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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Acts of the Apostles, Chapter 23

## ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ ΚΓ΄

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 · 23:1–5

#### **Paul before the Sanhedrin: the high priest and the 'whitewashed wall'**

Paul opens with a clean-conscience declaration (1); the high priest Ananias orders him struck on the mouth (2); Paul retorts with the 'whitewashed wall' insult, calling down God's judgment on one who breaks the law while sitting in judgment (3); bystanders rebuke him for insulting the high priest (4); Paul apologizes, citing Exod 22:27, pleading he did not know Ananias was the high priest (5).

B · 23:6–10

#### **Paul splits the council over the resurrection**

Perceiving the mixed Pharisee–Sadducee composition, Paul cries out that it is about the hope of resurrection of the dead that he is on trial (6); this ignites a violent dispute: the Sadducees deny resurrection, the Pharisees affirm it (7–8); the scribes of the Pharisees side with Paul, even allowing angelic or spirit speech (9); the uproar grows so violent that the tribune Lysias fears Paul will be torn apart and has his troops forcibly extract him (10).

C · 23:11

### The Lord's night encouragement

That night the Lord stands beside Paul and charges him to take courage: as he has testified about Christ in Jerusalem, so he must testify also in Rome — a pivotal divine commission that reframes all subsequent events.

D · 23:12–22

### The plot of the forty and the nephew's warning

The next day more than forty Jews bind themselves under a vow neither to eat nor drink until they have killed Paul, and ask the chief priests and elders to request another audience so they may ambush him (12–15); Paul's sister's son hears of the plot, enters the barracks, and reports it to Paul, who sends him to the tribune (16–18); the tribune takes the young man aside privately and hears the full plan — that the request for a fresh hearing is a cover for an ambush of more than forty armed men (19–22).

E · 23:23–35

### The night transfer to Caesarea and Lysias's letter to Felix

Lysias orders an imposing escort — two hundred soldiers, seventy horsemen, two hundred spearmen — to depart at the third hour of the night for Caesarea, with animals for Paul to ride (23–24); he writes a letter to the governor Felix summarizing events: Paul was seized by Jews, rescued because a Roman citizen, brought before the Sanhedrin, found charged with nothing worthy of death or bonds, and now sent to Felix, his accusers being directed to present their case there (25–30); the soldiers carry out their orders, escorting Paul by night to Antipatris, then returning to the barracks while the horsemen deliver him to Caesarea (31–33); Felix reads the letter, asks Paul's province (Cilicia), and accepts jurisdiction, placing him in Herod's praetorium pending the arrival of his accusers (34–35).

1 Ἀτενίσας δὲ ὁ Παῦλος τῷ συνεδρίῳ εἶπεν· Ἵνδρες ἀδελφοί, ἐγὼ πάση συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ θεῷ ἄχρι ταύτης τῆς ἡμέρας.

And Paul, looking intently at the council, said, 'Brothers, I have lived my life before God with a completely clear conscience up to this day.'

SCENE-SETTING / OPENING STATEMENT

δέ

Transition into the new scene; Paul's opening declaration asserts moral integrity before the Sanhedrin. The perfect πεπολίτευμαι grounds his whole prior life as evidence.

## Ἄτενίσας

having fixed his gaze

Aor Act Ptc Nom Sg Masc · ἀτενίζω

*attendant-circumstance participle*

→ constative aorist (single act of gazing)

ἀτενίζω: 'gaze intently'; a Lukan word (12x in Luke-Acts), often at solemn moments.

## δὲ

and

*continuative conjunction*

## ὁ

the

Nominative

*article*

## Παῦλος

Paul

Nominative

*subject*

Παῦλος: Roman cognomen, the apostle's preferred name in Acts from 13:9 onward.

## τῷ

the

Dative

*article*

## συνεδρίῳ

council

Dative

*dative of direction / addressee*

συνέδριον: 'Sanhedrin,' the supreme Jewish council of 71 members; from σύν + ἔδρα ('seat').

## εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ constative aorist

## ἄνδρες

men

Vocative

*vocative of address*

άνήρ: 'man'; the standard Lukan honorific address in speech.

## ἀδελφοί

brothers

Vocative

*vocative, apposition to ἄνδρες*

ἀδελφός: 'brother'; Paul claims kinship with his Jewish audience.

## ἐγώ

I

Nominative

*emphatic subject pronoun*

## πάσῃ

all

Dative

*attributive adjective*

## συνειδήσει

conscience

Dative

*dative of manner / sphere*

συνειδήσις: 'conscience,' moral self-awareness; key Pauline term (Rom 2:15; 1 Cor 8), here used publicly.

## ἀγαθῇ

good

Dative

*attributive adjective*

ἀγαθός: 'good'; the phrase πάσῃ συνειδήσει ἀγαθῇ recurs in 2 Tim 1:3.

## πεπολίτευμαι

I have conducted myself

Perf Mid Indic 1 Sg · πολιτεύομαι

*main verb of the clause*

→ intensive perfect (continuing state of integrity)

πολιτεύομαι: 'conduct oneself as a citizen'; only here and Phil 1:27 in NT; civic metaphor apt before a civic body.

## τῷ

before

Dative

*article (with dative of reference)*

## θεῷ

God

Dative

*dative of reference ('before God')*

θεός: the one God of Israel; Paul's life is lived coram Deo.

ἄχρι

until

*preposition of extent*

ἄχρι: temporal preposition; extends the perfect's scope to the present moment.

ταύτης

this

Genitive

*demonstrative adjective, gen. after ἄχρι*

τῆς

the

Genitive

*article*

ἡμέρας

day

Genitive

*object of ἄχρι*

ἡμέρα: 'day'; the phrase ἄχρι ταύτης τῆς ἡμέρας punctuates several Lukan speeches.

## 2 ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξεν τοῖς παρεστῶσιν αὐτῷ τύπτειν αὐτοῦ τὸ στόμα.

The high priest Ananias ordered those standing beside him to strike him on the mouth.

COUNTER-RESPONSE δέ Ananias's command to strike Paul before any verdict is the judicial outrage Paul addresses in v.3. The historic-present flavor is carried in the narrative aorist.

ὁ

the

Nominative

*article*

δὲ

but

*adversative conjunction*

ἀρχιερεὺς

high priest

Nominative

*subject*

ἀρχιερεὺς: 'high priest'; Ananias son of Nebedaeus, high priest c. 47–59 CE, notoriously corrupt.

Ἀνανίας

Ananias

Nominative

*apposition to ἀρχιερεὺς*

Ἀνανίας: transliteration of Hebrew Ḥananyah ('God has been gracious').

ἐπέταξεν

ordered

Aor Act Indic 3 Sg · ἐπιτάσσω

*main verb*

→ constative aorist

ἐπιτάσσω: 'command, give orders to'; authority-laden term, often of official or divine command.

τοῖς

those

Dative

*article substantival*

παραεστῶσιν

standing beside

Perf Act Ptc Dat Pl Masc · παρίστημι

*attributive participle (modifying τοῖς)*

→ intensive perfect (they were standing there)

παρίστημι: 'stand beside, present oneself'; the attendants or lictors of the high priest.

αὐτῷ

him

Dative

*dative of association*

## τύπτειν

to strike

Pres Act Inf · τύπτω

*complementary infinitive (object of ἐπέταξεν)*

→ progressive present

τύπτω: 'strike, beat'; a word of physical violence; striking a prisoner's mouth before verdict violates Jewish law (cf. John 18:22–23).

## αὐτοῦ

his

Genitive

*possessive genitive*

## τὸ

the

Accusative

*article*

## στόμα

mouth

Accusative

*direct object of τύπτειν*

στόμα: 'mouth'; the part struck is specified — silencing Paul's speech.

### 3 τότε ὁ Παῦλος πρὸς αὐτὸν εἶπεν· Τύπτειν σε μέλλει ὁ θεός, τοῖχε κεκονιαμένε· καὶ σὺ κάθη κρίνων με κατὰ τὸν νόμον, καὶ παρανομῶν κελεύεις με τύπτεσθαι;

Then Paul said to him, 'God is going to strike you, you whitewashed wall! Are you sitting to judge me according to the law, and yet in violation of the law you order me to be struck?'

**IMMEDIATE COUNTER-REPLY** **τότε** Paul's famous 'whitewashed wall' insult is a prophetic indictment (cf. Ezek 13:10–16) against unlawful judicial conduct, followed by a pointed rhetorical question exposing the hypocrisy.

## τότε

then

*temporal adverb*

## ὁ

the

Nominative

*article*

## Παῦλος

Paul

Nominative

*subject*

## πρὸς

to

*preposition + accusative (address)*

## αὐτόν

him

Accusative

*object of πρὸς*

## εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ constative aorist

## τύπτειν

to strike

Pres Act Inf · τύπτω

*complementary infinitive (subject of μέλλει)*

→ futuristic present (imminent action)

τύπτω: the same verb as v.2 — Paul returns the juridical violence in kind as a divine verdict.

## σε

you

Accusative

*accusative subject of infinitive*

## μέλλει

is about to

Pres Act Indic 3 Sg · μέλλω

*main verb of first clause*

→ futuristic present (impending divine judgment)

μέλλω: 'be about to'; with infinitive expresses imminent future; the divine passive is not used — God is the explicit subject.

## ὁ

the

Nominative

*article*

## θεός

God

Nominative

*subject of μέλλει*

θεός: the divine judge; Paul invokes God as the one who will punish illegal conduct.

## τοιῆχε

wall

Vocative

*vocative of address (insult)*

τοιῆχος: 'wall'; in the phrase 'whitewashed wall' — an image from Ezek 13:10–16 for outward respectability masking inner corruption.

## κεκονιαμένη

whitewashed

Perf Pass Ptc Voc Sg Masc · κονιάω

*attributive participle (vocative insult)*

→ intensive perfect (permanently plastered over)

κονιάω: 'whitewash, plaster'; only here and Matt 23:27 in NT; Jesus uses the same image of the Pharisees.

## καὶ

and

*adversative/connective conjunction*

## σύ

you

Nominative

*emphatic subject*

## κάθη

sit

Pres Mid Indic 2 Sg · κάθημαι

*main verb of second clause*

→ progressive present (ongoing judicial sitting)

κάθημαι: 'sit'; the official judicial posture.

|   |  |  |  |
|---|--|--|--|
| <p><b>κρίνων</b><br/>judging</p> <p>Pres Act Ptc Nom Sg Masc · κρίνω<br/><i>circumstantial participle of means</i></p> <p>→ progressive present</p> <p>κρίνω: 'judge, decide'; the core judicial act Ananias claims to perform.</p> | <p><b>με</b><br/>me</p> <p>Accusative<br/><i>direct object of κρίνων</i></p>   | <p><b>κατὰ</b><br/>according to</p> <p><i>preposition of norm/standard</i></p>   | <p><b>τὸν</b><br/>the</p> <p>Accusative<br/><i>article</i></p>   |
| <p><b>νόμον</b><br/>law</p> <p>Accusative<br/><i>object of κατὰ</i></p> <p>νόμος: 'law' (Torah); the standard by Ananias claims to operate — exposed as violated.</p>   | <p><b>καὶ</b><br/>and yet</p> <p><i>adversative conjunction</i></p>  | <p><b>παρανομῶν</b><br/>violating the law</p> <p>Pres Act Ptc Nom Sg Masc · παρανομέω<br/><i>circumstantial participle of concession/manner</i></p> <p>→ progressive present</p> <p>παρανομέω: 'act contrary to law'; a rare compound; only here in NT, pointing to the contradiction.</p> | <p><b>κελεύεις</b><br/>you command</p> <p>Pres Act Indic 2 Sg · κελεύω<br/><i>main verb of rhetorical question</i></p> <p>→ progressive present</p> <p>κελεύω: 'command, order'; echoes Ananias's own ἐπέταξεν in v.2.</p> |
| <p><b>με</b><br/>me</p> <p>Accusative<br/><i>accusative subject of infinitive</i></p>   | <p><b>τύπτεσθαι</b><br/>to be struck</p> <p>Pres Pass Inf · τύπτω<br/><i>complementary infinitive (object of κελεύεις)</i></p> <p>→ progressive present</p> <p>τύπτω: third occurrence of this verb in three verses — a lexical thread binding vv.2–3.</p> |  |  |

#### 4 οἱ δὲ παρεστῶτες εἶπαν· Τὸν ἀρχιερέα τοῦ θεοῦ λοιδορεῖς;

Those standing by said, 'Do you insult the high priest of God?'

REBUKE OF PAUL **δέ** The bystanders' rebuke functions as narrative foil, setting up Paul's apologetic retraction in v.5 and raising the crux of his ignorance of Ananias's office.

**οἱ**

those

Nominative

article substantival

**δὲ**

but

adversative conjunction

**παρεστῶτες**

standing by

Perf Act Ptc Nom Pl Masc · παρίστημι

substantival participle (subject)

→ intensive perfect

παρίστημι: the same attendants as v.2 who struck Paul.

**εἶπαν**

said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

**Τὸν**

the

Accusative

article

**ἀρχιερέα**

high priest

Accusative

direct object of λοιδορεῖς

ἀρχιερεύς; as v.2; the fronting of the object (accusative first) is emphatic.

**τοῦ**

of

Genitive

article

**θεοῦ**

God

Genitive

genitive of relationship ('high priest of God')

θεός; the divine authority behind the office makes the insult more serious.

**λοιδορεῖς**

do you insult

Pres Act Indic 2 Sg · λοιδορέω

main verb (rhetorical question)

→ progressive present

λοιδορέω: 'revile, abuse verbally'; Paul will cite Exod 22:27 in v.5 as forbidding this very act.

5 ἔφη τε ὁ Παῦλος· οὐκ ᾔδεν, ἀδελφοί, ὅτι ἐστὶν ἀρχιερεὺς· γέγραπται γὰρ ὅτι Ἔρχοντα τοῦ λαοῦ σου οὐκ ἔρεις κακῶς.

And Paul said, 'I did not know, brothers, that he was the high priest; for it is written, "You shall not speak evil of a ruler of your people."'

APOLOGETIC RETRACTION + SCRIPTURAL WARRANT **τε** Paul's retraction is grounded by γὰρ in the scriptural citation of Exod 22:27 LXX. The crux is whether the non-recognition is genuine, ironic, or physical — see text\_note.

**ἔφη**

said

Imperf Act Indic 3 Sg · φημί

*main verb*

→ *ingressive imperfect* (began to say)

φημί: 'say, assert'; slightly more formal than λέγω; used at solemn or explanatory moments in Acts.

**τε**

and

*connective particle*

τε: Lukan connective enclitic, often pairing closely with what preceded.

**ὁ**

the

Nominative

*article*

**Παῦλος**

Paul

Nominative

*subject*

**οὐκ**

not

*negative particle*

**ᾔδεν**

I knew

Plupf Act Indic 1 Sg · οἶδα

*main verb of Paul's direct speech*

→ *pluperfect as imperfect* (I did not know / had not known)

οἶδα: 'know'; the pluperfect form functions as a simple past in Hellenistic Greek. The crux is whether Paul genuinely failed to identify Ananias — possibly from absence, poor eyesight, or deliberate irony.

**ἀδελφοί**

brothers

Vocative

*vocative of address*

ἀδελφός: Paul reclaims Jewish solidarity as he corrects himself.

**ὅτι**

that

*complementizer (introduces indirect statement)*

ἐστὶν

he is

Pres Act Indic 3 Sg · εἰμί

*predicate verb (indirect statement)*

→ gnomic/simple present

ἀρχιερεύς

high priest

Nominative

*predicate nominative*

ἀρχιερεύς: the office whose holder Paul claims not to have recognized — the crux of the verse.

γέγραπται

it is written

Perf Pass Indic 3 Sg · γράφω

*citation formula*

→ intensive perfect (standing scriptural warrant)

γράφω: the standard citation formula; the perfect 'stands written' carries ongoing authority.

γάρ

for

*explanatory conjunction*

ὅτι

that

*recitative ὅτι (introduces quotation)*

Ἄρχοντα

a ruler

Accusative

*direct object of ἐρεῖς (fronted)*

ἄρχων: 'ruler, leader'; the LXX quotation (Exod 22:27) has ἄρχοντα for the Hebrew נָשִׁיט ('leader').

τοῦ

of

Genitive

*article*

λαοῦ

people

Genitive

*genitive of relationship*

λαός: 'people,' especially the covenant people Israel; LXX-weighted term.

σου

your

Genitive

*possessive genitive*

οὐκ

not

*negative particle*

ἐρεῖς

you shall speak

Fut Act Indic 2 Sg · λέγω

*main verb (prohibitive future in LXX citation)*

→ imperative future (legal prohibition)

λέγω: the future indicative in LXX law functions as an imperative ('you shall not').

κακῶς

evil

*adverb of manner*

κακῶς: 'badly, evilly'; ἐρεῖς κακῶς = 'speak evil of' — the exact LXX phrase of Exod 22:27.

6 Γνούς δὲ ὁ Παῦλος ὅτι τὸ ἓν μέρος ἐστὶν Σαδδουκαίων τὸ δὲ ἕτερον Φαρισαίων, ἔκραξεν ἐν τῷ συνεδρίῳ· ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίων· περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν [ἐγὼ] κρίνομαι.

But Paul, knowing that one part were Sadducees and the other Pharisees, cried out in the council, 'Brothers, I am a Pharisee, a son of Pharisees! It is about the hope of the resurrection of the dead that I am being judged!'

**TACTICAL SHIFT** **δέ** Paul's shrewd identification of the council's composition leads to a theological declaration that redirects the hearing away from the Jerusalem charge toward the foundational Christian-Pharisaic common ground of resurrection.

**Γνούς**

knowing

Aor Act Ptc Nom Sg Masc · γινώσκω

*causal participle*

→ constative aorist

γινώσκω: 'know, perceive'; the aorist marks the moment of recognition rather than ongoing knowledge.

**δὲ**

but

*adversative conjunction*

**ὁ**

the

Nominative

*article*

**Παῦλος**

Paul

Nominative

*subject*

**ὅτι**

that

*complementizer (object of Γνούς)*

**τὸ**

the

Nominative

*article*

**ἓν**

one

Nominative

*attributive numeral*

εἷς: 'one'; partitive with μέρος.

**μέρος**

part

Nominative

*subject of ἐστίν*

μέρος: 'part, faction'; describes the two parties within the council.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

*predicate verb*

→ gnomic present

Σαδδουκαίων

of Sadducees

Genitive

*predicate genitive (partitive)*

Σαδδουκαῖος: 'Sadducee'; the priestly aristocratic party that denied resurrection, angels, and spirits (v.8).

τὸ

the

Nominative

*article*

δὲ

and

*correlative conjunction (τὸ ἐν ... τὸ δὲ ἕτερον)*

ἕτερον

other

Nominative

*subject of implied ἐστίν*

ἕτερος: 'other' (qualitatively different); contrasted with ἐν μέρος.

Φαρισαίων

of Pharisees

Genitive

*predicate genitive (partitive)*

Φαρισαῖος: 'Pharisee'; the party that affirmed resurrection, angels, and spirits — Paul's own heritage (Phil 3:5).

ἔκραξεν

cried out

Aor Act Indic 3 Sg · κράζω

*main verb*

→ constative aorist

κράζω: 'cry out'; signals urgency and public declaration.

ἐν

in

*preposition + dative (location)*

τῷ

the

Dative

*article*

συνεδρίῳ

council

Dative

*object of ἐν (locus)*

συνέδριον: as vv.1, 6 — the frame setting remains constant.

ἄνδρες

men

Vocative

*vocative of address*

ἀδελφοί

brothers

Vocative

*vocative, apposition*

ἐγὼ

I

Nominative

*emphatic subject*

Φαρισαῖός

a Pharisee

Nominative

*predicate nominative*

Φαρισαῖος: Paul's own party identity — cf. Phil 3:5 (κατὰ νόμον Φαρισαῖος).

εἰμι

I am

Pres Act Indic 1 Sg · εἰμί

*predicate verb*

→ gnomic present

υἱός

son

Nominative

*predicate nominative (apposition)*

υἱός: 'son'; 'son of Pharisees' = Pharisee by family lineage, not merely by personal choice.

## Φαρισαίων

of Pharisees

Genitive

*genitive of descent*

## περὶ

concerning

*preposition + genitive (topic)*

## ἐλπίδος

hope

Genitive

*object of περὶ*

ἐλπίς: 'hope'; in Acts 23–26 Paul consistently frames the resurrection as the 'hope of Israel' (cf. 26:6–7).

## καὶ

and

*connective conjunction*

## ἀναστάσεως

of resurrection

Genitive

*genitive in apposition to ἐλπίδος (or exegetical)*

ἀνάστασις: 'resurrection'; the key theological term that will divide the council; from ἀνίστημι, 'to stand up/rise!'

## νεκρῶν

of the dead

Genitive

*objective genitive (resurrection of dead persons)*

νεκρός: 'dead'; the standard phrase ἀνάστασις νεκρῶν is a fixed theological formula in Paul.

## κρίνομαι

I am being judged

Pres Pass Indic 1 Sg · κρίνω

*main verb of final clause*

→ progressive present (ongoing trial)

κρίνω: 'judge'; the passive ('I am being judged') places Paul as subject not defendant in the moral calculus.

## 7 τοῦτο δὲ αὐτοῦ εἰπόντος ἐγένετο στάσις τῶν Φαρισαίων καὶ Σαδδουκαίων, καὶ ἐσχίσθη τὸ πλῆθος.

And when he said this, a dissension arose between the Pharisees and the Sadducees, and the assembly was divided.

**NARRATIVE CONSEQUENCE** **δέ** The genitive absolute (αὐτοῦ εἰπόντος) marks the turning point; Paul's declaration triggers the split Luke narrates with two synonyms — στάσις and ἐσχίσθη.

## τοῦτο

this

Accusative

*direct object of εἰπόντος (in gen. abs.)*

## δὲ

and

*continuative conjunction*

## αὐτοῦ

he

Genitive

*genitive absolute subject*

## εἰπόντος

having said

Aor Act Ptc Gen Sg Masc · λέγω

*genitive absolute (temporal)*

→ constative aorist

## ἐγένετο

arose

Aor Mid Indic 3 Sg · γίνομαι

*main verb*

→ ingressive aorist (came into being)

γίνομαι: 'become, arise'; the ingressive force marks the eruption of the dispute.

## στάσις

dissension

Nominative

*subject of ἐγένετο*

στάσις: 'division, sedition'; used of violent faction in Acts 15:2; 19:40; 24:5.

## τῶν

of the

Genitive

*article*

## Φαρισαίων

Pharisees

Genitive

*genitive of source / between-parties*

## καὶ

and

*connective conjunction*

## Σαδδουκαίων

Sadducees

Genitive

*genitive coordinate with Φαρισαίων*

## καὶ

and

*connective conjunction*

## ἐσχίσθη

was divided

Aor Pass Indic 3 Sg · σχίζω

*main verb (coordinate)*

→ constative aorist

σχίζω: 'split, tear'; the passive underscores the rupture as something done to the assembly.

## τὸ

the

Nominative

*article*

## πλῆθος

assembly

Nominative

*subject of ἐσχίσθη*

πλῆθος: 'multitude, crowd, assembly'; Lukan term for a gathered body.

8 Σαδδουκαῖοι μὲν γὰρ λέγουσιν μὴ εἶναι ἀνάστασιν μήτε ἄγγελον μήτε πνεῦμα, Φαρισαῖοι δὲ ὁμολογοῦσιν τὰ ἀμφότερα.

For the Sadducees say that there is no resurrection, nor angel, nor spirit, but the Pharisees confess them all.

EXPLANATORY BACKGROUND **γάρ** An editorial aside explaining the theological fault-line to Luke's reader; the μὲν ... δέ construction contrasts the two parties in terms of their credal commitments.

|   |   |   |  |
|---|---|---|--|
| <p><b>Σαδδουκαῖοι</b><br/>Sadducees<br/>Nominative<br/>subject of λέγουσιν</p> <p>Σαδδουκαῖος; Josephus confirms they denied the resurrection (Ant. 18.16); they likely accepted only the Pentateuch.</p>               | <p>μὲν<br/>on the one hand<br/>correlative particle (μὲν ... δέ)</p>  | <p>γὰρ<br/>for<br/>explanatory conjunction</p>  | <p><b>λέγουσιν</b><br/>say<br/>Pres Act Indic 3 Pl · λέγω<br/>main verb<br/>→ gnomic present (standing position)</p> |
| <p>μὴ<br/>not<br/>negative particle (indirect statement)</p>  | <p><b>εἶναι</b><br/>to be<br/>Pres Act Inf · εἶμι<br/>infinitive in indirect statement (object of λέγουσιν)</p> | <p><b>ἀνάστασιν</b><br/>resurrection<br/>Accusative<br/>accusative subject of indirect statement<br/>ἀνάστασις; the pivotal doctrine; as in v.6.</p>  | <p>μήτε<br/>nor<br/>correlative negative conjunction</p>   |
| <p><b>ἄγγελον</b><br/>angel<br/>Accusative<br/>coordinate accusative in indirect statement</p> <p>ἄγγελος: 'messenger, angel'; Sadducees also denied angels — relevant to v.9 where Pharisees allow angelic speech.</p> | <p>μήτε<br/>nor<br/>correlative negative conjunction</p>  | <p><b>πνεῦμα</b><br/>spirit<br/>Accusative<br/>coordinate accusative in indirect statement</p> <p>πνεῦμα: 'spirit'; the Pharisees' openness to spirit communication grounds their tentative defense of Paul in v.9.</p> | <p><b>Φαρισαῖοι</b><br/>Pharisees<br/>Nominative<br/>subject of ὁμολογοῦσιν</p>                                      |

δὲ

on the other hand

correlative conjunction (μέν ... δέ)

ὁμολογοῦσιν

confess / affirm

Pres Act Indic 3 Pl · ὁμολογέω

main verb

→ gnostic present

ὁμολογέω: 'confess, acknowledge, profess';  
the technical sense of public doctrinal  
affirmation.

τὰ

these things

Accusative

substantival article (direct object)

ἀμφότερα

both / all

Accusative

predicate / apposition to τὰ

ἀμφότερος: 'both'; with three items listed it  
may carry the sense 'all three things' — a  
noted grammatical curiosity.

9 ἐγένετο δὲ κραυγὴ μεγάλη, καὶ ἀναστάντες τινὲς τῶν γραμματέων τοῦ μέρους τῶν Φαρισαίων  
διεμάχοντο λέγοντες· οὐδὲν κακὸν εὐρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ ἢ  
ἄγγελος—

Then a great clamor arose, and some of the scribes of the Pharisees' party stood up and contended  
vigorously, saying, 'We find nothing wrong in this man. What if a spirit or an angel spoke to him?'

ESCALATION δέ The Pharisee scribes partially defend Paul — enough to trigger greater chaos. The  
broken-off conditional (εἰ δὲ ...) is an aposiopesis, a sentence left deliberately incomplete, signaling the  
gravity of the possibility.

ἐγένετο

arose

Aor Mid Indic 3 Sg · γίνομαι

main verb

→ ingressive aorist

δὲ

and

continuative conjunction

κραυγὴ

clamor

Nominative

subject of ἐγένετο

κραυγή: 'outcry, shout'; a Lukan term for  
group uproar (cf. 22:23).

μεγάλῃ

great

Nominative

attributive adjective

καὶ  
and

*connective conjunction*

**ἀναστάντες**

rising up

Aor Act Ptc Nom Pl Masc · ἀνίστημι

*attendant-circumstance participle*

→ constative aorist

ἀνίστημι: 'stand up!'; the physical rising signals formal engagement in debate.

**τινές**

some

Nominative

*subject*

**τῶν**

of the

Genitive

*article*

**γραμματέων**

scribes

Genitive

*partitive genitive*

γραμματεὺς: 'scribe, legal expert'; the learned interpreters of Torah, mostly Pharisaic.

**τοῦ**

of the

Genitive

*article*

**μέρους**

party

Genitive

*genitive of membership*

μέρος: as v.6; echoes the earlier partition of the council.

**τῶν**

of the

Genitive

*article*

**Φαρισαίων**

Pharisees

Genitive

*genitive of identity*

**διεμάχοντο**

were contending vigorously

Imperf Mid Indic 3 Pl · διαμάχομαι

*main verb*

→ progressive imperfect (heated ongoing argument)

διαμάχομαι: 'fight through, contend vigorously'; a strong compound; only here in NT.

**λέγοντες**

saying

Pres Act Ptc Nom Pl Masc · λέγω

*participle of manner*

→ progressive present

**οὐδέν**

nothing

Accusative

*direct object of εὐρίσκομεν*

**κακὸν**

evil / wrong

Accusative

*attributive adjective*

κακός: 'bad, wrong'; the verdict matches the legal standard — no charge warranting punishment.

**εὐρίσκομεν**

we find

Pres Act Indic 1 Pl · εὐρίσκω

*main verb*

→ gnomic present (verdict)

εὐρίσκω: 'find'; a verdict term — cf. Pilate's repeated 'I find no fault in him.'

**ἐν**

in

*preposition + dative (sphere)*

**τῷ**

the

Dative

*article*

## ἄνθρωπῳ

man

Dative

*object of ἐν*

ἄνθρωπος: generic 'man/person'; avoids naming Paul, keeping the statement general.

## τούτῳ

this

Dative

*demonstrative adjective*

## εἰ

if

*conditional particle (first-class or aposiopesis)*

εἰ: introduces the conditional; the apodosis is left unstated — aposiopesis for rhetorical effect.

## δὲ

but

*connective particle*

## πνεῦμα

spirit

Nominative

*subject of ἐλάλησεν*

πνεῦμα: echoes v.8; if Paul received spiritual communication, the Pharisees cannot condemn him.

## ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

*verb of conditional protasis*

→ *constative aorist*

λαλέω: 'speak'; in Acts often of divine or spiritual speech.

## αὐτῷ

to him

Dative

*dative of indirect object*

## ἢ

or

*disjunctive conjunction*

## ἄγγελος

angel

Nominative

*coordinate subject*

ἄγγελος: as v.8; the Pharisees' belief in angels opens the door to Paul's visions.

10 πολλῆς δὲ γινομένης στάσεως εὐλαβηθεὶς ὁ χιλιάρχος μὴ διασπασθῆ ὁ Παῦλος ὑπ' αὐτῶν, ἐκέλευσεν τὸ στρατεύμα καταβὰν ἀρπάσαι αὐτὸν ἐκ μέσου αὐτῶν ἄγειν τε εἰς τὴν παρεμβολήν.

And when the dissension became great, the tribune, fearing that Paul would be torn apart by them, commanded the troops to go down and forcibly take him out of their midst and bring him into the barracks.

**CLIMACTIC INTERVENTION** **δέ** The genitive absolute (πολλῆς στάσεως γινομένης) closes the council scene; the tribune's intervention marks a decisive shift of venue and custody — Paul is now entirely in Roman hands.

**πολλῆς**

great

Genitive

attributive adjective (*gen. abs.*)

**δὲ**

and

continuative conjunction

**γινομένης**

arising

Pres Mid Ptc Gen Sg Fem · γίνομαι

genitive absolute (*temporal/causal*)

→ progressive present

γίνομαι: as v.7; the present tense depicts the worsening disorder.

**στάσεως**

dissension

Genitive

genitive absolute subject

στάσις; as v.7; the repetition brackets this section of the narrative.

**εὐλαβηθεὶς**

fearing

Aor Pass Ptc Nom Sg Masc · εὐλαβέομαι

causal participle

→ constative aorist

εὐλαβέομαι: 'be afraid, act cautiously'; only here and Heb 11:7 in NT; the aor. passive is the standard form.

**ὁ**

the

Nominative

article

**χιλιάρχος**

tribune

Nominative

subject

χιλιάρχος: 'commander of a thousand' (tribunus militum); the Roman officer Lysias, named in v.26.

**μὴ**

lest

negative of fear clause

μὴ: after a verb of fearing introduces the object feared.

## διασπασθῆ

be torn apart

Aor Pass Subj 3 Sg · διασπάω

*verb of fear clause (subjunctive after μή)*

→ constative aorist (feared outcome)

διασπάω: 'tear asunder'; only here and Mark 5:4 in NT; graphic word for mob violence.

## ὁ

the

Nominative

article

## Παῦλος

Paul

Nominative

subject of διασπασθῆ

## ὑπ'

by

*preposition (agent with passive)*

## αὐτῶν

them

Genitive

*genitive agent*

## ἐκέλευσεν

commanded

Aor Act Indic 3 Sg · κελεύω

*main verb*

→ constative aorist

κελεύω: as v.3; the tribune's command contrasts with the high priest's — legitimate Roman authority vs. illegal Jewish judicial pressure.

## τὸ

the

Accusative

article

## στράτευμα

troops

Accusative

*accusative object of ἐκέλευσεν*

στράτευμα: 'army, troops'; the detachment stationed in the Antonia fortress.

## καταβάν

going down

Aor Act Ptc Acc Sg Neut · καταβαίνω

*attendant-circumstance participle*

→ constative aorist

καταβαίνω: 'go down'; the Antonia fortress was elevated above the temple courts.

## ἄρπάσαι

to seize

Aor Act Inf · ἄρπάζω

*complementary infinitive (object of ἐκέλευσεν)*

→ constative aorist

ἄρπάζω: 'snatch, seize by force'; the word denotes forcible rescue against resistance.

## αὐτὸν

him

Accusative

*direct object of ἄρπάσαι*

## ἐκ

out of

*preposition of separation*

|   |   |  |  |
|---|---|--|--|
| <p><b>μέσου</b><br/>midst<br/>Genitive<br/><i>object of ἐκ</i></p> <p>μέσος; 'middle'; ἐκ μέσου = 'out from the middle of.'</p> | <p><b>αὐτῶν</b><br/>them<br/>Genitive<br/><i>possessive genitive with μέσου</i></p> | <p><b>ἄγειν</b><br/>to bring<br/>Pres Act Inf · ἄγω<br/><i>complementary infinitive (coordinate with ἀρπάσαι)</i></p> <p>→ progressive present (ongoing escort)</p> <p>ἄγω: 'lead, bring!'; the soldiers' role is both rescue and custody.</p> | <p>τε<br/>and<br/><i>connective particle</i></p> |
| <p><b>εἰς</b><br/>into<br/><i>preposition of direction</i></p>  | <p><b>τὴν</b><br/>the<br/>Accusative<br/><i>article</i></p>                         | <p><b>παρεμβολήν</b><br/>barracks<br/>Accusative<br/><i>object of εἰς</i></p> <p>παρεμβολή: 'barracks, military camp'; in Acts, the Antonia fortress (21:34, 37; 22:24); also used of a battle line (Heb 11:34).</p>                           |  |

11 Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ κύριος εἶπεν· Θάρσει· ὡς γὰρ διεμαρτύρω τὰ περὶ ἐμοῦ εἰς Ἱερουσαλήμ, οὕτω σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι.

The following night the Lord stood beside him and said, 'Take courage, for as you have testified about me in Jerusalem, so you must testify also in Rome.'

DIVINE COMMISSIONING / PIVOT **δέ** The night vision stands at the structural center of the chapter and of the whole Roman-trial section. The parallel structure (ὡς ... οὕτω) frames the divine necessity (δεῖ) that will carry Paul from Jerusalem through Caesarea to Rome.

**Τῆ**

the

Dative

article (temporal dative)

**δὲ**

and

continuative conjunction

**ἐπιούση**

following

Pres Act Ptc Dat Sg Fem · ἔπειμι

attributive participle (temporal dative)

→ progressive present

ἔπειμι: 'come upon, follow'; the phrase τῆ ἐπιούση νυκτί is a Lukan temporal formula (Acts 16:11; 21:18).

**νυκτὶ**

night

Dative

dative of time when

νύξ: 'night'; night visions are a recurring feature in Acts (16:9; 18:9; 27:23).

**ἐπιστάς**

standing beside

Aor Act Ptc Nom Sg Masc · ἐφίστημι

attendant-circumstance participle

→ constative aorist

ἐφίστημι: 'come upon, stand over'; the same verb used of angelic appearances (Acts 12:7; Luke 2:9) — marking the Lord's presence as sudden and authoritative.

**αὐτῷ**

beside him

Dative

dative of proximity

**ὁ**

the

Nominative

article

**κύριος**

Lord

Nominative

subject

κύριος: 'Lord'; in Acts the risen Christ (cf. 18:9–10; 22:17–21 — the same Damascus/temple pattern).

**εἶπεν**

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

**Θάρσει**

take courage

Pres Act Impv 2 Sg · θαρσέω

imperative of command

→ progressive present (ongoing disposition commanded)

θαρσέω: 'be courageous'; Jesus uses the same word at Matt 9:2; 14:27; Mark 6:50; here it echoes the divine 'fear not' of OT commissioning scenes.

**ὥς**

as

comparative conjunction (ὥς ... οὕτω)

**γὰρ**

for

explanatory conjunction

## διεμαρτύρω

you testified

Aor Mid Indic 2 Sg · διεμαρτύρομαι

*verb of protasis*

→ constative aorist

διεμαρτύρομαι: 'testify solemnly, bear thorough witness'; a Lukan favorite for Paul's preaching (cf. 20:21, 24; 28:23).

## τὰ

the things

Accusative

*accusative object of διεμαρτύρω*

## περὶ

about

*preposition + genitive (topic)*

## ἐμοῦ

me

Genitive

*object of περὶ*

## εἰς

in

*preposition (place where — Hellenistic εἰς for ἐν)*

## Ἱερουσαλήμ

Jerusalem

Accusative

*object of εἰς*

Ἱερουσαλήμ: the city where testimony ended; Rome is its typological counterpart.

## οὕτω

so

*correlative adverb (apodosis of comparison)*

## σε

you

Accusative

*accusative subject of infinitive (μαρτυρῆσαι)*

## δεῖ

it is necessary

Pres Act Indic 3 Sg · δεῖ

*main verb of apodosis (divine necessity)*

→ gnomic present (standing divine plan)

δεῖ: 'it is necessary'; Lukan theological term for divine necessity in salvation history (Luke 9:22; 24:44; Acts 1:16; 9:16).

## καὶ

also

*adjunctive particle*

## εἰς

in

*preposition of direction/goal*

## Ῥώμην

Rome

Accusative

*object of εἰς*

Ῥώμη: 'Rome'; the goal of the entire Lukan narrative arc (cf. Luke 1:1–4; Acts 1:8 'to the end of the earth').

## μαρτυρῆσαι

to testify

Aor Act Inf · μαρτυρέω

*complementary infinitive (subject of δεῖ)*

→ constative aorist

μαρτυρέω: 'witness, testify'; cognate with the compound διεμαρτύρω — deliberate lexical echo.

12 Γενομένης δὲ ἡμέρας ποιήσαντες συστροφὴν οἱ Ἰουδαῖοι ἀνεθεμάτισαν ἑαυτοὺς λέγοντες μήτε φαγεῖν μήτε πιεῖν ἕως οὗ ἀποκτείνωσιν τὸν Παῦλον.

When day came, the Jews made a plot and bound themselves by an oath neither to eat nor drink until they had killed Paul.

**NEW THREAT** **δέ** The daylight scene contrasts sharply with the night vision of v.11. The conspiracy is expressed with a solemn self-imprecation (ἀνεθεμάτισαν ἑαυτούς), the gravest form of oath in Jewish practice.

### Γενομένης

coming

Aor Mid Ptc Gen Sg Fem · γίνομαι

*genitive absolute (temporal)*

→ constative aorist

γίνομαι: the standard Lukan temporal formula (γενομένης ἡμέρας = 'when day came').

### δὲ

and

*continuative conjunction*

### ἡμέρας

of day

Genitive

*genitive absolute subject*

ἡμέρα: 'day'; the night-day contrast (vv.11-12) is a Lukan literary device.

### ποιήσαντες

having made

Aor Act Ptc Nom Pl Masc · ποιέω

*attendant-circumstance participle*

→ constative aorist

ποιέω: 'make, do'; ποιεῖν συστροφὴν = 'form a conspiracy/band.'

### συστροφὴν

conspiracy

Accusative

*direct object of ποιήσαντες*

συστροφή: 'banding together, conspiracy'; from συν + στρέφω; only here and Acts 19:40 in NT.

### οἱ

the

Nominative

*article*

### Ἰουδαῖοι

Jews

Nominative

*subject*

Ἰουδαῖος; the same hostile group from 21:27; the broader populace, not limited to the council.

### ἀνεθεμάτισαν

bound by oath

Aor Act Indic 3 Pl · ἀναθεματίζω

*main verb*

→ constative aorist

ἀναθεματίζω: 'put under a curse/anathema'; from ἀνάθεμα (devoted thing, curse); the self-imprecation is the gravest form of oath (cf. Num 30; Mark 14:71).

|   |   |  |   |
|---|---|--|---|
| <p><b>ἑαυτοὺς</b><br/>themselves</p> <p>Accusative<br/><i>reflexive direct object</i></p> <p>ἑαυτοῖς; reflexive; the curse falls on themselves if they fail — the stakes of the vow.</p>  | <p><b>λέγοντες</b><br/>saying</p> <p>Pres Act Ptc Nom Pl Masc · λέγω<br/><i>participle of manner</i></p> <p>→ progressive present</p>   | <p><b>μήτε</b><br/>neither</p> <p><i>correlative negative conjunction</i></p>            | <p><b>φαγεῖν</b><br/>to eat</p> <p>Aor Act Inf · ἐσθίω<br/><i>infinitive of content (object of oath)</i></p> <p>→ constative aorist</p> <p>ἐσθίω: 'eat'; the fasting vow doubles as an ascetic pressure tactic.</p> |
| <p><b>μήτε</b><br/>nor</p> <p><i>correlative negative conjunction</i></p>   | <p><b>πιεῖν</b><br/>to drink</p> <p>Aor Act Inf · πίνω<br/><i>coordinate infinitive</i></p> <p>→ constative aorist</p> <p>πίνω: 'drink'; the total abstinence from food and drink marks the vow as extreme.</p> | <p><b>ἕως</b><br/>until</p> <p><i>temporal conjunction</i></p>                           | <p><b>οἷ</b><br/>which</p> <p>Genitive<br/><i>genitive (ἕως οἷ = 'until such time as')</i></p> <p>οἷ: relative used with ἕως; a common Hellenistic temporal formula.</p>  |
| <p><b>ἀποκτείνωσιν</b><br/>they kill</p> <p>Aor Act Subj 3 Pl · ἀποκτείνω<br/><i>verb of temporal clause (subjunctive after ἕως οἷ)</i></p> <p>→ constative aorist (intended outcome)</p> <p>ἀποκτείνω: 'kill'; the subjunctive after ἕως οἷ marks the goal as contingent but intended.</p> | <p><b>τὸν</b><br/>the</p> <p>Accusative<br/><i>article</i></p>  | <p><b>Παῦλον</b><br/>Paul</p> <p>Accusative<br/><i>direct object of ἀποκτείνωσιν</i></p> |   |

### 13 ἦσαν δὲ πλείους τεσσεράκοντα οἱ ταύτην τὴν συνωμοσίαν ποιησάμενοι·

There were more than forty of those who had made this conspiracy.

ELABORATION (NUMBERS) **δέ** A brief quantifying elaboration — the 'more than forty' emphasizes the organized scale of the plot and echoes the military-style language of the following verses.

**ἦσαν**

there were

Imperf Act Indic 3 Pl · εἰμί

*main verb (existential)*

→ progressive imperfect

**δὲ**

and

*continuative conjunction*

**πλείους**

more than

Nominative

*predicate adjective (comparative)*

πλείων: comparative of πολύς; 'more than forty' — the conspiracy has significant manpower.

**τεσσεράκοντα**

forty

*numeral (indeclinable)*

τεσσεράκοντα: forty; a round number of symbolic weight in Jewish reckoning.

**οἱ**

those

Nominative

*article substantival (subject)*

**ταύτην**

this

Accusative

*demonstrative adjective*

**τήν**

the

Accusative

*article*

**συνωμοσίαν**

conspiracy

Accusative

*direct object of ποιησάμενοι*

συνωμοσία: 'conspiracy, sworn band'; from συν + ὄμνυμι; only here in NT — a more explicit synonym of συστροφή (v.12).

**ποιησάμενοι**

having made

Aor Mid Ptc Nom Pl Masc · ποιέω

*attributive participle (modifying οἱ)*

→ constative aorist

ποιέω: as v.12; the middle voice emphasizes personal involvement in forming the group.

14 οἵτινες προσελθόντες τοῖς ἀρχιερεῦσιν καὶ τοῖς πρεσβυτέροις εἶπαν· Ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς μηδενὸς γεύσασθαι ἕως οὗ ἀποκτείνωμεν τὸν Παῦλον.

They went to the chief priests and elders and said, 'We have strictly bound ourselves by an oath to taste nothing until we have killed Paul.'

**ACTION OF THE CONSPIRATORS** οἵτινες The conspirators seek institutional backing from the chief priests and elders. The cognate construction ἀναθέματι ἀνεθεματίσαμεν is a Hebraic-style emphatic construction (cf. LXX for the absolute infinitive).

**οἵτινες**

who

Nominative

relative pronoun (subject, continuing subject from v.13)

ὅστις; the qualitative relative ('who are the kind who') introduces elaborated participants.

**προσελθόντες**

coming to

Aor Act Ptc Nom Pl Masc · προσέρχομαι

attendant-circumstance participle

→ constative aorist

προσέρχομαι: 'come to, approach'; marks the formal approach to authorities.

**τοῖς**

the

Dative

article

**ἀρχιερεῦσιν**

chief priests

Dative

dative of indirect object

ἀρχιερεῖς; the plural includes the high priest and senior priestly families — the establishment.

**καὶ**

and

connective conjunction

**τοῖς**

the

Dative

article

**πρεσβυτέροις**

elders

Dative

dative, coordinate with ἀρχιερεῦσιν

πρεσβύτερος; 'elder'; together with the chief priests they form the Jerusalem ruling body (cf. Luke 22:52).

**εἶπαν**

said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

## Ἄναθέματι

with an oath of curse

Dative

*dative of means (cognate-object construction)*

ἀνάθεμα: 'curse, devoted thing'; the dative of the cognate noun intensifies the verb — a Hebraism for the absolute infinitive construction.

## ἀνεθεματίσαμεν

we have bound

Aor Act Indic 1 Pl · ἀνεθεματίζω

*main verb of direct speech*

→ constative aorist (decisive act)

ἀνεθεματίζω: as v.12; the cognate-noun dative is the Lukan equivalent of the Hebrew infinitive absolute.

## ἑαυτοὺς

ourselves

Accusative

*reflexive direct object*

## μηδενός

nothing

Genitive

*genitive object of γεύσασθαι (taste nothing)*

μηδεῖς: 'nothing'; partitive genitive with γεύομαι is standard Greek idiom.

## γεύσασθαι

to taste

Aor Mid Inf · γεύομαι

*complementary infinitive (content of oath)*

→ constative aorist

γεύομαι: 'taste, eat'; a softer word than ἐσθίω, but the absolute negation (μηδενός) makes it total abstinence.

## ἕως

until

*temporal conjunction*

## οὗ

which

Genitive

*genitive (ἕως οὗ = 'until')*

## ἀποκτείνωμεν

we kill

Aor Act Subj 1 Pl · ἀποκτείνω

*verb of temporal clause (subjunctive)*

→ constative aorist

ἀποκτείνω: as v.12; the first-person plural now makes the conspirators the explicit agents.

## τὸν

the

Accusative

*article*

## Παῦλον

Paul

Accusative

*direct object*

15 νῦν οὖν ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ ὅπως καταγάγῃ αὐτὸν εἰς ὑμᾶς ὡς μέλλοντας διαγινώσκειν ἀκριβέστερον τὰ περὶ αὐτοῦ· ἡμεῖς δὲ πρὸ τοῦ ἐγγίσει αὐτὸν ἔτοιμοί ἐσμεν τοῦ ἀνελεῖν αὐτόν.

Now therefore you, together with the council, notify the tribune to bring him down to you as if you were going to examine his case more carefully, and we are ready to kill him before he comes near.

INFERENTIAL INSTRUCTION οὖν The conspirators' plan rests on deceiving the tribune about the council's motive (ὡς μέλλοντας ... ἀκριβέστερον). The ἡμεῖς δέ counterpoint discloses the ambush plan – their blunt readiness to murder.

|   |   |  |  |
|---|---|--|--|
| <p>νῦν<br/>now<br/><i>temporal adverb</i></p>   | <p>οὖν<br/>therefore<br/><i>inferential conjunction</i></p>   | <p>ὑμεῖς<br/>you<br/>Nominative<br/><i>emphatic subject</i></p>    | <p>ἐμφανίσατε<br/>notify<br/>Aor Act Impv 2 Pl · ἐμφανίζω<br/><i>imperative of command</i><br/>→ constative aorist (decisive single act commanded)<br/>ἐμφανίζω: 'make known, report, present a case'; a term of legal notification; used again at vv.22 and 26:2.</p> |
| <p>τῷ<br/>the<br/>Dative<br/><i>article</i></p> | <p>χιλιάρχῳ<br/>tribune<br/>Dative<br/><i>dative of indirect object</i><br/>χιλιάρχος; as v.10; the conspirators need the tribune's cooperation to lure Paul out.</p> | <p>σὺν<br/>together with<br/><i>preposition of association</i></p> | <p>τῷ<br/>the<br/>Dative<br/><i>article</i></p>  |

## συνεδρίω

council

Dative

object of σύν

## ὅπως

so that

purpose conjunction

## καταγάγη

he might bring down

Aor Act Subj 3 Sg · κατάγω

verb of purpose clause (subjunctive after ὅπως)

→ constative aorist

κατάγω: 'bring down'; from the Antonia to the council chamber below.

## αὐτόν

him

Accusative

direct object

## εἰς

to

preposition of direction

## ὑμᾶς

you

Accusative

object of εἰς

## ὥς

as if

comparative/pretextual conjunction

ὥς: 'as if, on the pretext that' — the deceptive framing.

## μέλλοντας

intending

Pres Act Ptc Acc Pl Masc · μέλλω

participial predicate after ὥς

→ futuristic present

μέλλω: 'be about to, intend'; the pretense of intent to examine more carefully.

## διαγινώσκειν

to examine

Pres Act Inf · διαγινώσκω

complementary infinitive (object of μέλλοντας)

→ progressive present

διαγινώσκω: 'determine, decide by examination'; a legal term; only here and Acts 24:22 in NT.

## ἀκριβέστερον

more carefully

adverb of manner (comparative)

ἀκριβής: 'precise, exact'; the comparative adverb adds plausibility to the ruse.

## τὰ

the things

Accusative

substantival article (object of διαγινώσκειν)

## περὶ

about

preposition + genitive (topic)

## αὐτοῦ

him

Genitive

object of περὶ

## ἡμεῖς

we

Nominative

emphatic subject (contrast)

## δὲ

but

adversative conjunction

## πρὸ

before

preposition of time

|   |   |   |   |
|---|---|---|---|
| <p><b>τοῦ</b><br/>the<br/>Genitive<br/><i>article (with articular infinitive)</i></p>                   | <p><b>ἐγγίσαι</b><br/>to come near<br/>Aor Act Inf · ἐγγίζω<br/><i>articular infinitive (object of πρό)</i><br/>→ constative aorist<br/>ἐγγίζω: 'draw near, approach'; πρό τοῦ ἐγγίσαι αὐτόν = 'before he comes near' — the timing of the ambush.</p> | <p><b>αὐτόν</b><br/>him<br/>Accusative<br/><i>accusative subject of articular infinitive</i></p>  | <p><b>ἔτοιμοί</b><br/>ready<br/>Nominative<br/><i>predicate adjective</i><br/>ἔτοιμος: 'ready, prepared'; their military-style readiness is chillingly blunt.</p> |
| <p><b>ἐσμεν</b><br/>we are<br/>Pres Act Indic 1 Pl · εἰμί<br/><i>main verb</i><br/>→ gnomic present</p> | <p><b>τοῦ</b><br/>to<br/>Genitive<br/><i>article (genitive articular infinitive of purpose)</i></p>   | <p><b>ἀνελεῖν</b><br/>to kill<br/>Aor Act Inf · ἀναιρέω<br/><i>genitive articular infinitive of purpose</i><br/>→ constative aorist<br/>ἀναιρέω: 'do away with, kill'; a common Lukan term for violent killing (Acts 2:23; 7:28; 9:23, 29; 12:2).</p> | <p><b>αὐτόν</b><br/>him<br/>Accusative<br/><i>direct object of ἀνελεῖν</i></p>  |

16 Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς Παύλου τὴν ἐνέδραν, παραγενόμενος καὶ εἰσελθὼν εἰς τὴν παρεμβολὴν ἀπήγγειλεν τῷ Παύλῳ.

But Paul's sister's son heard of the ambush, and he came and entered the barracks and told Paul.

COUNTER-MOVEMENT (THE PLOT IS DISCOVERED) **δέ** The unexpected appearance of a family member — never elsewhere mentioned — is a Lukan plot turn. Access to the barracks implies Paul was not held in a sealed cell, consistent with Acts 24:23.

## Ἀκούσας

hearing

Aor Act Ptc Nom Sg Masc · ἀκούω

*attendant-circumstance participle*

→ constative aorist

ἀκούω: 'hear'; the aorist marks the decisive moment of learning the plot.

## δὲ

but

*adversative conjunction*

## ὁ

the

Nominative

*article*

## υἱός

son

Nominative

*subject*

υἱός: 'son'; the nephew — Paul's only family member mentioned in Acts.

## τῆς

of the

Genitive

*article*

## ἀδελφῆς

sister

Genitive

*genitive of relationship*

ἀδελφή: 'sister'; Paul's unnamed sister, presumably resident in Jerusalem.

## Παύλου

of Paul

Genitive

*possessive genitive*

## τὴν

the

Accusative

*article*

## ἐνέδραν

ambush

Accusative

*direct object of Ἀκούσας*

ἐνέδρα: 'ambush, lying in wait'; only here and Acts 25:3 in NT; the noun concisely names what the conspirators plan.

## παραγενόμενος

coming

Aor Mid Ptc Nom Sg Masc · παραγίνομαι

*attendant-circumstance participle*

→ constative aorist

παραγίνομαι: 'arrive, come'; a Lukan narrative verb (36x in Luke-Acts).

## καὶ

and

*connective conjunction*

## εἰσελθὼν

entering

Aor Act Ptc Nom Sg Masc · εἰσέρχομαι

*attendant-circumstance participle*

→ constative aorist

εἰσέρχομαι: 'enter'; the triple action (heard, came, entered) builds pace.

## εἰς

into

*preposition of direction*

## τὴν

the

Accusative

*article*

## παρεμβολὴν

barracks

Accusative

*object of εἰς*

παρεμβολή: as v.10.

## ἀπήγγειλεν

reported

Aor Act Indic 3 Sg · ἀπαγγέλλω

*main verb*

→ constative aorist

ἀπαγγέλλω: 'report, announce'; a formal reporting word in Acts.

τῷ

to

Dative

article

Παύλῳ

Paul

Dative

dative of indirect object

17 προσκαλεσάμενος δὲ ὁ Παῦλος ἕνα τῶν ἑκατοντάρχων ἔφη· τὸν νεανίαν τοῦτον ἀπάγαγε πρὸς τὸν χιλιάρχον, ἔχει γάρ τι ἀπαγγεῖλαι αὐτῷ.

Paul called one of the centurions and said, 'Take this young man to the tribune, for he has something to report to him.'

PAUL ACTS STRATEGICALLY δέ Paul exercises initiative even in custody, using proper channels. His calm use of military hierarchy contrasts with the conspirators' extrajudicial scheme.

προσκαλεσάμενος

calling to himself

Aor Mid Ptc Nom Sg Masc · προσκαλέομαι

attendant-circumstance participle

→ constative aorist

προσκαλέομαι: 'summon'; a Lukan word for authoritative calling (Acts 2:39; 6:2; 13:2).

δὲ

and

continuative conjunction

ὁ

the

Nominative

article

Παῦλος

Paul

Nominative

subject

ἕνα

one

Accusative

direct object

τῶν

of the

Genitive

article

ἑκατοντάρχων

centurions

Genitive

partitive genitive

ἑκατόνταρχος: 'centurion' (commander of a hundred); part of the tribune Lysias's cohort.

ἔφη

said

Imperf Act Indic 3 Sg · φημί

main verb

→ ingressive imperfect

φημί: as v.5; solemn/formal speech marker.

|  |  |  |  |
|--|--|--|--|
| <p><b>τὸν</b><br/>the<br/>Accusative<br/>article</p>   | <p><b>νεανίαν</b><br/>young man<br/>Accusative<br/>direct object of ἀπάγαγε<br/>νεανίας: 'young man'; fronted for emphasis; his youth may explain how he moved unnoticed among the conspirators.</p> | <p><b>τοῦτον</b><br/>this<br/>Accusative<br/>demonstrative adjective</p>   | <p><b>ἀπάγαγε</b><br/>lead away<br/>Aor Act Impv 2 Sg · ἀπάγω<br/>imperative of command<br/>→ constative aorist (single decisive act)<br/>ἀπάγω: 'lead away, conduct'; a neutral word of escort.</p> |
| <p><b>πρὸς</b><br/>to<br/>preposition of direction</p> | <p><b>τὸν</b><br/>the<br/>Accusative<br/>article</p>   | <p><b>χιλίαρχον</b><br/>tribune<br/>Accusative<br/>object of πρὸς<br/>χιλίαρχος: as v.10.</p>  | <p><b>ἔχει</b><br/>he has<br/>Pres Act Indic 3 Sg · ἔχω<br/>main verb of explanatory clause<br/>→ gnomic present</p>   |
| <p><b>γάρ</b><br/>for<br/>explanatory conjunction</p>  | <p><b>τι</b><br/>something<br/>Accusative<br/>direct object of ἔχει<br/>τις: indefinite pronoun; the vagueness protects the young man from the conspirators.</p>                                     | <p><b>ἀπαγγεῖλαι</b><br/>to report<br/>Aor Act Inf · ἀπαγγέλλω<br/>complementary infinitive (object of ἔχει)<br/>→ constative aorist<br/>ἀπαγγέλλω: as v.16; the chain of reporting is a structural thread through vv.16–22.</p> | <p><b>αὐτῷ</b><br/>to him<br/>Dative<br/>dative of indirect object</p>   |

18 ὁ μὲν οὖν παραλαβὼν αὐτὸν ἤγαγεν πρὸς τὸν χιλίαρχον καὶ φησιν· ὁ δέσμιος Παῦλος προσκαλεσάμενός με ἠρώτησεν τοῦτον τὸν νεανίσκον ἀγαγεῖν πρὸς σέ, ἔχοντά τι λαλῆσαί σοι.

So the centurion took him and brought him to the tribune and said, 'The prisoner Paul called me and asked me to bring this young man to you, as he has something to say to you.'

IMMEDIATE EXECUTION OF COMMAND **οὖν** The centurion's obedience is immediate (μὲν οὖν); the historic present φησιν is characteristic of Lukan speech-introductions at key moments. The chain of intermediaries (nephew → Paul → centurion → tribune) mirrors ancient protocols.

ὁ

the

Nominative

article (substantival with μέν)

μέν

now

particle (resumptive μέν οὖν)

οὖν

therefore

inferential particle

παραλαβών

taking

Aor Act Ptc Nom Sg Masc · παραλαμβάνω

attendant-circumstance participle

→ constative aorist

παραλαμβάνω: 'take along, receive'; the centurion takes the nephew into his charge.

αὐτόν

him

Accusative

direct object

ἤγαγεν

brought

Aor Act Indic 3 Sg · ἄγω

main verb

→ constative aorist

ἄγω: as v.10.

πρός

to

preposition of direction

τόν

the

Accusative

article

χιλίαρχον

tribune

Accusative

object of πρός

καί

and

connective conjunction

φησιν

says

Pres Act Indic 3 Sg · φημί

main verb (historic present)

→ historic present (vivid narration)

φημί: the historic present adds narrative vividness at the transition to direct speech.

ὁ

the

Nominative

article

δέσμιος

prisoner

Nominative

subject

δέσμιος: 'prisoner, one bound'; from δεσμός; a word Paul uses of himself with theological weight (Eph 3:1; Phlm 1).

Παῦλος

Paul

Nominative

apposition to δέσμιος

προσκαλεσάμενός

having called

Aor Mid Ptc Nom Sg Masc · προσκαλέομαι

attendant-circumstance participle

→ constative aorist

προσκαλέομαι: as v.17.

με

me

Accusative

direct object

## ἠρώτησεν

asked

Aor Act Indic 3 Sg · ἐρωτάω

*main verb of reported speech*

→ constative aorist

ἐρωτάω: 'ask, request'; polite request (vs. αἰτέω which is more demanding).

## τούτον

this

Accusative

*demonstrative adjective*

## τὸν

the

Accusative

*article*

## νεανίσκον

young man

Accusative

*accusative object of ἠρώτησεν (with infinitive)*

νεανίσκος: diminutive variant of νεανίας (v.17); Luke uses both forms.

## ἀγαγεῖν

to bring

Aor Act Inf · ἄγω

*complementary infinitive (content of request)*

→ constative aorist

ἄγω: as v.10, 18.

## πρὸς

to

*preposition of direction*

## σέ

you

Accusative

*object of πρὸς*

## ἔχοντά

having

Pres Act Ptc Acc Sg Masc · ἔχω

*circumstantial participle (reason/causal)*

→ progressive present

ἔχω: 'have'; ἔχοντά τι λαλῆσαι = 'having something to say' — cf. v.17 τι ἀπαγγεῖλαι.

## τι

something

Accusative

*direct object of ἔχοντά*

## λαλῆσαί

to say

Aor Act Inf · λαλέω

*complementary infinitive (with τι)*

→ constative aorist

λαλέω: as v.9; here more general 'speak/say.'

## σοι

to you

Dative

*dative of indirect object*

19 ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλιάρχος καὶ ἀναχωρήσας κατ' ἰδίαν ἐπυνθάνετο· τί ἔστιν ὃ ἔχεις ἀπαγγεῖλαί μοι;

The tribune took him by the hand and drawing him aside privately asked, 'What is it that you have to report to me?'

PRIVATE INQUIRY **δέ** The gesture of taking the youth by the hand (ἐπιλαβόμενος τῆς χειρός) is a mark of personal attention and confidentiality; the withdrawal κατ' ἰδίαν underscores the sensitivity of what follows.

**ἐπιλαβόμενος**

taking hold of

Aor Mid Ptc Nom Sg Masc · ἐπιλαμβάνομαι  
*attendant-circumstance participle*

→ constative aorist

ἐπιλαμβάνομαι: 'take hold of'; often a gesture of protection or friendly guidance in Acts (17:19; 21:30, 33).

**δὲ**

and

*continuative conjunction*

**τῆς**

the

Genitive  
*article*

**χειρὸς**

hand

Genitive  
*partitive genitive (object of ἐπιλαβόμενος)*

χείρ: 'hand'; taking by the hand signals personal attention and confidentiality.

**αὐτοῦ**

his

Genitive  
*possessive genitive*

**ὁ**

the

Nominative  
*article*

**χιλιάρχος**

tribune

Nominative  
*subject*

χιλιάρχος: Lysias (named at v.26), acting with admirable procedural care.

**καὶ**

and

*connective conjunction*

|  |   |  |  |
|--|---|--|--|
| <p><b>ἀναχωρήσας</b><br/>withdrawing</p> <p>Aor Act Ptc Nom Sg Masc · ἀναχωρέω<br/><i>attendant-circumstance participle</i></p> <p>→ constative aorist</p> <p>ἀναχωρέω: 'withdraw, step aside'; a deliberate move to ensure privacy.</p> | <p><b>κατ'</b><br/>in</p> <p><i>preposition of manner</i></p>   | <p><b>ιδίαν</b><br/>private</p> <p>Accusative</p> <p><i>object of κατά (idiomatic: κατ' ιδίαν = privately)</i></p> <p>ἴδιος: 'own, private'; κατ' ιδίαν is a fixed phrase 'in private, aside' (Matt 17:1; Luke 9:10; 10:23).</p> | <p><b>ἐπυνθάνετο</b><br/>was asking</p> <p>Imperf Mid Indic 3 Sg · πυνθάνομαι<br/><i>main verb</i></p> <p>→ progressive imperfect (sustained questioning)</p> <p>πυνθάνομαι: 'inquire, ask'; used of official or careful questioning; six times in Acts.</p> |
| <p><b>τί</b><br/>what</p> <p>Nominative<br/><i>predicate interrogative pronoun</i></p>   | <p><b>ἔστιν</b><br/>is</p> <p>Pres Act Indic 3 Sg · εἰμί<br/><i>main verb of question</i></p> <p>→ gnomic present</p> | <p><b>ὃ</b><br/>that</p> <p>Accusative<br/><i>relative pronoun (object of ἀπαγγεῖλαι)</i></p>  | <p><b>ἔχεις</b><br/>you have</p> <p>Pres Act Indic 2 Sg · ἔχω<br/><i>relative clause verb</i></p> <p>→ gnomic present</p>  |
| <p><b>ἀπαγγεῖλαί</b><br/>to report</p> <p>Aor Act Inf · ἀπαγγέλλω<br/><i>complementary infinitive</i></p> <p>→ constative aorist</p> <p>ἀπαγγέλλω: as vv.16–17; the reporting chain verb.</p>  | <p><b>μοι</b><br/>to me</p> <p>Dative<br/><i>dative of indirect object</i></p>  |  |  |

20 εἶπεν δὲ ὅτι Οἱ Ἰουδαῖοι συνέθεντο τοῦ ἐρωτῆσαί σε ὅπως αὔριον τὸν Παῦλον καταγάγῃς εἰς τὸ συνέδριον ὡς μέλλοντές τι ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ.

And he said, 'The Jews have agreed to ask you to bring Paul down to the council tomorrow, as if they were going to inquire somewhat more carefully about him.'

REVELATION OF THE PLOT **δέ** The nephew's report uses the same vocabulary as the conspirators' plan in v.15 (ἀκριβέστερον, καταγάγῃς) — deliberately mirroring it to expose the deception to Lysias.

**εἶπεν**

said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ constative aorist

**δὲ**

and

*continuative conjunction*

**ὅτι**

that

*recitative ὅτι (introduces direct speech)*

**οἱ**

The

Nominative

*article*

**Ἰουδαῖοι**

Jews

Nominative

*subject*

**συνέθεντο**

have agreed

Aor Mid Indic 3 Pl · συντίθεμαι

*main verb*

→ constative aorist (decisive agreement)

συντίθεμαι: 'agree together, conspire'; a strong word of collusion; cf. John 9:22.

**τοῦ**

to

Genitive

*article (genitive articular infinitive of purpose)*

**ἐρωτησαί**

to ask

Aor Act Inf · ἐρωτάω

*genitive articular infinitive of purpose*

→ constative aorist

ἐρωτάω: as v.18; polite request.

**σε**

you

Accusative

*accusative object of ἐρωτησαί*

**ὅπως**

so that

*purpose conjunction*

**αὔριον**

tomorrow

*temporal adverb*

αὔριον: 'tomorrow'; the urgency of the timing is part of the ambush plan.

**τὸν**

the

Accusative

*article*

**Παῦλον**

Paul

Accusative

*direct object of καταγάγης*

**καταγάγης**

you might bring down

Aor Act Subj 2 Sg · κατάγω

*verb of purpose clause (subjunctive after ὅπως)*

→ constative aorist

κατάγω: as v.15; the same verb the conspirators used — the nephew has exact intelligence.

**εἰς**

to

*preposition of direction*

**τὸ**

the

Accusative

*article*

|   |   |   |   |
|---|---|---|---|
| <p><b>συνέδριον</b><br/>council<br/>Accusative<br/>object of εἶς</p>  | <p><b>ὡς</b><br/>as if<br/>comparative/pretextual conjunction (as in v.15)</p>  | <p><b>μέλλοντες</b><br/>intending<br/>Pres Act Ptc Nom Pl Masc · μέλλω<br/>participial predicate after ὡς<br/>→ futuristic present<br/>μέλλω: as v.15; the pretext formula.</p> | <p><b>τι</b><br/>somewhat<br/>Accusative<br/>adverbial accusative</p> |
| <p><b>ἀκριβέστερον</b><br/>more carefully<br/>adverb of manner<br/>ἀκριβής: as v.15; the nephew's exact repetition of the conspirators' language.</p> | <p><b>πυνθάνεσθαι</b><br/>to inquire<br/>Pres Mid Inf · πυνθάνομαι<br/>complementary infinitive (object of μέλλοντες)<br/>→ progressive present<br/>πυνθάνομαι: as v.19; the tribune's own inquiring verb is now used as the pretext.</p> | <p><b>περὶ</b><br/>about<br/>preposition + genitive</p>   | <p><b>αὐτοῦ</b><br/>him<br/>Genitive<br/>object of περί</p>           |

21 σὺ οὖν μὴ πεισθῆς αὐτοῖς· ἐνεδρεύουσιν γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους τεσσαράκοντα, οἵτινες ἀνεθεμάτισαν ἑαυτοὺς μήτε φαγεῖν μήτε πιεῖν ἕως οὗ ἀνέλωσιν αὐτόν, καὶ νῦν εἰσιν ἔτοιμοι προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν.

So do not yield to them, for more than forty of them are lying in wait for him, having bound themselves by an oath neither to eat nor drink until they have done away with him. And now they are ready, waiting for your promise!

WARNING AND CONCLUSION OF REPORT **οὖν** The nephew's warning mirrors v.12 almost verbatim, confirming the intelligence. The concluding phrase 'waiting for your promise' highlights the tribune's own decision as the hinge point of Paul's survival.

σύ

you

Nominative

*emphatic subject*

οὖν

therefore

*inferential conjunction*

μή

do not

*negative particle (prohibitive)*

πεισθῆς

be persuaded

Aor Pass Subj 2 Sg · πείθω

*prohibitive subjunctive (μή + aorist subjunctive)*

→ constative aorist

πείθω: 'persuade'; the passive 'be persuaded' = 'yield to, comply with'; the nephew's boldness in warning an officer is notable.

αὐτοῖς

them

Dative

*dative of agent/cause (with passive πείθω)*

ἐνεδρεύουσιν

they lie in wait

Pres Act Indic 3 Pl · ἐνεδρεύω

*main verb of explanatory clause*

→ progressive present (ongoing ambush)

ἐνεδρεύω: 'lie in ambush'; cognate with ἐνέδρα (v.16); only here and Luke 11:54 in NT.

γάρ

for

*explanatory conjunction*

αὐτόν

him

Accusative

*direct object of ἐνεδρεύουσιν*

ἐξ

from among

*preposition of source/partition*

αὐτῶν

them

Genitive

*object of ἐξ (partitive)*

ἄνδρες

men

Nominative

*subject of ἐνεδρεύουσιν*

πλείους

more than

Nominative

*predicate adjective*

πλείων: as v.13.

τεσσαράκοντα

forty

*numeral*

οἵτινες

who

Nominative

*relative pronoun (subject)*

ἀνεθεμάτισαν

have bound

Aor Act Indic 3 Pl · ἀναθεματίζω

*main verb of relative clause*

→ constative aorist

ἀναθεματίζω: as v.12; exact repetition confirms the nephew's precise intelligence.

ἑαυτοὺς

themselves

Accusative

*reflexive direct object*

μήτε

neither

correlative negative

φαγεῖν

to eat

Aor Act Inf · ἐσθίω

infinitive of content

→ constative aorist

μήτε

nor

correlative negative

πιεῖν

to drink

Aor Act Inf · πίνω

coordinate infinitive

→ constative aorist

ἕως

until

temporal conjunction

οὗ

which

Genitive

genitive (ἕως οὗ formula)

ἀνέλωσιν

they kill

Aor Act Subj 3 Pl · ἀναιρέω

verb of temporal clause (subjunctive)

→ constative aorist

ἀναιρέω: as v.15.

αὐτόν

him

Accusative

direct object

καὶ

and

connective conjunction

νῦν

now

temporal adverb

εἰσιν

they are

Pres Act Indic 3 Pl · εἰμί

main verb

→ gnomic present

ἔτοιμοι

ready

Nominative

predicate adjective

ἔτοιμος: as v.15.

προσδεχόμενοι

waiting for

Pres Mid Ptc Nom Pl Masc · προσδέχομαι

circumstantial participle of manner

→ progressive present

προσδέχομαι: 'receive, await'; here 'waiting for' the tribune's assent.

τὴν

the

Accusative

article

ἀπὸ

from

preposition of source

σοῦ

you

Genitive

object of ἀπό

## ἐπαγγελίαν

promise

Accusative

*direct object of προσδεχόμενοι*

ἐπαγγελία: 'promise, commitment'; the tribune's agreement to send Paul down would be the conspirators' green light.

## 22 ὁ μὲν οὖν χιλίαρχος ἀπέλυσεν τὸν νεανίσκον παραγγείλας μηδενὶ ἐκλαλῆσαι ὅτι ταῦτα ἐνεφάνισας πρὸς με.

So the tribune dismissed the young man, ordering him to tell no one that he had reported these things to him.

**OUTCOME OF PRIVATE CONSULTATION** οὖν Lysias acts decisively but discreetly; his instruction to silence parallels Paul's own use of confidential channels. The whole scene (vv.16–22) demonstrates that Rome protects its citizens through procedural competence.

ὁ

the

Nominative

article

μὲν

now

particle (*resumptive μὲν οὖν*)

οὖν

therefore

*inferential particle*

χιλίαρχος

tribune

Nominative

subject

ἀπέλυσεν

dismissed

Aor Act Indic 3 Sg · ἀπολύω

*main verb*

→ constative aorist

ἀπολύω: 'release, dismiss'; the tribune controls access and information.

τὸν

the

Accusative

article

νεανίσκον

young man

Accusative

*direct object of ἀπέλυσεν*

νεανίσκος: as v.18.

παραγγείλας

having ordered

Aor Act Ptc Nom Sg Masc · παραγγέλλω

*attendant-circumstance participle*

→ constative aorist

παραγγέλλω: 'give orders, charge'; a military command word — Lysias acts decisively and securely.

## μηδενὶ

to no one

Dative

*dative of indirect object (negated)*

μηδεὶς: negative pronoun; the secrecy of the information is paramount.

## ἐκλαλήσαι

to tell

Aor Act Inf · ἐκλαλέω

*complementary infinitive (object of παραγγείλας)*

→ constative aorist

ἐκλαλέω: 'speak out, disclose'; only here in NT; the prefix ἐκ- ('out') emphasizes public disclosure to be avoided.

## ὅτι

that

*complementizer (content of secret)*

## ταῦτα

these things

Accusative

*direct object of ἐνεφάνισας*

## ἐνεφάνισας

you reported

Aor Act Indic 2 Sg · ἐμφανίζω

*main verb of content clause*

→ constative aorist

ἐμφανίζω: as v.15; the legal reporting term — the tribune acknowledges the nephew's notification.

## πρός

to

*preposition of direction*

## με

me

Accusative

*object of πρὸς*

23 Καὶ προσκαλεσάμενός τινας δύο τῶν ἑκατοντάρχων εἶπεν· ἐτοιμάσατε στρατιώτας διακοσίους ὅπως πορευθῶσιν ἕως Καισαρείας, καὶ ἵππεῖς ἑβδομήκοντα καὶ δεξιολάβους διακοσίους, ἀπὸ τρίτης ὥρας τῆς νυκτός,

And he summoned two of the centurions and said, 'Get ready two hundred soldiers to go as far as Caesarea, as well as seventy horsemen and two hundred spearmen, at the third hour of the night,

MILITARY ORDERS ISSUED **καί** Lysias's deployment of 470 troops to escort one prisoner is both protective overkill and a Lukan demonstration of Roman imperial power at Paul's service. The 'third hour of the night' (c. 9 p.m.) ensures cover of darkness.

Καὶ  
and

*connective conjunction*

**προσκαλεσάμενός**

having summoned

Aor Mid Ptc Nom Sg Masc · προσκαλέομαι  
*attendant-circumstance participle*

→ constative aorist

προσκαλέομαι: as v.17.

**τινας**

two

Accusative

*direct object (with δύο)*

δύο

two

*numeral (with τινας)*

**τῶν**

of the

Genitive

*article*

**ἑκατοντάρχων**

centurions

Genitive

*partitive genitive*

ἑκατόνταρχος; as v.17; two centurions to command the column.

**εἶπεν**

said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ constative aorist

**ἐτοιμάσατε**

prepare

Aor Act Impv 2 Pl · ἐτοιμάζω

*imperative of command*

→ constative aorist (decisive single action)

ἐτοιμάζω: 'prepare, make ready'; the same root as ἔτοιμος (vv.15, 21).

**στρατιώτας**

soldiers

Accusative

*direct object of ἐτοιμάσατε*

στρατιώτης: 'soldier'; foot soldiers of the cohort.

**διακοσίους**

two hundred

Accusative

*attributive numeral*

διακόσιοι: 'two hundred'; the large escort underlines Paul's importance and the perceived threat.

**ὅπως**

so that

*purpose conjunction*

**πορευθῶσιν**

they might go

Aor Pass Subj 3 Pl · πορεύομαι

*verb of purpose clause (subjunctive)*

→ constative aorist

πορεύομαι: 'go, travel'; the deponent passive form is standard in Hellenistic Greek.

**ἕως**

as far as

*preposition of extent*

**Καισαρείας**

Caesarea

Genitive

*object of ἕως*

Καισάρεια: Caesarea Maritima, seat of the Roman governor; c. 65 miles from Jerusalem — a two-night march.

καὶ

and

*connective conjunction*

**ἵππεῖς**

horsemen

Accusative

*direct object (coordinate with στρατιώτας)*

ἵππεύς: 'horseman, cavalryman'; seventy cavalry would form a fast mobile screen.

|  |  |   |  |
|--|--|---|--|
| <p>ἑβδομήκοντα<br/>seventy<br/>numeral</p>   | <p>καὶ<br/>and<br/>connective conjunction</p>                | <p>δεξιολάβους<br/>spearmen<br/>Accusative<br/>direct object (coordinate)</p> <p>δεξιολάβος; a hapax legomenon in the NT; etymology 'grasping with the right hand'; conventionally rendered 'spearmen' or 'light-armed soldiers'; the precise meaning is debated — see text_note.</p> | <p>διακοσίους<br/>two hundred<br/>Accusative<br/>attributive numeral</p> |
| <p>ἀπὸ<br/>from<br/>preposition of time</p>  | <p>τρίτης<br/>third<br/>Genitive<br/>attributive ordinal</p> | <p>ᾠρας<br/>hour<br/>Genitive<br/>genitive of time (object of ἀπό)</p> <p>ᾠρα: 'hour'; the third hour of the night = c. 9 p.m., the cover of darkness for a covert transfer.</p>  | <p>τῆς<br/>of the<br/>Genitive<br/>article</p>                           |
| <p>νυκτός<br/>night<br/>Genitive<br/>genitive of time</p> <p>νύξ; as v.11; night operations frame the chapter's second half.</p> |  |   |  |

24 κτήνη τε παραστήσαι ἵνα ἐπιβιβάσαντες τὸν Παῦλον διασώσωσιν πρὸς Φήλικα τὸν ἡγεμόνα.

and provide animals so that they may put Paul on them and bring him safely to Felix the governor!

CONTINUATION OF ORDERS **τε** The verse completes the military orders of v.23. The goal verb διασώσωσιν ('bring safely through') carries the nuance of protected safe-passage — the point being that Paul must arrive alive.

## κτήνη

animals

Accusative

direct object of παραστῆσαι

κτήνος: 'pack animal, beast'; the plural suggests a small baggage train for Paul and perhaps an escort detail.

ΤΕ

and

connective particle (linking to v.23)

## παραστῆσαι

to provide

Aor Act Inf · παρίστημι

complementary infinitive (continuing ἐτοιμάσατε from v.23)

→ constative aorist

παρίστημι: 'present, provide, station'; cf. vv.2, 4 (attendants stationed beside).

ἵνα

so that

purpose conjunction

## ἐπιβιβάσαντες

having put on

Aor Act Ptc Nom Pl Masc · ἐπιβιβάζω

attendant-circumstance participle

→ constative aorist

ἐπιβιβάζω: 'put on (a mount)'; only here and Luke 10:34; 19:35 in NT — a Lukan word.

## τὸν

the

Accusative

article

## Παῦλον

Paul

Accusative

direct object of ἐπιβιβάσαντες

## διασώσωσιν

they might bring safely

Aor Act Subj 3 Pl · διασώζω

verb of purpose clause (subjunctive after ἵνα)

→ constative aorist

διασώζω: 'bring safely through, rescue completely'; the dia- prefix emphasizes bringing through a danger.

πρὸς

to

preposition of direction

## Φήλικά

Felix

Accusative

object of πρὸς

Φῆλιξ: Marcus Antonius Felix, Roman governor of Judea c. 52–58 CE; a freedman of Claudius, known from Tacitus (Hist. 5.9) and Josephus.

## τὸν

the

Accusative

article

## ἡγεμόνα

governor

Accusative

apposition to Φήλικά

ἡγεμών: 'governor, leader'; the provincial governor; used also of Pilate (Matt 27:2).

## 25 γράψας ἐπιστολὴν ἔχουσαν τὸν τύπον τοῦτον·

And he wrote a letter having the following content:

TRANSITION TO EMBEDDED DOCUMENT **ASYNDETON** The brief narrative hinge introduces the only verbatim letter in Acts (vv.26–30). The phrase ἔχουσαν τὸν τύπον τοῦτον is a formulaic introduction to a quoted document.

### γράφας

having written

Aor Act Ptc Nom Sg Masc · γράφω

*attendant-circumstance participle*

→ constative aorist

γράφω: 'write'; Lysias composes an official letter, the most formal act in the chapter.

### ἐπιστολὴν

letter

Accusative

*direct object of γράψας*

ἐπιστολή: 'letter, epistle'; a formal documentary letter, unique in Acts as verbatim text.

### ἔχουσαν

having

Pres Act Ptc Acc Sg Fem · ἔχω

*attributive participle*

→ progressive present

ἔχω: 'contain, have'; participial phrase introduces the letter's content.

### τὸν

the

Accusative

*article*

### τύπον

content

Accusative

*direct object of ἔχουσαν*

τύπος: 'type, pattern, form'; here 'substance, wording' of the letter — a documentary formula.

### τοῦτον

this

Accusative

*demonstrative adjective*

οὗτος: points forward to the letter's text that follows in vv.26–30.

## 26 Κλαύδιος Λυσίας τῷ κρατίστῳ ἡγεμόνι Φήλικι χαίρειν.

Claudius Lysias to the most excellent governor Felix, greetings.

EPISTOLARY SALUTATION **ASYNDETON** The standard Hellenistic letter formula: sender (nominative) + addressee (dative) + infinitive of greeting (χαίρειν). Lysias's praenomen 'Claudius' reveals he took that name on purchasing Roman citizenship under Claudius (cf. 22:28).

## Κλαύδιος

Claudius

Nominative

*subject / sender (epistolary nominative)*

Κλαύδιος; Roman praenomen adopted on receiving citizenship under the emperor Claudius.

## Λυσίας

Lysias

Nominative

*apposition (cognomen)*

Λυσίας; Greek name; the tribune is named here for the first time.

## τῷ

the

Dative

*article*

## κρατίστῳ

most excellent

Dative

*attributive adjective (honorific title)*

κράτιστος; superlative of κρατός; an honorific used of equestrian rank (cf. Luke 1:3 to Theophilus; Acts 24:3; 26:25 to Felix/Festus).

## ἡγεμόνι

governor

Dative

*dative of addressee (epistolary)*

ἡγεμών; as v.24.

## Φήλικι

Felix

Dative

*apposition to ἡγεμόνι*

Φήλιξ; as v.24.

## χαίρειν

greetings

Pres Act Inf · χαίρω

*infinitive of greeting (epistolary formula)*

→ *gnomic/performative present*

χαίρω; 'rejoice'; the infinitive is a fixed greeting formula in Hellenistic letters (cf. James 1:1; Acts 15:23).

27 τὸν ἄνδρα τοῦτον συλλημφθέντα ὑπὸ τῶν Ἰουδαίων καὶ μέλλοντα ἀναιρεῖσθαι ὑπ' αὐτῶν ἐπιστάς σὺν τῷ στρατεύματι ἐξειλάμην, μαθὼν ὅτι Ῥωμαῖός ἐστιν.

This man was seized by the Jews and was about to be killed by them when I came with the troops and rescued him, having learned that he was a Roman citizen.

FIRST NARRATIVE POINT OF THE LETTER **ASYNDETON** Lysias's account is diplomatically embellished: he omits that he had Paul flogged and only 'learned' of the citizenship after the fact (22:25–29). His version presents him as a proactive defender of Roman rights from the outset.

**τὸν**

the

Accusative

article

**ἄνδρα**

man

Accusative

direct object of ἐξειλάμην (fronted for emphasis)

ἄνῃ: 'man'; the fronted object focuses Felix's attention on Paul immediately.

**τοῦτον**

this

Accusative

demonstrative adjective

**συλλημφθέντα**

having been seized

Aor Pass Ptc Acc Sg Masc · συλλαμβάνω

circumstantial participle (manner/condition)

→ constative aorist

συλλαμβάνω: 'seize, arrest'; the passive places Paul as the victim of unjust arrest.

**ὑπὸ**

by

preposition of agent

**τῶν**

the

Genitive

article

**Ἰουδαίων**

Jews

Genitive

genitive agent

**καὶ**

and

connective conjunction

**μέλλοντα**

about to

Pres Act Ptc Acc Sg Masc · μέλλω

circumstantial participle (coordinate)

→ futuristic present (imminent outcome)

μέλλω: 'be about to'; the imminent death heightens the urgency of Lysias's intervention.

**ἀναιρεῖσθαι**

to be killed

Pres Pass Inf · ἀναιρέω

complementary infinitive (object of μέλλοντα)

→ progressive present (ongoing threat)

ἀναιρέω: as v.15, 21.

**ὑπ'**

by

preposition of agent

**αὐτῶν**

them

Genitive

genitive agent

**ἐπιστάς**

coming upon

Aor Act Ptc Nom Sg Masc · ἐφίστημι

attendant-circumstance participle

→ constative aorist

ἐφίστημι: as v.11; the same verb used of the Lord standing beside Paul — intentional echo or coincidence?

**σὺν**

with

preposition of association

**τῷ**

the

Dative

article

**στρατεύματι**

troops

Dative

object of σὺν

στράτευμα: as v.10.

## ἐξειλάμην

I rescued

Aor Mid Indic 1 Sg · ἐξαιρέω

*main verb*

→ constative aorist (decisive act)

ἐξαιρέω: 'rescue, deliver'; a word of dramatic deliverance; God 'rescued' Israel from Egypt with the same verb (Acts 7:34 LXX); here Lysias positions himself as deliverer.

## μαθὼν

having learned

Aor Act Ptc Nom Sg Masc · μαθάνω

*causal/temporal participle*

→ constative aorist

μαθάνω: 'learn'; the order in the letter ('I rescued him having learned he was Roman') reverses the actual sequence of events (22:25–29) — a diplomatic rewriting.

## ὅτι

that

*complementizer (content of μαθὼν)*

## Ῥωμαῖός

a Roman

Nominative

*predicate nominative*

Ῥωμαῖος: 'Roman citizen'; the legal status that compels Lysias to act and gives Paul his appeal to Caesar.

## ἐστίν

he is

Pres Act Indic 3 Sg · εἰμί

*predicate verb*

→ gnomic present

## 28 βουλόμενός τε ἐπιγνῶναι τὴν αἰτίαν δι' ἣν ἐνεκάλουν αὐτῷ, κατήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν·

And wanting to know the charge for which they were accusing him, I brought him down to their council,

SECOND NARRATIVE POINT **ΤΕ** Lysias presents the Sanhedrin hearing as his own judicial initiative — suppressing the fact that the session ended in near-riot. His concern is to appear as a fair and thorough magistrate.

## βουλόμενος

wanting

Pres Mid Ptc Nom Sg Masc · βούλομαι

*causal participle*

→ progressive present

βούλομαι: 'want, wish, intend'; Lysias presents himself as an inquirer of justice, not a blundering officer.

τε

and

*connective particle*

## ἐπιγινῶναι

to know

Aor Act Inf · ἐπιγινώσκω

*complementary infinitive (object of βουλόμενος)*

→ constative aorist

ἐπιγινώσκω: 'know fully, ascertain'; the prefix ἐπι- denotes thorough recognition.

## τὴν

the

Accusative

*article*

## αἰτίαν

charge

Accusative

*direct object of ἐπιγινῶναι*

αἰτία: 'charge, cause, reason'; a legal term for the formal accusation (cf. 22:24; 28:18).

δι'

for which

*preposition in relative clause*

## ἣν

which

Accusative

*relative pronoun (object of διά)*

## ἐνεκάλουν

they were accusing

Imperf Act Indic 3 Pl · ἐγκαλέω

*relative clause verb*

→ progressive imperfect (sustained accusation)

ἐγκαλέω: 'bring a charge against'; a legal term in Acts (cf. 19:38, 40; 26:2, 7).

## αὐτῷ

him

Dative

*dative of indirect object*

## κατήγαγον

I brought down

Aor Act Indic 1 Sg · κατάγω

*main verb*

→ constative aorist

κατάγω: as v.15, 20; the same verb the conspirators had hoped to use as their ambush trigger.

## αὐτὸν

him

Accusative

*direct object*

## εἰς

to

*preposition of direction*

τὸ

the

Accusative

article

συνέδριον

council

Accusative

object of εἰς

αὐτῶν

their

Genitive

possessive genitive

αὐτῶν: 'their' (the Jews') — Lysias writes as an outsider distancing himself from Jewish internal dispute.

29 ὃν εὔρον ἐγκαλούμενον περὶ ζητημάτων τοῦ νόμου αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν ἔγκλημα ἔχοντα.

and I found that he was being accused about questions of their law, but had no charge worthy of death or imprisonment.

VERDICT OF THE INQUIRY **δέ** Lysias's verdict — 'nothing worthy of death or bonds' — is the legal conclusion that the rest of Acts will defend. It is Lysias's version of Pilate's repeated 'I find no fault in him'; here it carries formal Roman judicial weight.

ὃν

whom

Accusative

relative pronoun (direct object of εὔρον)

εὔρον

I found

Aor Act Indic 1 Sg · εὕρισκω

main verb

→ constative aorist

εὕρισκω: as v.9 (the Pharisees' verdict); now it is Lysias's official finding.

ἐγκαλούμενον

being accused

Pres Pass Ptc Acc Sg Masc · ἐγκαλέω

object complement (predicate participle)

→ progressive present

ἐγκαλέω: as v.28.

περὶ

about

preposition of topic

## ζητημάτων

questions

Genitive

*object of περί*

ζήτημα: 'dispute, question'; used of internal Jewish theological disputes (cf. Acts 15:2; 18:15; 26:3) — Lysias sees the whole matter as a religious squabble outside Roman jurisdiction.

## τοῦ

of the

Genitive

*article*

## νόμου

law

Genitive

*genitive of reference*

νόμος: 'law'; as v.3; Lysias identifies the charges as Torah-internal, not Roman-law violations.

## αὐτῶν

their

Genitive

*possessive genitive (distancing)*

## μηδέν

nothing

Accusative

*attributive adjective (modifying ἔγκλημα)*

## δὲ

but

*adversative conjunction*

## ἄξιον

worthy

Accusative

*predicate adjective*

ἄξιος: 'worthy, deserving'; the legal standard for capital or custodial punishment.

## θανάτου

of death

Genitive

*genitive of worth/comparison*

θάνατος: 'death'; the capital charge is explicitly ruled out.

## ἢ

or

*disjunctive conjunction*

## δεσμῶν

bonds

Genitive

*genitive coordinate with θανάτου*

δεσμός: 'bond, imprisonment'; the two standard Roman punishments — execution or custody.

## ἔγκλημα

charge

Accusative

*direct object of ἔχοντα*

ἔγκλημα: 'formal charge, accusation'; from ἐγκαλέω; only here and Acts 25:16 in NT.

## ἔχοντα

having

Pres Act Ptc Acc Sg Masc · ἔχω

*object complement (participle in indirect statement)*

→ progressive present

ἔχω: 'have, hold'; found him 'having no charge worthy..' — the Roman verdict formula.

30 μηνυθείσης δέ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα ἔσεσθαι, ἐξαυτῆς ἔπεμψα πρὸς σέ, παραγγείλας καὶ τοῖς κατηγοροῖς λέγειν [τὰ] πρὸς αὐτὸν ἐπὶ σοῦ.

When I was informed of a plot against the man, I sent him to you at once, ordering his accusers also to state their case against him before you.

THIRD NARRATIVE POINT / CLOSING INSTRUCTION **δέ** The letter closes by formally transferring jurisdiction to Felix and redirecting the accusers. The participial absolute (μηνυθείσης ἐπιβουλῆς) provides the decisive reason for the transfer – the conspiracy is now official Roman record.

### μηνυθείσης

having been disclosed

Aor Pass Ptc Gen Sg Fem · μηνύω

*genitive absolute (causal/temporal)*

→ constative aorist

μηνύω: 'reveal, inform, give evidence'; used of official or legal disclosure; here the nephew's information is now on record.

### δέ

and

*continuative conjunction*

### μοι

to me

Dative

*dative of indirect object (genitive absolute)*

### ἐπιβουλῆς

of a plot

Genitive

*genitive absolute subject*

ἐπιβουλή: 'plot, conspiracy'; from ἐπί + βουλή; used 4x in Acts for plots against Paul (9:24; 20:3, 19; 23:30).

### εἰς

against

*preposition of direction (hostile)*

### τὸν

the

Accusative

*article*

### ἄνδρα

man

Accusative

*object of εἰς*

### ἔσεσθαι

to be

Fut Mid Inf · εἰμί

*infinitive in indirect statement (content of μηνυθείσης)*

→ predictive future

εἰμί: the future infinitive ἔσεσθαι is used in indirect statement of a future event reported as such.

ἔξαυτῆς

at once

*temporal adverb*

ἔξαυτῆς: 'immediately, at once'; a compressed compound (ἔξ αὐτῆς [τῆς ὥρας]); emphatic immediacy.

ἔπεμψα

I sent

Aor Act Indic 1 Sg · πέμπω

*main verb*

→ constative aorist

πέμπω: 'send'; the dispatch of Paul is the central act Lysias reports.

πρὸς

to

*preposition of direction*

σέ

you

Accusative

*object of πρὸς*

παραγγείλας

having ordered

Aor Act Ptc Nom Sg Masc · παραγγέλλω

*attendant-circumstance participle*

→ constative aorist

παραγγέλλω: as v.22.

καὶ

also

*adjunctive particle*

τοῖς

the

Dative

*article*

κατηγοροῖς

accusers

Dative

*dative indirect object of παραγγείλας*

κατήγορος: 'accuser'; a legal term; those who accused Paul before the council are now directed to Felix.

λέγειν

to state

Pres Act Inf · λέγω

*complementary infinitive (object of παραγγείλας)*

→ progressive present

λέγω: to formally state their charges.

τὰ

the things

Accusative

*substantival article (direct object)*

πρὸς

against

*preposition (accusation against)*

αὐτὸν

him

Accusative

*object of πρὸς*

ἐπὶ

before

*preposition of location (judicial: before a judge)*

σοῦ

you

Genitive

*object of ἐπί*

σοῦ: the transfer of Paul is complete — now Felix holds the case.

31 Οἱ μὲν οὖν στρατιῶται κατὰ τὸ διατεταγμένον αὐτοῖς ἀναλαμβάνοντες τὸν Παῦλον ἤγαγον διὰ νυκτὸς εἰς τὴν Ἀντιπατρίδα.

So the soldiers, according to their orders, took Paul and brought him by night to Antipatris.

**EXECUTION OF ORDERS** οὖν The inferential μὲν οὖν resumes the narrative after the letter; the soldiers' obedience to τὸ διατεταγμένον mirrors the theological motif of divine ordering (δεῖ, v.11). Antipatris is c. 40 miles from Jerusalem, just past the dangerous zone.

**Οἱ**

The

Nominative

article

**μὲν**

now

particle (resumptive μὲν οὖν)

**οὖν**

therefore

inferential particle

**στρατιῶται**

soldiers

Nominative

subject

στρατιώτης: as v.23.

**κατὰ**

according to

preposition of norm

**τὸ**

the

Accusative

article (substantival)

**διατεταγμένον**

orders

Perf Pass Ptc Acc Sg Neut · διατάσσω

substantival participle (object of κατὰ)

→ intensive perfect (standing orders)

διατάσσω: 'arrange, order, direct'; the perfect emphasizes that the orders remain in force — a reminder that this transfer unfolds under Roman authority.

**αὐτοῖς**

to them

Dative

dative of indirect object

## ἀναλαβόντες

taking up

Aor Act Ptc Nom Pl Masc · ἀναλαμβάνω

*attendant-circumstance participle*

→ constative aorist

ἀναλαμβάνω: 'take up, receive'; a word also used of Christ's ascension (1:2, 11, 22) — the verbal echo may be coincidental.

## τὸν

the

Accusative

*article*

## Παῦλον

Paul

Accusative

*direct object of ἀναλαβόντες*

## ἤγαγον

brought

Aor Act Indic 3 Pl · ἄγω

*main verb*

→ constative aorist

ἄγω: as vv.10, 18.

## διὰ

by

*preposition of time (during)*

## νυκτός

night

Genitive

*genitive of time (object of διὰ)*

νύξ: as vv.11, 23; the night march fulfills the 'third hour' command.

## εἰς

to

*preposition of direction*

## τὴν

the

Accusative

*article*

## Ἀντιπατρίδα

Antipatris

Accusative

*object of εἰς*

Ἀντιπατρίς: city rebuilt by Herod the Great and named for his father Antipater; located at the foot of the Judean hills on the coastal plain — c. 40 miles from Jerusalem, beyond the main danger zone.

## 32 τῇ δὲ ἐπαύριον ἔασαντες τοὺς ἵππεῖς ἀπέρχεσθαι σὺν αὐτῷ ὑπέστρεψαν εἰς τὴν παρεμβολήν·

On the next day they let the horsemen go on with him, and returned to the barracks.

DIVISION OF ESCORT **δέ** The foot soldiers return once the dangerous hill country is passed; the cavalry alone (seventy) are sufficient for the open coastal road to Caesarea. The barracks are safely back in Jerusalem.

τῇ

the

Dative

article (temporal dative)

δὲ

and

continuative conjunction

ἐπαύριον

next day

temporal adverb

ἐπαύριον: 'the next day'; a Lukan time marker.

ἔάσαντες

letting

Aor Act Ptc Nom Pl Masc · ἔάω

attendant-circumstance participle

→ constative aorist

ἔάω: 'allow, let'; the infantry's release of Paul to cavalry indicates the danger zone has been passed.

τούς

the

Accusative

article

ἵππεις

horsemen

Accusative

object of ἔάσαντες (with infinitive)

ἵππεύς: as v.23; the cavalry continue the escort.

ἀπέρχεσθαι

to go

Pres Mid Inf · ἀπέρχομαι

complementary infinitive (object of ἔάσαντες)

→ progressive present

ἀπέρχομαι: 'go away, depart'; the cavalry's journey to Caesarea.

σύν

with

preposition of association

αὐτῷ

him

Dative

object of σύν

ὑπέστρεψαν

returned

Aor Act Indic 3 Pl · ὑποστρέφω

main verb

→ constative aorist

ὑποστρέφω: 'return'; a common Lukan narrative verb (32x in Luke-Acts).

εἰς

to

preposition of direction

τὴν

the

Accusative

article

παρεμβολήν

barracks

Accusative

object of εἰς

παρεμβολή: as vv.10, 16; the narrative returns to where it began.

33 οἵτινες εἰσελθόντες εἰς τὴν Καισάρειαν καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι παρέστησαν καὶ τὸν Παῦλον αὐτῷ.

When they entered Caesarea and delivered the letter to the governor, they presented Paul also to him.

ARRIVAL AND FORMAL DELIVERY οἵτινες The cavalry completes the chain of command begun in vv.23–24; the letter and the prisoner are formally handed over together — a double παράδοσις marking the transfer of legal custody.

**οἵτινες**

who

Nominative

relative pronoun (subject, resuming the horsemen)

**εἰσελθόντες**

entering

Aor Act Ptc Nom Pl Masc · εἰσέρχομαι

attendant-circumstance participle

→ constative aorist

εἰσέρχομαι: as v.16.

**εἰς**

into

preposition of direction

**τὴν**

the

Accusative

article

**Καισάρειαν**

Caesarea

Accusative

object of εἰς

Καισάρεια: as v.23; the destination the entire chapter has pointed toward.

**καὶ**

and

connective conjunction

**ἀναδόντες**

delivering

Aor Act Ptc Nom Pl Masc · ἀναδίδωμι

attendant-circumstance participle

→ constative aorist

ἀναδίδωμι: 'deliver, hand up'; only here in NT; a technical term for official document delivery.

**τὴν**

the

Accusative

article

|   |   |   |   |
|---|---|---|---|
| <p><b>ἐπιστολὴν</b><br/>letter<br/>Accusative<br/><i>direct object of ἀναδόντες</i></p> <p>ἐπιστολή: as v.25; the letter closes its arc here.</p> | <p><b>τῷ</b><br/>the<br/>Dative<br/><i>article</i></p>      | <p><b>ἡγεμόνι</b><br/>governor<br/>Dative<br/><i>dative of indirect object</i></p> <p>ἡγεμών: as v.24; Felix.</p> | <p><b>παρέστησαν</b><br/>they presented<br/>Aor Act Indic 3 Pl · παρίστημι<br/><i>main verb</i></p> <p>→ constative aorist</p> <p>παρίστημι: as v.24 (provide); here 'present formally before an authority' — a courtroom term.</p> |
| <p><b>καὶ</b><br/>also<br/><i>adjunctive particle</i></p>   | <p><b>τὸν</b><br/>the<br/>Accusative<br/><i>article</i></p> | <p><b>Παῦλον</b><br/>Paul<br/>Accusative<br/><i>direct object of παρέστησαν</i></p>                               | <p><b>αὐτῷ</b><br/>to him<br/>Dative<br/><i>dative of indirect object</i></p>   |

34 ἀναγνοὺς δὲ καὶ ἐπερωτήσας ἐκ ποίας ἐπαρχείας ἐστίν, καὶ πυθόμενος ὅτι ἀπὸ Κιλικίας,

And having read it and having asked from what province he was, and learning that he was from Cilicia,

**FELIX'S PRELIMINARY INQUIRY** **δέ** Felix's question about provincial origin (ἐκ ποίας ἐπαρχείας) is not idle curiosity — it determines whether he has jurisdiction or must remit the case to the governor of Cilicia. His acceptance implies that Judea's governor could take cognizance of a Cilician case (or Paul's Jerusalem presence gave sufficient local connection).

|   |  |   |   |
|---|--|---|---|
| <p><b>ἀναγνοὺς</b><br/>having read<br/>Aor Act Ptc Nom Sg Masc · ἀναγινώσκω<br/><i>attendant-circumstance participle</i></p> <p>→ constative aorist</p> <p>ἀναγινώσκω: 'read'; used of official document reading (cf. Acts 15:31; 2 Cor 3:2).</p> | <p><b>δὲ</b><br/>and<br/><i>continuative conjunction</i></p> | <p><b>καὶ</b><br/>and<br/><i>connective conjunction</i></p> | <p><b>ἐπερωτήσας</b><br/>having asked<br/>Aor Act Ptc Nom Sg Masc · ἐπερωτάω<br/><i>attendant-circumstance participle</i></p> <p>→ constative aorist</p> <p>ἐπερωτάω: 'question, inquire'; here of official judicial interrogation.</p> |
|---|--|---|---|

ἐκ

from

*preposition of origin*

ποιίας

what

Genitive

*interrogative adjective*

ποιός: 'what kind of, which'; the interrogative introduces the jurisdictional question.

ἐπαρχείας

province

Genitive

*genitive object of ἐκ*

ἐπαρχεία: 'province'; the Roman administrative unit; only here and Acts 25:1 in NT.

ἐστίν

he is

Pres Act Indic 3 Sg · εἰμί

*verb of indirect question*

→ *gnomic present*

καὶ

and

*connective conjunction*

πυθόμενος

learning

Aor Mid Ptc Nom Sg Masc · πυνθάνομαι

*attendant-circumstance participle*

→ *constative aorist*

πυνθάνομαι: as v.19; Felix uses the same careful inquiring verb as Lysias.

ὅτι

that

*complementizer*

ἀπὸ

from

*preposition of origin*

Κιλικίας

Cilicia

Genitive

*object of ἀπό*

Κιλικία: 'Cilicia'; the province in southeast Asia Minor — Paul's homeland (Acts 21:39; 22:3); Tarsus is its chief city.

35 Διακούσομαί σου, ἔφη, ὅταν καὶ οἱ κατήγοροί σου παραγένωνται· κελεύσας ἐν τῷ πραιτωρίῳ τοῦ Ἡρώδου φυλάσσεσθαι αὐτόν.

he said, 'I will give you a hearing when your accusers also arrive.' And he commanded him to be kept in Herod's praetorium.

FELIX'S DECISION — CLOSE OF CHAPTER **ASYNDETON** Felix's use of the technical judicial term Διακούσομαί ('I will give a full hearing') signals that a formal trial (not merely a preliminary) is intended. The custody in Herod's praetorium gives Paul relative comfort and signals his status. The chapter ends mid-process, poised for the Caesarean defense speeches of chs. 24–26.

### Διακούσομαί

I will hear

Fut Mid Indic 1 Sg · διακούω

*main verb (Felix's decision)*

→ predictive future

διακούω: 'hear fully, give a hearing'; a judicial technical term; only here in NT; the dia- prefix suggests thorough judicial hearing.

### σου

you

Genitive

*genitive object of διακούω (accusative case would also be possible; genitive marks the person heard)*

### ἔφη

he said

Imperf Act Indic 3 Sg · φημί

*speech-introducing verb (parenthetical)*

→ ingressive imperfect

φημί: as vv.5, 17; solemn speech marker.

### ὅταν

when

*temporal conjunction (indefinite)*

ὅταν: 'whenever, when'; with subjunctive marks a contingent future condition.

### καὶ

also

*adjunctive particle*

### οἱ

the

Nominative

*article*

### κατήγοροί

accusers

Nominative

*subject of παραγένωνται*

κατήγορος: as v.30; the formal accusers from Jerusalem.

### σου

your

Genitive

*possessive genitive*

## παραγίνονται

arrive

Aor Mid Subj 3 Pl · παραγίνομαι

*verb of temporal clause (subjunctive after ὅταν)*

→ constative aorist

παραγίνομαι: as v.16; the arrival of the accusers is the precondition for the trial (fulfilled in ch. 24).

## κελεύσας

having commanded

Aor Act Ptc Nom Sg Masc · κελεύω

*attendant-circumstance participle*

→ constative aorist

κελεύω: as vv.3, 10; the word of authoritative command closes the chapter with Felix exercising Roman jurisdiction.

## ἐν

in

*preposition of location*

## τῷ

the

Dative

*article*

## πραιτωρίῳ

praetorium

Dative

*object of ἐν (location of custody)*

πραιτώριον: Latin loanword (praetorium); the official residence of the governor or provincial headquarters; originally a general's tent; here the palace Herod built in Caesarea.

## τοῦ

of

Genitive

*article*

## Ἡρώδου

Herod

Genitive

*possessive genitive*

Ἡρώδης: Herod the Great, builder of Caesarea Maritima and the palace that served as the governor's headquarters.

## φυλάσσεσθαι

to be guarded

Pres Pass Inf · φυλάσσω

*complementary infinitive (object of κελεύσας)*

→ progressive present (ongoing custody)

φυλάσσω: 'guard, keep'; the chapter ends in protective Roman custody — Paul is safe, and Rome's protection of the citizen has been made complete.

## αὐτόν

him

Accusative

*accusative subject of infinitive*

**On the text.** Verse punctuation, paragraphing, and capitalization are editorial and conventional. Several textual and exegetical points are flagged rather than silently resolved. At v.5 Paul's admission 'I did not know that he was high priest' (οὐκ ᾔδειν ὅτι ἐστὶν ἀρχιερεὺς) is among the most discussed lines in Acts: the explanations range from genuine ignorance (Paul had been absent from Jerusalem) to irony (the office was held disreputably, or Paul feigns non-recognition) to eyesight impairment (cf. Gal 4:15). The phrase ἐρεῖς κακῶς at v.5 echoes Exod 22:27 LXX, and Paul's citation of it functions as a public correction of his own outburst. At v.9 some witnesses add ὁ δὲ Παῦλος ἔφη ('but Paul said') or similar expansions; the shorter text is read. At v.23 the

two-hundred spearmen (δεξιολάβους) appear only here in the NT and the meaning is disputed: 'spearmen' (NRSV), 'light-armed cavalry' or 'led by the right hand' (horses? escorts?); the standard rendering 'spearmen' is retained. At v.24 the variant between κτήνη ('animals') and ἵππους ('horses') for mounting Paul is resolved in favor of the broader κτήνη with the best MSS. At v.26 Lysias's letter opens with a standard Greek epistolary salutation (Κλαύδιος Λυσίας ... χαίρειν); this is the only verbatim letter preserved inside Acts. The proper name spellings — Φῆλιξ, Λυσίας, Ἀνανίας, Τερτύλλος — follow NA28. Orthographic variants (movable-v, ι-subscript) are not noted. A discourse thread running through the chapter is Paul's explicit appeal to conscience (συνείδησις, v.1) and to the resurrection of the dead (ἀνάστασις νεκρῶν, vv.6, 8): what begins as a defense before the Sanhedrin ends as the theological fault-line that shatters the council and secures Paul's Roman custody — a Lukan theological move foreshadowing the Roman defense speeches of chs. 24–26.

**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.