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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Acts of the Apostles, Chapter 26

## ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ ΚΖ΄

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 · 26:1–3

#### **Exordium: Paul granted leave to speak**

Agrippa formally invites Paul's defense (1); Paul responds with a gesture of the hand, the conventional opening of a rhetorical speech (1b); he pronounces himself fortunate to defend himself before one who knows Jewish customs and controversies, and asks for patient hearing (2–3).

B · 26:4–8

#### **Paul's life as a Pharisee and the resurrection hope**

Paul establishes his impeccable Jewish credentials: his life from youth was known among his own people; he lived as a Pharisee according to the strictest sect (4–5); now he stands on trial for the hope of the promise made by God to the fathers, which the twelve tribes serve God night and day hoping to attain (6–7); he closes with the rhetorical question: why is it judged incredible that God raises the dead? (8).

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C · 26:9–11

### **Paul's former persecution of Christians**

Paul concedes his own former opposition: he thought he must do many things against the name of Jesus of Nazareth (9); he did this in Jerusalem, imprisoning saints by the authority of the chief priests and casting his vote for their death (10); he punished them in synagogues, trying to make them blaspheme, and even pursued them to foreign cities in great rage (11).

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D · 26:12–18

### **The Damascus-road commission: the fullest account**

While traveling to Damascus with authority from the chief priests, at midday Paul saw a light from heaven brighter than the sun surrounding him and his companions (12–13); when all fell to the ground, a voice in Hebrew addressed him with the goad proverb (14); the risen Lord identifies himself as Jesus of Nazareth (15); he commands Paul to stand, for he has appeared to appoint him a servant and witness (16); the Lord promises to rescue Paul from the people and the Gentiles to whom he is being sent (17); the commission itself: to open their eyes, turn them from darkness to light and from Satan's power to God, to receive forgiveness and inheritance among those sanctified by faith in Christ (18).

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E · 26:19–23

### **Paul's obedient ministry and his scriptural argument**

Paul declares he was not disobedient to the heavenly vision (19); he proclaimed first to those in Damascus and Jerusalem, throughout Judea and to the Gentiles, that they should repent and turn to God (20); for this reason Jews seized Paul in the temple and tried to kill him (21); but God helped him, so he stands testifying to small and great alike, saying nothing beyond what Moses and the prophets said would happen (22); namely, that the Christ must suffer, and that by rising first from the dead he would proclaim light to the people and to the Gentiles (23).

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F · 26:24–29

### **Festus' interruption and Paul's appeal to Agrippa**

At Paul's words about resurrection Festus interrupts loudly: 'You are mad, Paul! Your great learning is driving you mad!' (24); Paul calmly responds that he is speaking words of truth and soberness (25); he then pivots to Agrippa, who knows these things, since none of this was done in a corner (26); Paul presses Agrippa: does he believe the prophets? — 'I know that you believe' (27); Agrippa's ironic or incredulous reply: 'In a short time you would make me a Christian!' (28); Paul's gracious counter-wish that all hearers might become as he is, except for the chains (29).

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G · 26:30–32

### **Private verdict: innocent but bound by his own appeal**

The king, governor, Bernice, and the assembly withdraw to confer (30); they agree that Paul has done nothing deserving death or imprisonment (31); Agrippa says to Festus: 'This man could have been set free if he had not appealed to Caesar' (32) — a verdict that underscores the irony of Paul's captive journey to Rome.

# 1 Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη· Ἐπιτρέπεται σοι περὶ σεαυτοῦ λέγειν. τότε ὁ Παῦλος ἐκτείνας τὴν χεῖρα ἀπελογεῖτο·

Agrippa said to Paul, 'You are permitted to speak for yourself!' Then Paul stretched out his hand and began his defense:

**NARRATIVE PROGRESSION** **δέ** The formal grant of the floor by Agrippa opens the speech. Paul's rhetorical gesture (ἐκτείνας τὴν χεῖρα) is the conventional exordium gesture of classical oratory, also used at Acts 13:16; 21:40.

## Ἀγρίππας

Agrippa

Nominative

subject

Ἀγρίππας: Herod Agrippa II, son of Agrippa I (Acts 12); tetrarch and the last of the Herodian dynasty with significant authority in Judea.

## δέ

and/now

narrative connective (postpositive)

## πρὸς

to

preposition + accusative (address)

## τὸν

the

Accusative

article

## Παῦλον

Paul

Accusative

object of preposition

Παῦλος: the apostle; his name used throughout Acts as his Roman name (cf. 13:9).

## ἔφη

said

Imperf Act Indic 3 Sg · φημί

main verb (speech introduction)

→ imperfect of simple narration

φημί: 'say'; common in Acts for reported speech, often introducing formal statements.

## Ἐπιτρέπεται

it is permitted

Pres Pass Indic 3 Sg · ἐπιτρέπω

main verb (indirect discourse)

→ customary present (formal permission)

ἐπιτρέπω: 'permit, allow'; the passive here is impersonal ('permission is given').

## σοι

to you

Dative

dative of advantage / indirect object

περὶ

concerning

*preposition + genitive (reference)*

σεαυτοῦ

yourself

Genitive

*reflexive pronoun, object of preposition*

λέγειν

to speak

Pres Act Inf · λέγω

*infinitive (subject of ἐπιτρέπεται)*

→ progressive present infinitive

λέγω: 'speak'; infinitive as subject of the impersonal passive.

τότε

then

*temporal adverb*

ὁ

the

Nominative

*article*

Παῦλος

Paul

Nominative

*subject*

ἐκτείνας

having stretched out

Aor Act Ptc Nom Sg Masc · ἐκτείνω

*adverbial participle (attendant circumstance)*

→ constative aorist participle

ἐκτείνω: 'stretch out'; a rhetorical gesture marking the beginning of a formal speech (cf. Acts 13:16; 21:40).

τήν

the

Accusative

*article*

χεῖρα

hand

Accusative

*direct object*

χείρ: 'hand'; the gesture signals the speaker's authority and readiness to address the audience.

ἀπελογεῖτο

was making his defense

Imperf Mid Indic 3 Sg · ἀπολογέομαι

*main verb*

→ inceptive imperfect (began his defense)

ἀπολογέομαι: 'make a defense, defend oneself'; cognate with ἀπολογία (v.2); the verb of formal legal self-defense.

## 2 Περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ἡγήμαι ἐμαυτὸν μακάριον ἐπὶ σοῦ μέλλων σήμερον ἀπολογεῖσθαι,

Concerning all the things of which I am accused by the Jews, King Agrippa, I consider myself fortunate that it is before you I am going to make my defense today,

**EXORDIUM: CAPTATIO BENEVOLENTIAE** **ASYNDETON** Paul opens with the standard rhetorical device of captatio benevolentiae, pronouncing himself 'fortunate' (μακάριον) to plead before this particular judge. The vocative βασιλεῦ Ἀγρίππα identifies the audience and flatters the king's competence in Jewish matters.

Περὶ

concerning

*preposition + genitive (reference)*

πάντων

all

Genitive

*attributive adjective (substantival)*

ὧν

of which

Genitive

*relative pronoun, genitive of reference*

ἐγκαλοῦμαι

I am accused

Pres Pass Indic 1 Sg · ἐγκαλέω

*main verb of relative clause*

→ progressive present (ongoing charge)

ἐγκαλέω: 'accuse, bring charges against'; a legal term common in Acts (19:38, 40; 23:28, 29; 26:2, 7).

ὑπὸ

by

*preposition + genitive (agent)*

Ἰουδαίων

Jews

Genitive

*genitive of agent*

Ἰουδαῖος: 'Jew, Judean'; here the accusers who brought Paul before Roman courts.

βασιλεῦ

King

Vocative

*vocative (direct address)*

βασιλεύς: 'king'; the royal title marks Agrippa's dignity and authority.

Ἀγρίππα

Agrippa

Vocative

*vocative (proper name in apposition)*

<p><b>ἤγημαι</b> I consider</p> <p>Perf Mid Indic 1 Sg · ἤγέομαι</p> <p><i>main verb (governing infinitive phrase)</i></p> <p>→ perfect as present state (settled conviction)</p> <p>ἤγέομαι: 'consider, regard'; with double accusative (ἐμαυτὸν μακάριον).</p>	<p><b>ἐμαυτὸν</b> myself</p> <p>Accusative</p> <p><i>reflexive pronoun, accusative subject of infinitive</i></p>	<p><b>μακάριον</b> fortunate</p> <p>Accusative</p> <p><i>predicate accusative</i></p> <p>μακάριος: 'blessed, fortunate, happy'; here the rhetorical self-congratulation of captatio benevolentiae.</p>	<p><b>ἐπὶ</b> before</p> <p><i>preposition + genitive (before a judge)</i></p>
<p><b>σοῦ</b> you</p> <p>Genitive</p> <p><i>object of preposition</i></p>	<p><b>μέλλων</b> being about</p> <p>Pres Act Ptc Nom Sg Masc · μέλλω</p> <p><i>adverbial participle (causal/circumstantial)</i></p> <p>→ futuristic present participle</p> <p>μέλλω: 'be about to'; with infinitive expresses imminence.</p>	<p><b>σήμερον</b> today</p> <p><i>temporal adverb</i></p>	<p><b>ἀπολογεῖσθαι</b> to make my defense</p> <p>Pres Mid Inf · ἀπολογέομαι</p> <p><i>complementary infinitive (object of μέλλων)</i></p> <p>→ progressive present infinitive</p> <p>ἀπολογέομαι: see v.1; the title word of Paul's speech (ἀπολογία).</p>

### 3 μάλιστα γνώστην ὄντα σε πάντων τῶν κατὰ Ἰουδαίους ἔθῶν τε καὶ ζητημάτων· διὸ δέομαί σου μακροθύμως ἀκοῦσαί μου.

especially because you are expert in all the customs and controversies of the Jews; therefore I beg you to listen to me patiently.

GROUNDS (CONTINUED CAPTATIO) **μάλιστα** Paul grounds his 'good fortune' in Agrippa's expertise; the intensifier μάλιστα ('especially') focuses the compliment. The request for μακροθύμως ἀκοῦσαί ('to hear with patience') is the conventional close of a forensic exordium.

μάλιστα

especially

*intensifying adverb*

μάλιστα: superlative of μάλα; 'most of all, above all'; focuses the compliment.

γνώστην

an expert

Accusative

*predicate accusative (object complement)*

γνώστης: 'one who knows, expert'; hapax in NT; cognate with γινώσκω.

ὄντα

being

Pres Act Ptc Acc Sg Masc · εἰμί

*adverbial participle (causal; accusative of general reference)*

→ progressive present participle

εἰμί: 'be'; participle here in indirect discourse after ἡγημαί or as causal clause.

σε

you

Accusative

*accusative subject of participle*

πάντων

of all

Genitive

*genitive of reference (partitive sense)*

τῶν

the

Genitive

*article*

κατὰ

according to / among

*preposition + accusative (reference / sphere)*

Ἰουδαίους

Jews

Accusative

*object of preposition*

ἔθῶν

customs

Genitive

*genitive, governed by γνώστην*

ἔθος: 'custom, habit, practice'; Jewish ancestral customs, the very matter at dispute.

τε

and

*correlative conjunction (τε ... καί)*

καί

and

*correlative conjunction (τε ... καί)*

ζητημάτων

controversies

Genitive

*genitive, parallel to ἐθῶν*

ζήτημα: 'question, dispute, controversy'; occurs in Acts for intra-Jewish theological debates (15:2; 18:15; 23:29; 25:19; 26:3).

διὸ

therefore

*inferential conjunction*

δέομαί

I beg

Pres Mid Indic 1 Sg · δέομαι

*main verb*

→ progressive present (earnest request)

δέομαι: 'ask, beg, request'; used in Acts for petitions in both prayer and human speech.

σου

you

Genitive

*genitive with δέομαι (person addressed)*

μακροθύμως

patiently

*adverb (manner)*

μακροθύμως: 'with patience / long-sufferingly'; hapax in NT; cognate with μακροθυμία.

## ἀκοῦσαί

to hear

Aor Act Inf · ἀκούω

*complementary infinitive (object of δέομαι)*

→ constative aorist infinitive

ἀκούω: 'hear, listen'; the conventional petition closing a forensic exordium.

## μου

me

Genitive

*genitive with ἀκοῦσαι (person heard)*

## 4 Τὴν μὲν οὖν βίωσίν μου τὴν ἐκ νεότητος, τὴν ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου ἔν τε Ἱεροσολύμοις, ἴσασι πάντες Ἰουδαῖοι,

My manner of life from my youth, spent from the beginning among my own nation and in Jerusalem, is known to all the Jews.

NARRATIO: JEWISH CREDENTIALS, PART 1 **μὲν οὖν** μὲν οὖν is a resumptive connective beginning the narratio of Paul's life. The fronted accusative βίωσίν focuses the topic; Paul's life was publicly known, removing any need for speculation.

## Τὴν

the

Accusative

*article (fronted with βίωσίν)*

## μὲν

indeed

*focus particle (μὲν ... δέ anticipated)*

## οὖν

therefore/then

*resumptive particle*

## βίωσίν

manner of life

Accusative

*direct object (fronted for emphasis)*

βίωσις: 'manner of living, way of life'; NT hapax; cognate with βίος; Paul is advertising his Jewish pedigree.

**μου**

my

Genitive

*genitive of possession*

**τήν**

the

Accusative

*article (resuming βίωσίν)*

**ἐκ**

from

*preposition + genitive (temporal origin)*

**νεότητος**

youth

Genitive

*genitive, object of ἐκ*

νεότης; 'youth, youthfulness'; Paul's life from early boyhood in Tarsus and Jerusalem (cf. Acts 22:3).

**τήν**

the

Accusative

*article (third article resuming/specifying)*

**ἀπ'**

from

*preposition + genitive (temporal)*

**ἀρχῆς**

the beginning

Genitive

*genitive, object of ἀπό*

ἀρχή: 'beginning'; here 'from the outset,' pointing to Paul's earliest life, visible to the Jerusalem community.

**γενομένην**

having been lived

Aor Mid Ptc Acc Sg Fem · γίνομαι

*attributive participle modifying βίωσίν*

→ *constative aorist participle*

γίνομαι: 'become, be'; here 'the life that was lived/spent.'

**ἐν**

among

*preposition + dative (sphere/location)*

**τῷ**

the

Dative

*article*

**ἔθνει**

nation

Dative

*dative of sphere*

ἔθνος; 'nation, people'; here with μου refers to the Jewish people.

**μου**

my

Genitive

*genitive of relationship*

**ἐν**

in

*preposition + dative (location)*

**τε**

and

*correlative connective*

**Ἱεροσολύμοις**

Jerusalem

Dative

*dative of location*

Ἱεροσόλυμα: the Greek form of Jerusalem; Acts uses both this and Ἱερουσαλήμ.

**ἴσασι**

know

Perf Act Indic 3 Pl · οἶδα

*main verb*

→ *perfect as present (settled knowledge)*

οἶδα: 'know' (perfect in form, present in sense); the claim that Paul's Jewish life was publicly observable.

πάντες

all

Nominative

subject (in apposition to Ἰουδαῖοι)

Ἰουδαῖοι

Jews

Nominative

subject

5 προγινώσκοντές με ἄνωθεν, ἐὰν θέλωσι μαρτυρεῖν, ὅτι κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς ἡμετέρας θρησκείας ἔζησα Φαρισαῖος.

having known me for a long time from the beginning, if they are willing to testify, that I have lived as a Pharisee according to the strictest sect of our religion.

CONTINUATION: PHARISAIC CREDENTIALS **ASYNDETON** The conditional ἐὰν θέλωσι μαρτυρεῖν is a rhetorical challenge: Paul's accusers could verify his Pharisaic life if they chose. The superlative ἀκριβεστάτην ('strictest') is Paul's own claim to the most rigorous brand of Judaism.

προγινώσκοντές

having known beforehand

Pres Act Ptc Nom Pl Masc · προγινώσκω  
adverbial participle (causal, modifying subject of ἴσασι)

→ progressive present participle

προγινώσκω: 'know beforehand, know from before'; here temporal: 'having known me from the start!'

με

me

Accusative

direct object

ἄνωθεν

from the beginning

temporal adverb

ἄνωθεν: 'from above / from the beginning / again'; here temporal: 'from long ago, from the start' (cf. Luke 1:3).

ἐὰν

if

conditional conjunction (3rd class condition)

## θέλωσι

they are willing

Pres Act Subj 3 Pl · θέλω

*main verb of protasis*

→ progressive present subjunctive

θέλω: 'wish, be willing'; the condition politely challenges Paul's accusers to testify to his character.

## μαρτυρεῖν

to testify

Pres Act Inf · μαρτυρέω

*complementary infinitive*

→ progressive present infinitive

μαρτυρέω: 'testify, bear witness'; technical term for giving testimony in a legal context.

## ὅτι

that

*conjunction introducing indirect statement*

## κατὰ

according to

*preposition + accusative (standard/rule)*

## τὴν

the

Accusative

*article*

## ἀκριβεστάτην

strictest

Accusative

*attributive adjective (superlative)*

ἀκριβής / ἀκριβεστάτη: 'exact, precise, strict'; superlative form; Paul claims Pharisaism was the most rigorous sect.

## αἵρεσιν

sect

Accusative

*object of κατά*

αἵρεσις: 'sect, party, faction'; used in Acts of Sadducees (5:17), Pharisees (15:5; 26:5), and Christians (24:5, 14); only later does it develop the sense 'heresy.'

## τῆς

of the

Genitive

*article*

## ἡμετέρας

our

Genitive

*genitive of possession (attributive)*

## θρησκείας

religion

Genitive

*genitive, specifying the sect*

θρησκεία: 'religion, worship'; used of Judaism here and at Acts 25:19; also Jas 1:26–27.

## ἔζησα

I lived

Aor Act Indic 1 Sg · ζάω

*main verb of indirect statement (ὅτι clause)*

→ constative aorist (whole-life summary)

ζάω: 'live'; the constative aorist summarizes Paul's entire pre-Christian life as a Pharisee.

## Φαρισαῖος

a Pharisee

Nominative

*predicate nominative*

Φαρισαῖος: 'Pharisee'; from Aram. pārišayyā ('separated ones'); the dominant lay piety movement emphasizing Torah observance and oral tradition; Paul also claims this in Phil 3:5.

## 6 καὶ νῦν ἐπ' ἐλπίδι τῆς εἰς τοὺς πατέρας ἡμῶν ἐπαγγελίας γενομένης ὑπὸ τοῦ θεοῦ ἕστηκα κρινόμενος,

And now I stand on trial for hope in the promise made by God to our fathers,

TRANSITION: FROM BIOGRAPHY TO THEOLOGICAL CRUX **καὶ νῦν** καὶ νῦν pivots from Paul's past life to the present trial. The perfect ἕστηκα ('I stand') is emphatic: Paul's current legal situation is the direct consequence of the resurrection hope.

<p><b>καὶ</b> and <i>connective conjunction</i></p>	<p><b>νῦν</b> now <i>temporal adverb</i></p>	<p><b>ἐπ'</b> for / on account of <i>preposition + dative (basis / ground)</i></p>	<p><b>ἐλπίδι</b> hope Dative <i>dative of basis (object of ἐπι)</i> ἐλπίς: 'hope'; in Paul the word carries confident expectation; here specifically the resurrection hope.</p>
<p><b>τῆς</b> of the Genitive <i>article</i></p>	<p><b>εἰς</b> to <i>preposition + accusative (recipient)</i></p>	<p><b>τοὺς</b> the Accusative <i>article</i></p>	<p><b>πατέρας</b> fathers Accusative <i>object of preposition</i> πατήρ: 'father'; the patriarchs and ancestors of Israel, to whom God made covenant promises.</p>
<p><b>ἡμῶν</b> our Genitive <i>genitive of relationship</i></p>	<p><b>ἐπαγγελίας</b> promise Genitive <i>genitive (head noun of τῆς ... ἐπαγγελίας)</i> ἐπαγγελία: 'promise'; refers to the Abrahamic covenant promises, fulfilled in the resurrection of Jesus.</p>	<p><b>γενομένης</b> having been made Aor Mid Ptc Gen Sg Fem · γίνομαι <i>attributive participle modifying ἐπαγγελίας</i> → constative aorist participle γίνομαι: 'become, be made'; the promise is a past historical act of God.</p>	<p><b>ὑπὸ</b> by <i>preposition + genitive (agent)</i></p>

τοῦ

the

Genitive

article

θεοῦ

God

Genitive

genitive of agent

θεός: 'God'; the divine author of the promise situates the whole dispute within Jewish theology.

Ἴστηκα

I stand

Perf Act Indic 1 Sg · ἴστημι

main verb

→ intensive perfect (present state: standing here)

ἴστημι: 'stand'; perfect emphasizes Paul's present posture as the result of his vocation.

κρινόμενος

being judged

Pres Pass Ptc Nom Sg Masc · κρίνω

adverbial participle (circumstantial)

→ progressive present participle

κρίνω: 'judge'; irony — Paul is on trial before human judges for believing the very hope that is Israel's heritage.

7 εἰς ἣν τὸ δωδεκάφυλον ἡμῶν ἐν ἐκτενεῖα νύκτα καὶ ἡμέραν λατρεῦον ἐλπίζει καταντῆσαι· περὶ ἧς ἐλπίδος ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ.

the promise to which our twelve tribes, serving earnestly night and day, hope to attain. It is concerning this hope, O King, that I am accused by Jews!

ELABORATION: THE IRONY OF JEWISH ACCUSATION **ASYNDETON** Paul delivers the rhetorical punch: the twelve tribes of Israel also serve God night and day hoping for this very resurrection hope. That Paul is accused by Jews for this hope is the supreme irony. The βασιλεῦ vocative is strategically placed to invite Agrippa's assent.

εἰς

toward

preposition + accusative (goal)

ἣν

which

Accusative

relative pronoun, object of preposition

τὸ

the

Nominative

article

δωδεκάφυλον

twelve-tribe nation

Nominative

subject

δωδεκάφυλον: 'the twelve tribes'; NT hapax; a comprehensive designation of all Israel, emphasizing national solidarity.

## ἡμῶν

our

Genitive

*genitive of relationship*

## ἐν

with

*preposition + dative (manner)*

## ἐκτενεία

earnestness

Dative

*dative of manner*

ἐκτένεια: 'earnestness, intensity'; NT hapax (cf. adverb ἐκτενῶς at Acts 12:5; 1 Pet 1:22); root ἐκτείνω ('stretch out') → intense effort.

## νύκτα

night

Accusative

*accusative of extent (time)*

νύξ: 'night'; paired with ἡμέραν as a merism for all time.

## καὶ

and

*coordinating conjunction*

## ἡμέραν

day

Accusative

*accusative of extent (time, paired)*

ἡμέρα: 'day'; νύκτα καὶ ἡμέραν = 'continually, without ceasing.'

## λατρεῖον

serving

Pres Act Ptc Nom Sg Neut · λατρεύω

*adverbial participle (manner, modifying ἐλπίζει)*

→ progressive present participle

λατρεύω: 'serve (God), worship'; used of cultic/religious service in both Jewish and Christian contexts (cf. Rom 1:9; Phil 3:3).

## ἐλπίζει

hopes

Pres Act Indic 3 Sg · ἐλπίζω

*main verb*

→ progressive present (ongoing hope)

ἐλπίζω: 'hope'; the entire nation's worship is oriented toward this eschatological hope.

## καταντήσαι

to attain

Aor Act Inf · καταντάω

*complementary infinitive (object of ἐλπίζει)*

→ constative aorist infinitive

καταντάω: 'arrive at, attain, reach'; used elsewhere in Acts of traveling to a destination; metaphorically here of reaching the eschatological goal.

## περὶ

concerning

*preposition + genitive (reference)*

## ἧς

which

Genitive

*relative pronoun, genitive of reference*

## ἐλπίδος

hope

Genitive

*head noun (antecedent of relative)*

## ἐγκαλοῦμαι

I am accused

Pres Pass Indic 1 Sg · ἐγκαλέω

main verb

→ progressive present (ongoing accusation)

ἐγκαλέω: see v.2; the repetition of the charge word underscores the irony.

## ὑπὸ

by

preposition + genitive (agent)

## Ἰουδαίων

Jews

Genitive

genitive of agent

## βασιλεῦ

O King

Vocative

vocative (direct address; rhetorical appeal)

βασιλεῦς: see v.2; placed at the end for rhetorical effect, inviting Agrippa to recognize the irony.

## 8 τί ἄπιστον κρίνεται παρ' ὑμῖν εἰ ὁ θεὸς νεκροὺς ἐγείρει;

Why is it judged incredible among you that God raises the dead?

**RHETORICAL QUESTION: CHALLENGE TO THE AUDIENCE** **ASYNDETON** A brief, sharp rhetorical question — the argumentative pivot of the entire speech. The plural ὑμῖν includes both Agrippa and Festus (and perhaps the assembly). The question frames resurrection not as a Christian novelty but as a logical extension of monotheistic faith.

## τί

why

interrogative adverb (causal: 'why?')

τί: accusative of τίς used adverbially; 'why?' introduces the rhetorical question.

## ἄπιστον

incredible

Nominative

predicate adjective

ἄπιστος: 'unbelievable, incredible, faithless'; here in the sense 'beyond belief'; cognate with πιστεύω.

## κρίνεται

is judged

Pres Pass Indic 3 Sg · κρίνω

main verb (impersonal passive)

→ progressive present (ongoing judgment)

κρίνω: 'judge, consider'; the passive is impersonal: 'is it considered.'

## παρ'

among

preposition + dative (sphere of judgment)

## ὑμῖν

you

Dative

dative, object of παρά

## εἰ

if / that

conditional/declarative conjunction (indirect question)

## ὁ

the

Nominative

article

## θεὸς

God

Nominative

subject

θεός: 'God'; the monotheistic premise — if God exists and is omnipotent, raising the dead is within his power.

## νεκρούς

dead people

Accusative

*direct object*

νεκρός: 'dead'; the substantival adjective; raising dead persons is the claim at issue.

## ἐγείρει

raises

Pres Act Indic 3 Sg · ἐγείρω

*main verb of protasis (general truth)*

→ gnomic present (divine capacity stated as fact)

ἐγείρω: 'raise up, arouse'; the resurrection verb par excellence in the NT.

## 9 Ἐγὼ μὲν οὖν ἔδοξα ἑμαυτῷ πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία πρᾶξαι·

I myself indeed thought that I ought to do many things against the name of Jesus of Nazareth.

CONCESSION / NARRATIO: PAUL'S FORMER OPPOSITION **μὲν οὖν** The emphatic ἐγὼ μὲν signals Paul is about to admit something damaging to himself. The phrase πρὸς τὸ ὄνομα ('against the name') indicates the early Christian identification of Jesus with his name as the locus of power and identity.

## Ἐγὼ

I

Nominative

*subject (emphatic pronoun)*

## μὲν

indeed

*focus particle*

## οὖν

then

*resumptive particle*

## ἔδοξα

I thought

Aor Act Indic 1 Sg · δοκέω

*main verb*

→ constative aorist (describing settled conviction)

δοκέω: 'think, seem, suppose'; with dative reflexive ἑμαυτῷ: 'I thought to myself, I was convinced.'

## ἐμαυτῷ

to myself

Dative

*dative of reference (reflexive)*

## πρὸς

against

*preposition + accusative (opposition)*

## τὸ

the

Accusative

*article*

## ὄνομα

name

Accusative

*object of preposition*

ὄνομα: 'name'; in early Christianity 'the name of Jesus' carries the full weight of his identity, authority, and saving power (Acts 3:6; 4:12).

## Ἰησοῦ

Jesus

Genitive

*genitive (possessive/appositional with ὄνομα)*

Ἰησοῦς; the name.

## τοῦ

the

Genitive

*article*

## Ναζωραίου

Nazarene

Genitive

*genitive (apposition / identifying epithet)*

Ναζωραῖος; 'of Nazareth, the Nazarene'; the identifying designation used of Jesus throughout Acts (2:22; 3:6; 4:10; 6:14; 22:8; 26:9).

## δεῖν

it was necessary

Pres Act Inf · δεῖ

*infinitive (subject/complement of ἔδοξα)*

→ progressive present infinitive (divine necessity)

δεῖ: 'it is necessary'; often carries the sense of divine necessity in Luke-Acts.

## πολλά

many things

Accusative

*direct object*

## ἐναντία

contrary / hostile

Accusative

*attributive adjective (modifying πολλά)*

ἐναντίος: 'contrary, opposed, hostile'; emphasizes the active opposition of Paul's former activity.

## πρᾶξαι

to do

Aor Act Inf · πράσσω

*complementary infinitive (object of δεῖν)*

→ constative aorist infinitive

πράσσω: 'do, practice'; the aorist frames the opposition as specific acts.

10 ὃ καὶ ἐποίησα ἐν Ἱεροσολύμοις, καὶ πολλοὺς τῶν ἁγίων ἐγὼ ἐν φυλακαῖς κατέκλεισα τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν λαβὼν, ἀναιρουμένων τε αὐτῶν κατήνεγκα ψῆφον·

and that is what I did in Jerusalem; and I locked up many of the saints in prison, having received authority from the chief priests, and when they were put to death I cast my vote against them.

ELABORATION: SPECIFIC ACTS OF PERSECUTION **ὃ καὶ** Paul provides concrete evidence of his former zeal: he had official (chief priestly) authority for the persecutions and personally voted for the death of Christian prisoners. The phrase κατήνεγκα ψῆφον ('I cast my vote') implies he was a member of the Sanhedrin or a council with judicial authority.

<p><b>ὃ</b> which Accusative relative pronoun, object (anticipating ἐποίησα)</p>	<p>καὶ indeed / also adverbial kai (ascensive)</p>	<p><b>ἐποίησα</b> I did Aor Act Indic 1 Sg · ποιέω main verb → constative aorist ποιέω: 'do, make'; summarizing what was just described.</p>	<p>ἐν in preposition + dative (location)</p>
<p><b>Ἱεροσολύμοις</b> Jerusalem Dative dative of location</p>	<p>καὶ and coordinating conjunction</p>	<p><b>πολλοὺς</b> many Accusative direct object</p>	<p><b>τῶν</b> of the Genitive article (partitive genitive)</p>
<p><b>ἁγίων</b> saints Genitive partitive genitive ἅγιος: 'holy one, saint'; here Paul uses the early Christian self-designation for believers; remarkable that he uses their own term.</p>	<p><b>ἐγὼ</b> I Nominative subject (emphatic, positioned for stress)</p>	<p>ἐν in preposition + dative (location)</p>	<p><b>φυλακαῖς</b> prisons Dative dative of location φυλακή: 'prison, guard-post'; Paul ironically is now the prisoner.</p>

## κατέκλεισα

I shut up

Aor Act Indic 1 Sg · κατακλείω

*main verb*

→ constative aorist

κατακλείω: 'lock up, shut in'; the kata-compound intensifies: fully locked away.

## τήν

the

Accusative

*article*

## παρά

from

*preposition + genitive (source of authority)*

## τῶν

the

Genitive

*article*

## ἀρχιερέων

chief priests

Genitive

*genitive of source*

ἀρχιερεύς: 'chief priest, high priest'; Paul acted under official Sanhedrin authorization, just as in Acts 9:1–2.

## ἐξουσίαν

authority

Accusative

*direct object of λαβῶν*

ἐξουσία: 'authority, power, right'; Paul had official sanction for the persecutions.

## λαβῶν

having received

Aor Act Ptc Nom Sg Masc · λαμβάνω

*adverbial participle (attendant circumstance)*

→ constative aorist participle

λαμβάνω: 'take, receive'; the official receipt of authorization is emphasized.

## ἀναιρουμένων

being put to death

Pres Pass Ptc Gen Pl Masc · ἀναιρέω

*genitive absolute (temporal)*

→ progressive present participle (simultaneous with main action)

ἀναιρέω: 'take away, kill'; the same verb used of Stephen's death (Acts 8:1); Paul's votes contributed to executions.

τε

and

*connective particle*

## αὐτῶν

them

Genitive

*genitive absolute (subject of participle)*

## κατήνεγκα

I cast

Aor Act Indic 1 Sg · καταφέρω

*main verb*

→ constative aorist

καταφέρω: 'bring down, cast'; ψηφον κατενεγκεῖν = 'cast a vote (against)'; the voting pebble (ψηφος) was cast down into a vessel.

## ψηφον

vote

Accusative

*direct object (idiomatic: 'cast a vote')*

ψηφος: 'pebble, vote'; used literally for the pebble used in ancient voting; here implies membership in a judicial body.

11 καὶ κατὰ πάσας τὰς συναγωγὰς πολλάκις τιμωρῶν αὐτοὺς ἠνάγκαζον βλασφημεῖν, περισσῶς τε ἔμμαινόμενος αὐτοῖς ἐδίωκον ἕως καὶ εἰς τὰς ἔξω πόλεις.

And punishing them often in all the synagogues, I tried to force them to blaspheme, and being exceedingly enraged against them I pursued them even to foreign cities.

CONTINUATION: EXTENT OF PERSECUTION **καί** The imperfects ἠνάγκαζον and ἐδίωκον signal repeated, ongoing acts – the persecution was systematic and escalating. The detail about forcing believers to 'blaspheme' (presumably to renounce Jesus) reveals its religious character.

<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>κατὰ</b> throughout <i>preposition + accusative (distributive)</i></p>	<p><b>πάσας</b> all Accusative <i>attributive adjective</i></p>	<p><b>τὰς</b> the Accusative <i>article</i></p>
<p><b>συναγωγὰς</b> synagogues Accusative <i>object of preposition (distributive)</i></p> <p>συναγωγή: 'synagogue, assembly'; the primary institution of Jewish community life; Paul later preaches in them (Acts 13ff.).</p>	<p><b>πολλάκις</b> often <i>adverb of frequency</i></p> <p>πολλάκις: 'many times, often'; underscores the systematic nature of the persecutions.</p>	<p><b>τιμωρῶν</b> punishing Pres Act Ptc Nom Sg Masc · τιμωρέω <i>adverbial participle (manner/means)</i> → progressive present participle</p> <p>τιμωρέω: 'punish'; the cognate noun τιμωρία means 'penalty, punishment!'</p>	<p><b>αὐτοὺς</b> them Accusative <i>direct object of participle</i></p>
<p><b>ἠνάγκαζον</b> I was forcing Imperf Act Indic 1 Sg · ἀναγκάζω <i>main verb</i> → conative imperfect (tried to compel)</p> <p>ἀναγκάζω: 'compel, force'; the conative imperfect suggests the attempt may not always have succeeded.</p>	<p><b>βλασφημεῖν</b> to blaspheme Pres Act Inf · βλασφημέω <i>complementary infinitive</i> → progressive present infinitive</p> <p>βλασφημέω: 'blaspheme, slander'; likely meant renouncing Christ, possibly saying 'Cursed be Jesus' (cf. 1 Cor 12:3).</p>	<p><b>περισσῶς</b> exceedingly <i>adverb of degree</i></p> <p>περισσῶς: 'exceedingly, beyond measure'; intensifier.</p>	<p><b>τε</b> and <i>connective particle</i></p>

## ἐμμαινόμενος

being enraged

Pres Mid Ptc Nom Sg Masc · ἐμμαίνομαι

*adverbial participle (manner)*

→ progressive present participle

ἐμμαίνομαι: 'be furiously angry, be enraged'; NT hapax; the ἐμ- prefix intensifies 'be mad.'

## αὐτοῖς

against them

Dative

*dative of hostility*

## ἔδίωκον

I was pursuing

Imperf Act Indic 1 Sg · διώκω

*main verb*

→ progressive imperfect (ongoing pursuit)

διώκω: 'pursue, persecute'; the standard word for persecution in Paul (Gal 1:13; Phil 3:6).

## ἕως

even as far as

*preposition / conjunction of extent*

## καὶ

also / even

*adverbial καί (ascensive)*

## εἰς

to

*preposition + accusative (direction)*

## τὰς

the

Accusative

*article*

## ἔξω

foreign / outside

*adverb used attributively*

ἔξω: 'outside'; τὰς ἔξω πόλεις = 'the outside cities,' i.e., cities outside Judea (Damascus).

## πόλεις

cities

Accusative

*object of εἰς*

πόλις: 'city'; Damascus is the city in view.

## 12 Ἐν οἷς πορευόμενος εἰς τὴν Δαμασκὸν μετ' ἐξουσίας καὶ ἐπιτροπῆς τῆς τῶν ἀρχιερέων

While doing these things, as I was traveling to Damascus with the authority and commission of the chief priests,

TEMPORAL SETTING: THE DAMASCUS JOURNEY **ἐν οἷς** ἐν οἷς ('in the course of which') pivots from the persecution catalog to the Damascus narrative. The verse is an incomplete sentence, continuing into v.13. The official credentials (ἐξουσίας καὶ ἐπιτροπῆς) frame Paul's conversion as a reversal occurring at the height of his zeal.

Ἐν

in / while

*preposition + dative (temporal sphere)*

οἷς

which

Dative

*relative pronoun, object of preposition*

πορευόμενος

traveling

Pres Mid Ptc Nom Sg Masc · πορεύομαι

*adverbial participle (temporal/circumstantial)*

→ progressive present participle

πορεύομαι: 'go, travel, journey'; a key verb of movement in Luke-Acts.

εἰς

to

*preposition + accusative (direction/goal)*

τὴν

the

Accusative

*article*

Δαμασκὸν

Damascus

Accusative

*object of εἰς (place name)*

Δαμασκός: Damascus, capital of Syria; a major city with a Jewish community (cf. Acts 9:1–25; 22:5–16).

μετ'

with

*preposition + genitive (attendant circumstance)*

ἐξουσίας

authority

Genitive

*genitive, object of μετά*

ἐξουσία: see v.10; the repeated emphasis on official sanction heightens the drama of the reversal.

καὶ

and

*coordinating conjunction*

ἐπιτροπῆς

commission

Genitive

*genitive, parallel to ἐξουσίας*

ἐπιτροπή: 'commission, authorization, mandate'; NT hapax; a technical term for official delegation.

τῆς

of the

Genitive

*article*

τῶν

the

Genitive

*article*

ἀρχιερέων

chief priests

Genitive

*genitive of source*

ἀρχιερεύς: see v.10.

13 ἡμέρας μέσης κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, οὐρανόθεν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου περιλάμπαν με φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους.

at midday along the road, O King, I saw a light from heaven, brighter than the sun, shining around me and those who were traveling with me.

CLIMAX: THE HEAVENLY LIGHT ASYNDETON The vision is here located at midday (ἡμέρας μέσης), emphasizing that the light surpassed even the noon sun — this is unique to the Acts 26 account. The vocative βασιλεῦ is strategically placed mid-sentence, drawing Agrippa into the witness position.

### ἡμέρας

of day

Genitive

genitive of time (partitive: 'at the midpoint of day')

ἡμέρα: 'day'; the genitive with μέσης is a genitive of time when.

### μέσης

middle

Genitive

genitive attribute (partitive genitive of time)

μέσος: 'middle, midday'; ἡμέρας μέσης = 'at midday'

### κατὰ

along

preposition + accusative (motion along a way)

### τὴν

the

Accusative

article

### ὁδὸν

road

Accusative

object of preposition

ὁδός: 'road, way'; also a title for the Christian movement in Acts (9:2; 18:26; 22:4).

### εἶδον

I saw

Aor Act Indic 1 Sg · ὄραω

main verb

→ constative aorist (single vision event)

ὄραω: 'see'; the vision terminology of prophetic call narratives.

### βασιλεῦ

O King

Vocative

vocative (mid-sentence address for rhetorical effect)

βασιλεύς: see vv.2, 7; the third address to Agrippa, drawing him into the narrative.

### οὐρανόθεν

from heaven

adverb of source

οὐρανόθεν: 'from heaven'; the suffix -θεν denotes origin/source; NT hapax here and Acts 14:17.

ὑπὲρ

surpassing / brighter than

*preposition + accusative (comparison: exceeding)*

ὑπέρ: 'above, beyond, more than';  
comparative use here.

τὴν

the

Accusative

article

λαμπρότητα

brightness

Accusative

*object of ὑπέρ*

λαμπρότης: 'brightness, radiance'; NT  
hapaax; root λάμπω ('shine'). The noon sun  
in the Near East is intense; surpassing it is a  
way of saying the light was of supernatural  
origin.

τοῦ

of the

Genitive

article

ἡλίου

sun

Genitive

*genitive (specifying λαμπρότητα)*

ἥλιος: 'sun'; the standard of comparison.

περιλάμπαν

shining around

Aor Act Ptc Acc Sg Neut · περιλάμπω

*attributive participle modifying φῶς*

→ constative aorist participle

περιλάμπω: 'shine around'; peri-compound  
indicates surrounding radiance; used also  
at Luke 2:9.

με

me

Accusative

*direct object of participle*

φῶς

light

Accusative

*direct object of εἶδον*

φῶς: 'light'; the theophanic light, recalling  
the glory-light of the OT (Exod 13:21; Isa  
60:1).

καὶ

and

*coordinating conjunction*

τούς

those

Accusative

*article (substantival with participle)*

σύν

with

*preposition + dative (association)*

ἐμοί

me

Dative

*dative, object of σύν*

πορευομένους

traveling

Pres Mid Ptc Acc Pl Masc · πορεύομαι

*attributive participle (part of τούς ...  
πορευομένους)*

→ progressive present participle

πορεύομαι: 'travel'; Paul's companions also  
saw the light.

14 πάντων τε ἡμῶν καταπεσόντων εἰς τὴν γῆν ἤκουσα φωνὴν λέγουσαν πρὸς με τῇ Ἑβραϊδὶ διαλέκτῳ·  
Σαοὺλ Σαοὺλ, τί με διώκεις; σκληρόν σοι πρὸς κέντρα λακτίζειν.

And when we had all fallen to the ground, I heard a voice saying to me in the Hebrew language:  
'Saul, Saul, why are you persecuting me? It is hard for you to kick against the goads.'

THE DIVINE ADDRESS: THE GOAD PROVERB **τε** This is the fullest of the three accounts of Paul's conversion. Unique features: all fall (not just Paul), the Hebrew dialect is specified, and the goad proverb is added — a Greek proverb (attested in Aeschylus, Euripides, Pindar) placed on Jesus' lips, signaling futile resistance to the divine will. The proverb underscores Paul's conversion as the resolution of an existential struggle.

### πάντων

all

Genitive

*genitive absolute (subject of participle)*

τε

and

*connective particle*

### ἡμῶν

of us

Genitive

*genitive absolute (subject of participle, in apposition to πάντων)*

### καταπεσόντων

having fallen down

Aor Act Ptc Gen Pl Masc · καταπίπτω

*genitive absolute (temporal)*

→ constative aorist participle

καταπίπτω: 'fall down'; the prostration before the divine light; unique in this account that all fell.

εἰς

to

*preposition + accusative (direction)*

τὴν

the

Accusative

*article*

γῆν

ground

Accusative

*object of preposition*

γῆ: 'earth, ground'; the physical prostration expresses the overwhelming divine presence.

ἤκουσα

I heard

Aor Act Indic 1 Sg · ἀκούω

*main verb*

→ constative aorist

ἀκούω: 'hear'; the reception of the divine voice marks Paul as a prophetically commissioned witness.

## φωνήν

a voice

Accusative

*direct object*

φωνή: 'voice, sound'; the theophanic voice, recalling OT divine speech (cf. Exod 19; Isa 6).

## λέγουσαν

saying

Pres Act Ptc Acc Sg Fem · λέγω

*attributive participle modifying φωνήν*

→ progressive present participle

## πρός

to

*preposition + accusative (address)*

## με

me

Accusative

*object of preposition*

## τῇ

the

Dative

*article*

## Ἑβραΐδι

Hebrew

Dative

*dative, attributive with διαλέκτω*

Ἑβραΐς: 'Hebrew (language or dialect)'; likely Aramaic; specified only in the Acts 26 account.

## διαλέκτω

language

Dative

*dative of manner/instrument*

διάλεκτος: 'language, dialect'; in Acts refers to a specific language (Acts 1:19; 2:6, 8; 21:40; 22:2).

## Σαούλ

Saul

Vocative

*vocative (repeated address)*

Σαούλ: Saul, Paul's Hebrew/Aramaic name; the double vocative (Σαούλ Σαούλ) signals urgency and intimacy (cf. Luke 10:41; 22:31).

## Σαούλ

Saul

Vocative

*vocative (repeated for emphasis)*

## τί

why

*interrogative adverb*

## με

me

Accusative

*direct object*

## διώκεις

are you persecuting

Pres Act Indic 2 Sg · διώκω

*main verb (rhetorical question)*

→ progressive present (ongoing act)

διώκω: 'persecute, pursue'; the risen Jesus identifies himself with the persecuted community — a profound ecclesiology.

## σκληρόν

hard

Nominative

*predicate adjective (verbless clause)*

σκληρός: 'hard, rough, harsh'; predicate in a verbless proverbial clause.

## σοι

for you

Dative

*dative of reference*

## πρός

against

*preposition + accusative (opposition)*

## κέντρα

goads

Accusative

*object of preposition*

κέντρον: 'goad, sting, point'; the goad is a sharp stick used to prod oxen; kicking against it injures the ox. This Greek proverb (attested in Aeschylus Ag. 1624; Eur. Bacch. 795; Pindar Pyth. 2.94–95) is unique to Acts 26 in the NT.

## λακτίζειν

to kick

Pres Act Inf · λακτίζω

*infinitive (subject of verbless clause σκληρόν)*

→ progressive present infinitive (continuous futile resistance)

λακτίζω: 'kick'; NT hapax; describes an ox kicking against a goad — futile and self-injuring resistance.

## 15 ἐγὼ δὲ εἶπα· Τίς εἶ, κύριε; ὁ δὲ κύριος εἶπεν· ἐγὼ εἰμι Ἰησοῦς ὃν σὺ διώκεις.

And I said, 'Who are you, Lord?' And the Lord said, 'I am Jesus, whom you are persecuting!'

**DIALOGUE: IDENTITY OF THE RISEN CHRIST** **δέ** The brief exchange is the pivot of the chapter. Paul's κύριε ('Lord') anticipates the answer. The self-identification ἐγὼ εἰμι Ἰησοῦς echoes the divine 'I AM' of Exodus; the relative clause ὃν σὺ διώκεις repeats the accusation of v.14, sealing the identification of Christ with his suffering community.

ἐγώ

I

Nominative  
subject (emphatic)

δέ

and

adversative/narrative connective (postpositive)

εἶπα

I said

Aor Act Indic 1 Sg · λέγω  
main verb

→ constative aorist

λέγω: 'say'; aorist form εἶπα/εἶπον.

τίς

Who

Nominative  
interrogative pronoun, predicate nominative

τίς: 'who?'; the basic identity question.

εἶ

are you

Pres Act Indic 2 Sg · εἰμί  
copulative verb

→ gnomic / stative present

εἰμί: 'be'.

κύριε

Lord

Vocative  
vocative (address of respect/awe)

κύριος: 'Lord'; used here by Paul before he knows the identity; his response already acknowledges divine authority.

ὁ

the

Nominative  
article

δέ

and

narrative connective

κύριος

Lord

Nominative  
subject

κύριος: 'Lord'; now the narrator applies the title to Jesus, confirming the honorific Paul used.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω  
main verb

→ constative aorist

ἐγώ

I

Nominative  
subject (emphatic: divine self-identification)

εἰμι

am

Pres Act Indic 1 Sg · εἰμί  
copulative verb (divine self-identification formula)

→ stative present

εἰμί: ἐγώ εἰμι echoes the divine name formula of LXX (Exod 3:6, 14; Isa 43:10); the identification with suffering believers is theologically foundational.

Ἰησοῦς

Jesus

Nominative

*predicate nominative*

Ἰησοῦς: the historical name of the crucified one; the risen Lord identifies himself with the earthly Jesus.

ὄν

whom

Accusative

*relative pronoun, direct object*

σύ

you

Nominative

*subject of relative clause (emphatic)*

διώκεις

are persecuting

Pres Act Indic 2 Sg · διώκω

*verb of relative clause*

→ progressive present (the ongoing act)

διώκω: see vv.11, 14; the triple repetition of 'persecute' (vv.11, 14, 15) drives the rhetorical point home.

16 ἀλλὰ ἀνάστηθι καὶ στῆθι ἐπὶ τοὺς πόδας σου· εἰς τοῦτο γὰρ ὤφθην σοι, προχειρίσασθαί σε ὑπηρετήν καὶ μάρτυρα ὧν τε εἶδές με ὧν τε ὀφθήσομαί σοι,

But rise and stand on your feet; for I have appeared to you for this purpose, to appoint you as a servant and witness of the things in which you have seen me and of those in which I will appear to you,

COMMISSION: APPOINTMENT AS SERVANT AND WITNESS **ἀλλά** ἀλλά marks a strong adversative pivot from accusation to commission. The aorist ὤφθην ('I appeared') is the technical resurrection-appearance verb (1 Cor 15:5–8; Luke 24:34). The double commission — past things seen and future appearances — grounds Paul's apostleship in both his Damascus vision and ongoing revelation.

ἀλλὰ

but

*strong adversative conjunction*

ἀνάστηθι

rise

Aor Act Impv 2 Sg · ἀνίστημι

*main verb (imperative command)*

→ constative aorist imperative

ἀνίστημι: 'rise, stand up'; a command associated with resurrection and prophetic commissioning.

καὶ

and

*coordinating conjunction*

στῆθι

stand

Aor Act Impv 2 Sg · ἵστημι

*main verb (imperative, parallel)*

→ constative aorist imperative

ἵστημι: 'stand'; the double imperative (rise and stand) connotes purposeful stability — he is being sent.

ἐπὶ

on

*preposition + accusative (surface contact)*

τοὺς

the

Accusative

article

πόδας

feet

Accusative

*object of preposition*

πούς: 'foot'; standing on one's feet is the posture of readiness for service.

σου

your

Genitive

*genitive of possession*

εἰς

for

*preposition + accusative (purpose/goal)*

τοῦτο

this

Accusative

*object of preposition (forward-pointing)*

γὰρ

for

*causal conjunction*

ᾤφθην

I appeared

Aor Pass Indic 1 Sg · ὀράω

*main verb*

→ *constative aorist (definitive appearance)*

ὀράω (passive ᾤφθην): 'appear to'; the passive 'appeared to you' is the technical resurrection-appearance formula (1 Cor 15:5–8; Luke 24:34; Acts 9:17; 13:31).

σοι

to you

Dative

*dative of indirect object (person to whom appeared)*

προχειρίσασθαι

to appoint

Aor Mid Inf · προχειρίζομαι

*infinitive of purpose (explicating εἰς τοῦτο)*

→ *constative aorist infinitive*

προχειρίζομαι: 'appoint, choose beforehand'; used in Acts of divine appointment (Acts 3:20; 22:14); the prefix προ- may suggest prior intention.

σε

you

Accusative

*accusative object of infinitive*

ὑπηρέτην

servant

Accusative

*predicate accusative (double accusative with σε)*

ὑπηρέτης: 'servant, helper, assistant'; used of official attendants; Paul is to serve the risen Lord.

<p>καὶ and coordinating conjunction</p>	<p><b>μάρτυρα</b> witness Accusative predicate accusative (parallel with ὑπηρέτην) μάρτυς: 'witness'; the legal connotation of giving testimony; Paul's apostolic role is defined as witnessing.</p>	<p><b>ᾧν</b> of what Genitive relative pronoun, genitive of reference (antecedent implied: 'the things')</p>	<p>τε both correlative particle (τε ... τε)</p>
<p><b>εἶδες</b> you have seen Aor Act Indic 2 Sg · ὁράω verb of relative clause → constative aorist (the Damascus vision) ὁράω: 'see'; the past Damascus appearance.</p>	<p><b>με</b> me Accusative direct object</p>	<p><b>ᾧν</b> of which Genitive relative pronoun (second ᾧν, parallel)</p>	<p>τε and correlative particle (τε ... τε)</p>
<p><b>ὀφθήσομαί</b> I will appear Fut Pass Indic 1 Sg · ὁράω main verb of relative clause → predictive future ὁράω (future passive): further appearances of Christ to Paul (cf. Acts 18:9; 22:17–21; 23:11; 27:23).</p>	<p><b>σοι</b> to you Dative dative indirect object</p>		

## 17 ἔξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ ἐκ τῶν ἐθνῶν, εἰς οὓς ἐγώ σε ἀποστέλλω

delivering you from the people and from the Gentiles, to whom I am sending you

COMMISSION: DIVINE PROTECTION PROMISED **ASYNDETON** The participle ἔξαιρούμενός ('delivering') echoes the divine rescue promised in the prophetic call narratives (Jer 1:8, 19; Ezek 2:6; 3:9). The sending formula εἰς οὓς ἐγώ σε ἀποστέλλω uses the apostolic sending verb ἀποστέλλω, marking Paul's commission as parallel to that of the Twelve.

## ἐξαιρούμενός

delivering

Pres Mid Ptc Nom Sg Masc · ἐξαιρέω

*adverbial participle (attendant circumstance with commission)*

→ progressive present participle (ongoing deliverance)

ἐξαιρέω: 'take out, rescue, deliver'; used of God's rescue of Israel from Egypt (Acts 7:10, 34) and of Peter from prison (Acts 12:11); the divine promise of protection echoes prophetic call narratives.

## σε

you

Accusative

*direct object*

## ἐκ

from

*preposition + genitive (separation)*

## τοῦ

the

Genitive

*article*

## λαοῦ

people

Genitive

*genitive of separation*

λαός: 'people'; in Luke-Acts usually refers to the Jewish people specifically (contrasted with ἔθνη); both groups are Paul's audience.

## καὶ

and

*coordinating conjunction*

## ἐκ

from

*preposition + genitive (separation, parallel)*

## τῶν

the

Genitive

*article*

## ἐθνῶν

Gentiles

Genitive

*genitive of separation*

ἔθνος: 'nation, Gentile'; the dual commission to both Israel and the Gentiles is characteristic of Luke's Pauline mission narrative.

## εἰς

to

*preposition + accusative (direction/goal)*

## οὓς

whom

Accusative

*relative pronoun, object of εἰς*

## ἐγώ

I

Nominative

*subject (emphatic: the risen Christ as sender)*

**σε**

you

Accusative

*direct object*

**ἀποστέλλω**

I am sending

Pres Act Indic 1 Sg · ἀποστέλλω

*main verb*

→ futuristic present (sending in progress)

ἀποστέλλω: 'send (as commissioned agent)'; the verb from which ἀπόστολος derives; the risen Christ formally commissions Paul as apostle to the Gentiles.

18 ἀνοίξαι ὀφθαλμούς αὐτῶν, τοῦ ἐπιστρέψαι ἀπὸ σκοτόους εἰς φῶς καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν θεόν, τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ κληρὸν ἐν τοῖς ἡγιασμένοις πίστει τῇ εἰς ἐμέ.

to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a share among those who are sanctified by faith in me.

COMMISSION CONTENT: THE MOST EXPANDED STATEMENT **ASYNDETON** This verse is the theological climax of the commission and the densest theological statement in Acts. Three infinitive phrases unpack the purpose of the sending: (1) open eyes; (2) turn from darkness to light and from Satan to God; (3) receive forgiveness and inheritance. The darkness/light and Satan/God antitheses are foundational to Pauline soteriology (cf. 2 Cor 4:4–6; Col 1:12–14; Eph 2:1–5).

**ἀνοίξαι**

to open

Aor Act Inf · ἀνοίγω

*infinitive of purpose (continuing from v.17 ἀποστέλλω)*

→ constative aorist infinitive

ἀνοίγω: 'open'; opening eyes is a sign of the messianic age (Isa 35:5; 42:7; cf. Luke 4:18); here metaphorical for spiritual enlightenment.

**ὀφθαλμούς**

eyes

Accusative

*direct object*

ὀφθαλμός: 'eye'; opening spiritual eyes = salvation from spiritual blindness (cf. the Isaianic servant-mission).

**αὐτῶν**

their

Genitive

*genitive of possession*

**τοῦ**

so that

Genitive

*genitive article before infinitive (purpose)*

## ἐπιστρέψαι

to turn

Aor Act Inf · ἐπιστρέφω

*infinitive of purpose (articular, with τοῦ)*

→ constative aorist infinitive

ἐπιστρέφω: 'turn, return, convert'; the standard conversion/repentance verb in Acts (3:19; 9:35; 11:21; 14:15; 15:19; 26:18, 20).

## ἀπὸ

from

*preposition + genitive (separation / turning away from)*

## σκότους

darkness

Genitive

*genitive of separation*

σκότος: 'darkness'; a metaphor for spiritual ignorance, sin, and demonic bondage (cf. Isa 9:2; 42:6–7; 1 Pet 2:9).

## εἰς

to

*preposition + accusative (direction/goal)*

## φῶς

light

Accusative

*object of εἰς (goal of turning)*

φῶς: 'light'; antithesis to σκότος; both terms are among the most freighted in Pauline theology.

## καὶ

and

*coordinating conjunction*

## τῆς

the

Genitive

*article (with ἐξουσίας)*

## ἐξουσίας

power / authority

Genitive

*genitive of separation (parallel to σκότους)*

ἐξουσία: 'authority, power, dominion'; used of Satan's kingdom; the structural parallel (σκότος–ἐξουσία τοῦ Σατανᾶ) is a hendiadys: darkness = satanic dominion.

## τοῦ

of the

Genitive

*article*

## Σατανᾶ

Satan

Genitive

*genitive of relationship (possessive)*

Σατανᾶς; from Heb. śāṭān ('adversary'); the personal ruler of the present age (2 Cor 4:4; Eph 2:2; Col 1:13).

## ἐπὶ

to

*preposition + accusative (goal, parallel to εἰς φῶς)*

## τὸν

the

Accusative

*article*

## θεόν

God

Accusative

object of *ἐπί*

θεός: the antithesis to Satan; the transfer of allegiance is from one lord to another.

## τοῦ

so that

Genitive

genitive article before infinitive (purpose, third clause)

## λαβεῖν

to receive

Aor Act Inf · λαμβάνω

articular infinitive of purpose

→ constative aorist infinitive

λαμβάνω: 'take, receive'; the converts are recipients of divine gifts.

## αὐτούς

them

Accusative

accusative subject of infinitive

## ἄφεσιν

forgiveness

Accusative

direct object

ἄφεσις: 'forgiveness, release'; in Luke-Acts a central term for salvation (Luke 1:77; 3:3; 24:47; Acts 2:38; 5:31; 10:43; 13:38).

## ἁμαρτιῶν

of sins

Genitive

objective genitive

ἁμαρτία: 'sin, failure to hit the mark'; the objective genitive specifies what is forgiven.

## καὶ

and

coordinating conjunction

## κληρον

share / inheritance

Accusative

direct object (parallel to ἄφεσιν)

κληρος: 'lot, share, inheritance'; OT term for the allotted portion of the land; here eschatological inheritance among the sanctified (cf. Col 1:12; Deut 32:9; LXX).

## ἐν

among

preposition + dative (location/sphere)

## τοῖς

those

Dative

article (substantival with participle)

## ἡγιασμένοις

who are sanctified

Perf Pass Ptc Dat Pl Masc · ἀγιάζω

substantival participle (object of ἐν)

→ intensive perfect (state of holiness)

ἀγιάζω: 'sanctify, consecrate'; the perfect passive denotes a completed act whose results persist: people who have been and remain set apart.

## πίστει

by faith

Dative

dative of means

πίστις: 'faith, trust'; the instrumental dative: sanctification is through/by faith.

## τῇ

the

Dative

article (with εἰς ἐμέ)

## εἰς

in

preposition + accusative (object of faith)

## ἐμέ

me

Accusative

object of εἰς (the risen Christ as object of faith)

## 19 Ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ ἔγενόμην ἀπειθῆς τῇ οὐρανίῳ ὄπτασίᾳ,

Therefore, King Agrippa, I was not disobedient to the heavenly vision,

**INFERENCE: THE RESPONSE TO THE COMMISSION** Ὅθεν ('therefore') draws the inference from vv.16–18: Paul obeyed the commission. The double negative construction οὐκ ... ἀπειθῆς ('not disobedient') is a litotes expressing emphatic obedience. The vocative βασιλεῦ Ἀγρίππα appears for the fourth time, maintaining the direct appeal.

**Ὅθεν**

therefore / from which

*inferential/causal adverb*

ὅθεν: 'from which place/cause, therefore'; used in Acts of logical inference (Acts 26:19).

**βασιλεῦ**

King

Vocative

*vocative (direct address, fourth occurrence)*

**Ἀγρίππα**

Agrippa

Vocative

*vocative (proper name)*

**οὐκ**

not

*negative particle*

**ἔγενόμην**

I became

Aor Mid Indic 1 Sg · γίνομαι

*main verb (with predicate adjective)*

→ *constative aorist*

γίνομαι: 'become, be'; with the predicate adjective: 'I did not become/prove disobedient!'

**ἀπειθῆς**

disobedient

Nominative

*predicate adjective*

ἀπειθῆς: 'disobedient, unpersuadable'; the litotes (not disobedient = obedient) is an emphatic rhetorical figure.

**τῇ**

the

Dative

*article*

**οὐρανίῳ**

heavenly

Dative

*attributive adjective (dative)*

οὐράνιος: 'heavenly, from heaven'; the qualifier underscores the divine authority of the vision.

## ὄπτασία

vision

Dative

*dative with ἀπειθείας (dative of reference: 'disobedient to')*

ὄπτασία: 'vision, apparition'; a term for prophetic/divine visions (Luke 1:22; 24:23; 2 Cor 12:1); the Damascus appearance is now classified as a prophetic commission.

20 ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτον τε καὶ Ἱεροσολύμοις, πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας καὶ τοῖς ἔθνεσιν ἀπήγγελλον μετανοεῖν καὶ ἐπιστρέφειν ἐπὶ τὸν θεόν, ἄξια τῆς μετανοίας ἔργα πράσσοντας.

but declared first to those in Damascus and then in Jerusalem and throughout all the region of Judea, and also to the Gentiles, that they should repent and turn to God, performing deeds consistent with repentance.

POSITIVE STATEMENT OF PAUL'S OBEDIENT MINISTRY **ἀλλά** The positive counterpart to v.19's litotes: what Paul did instead of disobedience. The geographic sequence (Damascus → Jerusalem → Judea → Gentiles) maps the programmatic expansion of Acts 1:8. The phrase ἄξια τῆς μετανοίας ἔργα ('deeds worthy of repentance') echoes John the Baptist's charge (Luke 3:8), linking Paul's preaching to the whole Lukan trajectory.

ἀλλὰ

but

*strong adversative conjunction*

τοῖς

to those

Dative

*article (substantival, indirect object)*

ἐν

in

*preposition + dative (location)*

Δαμασκῷ

Damascus

Dative

*dative of location*

πρῶτόν

first

*adverb (sequential)*

πρῶτον: 'first'; begins the geographic sequence programmatic of Acts.

τε

and

*connective particle*

καὶ

and

*coordinating conjunction*

Ἱεροσολύμοις

Jerusalem

Dative

*dative of location (second in sequence)*

πάντων

all

Accusative

*attributive adjective*

τε

and

*connective particle*

τήν

the

Accusative

*article*

χώραν

region

Accusative

*direct object (accusative of extent; after implied κατά or as adverbial)*

χώρα: 'land, region, territory'; 'throughout the whole region of Judea.'

τῆς

of

Genitive

*article*

Ἰουδαίας

Judea

Genitive

*genitive (specifying χώραν)*

Ἰουδαία: the region of Judea.

καὶ

and

*coordinating conjunction*

τοῖς

to the

Dative

*article (indirect object)*

ἔθνεσιν

Gentiles

Dative

*dative indirect object*

ἔθνος: 'Gentile, nation'; the geographic sequence culminates in 'the Gentiles,' the climactic mission of Acts.

ἀπήγγελλον

I was proclaiming

Imperf Act Indic 1 Sg · ἀπαγγέλλω

*main verb*

→ progressive imperfect (ongoing proclamation)

ἀπαγγέλλω: 'proclaim, announce, report'; a herald-proclamation term.

μετανοεῖν

to repent

Pres Act Inf · μετανοέω

*infinitive (content of proclamation)*

→ progressive present infinitive

μετανοέω: 'repent, change one's mind'; the basic call of John, Jesus, and the apostles in Luke-Acts.

καὶ

and

*coordinating conjunction*

## ἐπιστρέφειν

to turn

Pres Act Inf · ἐπιστρέφω

*infinitive (parallel, content of proclamation)*

→ progressive present infinitive

ἐπιστρέφω: see v.18; conversion as turning toward God.

## ἐπὶ

to

*preposition + accusative (goal of turning)*

## τὸν

the

Accusative

article

## θεόν

God

Accusative

*object of ἐπί*

## ἄξια

worthy / consistent with

Accusative

*attributive adjective modifying ἔργα*

ἄξιος: 'worthy, fitting, deserving'; echoes John the Baptist's charge (Luke 3:8): 'produce fruit worthy of repentance.'

## τῆς

of

Genitive

article

## μετανοίας

repentance

Genitive

*objective genitive (worthy of repentance)*

μετάνοια: 'repentance, change of mind'; cognate with μετανοέω.

## ἔργα

deeds

Accusative

*direct object of πράσسونτας*

ἔργον: 'work, deed'; ethical transformation is expected to accompany repentance.

## πράσسونτας

doing

Pres Act Ptc Acc Pl Masc · πράσσω

*adverbial participle (manner; modifying implied subject of μετανοεῖν)*

→ progressive present participle

πράσσω: 'do, practice'; the present tense underscores the ongoing character of ethical transformation.

## 21 ἕνεκα τούτων με Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱερῷ ἐπειρῶντο διαχειρίσασθαι.

For these reasons the Jews seized me in the temple and tried to kill me.

CAUSE OF ARREST: IRONY OF PREACHING HOPE **ἕνεκα τούτων** ἕνεκα τούτων ('on account of these things') causal summary: Paul was arrested precisely for preaching the resurrection hope that is Israel's own. The conative imperfect ἐπειρῶντο ('tried to kill') shows the attempt was not fully carried out — divine protection (v.17) was at work.

**ἕνεκα**

on account of

*preposition + genitive (cause)*

ἕνεκα: 'because of, on account of'; causal preposition.

**τούτων**

these things

Genitive

*genitive, object of ἕνεκα (resumptive)*

**με**

me

Accusative

*direct object (fronted for emphasis)*

**Ἰουδαῖοι**

Jews

Nominative

*subject*

**συλλαβόμενοι**

having seized

Aor Mid Ptc Nom Pl Masc · συλλαμβάνω

*adverbial participle (attendant circumstance)*

→ constative aorist participle

συλλαμβάνω: 'seize, arrest'; the physical arrest in the temple (Acts 21:30–33).

**ἐν**

in

*preposition + dative (location)*

**τῷ**

the

Dative

*article*

**ἱερῷ**

temple

Dative

*dative of location*

ἱερόν: 'temple, sacred precinct'; the Jerusalem temple, the locus of Paul's arrest (Acts 21:27–30).

## ἐπειρῶντο

were trying

Imperf Mid Indic 3 Pl · πειράω

*main verb*

→ conative imperfect (attempted but not completed)

πειράω: 'try, attempt'; the conative imperfect: they attempted but were prevented.

## διαχειρίσασθαι

to kill

Aor Mid Inf · διαχειρίζομαι

*complementary infinitive*

→ constative aorist infinitive

διαχειρίζομαι: 'lay hands on to kill, murder'; NT usage only in Acts (5:30; 26:21); a strong term for violent killing.

22 ἐπικουρίας οὖν τυχῶν τῆς ἀπὸ τοῦ θεοῦ ἄχρι τῆς ἡμέρας ταύτης ἔστηκα μαρτυρόμενος μικρῶ τε καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων ὧν τε οἱ προφῆται ἐλάλησαν μελλόντων γίνεσθαι καὶ Μωϋσῆς,

So having received help from God, I stand to this day, testifying to both small and great, saying nothing beyond what the prophets and Moses said would come to pass:

INFERENCE: GOD'S HELP SUSTAINS PAUL'S WITNESS οὖν The perfect ἔστηκα ('I stand') recurs from v.6, forming an inclusio around the commission narrative. God's ἐπικουρία ('help, assistance') fulfills the rescue promise of v.17. The claim that Paul says nothing beyond Moses and the prophets is the key apologetic: Christianity is not innovation but fulfillment.

## ἐπικουρίας

help

Genitive

*genitive, object of τυχῶν*

ἐπικουρία: 'help, assistance, support'; NT hapax; used in Hellenistic contexts of military or divine aid.

## οὖν

therefore

*inferential particle*

## τυχῶν

having received

Aor Act Ptc Nom Sg Masc · τυγχάνω

*adverbial participle (causal)*

→ constative aorist participle

τυγχάνω: 'happen upon, obtain, receive'; with genitive: 'to obtain, receive.'

## τῆς

the

Genitive

*article*

ἀπὸ

from

preposition + genitive (source)

τοῦ

the

Genitive

article

θεοῦ

God

Genitive

genitive of source

θεός: the divine protector who fulfills the promise of v.17.

ἄχρι

until

preposition + genitive (temporal limit)

ἄχρι: 'until, up to'; the help has been continuous.

τῆς

the

Genitive

article

ἡμέρας

day

Genitive

genitive of time (with ἄχρι)

ταύτης

this

Genitive

genitive demonstrative adjective

ἔστηκα

I stand

Perf Act Indic 1 Sg · ἵστημι

main verb

→ intensive perfect (present state as result)

ἵστημι: see v.6; the perfect forms an inclusio.

μαρτυρόμενος

testifying

Pres Mid Ptc Nom Sg Masc · μαρτύρομαι

adverbial participle (manner)

→ progressive present participle

μαρτύρομαι: 'testify solemnly, bear witness'; the solemn middle voice.

μικρῶ

small / lowly

Dative

dative indirect object (merism: small and great)

μικρός: 'small, insignificant'; the merism 'small and great' = 'everyone without distinction.'

τε

and

correlative particle (τε ... καί)

καί

and

correlative conjunction

μεγάλω

great

Dative

dative indirect object (merism, second term)

μέγας: 'great, important'; kings and governors in the room – the merism is enacted by the audience.

οὐδέν

nothing

Accusative

direct object

ἐκτός

beyond / outside

improper preposition + genitive

ἐκτός: 'outside, except'; ἐκτός λέγων = 'saying nothing outside/beyond.'

λέγων

saying

Pres Act Ptc Nom Sg Masc · λέγω

adverbial participle (manner, qualifying μαρτυρόμενος)

→ progressive present participle

**ῶν**

what

Genitive

*relative pronoun, genitive of reference*

**τε**

both

*correlative particle (τε ... καί)*

**οἱ**

the

Nominative

*article*

**προφήται**

prophets

Nominative

*subject*

προφήτης: 'prophet'; the OT prophets whose writings Paul appeals to as scriptural proof.

**ἔλάλησαν**

said

Aor Act Indic 3 Pl · λαλέω

*main verb of relative clause*

→ constative aorist

λαλέω: 'speak, say'; used of authoritative speech.

**μελλόντων**

being about to

Pres Act Ptc Gen Pl Neut · μέλλω

*genitive absolute or participial construction (future things)*

→ futuristic present participle

μέλλω: 'be about to'; μελλόντων γίνεσθαι = 'things that were about to happen' (prophetic futures now being fulfilled).

**γίνεσθαι**

to come to pass

Pres Mid Inf · γίνομαι

*complementary infinitive (with μελλόντων)*

→ progressive present infinitive

γίνομαι: 'become, happen, come to pass.'

**καί**

and

*coordinating conjunction*

**Μωϋσῆς**

Moses

Nominative

*subject (appended parallel to οἱ προφήται)*

Μωϋσῆς: Moses, the lawgiver; Paul claims his message is consistent with the entire Jewish scriptural tradition.

23 εἰ παθητὸς ὁ Χριστός, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταγγέλλειν τῷ τε λαῷ καὶ τοῖς ἔθνεσιν.

that the Christ must suffer, and that, by being the first to rise from the dead, he would proclaim light both to the people and to the Gentiles.

SCRIPTURAL CONTENT: CHRIST'S SUFFERING AND RESURRECTION **εἰ ... εἰ** The two εἰ clauses specify the scriptural content: (1) the Messiah must be capable of suffering (παθητός); (2) the Messiah, as the firstfruits of resurrection, will proclaim light to all. The double εἰ construction here is not conditional but declarative: 'whether ... and whether ...' = 'that ... and that ...'

εἰ

that

*indirect statement conjunction (declarative εἰ)*

εἰ: here used declaratively in indirect statement after verbs of saying/claiming (cf. Acts 17:3).

παθητὸς

capable of suffering

Nominative

*predicate adjective (verbless clause)*

παθητός: 'subject to suffering, capable of suffering'; NT hapax; a term from Greek philosophical discourse applied to the Messiah — that the Christ could and must suffer.

ὁ

the

Nominative

*article*

Χριστός

Christ

Nominative

*subject*

Χριστός: 'the Anointed One, Messiah'; the claim that Messiah must suffer was a major point of controversy (cf. Acts 17:3; 1 Cor 1:23).

εἰ

that

*second declarative εἰ (parallel)*

πρῶτος

first

Nominative

*predicate adjective (attributive with Χριστός implied)*

πρῶτος: 'first'; the resurrection priority of Christ as the firstfruits (cf. 1 Cor 15:20, 23: ἀπαρχή).

ἐξ

from

*preposition + genitive (source / separation)*

ἀναστάσεως

resurrection

Genitive

*genitive, object of ἐξ*

ἀνάστασις: 'resurrection, rising up'; the central claim of early Christian preaching.

## νεκρῶν

of the dead

Genitive

*genitive (partitive or objective with ἀναστάσεως)*

νεκρός: 'dead (person)'; ἀνάστασις νεκρῶν = 'resurrection of the dead ones.'

## φῶς

light

Accusative

*direct object of καταγγέλλειν*

φῶς: 'light'; the eschatological light that the Servant/Messiah proclaims (Isa 42:6; 49:6; cf. Acts 13:47); the chapter comes full circle from the blinding light of the Damascus road.

## μέλλει

is about to / will

Pres Act Indic 3 Sg · μέλλω

*main verb (with infinitive)*

→ futuristic present

μέλλω: 'be about to'; the future proclamation is grounded in the resurrection.

## καταγγέλλειν

to proclaim

Pres Act Inf · καταγγέλλω

*complementary infinitive*

→ progressive present infinitive

καταγγέλλω: 'proclaim, announce'; the public herald-proclamation of good news.

## τῷ

to the

Dative

*article (indirect object)*

## τε

both

*correlative particle (τε ... καί)*

## λαῷ

people

Dative

*dative indirect object*

λαός: 'the people' (Israel); the Servant's dual mission (Isa 49:6: 'a light for the Gentiles') is echoed.

## καί

and

*correlative conjunction*

## τοῖς

the

Dative

*article*

## ἔθνεσιν

Gentiles

Dative

*dative indirect object*

ἔθνος: 'Gentile nation'; the dual proclamation to Israel and Gentiles frames the entire Lukan mission narrative.

24 Ταῦτα δὲ αὐτοῦ ἀπολογουμένου ὁ Φῆστος μεγάλη τῇ φωνῇ φησιν· Μαίνη, Παῦλε· τὰ πολλά σε γράμματα εἰς μανίαν περιτρέπει.

And as he was saying these things in his defense, Festus said with a loud voice, 'You are mad, Paul! Your great learning is driving you to madness!'

**DRAMATIC INTERRUPTION BY FESTUS** **δέ** The genitive absolute αὐτοῦ ἀπολογουμένου interrupts mid-speech. Festus' interjection μαίνη ('you are mad') is a stock rhetorical dismissal — imputing insanity to a speaker to avoid engaging the argument. The irony is that Festus attributes Paul's alleged madness to too much learning (γράμματα), while Paul will claim to speak words of 'truth and soberness!'

### Ταῦτα

these things

Accusative

direct object (fronted, with αὐτοῦ ἀπολογουμένου)

### δέ

and/now

narrative connective

### αὐτοῦ

as he

Genitive

genitive absolute (subject of participle)

### ἀπολογουμένου

was making his defense

Pres Mid Ptc Gen Sg Masc · ἀπολογέομαι

genitive absolute (temporal: while he was speaking in defense)

→ progressive present participle

ἀπολογέομαι: see v.1; the title-word of the speech; Festus interrupts mid-defense.

### ὁ

the

Nominative

article

### Φῆστος

Festus

Nominative

subject

Φῆστος: Porcius Festus, Roman procurator of Judea c. 59–62 CE; unfamiliar with Jewish resurrection theology.

### μεγάλη

loud

Dative

attributive adjective (dative of manner)

μέγας: 'great, large, loud'; μεγάλη τῇ φωνῇ = 'with a great/loud voice.'

### τῇ

the

Dative

article

## φωνῆ

voice

Dative

*dative of manner*

φωνή: 'voice'; the public, loud interruption signals authority and contempt.

## φησιν

says

Pres Act Indic 3 Sg · φημί

*main verb (vivid historical present)*

→ historical present (vivid narration)

φημί: 'say'; the historical present vividly narrates the dramatic interruption.

## Μαίνη

You are mad

Pres Mid Indic 2 Sg · μαινομαι

*main verb (exclamation)*

→ stative present (Festus' diagnosis)

μαινομαι: 'be mad, be insane'; Festus uses the stock rhetorical charge of madness; the noun μανία appears in the next clause.

## Παῦλε

Paul

Vocative

*vocative (direct address)*

## τὰ

the

Nominative

*article*

## πολλά

great

Nominative

*attributive adjective*

πολύς: 'many, much, great'; here 'your extensive learning.'

## σε

you

Accusative

*direct object*

## γράμματα

letters / learning

Nominative

*subject*

γράμμα: 'letter, writing'; τὰ γράμματα = 'learning, education'; the plural refers to literary education. Festus caricatures Paul's scriptural knowledge as dangerous over-learning.

## εἰς

to

*preposition + accusative (result)*

## μανίαν

madness

Accusative

*object of εἰς (result)*

μανία: 'madness, frenzy'; NT hapax; cognate with μαινομαι; Festus uses medical/philosophical language to dismiss the resurrection.

## περιτρέπει

is turning / driving

Pres Act Indic 3 Sg · περιτρέπω

*main verb*

→ progressive present (ongoing process)

περιτρέπω: 'turn around, overturn, drive'; NT hapax; 'your learning is turning you around to madness.'

## 25 ὁ δὲ Παῦλος· Οὐ μαίνομαι, φησίν, κράτιστε Φῆστε, ἀλλ' ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγγομαι.

But Paul said, 'I am not mad, most excellent Festus, but I am uttering words of truth and soberness.'

**PAUL'S MEASURED REBUTTAL** **δέ** Paul's response is a calm contradiction with a rhetorical antithesis: not *μανία* but *ἀλήθεια καὶ σωφροσύνη* ('truth and soberness/sanity'). The term *σωφροσύνη* ('sober-mindedness') is itself a classical virtue word, countering Festus on his own cultural terms. The verb *ἀποφθέγγομαι* ('utter') is used in Acts only of inspired speech (Acts 2:4, 14).

<p><b>ὁ</b> the Nominative article (with Παῦλος)</p>	<p><b>δὲ</b> but/and adversative connective</p>	<p><b>Παῦλος</b> Paul Nominative subject</p>	<p><b>Οὐ</b> not negative particle</p>
<p><b>μαίνομαι</b> I am mad Pres Mid Indic 1 Sg · μαίνομαι main verb (denial) → stative present μαίνομαι: see v.24; Paul directly denies the charge.</p>	<p><b>φησίν</b> he says Pres Act Indic 3 Sg · φημί parenthetical narrative verb → historical present φημί: 'say'; the parenthetical φησίν is inserted by the narrator.</p>	<p><b>κράτιστε</b> most excellent Vocative vocative (honorific title) κράτιστος: 'most excellent, most powerful'; the official title of address to Roman equestrian officials (cf. Luke 1:3; Acts 23:26; 24:3).</p>	<p><b>Φῆστε</b> Festus Vocative vocative (direct address)</p>
<p><b>ἀλλ'</b> but strong adversative conjunction</p>	<p><b>ἀληθείας</b> truth Genitive genitive (of content: words of truth) ἀλήθεια: 'truth, reality'; Paul sets ἀλήθεια against Festus' imputed <i>μανία</i>.</p>	<p><b>καὶ</b> and coordinating conjunction</p>	<p><b>σωφροσύνης</b> soberness Genitive genitive (of content, parallel to ἀληθείας) σωφροσύνη: 'soundness of mind, sobriety, self-control'; a classical Greek virtue term; Paul uses Festus' own philosophical-ethical vocabulary to rebut the charge.</p>

## ῥήματα

words

Accusative

*direct object*

ῥῆμα: 'word, saying, utterance'; used of authoritative speech.

## ἀποφθέγγομαι

I am speaking / uttering

Pres Mid Indic 1 Sg · ἀποφθέγγομαι

*main verb*

→ progressive present

ἀποφθέγγομαι: 'speak out, utter'; in Acts used only of inspired or prophetic speech (Acts 2:4, 14; 26:25); Paul claims the same inspired authority as Pentecost.

26 ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεύς, πρὸς ὃν καὶ παρρησιαζόμενος λαλῶ· λανθάνειν γὰρ αὐτὸν τι τούτων οὐ πείθομαι οὐθέν· οὐ γὰρ ἔστιν ἐν γωνίᾳ πεπραγμένον τοῦτο.

For the king knows about these things, and to him I am speaking freely. For I am persuaded that none of these things has escaped his notice, for this has not been done in a corner.

GROUNDS: APPEAL TO AGRIPPA'S KNOWLEDGE **γάρ** Paul pivots from Festus to Agrippa, grounding his appeal in Agrippa's Jewish knowledge. The phrase 'not done in a corner' (οὐκ ἔστιν ἐν γωνίᾳ) is a Hellenistic idiom meaning 'publicly, not secretly'; Paul's claim is that the events of Jesus' life and death were public knowledge. παρρησιαζόμενος ('speaking boldly') echoes the apostolic pattern throughout Acts.

## ἐπίσταται

knows

Pres Mid Indic 3 Sg · ἐπίσταται

*main verb*

→ stative present (settled knowledge)

ἐπίσταται: 'know, understand'; a stronger cognitive verb than γινώσκω; used of expert or authoritative knowledge.

## γάρ

for

*causal/explanatory conjunction*

## περὶ

concerning

*preposition + genitive (reference)*

## τούτων

these things

Genitive

*object of preposition*

ὁ

the

Nominative

article

βασιλεύς

king

Nominative

subject

βασιλεύς: Agrippa II, who grew up in Rome but was educated in Jewish affairs; credibly well-informed.

πρός

to

preposition + accusative (address)

ὄν

whom

Accusative

relative pronoun (object of πρὸς)

καὶ

also / indeed

adverbial καί (ascensive)

παρρησιαζόμενος

speaking boldly

Pres Mid Ptc Nom Sg Masc · παρρησιάζομαι

adverbial participle (manner)

→ progressive present participle

παρρησιάζομαι: 'speak boldly, freely, with confidence'; a key apostolic term in Acts (9:27–28; 13:46; 14:3; 18:26; 19:8; 26:26).

λαλῶ

I speak

Pres Act Indic 1 Sg · λαλέω

main verb

→ progressive present

λαλέω: 'speak, talk!'

λανθάνειν

to escape notice

Pres Act Inf · λανθάνω

infinitive (subject of οὐ πείθομαι: 'I am not persuaded that ... escapes his notice')

→ progressive present infinitive

λανθάνω: 'escape notice, be hidden!'; with accusative and infinitive here.

γάρ

for

causal/explanatory conjunction

αὐτόν

him

Accusative

accusative subject of infinitive

τι

any / anything

Accusative

direct object (with οὐθέν: double negation for emphasis)

τούτων

of these things

Genitive

partitive genitive

οὐ

not

negative particle

πείθομαι

I am persuaded

Pres Pass Indic 1 Sg · πείθω

main verb

→ stative present (settled conviction)

πείθω (passive): 'be persuaded, believe, be convinced!'; Paul's confident claim about Agrippa's awareness.

οὐθέν

nothing

Accusative

direct object (double negative with οὐ πείθομαι for emphasis)

οὐθέν: emphatic form of οὐδέν; 'absolutely nothing!'

οὐ

not

negative particle

γὰρ

for

causal conjunction

ἔστιν

has been

Pres Act Indic 3 Sg · εἰμί

main verb (existential; with participle)

→ stative present

εἰμί: 'be'; with the perfect participle as a periphrastic.

ἐν

in

preposition + dative (location)

γωνία

a corner

Dative

dative of location

γωνία: 'corner'; ἐν γωνία = 'in a corner,' a Greek idiom for something done secretly or obscurely (attested in Plato, Gorgias 485d).

πεπραγμένον

done

Perf Pass Ptc Nom Sg Neut · πράσσω

predicate participle (periphrastic with ἔστιν)

→ intensive perfect (the public, permanent character of the events)

πράσσω: 'do, accomplish'; the perfect passive emphasizes the completed and enduring public character of the events.

τούτο

this

Nominative

subject

## 27 πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς προφήταις; οἶδα ὅτι πιστεύεις.

King Agrippa, do you believe the prophets? I know that you believe.

DIRECT APPEAL: DO YOU BELIEVE THE PROPHETS? ASYNDETON A masterpiece of rhetorical pressure in two short sentences. The question πιστεύεις τοῖς προφήταις is unanswerable without self-implication: if Agrippa says yes, he must accept Paul's scriptural argument; if no, he denies his own Jewish heritage. Paul preempts the escape: 'I know that you believe.' The intimate pressure prepares for Agrippa's famous reply in v.28.

<p><b>πιστεύεις</b> do you believe</p> <p>Pres Act Indic 2 Sg · πιστεύω <i>main verb (direct question)</i></p> <p>→ progressive present (ongoing state of faith)</p> <p>πιστεύω: 'believe, trust'; the question requires a public commitment.</p>	<p><b>βασιλεῦ</b> King</p> <p>Vocative <i>vocative (direct address, fifth occurrence)</i></p>	<p><b>Ἀγρίππα</b> Agrippa</p> <p>Vocative <i>vocative</i></p>	<p><b>τοῖς</b> the</p> <p>Dative <i>article</i></p>
<p><b>προφῆταις</b> prophets</p> <p>Dative <i>dative indirect object (with πιστεύεις; believe in/to)</i></p> <p>προφήτης: 'prophet'; πιστεύω with dative = 'believe, trust' the prophetic scriptures.</p>	<p><b>οἶδα</b> I know</p> <p>Perf Act Indic 1 Sg · οἶδα <i>main verb (second sentence)</i></p> <p>→ perfect as present (settled knowledge)</p> <p>οἶδα: see v.4; Paul claims certain knowledge of Agrippa's inner conviction — a bold rhetorical move.</p>	<p><b>ὅτι</b> that</p> <p><i>conjunction introducing indirect statement</i></p>	<p><b>πιστεύεις</b> you believe</p> <p>Pres Act Indic 2 Sg · πιστεύω <i>verb of indirect statement</i></p> <p>→ progressive present</p>

## 28 ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον· ἐν ὀλίγῳ με πείθεις Χριστιανὸν ποιῆσαι.

And Agrippa said to Paul, 'In a short time you would persuade me to make me a Christian!'

AGRIPPA'S RESPONSE: THE FAMOUS CRUX **δέ** Agrippa's reply is the most discussed line in Acts. ἐν ὀλίγῳ can mean 'in a little time' or 'with little effort/argument.' The syntax of με πείθεις ... ποιῆσαι is unusual: either 'you are persuading me to become a Christian' or, with ironic force, 'Do you really think that with so little you can make me a Christian?' Most modern scholars prefer the ironic/incredulous reading. Χριστιανός appears only three times in the NT (Acts 11:26; 26:28; 1 Pet 4:16) and was apparently a term used by outsiders, here likely with a disparaging tone from Agrippa.

<p><b>ὁ</b> the</p> <p>Nominative <i>article</i></p>	<p><b>δὲ</b> and</p> <p><i>narrative connective</i></p>	<p><b>Ἀγρίππας</b> Agrippa</p> <p>Nominative <i>subject</i></p>	<p><b>πρὸς</b> to</p> <p><i>preposition + accusative (address)</i></p>
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<p><b>τὸν</b> the Accusative article</p>	<p><b>Παῦλον</b> Paul Accusative object of preposition</p>	<p><b>ἐν</b> in / with preposition + dative (time or means) ἐν: 'in' (temporal: 'in a short time') or 'with' (instrumental: 'with little effort'); the ambiguity is part of the interpretive crux.</p>	<p><b>ὀλίγω</b> little / short time Dative dative, object of ἐν ὀλίγος: 'little, few, short'; ἐν ὀλίγω = 'in a short time' or 'with little argument'; see the major crux discussion.</p>
<p><b>με</b> me Accusative direct object (of πείθεις and ποιῆσαι)</p>	<p><b>πείθεις</b> you are persuading Pres Act Indic 2 Sg · πείθω main verb → progressive present (or incipient: trying to persuade) πείθω: 'persuade'; the central persuasion verb of rhetoric; Paul's entire speech is an attempt to persuade (πείθω); Agrippa ironically uses it back at him.</p>	<p><b>Χριστιανὸν</b> a Christian Accusative predicate accusative (double accusative with με after ποιῆσαι) Χριστιανός: 'Christian'; the name coined at Antioch (Acts 11:26); probably used by Roman/Herodian outsiders with some derision; Agrippa's use of it distances himself from the identity.</p>	<p><b>ποιῆσαι</b> to make Aor Act Inf · ποιέω complementary infinitive (object of πείθεις) → constative aorist infinitive ποιέω: 'make, do'; the infinitive with double accusative: 'to make me a Christian.'</p>

29 ὁ δὲ Παῦλος· Εὐξαίμην ἂν τῷ θεῷ καὶ ἐν ὀλίγω καὶ ἐν μεγάλῳ οὐ μόνον σὲ ἀλλὰ καὶ πάντας τοὺς ἀκούοντάς μου σήμερον γενέσθαι τοιούτους ὅποιος καὶ ἐγώ εἰμι παρεκτὸς τῶν δεσμῶν τούτων.

And Paul said, 'I would pray to God that whether in a short time or in a long time, not only you but also all who hear me today might become such as I am — except for these chains.'

PAUL'S PRAYER-WISH: GRACIOUS AND UNIVERSAL **δέ** Paul's response is one of the most generous in Acts: a formal optative prayer-wish (εὐξαίμην ἂν) that all present become what he is — except for the chains. The phrase picks up Agrippa's ἐν ὀλίγω and reverses it: Paul wishes not just quickly but completely (καὶ ἐν ὀλίγω καὶ ἐν μεγάλῳ). The exception 'these chains' is a final rhetorical flourish, drawing the audience's attention to Paul's physical situation while insisting his spiritual state is one they should desire.

ὁ

the

Nominative

article

δὲ

and

narrative connective

Παῦλος

Paul

Nominative

subject

Εὐξαίμην

I would pray

Aor Mid Opt 1 Sg · εὔχομαι

main verb (optative of wish)

→ optative of wish (prayer-wish)

εὔχομαι: 'pray, wish'; the optative mood expresses a wish Paul addresses to God; the only optative in the speech.

ἄν

would

modal particle (with optative)

ἄν: the modal particle, combined with optative indicating a potential/wish construction.

τῷ

the

Dative

article

θεῷ

God

Dative

dative indirect object (addressee of prayer)

θεός: Paul addresses his prayer-wish to God, not Agrippa — a subtle reclaiming of the ultimate audience.

καὶ

both

correlative (καὶ ... καὶ)

ἐν

in

preposition + dative (time/degree, resuming v.28)

ὀλίγῳ

little / short

Dative

dative, object of ἐν (resuming Agrippa's phrase)

καὶ

and

correlative conjunction

ἐν

in

preposition + dative

μεγάλῳ

much / long

Dative

dative, object of ἐν (antithesis to ὀλίγῳ)

μέγας: 'great, much'; ἐν μεγάλῳ = 'in much/large measure'; Paul extends Agrippa's ἐν ὀλίγῳ to its opposite.

οὐ

not

negative particle

μόνον

only

adverb (οὐ μόνον ... ἀλλὰ καὶ construction)

σέ

you

Accusative

accusative subject of infinitive (first person in wish)

ἀλλὰ

but

*adversative conjunction (οὐ μόνον ... ἀλλὰ καί)*

καὶ

also

*adverbial καί*

πάντας

all

Accusative

*accusative subject of infinitive (second person in wish)*

τούς

those

Accusative

*article (substantival with participle)*

ἀκούοντάς

hearing

Pres Act Ptc Acc Pl Masc · ἀκούω

*attributive participle (modifying πάντας)*

→ progressive present participle

ἀκούω: 'hear'; the whole audience addressed.

μου

me

Genitive

*genitive with ἀκούοντας (person heard)*

σήμερα

today

*temporal adverb*

γενέσθαι

to become

Aor Mid Inf · γίνομαι

*infinitive (object of εὐξαίμην)*

→ constative aorist infinitive

γίνομαι: 'become!'

τοιούτους

such as

Accusative

*predicate accusative*

τοιούτος: 'such, of such a kind'; the wish is to become as Paul is — prisoner yet free in Christ.

ὅποιος

as

Nominative

*correlative pronoun (in apposition to τοιούτους)*

ὅποιος: 'what sort, such as'; the correlative of τοιούτος.

καὶ

also

*adverbial καί (ascensive)*

ἐγώ

I

Nominative

*subject (emphatic)*

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

*copulative verb*

→ stative present

παρεκτός

except for

*improper preposition + genitive (exception)*

παρεκτός: 'except, apart from!'; NT only at Matt 5:32; Acts 26:29.

τῶν

these

Genitive

*article*

δεσμῶν

chains

Genitive

*genitive, object of παρεκτός*

δεσμός: 'chain, bond, fetter'; the final word in Paul's speech gestures to his physical bonds — the master rhetorical flourish ending the defense.

## τούτων

these

Genitive

*genitive demonstrative adjective*

### 30 Ἄνεστη τε ὁ βασιλεὺς καὶ ὁ ἡγεμὼν ἢ τε Βερνίκη καὶ οἱ συγκαθήμενοι αὐτοῖς,

Then the king stood up, and the governor and Bernice and those sitting with them,

**NARRATIVE: THE AUDIENCE WITHDRAWS** **τε** The rising of the king and the formal assembly signals the official end of the hearing. The narrative action (ἀνέστη) mirrors the standing of the court, providing a solemn close to the speech without a formal verdict — in keeping with the semi-formal character of the hearing.

#### Ἄνεστη

stood up

Aor Act Indic 3 Sg · ἀνίστημι

*main verb*

→ constative aorist

ἀνίστημι: 'stand up, rise'; the formal rising marks the adjournment of the hearing.

τε

and

*connective particle*

ὁ

the

Nominative

*article*

βασιλεὺς

king

Nominative

*subject*

καὶ

and

*coordinating conjunction*

ὁ

the

Nominative

*article*

ἡγεμὼν

governor

Nominative

*subject (second)*

ἡγεμὼν: 'governor, leader'; Festus; the term used in Luke-Acts for Roman provincial governors.

ἢ

the

Nominative

*article*

τε  
and

*connective particle*

**Βερνίκη**

Bernice

Nominative

*subject (third)*

Βερνίκη: Bernice, sister of Agrippa II; she appears together with her brother throughout the Caesarea scenes (Acts 25:13, 23).

καὶ  
and

*coordinating conjunction*

**οἱ**  
those

Nominative

*article (substantival)*

**συγκαθήμενοι**

sitting with them

Pres Mid Ptc Nom Pl Masc · συγκαθήμεναι

*substantival participle (subject)*

→ progressive present participle

συγκαθήμεναι: 'sit together with'; the assembled court dignitaries.

**αὐτοῖς**

with them

Dative

*dative with σύν-compound (association)*

31 καὶ ἀναχωρήσαντες ἐλάλουν πρὸς ἀλλήλους λέγοντες ὅτι Οὐδὲν θανάτου ἄξιον ἢ δεσμῶν πράσσει ὁ ἄνθρωπος οὗτος.

And as they withdrew, they spoke to one another, saying, 'This man is doing nothing deserving death or imprisonment.'

PRIVATE VERDICT: INFORMAL ACQUITTAL **καί** The private consultation among the dignitaries yields a verdict: Paul has done nothing meriting death or chains. This is the third such declaration in the Caesarea narrative (Festus: 25:25; Agrippa here and v.32), forming a pattern of Roman acquittals. The irony is complete: Paul is innocent yet bound, to fulfill God's plan of sending him to Rome (Acts 23:11; 27:24).

καὶ  
and

coordinating conjunction

**ἀναχωρήσαντες**

having withdrawn

Aor Act Ptc Nom Pl Masc · ἀναχωρέω

adverbial participle (temporal: after withdrawing)

→ constative aorist participle

ἀναχωρέω: 'withdraw, retire, go back'; used of a formal adjournment.

**ἐλάλουν**

they were speaking

Imperf Act Indic 3 Pl · λαλέω

main verb

→ progressive imperfect (ongoing discussion)

λαλέω: 'speak, talk!'

πρὸς

to

preposition + accusative (address/direction)

**ἀλλήλους**

one another

Accusative

reciprocal pronoun, object of πρὸς

ἀλλήλων: 'one another, each other'; the private deliberation.

**λέγοντες**

saying

Pres Act Ptc Nom Pl Masc · λέγω

adverbial participle (manner)

→ progressive present participle

ὅτι

that

conjunction introducing indirect/direct speech

**οὐδὲν**

nothing

Accusative

direct object (fronted for emphasis)

**θανάτου**

of death

Genitive

genitive (qualifying ἄξιον: worthy of)

θάνατος: 'death'; capital punishment is explicitly ruled out.

**ἄξιον**

worthy / deserving

Accusative

predicate adjective

ἄξιος: 'worthy, deserving'; with genitive (θανάτου ἢ δεσμῶν); the official judicial language used repeatedly in the Caesarea trial narrative.

ἢ

or

disjunctive conjunction

**δεσμῶν**

of imprisonment

Genitive

genitive (parallel with θανάτου, qualifying ἄξιον)

δεσμός: 'bond, chain, imprisonment'; Paul ironically stands in chains while being acquitted.

**πράσσει**

is doing

Pres Act Indic 3 Sg · πράσσω

main verb

→ progressive present

πράσσω: 'do, practice!'

ὁ

the

Nominative

article

**ἄνθρωπος**

man

Nominative

subject

ἄνθρωπος: 'man, person'; the detached 'this man' suggests they speak of Paul as a third party, their assessment clinical.

**οὗτος**

this

Nominative

demonstrative adjective (predicate/appositive)

## 32 Ἀγρίππας δὲ τῷ Φήστῳ ἔφη· Ἀπολελῦσθαι ἐδύνατο ὁ ἄνθρωπος οὗτος εἰ μὴ ἐπεκέκλητο Καίσαρα.

And Agrippa said to Festus, 'This man could have been set free if he had not appealed to Caesar!'

**FINAL VERDICT: AGRIPPA'S CLOSING REMARK** **δέ** The chapter and the Caesarean hearing close with Agrippa's famous final words: Paul could have been freed if he had not appealed to Caesar. This is not a criticism of Paul but a reflection on the legal situation — the appeal to Caesar (25:11) locked in the process. The remark serves Luke's narrative theology: the journey to Rome is not a miscarriage of justice but the fulfillment of God's plan (Acts 23:11; 27:24).

<p><b>Ἀγρίππας</b> Agrippa Nominative subject</p>	<p><b>δέ</b> and narrative connective</p>	<p><b>τῷ</b> the Dative article</p>	<p><b>Φήστῳ</b> Festus Dative dative indirect object (address)</p>
<p><b>ἔφη</b> said Imperf Act Indic 3 Sg · φημί main verb → imperfect of simple narration</p>	<p><b>Ἀπολελῦσθαι</b> to have been released Perf Pass Inf · ἀπολύω infinitive (subject of ἐδύνατο) → intensive perfect (state of being free) ἀπολύω: 'release, set free, acquit'; the legal term for formal release/acquittal.</p>	<p><b>ἐδύνατο</b> was able / could have Imperf Mid Indic 3 Sg · δύναμαι main verb (potential imperfect) → potential imperfect (unrealized possibility: could have been) δύναμαι: 'be able, can'; the imperfect expresses unrealized past potential.</p>	<p><b>ὁ</b> the Nominative article</p>
<p><b>ἄνθρωπος</b> man Nominative subject</p>	<p><b>οὗτος</b> this Nominative demonstrative adjective</p>	<p><b>εἰ</b> if conditional conjunction (2nd class: contrary-to-fact)</p>	<p><b>μὴ</b> not negative particle (with εἰ in contrary-to-fact condition)</p>

## ἐπεκέκλητο

had appealed

Pluperfect Mid Indic 3 Sg · ἐπικαλέω

*main verb of protasis (pluperfect in contrary-to-fact)*

→ pluperfect (prior completed action: had already appealed)

ἐπικαλέω: 'call upon, appeal to'; the technical term for a Roman citizen's appeal to the emperor (Acts 25:11–12; 26:32; 28:19); the pluperfect underscores that the appeal was already completed and binding.

## Καίσαρα

Caesar

Accusative

*object of appeal (accusative with ἐπικαλέω)*

Καῖσαρ: 'Caesar'; at this time Nero (54–68 CE); Paul's appeal to the highest authority will take him to Rome as Acts 23:11 promised.

**On the text.** Acts 26 is Paul's third and fullest account of his Damascus-road experience, delivered as a formal defense (ἀπολογία, v.1) before King Herod Agrippa II and Bernice in Caesarea, with Festus the governor presiding. The chapter is the rhetorical and theological climax of the travel narrative that began with Paul's arrest in Jerusalem (21:27). At v.14 Paul quotes the risen Christ using a Greek proverb unparalleled in the Acts 9 and 22 accounts: 'It is hard for you to kick against the goads' (σκληρόν σοι πρὸς κέντρα λακτίζειν), a Hellenistic idiom for futile resistance, here placed on the lips of the risen Jesus. The commission Paul receives (vv.17–18) is the most theologically dense in all three accounts: he is sent to open eyes, turn people from darkness to light and from the power of Satan to God, so they may receive forgiveness of sins and an inheritance among the sanctified by faith. At v.24 Festus interrupts with 'You are mad, Paul!' (μαίνη, Παῦλε), attributing Paul's learning to insanity — a stock rhetorical device of dismissal. At v.28 Agrippa's reply is among the most discussed lines in Acts: ἐν ὀλίγῳ με πείθεις Χριστιανὸν ποιῆσαι — traditionally rendered 'in a short time you would persuade me to become a Christian' but better read as irony or incredulity, 'Do you think that in so little you can persuade me to become a Christian?' The word Χριστιανός appears only three times in the NT (Acts 11:26; 26:28; 1 Pet 4:16) and here is used as a slight by the Herodian king. The chapter concludes with Festus and Agrippa privately agreeing that Paul has done nothing deserving death or chains (v.31) — an informal acquittal that Agrippa sums up: 'This man could have been set free if he had not appealed to Caesar' (v.32). Textual variation is limited: at v.7 some traditions read ἡμῶν for ὑμῶν; at v.14 the

Aramaic reference is not present in the shorter Western text; at v.28 the word order and exact syntax of Agrippa's reply vary across families.

**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.