming

Aor Act Ptc Nom Sg Masc · προσέρχομαι

attendant-circumstance participle

→ constative aorist participle

δὲ

and

post-positive narrative particle

ὁ

the

Nominative

article

χιλιάρχος

tribune

Nominative

subject

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

αὐτῷ

to him

Dative

dative indirect object

Λέγε

tell

Pres Act Impv 2 Sg · λέγω

main imperative (command)

→ progressive present imperative

λέγω: Λέγε μοι = official command formula:
'Speak to me, declare to me.'

μοι

to me

Dative

dative indirect object

<p>σύ you Nominative <i>emphatic subject pronoun</i></p>	<p>Ῥωμαῖος a Roman Nominative <i>predicate nominative</i></p>	<p>εἶ are you Pres Act Indic 2 Sg · εἶμί <i>equative verb (direct yes/no question)</i> → stative present</p>	<p>ὁ he Nominative <i>article used as pronoun (subject)</i></p>
<p>δὲ and <i>post-positive particle</i></p>	<p>ἔφη said Impf Act Indic 3 Sg · φημί <i>main verb (response)</i> → descriptive imperfect (= said in reply) φημί: 'say, affirm'; the imperfect φημί is used for brief affirmative replies in Luke-Acts (cf. 23:35; 25:5).</p>	<p>Ναί Yes <i>affirmative particle</i> ναί: 'yes, indeed'; the monosyllabic answer has maximum legal force — Paul's claim of Roman citizenship would be a capital offense if false.</p>	

28 ἀπεκρίθη δὲ ὁ χιλιάρχος· Ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην. ὁ δὲ Παῦλος ἔφη· Ἐγὼ δὲ καὶ γεγέννημαι.

And the tribune answered, 'I acquired this citizenship for a large sum of money!' And Paul said, 'But I was born one.'

DIALOGUE (CONTRASTING CLAIMS) **δέ** The tribune's boast (purchased citizenship) is answered by Paul's birth-citizenship, which was legally superior. The perfect γεγέννημαι (I was born and remain one) carries the intensive sense — Paul's status is prior, permanent, and inalienable. The tribune's name Claudius Lysias (23:26) suggests he received citizenship under Emperor Claudius by purchase.

<p>ἀπεκρίθη answered Aor Pass Indic 3 Sg · ἀποκρίνομαι <i>main verb</i> → constative aorist</p>	<p>δὲ and <i>post-positive particle</i></p>	<p>ὁ the Nominative <i>article</i></p>	<p>χιλιάρχος tribune Nominative <i>subject</i></p>
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Ἐγὼ

I

Nominative

emphatic subject pronoun

πολλοῦ

for a large sum

Genitive

genitive of price (with κεφαλαίου)

κεφαλαίου

of money

Genitive

genitive of price

κεφάλαιον: 'sum of money, capital'; NT only here and Heb 8:1; πολλοῦ κεφαλαίου = 'for a great sum' = genitive of price.

τήν

this

Accusative

article

πολιτείαν

citizenship

Accusative

direct object of ἐκτησάμην

πολιτεία: 'citizenship, commonwealth'; NT only here and Eph 2:12; the formal legal status of Roman citizenship (civitas Romana).

ταύτην

this

Accusative

demonstrative adjective (modifies πολιτείαν)

ἐκτησάμην

I acquired

Aor Mid Indic 1 Sg · κτάομαι

main verb

→ *constative aorist*

κτάομαι: 'acquire, obtain, purchase'; the middle voice emphasizes the tribune's personal acquisition at personal cost.

ὁ

the

Nominative

article used as pronoun

δὲ

but

post-positive contrastive particle

Παῦλος

Paul

Nominative

subject

ἔφη

said

Impf Act Indic 3 Sg · φημί

main verb

→ *descriptive imperfect*

Ἐγὼ

I

Nominative

emphatic subject pronoun (contrast with tribune's ἐγώ)

δὲ

but

post-positive contrastive particle

καὶ

even

adverbial particle (ascensive: 'even, in fact')

καί: ascensive = 'and indeed, even'; Paul's counter-claim is stronger: 'I was even born one' — birth citizenship vs. purchased citizenship.

γεγέννημαι

was born (one)

Perf Pass Indic 1 Sg · γεννάω

main verb

→ *intensive perfect (I am and have always been a born citizen)*

γεννάω: 'beget, bear'; the perfect passive = 'I stand as one born (a citizen)'. Birth citizenship was legally superior to acquired citizenship; it could not be revoked.

29 εὐθέως οὖν ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνετάζειν· καὶ ὁ χιλιάρχος δὲ ἐφοβήθη ἐπιγνοὺς ὅτι Ῥωμαῖός ἐστιν καὶ ὅτι αὐτὸν ἦν δεδεκώς.

Immediately therefore those who were about to examine him drew back from him, and the tribune also was afraid when he realized that he was a Roman and that he had bound him.

RESULT (LEGAL CONSEQUENCES) οὖν οὖν draws the logical consequence of Paul's citizenship disclosure. εὐθέως marks the immediate effect. The tribune's fear (ἐφοβήθη) is a Lukan theme: Roman authorities realize the innocence/protected status of apostles (cf. 16:38). The pluperfect ἦν δεδεκώς ('he had bound') frames the binding as a completed unlawful act that triggers the fear.

<p>εὐθέως immediately <i>adverb of time</i></p> <p>εὐθέως: 'immediately'; the instantaneous reaction shows the soldiers understood the legal stakes.</p>	<p>οὖν therefore <i>inferential conjunction</i></p>	<p>ἀπέστησαν drew back Aor Act Indic 3 Pl · ἀφίστημι <i>main verb</i></p> <p>→ ingressive aorist (suddenly stood back)</p> <p>ἀφίστημι: 'withdraw, step away'; the soldiers immediately back off — no one wants to be implicated in the illegal examination of a Roman citizen.</p>	<p>ἀπ' from <i>preposition + genitive (separation)</i></p>
<p>αὐτοῦ him Genitive <i>genitive of separation</i></p>	<p>οἱ those Nominative <i>article used as pronoun</i></p>	<p>μέλλοντες about to Pres Act Ptc Nom Pl Masc · μέλλω <i>attributive participle (modifies οἱ)</i></p> <p>→ progressive present (imminent action stopped)</p>	<p>αὐτὸν him Accusative <i>accusative (subject of ἀνετάζειν)</i></p>

ἀνετάζειν

to examine by torture

Pres Act Inf · ἀνετάζω

complementary infinitive (with μέλλοντες)

→ progressive present infinitive

καὶ

also

adverbial particle (also)

ὁ

the

Nominative

article

χιλίαρχος

tribune

Nominative

subject

δὲ

and

post-positive narrative particle

ἐφοβήθη

was afraid

Aor Pass Indic 3 Sg · φοβέομαι

main verb

→ ingressive aorist (became afraid)

φοβέομαι: 'fear, be afraid'; the deponent aorist = sudden onset of fear. Roman punishment for illegally treating a citizen was severe — the tribune had personal legal exposure.

ἐπιγνούς

having realized

Aor Act Ptc Nom Sg Masc · ἐπιγινώσκω

causal/temporal participle

→ constative aorist participle

ἐπιγινώσκω: 'know fully, realize'; the compound = full realization of the legal situation.

ὅτι

that

ὅτι-clause (content of realization)

Ῥωμαῖός

a Roman

Nominative

predicate nominative

ἔστιν

he is

Pres Act Indic 3 Sg · εἰμί

equative verb

→ stative present

καὶ

and

coordinating conjunction

ὅτι

that

ὅτι-clause (second content clause)

αὐτόν

him

Accusative

accusative (object of δεδεκώς)

ἦν

he had

Impf Act Indic 3 Sg · εἶμί

periphrastic auxiliary (pluperfect)

→ pluperfect periphrastic (completed past action)

δεδεκώς

bound

Perf Act Ptc Nom Sg Masc · δέω

periphrastic participle (pluperfect: ἦν + perfect ptc.)

→ pluperfect periphrastic (stood as one who had bound him)

δέω: 'bind'; the pluperfect ἦν δεδεκώς = 'he had bound him' — the tribune's unlawful act is foregrounded as the specific cause of his fear.

30 Τῇ δὲ ἐπαύριον βουλόμενος γνῶναι τὸ ἀσφαλές τὸ τί κατηγορεῖται παρὰ τῶν Ἰουδαίων ἔλυσεν αὐτόν, καὶ ἐκέλευσεν συνελθεῖν τοὺς ἀρχιερεῖς καὶ πᾶν τὸ συνέδριον, καὶ καταγαγὼν τὸν Παῦλον ἔστησεν εἰς αὐτούς.

But on the next day, wanting to know the real reason why he was being accused by the Jews, he released him and ordered the chief priests and all the council to assemble, and bringing Paul down he set him before them.

NARRATIVE TRANSITION (TO SANHEDRIN) **δέ** The verse is a bridge to ch.23. The tribune acts with procedural care: he wants τὸ ἀσφαλές ('the certain/definite reason') — a legal term for a secure, verified charge. He must discover the proper charge before he can either prosecute or release. The release (ἔλυσεν) corrects the unlawful binding of v.29. The Sanhedrin convocation shows Rome enlisting Jewish law expertise.

Τῇ

the

Dative
article (dative of time)

δὲ

but/and

post-positive narrative particle

ἐπαύριον

next day

Dative
dative of time (τῇ ἐπαύριον = on the next day)

ἐπαύριον: 'on the next day, tomorrow';
adverb used as a substantive with the
article; a common Lukan temporal marker.

βουλόμενος

wanting

Pres Mid Ptc Nom Sg Masc · βούλομαι
circumstantial participle (causal)

→ descriptive present

βούλομαι: 'wish, want, intend'; expresses
deliberate motivated decision — the
tribune thinks through the legal situation
overnight.

γινῶναι

to know

Aor Act Inf · γινώσκω
complementary infinitive (with βουλόμενος)

→ constative aorist infinitive

τὸ

the

Accusative
article (substantivizing ἀσφαλές)

ἀσφαλές

definite reason / truth

Accusative
direct object of γινῶναι (substantivized adjective)

ἀσφαλής: 'firm, secure, certain'; τὸ
ἀσφαλές = 'the certain fact, the real truth';
a legal term for verified information. Cf.
Acts 21:34; 25:26.

τὸ

the

Accusative
article (introduces indirect question)

τί

why/what

Accusative
interrogative in indirect question (τὸ τί =
specifically 'the what')

τί: interrogative pronoun; τὸ τί
κατηγορεῖται = 'the specific reason for
which he is being accused' — the neuter
article nominalizes the interrogative
clause.

κατηγορεῖται

he is being accused

Pres Pass Indic 3 Sg · κατηγορέω
verb of indirect question

→ progressive present (ongoing accusation)

κατηγορέω: 'accuse, make charges against';
a legal technical term in Greek and Roman
law (cf. Acts 22:30; 24:2,8 etc.).

παρὰ

by

preposition + genitive (agent of passive)

τῶν

the

Genitive
article

Ἰουδαίων

Jews

Genitive

genitive of agent (with passive κατηγορεῖται)

Ἰουδαῖος; from the tribune's perspective, the accusers are 'the Jews' as a group.

ἔλυσεν

he released

Aor Act Indic 3 Sg · λύω

main verb

→ *ingressive aorist*

λύω: 'loose, release, unbind'; the direct remedy for the unlawful binding of v.29 — the tribune undoes his legally problematic action.

αὐτόν

him

Accusative

direct object

καὶ

and

coordinating conjunction

ἐκέλευσεν

ordered

Aor Act Indic 3 Sg · κελεύω

main verb (coordinate)

→ *constative aorist*

συνελθεῖν

to assemble / come together

Aor Act Inf · συνέρχομαι

infinitive (object of ἐκέλευσεν)

→ *constative aorist infinitive*

συνέρχομαι: 'come together, assemble'; the tribune convenes the Sanhedrin as an advisory body to determine the nature of the Jewish charge.

τούς

the

Accusative

article

ἀρχιερεῖς

chief priests

Accusative

accusative (subject of συνελθεῖν)

ἀρχιερεύς: 'chief priest, high priest'; the plural includes the incumbent high priest and former high priests, all of whom held authority.

καὶ

and

coordinating conjunction

πάν

all

Accusative

adjective (modifies συνέδριον)

τὸ

the

Accusative

article

συνέδριον

Sanhedrin / council

Accusative

accusative (coordinate with ἀρχιερεῖς)

συνέδριον: 'council, Sanhedrin'; the supreme Jewish court, convened here at Roman initiative — an extraordinary procedural step.

καὶ
and

coordinating conjunction

καταγαγών

bringing down

Aor Act Ptc Nom Sg Masc · κατάγω

attendant-circumstance participle

→ *constative aorist participle*

κατάγω: 'bring down'; from the Antonia Fortress (elevated) down to the council chamber — a physical descent mirroring Paul's transition from Roman custody to Jewish judicial setting.

τὸν

the

Accusative

article

Παῦλον

Paul

Accusative

direct object of καταγαγών

ἔστησεν

set / placed

Aor Act Indic 3 Sg · ἵστημι

main verb

→ *constative aorist*

ἵστημι: 'set, place, stand'; ἔστησεν εἰς αὐτούς = 'placed him before them' — Paul now stands before the Sanhedrin, the same body whose letters he once carried (v.5), completing the chapter's ironic arc.

εἰς

before

preposition + accusative (direction/position)

αὐτούς

them

Accusative

object of εἰς (the council)

On the text. Acts 22 is Paul's public defense (ἀπολογία) delivered in Aramaic/Hebrew to the Jerusalem crowd from the steps of the Antonia Fortress — the second of the three Lukan accounts of the Damascus-road conversion (cf. Acts 9; 26). Paul structures his speech as a Jewish apologia: his impeccable Pharisaic pedigree and zeal against the Way (1–5) demonstrate that his transformation was purely divine, not self-motivated; the Damascus Christophany (6–11) and Ananias's testimony to the God of the fathers (12–16) ground the mission in Jewish-Christian legitimacy; the temple vision (17–21) provides the divine warrant for the Gentile mission that the crowd will not accept. The speech fractures at v.21 when Paul mentions the Gentiles, precipitating a riot. The tribune's decision to examine Paul by scourging (24) creates the dramatic peripeteia: Paul's Roman citizenship (25–29) transforms a routine military interrogation into a constitutional crisis — the tribune had already bound

him and recoils in fear at having done so. The chapter closes with Paul before the Sanhedrin convened (30), setting up ch.23. Two text-critical moments are noteworthy: at v.9 the crowd's failure to hear the voice conflicts with Acts 9:7 and has generated considerable discussion; at v.16 the middle imperatives βάπτισαι καὶ ἀπόλουσαι are cruxes on baptismal theology. Orthographic variants in Semitic names (Ἀνανίας, Δαμασκός) are conventional.

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.