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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Acts of the Apostles, Chapter 28

## ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ ΚΗ΄

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 · 28:1–6

#### Malta: the viper and the verdict reversed

After the shipwreck the survivors learn the island is *Μελίτη* (Malta); the 'barbarian' islanders kindle a fire and show unusual kindness (1–2). Paul gathers brushwood; a viper driven out by the heat fastens on his hand (3). The islanders conclude *Δίκη* (Justice) is punishing the murderer who escaped the sea (4). Paul shakes the snake into the fire and suffers no harm; after a long wait and no ill effect, the Maltese reverse their verdict: he is a god (5–6).

B · 28:7–10

#### Healings on Malta: Publius and all the sick

The leading man of the island (*πρωτος*), Publius, receives the party hospitably for three days (7). Paul prays and lays hands on Publius's father, bedridden with fever and dysentery, and heals him (8). The rest of the sick on the island come and are healed (9). The islanders honor them with many gifts and provision them for the voyage (10).

C · 28:11–16

### **The voyage to Rome: Puteoli, the brothers, and arrival**

After three months they sail on an Alexandrian ship with the Dioscuri as figurehead; they put in at Syracuse for three days, make a circuit to Rhegium, and next day reach Puteoli, where they find brothers and stay seven days (11–14). Brothers from Rome come to meet them at the Forum of Appius and Three Taverns; Paul thanks God and takes courage (15). In Rome Paul is allowed to remain by himself with one soldier (16).

D · 28:17–22

### **Paul meets the Roman Jewish leaders: the sect spoken against everywhere**

After three days Paul summons the local Jewish leaders and explains he was handed over though innocent, appealing to Caesar without accusation against the nation (17–19); his imprisonment is for the hope of Israel (20). The leaders deny receiving letters about him; they wish to hear his views on 'this sect,' which they know is spoken against everywhere (21–22).

E · 28:23–28

### **The Isaiah citation: salvation sent to the Gentiles**

A full-day exposition from Moses and the prophets about Jesus divides the audience (23–24). The departing in disagreement occasions Paul's final word: a full quotation of Isa 6:9–10, the Scripture of hardened hearing (25–27), followed by the declaration that this salvation of God has been sent to the Gentiles, who will listen (28).

F · 28:30–31

### **The open ending: two years of unhindered proclamation**

Paul lives two whole years in his own rented dwelling, welcoming all; he preaches the kingdom of God and teaches about the Lord Jesus Christ with all boldness and ἀκωλύτως — 'unhindered.' The word is the book's last and its programmatic verdict on the gospel's advance.

## 1 Καὶ διασωθέντες τότε ἐπέγνωμεν ὅτι Μελίτη ἡ νῆσος καλεῖται.

And when we had been brought safely through, we then learned that the island was called Malta.

NARRATIVE CONTINUATION (WE-SECTION) **Καί** The we-narrative continues seamlessly from the shipwreck. The aorist participle διασωθέντες ('having been brought safely through') echoes 27:44 and frames the Malta episode as the fulfillment of the angel's promise (27:24). The island identification is factual orientation.

Καὶ

and

*coordinating conjunction*

διασωθέντες

having been brought safely through

Aor Pass Ptc Nom Pl Masc · διασώζω

*attendant-circumstance participle*

→ constative aorist (whole rescue as one event)

διασώζω: 'bring safely through'; compound of διά + σώζω; the prefix marks passage through danger. This word answered the angel's 'God has granted you all who sail with you' (27:24).

τότε

then

*temporal adverb*

ἐπέγνωμεν

we learned / recognized

Aor Act Indic 1 Pl · ἐπιγινώσκω

*main verb*

→ constative aorist

ἐπιγινώσκω: 'come to know fully'; ἐπί- prefix intensifies recognition — they discovered and confirmed the island's name.

ὅτι

that

*content conjunction (introducing indirect statement)*

Μελίτη

Malta

Nominative

*predicate nominative*

Μελίτη: Malta (modern Malta), a Roman island south of Sicily. The Western text mistakenly reads Μιτυλήνη (Lesbos), geographically impossible.

ἡ

the

Nominative

*article*

νῆσος

island

Nominative

*subject of καλεῖται*

νῆσος: 'island'; the standard word in Acts for islands encountered on the voyage.

καλεῖται

is called

Pres Pass Indic 3 Sg · καλέω

*main verb of ὅτι-clause*

→ descriptive present (standing name)

2 οἱ τε βάρβαροι παρεῖχον ἡμῖν οὐ τὴν τυχοῦσαν φιλάνθρωπίαν· ἄψαντες γὰρ πυρὰν προσελάβοντο πάντας ἡμᾶς διὰ τὸν ὑετὸν τὸν ἐφεστῶτα καὶ διὰ τὸ ψῦχος.

And the native people showed us extraordinary kindness, for they kindled a fire and welcomed us all, because of the rain that had come on and because of the cold.

ELABORATION (THE ISLANDERS' RECEPTION) **τε** The enclit. τε continues the we-narrative. The litotes οὐ τὴν τυχοῦσαν ('no ordinary,' lit. 'not the one that happens') is a Greek idiom for extraordinary quality. βάρβαροι is technical, not pejorative: non-Greek speakers; the Maltese spoke a Punic dialect.

**οἱ**

the

Nominative

article used as pronoun (subject)

**τε**

and

enclitic connective

**βάρβαροι**

native people / barbarians

Nominative

subject

βάρβαρος; originally 'bar-bar' (non-Greek speakers); here purely ethnic, not pejorative. The Maltese spoke a Punic (Semitic) dialect; Luke commends their humanity.

**παρεῖχον**

showed / provided

Impf Act Indic 3 Pl · παρέχω

main verb

→ descriptive imperfect (ongoing hospitality)

παρέχω: 'provide, show'; imperfect pictures the sustained welcome as the survivors arrived.

**ἡμῖν**

us

Dative

dative of indirect object

**οὐ**

not

negation (litotes)

**τὴν**

the

Accusative

article

**τυχοῦσαν**

ordinary

Aor Act Ptc Acc Sg Fem · τυγχάνω

attributive participle (litotes with οὐ)

→ constative aorist

τυγχάνω: 'chance upon, happen!'; τὴν τυχοῦσαν = 'the ordinary kind!'; οὐ τὴν τυχοῦσαν = 'no ordinary' — a standard Greek litotic idiom for superlative quality.

## φιλανθρωπίαν

kindness / philanthropy

Accusative

*direct object*

φιλανθρωπία: 'love of humanity'; the compound φίλος + ἄνθρωπος; a cardinal virtue in Greco-Roman ethics; the noun is emphatic — the Maltese exemplify the ideal.

## ἄψαντες

having kindled

Aor Act Ptc Nom Pl Masc · ἄπτω

*attendant-circumstance participle*

→ constative aorist

ἄπτω: 'kindle, light'; here the first act of hospitality.

## γὰρ

for

*explanatory conjunction*

## πυράν

fire

Accusative

*direct object of ἄψαντες*

πυρά: 'bonfire, pyre'; the practical warmth of a large fire on a wet November morning.

## προσελάβοντο

welcomed / took to themselves

Aor Mid Indic 3 Pl · προσλαμβάνω

*second main verb (coordinated with παρεῖχον by γάρ-expansion)*

→ constative aorist

προσλαμβάνω: 'receive, take to oneself'; the middle voice highlights the personal welcome. The verb recurs at v.4 (the viper) and Rom 14:1, 15:7.

## πάντας

all

Accusative

*direct object (universal inclusion)*

## ἡμᾶς

us

Accusative

*direct object (we-group)*

## διὰ

because of

*preposition + accusative (cause)*

## τὸν

the

Accusative

*article*

## ὑετὸν

rain

Accusative

*object of διὰ (cause)*

ὑετός: 'rain'; a late-autumn Mediterranean downpour after the storm.

## τὸν

the

Accusative

*article*

## ἔφεστῶτα

that had come on

Perf Act Ptc Acc Sg Masc · ἐφίστημι

*attributive participle (modifying ὑετόν)*

→ intensive perfect (rain now in force)

ἐφίστημι: 'stand upon, come upon'; the perfect participle indicates the rain was already pressing down on them.

καὶ  
and

*coordinating conjunction*

διὰ  
because of

*preposition + accusative (cause, parallel)*

τὸ  
the

Accusative

*article*

ψῦχος  
cold

Accusative

*object of διὰ (cause, parallel)*

ψῦχος: 'cold'; only here in Acts; Malta in late October/November is cold and wet.

### 3 συστρέψαντος δὲ τοῦ Παύλου φρυγάνων τι πλῆθος καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν, ἔχιδνα ἀπὸ τῆς θέρμης ἐξελθοῦσα καθῆψεν τῆς χειρὸς αὐτοῦ.

When Paul had gathered a bundle of sticks and put them on the fire, a viper, driven out by the heat, fastened on his hand.

**NARRATIVE CONTINUATION** **δέ** The genitive absolute (τοῦ Παύλου ... ἐπιθέντος) sets the scene; Paul's manual labor contrasts with any apostolic privilege and sets up the providential test. The viper's response to heat (ἀπὸ τῆς θέρμης) is realistic.

**συστρέψαντος**

having gathered together

Aor Act Ptc Gen Sg Masc · συστρέφω

*genitive absolute (subject = τοῦ Παύλου)*

→ constative aorist

συστρέφω: 'gather, bundle up'; Paul's practical service — he is carrying his own firewood, not standing above the labor.

δέ

now

*narrative connective*

τοῦ

of

Genitive

*article (genitive absolute subject)*

**Παύλου**

Paul

Genitive

*genitive absolute subject*

Παῦλος: Paul; the genitive absolute names the apostle as actor, not bystander.

## φρυγάνων

of brushwood / sticks

Genitive

*partitive genitive (with πλήθος)*

φρύγανον: 'dry stick, brushwood'; a common word for gathered kindling.

## τι

a certain / some

Accusative

*indefinite pronoun (modifying πλήθος)*

## πλήθος

bundle / quantity

Accusative

*direct object of συστρέψαντος*

πλήθος: 'multitude, quantity, bundle'; here a bundle or armful of sticks.

## καὶ

and

*coordinating conjunction*

## ἐπιθέντος

having put on

Aor Act Ptc Gen Sg Masc · ἐπιτίθημι

*genitive absolute (second ptc, same subject)*

→ constative aorist

ἐπιτίθημι: 'place upon'; genitive absolute continues with Paul as subject.

## ἐπί

on

*preposition + accusative (surface contact)*

## τήν

the

Accusative

*article*

## πυράν

fire

Accusative

*object of ἐπί*

## ἔχιδνα

a viper

Nominative

*subject of καθήψεν*

ἔχιδνα: 'viper'; in Greek tradition a symbol of deadly menace; John the Baptist called the Pharisees γεννήματα ἐχιδνῶν (Matt 3:7). Modern Malta has no venomous snakes, but fauna have changed; Luke's narrative requires a creature the Maltese recognized as deadly.

## ἀπὸ

from

*preposition + genitive (source / cause)*

## τῆς

the

Genitive

*article*

## θέρμης

heat

Genitive

*object of ἀπό (cause: driven out by the heat)*

θέρμη: 'heat, warmth!'; the fire's heat drives the hibernating snake from the bundle — a realistic detail.

## ἐξελθοῦσα

coming out

Aor Act Ptc Nom Sg Fem · ἐξέρχομαι

*attendant-circumstance participle*

→ constative aorist

## καθῆψεν

fastened on / bit

Aor Act Indic 3 Sg · καθάπτω

*main verb*

→ constative aorist (single decisive act)

καθάπτω: 'fasten upon, seize'; a rare compound; the verb describes the snake's grip on the hand, not necessarily a full envenomation — but the islanders assume the worst.

## τῆς

the

Genitive

*article*

## χειρὸς

hand

Genitive

*genitive of part seized (with καθῆψεν)*

## αὐτοῦ

his

Genitive

*possessive genitive*

4 ὡς δὲ εἶδον οἱ βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, πρὸς ἀλλήλους ἔλεγον· πάντως φονεὺς ἐστὶν ὁ ἄνθρωπος οὗτος, ὃν διασωθέντα ἐκ τῆς θαλάσσης ἡ Δίκη ζῆν οὐκ εἴασεν.

When the native people saw the creature hanging from his hand, they said to one another, 'No doubt this man is a murderer; though he was saved from the sea, Justice has not allowed him to live!'

NARRATIVE REACTION (MISINTERPRETATION) **δέ** The islanders interpret the snake-bite within a popular theology of divine nemesis: escape from one danger only to be struck by another proves guilt. Δίκη (Justice personified) is a Greek divine abstraction — the Maltese, Punic-speaking, likely share the concept under their own religious vocabulary, but Luke renders it in Greek terms.

ὡς

when

*temporal conjunction*

δέ

now

*narrative connective*

εἶδον

they saw

Aor Act Indic 3 Pl · ὁράω

*main verb of temporal clause*

→ constative aorist

οἱ

the

Nominative

*article*

βάρβαροι

native people

Nominative

*subject*

κρεμάμενον

hanging

Pres Mid Ptc Acc Sg Neut · κρεμάννυμι

*object complement participle (with εἶδον)*

→ descriptive present (ongoing grip)

κρεμάννυμι: 'hang, be suspended'; the participle vividly pictures the snake dangling from Paul's hand.

τὸ

the

Accusative

*article*

θηρίον

creature / beast

Accusative

*direct object (accusative + ptc construction)*

θηρίον: 'wild animal, beast'; the word can denote any wild creature; here clearly the viper.

ἐκ

from

*preposition + genitive (source/attachment)*

τῆς

the

Genitive

*article*

χειρὸς

hand

Genitive

*object of ἐκ*

αὐτοῦ

his

Genitive

*possessive genitive*

πρὸς

to

*preposition + accusative (direction of speech)*

ἀλλήλους

one another

Accusative

*reciprocal pronoun (object of πρὸς)*

ἔλεγον

were saying

Impf Act Indic 3 Pl · λέγω

*main verb (introducing direct speech)*

→ descriptive imperfect (ongoing exchange)

πάντως

certainly / no doubt

*adverb of certainty*

πάντως: 'certainly, by all means'; their confident inference — they are sure of his guilt.

## φονεύς

murderer

Nominative

*predicate nominative*

φονεύς; 'murderer'; a strong word; they deduce the most serious crime.

## ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

*copula*

→ descriptive present

## ὁ

the

Nominative

*article*

## ἄνθρωπος

man

Nominative

*subject*

## οὗτος

this

Nominative

*demonstrative (attributive to ἄνθρωπος)*

## ὃν

whom

Accusative

*relative pronoun (accusative subject of indirect statement)*

## διασωθέντα

having been saved

Aor Pass Ptc Acc Sg Masc · διασώζω

*accusative + ptc (object complement of εἶασεν)*

→ constative aorist

## ἐκ

from

*preposition + genitive (separation)*

## τῆς

the

Genitive

*article*

## θαλάσσης

sea

Genitive

*object of ἐκ*

## ἡ

the

Nominative

*article*

## Δίκη

Justice

Nominative

*subject (divine personification)*

Δίκη: 'Justice' personified; a Greek divinity, daughter of Zeus (Hesiod); here used by Luke to represent Maltese popular theology — divine justice that pursues the guilty. The concept parallels Hebrew *צדקה* in its retributive sense.

## ζῆν

to live

Pres Act Inf · ζάω

*infinitive (object of εἶασεν)*

→ descriptive present

## οὐκ

not

*negation*

## εἶασεν

has allowed

Aor Act Indic 3 Sg · ἐάω

*main verb of relative clause*

→ constative aorist

ἐάω: 'permit, allow'; Δίκη has 'not allowed him to live' — the snake-bite is read as divine retribution catching up with an escapee.

## 5 ὁ μὲν οὖν ἀποτινάξας τὸ θηρίον εἰς τὸ πῦρ ἔπαθεν οὐδὲν κακόν.

He, however, shook off the creature into the fire and suffered no harm.

CONTRAST / NARRATIVE RESOLUTION **μὲν ... οὖν** The μὲν anticipates a δέ-contrast (vv.6ff.) and οὖν resumes after the parenthetical Maltese dialogue. The brevity of v.5 is powerful: one aorist (ἀποτινάξας), one main verb (ἔπαθεν), universal negation (οὐδὲν κακόν) — and the matter is settled. No commentary from Paul.

**ὁ**

he

Nominative

article used as pronoun (subject)

**μὲν**

on the one hand

contrast marker (μὲν ... δέ)

**οὖν**

then / therefore

resumptive particle

**ἀποτινάξας**

shaking off

Aor Act Ptc Nom Sg Masc · ἀποτινάσσω

attendant-circumstance participle

→ constative aorist (single decisive shake)

ἀποτινάσσω: 'shake off'; only here and Luke 9:5 in the NT; echoes Jesus' instruction to shake off the dust. The casual single shake underscores Paul's lack of alarm.

**τὸ**

the

Accusative

article

**θηρίον**

creature

Accusative

direct object of ἀποτινάξας

**εἰς**

into

preposition + accusative (direction)

**τὸ**

the

Accusative

article

**πῦρ**

fire

Accusative

object of εἰς

**ἔπαθεν**

he suffered

Aor Act Indic 3 Sg · πάσχω

main verb

→ constative aorist

πάσχω: 'suffer, experience (ill)'; the verb implies harm; with οὐδὲν κακόν the statement is total: no harm whatsoever.

**οὐδέν**

nothing

Accusative

direct object (negated)

**κακόν**

evil / harm

Accusative

substantival adjective (predicate object)

κακόν: 'evil, harm'; together οὐδὲν κακόν is absolute — no harm of any kind, vindicating the promise of Lk 10:19 ('nothing will harm you').

6 οἱ δὲ προσεδόκων αὐτὸν μέλλειν πίμπρασθαι ἢ καταπίπτειν ἄφνω νεκρόν. ἐπὶ πολὺ δὲ αὐτῶν προσδοκόντων καὶ θεωρούντων μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον, μεταβαλόμενοι ἔλεγον αὐτὸν εἶναι θεόν.

They were expecting him to swell up or suddenly fall down dead. But after they waited a long time and saw nothing unusual happen to him, they changed their minds and said he was a god.

CONTRAST (EXPECTATION REVERSED) **δέ** The imperfect προσεδόκων captures their sustained watching; ἐπὶ πολὺ ('for a long time') marks the extended wait that defeats their prediction. The reversal (μεταβαλόμενοι) from 'murderer' to 'god' mirrors the Lystra episode (14:11–15) and reveals Luke's irony: the one they label a deity is precisely not claiming divinity, while they are watching a genuinely providential immunity.

**οἱ**

they

Nominative

article used as pronoun (subject)

**δέ**

but

adversative connective

**προσεδόκων**

were expecting

Impf Act Indic 3 Pl · προσδοκάω

main verb

→ descriptive imperfect (sustained expectation)

προσδοκάω: 'expect, await'; their eyes are fixed on Paul, expecting collapse.

**αὐτὸν**

him

Accusative

accusative subject of indirect statement (infinitives)

## μέλλειν

to be about

Pres Act Inf · μέλλω

*infinitive of indirect statement*

→ descriptive present

μέλλω: 'be about to'; with infinitive expresses imminent action.

## πίμπρασθαι

to swell up

Pres Pass Inf · πίμπρημι

*complementary infinitive (object of μέλλειν)*

→ descriptive present

πίμπρημι: 'swell up, inflame'; the expected symptom of a serious envenomation — they know their vipers.

## ἢ

or

*disjunctive conjunction*

## καταπίπτειν

to fall down

Pres Act Inf · καταπίπτω

*complementary infinitive (parallel to πίμπρασθαι)*

→ descriptive present

καταπίπτω: 'fall down'; collapse from venom — the alternative fatal outcome.

## ἄφνω

suddenly

*adverb of manner*

ἄφνω: 'suddenly'; only three NT occurrences, all in Luke-Acts (Acts 2:2; 16:26; here).

## νεκρόν

dead

Accusative

*object complement (predicate acc. with καταπίπτειν)*

## ἐπὶ

for

*preposition + accusative (extent of time)*

## πολὺ

a long time

Accusative

*object of ἐπὶ (temporal extent)*

## δέ

but

*adversative connective (second clause)*

## αὐτῶν

of them

Genitive

*genitive absolute subject*

## προσδοκόντων

waiting / expecting

Pres Act Ptc Gen Pl Masc · προσδοκάω

*genitive absolute*

→ descriptive present (ongoing watch)

## καὶ

and

*coordinating conjunction*

## θεωρούντων

seeing / observing

Pres Act Ptc Gen Pl Masc · θεωρέω

*genitive absolute (second ptc, same subject)*

→ descriptive present

θεωρέω: 'observe carefully, behold'; the intensive -εω compound — they are watching closely.

## μηδέν

nothing

Accusative

*direct object (negated, in indirect perception)*

## ἄτοπον

unusual / wrong

Accusative

*substantival adjective (predicate in ptc clause)*

ἄτοπος: lit. 'out of place'; 'unusual, wrong'; used of something that should not happen. Pilate uses it of Jesus (Luke 23:41 — 'nothing out of place').

## εἰς

to / toward

*preposition + accusative (reference)*

<p><b>αὐτόν</b> him Accusative <i>object of εἰς</i></p>	<p><b>γινόμενον</b> happening Pres Mid Ptc Acc Sg Neut · γίνομαι <i>participial object complement (with θεωρούντων + μηδέν)</i> → descriptive present</p>	<p><b>μεταβαλόμενοι</b> changing their minds Aor Mid Ptc Nom Pl Masc · μεταβάλλω <i>attendant-circumstance participle</i> → constative aorist (the reversal) μεταβάλλω: 'change, turn around'; middle voice = changing one's own position; their theological verdict executes a complete 180°.</p>	<p><b>ἔλεγον</b> were saying Impf Act Indic 3 Pl · λέγω <i>main verb</i> → descriptive imperfect</p>
<p><b>αὐτόν</b> him Accusative <i>accusative subject of indirect statement</i></p>	<p><b>εἶναι</b> to be Pres Act Inf · εἰμί <i>infinitive of indirect statement</i> → descriptive present</p>	<p><b>θεόν</b> a god Accusative <i>predicate accusative (indirect statement)</i> θεός: 'god'; the Maltese verdict reverses completely from φονεύς to θεόν — the twin poles of pagan interpretation; Luke's ironic counterpoint is that Paul (like Peter, Acts 10:26) would immediately disclaim this.</p>	

7 Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκεῖνον ὑπῆρχεν χωρία τῷ πρώτῳ τῆς νήσου ὀνόματι Ποπλίῳ, ὃς ἀναδεξάμενος ἡμᾶς τρεῖς ἡμέρας φιλοφρόνως ἐξένισεν.

Now in the region around that place were fields belonging to the leading man of the island, named Publius, who received us and entertained us hospitably for three days.

**NEW SCENE INTRODUCTION** **δέ** The πρῶτος τῆς νήσου ('first man of the island') is an official title confirmed archaeologically in two Maltese inscriptions (one Latin: *primus Melitensium*, one Greek: *πρῶτος Μελιταίων*). Publius is his cognomen. The three-day hospitality sets up the healing story.

Ἐν

in

*preposition + dative (location)*

δέ

now

*narrative connective*

τοῖς

the

Dative

*article*

περὶ

around

*preposition + accusative (in articular prepositional phrase)*

τὸν

the

Accusative

*article*

τόπον

place

Accusative

*object of περί*

ἐκεῖνον

that

Accusative

*demonstrative adjective*

ὑπῆρχεν

there were / belonged

Impf Act Indic 3 Sg · ὑπάρχω

*existential main verb*

→ descriptive imperfect

ὑπάρχω: 'exist, belong to'; a characteristically Lukan verb (80% of NT usage in Luke-Acts).

χωρία

fields / estates

Nominative

*subject of ὑπῆρχεν*

χωρίον: 'field, piece of land, estate'; the plural suggests an extensive property.

τῷ

to the

Dative

*article*

πρώτῳ

leading man / first man

Dative

*dative of possession*

πρώτος: 'first'; πρώτος τῆς νήσου is an official administrative title confirmed in Maltese inscriptions (Latin: primus Melitensium).

τῆς

of the

Genitive

*article*

νήσου

island

Genitive

*genitive of specification (with πρώτῳ — title)*

ὀνόματι

by name

Dative

*dative of respect (naming construction)*

Ποπλίῳ

Publius

Dative

*apposition (the name)*

Πόπλιος / Publius: a Latin Roman cognomen; the historical πρώτος of Malta ca. AD 60.

ὃς

who

Nominative

*relative pronoun (subject)*

## ἀναδεξάμενος

having received / welcomed

Aor Mid Ptc Nom Sg Masc · ἀναδέχομαι

*attendant-circumstance participle*

→ constative aorist

ἀναδέχομαι: 'receive, welcome'; a formal hospitality term; middle voice emphasizes Publius's personal commitment.

## ἡμᾶς

us

Accusative

*direct object*

## τρῆς

three

Accusative

*accusative of time (extent)*

## ἡμέρας

days

Accusative

*accusative of time extent*

## φιλοφρόνως

hospitably / kindly

*adverb of manner*

φιλοφρόνως: 'in a friendly, hospitable manner'; from φίλος + φρήν; a hapax in the NT; stresses the warmth of the reception.

## ἐξένισεν

entertained as a guest

Aor Act Indic 3 Sg · ξενίζω

*main verb of relative clause*

→ constative aorist

ξενίζω: 'entertain as a guest, lodge'; the formal hospitality verb; cf. Acts 10:6, 23 (Peter lodging with Simon); 28:23 (Paul receiving visitors).

8 ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου πυρετοῖς καὶ δυσεντερίῳ συνεχόμενον κατακεῖσθαι· πρὸς δὲ ὁ Παῦλος εἰσελθὼν καὶ προσευξάμενος, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἰάσατο αὐτόν.

Now it happened that the father of Publius was lying sick with fever and dysentery. Paul went in to him and prayed, and laying his hands on him he healed him.

**NEW EPISODE (HEALING)** **δέ** The ἐγένετο + infinitive construction (εἰσελθεῖν κατακεῖσθαι) is a Lukan Semitism (cf. Luke 1:8; 2:1; Acts 4:5). The double illness — πυρετοί ('fevers,' plural, intermittent) and δυσεντέριον (dysentery) — is medically specific; W. K. Hobart (1882) and Luke's medical vocabulary have been debated but this case remains remarkable for precision. Paul's method — εἰσελθεῖν, προσεύξασθαι, ἐπιθεὶς τὰς χεῖρας — parallels Jesus (Luke 4:40; 13:13).

## ἐγένετο

it happened

Aor Mid Indic 3 Sg · γίνομαι

*impersonal introductory verb (Lukan formula)*

→ constative aorist

γίνομαι: 'become, happen'; ἐγένετο + infinitive is a Lukan Semitism marking a new episode.

## δέ

now

*narrative connective*

## τόν

the

Accusative

*article*

## πατέρα

father

Accusative

*accusative subject of infinitive (κατακεῖσθαι)*

## τοῦ

of

Genitive

*article*

## Ποπλίου

Publius

Genitive

*genitive of relationship*

## πυρετοῖς

fevers

Dative

*dative of means (with συνεχόμενον)*

πυρετός: 'fever'; the plural πυρετοί may indicate recurring or multiple bouts — medically consistent with Malta fever (brucellosis) or malaria.

## καί

and

*coordinating conjunction*

## δυσεντερίῳ

dysentery

Dative

*dative of means (parallel with πυρετοῖς)*

δυσεντέριον: 'dysentery'; a medical term (δύς + ἔντερον, 'bad intestine'); a hapax in the NT; notable for its clinical precision.

## συνεχόμενον

being afflicted / held in grip of

Pres Pass Ptc Acc Sg Masc · συνέχω

*participial modifier of πατέρα*

→ descriptive present (ongoing illness)

συνέχω: 'hold together, constrain'; the passive 'to be seized by' illness — a vivid idiom for being in the grip of disease (cf. Luke 4:38, Peter's mother-in-law).

## κατακεῖσθαι

to be lying down

Pres Mid Inf · κατάκειμαι

*infinitive (subject of ἐγένετο — the happening)*

→ descriptive present (state)

κατάκειμαι: 'lie down (ill)'; the standard NT term for a sick person bedridden.

## πρός

to

*preposition + accusative (direction)*

## ὄν

whom

Accusative

*relative pronoun (object of πρὸς)*

## ὁ

the

Nominative

*article*

## Παῦλος

Paul

Nominative

*subject*

## εἰσελθὼν

going in

Aor Act Ptc Nom Sg Masc · εἰσέρχομαι

*attendant-circumstance participle*

→ constative aorist

<p>καὶ and coordinating conjunction</p>	<p><b>προσευξάμενος</b> having prayed Aor Mid Ptc Nom Sg Masc · προσεύχομαι <i>attendant-circumstance participle</i> → constative aorist προσεύχομαι: 'pray'; Paul prays first — the healing is presented as God's act, not a magical technique.</p>	<p><b>ἐπιθεῖς</b> laying on Aor Act Ptc Nom Sg Masc · ἐπιτίθημι <i>attendant-circumstance participle</i> → constative aorist ἐπιτίθημι: 'place upon'; the laying on of hands for healing echoes Jesus (Luke 4:40; 13:13) and the apostolic practice.</p>	<p><b>τάς</b> the Accusative <i>article</i></p>
<p><b>χειράς</b> hands Accusative <i>direct object of ἐπιθεῖς</i></p>	<p><b>αὐτῷ</b> on him Dative <i>dative of disadvantage/reference (recipient of hand-laying)</i></p>	<p><b>ἰάσατο</b> he healed Aor Mid Indic 3 Sg · ἰάομαι <i>main verb</i> → constative aorist (complete healing) ἰάομαι: 'heal'; primarily a medical term; in Luke-Acts used of Jesus and apostolic healings alike. The middle voice may emphasize Paul's involvement, though the agent is God.</p>	<p><b>αὐτόν</b> him Accusative <i>direct object</i></p>

## 9 τούτου δὲ γενομένου καὶ οἱ λοιποὶ οἱ ἐν τῇ νήσῳ ἔχοντες ἀσθενείας προσήρχοντο καὶ ἐθεραπεύοντο,

When this had happened, the rest of the people on the island who had diseases also came and were healed,

RESULT / EXTENSION **δέ** The genitive absolute τούτου γενομένου ('this having happened') connects the island-wide healing to Publius's father's cure as trigger. The two imperfects (προσήρχοντο, ἐθεραπεύοντο) picture an ongoing stream of arrivals and healings — a miniature Galilean ministry on the island.

## τούτου

this

Genitive

*genitive absolute subject (demonstrative pronoun)*

## δέ

now

*narrative connective*

## γενομένου

having happened

Aor Mid Ptc Gen Sg Neut · γίνομαι

*genitive absolute*

→ constative aorist

## καὶ

also

*adverbial conjunction (also, extension)*

## οἱ

the

Nominative

*article*

## λοιποὶ

rest / others

Nominative

*subject*

λοιπός: 'remaining, rest'; all the remaining sick on the island — a comprehensive healing.

## οἱ

the

Nominative

*article (introducing participial modifier)*

## ἐν

in

*preposition + dative (location)*

## τῇ

the

Dative

*article*

## νῆσω

island

Dative

*object of ἐν*

## ἔχοντες

having

Pres Act Ptc Nom Pl Masc · ἔχω

*attributive participle (modifying οἱ λοιποὶ)*

→ descriptive present (existing condition)

## ἀσθενείας

illnesses / weaknesses

Accusative

*direct object of ἔχοντες*

ἀσθένεια: 'weakness, illness'; a broad term for physical ailments; the plural covers diverse conditions.

## προσέρχοντο

were coming

Impf Mid Indic 3 Pl · προσέρχομαι

*main verb*

→ descriptive imperfect (repeated coming)

προσέρχομαι: 'come to, approach'; the imperfect pictures a stream of arrivals.

## καὶ

and

*coordinating conjunction*

## ἐθεραπεύοντο

were being healed

Impf Pass Indic 3 Pl · θεραπεύω

*second main verb (coordinated)*

→ descriptive imperfect (repeated healings)

θεραπεύω: 'heal, cure'; the passive voice points to God as agent; the imperfect matches the stream of arrivals — they kept coming and kept being healed.

## 10 οἱ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς καὶ ἀναγομένοις ἐπέθεντο τὰ πρὸς τὰς χρείας.

They also honored us with many honors, and when we were about to sail they put on board whatever we needed.

**RESULT (GRATITUDE EXPRESSED)** **καί** The polyptoton τιμαῖς ἐτίμησαν ('honored with honors') is emphatic — a Semitic-style figura etymologica used here to underscore extraordinary recognition. The provisions (τὰ πρὸς τὰς χρείας) for the voyage reflect the community's practical generosity, closing the Malta episode on a note of reciprocal blessing.

<p><b>οἱ</b> they Nominative <i>relative pronoun used as personal pronoun (subject)</i></p>	<p><b>καὶ</b> also <i>adverbial conjunction (also)</i></p>	<p><b>πολλαῖς</b> many Dative <i>dative of means</i></p>	<p><b>τιμαῖς</b> honors / gifts Dative <i>dative of means (figura etymologica with ἐτίμησαν)</i> τιμή: 'honor, value, price'; the polyptoton τιμαῖς ἐτίμησαν is a Semitic-influenced emphatic construction.</p>
<p><b>ἐτίμησαν</b> they honored Aor Act Indic 3 Pl · τιμάω <i>main verb</i> → constative aorist τιμάω: 'honor, value'; the figura etymologica here echoes OT usage (cf. Num 22:17, Balaam and Balak).</p>	<p><b>ἡμᾶς</b> us Accusative <i>direct object</i></p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>ἀναγομένοις</b> as we were putting out to sea Pres Pass Ptc Dat Pl Masc · ἀνάγω <i>dative participle (temporal — when we were about to sail)</i> → descriptive present (point of departure) ἀνάγω: 'lead up, put to sea'; the nautical technical term used throughout Acts 27–28 for setting sail.</p>

## ἐπέθεντο

they put on (board)

Aor Mid Indic 3 Pl · ἐπιτίθημι

*main verb*

→ constative aorist

ἐπιτίθημι: 'put on, load'; the middle voice suggests personal care in loading the provisions.

## τὰ

the things

Accusative

*article (substantive)*

## πρὸς

for

*preposition + accusative (purpose/reference)*

## τὰς

the

Accusative

*article*

## χρείας

needs

Accusative

*object of πρὸς (purpose)*

χρεία: 'need, necessity'; τὰ πρὸς τὰς χρείας = 'the things for the needs' = provisions for the voyage.

## 11 Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχειμακότι ἐν τῇ νήσῳ, Ἀλεξανδρίνῳ, παρασήμῳ Διοσκούροις.

After three months we set sail in a ship that had wintered in the island, an Alexandrian ship with the figurehead of the Twin Gods.

NARRATIVE CONTINUATION (DEPARTURE) **δέ** Three months places the departure in late January or early February — just as sailing season reopened. The Alexandrian grain fleet regularly wintered in harbors along the route. The Dioscuri (Castor and Pollux), sons of Zeus and Leda, were patron deities of sailors (cf. the constellation Gemini); their παράσημον (figurehead or painted emblem) was a common ship ornament. The detail is nautical color, not theological irony — though readers may note a pagan divine escort for a journey God is superintending.

Μετὰ

after

*preposition + accusative (temporal)*

δέ

now

*narrative connective*

τρῆς

three

Accusative

*accusative of time extent (with μήνας)*

μήνας

months

Accusative

*object of μετὰ*

ἀνήχθημεν

we set sail

Aor Pass Indic 1 Pl · ἀνάγω

*main verb*

→ constative aorist

ἀνάγω: 'put to sea, set sail'; passive used as deponent; the nautical technical term.

ἐν

in / on

*preposition + dative (means: aboard)*

πλοίῳ

a ship

Dative

*object of ἐν (the vessel)*

παρακεχειμακότι

that had wintered

Perf Act Ptc Dat Sg Neut · παραχειμάζω

*attributive participle (modifying πλοίῳ)*

→ intensive perfect (still moored after wintering)

παραχειμάζω: 'winter over, spend the winter'; Paul had tried to avoid this very fate (27:12) — providentially, a suitable ship was there waiting.

ἐν

in

*preposition + dative (location)*

τῇ

the

Dative

*article*

νήσῳ

island

Dative

*object of ἐν*

Ἀλεξανδρίνῳ

Alexandrian

Dative

*adjective in apposition to πλοίῳ*

Ἀλεξανδρίνος: 'from Alexandria'; one of the great Alexandrian grain ships that supplied Rome; cf. Acts 27:6.

παρασήμῳ

with a figurehead of

Dative

*dative of manner / description (with Διοσκούριος)*

πάρσημον: 'figurehead, emblem'; the identifying mark painted or carved on a ship's bow; a technical nautical term.

Διοσκούριος

the Twin Gods / Dioscuri

Dative

*dative specifying the figurehead*

Διόσκουροι: 'sons of Zeus' — Castor and Pollux (Gemini); patron gods of sailors in Greco-Roman religion; their appearance as St. Elmo's fire was deemed a favorable omen.

## 12 καὶ καταθέντες εἰς Συρακούσας ἐπεμείναμεν ἡμέρας τρεῖς,

And putting in at Syracuse, we stayed there three days.

NARRATIVE CONTINUATION (ITINERARY) **καί** The itinerary resumes with laconic brevity: Syracuse (on the east coast of Sicily), a major port, was a customary stop. The three days likely reflect favorable wind awaiting or cargo business.

καὶ

and

*coordinating conjunction*

καταθέντες

putting in / having arrived

Aor Pass Ptc Nom Pl Masc · κατάγω

*attendant-circumstance participle*

→ constative aorist

κατάγω: 'bring down, put into port'; the nautical deponent passive = 'to put in, make port'.

εἰς

at / into

*preposition + accusative (destination)*

Συρακούσας

Syracuse

Accusative

*object of εἰς*

Συράκουσαι: Syracuse, on the southeast coast of Sicily; one of the great ports of the ancient Mediterranean.

ἐπεμείναμεν

we stayed

Aor Act Indic 1 Pl · ἐπιμένω

*main verb*

→ constative aorist

ἐπιμένω: 'remain, stay on'; the ἐπί- prefix adds duration.

ἡμέρας

days

Accusative

*accusative of time extent*

τρεῖς

three

Accusative

*accusative of time extent*

13 ὅθεν περιελθόντες κατηντήσαμεν εἰς Ῥήγιον. καὶ μετὰ μίαν ἡμέραν ἐπιγενομένου νότου δευτεραῖοι ἦλθομεν εἰς Ποτιόλους,

From there we made a circuit and arrived at Rhegium. And after one day a south wind sprang up, and on the second day we came to Puteoli.

CONTINUATION (ITINERARY) ὅθεν ὅθεν ('from there') is a Lukan transitional. περιελθόντες ('making a circuit') suggests tacking or a detour around headlands. The south wind (νότος) provided the ideal push up the Tyrrhenian coast: from Rhegium to Puteoli (about 180 miles) in one day with a good south wind is credible for a large sailing vessel. Puteoli (modern Pozzuoli) was Rome's main commercial harbor.

ὅθεν

from there

local adverb (source)

ὅθεν: 'from where, from there'; Lukan itinerary connector.

περιελθόντες

making a circuit

Aor Act Ptc Nom Pl Masc · περιέρχομαι

attendant-circumstance participle

→ constative aorist

περιέρχομαι: 'go around'; here a nautical maneuver — tacking or rounding a headland to reach Rhegium.

κατηντήσαμεν

we arrived

Aor Act Indic 1 Pl · καταντάω

main verb

→ constative aorist

καταντάω: 'arrive at, reach'; a technical term for reaching a destination; common in Acts.

εἰς

at

preposition + accusative (destination)

Ῥήγιον

Rhegium

Accusative

object of εἰς

Ῥήγιον: Rhegium (modern Reggio Calabria), at the toe of Italy, commanding the Strait of Messina.

καὶ

and

coordinating conjunction

μετὰ

after

preposition + accusative (temporal)

μίαν

one

Accusative

numeral adjective

## ἡμέραν

day

Accusative

object of μετά

## ἐπιγενομένου

springing up

Aor Mid Ptc Gen Sg Masc · ἐπιγίνομαι

genitive absolute

→ constative aorist

ἐπιγίνομαι: 'come upon, spring up'; used of winds; the aorist marks the wind's arrival as a decisive moment.

## νότου

south wind

Genitive

genitive absolute subject

νότος: 'south wind'; the ideal wind for sailing northward up the west coast of Italy.

## δευτεραῖοι

on the second day

Nominative

predicate adjective (temporal: 'second-day men' = arriving on the second day)

δευτεραῖος: 'on the second day'; an ordinal adjective used adverbially as predicate — a classic Greek idiom for travel duration (cf. τριταῖος = 'on the third day').

## ἦλθομεν

we came

Aor Act Indic 1 Pl · ἔρχομαι

main verb

→ constative aorist

## εἰς

to

preposition + accusative (destination)

## Ποτιόλους

Puteoli

Accusative

object of εἰς

Ποτίολοι: Puteoli (modern Pozzuoli), near Naples; Rome's major commercial port for Eastern goods and grain; the gateway to Italy.

## 14 οὗ εὐρόντες ἀδελφούς παρεκλήθημεν ἐπ' αὐτοῖς ἐπιμεῖναι ἡμέρας ἑπτὰ· καὶ οὕτως εἰς τὴν Ῥώμην ἦλθαμεν.

There we found brothers and were invited to stay with them for seven days. And so we came to Rome.

**CLIMACTIC ARRIVAL** **καί** The understated καὶ οὕτως εἰς τὴν Ῥώμην ἦλθαμεν — 'and so we came to Rome' — is one of the most quietly climactic lines in Acts. The entire two-volume narrative has moved toward this moment since Acts 1:8 ('to the end of the earth') and 19:21 ('I must also see Rome'). Luke marks the arrival with a simple aorist and no fanfare. The seven days at Puteoli imply Sunday worship — the first Roman church Paul encountered.

οὓ

where / there

local relative adverb

οὓ: 'where'; used as a local adverb ('at which place' = 'there').

εὐρόντες

finding

Aor Act Ptc Nom Pl Masc · εὐρίσκω

attendant-circumstance participle

→ constative aorist

ἀδελφούς

brothers

Accusative

direct object

ἀδελφός: 'brother'; Christians; a pre-existing community at Puteoli, the main Italian port — not surprising given the flow of Eastern commerce.

παρεκλήθημεν

we were urged / invited

Aor Pass Indic 1 Pl · παρακαλέω

main verb

→ constative aorist

παρακαλέω: 'urge, exhort, invite'; the passive suggests the brothers pressed the invitation — their initiative.

ἐπ'

with

preposition + dative (association)

αὐτοῖς

them

Dative

object of ἐπί

ἐπιμεῖναι

to stay

Aor Act Inf · ἐπιμένω

infinitive (complementary to παρεκλήθημεν)

→ constative aorist

ἡμέρας

days

Accusative

accusative of time extent

ἑπτὰ

seven

Accusative

numeral (modifying ἡμέρας)

ἑπτὰ: 'seven'; seven days = a full week, likely including a Sunday gathering.

καὶ

and

coordinating conjunction

οὕτως

so / thus

adverb of manner (climactic summary)

οὕτως: 'thus, so'; the word gathers up the entire journey — storms, shipwreck, Malta, the voyage — into a single providence: 'and so.'

εἰς

to

preposition + accusative (destination)

τὴν

the

Accusative

article

Ῥώμην

Rome

Accusative

object of εἰς

Ῥώμη: Rome; the goal of Acts since 1:8 ('the ends of the earth') and 19:21; the city Paul had longed to visit (Rom 1:10–15). The arrival is understated: no triumph, no ceremony — just a simple aorist.

ἦλθαμεν

we came

Aor Act Indic 1 Pl · ἔρχομαι

main verb

→ constative aorist (climactic arrival)

15 **κάκειθεν οἱ ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν ἦλθαν εἰς ἀπάντησιν ἡμῖν ἄχρι Ἀππίου Φόρου καὶ Τριῶν Ταβερνῶν, οὓς ἰδὼν ὁ Παῦλος εὐχαριστήσας τῷ θεῷ ἔλαβεν θάρσος.**

And the brothers there, when they heard about us, came to meet us as far as the Forum of Appius and the Three Taverns. When Paul saw them, he thanked God and took courage.

**NEW EPISODE (ROMAN WELCOME)** **κάκειθεν** The Roman Christians travel out to meet Paul: the Forum of Appius (Appii Forum) is about 43 Roman miles from Rome; Three Taverns (Tres Tabernae) about 33 miles — two separate delegations, or one that met him progressively. The formal 'meeting' (ἀπάντησις) is the same word used of bridesmaids meeting the bridegroom (Matt 25:6) and of the Thessalonians meeting the Lord in the air (1 Thess 4:17) — a ceremonial coming-out to escort an honored guest. Paul's emotional response — εὐχαριστήσας and ἔλαβεν θάρσος — shows the weariness and anxiety the journey had cost him.

**κάκειθεν**

and from there

*crasis (καὶ + ἐκεῖθεν); connective + local adverb*

κάκειθεν: crasis of καὶ ἐκεῖθεν; 'and from there'; transition to the Roman brothers.

**οἱ**

the

Nominative

*article*

**ἀδελφοὶ**

brothers

Nominative

*subject*

ἀδελφός: Christians at Rome; a church Paul knew (cf. Romans 16) but had not yet visited as a free man.

**ἀκούσαντες**

hearing

Aor Act Ptc Nom Pl Masc · ἀκούω

*attendant-circumstance participle*

→ constative aorist

**τὰ**

the things

Accusative

*article (substantive)*

**περὶ**

about

*preposition + genitive (reference)*

**ἡμῶν**

us

Genitive

*object of περὶ*

**ἦλθαν**

came

Aor Act Indic 3 Pl · ἔρχομαι

*main verb*

→ constative aorist

εἰς

to

*preposition + accusative (purpose/destination)*

ἀπάντησιν

meeting

Accusative

*object of εἰς (purpose: 'to meet')*

ἀπάντησις: 'meeting, coming to meet'; a semi-technical term for formally going out to escort an arriving dignitary; cf. Matt 25:6; 1 Thess 4:17.

ἡμῖν

us

Dative

*dative of interest*

ἄχρι

as far as

*preposition + genitive (extent)*

Ἀππίου

of Appius

Genitive

*genitive of possession (in place name)*

Ἄππιος; the Roman censor Appius Claudius Caecus built the Appian Way; the Forum of Appius (Appii Forum) was a market town on the Via Appia about 43 miles from Rome.

Φόρου

Forum

Genitive

*genitive (place name component)*

Φόρος; Latin forum = market/meeting place; transliterated into Greek.

καὶ

and

*coordinating conjunction*

Τριῶν

Three

Genitive

*genitive (place name component)*

Ταβερνῶν

Taverns

Genitive

*genitive (place name: Tres Tabernae, ~33 miles from Rome)*

Ταβέρναι: transliteration of Latin tabernae ('shops, inns'); Tres Tabernae was a well-known road-station about 33 Roman miles from Rome on the Via Appia.

οὓς

whom

Accusative

*relative pronoun (object of ἰδῶν)*

ἰδῶν

seeing

Aor Act Ptc Nom Sg Masc · ὁράω

*attendant-circumstance participle*

→ constative aorist

ὁ

the

Nominative

*article*

## Παῦλος

Paul

Nominative

*subject*

## εὐχαριστήσας

giving thanks

Aor Act Ptc Nom Sg Masc · εὐχαριστέω

*attendant-circumstance participle*

→ constative aorist

εὐχαριστέω: 'give thanks'; Paul's first act on seeing brothers from Rome is gratitude to God — characteristic of his letters (Phil 1:3; 1 Thess 1:2).

## τῷ

to

Dative

*article*

## θεῷ

God

Dative

*dative of indirect object (of thanksgiving)*

## ἔλαβεν

he took / received

Aor Act Indic 3 Sg · λαμβάνω

*main verb*

→ constative aorist

## θάρσος

courage / encouragement

Accusative

*direct object*

θάρσος: 'courage, boldness'; a hapax in the NT; the noun form of θαρσέω ('take courage,' spoken by Jesus to Paul at Acts 23:11). The angel's word is now embodied in the welcoming brothers.

16 ὅτε δὲ εἰσήλθομεν εἰς Ῥώμην, ἐπετράπη τῷ Παύλῳ μένειν καθ' ἑαυτὸν σὺν τῷ φυλάσσοντι αὐτὸν στρατιώτῃ.

And when we entered Rome, Paul was allowed to stay by himself, with the soldier who was guarding him.

NEW SCENE (ROMAN CUSTODY) **δέ** The we-narrative ends here with the entry into Rome; from v.17 Paul acts alone. The custody arrangement — custodia militaris, living in his own quarters with one soldier — is the most lenient form of Roman detention and explains how Paul could receive visitors freely (v.30). It is historically consistent with what we know of appeals pending before the imperial court.

ὅτε

when

*temporal conjunction*

δέ

now

*narrative connective*

εἰσήλθομεν

we entered

Aor Act Indic 1 Pl · εἰσέρχομαι

*main verb of temporal clause*

→ constative aorist

εἰς

into

*preposition + accusative (destination)*

Ῥώμην

Rome

Accusative

*object of εἰς*

ἐπετράπη

it was permitted / he was allowed

Aor Pass Indic 3 Sg · ἐπιτρέπω

*main verb (impersonal passive)*

→ constative aorist

ἐπιτρέπω: 'permit, allow'; the passive construction 'it was permitted to Paul' leaves the granting authority unnamed — the tribune or Praetorian prefect.

τῷ

to

Dative

*article*

Παύλῳ

Paul

Dative

*dative of indirect object (with impersonal passive)*

μένειν

to remain / stay

Pres Act Inf · μένω

*infinitive (subject of ἐπετράπη)*

→ descriptive present

μένω: 'remain, stay'; the present infinitive stresses the ongoing condition — a standing arrangement.

καθ'

by

*preposition + accusative (manner)*

ἑαυτὸν

himself

Accusative

*reflexive pronoun (κατ' ἑαυτὸν = 'by himself, alone')*

κατ' ἑαυτὸν: an idiomatic phrase meaning 'by himself, privately'; contrasts with a public prison or barracks.

σὺν

with

*preposition + dative (accompaniment)*

τῷ

the

Dative

article

φυλάσسونτι

guarding

Pres Act Ptc Dat Sg Masc · φυλάσσω

*attributive participle (modifying στρατιώτη)*

→ descriptive present (ongoing guard duty)

φυλάσσω: 'guard, keep watch'; the soldier is chained to the prisoner — Roman custodia militaris.

αὐτὸν

him

Accusative

*direct object of φυλάσسونτι*

στρατιώτη

soldier

Dative

*object of σύν*

στρατιώτης: 'soldier'; a single soldier — the minimum guard for custodia militaris; this arrangement is historically attested.

17 Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συγκαλέσασθαι αὐτὸν τοὺς ὄντας τῶν Ἰουδαίων πρώτους συνελθόντων δὲ αὐτῶν ἔλεγεν πρὸς αὐτούς· ἐγὼ, ἄνδρες ἀδελφοί, οὐδὲν ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς ἔθεσι τοῖς πατρώοις, δέσμιος ἐξ Ἱεροσολύμων παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων,

After three days he called together the local leaders of the Jews. When they had gathered, he said to them: 'Brothers, though I had done nothing against our people or the customs of our ancestors, I was handed over from Jerusalem as a prisoner into the hands of the Romans.'

NEW EPISODE (PAUL AND ROMAN JEWS) **δέ** Paul's initiative — summoning the Roman Jewish leaders before they can form an opinion — mirrors his pattern in Corinth (18:4), Ephesus (19:8), and throughout Acts. His opening self-defense follows a rhetorical outline familiar from his Jerusalem and Caesarean speeches: (a) I am innocent; (b) the Jews handed me over; (c) the Romans wanted to release me. The phrase τοὺς πρώτους τῶν Ἰουδαίων identifies the community leaders of Rome's Jewish population, not synagogue officials per se.

Ἐγένετο

it happened

Aor Mid Indic 3 Sg · γίνομαι

*impersonal Lukan formula (ἐγένετο + infinitive)*

→ constative aorist

δέ

now

*narrative connective*

μετὰ

after

*preposition + accusative (temporal)*

ἡμέρας

days

Accusative

*object of μετὰ*

**τρῆς**

three

Accusative

numeral (modifying ἡμέρας)

**συγκαλέσασθαι**

to call together

Aor Mid Inf · συγκαλέω

infinitive (subject of ἐγένετο)

→ constative aorist

συγκαλέω: 'call together, summon'; middle voice = summon for oneself; Paul takes the initiative.

**αὐτὸν**

him / he

Accusative

accusative subject of infinitive

**τοὺς**

the

Accusative

article

**ὄντας**

being / who were

Pres Act Ptc Acc Pl Masc · εἶμι

attributive participle (modifying πρώτους)

→ descriptive present

**τῶν**

of the

Genitive

article

**Ἰουδαίων**

Jews

Genitive

genitive of group (with πρώτους)

**πρώτους**

leaders / prominent men

Accusative

direct object of συγκαλέσασθαι

πρώτος: 'first, leading'; τοὺς πρώτους = the community leaders; cf. the Maltese *prwtoz* τῆς νήσου (v.7).

**συνελθόντων**

having come together

Aor Act Ptc Gen Pl Masc · συνέρχομαι

genitive absolute

→ constative aorist

**δέ**

and

narrative connective

**αὐτῶν**

of them

Genitive

genitive absolute subject

**ἔλεγεν**

he was saying

Impf Act Indic 3 Sg · λέγω

main verb (introducing direct speech)

→ descriptive imperfect (the speech as process)

**πρὸς**

to

preposition + accusative (direction of speech)

**αὐτούς**

them

Accusative

object of πρὸς

**ἐγὼ**

I

Nominative

emphatic subject pronoun

**ἄνδρες**

men

Vocative

address (vocative)

## ἀδελφοί

brothers

Vocative

*address (vocative apposition)*

ἀδελφοί: Paul addresses the Jewish leaders as 'brothers' — claiming kinship before he explains his situation; his standard opening to Jewish audiences (cf. 22:1; 23:1).

## οὐδέν

nothing

Accusative

*direct object (negated)*

## ἐναντίον

against

Accusative

*predicate adjective (in object position)*

ἐναντίον: 'against, contrary to'; Paul's first claim: complete innocence.

## ποιήσας

having done

Aor Act Ptc Nom Sg Masc · ποιέω

*concessive attendant-circumstance participle*

→ constative aorist

## τῷ

to

Dative

*article*

## λαῶ

people

Dative

*dative of disadvantage*

λαός: 'people'; here the Jewish people — Paul distinguishes between the people and their leaders who handed him over.

## ἢ

or

*disjunctive conjunction*

## τοῖς

the

Dative

*article*

## ἔθει

customs

Dative

*dative of disadvantage (parallel to λαῶ)*

ἔθος: 'custom, practice'; τοῖς ἔθει τοῖς πατρώοις = 'the ancestral customs' — the Torah and Jewish practice.

## τοῖς

the

Dative

*article*

## πατρώοις

ancestral / of our fathers

Dative

*attributive adjective*

πατῶος: 'of one's fathers, ancestral'; Paul includes the Roman Jews as fellow heirs of the tradition by using 'our.'

## δέσμιος

prisoner

Nominative

*predicate nominative (with παρεδόθην)*

δέσμιος: 'prisoner, one bound'; Paul's status — but the following clause will make clear the injustice of it.

<p>ἐξ from <i>preposition + genitive (source/origin)</i></p>	<p>Ἱεροσολύμων Jerusalem Genitive <i>object of ἐκ (source)</i> Ἱεροσόλυμα: Jerusalem; the holy city itself — from which the prisoner was 'handed over!'</p>	<p>παρεδόθη I was handed over Aor Pass Indic 1 Sg · παραδίδωμι <i>main verb (the speech's central claim)</i> → constative aorist παραδίδωμι: 'hand over, deliver up'; the verb used of Jesus' betrayal and of the apostles being handed over (Mark 13:9); Paul casts his arrest in the same theological pattern.</p>	<p>εἰς into <i>preposition + accusative (direction)</i></p>
<p>τὰς the Accusative <i>article</i></p>	<p>χειρᾶς hands Accusative <i>object of εἰς (idiom: 'into the hands of')</i> χείρ: 'hand'; εἰς τὰς χειρᾶς = 'into the power of' — a Semitic idiom (Hebrew <math>\text{ל}</math>).</p>	<p>τῶν of the Genitive <i>article</i></p>	<p>Ῥωμαίων Romans Genitive <i>genitive of possession (whose hands)</i> Ῥωμαῖος: 'Roman'; Paul was 'handed over to' Roman authority by Jewish leaders — the same pattern as Jesus before Pilate.</p>

## 18 οἷτινες ἀνακρίναντές με ἐβούλοντο ἀπολύσαι διὰ τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί.

When they had examined me, they wished to set me free, because there was no reason for the death penalty in my case.

ELABORATION (ROMAN FINDING OF INNOCENCE) **relative pronoun** The Romans' repeated verdict of innocence — here stated for the third time in Acts (22:29; 26:31–32; now 28:18) — is a running motif in Acts 21–28. The three-part declaration (nothing against the people, nothing against Rome, no capital offense) builds Luke's cumulative legal case for Christianity's political legitimacy.

## οἵτινες

who

Nominative

*relative/qualitative pronoun (subject)*

ὅστις: 'whoever, who (as a category)'; the qualitative relative stresses that Romans-as-a-group reached this verdict.

## ἀνακρίναντές

having examined

Aor Act Ptc Nom Pl Masc · ἀνακρίνω

*attendant-circumstance participle*

→ constative aorist

ἀνακρίνω: 'examine, investigate judicially'; a technical legal term for formal interrogation (cf. Luke 23:14; Acts 4:9; 12:19; 24:8).

## με

me

Accusative

*direct object*

## ἐβούλοντο

they wished / wanted

Impf Mid Indic 3 Pl · βούλωμαι

*main verb*

→ conative imperfect (wished but were prevented by Jewish pressure)

βούλωμαι: 'wish, intend'; the conative imperfect: they wanted to release him but were blocked.

## ἀπολύσαι

to release

Aor Act Inf · ἀπολύω

*complementary infinitive*

→ constative aorist

ἀπολύω: 'release, set free'; the standard legal term for acquittal or release.

## διὰ

because

*preposition + accusative (cause/reason)*

## τὸ

the

Accusative

*article (substantivizing the infinitive clause)*

## μηδεμίαν

no / none

Accusative

*adjective (negating αἰτίαν)*

## αἰτίαν

cause / charge

Accusative

*accusative subject of infinitive (ὑπάρχειν)*

αἰτία: 'cause, accusation, charge'; the technical legal term; μηδεμία αἰτία = no capital charge.

## θανάτου

of death

Genitive

*genitive of reference (charge worthy of death)*

θάνατος: 'death'; αἰτία θανάτου = capital charge, charge deserving the death penalty.

## ὑπάρχειν

to exist / to be

Pres Act Inf · ὑπάρχω

*infinitive (object of διὰ τὸ)*

→ descriptive present (the finding: no charge exists)

ὑπάρχω: 'exist, be present'; the present emphasizes the standing verdict.

## ἐν

in

*preposition + dative (sphere/reference)*

## ἐμοί

me

Dative

*object of ἐν (reference: 'in my case')*

19 ἀντιλεγόντων δὲ τῶν Ἰουδαίων ἠναγκάσθη ἐπικαλέσασθαι Καίσαρα, οὐχ ὡς τοῦ ἔθνους μου ἔχων τι κατηγορεῖν.

But when the Jews objected, I was compelled to appeal to Caesar — not that I had any charge to bring against my nation.

CONTRAST (WHY THE APPEAL WAS NECESSARY) **δέ** The genitive absolute (ἀντιλεγόντων τῶν Ἰουδαίων) identifies Jewish opposition as the force that made the Caesarean appeal unavoidable. Paul's disclaimer — 'not that I have any accusation to bring against my nation' — is apologetic: he is not attacking Judaism; he is defending himself. The appeal to Caesar is self-preservation, not anti-Jewish prosecution.

### ἀντιλεγόντων

objecting / contradicting

Pres Act Ptc Gen Pl Masc · ἀντιλέγω

*genitive absolute*

→ descriptive present (ongoing opposition)

ἀντιλέγω: 'speak against, contradict, object'; their persistent objection forced Paul's hand.

### δέ

but

*adversative connective*

### τῶν

of the

Genitive

*article (genitive absolute subject)*

### Ἰουδαίων

Jews

Genitive

*genitive absolute subject*

### ἠναγκάσθη

I was compelled

Aor Pass Indic 1 Sg · ἀναγκάζω

*main verb (passive of compulsion)*

→ constative aorist

ἀναγκάζω: 'compel, force'; the passive presents Paul as driven by necessity — circumstances forced his hand.

### ἐπικαλέσασθαι

to appeal

Aor Mid Inf · ἐπικαλέω

*complementary infinitive*

→ constative aorist

ἐπικαλέω: 'call upon, appeal'; middle: appeal for oneself; the Roman citizen's right to Caesarean appeal (provocatio ad Caesarem).

### Καίσαρα

Caesar

Accusative

*direct object of ἐπικαλέσασθαι*

Καῖσαρ: Caesar Nero (reigned 54–68 AD); the emperor as highest court of appeal for Roman citizens.

### οὐχ

not

*negation (introducing disclaimer)*

<p><b>ὥς</b> as if</p> <p><i>comparative participle (with ptc, indicating false impression to be denied)</i></p> <p>ὥς + ptc: 'as if, on the grounds that' — used to introduce a supposed reason that is being denied.</p>	<p><b>τοῦ</b> of</p> <p>Genitive article</p>	<p><b>ἔθνους</b> nation</p> <p>Genitive <i>genitive of reference (with κατηγορεῖν)</i></p> <p>ἔθνος: 'nation, people'; here the Jewish people — τοῦ ἔθνους μου = 'my nation.'</p>	<p><b>μου</b> my</p> <p>Genitive <i>possessive genitive</i></p>
<p><b>ἔχων</b> having</p> <p>Pres Act Ptc Nom Sg Masc · ἔχω</p> <p><i>circumstantial participle (ὥς + ptc = supposed circumstance denied)</i></p> <p>→ descriptive present</p>	<p><b>τι</b> something / any charge</p> <p>Accusative <i>direct object of κατηγορεῖν</i></p>	<p><b>κατηγορεῖν</b> to accuse / to bring a charge</p> <p>Pres Act Inf · κατηγορέω</p> <p><i>complementary infinitive (object of ἔχων)</i></p> <p>→ descriptive present</p> <p>κατηγορέω: 'accuse, bring charges against'; the legal technical term; Paul explicitly denies prosecutorial intent against his own people.</p>	

20 διὰ ταύτην οὖν τὴν αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλῆσαι· ἕνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἄλυσιν ταύτην περικίμαι.

For this reason therefore I have invited you to see me and to speak with me, for it is because of the hope of Israel that I am wearing this chain.

INFERENCE / SUMMARY **οὖν** The inference draws together vv.17–19: 'because of all this I invited you.' The climax of Paul's opening statement is theologically programmatic: τὴν ἐλπίδα τοῦ Ἰσραὴλ — 'the hope of Israel.' The chain is worn not as a criminal's punishment but as a witness to Israel's own hope: resurrection, Messiah, the kingdom. This formula echoes Acts 26:6–7 (Agrippa speech) and anticipates v.23 (exposition from Moses and the prophets about Jesus).

διὰ

because of

*preposition + accusative (cause/reason)*

ταύτην

this

Accusative

*demonstrative adjective (modifying αἰτίαν)*

οὖν

therefore

*inferential particle*

τήν

the

Accusative

*article*

αἰτίαν

reason / cause

Accusative

*object of διὰ*

αἰτία: 'cause, reason'; here 'this reason' = because I am innocent and appealed to Caesar.

παρεκάλεσα

I invited / urged

Aor Act Indic 1 Sg · παρακαλέω

*main verb*

→ constative aorist

παρακαλέω: 'invite, urge, summon'; Paul explains the purpose of the meeting — dialogue, not condemnation.

ὑμᾶς

you

Accusative

*direct object*

ἰδεῖν

to see

Aor Act Inf · ὁράω

*complementary infinitive*

→ constative aorist

καὶ

and

*coordinating conjunction*

προσλαλήσαι

to speak with

Aor Act Inf · προσλαλέω

*complementary infinitive (parallel to ἰδεῖν)*

→ constative aorist

προσλαλέω: 'speak to, address'; a rare compound; only here and Acts 13:43 in the NT.

ἕνεκεν

because of / for the sake of

*preposition + genitive (cause)*

ἕνεκεν: 'because of, on account of'; a causal preposition with genitive; emphasizes the reason behind the chain.

γάρ

for

*explanatory conjunction*

τῆς

of the

Genitive

*article*

ἐλπίδος

hope

Genitive

*object of ἕνεκεν*

ἐλπίς: 'hope'; τῆς ἐλπίδος τοῦ Ἰσραήλ = 'the hope of Israel' — the resurrection of the dead and the Messianic fulfillment; the same phrase at Acts 26:6–7.

τοῦ

of

Genitive

*article*

Ἰσραήλ

Israel

Genitive

*genitive of possession/description*

Ἰσραήλ: Israel; the covenant people and their scriptural hope, which Paul claims to be defending, not attacking.

**τὴν**

this

Accusative

article

**ἄλυσιν**

chain

Accusative

direct object of *περίκειμαι*

ἄλυσις; 'chain, shackle'; the physical chain of custodia militaris becomes a symbol: Paul wears it for Israel's hope.

**ταύτην**

this

Accusative

demonstrative (modifying ἄλυσιν)

**περίκειμαι**

I am wearing / I have around me

Pres Mid Indic 1 Sg · *περίκειμαι*

main verb

→ descriptive present (current state)

περίκειμαι: 'lie around, be encircled by'; a vivid idiom — the chain encircles him; only here and Heb 12:1 in the NT.

21 οἱ δὲ πρὸς αὐτὸν εἶπαν· ἡμεῖς οὔτε γράμματα περὶ σοῦ ἔδεξάμεθα ἀπὸ τῆς Ἰουδαίας, οὔτε παραγενόμενός τις τῶν ἀδελφῶν ἀπήγγειλεν ἢ ἐλάλησέν τι περὶ σοῦ πονηρόν.

And they said to him, 'We have received no letters from Judea about you, and none of the brothers coming here has reported or spoken any evil about you.'

RESPONSE (JEWISH LEADERS' REPLY) **δέ** The Roman Jewish leaders' response is diplomatically neutral: they know nothing negative about Paul from official channels. The absence of letters from Judea is historically plausible — no formal indictment had reached Rome ahead of the prisoner. Their openness to hear is genuine curiosity, not hostility; the tension will emerge only after the exposition (vv.24–25).

**οἱ**

they

Nominative

article used as pronoun (subject)

**δέ**

and

narrative connective

**πρὸς**

to

preposition + accusative (direction of speech)

**αὐτὸν**

him

Accusative

object of *πρὸς*

**εἶπαν**

they said

Aor Act Indic 3 Pl · λέγω

*main verb*

→ constative aorist

**ἡμεῖς**

we

Nominative

*emphatic subject pronoun*

**οὔτε**

neither

*correlative negation (οὔτε ... οὔτε)*

**γράμματα**

letters

Accusative

*direct object*

γράμμα: 'letter, writing'; official correspondence — no formal indictment from the Jerusalem authorities.

**περὶ**

about

*preposition + genitive (reference)*

**σοῦ**

you

Genitive

*object of περὶ*

**ἔδεξάμεθα**

we received

Aor Mid Indic 1 Pl · δέχομαι

*main verb (first clause)*

→ constative aorist

δέχομαι: 'receive, accept'; the verb for receiving documents or messengers.

**ἀπὸ**

from

*preposition + genitive (source)*

**τῆς**

the

Genitive

*article*

**Ἰουδαίας**

Judea

Genitive

*object of ἀπὸ*

**οὔτε**

nor

*correlative negation (second οὔτε)*

**παραγενόμενός**

arriving / coming

Aor Mid Ptc Nom Sg Masc · παραγίνομαι

*attributive participle (modifying τις)*

→ constative aorist

παργίνομαι: 'arrive, come to'; used of travelers from Judea.

**τις**

anyone

Nominative

*indefinite pronoun (subject)*

**τῶν**

of the

Genitive

*article*

**ἀδελφῶν**

brothers

Genitive

*partitive genitive*

ἀδελφός: here 'brothers' likely refers to fellow Jews (not Christians) who might have reported about Paul from Judea.

**ἀπήγγειλεν**

reported

Aor Act Indic 3 Sg · ἀπαγγέλλω

*main verb (second clause)*

→ constative aorist

ἀπαγγέλλω: 'report, announce'; official or formal reporting.

<p>ἢ or disjunctive conjunction</p>	<p><b>ἐλάλησέν</b> spoke Aor Act Indic 3 Sg · λαλέω coordinated main verb → constative aorist</p>	<p><b>τι</b> anything Accusative direct object</p>	<p>περὶ about preposition + genitive (reference)</p>
<p><b>σοῦ</b> you Genitive object of <i>περὶ</i></p>	<p><b>πονηρόν</b> evil / bad Accusative predicate object (object complement with <i>τι</i>) πονηρός; 'evil, wicked, bad'; no negative report — a clean slate for Paul before this community.</p>		

## 22 ἀξιοῦμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς περὶ μὲν γὰρ τῆς αἵρέσεως ταύτης γνωστὸν ἡμῖν ἔστιν ὅτι πανταχοῦ ἀντιλέγεται.

But we wish to hear from you what you think, for with regard to this sect we know that everywhere it is spoken against.

REQUEST (THEIR CURIOSITY STATED) **δέ** The Roman Jewish leaders' request is genuine and open: they want to hear Paul's own views (ἃ φρονεῖς). Their characterization of the Christian movement as αἵρεσις ('sect, school of thought') is neutral — the same term was used for Pharisees and Sadducees (Acts 5:17; 15:5; 26:5). The observation that it is 'spoken against everywhere' (πανταχοῦ ἀντιλέγεται) is factual: the movement faced opposition across the Empire.

## ἀξιοῦμεν

we wish / think it right

Pres Act Indic 1 Pl · ἀξιόω

*main verb*

→ descriptive present

ἀξιόω: 'consider worthy, think it proper to request'; a polite but assertive formula for asking a favor.

## δέ

but

*contrastive connective*

## παρά

from

*preposition + genitive (source)*

## σοῦ

you

Genitive

*object of παρά*

## ἀκοῦσαι

to hear

Aor Act Inf · ἀκούω

*complementary infinitive (object of ἀξιοῦμεν)*

→ constative aorist

## ἃ

what

Accusative

*relative pronoun (object of ἀκοῦσαι)*

## φρονεῖς

you think / believe

Pres Act Indic 2 Sg · φρονέω

*main verb of relative clause*

→ descriptive present

φρονέω: 'think, be minded, hold a view'; Paul's ἃ φρονεῖς = 'your worldview, your theological convictions!'

## περὶ

about

*preposition + genitive (reference)*

## μέν

indeed

*particle (μέν ... γάρ structure)*

## γάρ

for

*explanatory conjunction*

## τῆς

of

Genitive

*article*

## αἵρέσεως

sect

Genitive

*object of περί*

αἵρεσις: 'sect, school, party'; used neutrally in Acts for Pharisees (15:5; 26:5) and Sadducees (5:17); here applied to Christians — no inherent condemnation.

## ταύτης

this

Genitive

*demonstrative (modifying αἰρέσεως)*

## γνωστὸν

known

Nominative

*predicate adjective (impersonal: 'it is known to us')*

γνωστός: 'known'; γνωστὸν ἡμῖν ἔστιν = 'it is known to us' — an idiomatic acknowledgment.

## ἡμῖν

to us

Dative

*dative of reference*

## ἔστιν

it is

Pres Act Indic 3 Sg · εἰμί

*copula*

→ descriptive present

## ὅτι

that

*content conjunction (introducing indirect statement)*

## πανταχοῦ

everywhere

*adverb of place*

πανταχοῦ: 'everywhere'; the geographic scope of opposition — this is the Roman leaders' honest knowledge.

## ἀντιλέγεται

it is spoken against

Pres Pass Indic 3 Sg · ἀντιλέγω

*main verb of ὅτι-clause*

→ descriptive present (ongoing opposition)

ἀντιλέγω: 'speak against, contradict, oppose'; the passive voice generalizes — it is being spoken against (by people in general).

23 Ταξάμενοι δὲ αὐτῷ ἡμέραν ἦλθον πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες, οἷς ἐξετίθετο διαμαρτυρόμενος τὴν βασιλείαν τοῦ θεοῦ, πείθων τε αὐτούς περὶ τοῦ Ἰησοῦ ἀπὸ τε τοῦ νόμου Μωϋσέως καὶ τῶν προφητῶν ἀπὸ πρωῒ ἕως ἑσπέρας.

When they had set a day with him, they came to him at his lodging in greater numbers. From morning until evening he expounded to them, testifying about the kingdom of God and persuading them about Jesus from both the Law of Moses and the Prophets.

NEW SCENE (THE FULL-DAY EXPOSITION) **δέ** The scene is the climax of Paul's Roman ministry. The ξενία ('lodging,' his rented house) replaces the synagogue; Paul comes to them. The exposition (ἐξετίθετο, 'was setting out') is imperfect — a continuous, all-day presentation. The dual testimony — βασιλεία τοῦ θεοῦ and περὶ τοῦ Ἰησοῦ — frames the whole content of Acts: kingdom-proclamation from the OT, fulfilled in Jesus. ἀπὸ πρωῒ ἕως ἑσπέρας is a striking detail of duration, implying exhaustive treatment.

### Ταξάμενοι

having set / appointed

Aor Mid Ptc Nom Pl Masc · τάσσω

*attendant-circumstance participle*

→ constative aorist

τάσσω: 'arrange, appoint, fix'; middle voice  
= fixing an arrangement for oneself; they mutually set the day.

### δέ

now

*narrative connective*

### αὐτῷ

with him

Dative

*dative of association*

### ἡμέραν

a day

Accusative

*direct object (appointing a day)*

### ἦλθον

they came

Aor Act Indic 3 Pl · ἔρχομαι

*main verb*

→ constative aorist

### πρὸς

to

*preposition + accusative (direction)*

### αὐτὸν

him

Accusative

*object of πρὸς*

### εἰς

to / at

*preposition + accusative (location of arrival)*

**τὴν**

the

Accusative

article

**ξενίαν**

lodging / guest-quarters

Accusative

object of εἰς

ξενία: 'hospitality, lodging'; Paul's rented quarters (μισθωμα, v.30); the word can mean both the practice and the place.

**πλείονες**

more / in greater numbers

Nominative

subject (comparative: a larger group came)

πλείων: comparative of πολὺς; 'more, in greater numbers' — a larger delegation than the initial leaders.

**οἷς**

to whom

Dative

relative pronoun (dative of indirect object)

**ἔξειθετο**

he was expounding

Impf Mid Indic 3 Sg · ἐκτίθημι

main verb

→ descriptive imperfect (all-day exposition)

ἐκτίθημι: 'set out, explain, expound'; the imperfect middle captures the sustained, extended presentation — all day long.

**διαμαρτυρόμενος**

testifying solemnly

Pres Mid Ptc Nom Sg Masc · διαμαρτύρομαι

attendant-circumstance participle

→ descriptive present

διαμαρτύρομαι: 'testify solemnly, bear witness earnestly'; the δια- prefix intensifies — a solemn, formal witness.

**τὴν**

the

Accusative

article

**βασιλείαν**

kingdom

Accusative

direct object of διαμαρτυρόμενος

βασιλεία: 'kingdom, reign'; βασιλεία τοῦ θεοῦ is the central proclamation of Jesus (Luke) and Paul's (Acts 19:8; 20:25; 28:23, 31).

**τοῦ**

of

Genitive

article

**θεοῦ**

God

Genitive

genitive of possession

**πείθων**

persuading

Pres Act Ptc Nom Sg Masc · πείθω

attendant-circumstance participle (parallel to διαμαρτυρόμενος)

→ descriptive present

πείθω: 'persuade'; the activity — Paul is not merely lecturing but making a case, marshaling evidence.

**τε**

and

enclitic connective

## αὐτούς

them

Accusative

direct object of *πείθων*

## περὶ

about

preposition + genitive (reference)

## τοῦ

the

Genitive

article

## Ἰησοῦ

Jesus

Genitive

object of *περὶ*

Ἰησοῦς: Jesus — the specific content of the persuasion; the kingdom of God as proclaimed in the Torah and Prophets, fulfilled in Jesus of Nazareth.

## ἀπό

from

preposition + genitive (source of argumentation)

## τε

both

correlative conjunction (*τε ... καί* = both ... and)

## τοῦ

the

Genitive

article

## νόμου

Law

Genitive

object of *ἀπό* (source)

νόμος: the Torah — the Pentateuch; 'Moses and the Prophets' = the whole Hebrew Bible.

## Μωϋσέως

of Moses

Genitive

genitive of authorship (the law of/by Moses)

Μωϋσῆς: Moses; the Mosaic Torah as prophetic anticipation of Christ.

## καὶ

and

coordinating conjunction (second element of *τε ... καί*)

## τῶν

the

Genitive

article

## προφητῶν

prophets

Genitive

object of *ἀπό* (parallel source)

προφήτης: 'prophet'; 'the Prophets' = the Neviim of the Hebrew canon; together with the Law = the whole scriptural witness.

## ἀπὸ

from

preposition + genitive (temporal: from morning)

## πρωῖ

morning

Genitive

object of *ἀπό* (temporal)

πρωῖ: 'early morning, dawn'; the whole day is consumed — the seriousness of the engagement.

## ἕως

until

preposition + genitive (temporal limit)

## ἑσπέρας

evening

Genitive

object of *ἕως* (temporal limit)

ἑσπέρα: 'evening'; ἀπὸ πρωῖ ἕως ἑσπέρας = 'from dawn to dusk' — a full day of scriptural argument.

## 24 καὶ οἱ μὲν ἐπείθοντο τοῖς λεγομένοις, οἱ δὲ ἠπίσταν.

And some were convinced by what he said, but others disbelieved.

RESULT (MIXED RESPONSE) **καὶ** The divided response (οἱ μὲν ... οἱ δέ) is the standard Lukan pattern for Paul's synagogue preaching (cf. 14:4; 17:4–5; 18:8–9; 19:9). The imperfects (ἐπείθοντο, ἠπίσταν) picture the responses as developing during the presentation. Luke does not label the believers or unbelievers — they are simply 'some' and 'others.' The bifurcation sets up Paul's climactic quotation.

καὶ  
and

*coordinating conjunction*

**οἱ**

some

Nominative

*article used as pronoun (μὲν ... δέ contrast)*

**μὲν**

on one hand

*contrast particle*

**ἐπείθοντο**

were being persuaded

Impf Pass Indic 3 Pl · πείθω

*main verb (first clause)*

→ descriptive imperfect (growing persuasion)

πείθω (pass.): 'be persuaded, come to believe'; the passive pictures the word working on them.

**τοῖς**

the things

Dative

*article (substantive)*

**λεγομένοις**

being said

Pres Pass Ptc Dat Pl Neut · λέγω

*substantival participle (dative of means)*

→ descriptive present

**οἱ**

others

Nominative

*article used as pronoun (second of μὲν ... δέ)*

**δέ**

on the other hand

*contrast particle*

## ἠπίστουν

were disbelieving

Impf Act Indic 3 Pl · ἀπιστέω

*main verb (second clause)*

→ descriptive imperfect (persistent unbelief)

ἀπιστέω: 'disbelieve, refuse to trust'; the imperfect shows hardening in progress — not a sudden rejection but a sustained refusal.

## 25 ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους ἀπελύοντο, εἰπόντος τοῦ Παύλου ῥῆμα ἓν, ὅτι καλῶς τὸ πνεῦμα τὸ ἅγιον ἐλάλησεν διὰ Ἡσαΐου τοῦ προφήτου πρὸς τοὺς πατέρας ὑμῶν

And being in disagreement with one another, they were departing, after Paul had made one statement: 'The Holy Spirit rightly spoke through Isaiah the prophet to your fathers,

**CLIMACTIC TURN (PAUL'S FINAL WORD)** **δέ** The disagreement (ἀσύμφωνοι) as they depart is the occasion for Paul's one decisive utterance (ῥῆμα ἓν — emphatic: one single statement). The genitive absolute (εἰπόντος τοῦ Παύλου) marks Paul's speech as the culminating action. Attributing the Isaiah quotation to 'the Holy Spirit' (not merely Isaiah) stakes the highest possible authority for the word that follows.

## ἀσύμφωνοι

in disagreement

Nominative

*predicate adjective (with ὄντες)*

ἀσύμφωνος: 'dissonant, in disagreement'; a musical metaphor — they are 'out of harmony' with one another; a hapax in the NT.

## δέ

and

*narrative connective*

## ὄντες

being

Pres Act Ptc Nom Pl Masc · εἶμί

*circumstantial participle (causal/attendant)*

→ descriptive present

## πρὸς

with

*preposition + accusative (opposition/relation)*

## ἑλληλους

one another

Accusative

*reciprocal pronoun*

## ἄπελύοντο

were departing

Impf Pass Indic 3 Pl · ἀπολύω

*main verb*

→ descriptive imperfect (gradual dispersal)

ἀπολύω: 'release, dismiss, depart'; here used absolutely for dispersal.

## εἰπόντος

having said

Aor Act Ptc Gen Sg Masc · λέγω

*genitive absolute*

→ constative aorist

## τοῦ

of

Genitive

*article (genitive absolute subject)*

## Παύλου

Paul

Genitive

*genitive absolute subject*

## ῥῆμα

word / statement

Accusative

*direct object (of εἰπόντος)*

ῥῆμα: 'word, saying, utterance'; Paul's final word — one (ἓν) single authoritative statement.

## ἓν

one

Accusative

*numeral adjective (emphatic: one single word)*

εἷς: 'one'; ῥῆμα ἓν = the single, decisive, everything-resolving word — the Isaiah quotation.

## ὅτι

that

*content conjunction (introducing direct quotation)*

## καλῶς

rightly / well

*adverb of manner*

καλῶς: 'well, rightly'; 'the Holy Spirit spoke rightly' — Paul affirms Scripture's correctness and relevance.

## τὸ

the

Nominative

*article*

## πνεῦμα

Spirit

Nominative

*subject*

πνεῦμα: 'Spirit'; τὸ πνεῦμα τὸ ἅγιον = the Holy Spirit; by attributing Isaiah 6 to the Spirit Paul asserts the Spirit's authorship of Scripture (cf. 2 Pet 1:21).

## τὸ

the

Nominative

*article*

## ἅγιον

Holy

Nominative

adjective (attributive with πνεῦμα)

## ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb

→ constative aorist (the prophetic utterance as historical event)

λαλέω: 'speak'; the aorist grounds the Spirit's speech in Isaiah's historical utterance.

## διὰ

through

preposition + genitive (mediation)

διὰ: 'through'; the Spirit spoke through Isaiah — the prophetic inspiration model.

## Ἰσαΐου

Isaiah

Genitive

object of διὰ (mediator)

Ἰσαΐας: Isaiah; specifically Isa 6:9–10, the vision of the divine council and the commissioning with the hardening message.

## τοῦ

the

Genitive

article

## προφήτου

prophet

Genitive

apposition (identifying Isaiah's role)

## πρός

to

preposition + accusative (direction/recipient)

## τούς

the

Accusative

article

## πατέρας

fathers

Accusative

object of πρὸς

πατήρ: 'father'; τοὺς πατέρας ὑμῶν — 'your fathers'; Paul applies the OT oracle directly to the present audience as their ancestors' inheritance.

## ὑμῶν

your

Genitive

possessive genitive

26 λέγων· πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ εἰπὸν· ἀκοῆ ἀκούσετε καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε.

saying: 'Go to this people, and say: You will indeed hear but never understand, and you will indeed see but never perceive.'

SCRIPTURAL QUOTATION (ISA 6:9) **λέγων** The Isaiah 6:9–10 citation begins with the divine commission to the prophet: 'Go and say!' Luke quotes a version close to the LXX. The two dative figures (ἀκοῆ ἀκούσετε / βλέποντες βλέψετε) are Hebrew infinitive-absolute constructions translated into Greek: the repetition intensifies certainty – 'you will most assuredly hear ... see.' The μὴ with subjunctive (οὐ μὴ) is the strongest form of negation: 'you will by no means understand.'

### λέγων

saying

Pres Act Ptc Nom Sg Masc · λέγω

*participle introducing the quotation content*

→ descriptive present

### πορεύθητι

go

Aor Pass Impv 2 Sg · πορεύομαι

*main verb (imperative; divine command to Isaiah)*

→ ingressive aorist (begin the going)

πορεύομαι: 'go, travel!'; the aorist imperative is the divine sending.

### πρὸς

to

*preposition + accusative (direction)*

### τὸν

the

Accusative

*article*

### λαὸν

people

Accusative

*object of πρὸς*

λαός: 'people'; in the LXX of Isa 6:9 = the people of Israel; applied here to the Jewish audience in Rome.

### τοῦτον

this

Accusative

*demonstrative (modifying λαόν)*

### καὶ

and

*coordinating conjunction*

### εἰπὸν

say

Aor Act Impv 2 Sg · λέγω

*imperative (second command: deliver the oracle)*

→ constative aorist

## ἀκοῆ

in hearing

Dative

*dative of manner (translating Hebrew inf. abs.)*

ἀκοή: 'hearing, report'; ἀκοῆ ἀκούσετε = a Hebraism from the LXX translating the Hebrew inf. abs. יגהשׁתו וגהשׁ — emphatic certainty.

## ἀκούσετε

you will hear

Fut Act Indic 2 Pl · ἀκούω

*main verb (predictive future)*

→ predictive future

καὶ

and

*coordinating conjunction*

οὐ

not

*negation (with μή for double negation)*

μή

never / by no means

*emphatic negation (οὐ μή + subjunctive)*

οὐ μή: the strongest Greek negation, with subjunctive; 'you will by no means!'

συνήτε

understand

Aor Act Subj 2 Pl · συνίημι

*subjunctive (with οὐ μή)*

→ constative aorist

συνίημι: 'understand, perceive, comprehend'; the failure is not of the ears but of comprehension — hearing without grasping.

καὶ

and

*coordinating conjunction*

## βλέποντες

seeing

Pres Act Ptc Nom Pl Masc · βλέπω

*circumstantial participle (Hebraic parallelism, matching ἀκοῆ)*

→ descriptive present

βλέπω: 'look, see'; βλέποντες βλέψετε = another Hebraic inf.-abs. figure: 'seeing you will see!'

## βλέψετε

you will see

Fut Act Indic 2 Pl · βλέπω

*main verb (parallel second clause)*

→ predictive future

καὶ

and

*coordinating conjunction*

οὐ

not

*negation*

μή

by no means

*emphatic negation (οὐ μή + subjunctive)*

## ἴδητε

perceive

Aor Act Subj 2 Pl · ὀράω

*subjunctive (with οὐ μή)*

→ constative aorist

ὀράω: 'see, perceive'; in contrast to βλέπω (physical sight), ὀράω here = comprehending perception.

27 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν, καὶ ἰάσομαι αὐτούς.

'For the heart of this people has grown dull, and with their ears they can barely hear, and their eyes they have closed; lest they should see with their eyes and hear with their ears and understand with their heart and turn, and I would heal them.'

**EXPLANATION (ISA 6:10 — THE DIAGNOSIS)** **γάρ** The second half of the Isaiah quotation diagnoses the spiritual condition: ἐπαχύνθη ('was made fat, grew dull') — the heart thickened with insensibility. The three-fold structure (heart / ears / eyes, then reversed: eyes / ears / heart) is a chiasm. μήποτε ('lest') introduces the divine purpose clause — which is itself a crux: is God preventing repentance, or does Isaiah describe the outcome? Most interpreters read it as a description of judgment on sustained rejection rather than a decree that makes repentance impossible. The final ἰάσομαι ('I will heal them') holds out the restoration as God's desire, making the whole passage a lament as much as a judgment.

### ἐπαχύνθη

has grown dull / become fat

Aor Pass Indic 3 Sg · παχύνω

*main verb*

→ constative aorist (state reached)

παχύνω: 'make fat, make dull'; a metaphor for spiritual insensibility — the heart 'fattened' so it no longer perceives; LXX of Isa 6:10 (יִבְשֹׁתָהּ).

### γάρ

for

*explanatory conjunction*

### ἡ

the

Nominative

*article*

### καρδία

heart

Nominative

*subject*

καρδία: 'heart'; the seat of will, understanding, and moral perception in Semitic thought.

### τοῦ

of

Genitive

*article*

### λαοῦ

people

Genitive

*genitive of possession*

### τούτου

this

Genitive

*demonstrative (modifying λαοῦ)*

### καὶ

and

*coordinating conjunction*

## τοῖς

with their

Dative

article

## ὠσὶν

ears

Dative

*dative of means*

ὠς: 'ear'; dative of instrument — with their ears they hear heavily.

## βαρέως

with difficulty / barely

*adverb of manner*

βαρέως: 'heavily, with difficulty'; their hearing is labored — not physical deafness but willful inattention.

## ἤκουσαν

they heard

Aor Act Indic 3 Pl · ἀκούω

*main verb (second clause)*

→ [constative aorist](#)

## καὶ

and

*coordinating conjunction*

## τούς

their

Accusative

article

## ὀφθαλμούς

eyes

Accusative

*direct object (proleptic with ἐκάμμυσαν)*

ὀφθαλμός: 'eye'; the closing of the eyes is voluntary — the people shut them.

## αὐτῶν

their

Genitive

*possessive genitive*

## ἐκάμμυσαν

they closed

Aor Act Indic 3 Pl · καμύω

*main verb (third clause)*

→ [constative aorist](#)

καμύω: 'close the eyes!'; the verb implies the action is theirs — they shut their own eyes; only here and Matt 13:15 in the NT (same citation).

## μήποτε

lest

*negative purpose conjunction (μήποτε + subjunctive)*

μήποτε: 'lest, so that ... not!'; introduces the negative purpose clause — whether divine intention or human avoidance is the great interpretive question of this passage.

## ἴδωσιν

they might see

Aor Act Subj 3 Pl · ὀράω

*subjunctive (μήποτε purpose clause)*

→ [constative aorist](#)

## τοῖς

with their

Dative

article

## ὀφθαλμοῖς

eyes

Dative

*dative of means*

## καὶ

and

*coordinating conjunction*

## τοῖς

with their

Dative

article

## ὠσὶν

ears

Dative

*dative of means*

## ἀκούσωσιν

they might hear

Aor Act Subj 3 Pl · ἀκούω

subjunctive (μήποτε clause, second verb)

→ constative aorist

καὶ

and

coordinating conjunction

τῇ

with their

Dative

article

καρδία

heart

Dative

dative of means

## συνῶσιν

they might understand

Aor Act Subj 3 Pl · συνίημι

subjunctive (μήποτε clause, third verb)

→ constative aorist

καὶ

and

coordinating conjunction

## ἐπιστρέψωσιν

they might turn

Aor Act Subj 3 Pl · ἐπιστρέφω

subjunctive (μήποτε clause, fourth verb)

→ ingressive aorist (the turn of repentance)

ἐπιστρέφω: 'turn, return, convert'; the repentance verb; the LXX's choice for **שוב** (return).

καὶ

and

coordinating conjunction

## ιάσομαι

I will heal

Fut Mid Indic 1 Sg · ἰάομαι

main verb (divine promise/consequence)

→ predictive future

ιάομαι: 'heal, restore'; the voice is God's own — if they turned, God would heal. The promise is God's, making the hardening a tragedy rather than a mere verdict.

## αὐτούς

them

Accusative

direct object

## 28 γνωστὸν οὖν ἔστω ὑμῖν ὅτι τοῖς ἔθνεσιν ἀπεστάλη τοῦτο τὸ σωτήριον τοῦ θεοῦ· αὐτοὶ καὶ ἀκούσονται.

Let it therefore be known to you that this salvation of God has been sent to the Gentiles; they will also listen.

INFERENCE / DECLARATION (THE TURNING POINT) **οὖν** This is the theological climax of Acts and the book's last recorded word of Paul. The οὖν ('therefore') draws the inference from the Isaiah citation: since Israel has closed its ears, the salvation-mission turns to the Gentiles. τοῖς ἔθνεσιν ἀπεστάλη is a divine passive — God has sent it. τοῦτο τὸ σωτήριον ('this salvation') is a rare neuter substantive (LXX usage, e.g. Ps 67:3 LXX; Isa 40:5; Luke 2:30; 3:6), emphasizing salvation as a concrete divine gift-event. αὐτοὶ καὶ ἀκούσονται — 'they themselves also will listen' — the καὶ is emphatic: the very ones (Gentiles) will be the listeners. This statement echoes Paul's own declaration at Corinth (18:6) and Pisidian Antioch (13:46–47).

### γνωστὸν

known

Nominative

*predicate adjective (imperative: 'let it be known')*

γνωστός: 'known'; γνωστὸν ἔστω = 'let it be known' — a solemn declaratory formula (cf. 2:14; 4:10; 13:38).

### οὖν

therefore

*inferential particle*

### ἔστω

let it be

Pres Act Impv 3 Sg· εἰμί

*imperative (3rd sg: solemn declaration)*

→ descriptive present

εἰμί: the imperative ἔστω used in solemn announcements — 'let this be known!'

### ὑμῖν

to you

Dative

*dative of reference*

ὅτι

that

*content conjunction*

τοῖς

to the

Dative

*article (dative of indirect object — recipient)*

ἔθνεσιν

Gentiles / nations

Dative

*dative of indirect object (recipient of the sending)*

ἔθνος: 'nation, Gentile'; τοῖς ἔθνεσιν — the nations, non-Jews; the great pivot of Luke-Acts theology: the Gentile mission as fulfilment of the Abrahamic promise (Gen 12:3; Isa 49:6; Acts 1:8).

ἀπεστάλη

has been sent

Aor Pass Indic 3 Sg · ἀποστέλλω

*main verb*

→ *constative aorist (divine dispatch accomplished)*

ἀποστέλλω: 'send out (on a mission)'; divine passive — God is the sender; the same verb as the angel's commissioning speech (Isa 6:8 LXX; Luke 4:18–19). The salvation is not offered tentatively but dispatched by divine initiative.

τοῦτο

this

Nominative

*demonstrative subject (pointing to the σωτήριον)*

τὸ

the

Nominative

*article*

σωτήριον

salvation

Nominative

*subject*

σωτήριον: 'salvation' (neuter substantive); a characteristically LXX form (cf. Ps 97:3; Isa 40:5; 52:10; Luke 2:30; 3:6) — 'the saving act of God, salvation as a concrete gift.' This is the last recorded Pauline declaration in Acts and the book's theological resolution.

τοῦ

of

Genitive

*article*

θεοῦ

God

Genitive

*genitive of source / ownership*

θεός: 'God'; τοῦ θεοῦ emphasizes that this salvation is his, not Paul's and not Israel's — its origin is divine.

αὐτοὶ

they themselves

Nominative

*emphatic subject pronoun*

αὐτοί: emphatic personal pronoun; 'they themselves' — the Gentiles, the very people Israel might least expect.

καὶ

also

*adverbial conjunction (also, emphatic addition)*

καί: 'also, even'; αὐτοὶ καὶ = 'they also / they indeed' — the very ones who were not the primary audience will listen.

ἀκούσονται

will listen

Fut Mid Indic 3 Pl · ἀκούω

*main verb*

→ *predictive future*

ἀκούω: 'hear, listen!'; the future middle is emphatic and deliberate — they will hear, they will respond. The contrast with Israel's ἀκοῆ ἀκούσετε καὶ οὐ μὴ συνῆτε could not be sharper: this is Acts' last word on the gospel's advance.

## 30 Ἐνέμεινεν δὲ διετίαν ὅλην ἐν ἰδίῳ μισθώματι, καὶ ἀπεδέχετο πάντα τοὺς εἰσπορευομένους πρὸς αὐτόν,

He lived there two whole years in his own rented dwelling, and he welcomed all who came to him,

**SUMMARY (THE TWO-YEAR MINISTRY)** **δέ** The narrative suddenly steps back to a bird's-eye summary. Luke makes no mention of a trial, release, or execution — the two years of open ministry in Rome is the point. ἰδίῳ μισθώματι ('his own rented lodging') suggests Paul paid rent, perhaps funded by the Philippian church (cf. Phil 4:10–19) or his own labor. πάντα τοὺς εἰσπορευομένους — 'all who were coming in' — is programmatic: every visitor, Jew or Gentile, receives access. This is the realized form of 'unhindered!'

### Ἐνέμεινεν

he stayed / lived

Aor Act Indic 3 Sg · ἐμμένω

main verb

→ constative aorist (the two-year period as whole)

ἐμμένω: 'remain in, continue in'; the constative aorist takes the entire two years as a unit.

### δέ

and

narrative connective

### διετίαν

two years

Accusative

accusative of time extent

διετία: 'a two-year period'; from δύο + ἔτος; only here and Acts 24:27 in the NT.

### ὅλην

whole / entire

Accusative

adjective (modifying διετίαν, emphatic)

ὅλος: 'whole, entire'; διετίαν ὅλην emphasizes the completeness — the full two years without interruption.

### ἐν

in

preposition + dative (location)

### ἰδίῳ

his own

Dative

possessive adjective (attributive to μισθώματι)

ἴδιος: 'one's own, private'; Paul's own rented quarters — not a state prison cell.

### μισθώματι

rented dwelling

Dative

object of ἐν

μισθώμα: 'rented place, hired quarters'; from μισθόω ('to hire'); a hapax in the NT; confirms Paul's custodia militaris arrangement allowed private accommodation.

### καὶ

and

coordinating conjunction

## ἀπεδέχετο

was welcoming

Impf Mid Indic 3 Sg · ἀποδέχομαι

*main verb*

→ descriptive imperfect (ongoing welcome, repeated action)

ἀποδέχομαι: 'receive, welcome'; the imperfect pictures a continuing open-door policy over the two years.

## πάντας

all

Accusative

*direct object (universal)*

πᾶς: 'all'; πάντας τοὺς εἰσπορευομένους = everyone without exception who came.

## τοὺς

the

Accusative

*article*

## εἰσπορευομένους

coming in

Pres Mid Ptc Acc Pl Masc · εἰσπορεύομαι

*substantival participle (object of ἀπεδέχετο)*

→ descriptive present (repeated arrivals)

εἰσπορεύομαι: 'come in, enter'; the present participle captures the repeated, ongoing stream of visitors.

## πρὸς

to

*preposition + accusative (direction)*

## αὐτόν

him

Accusative

*object of πρὸς*

### 31 κηρύσσων τὴν βασιλείαν τοῦ θεοῦ καὶ διδάσκων τὰ περὶ τοῦ κυρίου Ἰησοῦ Χριστοῦ μετὰ πάσης παρρησίας ἀκωλύτως.

proclaiming the kingdom of God and teaching about the Lord Jesus Christ with all boldness, unhindered.

**SUMMATION / PROGRAMMATIC ENDING** **ASYNDETON** The book ends mid-sentence — no new main verb, only two participles (κηρύσσων, διδάσκων) hanging from ἀπεδέχετο. This open-ended syntax is theologically intentional: the activity does not stop, the sentence does not close, the story continues beyond the page. The dual content — βασιλεία τοῦ θεοῦ (kingdom of God) and τὰ περὶ τοῦ κυρίου Ἰησοῦ Χριστοῦ (the things concerning the Lord Jesus Christ) — summarizes the whole gospel: kingdom theology from the Hebrew scriptures, fulfilled in Jesus as Lord and Christ. μετὰ πάσης παρρησίας ('with all boldness') echoes the prayer of Acts 4:29–31 and the defining quality of apostolic speech throughout Acts. And then the final word: ἀκωλύτως — 'unhindered!' The adverb carries the full weight of Acts' narrative: every opponent, every chain, every mob, every storm has failed to stop the word. The gospel arrives in Rome with no lock on its door.

## κηρύσσω

proclaiming

Pres Act Ptc Nom Sg Masc · κηρύσσω

*attendant-circumstance participle (continuing from v.30)*

→ descriptive present (ongoing proclamation)

κηρύσσω: 'herald, proclaim'; the official public announcement of a herald; Paul's proclamation is not private persuasion but public heralding.

## τήν

the

Accusative

article

## βασιλείαν

kingdom

Accusative

*direct object of κηρύσσω*

βασιλεία: 'kingdom, reign'; βασιλεία τοῦ θεοῦ is Acts' and Jesus' central proclamation: God's sovereign rule arriving in history.

## τοῦ

of

Genitive

article

## θεοῦ

God

Genitive

*genitive of possession*

## καί

and

*coordinating conjunction*

## διδάσκων

teaching

Pres Act Ptc Nom Sg Masc · διδάσκω

*attendant-circumstance participle (parallel to κηρύσσω)*

→ descriptive present (ongoing instruction)

διδάσκω: 'teach'; where κηρύσσω announces, διδάσκω instructs — proclamation and catechesis together.

## τὰ

the things

Accusative

article (substantive)

## περὶ

about

*preposition + genitive (reference)*

## τοῦ

the

Genitive

article

## κυρίου

Lord

Genitive

*genitive (object of περὶ; title)*

κύριος: 'Lord'; the confession of Jesus' lordship is the content of the teaching; in LXX usage κύριος = יהוה — the title applied to Jesus is the highest possible claim.

## Ἰησοῦ

Jesus

Genitive

*genitive (apposition to κυρίου)*

## Χριστοῦ

Christ

Genitive

*genitive (apposition — name-title)*

Χριστός: 'Anointed, Messiah'; the full title 'Lord Jesus Christ' closes Acts as it opened the Pentecost sermon (2:36): 'both Lord and Christ God has made him.'

## μετά

with

*preposition + genitive (manner)*

## πάσης

all

Genitive

*adjective (modifying παρρησίας)*

## παρρησίας

boldness

Genitive

*object of μετά (manner: with all boldness)*

παρρησία: 'boldness, frankness, free speech'; originally the Athenian citizen's right to speak freely in the assembly; in Acts the defining quality of the apostolic witness (4:13, 29, 31; 9:27–28; 13:46; 14:3; 18:26; 19:8; 26:26). μετά πάσης παρρησίας = with the fullest, most unrestrained boldness possible.

## ἄκωλύτως

unhindered

*adverb of manner (final word of Acts)*

ἄκωλύτως: 'without hindrance, unhindered'; a hapax legomenon — found nowhere else in the NT or LXX, though common in Greek legal and administrative language for action that has not been obstructed. The word is the book's final statement and its theological verdict: no emperor, no mob, no storm, no viper, no chain has been able to stop the proclaimed word. The gospel stands open. The sentence — and Acts — ends not with a period but with a liberation. The adverb's placement as the absolute last word is a deliberate literary choice: after everything narrated in twenty-eight chapters, this is where Luke leaves us.

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**On the text.** Acts 28 is the climax and conclusion of Luke's two-volume work: the 'we-narrative' that resumed at 27:1 continues through the Malta episode (vv.1–10) and the final sea leg to Puteoli (vv.11–14) before Paul enters Rome (v.14 end). The chapter divides into five movements. (1) The Malta miracle-cluster (vv.1–10): the island is identified as Μελίτη (Malta; the Western text at v.1 misreads Μιτυλήνη); the islanders

(βάρβαροι, not in the pejorative sense but simply 'non-Greek-speakers') show extraordinary kindness (φιλανθρωπίαν). The viper episode (vv.3–6) is paradigmatic: when Paul shakes the snake into the fire unhurt, the Maltese first deduce he is a murderer being punished by Δίκη (Justice personified) and then, when nothing happens, reverse to calling him a god — the same oscillation as at Lystra (14:11–15). The healing of Publius's father (vv.7–9) by prayer and hand-laying, and the subsequent healings of all the sick on the island (v.9), cement Paul's authority. (2) The voyage to Italy (vv.11–14): three months later the party sails on an Alexandrian grain ship whose figurehead (παράσημον) is the Dioscuri (Castor and Pollux, twin patron gods of sailors), lands at Rhegium, then Puteoli, and finds brothers there — a pre-existing Christian community — where they stay seven days. (3) The approach to Rome (vv.14b–16): brothers from Rome come out as far as the Forum of Appius (about 43 miles from Rome) and the Three Taverns (about 33 miles) to meet Paul; seeing them, Paul gives thanks to God and takes courage. In Rome Paul is allowed to live by himself with one soldier guarding him — the relatively lenient custodia militaris, not prison. (4) Paul's meeting with the Roman Jewish leaders (vv.17–22): after three days Paul summons the leaders of the Jews, explains that he was handed over from Jerusalem though innocent of any charge against the people or customs, appeals to Caesar without accusing the nation, and is told that no letter about him has arrived and they want to hear his views — for 'this sect' is spoken against everywhere. (5) The final synagogue meeting and the Isaiah citation (vv.23–28): a great crowd assembles for a full-day exposition; some are persuaded, some disbelieve; when they disperse in disagreement Paul speaks one final word, quoting Isa 6:9–10 at length — the very passage Jesus cited in the parable-discourse (Matt 13:14–15; Mark 4:12; Luke 8:10; John 12:40) — and declaring that 'this salvation of God has been sent to the Gentiles; they will also listen' (v.28). Verse 29 ('and when he had said these words, the Jews departed, having a great dispute among themselves') is absent from all early manuscripts and is widely regarded by textual critics as a Western gloss imported from v.25b to smooth the transition; the critical text omits it, and it is not authored here (see crux note below). (6) The open ending (vv.30–31): Paul lives two whole years in his own rented dwelling, welcoming all who come to him, preaching the kingdom of God and teaching about the Lord Jesus Christ with all boldness, ἀκωλύτως — 'unhindered!' This single adverb, the book's final word, is programmatic: it answers the opponents' every attempt to stop the word and leaves the gospel's advance emphatically open-ended. The abrupt ending has puzzled readers since antiquity: Acts does not narrate Paul's trial outcome, his release (implied by the Pastoral Epistles), his further travels, or his martyrdom. The most defensible explanation is

that Luke's goal — to show the gospel's march from Jerusalem to Rome — is accomplished with Paul's unhindered preaching in the capital; the book ends not as an incomplete biography but as a completed theological narrative.

**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.