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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Acts of the Apostles, Chapter 24

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ ΚΔ'

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 · 24:1–9

The prosecution: Tertullus's charge before Felix

Five days after Paul's transfer to Caesarea, the high priest Ananias arrives with elders and Tertullus the advocate (1). Tertullus opens with florid flattery of Felix's administration (2–4), then levels three charges: Paul is a pest, a stirrer of sedition among all the Jews of the world, and a ringleader of the sect of the Nazarenes (5); he also tried to profane the temple (6); [v.7 omitted by the critical text — the Lysias expansion of the Western tradition]; but by examining him Felix will be able to verify all this himself (8). The Jews join in asserting that these things are true (9).

B · 24:10–21

Paul's defense: the Way, the resurrection, and the absent accusers

Given the nod by Felix, Paul replies with a sober (un-flattering) acknowledgment that Felix has been judge for many years (10). He can be verified: it is no more than twelve days since he went up to Jerusalem to worship (11); his accusers never found him disputing or stirring up crowds in the temple, the synagogues, or the city (12–13). He confesses, however, that he worships the ancestral God according to 'the Way' (which they call a sect), believing everything in the law and the prophets (14); he has a hope in God, which they themselves share, of a resurrection of both just and unjust (15); he always exercises himself to have an unimpeachable conscience before God and men (16). After many years he came to bring alms to his nation and to make offerings (17); it was then that certain Asian Jews found him purified in the temple, with no crowd or uproar — and those accusers are absent (18–19). Let his present accusers say what wrong they found when he stood before the Sanhedrin — unless it is only the one sentence about the resurrection of the dead (20–21).

C · 24:22–27

Felix adjourns, interviews Paul, and is succeeded by Festus

Felix, knowing 'the Way' with some precision, adjourns the case pending Lysias's arrival (22); he orders Paul kept in custody but with some freedom and the ability to receive friends (23). After some days Felix comes with Drusilla, his Jewish wife, and sends for Paul to hear about faith in Christ Jesus (24); as Paul speaks of righteousness, self-control, and the coming judgment, Felix is alarmed and sends him away — 'for now; I will send for you at an opportune time' (25). He also hopes Paul will give him money, so he sends for him often and converses with him (26). After two years Felix is succeeded by Porcius Festus; wanting to do a favor for the Jews, Felix leaves Paul imprisoned (27).

1 Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς Ἀνανίας μετὰ πρεσβυτέρων τινῶν καὶ ῥήτορος Τερτύλλου τινός, οἵτινες ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τοῦ Παύλου.

Now after five days the high priest Ananias came down with some elders and a certain orator named Tertullus, who presented their case against Paul to the governor.

NARRATIVE CONTINUATION (SCENE SHIFT TO CAESAREA) **δέ** The 'five days' links back to 23:33–35: Paul has been in Herodian custody at Caesarea; now the Sanhedrin delegation arrives. The delegation combines priestly authority (ἀρχιερεὺς), eldership (πρεσβύτεροι), and professional legal rhetoric (ῥήτωρ Τέρτυλλος) — a carefully assembled prosecution team.

Μετὰ

after

preposition + accusative (temporal)

δέ

now

narrative particle (mild contrast / continuation)

πέντε

five

numeral, object of μετά

ἡμέρας

days

Accusative

accusative of extent of time (object of μετά)

κατέβη

came down

Aor Act Indic 3 Sg · καταβαίνω

main verb

→ constative aorist (single punctiliar descent from Jerusalem to Caesarea)

καταβαίνω: 'come/go down'; geographical: Jerusalem is up-country, Caesarea on the coast.

ὁ

the

Nominative

article

ἀρχιερέυς

high priest

Nominative

subject nominative

ἀρχιερέυς: 'chief priest'; Ananias son of Nedebaeus, high priest c. AD 47–59, notorious for his pro-Roman pragmatism and personal violence (Josephus, Ant. 20.103).

Ἄνανίας

Ananias

Nominative

apposition to ἀρχιερέυς

Ἄνανίας: Hebrew חַנַּנְיָהּ (Hananiah). This is the same high priest who ordered Paul struck in Acts 23:2.

μετά

with

preposition + genitive (accompaniment)

πρεσβυτέρων

elders

Genitive

genitive of accompaniment (object of μετά)

πρεσβύτερος: 'elder'; Sanhedrin representatives lending institutional weight to the prosecution.

τινῶν

some

Genitive

partitive indefinite pronoun

καί

and

coordinating conjunction

ῥήτορος

orator

Genitive

genitive of accompaniment (object of μετά)

ῥήτωρ: professional legal advocate or rhetor; Latin-law equivalent of the advocatus. Tertullus (a Latin name, 'little Tertius') is probably a Hellenized Jew or a Roman retained by the Sanhedrin.

Τερτύλλου

Tertullus

Genitive

genitive of apposition / identification

Τέρτυλλος: a Latin diminutive name, indicating Roman cultural context.

τινός

a certain

Genitive

indefinite pronoun (modifying Τερτύλλου)

οἵτινες

who

Nominative

relative pronoun, subject of ἐνεφάνισαν

ἐνεφάνισαν

presented / laid information

Aor Act Indic 3 Pl · ἐμφανίζω

main verb (relative clause)

→ constative aorist (the legal act of presenting the indictment)

ἐμφανίζω: 'make plain, present formally'; a legal/forensic term for presenting an accusation or information to an authority (cf. 23:15, 22).

τῷ

to the

Dative

article

ἡγεμόνι

governor

Dative

dative of indirect object

ἡγεμών: 'governor, leader'; Felix (Antonius Felix) was the freedman procurator of Judea c. AD 52–60, appointed by Claudius and kept on by Nero; his full name and social origin are from Tacitus (Hist. 5.9; Ann. 12.54).

κατὰ

against

preposition + genitive (opposition/adversarial)

τοῦ

the

Genitive

article

Παύλου

Paul

Genitive

genitive of personal reference (object of κατά)

Παῦλος: the accused; he had been transferred under armed escort from Jerusalem to Caesarea by the tribune Lysias (23:23–35).

2 Κληθέντος δὲ αὐτοῦ ἤρξατο κατηγορεῖν ὁ Τέρτυλλος λέγων· Πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ καὶ διορθωμάτων γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς προνοίας,

When he had been called in, Tertullus began to accuse him, saying: 'Since through you we enjoy much peace, and since reforms are being brought to this nation through your foresight,

NARRATIVE CONTINUATION (HEARING OPENS) **δέ** Tertullus's speech begins with the captatio benevolentiae — the standard rhetorical device of flattering the judge before presenting the case. The claim that Felix brought 'much peace' and 'reforms' to Judea is historically ironic: Tacitus and Josephus describe his administration as notably harsh and corrupt.

Κληθέντος

having been called

Aor Pass Ptc Gen Sg M · καλέω

genitive absolute (temporal antecedent)

→ constative aorist (punctiliar: Paul is summoned before the court)

καλέω: 'call, summon'; Paul is called in before the governor to hear the charge.

δέ

now

narrative particle

αὐτοῦ

him

Genitive

genitive absolute subject

ἤρξατο

began

Aor Mid Indic 3 Sg · ἄρχω

main verb (inceptive)

→ inceptive aorist (the beginning of the speech act)

ἄρχω (mid.): 'begin'; inceptive use common in Luke-Acts with an infinitive.

κατηγορεῖν

to accuse

Pres Act Inf · κατηγορέω

complementary infinitive (object of ἤρξατο)

→ progressive present (the ongoing speech of accusation)

κατηγορέω: 'accuse formally' (κατά + ἀγορά, 'speaking against in the assembly'); the technical legal term throughout the trial narrative.

ὁ

the

Nominative

article

Τέρτυλλος

Tertullus

Nominative

subject nominative

λέγων

saying

Pres Act Ptc Nom Sg M · λέγω

attendant circumstance participle (introduces direct speech)

→ progressive present

Πολλῆς

much

Genitive

genitive (object of τυγχάνοντες — genitive of content with τυγχάνω)

εἰρήνης

peace

Genitive

genitive of thing obtained (with τυγχάνω)

εἰρήνη: 'peace'; in a Roman administrative context, the pax Romana, order maintained without unrest. Ironically Felix's tenure was marked by violence (Josephus, Ant. 20.182).

τυγχάνοντες

obtaining / enjoying

Pres Act Ptc Nom Pl M · τυγχάνω

causal participial phrase (ground for the upcoming compliment)

→ progressive present (ongoing enjoyment)

τυγχάνω + genitive: 'obtain, attain, enjoy'; a slightly formal expression fitting rhetorical flattery.

διὰ

through

preposition + genitive (agency/mediation)

σοῦ

you

Genitive

genitive of personal agent (mediation through Felix)

καὶ

and

coordinating conjunction

διορθωμάτων

reforms

Genitive

genitive subject of γινομένων

διορθωμα: 'reform, correction, improvement'; NT hapax; the term suggests administrative rectification — flattering Felix as a bringer of good governance.

γινομένων

being accomplished

Pres Mid Ptc Gen Pl N · γίνομαι

attributive participle modifying διορθωμάτων

→ progressive present (reforms ongoing)

τῷ

to the

Dative

article

ἔθνει

nation

Dative

dative of advantage

ἔθνος; here 'nation/people' of the Jews, not 'Gentiles'; Tertullus identifies with his clients' people.

τούτῳ

this

Dative

demonstrative adjective attributive

διὰ

through

preposition + genitive (agency)

τῆς

the

Genitive

article

σῆς

your

Genitive

genitive possessive adjective

προνοίας

foresight / providence

Genitive

genitive of source (object of διὰ)

πρόνοια: 'forethought, foresight, providence'; an administrative and philosophical virtue word — attributing quasi-divine forethought to Felix, a standard flattery of Roman officials.

3 πάντη τε καὶ πανταχοῦ ἀποδεχόμεθα, κράτιστε Φῆλιξ, μετὰ πάσης εὐχαριστίας.

in every way and in every place we accept this, most excellent Felix, with all gratitude.

CONTINUATION (COMPLETING THE CAPTATIO) **τε** Tertullus completes the flattery before turning to the accusation in v.5. The title κράτιστε ('most excellent') is the same honorific used to address Theophilus in Luke 1:3 and Acts 1:1; Paul will use it of Festus (26:25), showing it is the standard address for a Roman governor.

πάντη

in every way

adverb (manner)

τε

and

connective particle (continuing clause)

καὶ

also

adverbial particle (strengthening πάντη τε καὶ)

πανταχοῦ

everywhere

adverb (place)

ἀποδεχόμεθα

we accept / acknowledge

Pres Mid Indic 1 Pl · ἀποδέχομαι

main verb (apodosis of the participial preamble)

→ customary present (ongoing acknowledgment)

ἀποδέχομαι: 'accept, receive with approval'; a formal verb of welcome and acknowledgment used in official contexts.

κράτιστε

most excellent

Vocative

vocative of address (honorific title)

κράτιστος; superlative of κρατός, 'strong'; the Roman honorific vir egregius/excellentissimus; used for governors and equestrian officials. Luke uses it for Theophilus (Luke 1:3), Felix (here), and Festus (26:25).

Φῆλιξ

Felix

Vocative

vocative (proper name in address)

Φῆλιξ; Latin felix, 'fortunate, lucky'; the cognomen of Antonius Felix, freedman and governor — an ironic name given Luke's portrait of his moral equivocation.

μετὰ

with

preposition + genitive (manner)

πάσης

all

Genitive

genitive adjective (attributive)

εὐχαριστίας

gratitude

Genitive

genitive (object of μετὰ — manner)

εὐχαριστία: 'thanksgiving, gratitude'; here in the non-theological sense of formal thanks; the captatio closes with an expression of gratitude as calculated as its opening praise.

4 ἵνα δὲ μὴ ἐπὶ πλεῖόν σε ἐγκόπτω, παρακαλῶ ἀκοῦσαί σε ἡμῶν συντόμως τῇ σῆ ἐπεικείᾳ.

But, so that I may not detain you any further, I beg you to hear us briefly in your indulgence.

TRANSITIONAL (PIVOTING FROM FLATTERY TO PETITION) **δέ** Another standard rhetorical convention — the apology for brevity (*brevitas*) that serves as a bridge from the exordium to the narratio. The courtroom courtesy continues: Tertullus flatters Felix's magnanimity (*ἐπιείκεια*) even while framing the request.

<p>ἵνα so that <i>purpose conjunction</i></p>	<p>δέ but <i>mild adversative particle</i></p>	<p>μὴ not <i>negation (with ἐγκόπτω in purpose clause)</i></p>	<p>ἐπὶ to <i>preposition + accusative (extent)</i></p>
<p>πλεῖόν further / more Accusative <i>comparative adverbial accusative (object of ἐπὶ)</i></p>	<p>σε you Accusative <i>accusative direct object of ἐγκόπτω</i></p>	<p>ἐγκόπτω detain / hinder Pres Act Subj 1 Sg · ἐγκόπτω <i>present subjunctive in ἵνα μὴ purpose clause</i> → conative present subjunctive ἐγκόπτω: literally 'cut into'; metaphorically 'hinder, delay, detain'; a polite way of asking not to waste the governor's time.</p>	<p>παρακαλῶ I request Pres Act Indic 1 Sg · παρακαλέω <i>main verb (petition)</i> → instantaneous present (performative: the very act of requesting) παρακαλέω: 'exhort, urge, request'; here formal courtroom petition — softer than demanding, more pressing than merely asking.</p>
<p>ἀκοῦσαί to hear Aor Act Inf · ἀκούω <i>infinitive (object of παρακαλῶ, indirect discourse / indirect petition)</i> → constative aorist infinitive</p>	<p>σε you Accusative <i>accusative subject of infinitive</i></p>	<p>ἡμῶν us Genitive <i>genitive of person heard (object-genitive with ἀκούω)</i></p>	<p>συντόμως briefly <i>adverb (manner)</i> συντόμως: 'concisely, briefly'; from συντέμνω, 'cut short'; rhetorical <i>brevitas</i>, claiming economy while actually taking the floor.</p>

τῇ

in the

Dative

article

σῇ

your

Dative

dative possessive adjective

ἐπιεικεία

indulgence / clemency

Dative

dative of manner (sphere in which the hearing is granted)

ἐπιεικεία: 'gentleness, reasonableness, clemency'; a virtue word for the tempered, magnanimous exercise of authority; attributing ἐπιεικεία to Felix is calculated flattery.

5 Εὐρόντες γὰρ τὸν ἄνδρα τοῦτον λοιμὸν καὶ κινουῦντα στάσεις πᾶσιν τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην πρωτοστάτην τε τῆς τῶν Ναζωραίων αἰρέσεως,

For we have found this man to be a plague and one who stirs up dissensions among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes,

GROUNDS/ELABORATION (THE ACCUSATION PROPER BEGINS) γάρ The speech pivots from the exordium to the charge (narratio/accusatio). Three accusations are leveled: (1) a pest/plague (λοιμός) — a stock insult for an agitator; (2) a stirrer of sedition (κινουῦντα στάσεις) among all Jews of the empire — a political charge implying sedition against Rome; (3) ringleader (πρωτοστάτης) of the Nazarene sect — religious charge. This three-count structure parallels Luke 23:2 (Pilate's accusation of Jesus) and Stephen's trial.

Εὐρόντες

having found

Aor Act Ptc Nom Pl M · εὐρίσκω

causal participle (ground for the accusation)

→ constative aorist (investigative conclusion reached)

εὐρίσκω: 'find, discover'; in the legal context, 'find upon investigation' — presenting the charges as the result of due inquiry.

γάρ

for

explanatory/causal conjunction

τὸν

the

Accusative

article

ἄνδρα

man

Accusative

accusative direct object of Εὐρόντες

τούτων

this

Accusative

demonstrative adjective (contemptuous pointing)

λοιμὸν

a plague / pest

Accusative

predicate accusative (with Εὐρόντες + double acc.)

λοιμός: literally 'plague, pestilence'; figuratively 'a pest, dangerous agitator' — a standard invective term in both Greek rhetoric and Roman courts for a troublemaker; the LXX uses it of the 'sons of Belial' (1 Sam 2:12 LXX, etc.).

καὶ

and

coordinating conjunction

κινούντα

stirring up

Pres Act Ptc Acc Sg M · κινέω

accusative attributive participle (second predicate in double accusative)

→ progressive present (ongoing agitation)

κινέω: 'move, stir'; with στάσεις: 'stir up insurrections/seditions'; the political charge threatening Roman order.

στάσεις

dissensions / insurrections

Accusative

accusative direct object of κινούντα

στάσις: 'standing apart, faction, sedition, insurrection'; a serious political-legal term; cf. Luke 23:19, 25 (Barabbas); Acts 15:2; 19:40. The charge implies empire-wide sedition.

πᾶσιν

all

Dative

dative of reference (among all the Jews)

τοῖς

the

Dative

article

Ἰουδαίοις

Jews

Dative

dative of reference

τοῖς

the

Dative

article

κατὰ

throughout

preposition + accusative (distributive — throughout the inhabited world)

τὴν

the

Accusative

article

οἰκουμένην

inhabited world

Accusative

accusative (object of κατὰ — the Roman empire as 'the world')

οἰκουμένη; 'the inhabited world'; the Roman Empire's self-designation (cf. Luke 2:1); Tertullus frames the charge as empire-wide sedition.

πρωτοστάτην

ringleader

Accusative

predicate accusative (third charge in double accusative with Εὐρόντες)

πρωτοστάτης; NT hapax; 'one who stands first,' a military and political term for a front-rank soldier or leader; here pejoratively, 'ringleader.' It makes Paul constitutively guilty by association with the sect's defining character.

τε

and

connective particle (τε ... continuing the accusation)

τῆς

of the

Genitive

article

τῶν

of the

Genitive

article (with Ναζωραίων)

Ναζωραίων

Nazarenes

Genitive

genitive of definition (the sect defined by its name)

Ναζωραῖος; 'Nazarene,' from Nazareth; the outsider designation for the followers of Jesus of Nazareth; this is the only place in Acts where the Jewish authorities use it as a sect-name (ἀίρεσις) for the entire movement.

αἵρέσεως

sect

Genitive

genitive (object of τῆς — genitive of apposition / content)

αἵρεσις; 'choice, sect, school of thought'; used in Acts without the later pejorative 'heresy' sense: Sadducees (5:17), Pharisees (15:5; 26:5), and the Way (24:5, 14; 28:22) are all called αἵρεσις.

6 ὃς καὶ τὸ ἱερόν ἐπείρασεν βεβηλῶσαι, ὃν καὶ ἐκρατήσαμεν,

who also tried to desecrate the temple, whom we also seized —

CONTINUATION OF ACCUSATION (THIRD CHARGE: TEMPLE DESECRATION) **ὃς (relative)** The third charge: attempted profanation of the temple. The sentence breaks off (aposiopesis or continued in v.8 after the Western expansion). The Western text inserts after 'whom we also seized' the Lysias material (v.7) explaining that the tribune intervened; the critical text omits this and the sentence continues at v.8 with 'from whom you yourself..'

ὃς

who

Nominative

relative pronoun, subject of ἐπείρασεν

καὶ

also

adverbial particle (intensifying)

τὸ

the

Accusative

article

ἱερόν

temple

Accusative

accusative direct object of βεβηλῶσαι

ἱερόν: the entire temple complex (as distinct from ναός, the sanctuary building); the accusation references Paul allegedly bringing Trophimus past the sore barrier (Acts 21:28–29).

ἐπείρασεν

tried / attempted

Aor Act Indic 3 Sg · πειράζω

main verb (conative sense)

→ conative aorist (attempted but not necessarily completed action)

πειράζω: normally 'test, tempt'; here 'attempt' (a less common but attested sense); the conative force ('tried to') is important — Tertullus stops short of claiming Paul succeeded.

βεβηλῶσαι

to profane / desecrate

Aor Act Inf · βεβηλόω

complementary infinitive (object of ἐπείρασεν)

→ constative aorist infinitive

βεβηλόω: 'profane, desecrate'; from βέβηλος, 'allowed to be stepped on, common, unholy'; bringing a Gentile into the inner courts was a capital offense (cf. 21:28). NT hapax in Acts.

ὃν

whom

Accusative

relative pronoun, accusative direct object of ἐκρατήσαμεν

καὶ

also

adverbial particle

ἐκρατήσαμεν

we seized

Aor Act Indic 1 Pl · κρατέω

main verb (relative clause)

→ constative aorist (the crowd's arrest of Paul in the temple, 21:30–33)

κρατέω: 'seize, hold, arrest'; Tertullus presents the mob action (21:30) as a legitimate arrest — a rhetorical whitewashing of the riot.

8 παρ' οὗ δυνήσῃ αὐτὸς ἀνακρίνας περὶ πάντων τούτων ἐπιγνῶναι ὧν ἡμεῖς κατηγοροῦμεν αὐτοῦ.

by examining him yourself you will be able to find out about all these things of which we accuse him.

CONCLUSION OF THE ACCUSATION (APPEAL TO FELIX'S OWN EXAMINATION) **ASYNDETON** The sentence resumes after the gap left by the omission of v.7 (Western expansion). Tertullus concludes by directing Felix to examine Paul himself — rhetorically confident that Paul's answers will incriminate him. The verse numbering jumps from 6 to 8 because v.7 is absent from the critical text.

παρ'

from

preposition + genitive (source)

οὗ

whom

Genitive

genitive relative pronoun (object of παρά)

δυνήσῃ

you will be able

Fut Mid Indic 2 Sg · δύναμαι

main verb

→ predictive future

δύναμαι: 'be able, have power'; the future here is confident prediction — Tertullus is certain Felix will find what he needs.

αὐτὸς

yourself

Nominative

intensive pronoun (subject emphasis)

ἀνακρίνας

having examined

Aor Act Ptc Nom Sg M · ἀνακρίνω

temporal/means participle (antecedent to ἐπιγινῶναι)

→ constative aorist (the judicial examination as a single act)

ἀνακρίνω: 'examine thoroughly, conduct a judicial inquiry'; the technical term for preliminary judicial investigation (anákrisis) in Hellenistic legal procedure (cf. Luke 23:14; Acts 4:9; 12:19; 28:18).

περὶ

concerning

preposition + genitive (reference)

πάντων

all

Genitive

genitive adjective

τούτων

these

Genitive

demonstrative pronoun (modifying the implied matter)

ἐπιγινῶναι

to know / ascertain

Aor Act Inf · ἐπιγινώσκω

complementary infinitive (object of δυνήσῃ)

→ constative aorist infinitive

ἐπιγινώσκω: 'know fully, recognize, ascertain'; the ἐπι- prefix adds depth — not merely 'know' but 'come to know thoroughly'; here the goal of the judicial examination.

ᾧν

of which

Genitive

relative pronoun, genitive of content with κατηγοροῦμεν

ἡμεῖς

we

Nominative

emphatic subject pronoun

κατηγοροῦμεν

accuse

Pres Act Indic 1 Pl · κατηγορέω

main verb (relative clause — legal accusation)

→ customary present (standing accusation)

κατηγορέω: repeated from v.2; the formal legal term for accusation — Luke frames the whole scene as a court proceeding.

αὐτοῦ

him

Genitive

genitive of person accused (object of κατηγοροῦμεν)

9 Συνεπέθεντο δὲ καὶ οἱ Ἰουδαῖοι φάσκοντες ταῦτα οὕτως ἔχειν.

The Jews also joined in the attack, asserting that these things were so.

CORROBORATION (THE DELEGATION AFFIRMS THE CHARGES) **δέ** A closing note on the prosecution: the Jewish delegation collectively endorses Tertullus's charges. The verb συνεπιτίθεμαι ('join in attacking/asserting') is a vivid term — literally 'pile on together.' Luke presents it as a kind of dogpile confirmation rather than independent testimony.

Συνεπέθεντο

joined in the attack

Aor Mid Indic 3 Pl · συνεπιτίθεμαι

main verb

→ constative aorist

συνεπιτίθεμαι: 'join in attacking, add one's voice to an attack'; NT hapax; the σύν- prefix captures the pile-on character of the delegation's corroboration.

δέ

now

narrative particle

καὶ

also

adverbial particle

οἱ

the

Nominative

article

Ἰουδαῖοι

Jews

Nominative

subject nominative

φάσκοντες

asserting / claiming

Pres Act Ptc Nom Pl M · φάσκω

attendant circumstance participle (manner of the joining)

→ progressive present

φάσκω: 'claim, assert, say'; a slightly assertive word for speech, used in Acts for confident claims (Rom 1:22; Rev 2:2 for false claims). Here neutral but in context it underlines that the Jewish delegation is making confident assertions, not providing evidence.

ταῦτα

these things

Accusative

accusative subject of ἔχειν (indirect statement)

οὕτως

so / thus

adverb (manner — predicate of ἔχειν)

ἔχειν

to be / to stand

Pres Act Inf · ἔχω

infinitive in indirect discourse (object of φάσκοντες)

→ progressive present infinitive (things being/standing thus)

ἔχω (with adverb): 'be in a certain state, stand thus'; οὕτως ἔχειν = 'to be the case, to stand so' — a standard idiom for asserting the truth of a matter.

10 Ἀπεκρίθη δὲ ὁ Παῦλος νεύσαντος αὐτῷ τοῦ ἡγεμόνος λέγειν· Ἐκ πολλῶν ἐτῶν ὄντα σε κριτὴν τῷ ἔθνει τούτῳ ἐπιστάμενος εὐθύμως τὰ περὶ ἐμαυτοῦ ἀπολογοῦμαι,

Paul answered, when the governor had nodded for him to speak: 'Knowing that for many years you have been a judge over this nation, I cheerfully make my defense regarding myself,

TURN (PAUL'S DEFENSE BEGINS) **δέ** Paul's exordium is deliberately less flattering than Tertullus's — he merely acknowledges Felix's experience (πολλῶν ἐτῶν, 'many years'), not his excellence or benevolence. The contrast is pointed: Paul defends 'cheerfully' (εὐθύμως) — a virtue word suggesting confidence, not servility.

Ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb

→ constative aorist

ἀποκρίνομαι: 'answer, respond'; the standard response verb in Acts' legal/dialogue contexts.

δέ

now

narrative particle

ὁ

the

Nominative

article

Παῦλος

Paul

Nominative

subject nominative

νεύσαντος

having nodded

Aor Act Ptc Gen Sg M · νεύω

genitive absolute (temporal)

→ constative aorist

νεύω: 'nod, beckon'; a Roman judicial gesture giving permission to speak; the same gesture in Acts 21:40 (Paul on the steps).

αὐτῷ

to him

Dative

dative indirect object (to Paul — the permission directed at him)

τοῦ

the

Genitive

article

ἡγεμόνος

governor

Genitive

genitive absolute subject

λέγειν

to speak

Pres Act Inf · λέγω

infinitive of purpose (object of the nod — giving permission to speak)

→ progressive present infinitive

Ἐκ

for

preposition + genitive (temporal extent, 'for many years')

πολλῶν

many

Genitive

genitive adjective

ἔτων

years

Genitive

genitive of time (object of ἐκ, extent)

ὄντα

being

Pres Act Ptc Acc Sg M · εἶμι

accusative participle in indirect statement (with ἐπιστάμενος)

→ progressive present

σε

you

Accusative

accusative subject of indirect statement

κριτῆν

judge

Accusative

predicate accusative in indirect statement

κριτής: 'judge'; Paul uses the formal title, acknowledging Felix's judicial authority without the excessive flattery of Tertullus.

τῷ

over the

Dative

article

<p>ἔθνει nation Dative <i>dative of reference ('judge for/over this nation')</i></p>	<p>τούτῳ this Dative <i>demonstrative adjective</i></p>	<p>ἐπιστάμενος knowing Pres Mid Ptc Nom Sg M · ἐπίσταμαι <i>causal participle (ground for Paul's cheerful defense)</i> → progressive present ἐπίσταμαι: 'know well, be acquainted with'; unlike the Tertullus parallel (ἐπιστάμενος vs. εἰδώς), this choice emphasizes factual, experiential knowledge.</p>	<p>εὐθύμως cheerfully <i>adverb (manner)</i> εὐθύμως: 'with good cheer, cheerfully, confidently'; NT hapax here (cf. εὐθυμος at 27:36); Paul's defense is made not from fear but from confidence in his own integrity and in the resurrection hope.</p>
<p>τὰ the things Accusative <i>article (substantivizing τὰ περί)</i></p>	<p>περὶ concerning <i>preposition + genitive (topic of defense)</i></p>	<p>ἑμαυτοῦ myself Genitive <i>reflexive pronoun (object of περί)</i></p>	<p>ἀπολογοῦμαι I make my defense Pres Mid Indic 1 Sg · ἀπολογέομαι <i>main verb (apodosis)</i> → instantaneous present (the performance of the defense in the act of speaking) ἀπολογέομαι: 'make a defense, speak in one's own defense' (ἀπό + λόγος); the technical term for formal legal self-defense; used of Paul at 19:33; 22:1; 25:8; 26:1, 2, 24.</p>

11 δυναμένου σου ἐπιγνῶναι ὅτι οὐ πλείους εἰσὶν μοι ἡμέραι δεκαδύο ἀφ' ἧς ἀνέβην προσκυνήσων εἰς Ἱερουσαλήμ.

since you are able to verify that it is no more than twelve days since I went up to worship in Jerusalem.

ELABORATION (THE TWELVE-DAY ALIBI) ASYNDETON Paul's first argument: a tight timeline. The twelve days are insufficient for organizing a seditious movement. The purpose participle προσκυνήσων ('to worship') immediately reframes the accusation: Paul went as a worshipper, not a rabble-rouser.

δυναμένου

being able

Pres Mid Ptc Gen Sg M · δύναμαι

genitive absolute (causal — 'since you are able to verify')

→ progressive present

σου

you

Genitive

genitive absolute subject

ἐπιγνῶναι

to verify

Aor Act Inf · ἐπιγινώσκω

complementary infinitive (object of δυναμένου)

→ constative aorist infinitive

ἐπιγινώσκω: repeated from v.8 — Paul turns Tertullus's own word back: 'you can ascertain' (v.8) and 'you are able to verify' (v.11) are parallel invitations to judicial inquiry.

ὅτι

that

conjunction introducing indirect statement

οὐ

not

negation

πλείους

more

Nominative

predicate nominative (comparative)

εἰσίν

are

Pres Act Indic 3 Pl · εἶμι

linking verb

→ progressive present (current fact)

μοι

for me

Dative

dative of possession

ἡμέραι

days

Nominative

subject nominative

δεκαδύο

twelve

Nominative

numeral (predicate)

δεκαδύο: twelve; Paul's count (Acts 21:17 arrival + days in temple, arrest, Sanhedrin, transfer) makes the timeline forensically verifiable.

ἀφ'

since

preposition + genitive (temporal starting point)

ἧς

which

Genitive

relative pronoun, genitive with ἀφ' (temporal: 'since the day when')

ἀνέβην

I went up

Aor Act Indic 1 Sg · ἀναβαίνω

main verb (relative clause)

→ constative aorist

ἀναβαίνω: 'go up'; Jerusalem is always 'going up' geographically and religiously from the rest of Israel.

προσκυνήσων

to worship

Fut Act Ptc Nom Sg M · προσκυνέω

future participle of purpose

→ futuristic participle (purpose: he went up for the purpose of worship)

προσκυνέω: 'worship, bow down'; the future participle expressing purpose is a classical idiom; Paul reframes his Jerusalem visit as purely devotional, directly countering the sedition charge.

εἰς

to

preposition + accusative (goal)

Ἱερουσαλήμ

Jerusalem

Accusative

accusative of goal (object of εἰς)

Ἱερουσαλήμ: the Semitic form of the city's name (contrast the Greek Ἱεροσόλυμα); Luke uses both forms, with Ἱερουσαλήμ often in more devotional/theological contexts.

12 καὶ οὔτε ἐν τῷ ἱερῷ εὗρόν με πρὸς τινὰ διαλεγόμενον ἢ ἐπίστασιν ποιοῦντα ὄχλου οὔτε ἐν ταῖς συναγωγαῖς οὔτε κατὰ τὴν πόλιν,

and they did not find me disputing with anyone or stirring up a crowd, either in the temple or in the synagogues or throughout the city,

COUNTER-EVIDENCE (NEGATIVE EVIDENCE AGAINST THE SEDITION CHARGE) **καί** Paul provides a triple negative: no disturbance in the temple, the synagogues, or the city. The three locations precisely mirror the places a seditious agitator would operate. The triple οὔτε... οὔτε... οὔτε is emphatic forensic denial.

καὶ

and

coordinating conjunction

οὔτε

neither

correlative negative conjunction (first of a triple)

ἐν

in

preposition + dative (location)

τῷ

the

Dative article

ἱερῶ

temple

Dative
dative of place

εὑρόν

found

Aor Act Indic 3 Pl · εὐρίσκω
main verb (subject = his accusers implicitly)

→ constative aorist (the result of their search: nothing found)

εὐρίσκω: 'find'; the subject is unspecified — 'they' (the accusers) found Paul doing none of these things. The same verb used in v.5 ('we found him a pest') is now negated.

με

me

Accusative
accusative direct object

πρός

with

preposition + accusative (person disputed with)

τινα

anyone

Accusative
indefinite pronoun (object of πρός)

διαλεγόμενον

disputing

Pres Mid Ptc Acc Sg M · διαλέγομαι
accusative participle complementary to εὑρόν
(predicate of the object)

→ progressive present

διαλέγομαι: 'reason, dispute, argue'; in Acts typically of synagogue debate (17:2, 17; 18:4, 19; 19:8-9; 20:7, 9); here as the kind of contentious disputation that could incite a crowd.

ἢ

or

disjunctive conjunction

ἐπίστασιν

stirring up / incitement

Accusative
accusative direct object of ποιοῦντα

ἐπίστασις: 'concourse, gathering, incitement'; from ἐφίστημι; here the act of raising a crowd or commotion; cf. 2 Cor 11:28 ('pressure of all the churches'). A technical term for public incitement.

ποιοῦντα

making / causing

Pres Act Ptc Acc Sg M · ποιέω
accusative participle (second predicate complement to εὑρόν)

→ progressive present

ὄχλου

of a crowd

Genitive
genitive of content (the crowd that would constitute the incitement)

οὔτε

nor

correlative negative (second member)

ἐν

in

preposition + dative

ταῖς

the

Dative

article

συναγωγαῖς

synagogues

Dative

dative of place

συναγωγή: 'synagogue, assembly'; the second location — the centers of Jewish community life where Tertullus's 'stirring of all the Jews' could most plausibly happen.

οὔτε

nor

correlative negative (third member)

κατὰ

throughout

preposition + accusative (distributive — throughout the city)

τήν

the

Accusative

article

πόλιν

city

Accusative

accusative (object of κατά — the city)

13 οὐδὲ παραστήσαί σοι δύνανται περὶ ὧν νῦν κατηγοροῦσίν μου.

nor are they able to prove to you the things of which they now accuse me.

CLIMAX OF THE DENIAL (EVIDENTIARY CHALLENGE) οὐδέ Paul issues a direct evidentiary challenge: the accusers cannot produce proof. The legal term *παρίστημι* ('present, prove') shifts from mere denial to an affirmative assertion that the prosecution has no case.

οὐδέ

nor

coordinating negative conjunction

παραστήσαί

to prove / demonstrate

Aor Act Inf · *παρίστημι*

complementary infinitive (object of δύνανται)

→ constative aorist infinitive

παρίστημι: 'place beside, present, prove'; in legal contexts 'produce evidence, demonstrate'; *παραστήσαι* here is the technical legal idiom for adducing proof.

σοι

to you

Dative

dative of indirect object (to the judge)

δύνανται

they are able

Pres Mid Indic 3 Pl · *δύναμαι*

main verb

→ customary present (present inability as a standing fact)

περὶ

concerning

preposition + genitive (reference)

ᾧ

which

Genitive

relative pronoun (genitive with περί, antecedent implied)

νῦν

now

adverb (temporal — 'the present charges')

κατηγοροῦσίν

they accuse

Pres Act Indic 3 Pl · κατηγορέω

main verb (relative clause)

→ customary present

κατηγορέω: third use in the chapter (vv.2, 8, 13); Luke's repetition of the legal term frames the whole scene as a formal proceeding.

μου

me

Genitive

genitive of person accused

14 ὁμολογῶ δὲ τοῦτό σοι ὅτι κατὰ τὴν ὁδὸν ἣν λέγουσιν αἴρεσιν οὕτως λατρεύω τῷ πατρώῳ θεῷ, πιστεύων πᾶσιν τοῖς κατὰ τὸν νόμον καὶ τοῖς ἐν τοῖς προφήταις γεγραμμένοις,

But this I confess to you, that according to the Way, which they call a sect, so I worship the God of our ancestors, believing everything that is written in the law and in the prophets,

CONCESSION-WITH-REDEFINITION (THE 'WAY' AS FULFILLMENT OF ANCESTRAL FAITH) **δέ** Paul's boldest move: he concedes the charge of belonging to 'the Way' while reframing it as not a deviation from but a fulfillment of ancestral Judaism. 'The Way' (ἡ ὁδός) is Luke's own term for Christianity within Acts, now placed in Paul's lips as a self-designation; the accusers' term 'sect' (αἴρεσις) is contrasted with Paul's lived worship of the ancestral God.

ὁμολογῶ

I confess / admit

Pres Act Indic 1 Sg · ὁμολογέω

main verb

→ instantaneous present (performative — the act of confession in the moment of speaking)

ὁμολογέω: 'confess, acknowledge, agree'; here not a guilty plea but a frank acknowledgment of the truth — Paul will not deny belonging to the Way.

δέ

but

mild adversative particle

τούτῳ

this

Accusative

accusative direct object (anticipatory, resumed by ὅτι clause)

σοι

to you

Dative

dative indirect object

ὅτι

that

conjunction introducing the content of the confession

κατὰ

according to

preposition + accusative (conformity/standard)

τὴν

the

Accusative

article

ὁδὸν

Way

Accusative

accusative (object of κατὰ — the standard by which Paul worships)

ὁδός: 'road, way, manner'; Luke's term for the early Christian movement (9:2; 18:25–26; 19:9, 23; 22:4; 24:14, 22). The term may echo Isa 40:3 ('prepare the way of the LORD'), Jesus' 'I am the way' (John 14:6), and/or the Qumran community's self-designation as 'the Way'.

ἣν

which

Accusative

relative pronoun, accusative object of λέγουσιν

λέγουσιν

they call

Pres Act Indic 3 Pl · λέγω

main verb (relative clause — their pejorative label)

→ customary present

αἵρεσιν

a sect

Accusative

predicate accusative (double-accusative with λέγουσιν)

αἵρεσις: the accusers' word from v.5, now quoted back — Paul accepts the label 'the Way' but rejects the pejorative connotation of αἵρεσις as deviation.

οὕτως

so / thus

correlative adverb (resuming κατὰ τὴν ὁδὸν)

λατρεύω

I worship / serve

Pres Act Indic 1 Sg · λατρεύω

main verb (apodosis of the κατά phrase)

→ customary present (habitual/ongoing worship)

λατρεύω: 'serve, worship'; the LXX word for the cultic service of Israel (Exod 3:12; 4:23); Paul uses it of his own life-pattern, linking the Way to Israel's ancestral worship rather than separating from it.

τῷ

the

Dative

article

πατρῷω

ancestral

Dative

dative adjective (modifying θεῷ)

πατρῷος: 'ancestral, of the fathers'; NT and Acts hapax usage (here and 22:3; 28:17 related); a politically significant word claiming continuity with Jewish ancestral tradition — Paul is no innovator.

θεῷ

God

Dative

dative of indirect object / recipient of worship

πιστεύων

believing

Pres Act Ptc Nom Sg M · πιστεύων

attendant circumstance participle (describing the character of Paul's worship)

→ progressive present (continuous believing)

πιστεύων: 'believe, trust'; the content of the believing is specified in the following datives — law and prophets.

πᾶσιν

everything

Dative

dative direct object of πιστεύων

τοῖς

the things

Dative

article (substantivizing the participial clause)

κατὰ

in

preposition + accusative (reference/location — the law as a collection)

τὸν

the

Accusative

article

νόμον

law

Accusative

accusative (object of κατά)

νόμος: the Torah; Paul claims belief in everything the Torah teaches.

καὶ

and

coordinating conjunction

τοῖς

the things

Dative

article (second dative object of πιστεύων)

ἐν

in

preposition + dative (location in the prophets)

τοῖς

the

Dative

article

προφήταις

prophets

Dative

dative of place (ἐν + dative, the prophetic writings as location)

προφήτης: the Prophets — the second division of the Hebrew canon; 'law and prophets' is the standard shorthand for the entire Hebrew scriptures (cf. Matt 5:17; 7:12; Luke 16:16; Acts 13:15; 28:23).

γεγραμμένοις

written

Perf Pass Ptc Dat Pl N · γράφω

attributive participle (modifying τοῖς ... ἐν τοῖς προφήταις)

→ intensive perfect (the standing written record)

γράφω: the perfect passive participle γεγραμμένος ('that which stands written') is the standard citation formula for Scripture in Luke-Acts and the Epistles.

15 ἐλπίδα ἔχων εἰς τὸν θεόν, ἣν καὶ αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν μέλλειν ἔσεσθαι δικαίων τε καὶ ἀδίκων.

having a hope in God, which these men themselves also accept, that there will be a resurrection of both the righteous and the unrighteous.

ELABORATION (THE RESURRECTION HOPE AS COMMON GROUND) ASYNDETON Paul's appeal to shared Pharisaic hope is strategic: the accusers (led by the high priest, a Sadducee) include Pharisees who do accept the resurrection. Paul widens the hope beyond the Pharisaic version: 'both righteous and unrighteous' echoes Dan 12:2 and points to an eschatological judgment that grounds his ethical life (v.16).

ἐλπίδα

a hope

Accusative

accusative direct object of ἔχων

ἐλπίς: 'hope'; in Paul's speeches in Acts, ἐλπίς is consistently the resurrection hope (cf. 23:6; 26:6–8; 28:20); it is the theological core of his defense.

ἔχων

having

Pres Act Ptc Nom Sg M · ἔχω

attendant circumstance / causal participle (continuing the portrait of Paul's faith from v.14)

→ progressive present

εἰς

in

preposition + accusative (directed-at / object of hope)

τὸν

the

Accusative

article

θεόν

God

Accusative

accusative (object of *εἰς* — God as the object of hope)

ἣν

which

Accusative

relative pronoun, accusative object of *προσδέχονται*

καὶ

also

adverbial particle (intensifying — 'even they themselves')

αὐτοὶ

themselves

Nominative

intensive pronoun (emphatic subject)

οὗτοι

these

Nominative

demonstrative pronoun (the accusers)

προσδέχονται

accept / await

Pres Mid Indic 3 Pl · προσδέχομαι

main verb (relative clause)

→ customary present

προσδέχομαι: 'receive, accept, await'; the word can mean both 'accept as a belief' and 'await as an expectation' — both senses are ironically apt: the Pharisees in the delegation both believe in the resurrection and await it.

ἀνάστασιν

a resurrection

Accusative

accusative subject of indirect statement (with *μέλλειν ἔσσεσθαι*)

ἀνάστασις: 'resurrection, rising'; the theological core of the chapter's controversy (cf. 23:6–9; 24:15, 21; 26:23). Paul's widening of the resurrection to include both just and unjust echoes Dan 12:2.

μέλλειν

to be about to be

Pres Act Inf · μέλλω

infinitive in indirect statement (object of *ἔχων [ἐλπίδα]*)

→ futuristic present

μέλλω: 'be about to'; with infinitive expresses imminent or certain futurity; the hope is for an event that is 'coming,' not merely possible.

ἔσσεσθαι

to be

Fut Mid Inf · εἶμι

complementary infinitive (object of *μέλλειν*)

→ predictive future infinitive

δικαίων

of the righteous

Genitive

genitive (partitive — resurrection of [both] righteous)

δικαίος: 'righteous, just'; the resurrection of the righteous is the standard Pharisaic expectation; Paul adds the 'unrighteous' — a less comfortable claim implying eschatological judgment for all.

τε

both

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

καὶ

and

correlative (completing *τε ... καί*)

ἀδίκων

of the unrighteous

Genitive

genitive (partitive — resurrection of the unrighteous)

ἄδικος: 'unrighteous, unjust'; the inclusion of the ἄδικοι in the resurrection marks Paul's eschatology as Danielic (Dan 12:2: 'some to everlasting life, some to shame and contempt'), not merely Pharisaic.

16 ἐν τούτῳ δὲ καὶ αὐτὸς ἀσκῶ ἀπρόσκοπον συνείδησιν ἔχειν πρὸς τὸν θεὸν καὶ τοὺς ἀνθρώπους διὰ παντός.

In this hope, therefore, I also exercise myself to have a clear conscience before God and before people always.

INFERENCE (FROM THE RESURRECTION HOPE TO ETHICAL PRACTICE) **δέ** The resurrection hope (v.15) grounds an ethical program: an 'undamaged conscience' (ἀπρόσκοπος συνείδησις) before both God and humanity. The conjunction 'before God and people' is the two-table summary of the commandments — love of God and love of neighbor — without the Mosaic language.

ἐν

in

preposition + dative (sphere/ground)

τούτῳ

this

Dative

demonstrative pronoun (anaphoric — referring to the hope of v.15)

δέ

now

narrative particle

καὶ

also / myself too

adverbial particle (intensifying αὐτός)

αὐτός

I myself

Nominative

intensive pronoun (subject emphasis)

ἄσκῶ

I exercise / train

Pres Act Indic 1 Sg · ἀσκέω

main verb

→ customary present (habitual self-discipline)

ἀσκέω: 'exercise, train, practice'; NT hapax; the athletic metaphor of disciplined training for virtue — Paul frames his ethical life as continuous effort, not passive achievement.

ἄπρόσκοπον

blameless / untripping

Accusative

predicate accusative (with ἔχειν — 'have [it] blameless')

ἄπρόσκοπος: 'not causing stumbling, without offense'; α-privative + προσκόπτω, 'strike against'; the conscience that neither trips up others nor is itself damaged — used of Paul's ethic at 1 Cor 10:32; Phil 1:10.

συνείδησιν

conscience

Accusative

accusative direct object of ἔχειν

συνείδησις: 'conscience, moral consciousness'; from σύν + οἶδα, 'knowing together with oneself'; a Hellenistic-Jewish moral term developed extensively by Paul (cf. Rom 2:15; 9:1; 1 Cor 8:7–12; 2 Cor 1:12).

ἔχειν

to have

Pres Act Inf · ἔχω

complementary infinitive (object of ἀσκῶ)

→ progressive present infinitive (the continual possession of a clear conscience)

πρός

toward / before

preposition + accusative (relational — before God and people)

τόν

the

Accusative

article

θεόν

God

Accusative

accusative (object of πρὸς — vertical dimension)

καὶ

and

coordinating conjunction

τούς

the

Accusative

article

ἀνθρώπους

people

Accusative

accusative (object of πρὸς — horizontal dimension)

διὰ

always / throughout

preposition + genitive (temporal: idiom διὰ παντός = 'always, continually')

παντός

all / every

Genitive

genitive (object of διὰ — temporal idiom 'throughout all [time]')

διὰ παντός: fixed idiom for 'always, continually, at all times'; found throughout LXX and NT (Mark 5:5; Luke 24:53; Acts 2:25; Heb 9:6 etc.).

17 δι' ἐτῶν δὲ πλειόνων ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου παρεγενόμενην καὶ προσφοράς,

Now after several years I came to bring alms to my nation and to make offerings,

NARRATIVE (RESUMING PAUL'S ACCOUNT OF HIS JERUSALEM VISIT) **δέ** Paul provides a crucial biographical statement: he came to Jerusalem not to agitate but to bring alms (the collection, cf. Rom 15:25–27; 1 Cor 16:1–4; 2 Cor 8–9; Gal 2:10) and make temple offerings. This directly addresses the charge of seditious intent and frames his visit as an act of piety and solidarity with his nation.

δι'

after

preposition + genitive (temporal: *διά* + genitive of time = 'after, through a span of')

ἐτῶν

years

Genitive

genitive of time (object of *διά* — through a span of years)

δὲ

now

narrative particle

πλειόνων

several / more

Genitive

genitive adjective (modifying *ἐτῶν*)

ἐλεημοσύνας

alms

Accusative

accusative direct object of *ποιήσων* (future participle of purpose)

ἐλεημοσύνη: 'alms, charitable gift'; Luke-Acts' characteristic term for relief-giving (Luke 11:41; 12:33; Acts 3:2–3, 10; 9:36; 10:2, 4, 31); here the great collection Paul organized from his Gentile churches for the Jerusalem poor (cf. Rom 15:26).

ποιήσων

to bring

Fut Act Ptc Nom Sg M · ποιέω

future participle of purpose (Paul's intent in coming)

→ futuristic participle

ποιέω: 'do, make, bring'; with *ἐλεημοσύνας*, 'give alms'; the future participle (classical idiom) expresses the purpose of the journey — to do charitable work, not sedition.

εἰς

to

preposition + accusative (direction/beneficiary)

τὸ

the

Accusative

article

ἔθνος

nation

Accusative

accusative (object of εἰς — beneficiary of the alms)

ἔθνος: 'nation'; Paul calls Israel 'my nation' (τὸ ἔθνος μου), the same self-identification used by Tertullus (τῷ ἔθνει τούτῳ, vv.2, 10) — Paul does not distance himself from his people.

μου

my

Genitive

genitive possessive

παρεγενόμην

I came

Aor Mid Indic 1 Sg · παραγίνομαι

main verb

→ constative aorist

παράγίνομαι: 'come, arrive, appear'; a common Lukan arrival verb (cf. 9:39; 13:14; 14:27; 17:10; 20:18; 21:18; 23:16, 35; 24:17, 24; 25:7, 23).

καὶ

and

coordinating conjunction

προσφοράς

offerings

Accusative

accusative (second object — parallel to ἑλεημοσύνας, also with ποιήσων)

προσφορά: 'offering, oblation'; the temple offerings associated with the Nazirite vow completion (Acts 21:26) — the very act Tertullus has twisted into an accusation of temple profanation.

18 ἐν αἷς εὗρόν με ἡγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου, τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι,

in the course of which they found me purified in the temple, without any crowd or uproar. But there were some Jews from Asia —

NARRATIVE (THE SETTING OF THE TEMPLE INCIDENT)

δέ

The antecedent 'in these [offerings]' returns to the circumstances of Paul's arrest (21:27–30). Paul points to two facts: he was in the temple purified (ἡγνισμένον), not desecrating; and there was no crowd or uproar until the Asian Jews started it. The sentence breaks off — an aposiopesis — pointing to those absent accusers in v.19.

ἐν

in

preposition + dative (circumstantial — 'in the course of which')

αἷς

which

Dative

relative pronoun, dative (antecedent = the offerings)

εὑρόν

found

Aor Act Indic 3 Pl · εὐρίσκω

main verb (subject = accusers implicitly)

→ constative aorist

εὐρίσκω: the same word used in v.5 ('they found him a pest') and v.12 ('they did not find him!'). The irony is deliberate: what they actually found was a purified worshipper, not a rioter.

με

me

Accusative

accusative direct object

ἡγνισμένον

having been purified

Perf Pass Ptc Acc Sg M · ἀγνίζω

predicate accusative (with εὑρόν — found me in a state of purification)

→ intensive perfect (the completed rite of purification, with its present state of cleanness)

ἀγνίζω: 'purify, consecrate'; the ritual purification required for sponsoring a Nazirite vow (Acts 21:24, 26); the perfect participle underlines that the purification was completed and its effect ongoing — Paul was ritually clean.

ἐν

in

preposition + dative (location)

τῷ

the

Dative

article

ἱερῷ

temple

Dative

dative of place

οὐ

not

negation

μετὰ

with

preposition + genitive (accompaniment — negated)

ὄχλου

a crowd

Genitive

genitive of accompaniment (object of μετὰ)

οὐδὲ

nor

coordinating negative conjunction

<p>μετὰ with <i>preposition + genitive (accompaniment — second negation)</i></p>	<p>θορύβου uproar Genitive <i>genitive of accompaniment</i> θόρυβος: 'uproar, noise, tumult'; the word used for the crowd scene in Matt 27:24; Acts 20:1; 21:34; the direct counter to the στάσεις ('seditions') alleged in v.5.</p>	<p>τινές some Nominative <i>indefinite pronoun (subject of the broken-off clause — v.19 completes the thought)</i></p>	<p>δὲ but <i>contrastive particle</i></p>
<p>ἀπὸ from <i>preposition + genitive (origin)</i></p>	<p>τῆς the Genitive <i>article</i></p>	<p>Ἀσίας Asia Genitive <i>genitive of origin (object of ἀπό)</i> Ἀσία: the Roman province of Asia (western Asia Minor, capital Ephesus); the 'Asian Jews' are the actual initiators of the riot (21:27–29), and they are now conspicuously absent from the accusation.</p>	<p>Ἰουδαῖοι Jews Nominative <i>subject nominative (of the broken-off clause — aposiopesis)</i></p>

19 οὓς ἔδει ἐπὶ σοῦ παρῆναι καὶ κατηγορεῖν εἴ τι ἔχοιεν πρὸς ἐμέ.

who ought to be present before you and to make their accusation, if they have anything against me.

CONTINUATION (COMPLETING THE APOSIOPESES — THE MISSING WITNESSES) **ASYNDETON** Paul's pointed legal argument: the actual witnesses of the alleged temple incident are absent. Roman law required the accuser to confront the accused (cf. Felix's own statement at 25:16). The conditional εἴ τι ἔχοιεν (optative — 'if they have anything') implies he doubts they have a viable charge.

οὗς

who

Accusative

relative pronoun, accusative subject of infinitive
(with ἔδει)

ἔδει

it was necessary

Impf Act Indic 3 Sg · δεῖ

main verb (impersonal, expressing legal
obligation)

→ progressive imperfect (the ongoing legal
obligation that was not met)

δεῖ: 'it is necessary'; the imperfect ἔδει
expresses an obligation that was due but
unfulfilled — 'they ought to have been here
(but are not)'; a pointed legal argument.

ἐπὶ

before

preposition + genitive (presence before a person
— judicial context)

σοῦ

you

Genitive

genitive of person (before you, the judge)

παρεῖναι

to be present

Pres Act Inf · παρειμι

complementary infinitive (object of ἔδει)

→ progressive present infinitive

παρειμι: 'be present'; the Roman legal
requirement that accusers appear in
person (cf. Pliny, Ep. 10.96; Acts 25:16).

καὶ

and

coordinating conjunction

κατηγορεῖν

to bring their accusation

Pres Act Inf · κατηγορέω

complementary infinitive (second object of ἔδει)

→ progressive present infinitive

κατηγορέω: fourth occurrence (vv.2, 8, 13,
19); Luke's insistence on this legal term
throughout the chapter frames Acts 24 as a
formal juridical proceeding.

εἴ

if

conditional conjunction (introducing the 4th class
condition — remote)

τι

anything

Accusative

indefinite pronoun (object of ἔχοιεν)

ἔχοιεν

they have

Pres Act Opt 3 Pl · ἔχω

verb of 4th class conditional (optative without ἄν
— remote possibility)

→ remote conditional optative

ἔχω: 'have'; the present optative in a
simple/remote condition (εἴ + optative)
expresses Paul's doubt that the Asian Jews
have anything legitimate to charge — a
rhetorical minimization.

πρός

against

preposition + accusative (adversarial — against
me')

ἐμέ

me

Accusative

accusative (object of πρὸς)

20 ἢ αὐτοὶ οὗτοι εἰπάτωσαν τί εὔρον ἀδίκημα στάντος μου ἐπὶ τοῦ συνεδρίου,

Or else let these men themselves say what wrong they found when I stood before the council,

ALTERNATIVE (SHIFTING THE BURDEN OF PROOF TO THE PRESENT ACCUSERS) ἢ Paul turns to the present accusers (οὗτοι): if the Asian Jews are absent, then let those who are here say what wrongdoing they found at the Sanhedrin hearing (23:1–10). The implicit point: all the Sanhedrin found was a theological dispute about the resurrection — not sedition or temple profanation.

ἢ

or

disjunctive conjunction (either the absent witnesses or the present accusers)

αὐτοὶ

these men themselves

Nominative

intensive pronoun (emphatic subject)

οὗτοι

these

Nominative

demonstrative pronoun (the present accusers — Ananias's delegation)

εἰπάτωσαν

let them say

Aor Act Imper 3 Pl · λέγω

third-person imperative (challenge / command)

→ constative aorist imperative (challenge to produce testimony)

λέγω: 'say, tell'; the aorist imperative εἰπάτωσαν is a sharp challenge — 'let them declare' (if they can).

τί

what

Accusative

interrogative pronoun (direct object of εἰπάτωσαν, indirect question)

εὔρον

they found

Aor Act Indic 3 Pl · εὕρισκω

main verb (indirect question)

→ constative aorist

εὕρισκω: now the fifth use in the defense (vv.5, 12, 12, 18, 20) — the word for 'finding' Paul guilty or innocent dominates the chapter, and each occurrence cuts against the prosecution.

ἀδίκημα

wrongdoing

Accusative

accusative direct object

ἀδίκημα: 'wrongful act, crime, injustice' (ἄδικος + suffix); the legal term for an actionable offense; Paul implies they found none.

στάντος

when I stood

Aor Act Ptc Gen Sg M · ἵστημι

genitive absolute (temporal — when Paul stood before the Sanhedrin)

→ constative aorist

ἵστημι: 'stand'; the aorist participle is constative — Paul's appearance before the Sanhedrin in ch.23 is the event in view.

μου

my

Genitive

genitive absolute subject

ἐπὶ

before

preposition + genitive (presence before a body)

τοῦ

the

Genitive

article

συνεδρίου

council

Genitive

genitive of place (before the council)

συνέδριον: 'Sanhedrin, council'; the supreme Jewish council in Jerusalem; Paul's hearing before it is narrated in Acts 23:1–10, where the Sanhedrin split over the resurrection question.

21 ἢ περὶ μιᾶς ταύτης φωνῆς ἧς ἐκέκραξα ἐν αὐτοῖς ἐστὼς ὅτι Περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον ἐφ' ὑμῶν.

or else regarding this one statement which I cried out when I stood among them: 'It is about the resurrection of the dead that I am on trial before you today!'

CLIMAX (REDUCING THE WHOLE CHARGE TO A SINGLE CONTESTED POINT) ἢ Paul's brilliant forensic reduction: the only 'crime' the Sanhedrin could identify is Paul's one statement about the resurrection (cf. 23:6). This reduces Tertullus's three-count indictment to an intra-Jewish theological dispute — precisely the sort of case Felix cannot adjudicate and should dismiss.

ἢ

or

disjunctive conjunction (second alternative — the single contested statement)

περὶ

regarding

preposition + genitive (reference)

μιᾶς

one

Genitive

genitive numeral (attributive — 'this one statement')

ταύτης

this

Genitive

demonstrative adjective

φωνῆς

statement / voice

Genitive

genitive (object of περί)

φωνή: 'voice, sound, utterance'; here a specific utterance — the one statement about the resurrection at the Sanhedrin hearing.

ἧς

which

Genitive

relative pronoun, genitive of content (ἐκέκραξα takes genitive of content)

ἐκέκραξα

I cried out

Perf Act Indic 1 Sg · κράζω

main verb (relative clause)

→ intensive perfect (the cry still rings out — its effect persists)

κράζω: 'cry out, shout'; the perfect ἐκέκραξα preserves the dramatic force of the Sanhedrin moment (23:6) — the word is still ringing in the court's ears.

ἐν

among

preposition + dative (sphere/location — among them)

αὐτοῖς

them

Dative

dative of place (the Sanhedrin members)

ἐστῶς

standing

Perf Act Ptc Nom Sg M · ἵστημι

attendant circumstance participle

→ intensive perfect (standing as a maintained posture)

ὅτι

that

conjunction introducing the direct quotation

Περὶ

regarding

preposition + genitive (topic — fronted for emphasis)

ἀναστάσεως

resurrection

Genitive

genitive (object of περί — the topic placed emphatically first)

ἀνάστασις: 'resurrection'; the third occurrence (vv.15, 21) — the word is the theological spine of the whole chapter; it is what Paul was accused of proclaiming (23:6) and what divides his accusers.

νεκρῶν

of the dead

Genitive

genitive (subjective — 'resurrection that the dead undergo')

ἐγὼ

I

Nominative

emphatic subject pronoun

κρίνομαι

I am on trial

Pres Mid/Pass Indic 1 Sg · κρίνω

main verb (the quoted statement)

→ progressive present (ongoing juridical process)

κρίνω (pass.): 'be judged, be on trial'; Paul uses the passive to say he is being tried — not by the court alone, but by the question of the resurrection itself.

σήμερον

today

adverb (temporal)

ἐφ'

before

preposition + genitive (before you, the judges)

ὑμῶν

you

Genitive

genitive of person (before the judges)

22 Ἀνεβάλετο δὲ αὐτοὺς ὁ Φῆλιξ, ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἶπας· Ὅταν Λυσίας ὁ χιλιάρχος καταβῆ, διαγνώσομαι τὰ καθ' ὑμᾶς·

But Felix adjourned them, knowing the Way with some precision, saying, 'When Lysias the tribune comes down, I will decide your case.'

TURN (FELIX'S DECISION — ADJOURNMENT) **δέ** Felix's decision is legally motivated but practically evasive: he knows 'the Way' with precision (ἀκριβέστερον) — perhaps from his Jewish wife Drusilla, or from prior cases — and uses the need for Lysias as a pretext. The adjournment leaves Paul indefinitely in custody without a verdict.

Ἀνεβάλετο

adjourned

Aor Mid Indic 3 Sg · ἀναβάλλω

main verb

→ constative aorist

ἀναβάλλω: 'throw back, adjourn, postpone'; NT hapax; the technical legal term for postponing/adjourning a case — Felix defers, neither acquitting nor convicting.

δέ

but

contrastive particle

αὐτοὺς

them

Accusative

accusative direct object

ὁ

the

Nominative

article

Φῆλιξ

Felix

Nominative

subject nominative

ἀκριβέστερον

more accurately / with more precision

adverb (comparative — manner)

ἀκριβής: 'exact, precise'; the comparative ἀκριβέστερον signals that Felix's knowledge of the Way exceeds the superficial. Luke uses ἀκρίβεια language for precision in legal and scholarly matters (cf. Luke 1:3; Acts 18:25, 26; 22:3; 26:5).

εἰδὼς

knowing

Perf Act Ptc Nom Sg M · οἶδα

causal participle (ground for the adjournment)

→ intensive perfect (knowing as a settled state of knowledge)

οἶδα: 'know' (a perfect form with present meaning); Felix's knowledge of 'the Way' explains why he recognizes Paul's arguments but is unwilling to act on them — politically convenient ignorance.

τὰ

the things

Accusative

article (substantivizing τὰ περὶ)

περὶ

concerning

preposition + genitive (reference)

τῆς

the

Genitive

article

ὁδοῦ

Way

Genitive

genitive (object of περὶ)

ὁδός: 'the Way'; last occurrence (24:14, 22) of Luke's term for Christianity in this chapter; Felix's knowledge of it is the ironic counterpoint to his moral paralysis — knowing, he defers.

εἶπας

saying

Aor Act Ptc Nom Sg M · λέγω

attendant circumstance participle (introducing direct speech)

→ constative aorist

Ὅταν

when

temporal conjunction (ὅταν + subjunctive = indefinite temporal clause)

Λυσίας

Lysias

Nominative

subject nominative

Λυσίας: Claudius Lysias, the tribune (χιλίαρχος) who rescued Paul from the mob (21:31–33) and sent him to Felix; his report to Felix is in 23:26–30.

ὁ

the

Nominative

article

χιλίαρχος

tribune

Nominative

nominative (apposition to Λυσίας)

χιλίαρχος: 'commander of a thousand, military tribune' (χιλιοι + ἄρχω); the Roman officer in charge of the cohort at Jerusalem; his testimony would clarify the chain of custody.

καταβῆ

comes down

Aor Act Subj 3 Sg · καταβαίνω

subjunctive in temporal clause (ὅταν + subjunctive — indefinite future)

→ futuristic subjunctive

καταβαίνω: 'come down' from Jerusalem to Caesarea (the same verb used in v.1 for Ananias's descent).

διαγνώσομαι

I will decide

Fut Mid Indic 1 Sg · διαγινώσκω

main verb (apodosis of the temporal clause)

→ predictive future

διαγινώσκω: 'determine fully, decide a case, adjudicate'; NT hapax here (cf. διαγιγνώμι at 23:15 for investigation); the legal sense of rendering a definitive judgment.

τὰ

the things

Accusative

article (substantivizing τὰ καθ' ὑμᾶς)

καθ'

concerning

preposition + accusative (reference — 'your case')

ὕμᾱς

you

Accusative

accusative (object of κατά — 'the things concerning you all')

23 διαταξάμενος τῷ ἑκατοντάρχη τηρεῖσθαι αὐτὸν ἔχειν τε ἄνεσιν καὶ μηδένα κωλύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν αὐτῷ.

And he ordered the centurion to keep him in custody, yet to allow him some freedom and not to prevent any of his own people from attending to him.

CONTINUATION (THE TERMS OF PAUL'S DETENTION) **ASYNDETON** Felix's order is a 'custodia militaris' — open arrest under military supervision, not prison. The 'certain freedom' (ἄνεσιν) and access to friends is a notable leniency that will allow Paul to receive Luke, Aristarchus, and others during the two-year detention — the period in which Paul likely dictated some of his letters.

διαταξάμενος

having ordered

Aor Mid Ptc Nom Sg M · διατάσσω

attendant circumstance participle

→ constative aorist

διατάσσω: 'order, give instructions'; a command-verb used for official directives (cf. 7:44; 18:2; 20:13; 23:31).

τῷ

the

Dative

article

ἑκατοντάρχη

centurion

Dative

dative indirect object

ἑκατοντάρχης: 'centurion, commander of a hundred'; the officer responsible for Paul's custody.

τηρεῖσθαι

to be kept

Pres Pass Inf · τηρέω

infinitive in indirect command (object of διαταξάμενος)

→ progressive present infinitive

τηρέω: 'keep, guard, maintain in custody'; the standard custody term.

αὐτόν

him

Accusative

accusative subject of the infinitive

ἔχειν

to have

Pres Act Inf · ἔχω

infinitive (second indirect command — coordinate with τηρεῖσθαι)

→ progressive present infinitive

τε

and

connective particle

ἄνεσιν

freedom / relaxation

Accusative

accusative direct object of ἔχειν

ἄνεσις: 'relaxation, relief, freedom'; from ἀνίημι, 'release, let go'; the 'custodia libera' concession — Paul is under guard but not in a cell; cf. 2 Cor 8:13; 2 Thess 1:7.

καὶ

and

coordinating conjunction

μηδένα

no one

Accusative

accusative subject of infinitive κωλύειν

κωλύειν

to prevent

Pres Act Inf · κωλύω

infinitive (third indirect command)

→ progressive present infinitive

κωλύω: 'prevent, hinder'; a key Lukan verb in Acts (8:36; 10:47; 11:17; 16:6; 27:43; 28:31) — always associated with the inability to 'hinder' the advance of the gospel.

τῶν

of the

Genitive

article

ἰδίων

his own / friends

Genitive

genitive (partitive — 'any of his own people')

ἴδιος: 'one's own'; οἱ ἴδιοι = 'his own people, his associates'; the term covers fellow believers like Luke, Aristarchus, and Timothy who would have attended to Paul during his Caesarean captivity.

αὐτοῦ

his

Genitive

genitive possessive

ὑπηρετεῖν

to serve / attend

Pres Act Inf · ὑπηρετέω

complementary infinitive (object of κωλύειν)

→ progressive present infinitive

ὑπηρετέω: 'serve, assist, minister to'; used in Luke-Acts for the practical service of attendants (Luke 1:2; Acts 13:5; 20:34); the permission to have such service is a significant concession.

αὐτῷ

him

Dative

dative indirect object of ὑπηρετεῖν

24 Μετὰ δὲ ἡμέρας τινὰς παραγενόμενος ὁ Φῆλιξ σὺν Δρουσίλλῃ τῇ ἰδίᾳ γυναικὶ οὖσα Ἰουδαία μετεπέμψατο τὸν Παῦλον καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν Ἰησοῦν πίστεως.

Now after some days Felix arrived with Drusilla his own wife, who was Jewish, and he sent for Paul and listened to him about faith in Christ Jesus.

SCENE SHIFT (PRIVATE INTERVIEW — FELIX'S PERSONAL CURIOSITY) **δέ** The scene shifts from public courtroom to private audience. Drusilla is the youngest daughter of Herod Agrippa I (Acts 12:1–23) and great-granddaughter of Herod the Great; she left her first husband Azizus of Emesa to marry Felix (Josephus, Ant. 20.141–144). Her Jewish identity explains Felix's familiarity with 'the Way' and his curiosity about Messianic faith. The phrase 'faith in Christ Jesus' (εἰς Χριστὸν Ἰησοῦν πίστις) is a defining Pauline formulation.

Μετὰ

after

preposition + accusative (temporal)

δέ

now

narrative particle

ἡμέρας

days

Accusative

accusative of time (object of μετά)

τινάς

some

Accusative

indefinite pronoun

παραγενόμενος

having come

Aor Mid Ptc Nom Sg M · παραγίνομαι

temporal participle (antecedent to μετεπέμψατο)

→ constative aorist

παραγίνομαι: 'come, arrive'; repeated from v.17; Felix arrives at Caesarea (or at Paul's place of custody).

ὁ

the

Nominative

article

Φῆλιξ

Felix

Nominative

subject nominative

σὺν

with

preposition + dative (accompaniment)

Δρουσίλλη

Drusilla

Dative

dative of accompaniment (object of σύν)

Δρουσίλλα: a Roman name (Drusilla, diminutive of Drusus); the youngest daughter of Herod Agrippa I (Acts 12), born c. AD 38, who left her first husband Azizus to marry Felix, according to Josephus (Ant. 20.141–144). Her Jewish identity makes her interested in Paul's message.

τῆ

the

Dative

article

ἰδία

his own

Dative

attributive adjective (modifying γυναίκι)

ἴδιος: 'one's own'; the adjective emphasizes that Drusilla is his legitimate wife, not a concubine — a mildly ironic note, given that she was obtained through a prior divorce.

γυναίκι

wife

Dative

dative (in apposition to Δρουσίλλη)

γυνή: 'woman, wife'.

οὔση

who was

Pres Act Ptc Dat Sg F · εἰμί

attributive participle (modifying γυναίκι)

→ progressive present (her ongoing Jewish identity)

Ἰουδαία

Jewish

Dative

predicate dative (with οὔση — 'being Jewish')

Ἰουδαία: 'Jewish woman'; Drusilla's Jewishness is Luke's explanation for Felix's knowledge of 'the Way' (v.22) and the private theological audience.

μετεπέμψατο

sent for

Aor Mid Indic 3 Sg · μεταπέμπω

main verb

→ constative aorist

μεταπέμπω: 'send for, summon'; used in Acts for formal summons by officials (10:5, 22; 11:13; 20:1; 24:24, 26; 25:3); here Felix summons Paul privately — not for the official hearing but for personal conversation.

τὸν

the

Accusative

article

Παῦλον

Paul

Accusative

accusative direct object

καὶ

and

coordinating conjunction

ἤκουσεν

listened to

Aor Act Indic 3 Sg · ἀκούω

main verb

→ constative aorist

ἀκούω: 'hear, listen to'; Felix listens — not as judge but as a curious private auditor. The irony is that he already knows the Way (v.22) yet seeks more.

αὐτοῦ

him

Genitive

genitive of person heard (with ἀκούω — listen to him)

περὶ
about

preposition + genitive (topic of the discourse)

τῆς
the

Genitive
article

εἰς
in

*preposition + accusative (object/direction of faith
— faith directed toward Christ)*

Χριστόν
Christ

Accusative
accusative (object of εἰς — faith toward/in Christ)

Χριστός: 'Anointed, Messiah'; the Messianic title relevant to both Drusilla's Jewish background and Paul's argument about 'the Way' as fulfillment of the prophets.

Ἰησοῦν

Jesus

Accusative

accusative (apposition to Χριστόν — the personal name)

Ἰησοῦς: the personal name; 'faith in Christ Jesus' is a characteristically Pauline formulation.

πίστεως

faith

Genitive

genitive (object of περὶ — the topic of the discourse)

πίστις: 'faith, trust, faithfulness'; the theological center of Pauline soteriology; in Acts 24:24 it appears as a summary concept for what the Way requires.

25 διαλεγόμενου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ κρίματος τοῦ μέλλοντος ἔσεσθαι, ἔμβορος γενόμενος ὁ Φῆλιξ ἀπεκρίθη· Τὸ νῦν ἔχον πορεύου, καιρὸν δὲ μεταλαβὼν μετακαλέσομαί σε.

And as he was discoursing about righteousness, self-control, and the coming judgment, Felix became alarmed and answered, 'Go away for now; when I find an opportune time I will summon you.'

CLIMAX / IRONIC REVERSAL (THE GOSPEL TROUBLES THE JUDGE) **δέ** The three topics Paul raises — righteousness (δικαιοσύνη), self-control (ἐγκράτεια), and the coming judgment (τὸ κρίμα τὸ μέλλον) — are precisely the three areas where Felix is most vulnerable: he is a notorious bribe-taker, lives in sexual immorality (having induced Drusilla to leave her husband), and faces a judgment he is deferring. The gospel dismantles his comfortable adjournment. His fear (ἔμβορος) is the same response Luke records for Herod about John (Mark 6:20).

διαλεγόμενου

as he was discoursing

Pres Mid Ptc Gen Sg M · διαλέγομαι

genitive absolute (temporal)

→ progressive present (the ongoing speech of Paul)

διαλέγομαι: 'reason, argue, discourse'; the same verb used in v.12 for the disputing Paul denied doing; here the positive sense — engaging in reasoned moral-theological discourse.

δέ

now

narrative particle

αὐτοῦ

his

Genitive

genitive absolute subject

περὶ

about

preposition + genitive (topic — triple listing)

δικαιοσύνης

righteousness

Genitive

genitive (first topic — object of περί)

δικαιοσύνη: 'righteousness, justice'; the first topic is the most general and most threatening to Felix, whose administration was marked by injustice (Tacitus, Ann. 12.54); it also picks up the δίκαιος/ἄδικος language of the resurrection in v.15.

καὶ

and

coordinating conjunction

ἐγκρατείας

self-control

Genitive

genitive (second topic — object of περί)

ἐγκράτεια: 'self-control, temperance' (ἐν + κράτος, 'power within oneself'); a cardinal Greek virtue; in context directly applicable to Felix's sexual life (the manner of his marriage to Drusilla) and his financial corruption. NT rare (cf. Gal 5:23; 2 Pet 1:6).

καὶ

and

coordinating conjunction

τοῦ

the

Genitive

article

κρίματος

judgment

Genitive

genitive (third topic — object of περί)

κρίμα: 'judgment, verdict'; the coming eschatological judgment — Felix has spent the chapter judging others while Paul quietly implies that the judge himself stands under a greater judgment.

τοῦ

the

Genitive

article

μέλλοντος

coming / about to be

Pres Act Ptc Gen Sg N · μέλλω

attributive participle (modifying κρίματος)

→ futuristic present (the certainty of the impending judgment)

μέλλω: 'be about to'; the participial form here is virtually an adjective — 'the coming judgment'; cf. the 'day of judgment' language Paul preaches (Acts 17:31).

ἔσεσθαι

to be

Fut Mid Inf · εἰμί

complementary infinitive (with μέλλοντος)

→ predictive future infinitive

ἔμφοβος

alarmed / frightened

Nominative

predicate adjective (with γενόμενος)

ἔμφοβος: 'filled with fear, terrified' (έν + φόβος); used in Luke-Acts for the fear that grips witnesses of the divine or divine messengers (Luke 24:5; Acts 10:4; 22:9; 26:25). Felix's 'fear' echoes Herod's in Mark 6:20 — the ruler who 'feared' John.

γενόμενος

having become

Aor Mid Ptc Nom Sg M · γίνομαι

attendant circumstance / resultant participle

→ ingressive aorist (becoming afraid — the onset of fear)

ὁ

the

Nominative

article

Φήλιξ

Felix

Nominative

subject nominative

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb

→ constative aorist

Τὸ

For the

Accusative

article (adverbial accusative idiom — τὸ νῦν ἔχον = 'for the present')

νῦν

now

adverb (part of the idiom τὸ νῦν ἔχον)

ἔχον

holding / being

Pres Act Ptc Acc Sg N · ἔχω

participial idiom (τὸ νῦν ἔχον = 'as matters now stand, for the present')

→ progressive present

τὸ νῦν ἔχον: a fixed Greek idiom (literally 'the now-holding [thing]') = 'for the present, for now!'; used for politely deferring a matter.

πορεύου

go away

Pres Mid Imper 2 Sg · πορεύομαι

main verb (imperative of dismissal)

→ progressive present imperative (continuous going — ongoing dismissal)

πορεύομαι: 'go, proceed, depart!'; a mild but firm dismissal — the same verb used for apostolic journeys in Acts; here Felix sends Paul away rather than receive the gospel.

καιρὸν

an opportune time

Accusative

accusative direct object of μεταλαβῶν

καιρός: 'opportunity, right/appointed time!'; Felix seeks a 'better time' that never comes — a pointed Lukan irony, since the καιρός of salvation is the very thing Paul has been proclaiming.

δὲ

and

narrative particle

μεταλαβών

having gotten

Aor Act Ptc Nom Sg M · μεταλαμβάνω

temporal/conditional participle

→ constative aorist (when/if he obtains an opportunity)

μεταλαμβάνω: 'obtain, get a share of'; here 'when I find an opportunity'; the verb implies Felix hopes to control the timing — never committing to when.

μετακαλέσομαί

I will summon

Fut Mid Indic 1 Sg · μετακαλέω

main verb (apodosis)

→ predictive future (a promise Felix never fulfills)

μετακαλέω: 'summon, call for'; used in Acts for official summons (7:14; 10:32; 20:17; 24:25); the promise 'I will send for you' is ironic — he does send for Paul repeatedly, but for money, not for decision.

σε

you

Accusative

accusative direct object

26 ἅμα δὲ καὶ ἐλπίζων ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου· διὸ καὶ πυκνότερον αὐτὸν μεταπεμπόμενος ὠμίλει αὐτῷ.

At the same time also he was hoping that money would be given to him by Paul; therefore he also sent for him frequently and conversed with him.

EXPLANATION (THE REAL MOTIVE FOR REPEATED INTERVIEWS) **δέ** Luke's editorial aside exposing Felix's corrupt motivation: the repeated private interviews are driven by hope for a bribe (χρήματα, 'money/funds'). The hope of a bribe is explicitly a violation of Roman law (lex repetundarum). The irony is complete: Felix summons Paul hoping to receive, when Paul has offered only the gospel — and the collection he mentioned in v.17 is the closest he has come to financial discussion.

ἅμα

at the same time

adverb (simultaneous action)

ἅμα: 'at the same time, simultaneously'; here both the dismissals and the bribe-hope co-exist.

δέ

now

narrative particle

καὶ

also

adverbial particle

ἐλπίζων

hoping

Pres Act Ptc Nom Sg M · ἐλπίζω

causal / attendant circumstance participle

→ progressive present (continuous hoping)

ἐλπίζω: 'hope, expect'; the ironic parallel with Paul's ἐλπίς in v.15 — Paul hopes in God for the resurrection; Felix hopes in Paul for money.

ὅτι
that

conjunction introducing indirect statement

χρήματα
money

Nominative

nominative subject of indirect statement (subject of the passive δοθήσεται)

χρήμα: 'money, resources, wealth'; (plural χρήματα = 'funds'); the naked word for a bribe payment — no euphemism from Luke. The mention of Paul's alms collection in v.17 may have planted the idea in Felix's mind.

δοθήσεται
will be given

Fut Pass Indic 3 Sg · δίδωμι

main verb (indirect statement)

→ predictive future (Felix's corrupt expectation)

δίδωμι: 'give'; the passive future 'will be given' is politely impersonal — the bribe-hope expressed without naming the giver directly.

αὐτῷ
to him

Dative

dative indirect object (Felix as recipient of the hoped-for payment)

ὑπὸ
by

preposition + genitive (agent with passive verb)

τοῦ
the

Genitive

article

Παύλου
Paul

Genitive

genitive of agent (object of ὑπό)

διό
therefore

inferential conjunction

διό: 'therefore, for which reason'; from διά + ὄ; the logical conclusion drawn from the bribe-hope.

καὶ
also

adverbial particle

πυκνότερον
more frequently

comparative adverb (manner)

πυκνός: 'frequent, dense'; the comparative πυκνότερον = 'more frequently, rather often'; the repeated summons expose the depth of Felix's avarice.

αὐτόν
him

Accusative

accusative direct object of μεταπεμπόμενος

μεταπεμπόμενος
sending for

Pres Mid Ptc Nom Sg M · μεταπέμω

attendant circumstance participle (manner of the ὡμίλει)

→ progressive present (the repeated sending)

μεταπέμω: 'send for, summon'; repeated from v.24 — the official summons has now become a habit driven by greed.

ὠμίλει

conversed / talked with

Impf Act Indic 3 Sg · ὠμιλέω

main verb

→ progressive imperfect (repeated / ongoing conversations)

ὠμιλέω: 'converse, talk with, associate with' (cf. ὄμιλος, 'company'); NT rare (Luke 24:14–15; Acts 20:11; 24:26); the imperfect ὠμίλει is iterative — the conversations were multiple and repeated.

αὐτῷ

with him

Dative

dative of accompaniment (with ὠμιλέω)

27 Διετίας δὲ πληρωθείσης ἔλαβεν διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον· θέλων τε χάριτα καταθέσθαι τοῖς Ἰουδαίοις ὁ Φῆλιξ κατέλιπεν τὸν Παῦλον δεδεμένον.

When two years were completed, Felix was succeeded by Porcius Festus; and wanting to do a favor for the Jews, Felix left Paul in prison.

NARRATIVE CLOSURE (TWO-YEAR SUMMARY AND TRANSITION TO FESTUS)

δέ

Luke's transitional summary closes the Caesarean captivity under Felix and opens the door to ch.25. The two years (c. AD 58–60) are consistent with the chronology of Festus's arrival. Felix's parting gesture — leaving Paul bound to curry favor with the Jews (χάριτα καταθέσθαι) — uses the same political calculus that will drive Festus in ch.25. The phrase δεδεμένον ('bound') is a perfect passive participle signaling the completed binding that now defines Paul's legal status at the chapter's end.

Διετίας

two years

Genitive

genitive absolute subject (with πληρωθείσης)

διετία: 'a period of two years' (δύο + ἔτος + -ία); NT rare (Acts 24:27; 28:30); the summary word for Paul's Caesarean imprisonment; approximately AD 57/58–59/60.

δέ

now

narrative particle

πληρωθείσης

having been completed

Aor Pass Ptc Gen Sg F · πληρώω

genitive absolute (temporal)

→ constative aorist (the completion of the two-year term)

πληρώω: 'fill, complete, fulfill'; the passive πληρωθείσης marks the time as divinely measured and completed — Luke uses the same verb for prophetic fulfillment and narrative closure (Luke 1:20; 21:24; Acts 13:25).

ἔλαβεν

received

Aor Act Indic 3 Sg · λαμβάνω

main verb

→ constative aorist

λαμβάνω: 'receive, take'; with διάδοχον, 'received a successor' = 'was succeeded by'; a standard administrative locution.

διάδοχον

a successor

Accusative

accusative direct object

διάδοχος: 'successor' (δια + δέχομαι, 'receiving through/after'); NT hapax; the official administrative term for the one who receives (δέχομαι) an office through (διά) a transfer.

ὁ

the

Nominative

article

Φήλιξ

Felix

Nominative

subject nominative

Πόρκιον

Porcius

Accusative

accusative (first name of the successor — apposition to διάδοχον)

Πόρκιος; nomen (gens) Porcius; Porcius Festus was appointed procurator of Judea by Nero c. AD 59/60; little is known of him outside Acts and Josephus; he died in office c. AD 62.

Φῆστον

Festus

Accusative

accusative (cognomen — 'Festus' identifies the specific person)

Φῆστος; cognomen Festus; his governorship frames Acts 25–26 and the appeal to Caesar.

θέλων

wanting

Pres Act Ptc Nom Sg M · θέλω

causal participle (Felix's motive)

→ progressive present

θέλω: 'wish, want'; the same verb used of political desire throughout Luke-Acts; here Felix's political calculation, not moral conviction.

τε

and

connective particle

χάριτα

a favor

Accusative

accusative direct object of καταθέσθαι

χάρις: 'grace, favor'; in the political sense χάριν (τινι) καταθέσθαι = 'to deposit a favor with someone, to do a kindness' (a Latin idiom: gratiam ponere); Felix wants to leave on good terms with the Jews.

καταθέσθαι

to deposit / do

Aor Mid Inf · κατατίθημι

complementary infinitive (object of θέλων)

→ constative aorist infinitive

κατατίθημι: 'place down, deposit'; with χάριτα: 'lay down a favor, do a courtesy'; the political idiom for obligating someone by a deed of goodwill — Felix's parting gift to the Jewish leaders is Paul's continued imprisonment.

τοῖς

the

Dative

article

Ἰουδαίοις

Jews

Dative

dative indirect object (beneficiary of the political favor)

ὁ

the

Nominative

article

Φῆλιξ

Felix

Nominative

subject nominative (repeated for clarity after the participial phrase)

κατέλιπεν

left

Aor Act Indic 3 Sg · καταλείπω

main verb

→ constative aorist

καταλείπω: 'leave behind, abandon'; Felix's final act is to leave (καταλείπω) Paul — the contrast with his stated intention to summon Paul again (v.25) is sharp. He leaves Paul as a political chess piece.

τὸν

the

Accusative

article

Παῦλον

Paul

Accusative

accusative direct object

δεδεμένον

bound / imprisoned

Perf Pass Ptc Acc Sg M · δέω

predicate accusative (with κατέλιπεν — 'left him bound')

→ intensive perfect (the binding as a completed, ongoing state)

δέω: 'bind, imprison'; the perfect passive δεδεμένον underlines that the state of being bound is the continuing legacy of Felix's administration. The chapter that opened with Ananias 'coming down' to bind Paul with accusations ends with Paul left 'bound' — a perfect participle capturing the weight of injustice.

On the text. Acts 24 presents the formal legal proceedings before the Roman governor Felix at Caesarea Maritima: the Jewish delegation arrives five days after Paul (v.1), led by the high priest Ananias with a professional orator, Tertullus, whose flattering *captatio benevolentiae* (vv.2–4) precedes the three-count accusation — sedition (λοιμός, 'a plague'), ringleader of the Nazirite sect (τῆς τῶν Ναζωραίων αἰρέσεως), and temple desecration (v.5–6). Verse 7 is omitted by the critical text: the Western tradition inserts at 24:6b–8a a clause explaining that Lysias forcibly took Paul away and commanded his accusers to come to Felix ('We wanted to judge him according to our law, but Lysias the tribune came and with much force took him from our hands, ordering his accusers to come before you' — vv.6b–8a of the Western text). This material is absent from the Alexandrian witnesses (Sinaiticus, Vaticanus, P74) and all critical editions (NA28, SBLGNT, THGNT); it is judged a later expansion clarifying the legal chain of custody. Paul's defense (vv.10–21) proceeds along the same three lines — no disturbance (vv.11–13, 18–19), no heresy (vv.14–16), only one sentence worth contesting (v.20–21). The name 'the Way' (ἡ ὁδός, v.14) is Luke's preferred insider term for early Christianity in Acts (9:2; 18:25–26; 19:9, 23; 22:4; 24:14, 22). Paul's appeal to the resurrection of both just and unjust (v.15) enlarges the Pharisaic resurrection hope to include an eschatological judgment — precisely the 'offense' at stake in the Sanhedrin (23:6–9). Felix, who has accurate knowledge of 'the Way' (v.22), finds a pretext for adjournment; his repeated private interviews with

Paul (v.24–26), accompanied by Drusilla his Jewish wife (daughter of Agrippa I, great-granddaughter of Herod the Great), reveal genuine curiosity and an equally genuine hope for a bribe (τὸ χριῆμα, v.26). Felix leaves Paul in custody for two years until his successor Porcius Festus arrives (v.27); the 'wanting to do a favor for the Jews' motif anticipates the dynamics of ch.25 and the appeal to Caesar.

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.