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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Acts of the Apostles, Chapter 9

## ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ Θ'

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 · 9:1–9

#### **The Damascus road: Saul's encounter with the risen Christ**

Saul, still breathing threats and murder against the disciples and armed with letters from the high priest for Damascus (1–2), is suddenly arrested on the road by a light from heaven and a voice identifying itself as Jesus whom he persecutes (3–5); blind and without food or drink for three days, he is led into Damascus by his companions who heard sound but saw no one (6–9).

B · 9:10–19A

#### **Ananias's commission and the baptism of Saul**

The Lord appears to the disciple Ananias in Damascus, directing him to a house on Straight Street where Saul, in a parallel vision, expects him (10–12); Ananias protests Saul's violent reputation (13–14); the Lord overrules, declaring Saul 'a chosen instrument' to carry his name before Gentiles, kings, and Israel, and marking out his coming sufferings (15–16). Ananias goes, lays hands on Saul, and restores his sight by the Spirit's filling; Saul rises and is baptized (17–19a).

C · 9:19B–25

### **Saul preaches in Damascus and escapes the Jewish plot**

Regaining strength, Saul immediately preaches in the Damascus synagogues that Jesus is the Son of God, to the amazement of all who knew his former purpose (19b–21); his power in proving that Jesus is the Christ grows, confounding the Jews of Damascus (22); when a plot to kill him is discovered, the disciples lower him over the wall in a basket by night (23–25).

D · 9:26–31

### **Saul in Jerusalem: Barnabas, the Hellenists, and the church's peace**

In Jerusalem the disciples fear Saul and disbelieve his conversion; Barnabas brings him to the apostles and vouches for his Damascus road experience and his bold preaching (26–27); he moves freely in Jerusalem, debating with the Hellenists who seek to kill him (28–29); the brothers escort him to Caesarea and send him to Tarsus (30); with the persecutor gone, the church throughout Judea, Galilee, and Samaria has peace and is built up and grows in the fear of the Lord (31).

E · 9:32–35

### **Peter heals Aeneas at Lydda**

Peter, going through all regions, comes to the saints at Lydda (32); there he finds Aeneas, paralyzed and bedridden for eight years, and heals him in the name of Jesus Christ — 'make your bed' — and he rises immediately (33–34); all who dwell in Lydda and on the plain of Sharon see him and turn to the Lord (35).

F · 9:36–43

### **Peter raises Tabitha (Dorcas) at Joppa**

At Joppa a disciple named Tabitha (= Dorcas, 'gazelle'), full of good works and almsgiving, falls ill and dies (36–37); two men are sent to Peter at Lydda, who comes at once (38–39); clearing the room and kneeling to pray, Peter commands 'Tabitha, arise' — she opens her eyes, sits up, and is presented alive (40–41); this becomes known throughout Joppa and many believe in the Lord, while Peter stays many days with Simon the tanner (42–43).

## 1 Ὁ δὲ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς καὶ φόνου εἰς τοὺς μαθητὰς τοῦ κυρίου, προσελθὼν τῷ ἀρχιερεῖ

But Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest

**BACKGROUND / SCENE-SETTING** **δέ** The chapter opens with an adversative δέ restarting the narrative from 8:3. The participle ἐμπνέων ('breathing') is strikingly vivid — Saul's whole life-breath is menace and slaughter.

ὁ

the

Nominative

article (substantivizing subject)

δὲ

but

adversative/resumptive conjunction

Σαῦλος

Saul

Nominative

subject nominative (proper name)

Σαῦλος: Greek form of the Hebrew Sha'ul; the name used until 13:9 when 'Paul' is introduced.

ἔτι

still

adverb of time

ἐμπνέων

breathing

Pres Act Ptc Nom Sg Masc · ἐμπνέω

circumstantial participle (manner)

→ progressive present (ongoing state)

ἐμπνέω: 'breathe in/into'; here 'breathe out' threats — a vivid metaphor: Saul's very breath is murderous (hapax in NT).

ἀπειλῆς

of threat

Genitive

genitive of content (object breathed)

ἀπειλή: 'threat, menace'; paired with φόνοσ — together they describe the double character of persecution.

καὶ

and

coordinating conjunction

φόνου

of murder

Genitive

genitive of content (coordinated)

φόνος: 'murder, slaughter'; Stephen's death (7:59–60) has intensified the campaign.

εἰς

against

preposition + acc (hostile direction)

τοὺς

the

Accusative

article

μαθητὰς

disciples

Accusative

object of εἰς

μαθητής: 'disciple, learner'; Luke's usual term for the followers of Jesus in Acts.

τοῦ

of the

Genitive

article

κυρίου

Lord

Genitive

genitive of relationship / belonging

κύριος: 'Lord'; the disciples belong to and are defined by the Lord — an irony as Saul is about to encounter that Lord.

προσελθών

having gone

Aor Act Ptc Nom Sg Masc · προσέρχομαι

attendant-circumstance participle

→ constative aorist (simple prior action)

προσέρχομαι: 'come/go to, approach'; common approach verb especially toward persons of authority.

τῷ

to the

Dative

article

ἀρχιερεῖ

high priest

Dative

dative of indirect object (approached)

ἀρχιερεύς: 'high priest'; probably Caiaphas or his successor; the letters he issues reflect Sanhedrin authority extending to diaspora synagogues.

2 ἤτησατο παρ' αὐτοῦ ἐπιστολάς εἰς Δαμασκὸν πρὸς τὰς συναγωγάς, ὅπως ἔάν τινας εὔρη τῆς ὁδοῦ ὄντας, ἄνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγη εἰς Ἱερουσαλήμ.

and requested from him letters to Damascus, to the synagogues, so that if he found any belonging to the Way, both men and women, he might bring them bound to Jerusalem.

CONTINUATION (MAIN VERB OF V.1 PERIOD) **ASYNDETON** The main verb ἤτησατο completes the sentence begun in v.1. 'The Way' (ἡ ὁδός) is Luke's earliest and most characteristic self-designation of the Christian movement (cf. 19:9, 23; 22:4; 24:14, 22), perhaps echoing Isa 40:3.

**ἤτησατο**

he requested

Aor Mid Indic 3 Sg· αἰτέω

main verb

→ constative aorist (single completed request)

αἰτέω: 'ask, request'; middle voice emphasizes personal stake in the request.

**παρ'**

from

preposition + gen (source)

**αὐτοῦ**

him

Genitive

genitive of source (the high priest)

**ἐπιστολάς**

letters

Accusative

direct object

ἐπιστολή: 'letter'; official extradition warrants authorizing Saul to arrest followers of the Way in diaspora synagogues.

**εἰς**

to

preposition + acc (destination)

**Δαμασκὸν**

Damascus

Accusative

accusative of destination (proper name)

Δαμασκός: ancient Syrian capital, a major Jewish diaspora centre; ca. 240 km from Jerusalem.

**πρὸς**

to

preposition + acc (addressed to)

**τὰς**

the

Accusative

article

## συναγωγάς

synagogues

Accusative

accusative (addressee)

συναγωγή: 'synagogue'; the local Jewish assembly exercised communal discipline over its members, hence the Sanhedrin's leverage.

## ὅπως

so that

purpose conjunction

## εἴαν

if

conditional particle (third-class: open possibility)

## τινας

any

Accusative

indefinite pronoun, direct object of εὔρη

## εὔρη

he might find

Aor Act Subj 3 Sg · εὐρίσκω

verb of protasis (conditional subjunctive)

→ constative aorist (finding as event)

εὐρίσκω: 'find, discover'; third-class condition assumes open possibility.

## τῆς

of the

Genitive

article

## ὁδοῦ

Way

Genitive

genitive (partitive / belonging to)

ὁδός: 'way, road'; here as self-designation of the Christian movement; possibly echoing Isa 40:3 ('prepare the way of the Lord').

## ὄντας

being

Pres Act Ptc Acc Pl Masc · εἰμί

supplementary participle (object complement with εὔρη τινας)

→ progressive present (ongoing state)

## ἄνδρας

men

Accusative

accusative in apposition to τινας

ἄνῆρ: 'man, male'; the specificity male-and-female underlines the thoroughness of the persecution.

## τε

both

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

## καὶ

and

coordinating conjunction (completing τε ... καί)

## γυναῖκας

women

Accusative

accusative in apposition (second member of τε ... καί)

γυνή: 'woman, wife'; women were active enough in the movement to be explicitly targeted.

## δεδεμένους

bound

Perf Pass Ptc Acc Pl Masc · δέω

*predicative participle (object complement with ἀγάγη)*

→ **intensive perfect (state of being bound)**

δέω: 'bind, tie'; the perfect participle indicates the bound condition in which they would be delivered.

## ἀγάγη

he might bring

Aor Act Subj 3 Sg · ἄγω

*verb of apodosis (purpose clause, subjunctive)*

→ **constative aorist (delivery as event)**

ἄγω: 'lead, bring'; the purpose of the mission is transport for trial in Jerusalem.

## εἰς

to

*preposition + acc (destination)*

## Ἱερουσαλήμ

Jerusalem

Accusative

*accusative of destination (proper name, indecl.)*

Ἱερουσαλήμ: the Semitic form preferred by Luke in Acts when emphasizing the city's Jewish-theological significance.

### 3 Ἐν δὲ τῷ πορεύεσθαι ἐγένετο αὐτὸν ἐγγίξειν τῇ Δαμασκῷ, ἐξαίφνης τε αὐτὸν περιήστραψεν φῶς ἐκ τοῦ οὐρανοῦ,

Now as he was traveling, it happened that he was approaching Damascus, and suddenly a light from heaven flashed around him,

TEMPORAL FRAME / NARRATIVE DEVELOPMENT **δέ** The temporal articular infinitive (ἐν τῷ πορεύεσθαι) is a Lukan idiom. ἐξαίφνης ('suddenly') marks the divine intrusion — the same word used at Pentecost (2:2). The compound περιεστράπτω is used only in the Damascus accounts.

## Ἐν

while

*preposition + dat (temporal: ἐν + articular inf.)*

## δὲ

now

*transitional particle*

## τῷ

the

Dative

*article (with articular inf.)*

## πορεύεσθαι

traveling

Pres Mid Inf · πορεύομαι

*articular infinitive (temporal clause object of ἐν)*

→ **progressive present (ongoing journey)**

πορεύομαι: 'go, travel, journey'; a Lukan favourite (ca. 51× in Luke–Acts).

## ἐγένετο

it happened

Aor Mid Indic 3 Sg · γίνομαι

*main verb (Lukan ἐγένετο + infinitive construction)*

→ constative aorist (event frame)

γίνομαι: 'become, happen'; ἐγένετο + accusative + infinitive is a Lukan Septuagintal idiom.

## αὐτὸν

him

Accusative

*accusative subject of infinitive (ἐγένετο αὐτὸν ἐγγίζειν)*

## ἐγγίζειν

to be approaching

Pres Act Inf · ἐγγίζω

*infinitive (subject clause of ἐγένετο)*

→ progressive present (drawing near)

ἐγγίζω: 'draw near, approach'; the approach to Damascus is the moment the Lord chooses to intervene.

## τῇ

the

Dative

*article*

## Δαμασκῷ

Damascus

Dative

*dative of place (approached)*

Δαμασκός: cf. v.2 note.

## ἐξαίφνης

suddenly

*adverb of time (sudden onset)*

ἐξαίφνης: 'suddenly, unexpectedly'; in Acts also at 2:2 (Pentecost) and 22:6 — always marking a dramatic divine intervention.

τε

and

*continuative particle (τε adds next clause)*

## αὐτὸν

him

Accusative

*direct object of περιήστραψεν*

## περιήστραψεν

flashed around

Aor Act Indic 3 Sg · περιαστρέπτω

*main verb (second clause)*

→ constative aorist (single sudden event)

περιαστρέπτω: 'flash/shine around'; compound of περί + ἀστρέπτω; occurs in NT only in the Damascus accounts (9:3; 22:6) — the brilliance encircling Saul.

## φῶς

a light

Nominative

*subject nominative*

φῶς: 'light'; theophanic light (cf. 22:6, 9; 26:13 'brighter than the sun') — the shekinah/glory of the risen Christ.

ἐκ

from

*preposition + gen (source/origin)*

τοῦ

the

Genitive

*article*

## οὐρανοῦ

heaven

Genitive

*genitive of source*

οὐρανός: 'heaven, sky'; marks the divine origin of the light — from where God dwells.

4 καὶ πεσὼν ἐπὶ τὴν γῆν ἤκουσεν φωνὴν λέγουσαν αὐτῷ· Σαοὺλ Σαοὺλ, τί με διώκεις;

and falling to the ground he heard a voice saying to him, 'Saul, Saul, why are you persecuting me?'

CONTINUATION (NARRATIVE SEQUENCE) **καὶ** The doubled vocative Σαοὺλ Σαοὺλ is the Semitic idiom of urgent divine address (cf. Gen 22:11; Exod 3:4; Luke 10:41; 22:31). The shift from the Greek form (Σαῦλος) to the Aramaic/Hebrew Σαοὺλ in the voice's speech is deliberate.

καὶ

and

*coordinating conjunction (narrative sequence)*

πεσὼν

having fallen

Aor Act Ptc Nom Sg Masc · πίπτω

*attendant-circumstance participle (prior action)*

→ constative aorist (instantaneous fall)

πίπτω: 'fall'; the prostration before the divine glory is involuntary — cf. Ezek 1:28; Rev 1:17.

ἐπὶ

on

*preposition + acc (contact)*

τὴν

the

Accusative

*article*

γῆν

ground

Accusative

*accusative of place (surface fallen upon)*

γῆ: 'earth, ground'; the concrete physical response to the overwhelming divine light.

ἤκουσεν

he heard

Aor Act Indic 3 Sg · ἀκούω

*main verb*

→ constative aorist (single hearing event)

ἀκούω: 'hear, listen to'; with accusative (φωνήν) here — hearing the sound (cf. genitive in v.7 for the companions).

φωνήν

a voice

Accusative

*direct object of ἤκουσεν*

φωνή: 'voice, sound'; the accusative marks Saul hearing it as articulate personal address (contrast v.7).

λέγουσαν

saying

Pres Act Ptc Acc Sg Fem · λέγω

*attributive participle (modifying φωνήν)*

→ progressive present (ongoing speech)

**αὐτῷ**

to him

Dative

*dative of indirect object*

**Σαούλ**

Saul

Vocative

*vocative (doubled address — first instance)*

Σαούλ: the Semitic/Aramaic form of the name, used by the voice; the doubling is the idiom of urgent divine address.

**Σαούλ**

Saul

Vocative

*vocative (doubled address — second instance)*

**τί**

why

Accusative

*interrogative pronoun (adverbial accusative of reason)*

**με**

me

Accusative

*direct object of διώκεις*

**διώκεις**

are you persecuting

Pres Act Indic 2 Sg · διώκω

*main verb of the direct question*

→ progressive present (ongoing action)

διώκω: 'pursue, persecute'; the word bridges judicial pursuit and theological persecution — Jesus identifies himself with his persecuted people (cf. Matt 25:45).

## 5 εἶπεν δέ· τίς εἶ, κύριε; ὁ δέ· Ἐγώ εἰμι Ἰησοῦς ὃν σὺ διώκεις·

And he said, 'Who are you, Lord?' And he said, 'I am Jesus, whom you are persecuting;'

CONTINUATION (DIALOGUE EXCHANGE) **δέ** The "Ἐγώ εἰμι" formula — 'I am' — echoes the divine self-identification of the LXX (Exod 3:14); here it names the risen Jesus as the one whose people Saul has been persecuting. The unexpanded address in ch.9 (no goad saying) contrasts with ch.26 where the Western expansions are located.

**εἶπεν**

he said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ constative aorist (single utterance)

**δέ**

and

*transitional particle*

**τίς**

Who

Nominative

*interrogative pronoun (predicate nominative)*

**εἶ**

are you

Pres Act Indic 2 Sg · εἰμί

*copula verb*

→ gnomic present (state of being)

## κύριε

Lord

Vocative

*vocative (address)*

κύριος: 'Lord'; whether Saul uses this as a polite 'Sir' or has some recognition is debated; subsequent narrative makes it full confession.

## ὁ

he

Nominative

*article used as pronoun (subject of implied εἶπεν)*

## δέ

and

*transitional particle (δέ with article as pronoun: 'and he')*

## Ἐγώ

I

Nominative

*emphatic personal pronoun (subject)*

## εἰμι

am

Pres Act Indic 1 Sg · εἰμί

*copula / identification formula*

→ *gnomic present*

εἰμί: 'I am'; the ἐγώ εἰμι formula evokes divine self-disclosure (Exod 3:14 LXX); here Jesus claims personal identity with the persecuted community.

## Ἰησοῦς

Jesus

Nominative

*predicate nominative (identification)*

Ἰησοῦς: the earthly name now spoken by the heavenly Lord — the resurrection does not dissolve the continuity of personal identity.

## ὃν

whom

Accusative

*relative pronoun, direct object of διώκεις*

## σὺ

you

Nominative

*emphatic subject of διώκεις*

## διώκεις

are persecuting

Pres Act Indic 2 Sg · διώκω

*verb of relative clause*

→ *progressive present (ongoing action)*

διώκω: repeating v.4 — the identification of Jesus with his people is reinforced by the repetition.

6 ἀλλὰ ἀνάστηθι καὶ εἴσελθε εἰς τὴν πόλιν, καὶ λαληθήσεταιί σοι ὃ τί σε δεῖ ποιεῖν.

but rise and enter the city, and it will be told you what you must do.

**CONTRAST / COMMAND** **ἀλλά** The adversative ἀλλά pivots from revelation to command. The passive λαληθήσεται ('it will be told') is a divine passive — God will communicate through an intermediary (Ananias, v.10ff). The δεῖ ('must') signals divine necessity.

ἀλλά

but

*strong adversative conjunction*

ἀνάστηθι

rise

Aor Act Impv 2 Sg · ἀνίστημι

*main verb (imperative command)*

→ constative aorist (punctiliar command)

ἀνίστημι: 'rise, stand up'; the command to rise from prostration; the same verb used of resurrection — theologically resonant in context.

καὶ

and

*coordinating conjunction*

εἴσελθε

enter

Aor Act Impv 2 Sg · εἰσέρχομαι

*second imperative (sequential command)*

→ constative aorist (punctiliar command)

εἰσέρχομαι: 'enter, go into'; the road is not the end — Saul must enter Damascus for the next phase of revelation.

εἰς

into

*preposition + acc (destination)*

τὴν

the

Accusative

*article*

πόλιν

city

Accusative

*accusative of destination*

πόλις: 'city'; Damascus; the divine encounter ends on the road, but the mission continues in the city.

καὶ

and

*coordinating conjunction*

## λαληθήσεταιί

it will be told

Fut Pass Indic 3 Sg · λαλέω

*main verb (divine passive)*

→ predictive future

λαλέω: 'speak, tell'; the passive avoids naming God directly — a divine passive of communication.

## σοι

to you

Dative

*dative of indirect object*

## ὅ

what

Nominative

*relative pronoun (subject of ποιεῖν in indirect discourse)*

## τί

what

Accusative

*interrogative pronoun (indirect question embedded in relative)*

## σε

you

Accusative

*accusative subject of infinitive ποιεῖν*

## δεῖ

it is necessary

Pres Act Indic 3 Sg · δεῖ

*impersonal verb of necessity*

→ gnomic present (divine necessity)

δεῖ: 'it is necessary, must'; one of Luke's key words for divine compulsion — Saul is now under a divine must.

## ποιεῖν

to do

Pres Act Inf · ποιέω

*complementary infinitive (object of δεῖ)*

→ progressive present (ongoing doing)

ποιέω: 'do, make'; what Saul must do will be disclosed — the mission ahead is already determined.

## 7 οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ εἰστήκεισαν ἔνεοί, ἀκούοντες μὲν τῆς φωνῆς μηδένα δὲ θεωροῦντες.

The men who were traveling with him stood speechless, hearing the voice but seeing no one.

CONTRASTING DETAIL (COMPANIONS' EXPERIENCE) **δέ** A parenthetical contrast between Saul's full experience and the companions' partial one: they heard sound (genitive φωνῆς — inarticulate noise) but saw nothing. The tension with 22:9 (they 'did not hear the voice') is resolved by the Greek case distinction — genitive vs. accusative of ἀκούω.

οἱ

the

Nominative

article (substantivizing participle)

δὲ

now

transitional/contrastive particle

ἄνδρες

men

Nominative

subject nominative

ἄνιρ: 'man'; the escort; probably temple police or synagogue officers.

οἱ

the

Nominative

article (attributive with participle)

συνοδεύοντες

traveling with

Pres Act Ptc Nom Pl Masc · συνοδεύω

attributive participle (modifying ἄνδρες)

→ progressive present (ongoing travel)

συνοδεύω: 'travel together with'; compound of σύν + ὀδεύω; hapax in NT — a vivid word for the journey-companions.

αὐτῷ

him

Dative

dative of association (συνοδεύω + dat.)

εἰστήκεισαν

stood

Plupf Act Indic 3 Pl · ἵστημι

main verb

→ pluperfect (resultant state: they had come to a halt and were standing)

ἵστημι: 'stand'; the pluperfect εἰστήκεισαν describes the resulting state of standing — halted in place.

ἔνεοί

speechless

Nominative

predicate adjective

ἔνεός: 'speechless, dumb'; a classical Greek word; their silence reflects overwhelming awe.

ἀκούοντες

hearing

Pres Act Ptc Nom Pl Masc · ἀκούω

circumstantial participle (concessive/manner)

→ progressive present (ongoing hearing)

ἀκούω: 'hear'; with genitive φωνῆς — they heard a sound but not articulate, personal address (cf. the accusative at v.4 for Saul).

μὲν

on the one hand

correlative particle (μὲν ... δέ: on the one hand ... on the other)

τῆς

the

Genitive

article

φωνῆς

voice

Genitive

genitive object of ἀκούοντες (sound-hearing)

φωνή: 'voice, sound'; genitive = they heard the sound; contrast 22:9 accusative = they did not hear it as meaningful address.

## μηδένα

no one

Accusative

direct object of θεωροῦντες (negative)

μηδεῖς: 'no one, nobody'; the complete absence of visible form — only Saul saw the risen Christ.

## δὲ

but

contrastive particle (second member of μέν ... δέ)

## θεωροῦντες

seeing

Pres Act Ptc Nom Pl Masc · θεωρέω

circumstantial participle (parallel to ἀκούοντες)

→ progressive present

θεωρέω: 'see, observe'; stronger/more deliberate seeing than ὁράω — they were looking but saw nothing visible.

## 8 ἠγέρθη δὲ Σαῦλος ἀπὸ τῆς γῆς, ἀνεωγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ οὐδὲν ἔβλεπεν· χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν.

Saul rose from the ground, but when his eyes were opened he could see nothing; and they led him by the hand and brought him into Damascus.

**NARRATIVE CONSEQUENCE** δέ The paradox: eyes opened yet seeing nothing (blindness as judgment and grace — cf. Isa 6:9–10; John 9). The genitive absolute ἀνεωγμένων τῶν ὀφθαλμῶν αὐτοῦ underlines the contrast. The hand-leading (χειραγωγέω) reduces the persecutor to dependency.

## ἠγέρθη

rose

Aor Pass Indic 3 Sg · ἐγείρω

main verb

→ constative aorist (single act of rising)

ἐγείρω: 'raise, wake'; passive — 'he was raised'; the same verb used of Jesus' resurrection, lending the action quiet resonance.

## δὲ

and

transitional particle

## Σαῦλος

Saul

Nominative

subject nominative

## ἀπὸ

from

preposition + gen (separation/origin)

**τῆς**

the

Genitive

article

**γῆς**

ground

Genitive

*genitive of separation*

γῆ: 'earth, ground'; rising from the place of prostration.

**ἀνεωγμένων**

having been opened

Perf Pass Ptc Gen Pl Masc · ἀνοίγω

*genitive absolute (concessive: 'though his eyes were opened')*

→ intensive perfect (state of being open)

ἀνοίγω: 'open'; the perfect participle stresses the state — eyes permanently open, yet nothing visible: the paradox of spiritual blindness.

**δὲ**

but

*contrastive particle*

**τῶν**

the

Genitive

*article (part of genitive absolute)*

**ὀφθαλμῶν**

eyes

Genitive

*genitive absolute (subject)*

ὀφθαλμός: 'eye'; the organ named explicitly for the irony: open eyes that cannot see.

**αὐτοῦ**

his

Genitive

*genitive of possession (within genitive absolute)*

**οὐδὲν**

nothing

Accusative

*direct object (negative)*

οὐδεὶς: 'no one, nothing'; the absolute negation — total blindness, not partial impairment.

**ἔβλεπεν**

he was seeing

Impf Act Indic 3 Sg · βλέπω

*main verb (second clause)*

→ progressive imperfect (ongoing inability)

βλέπω: 'see, look at'; the imperfect emphasizes the ongoing state of unseeing — not a momentary but a sustained blindness.

**χειραγωγοῦντες**

leading by the hand

Pres Act Ptc Nom Pl Masc · χειραγωγέω

*attendant-circumstance participle*

→ progressive present (ongoing leading)

χειραγωγέω: 'lead by the hand'; compound of χεῖρ ('hand') + ἀγωγή; vivid term for the humiliation — the persecutor must be guided like a child. Same word at 22:11.

**δὲ**

and

*transitional particle*

**αὐτὸν**

him

Accusative

*direct object of εἰσήγαγον*

## εἰσήγαγον

they brought in

Aor Act Indic 3 Pl · εἰσάγω

main verb (third clause)

→ constative aorist (completed action)

εἰσάγω: 'bring in, lead into'; the irony: Saul came to arrest others, but is himself led helplessly into the city.

## εἰς

into

preposition + acc (destination)

## Δαμασκόν

Damascus

Accusative

accusative of destination (proper name)

Δαμασκός: cf. v.2 note; the city he came to purge becomes the place of his transformation.

## 9 καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν.

And for three days he was without sight, and he neither ate nor drank.

CONTINUATION (STATE DESCRIPTION) **καὶ** The three-day period of blindness, fasting, and prayer parallels Moses (Deut 9:9, 18) and Jesus in the tomb. The triple deprivation — sight, food, drink — marks a liminal passage: the old Saul dies before the new Paul is born.

## καὶ

and

coordinating conjunction

## ἦν

he was

Impf Act Indic 3 Sg · εἶμι

main verb (periphrastic construction with μὴ βλέπων)

→ progressive imperfect (extended state)

## ἡμέρας

days

Accusative

accusative of time (duration: 'for three days')

ἡμέρα: 'day'; three days of liminal transformation — blindness awaiting the healer's touch.

## τρεῖς

three

Accusative

numeral adjective (modifying ἡμέρας)

τρεῖς: 'three'; a symbolically loaded number — cf. Jonah's three days, Jesus's three days; the period of death and new life.

## μὴ

not

negative particle (with participle)

## βλέπων

seeing

Pres Act Ptc Nom Sg Masc · βλέπω

periphrastic participle (with ἦν: 'was not seeing')

→ progressive present (ongoing blindness)

βλέπω: cf. v.8 — the same verb maintaining the thread of unseeing.

## καὶ

and

coordinating conjunction

## οὐκ

not

negative adverb (with indicative)

## ἔφαγεν

he ate

Aor Act Indic 3 Sg · ἐσθίω

main verb

→ constative aorist (covering the three-day period)

ἐσθίω: 'eat'; the suppletive aorist ἔφαγεν (from φάγω) — fasting in crisis is a biblical motif (Moses, Elijah, Jesus).

## οὐδὲ

nor

coordinating negative particle

## ἔπιεν

he drank

Aor Act Indic 3 Sg · πίνω

second main verb (coordinated with ἔφαγεν)

→ constative aorist (three-day abstinence)

πίνω: 'drink'; complete physical deprivation; Saul enters Damascus as one dead, awaiting renewal.

## 10 Ἦν δέ τις μαθητῆς ἐν Δαμασκῷ ὀνόματι Ἀνανίας, καὶ εἶπεν πρὸς αὐτὸν ἐν ὄραματι ὁ κύριος Ἀνανία. ὁ δὲ εἶπεν· Ἴδου ἐγώ, κύριε.

Now there was a certain disciple in Damascus named Ananias, and the Lord said to him in a vision, 'Ananias.' And he said, 'Here I am, Lord.'

**NEW SCENE INTRODUCTION** **δέ** The scene shifts to Damascus and a new character, Ananias — introduced with the Lukan τις formula. The vision-dialogue structure (Lord calls by name; servant answers 'Here I am') echoes OT call narratives (Gen 22:11; 1 Sam 3:4). Ananias's 'Here I am, Lord' (Ἴδου ἐγώ) is the classic response of the biblical servant.

## Ἦν

there was

Impf Act Indic 3 Sg · εἰμί

main verb (existential: ἦν τις = 'there was a certain')

→ progressive imperfect (ongoing state of existence)

## δέ

now

transitional/scene-shift particle

## τις

a certain

Nominative

indefinite pronoun (predicative with ἦν: 'there was a certain')

## μαθητῆς

disciple

Nominative

subject nominative

μαθητῆς: 'disciple'; Ananias is introduced simply as 'a disciple' — not an apostle, a fact that underscores the Spirit working through ordinary believers.

ἐν

in

*preposition + dat (location)*

**Δαμασκῶ**

Damascus

Dative

*dative of place*

Δαμασκός; Damascus; this disciple lives in the very city Saul came to purge.

**ὀνόματι**

by name

Dative

*dative of reference / qualification ('by name Ananias')*

ὄνομα: 'name'; Lukan idiom: 'a certain X by name Y'.

**Ἀνανίας**

Ananias

Nominative

*nominative in apposition (name introduced by ὀνόματι)*

Ἀνανίας; a common Jewish name (Hebrew Hananiah = 'Yahweh is gracious'); three different people so named in Acts.

καὶ

and

*coordinating conjunction*

**εἶπεν**

said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ constative aorist

πρὸς

to

*preposition + acc (address toward)*

**αὐτὸν**

him

Accusative

*accusative (person addressed)*

ἐν

in

*preposition + dat (sphere/medium of revelation)*

**ὄραματι**

a vision

Dative

*dative of sphere/means*

ὄραμα: 'vision'; the standard channel of divine communication in Acts (cf. 10:3, 17, 19; 16:9, 10; 18:9).

**ὁ**

the

Nominative

*article (with κύριος)*

**κύριος**

Lord

Nominative

*subject nominative*

κύριος; 'Lord'; here the risen Jesus (cf. v.17: 'the Lord Jesus who appeared to you on the road').

**Ἀνανία**

Ananias

Vocative

*vocative (direct address)*

Ἀνανίας; the vocative of the name; a single call rather than the doubled urgency of Saul's name.

**ὁ**

he

Nominative

*article as pronoun (subject: 'he')*

**δὲ**

and

*transitional particle (with article as pronoun)*

**εἶπεν**

said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ constative aorist

Ἴδου

Behold

*attention-marker / interjection*

ἰδοῦ: 'here, behold'; introducing the servant's response — 'Here I am' echoes the OT pattern (Gen 22:1, 11; Exod 3:4; Isa 6:8).

ἐγώ

I

*Nominative*

*emphatic personal pronoun (subject of implied εἰμί)*

κύριε

Lord

*Vocative*

*vocative (address)*

κύριος: 'Lord'; Ananias's response is that of the willing servant — 'Here I am, Lord.'

11 ὁ δὲ κύριος πρὸς αὐτόν· Ἀναστὰς πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην Εὐθεΐαν καὶ ζήτησον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι Ταρσέα· ἰδοὺ γὰρ προσεύχεται,

And the Lord said to him, 'Rise and go to the street called Straight, and seek in the house of Judas a man named Saul of Tarsus; for behold, he is praying,

COMMAND / REVELATION CONTINUATION **δέ** The Lord supplies precise coordinates: a named street, a named house, a named person. The 'Straight Street' (ἡ Εὐθεΐα) of Damascus can be identified with the modern via recta. The ἰδοὺ γὰρ introduces the explanatory ground for the mission.

ὁ

the

*Nominative*

*article (with κύριος)*

δὲ

and

*transitional particle*

κύριος

Lord

*Nominative*

*subject nominative*

κύριος: 'Lord'; the risen Jesus directing events with divine precision.

πρὸς

to

*preposition + acc (address toward; verb εἶπεν implied)*

## αὐτόν

him

Accusative

*accusative (person addressed)*

## Ἄναστὰς

having risen

Aor Act Ptc Nom Sg Masc · ἀνίστημι

*attendant-circumstance participle (prior to main command)*

→ constative aorist

ἀνίστημι: 'rise'; cf. v.6 — the same verb links Ananias's commission to Saul's initial command.

## πορεύθητι

go

Aor Pass Impv 2 Sg · πορεύομαι

*main imperative*

→ constative aorist (single mission)

πορεύομαι: 'go, travel'; deponent passive form; the direct divine commission to Ananias.

## ἐπὶ

to

*preposition + acc (direction toward)*

## τὴν

the

Accusative

*article*

## ῥύμην

street

Accusative

*accusative of destination*

ῥύμη: 'narrow street, alley'; more specific than ὁδός — a named lane.

## τὴν

the

Accusative

*article (with attributive participle)*

## καλουμένην

called

Pres Pass Ptc Acc Sg Fem · καλέω

*attributive participle (modifying ῥύμην: 'the street called...')*

→ progressive present

καλέω: 'call, name'; the street known by this name.

## Εὐθεΐαν

Straight

Accusative

*predicate accusative (name of street)*

εὐθύς: 'straight, direct'; 'Straight Street' — the great Roman via recta of Damascus, still traceable today.

## καὶ

and

*coordinating conjunction*

## ζήτησον

seek

Aor Act Impv 2 Sg · ζητέω

*second imperative*

→ constative aorist

ζητέω: 'seek, look for'; the man Ananias must find is the very persecutor the disciples flee.

## ἐν

in

*preposition + dat (location)*

## οικία

house

Dative

*dative of place*

οικία: 'house, household'; the address is precise — divine omniscience locating the blind man.

## Ἰούδα

of Judas

Genitive

*genitive of possession (whose house)*

Ἰούδας: Judas; probably a Jewish householder of Damascus — otherwise unknown.

## Σαῦλον

Saul

Accusative

*direct object of ζητήσων*

Σαῦλος; cf. v.1.

## ὀνόματι

by name

Dative

*dative of reference*

ὄνομα: 'name'; same idiom as v.10.

## Ταρσέα

a Tarsian

Accusative

*accusative in apposition (further identification of Saul)*

Ταρσεύς: 'a man from Tarsus'; Tarsus in Cilicia, a major city and university town — Paul's proud civic identity (22:3).

## ἰδού

for behold

*attention-marker (with γάρ)*

ἰδού: 'behold, look'; introducing the explanatory ground.

## γάρ

for

*causal/explanatory conjunction*

## προσεύχεται

he is praying

Pres Mid Indic 3 Sg · προσεύχομαι

*main verb (explanatory clause)*

→ progressive present (ongoing prayer)

προσεύχομαι: 'pray'; Saul's three days of blindness are three days of prayer — the persecutor has already turned to the Lord.

## 12 καὶ εἶδεν ἄνδρα ὀνόματι Ἀνανίαν εἰσελθόντα καὶ ἐπιθέντα αὐτῷ χειρας ὅπως ἀναβλέψη.

and has seen in a vision a man named Ananias come in and lay his hands on him so that he might recover his sight!

CONTINUATION (PARALLEL VISION) **καὶ** The double vision (Ananias in v.10 and Saul here) is a Lukan device establishing the divine coordination of both parties. Saul has already seen Ananias coming — the Lord prepares both sides simultaneously.

καὶ  
and

*coordinating conjunction*

εἶδεν

he has seen

Aor Act Indic 3 Sg · ὁράω

*main verb*

→ **constative aorist (completed visionary experience)**

ὁράω: 'see'; the suppletive aorist εἶδεν — Saul, though physically blind, has received a vision.

ἄνδρα

a man

Accusative

*direct object of εἶδεν*

ἄνθρωπος: 'man'; Saul sees Ananias as a man — the vision is specific and personal.

ὀνόματι

by name

Dative

*dative of reference*

ὄνομα: cf. vv. 10–11.

Ἄνανιαν

Ananias

Accusative

*accusative in apposition (the name)*

Ἄνανιάς; the same Ananias now receiving the vision — the two visions interlock.

εἰσελθόντα

coming in

Aor Act Ptc Acc Sg Masc · εἰσέρχομαι

*supplementary participle (object complement with εἶδεν ἄνδρα)*

→ **constative aorist (entering as event)**

εἰσέρχομαι: 'enter'; Saul's vision previews the action Ananias will perform.

καὶ  
and

*coordinating conjunction*

ἐπιθέντα

laying

Aor Act Ptc Acc Sg Masc · ἐπιτίθημι

*supplementary participle (second object complement with εἶδεν)*

→ **constative aorist**

ἐπιτίθημι: 'lay upon, place on'; the laying on of hands for healing and Spirit-reception (vv.17; cf. 8:17).

αὐτῷ

on him

Dative

*dative of indirect object (or dative of advantage)*

χειρας

hands

Accusative

*direct object of ἐπιθέντα*

χεῖρ: 'hand'; the laying on of hands is the gesture of blessing, healing, and commissioning.

ὅπως

so that

*purpose conjunction*

ἀναβλέψη

he might see again

Aor Act Subj 3 Sg · ἀναβλέπω

*verb of purpose clause (subjunctive)*

→ **constative aorist (restoration as event)**

ἀναβλέπω: 'look up, regain sight'; the ἀνά prefix can mean recovery of lost sight — cf. v.17, 18.

13 ἀπεκρίθη δὲ Ἄνανίας· Κύριε, ἤκουσα ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ὅσα κακὰ τοῖς ἀγίοις σου ἐποίησεν ἐν Ἱερουσαλήμ·

But Ananias answered, 'Lord, I have heard from many about this man, how much evil he has done to your saints in Jerusalem;'

**OBJECTION / COUNTER** **δέ** Ananias's protest is not doubt but honest report — he voices what every Damascus disciple knows. His information grounds the reader's understanding of the stakes. The title 'your saints' (τοῖς ἀγίοις σου) locates the persecuted as belonging to God.

### ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb

→ constative aorist

ἀποκρίνομαι: 'answer, respond'; deponent; here a response to the divine command rather than a question.

### δέ

but

contrastive/transitional particle

### Ἄνανίας

Ananias

Nominative

subject nominative

### Κύριε

Lord

Vocative

vocative (respectful address)

κύριος: 'Lord'; full acknowledgment of the Lord's authority even while raising a concern.

### ἤκουσα

I have heard

Aor Act Indic 1 Sg · ἀκούω

main verb

→ consummative aorist (reporting what has been heard)

ἀκούω: 'hear'; the perfect-like aorist reports intelligence received — Saul's reputation has spread.

### ἀπὸ

from

preposition + gen (source of report)

### πολλῶν

many

Genitive

genitive of source (informants)

πολύς: 'many'; the testimony of the whole Damascus community — Saul's notoriety is widespread.

### περὶ

about

preposition + gen (subject matter)

<p><b>τοῦ</b> the Genitive article</p>	<p><b>ἀνδρὸς</b> man Genitive <i>genitive of reference</i> ἀνήρ: 'man'; the demonstrative τούτου makes 'this man' pointed — Ananias identifies him as a known, feared figure.</p>	<p><b>τούτου</b> this Genitive <i>demonstrative pronoun (attributive genitive)</i></p>	<p><b>ὅσα</b> how many things Accusative <i>relative/correlative pronoun (direct object of ἐποίησεν)</i></p>
<p><b>κακά</b> evil Accusative <i>accusative adjective (predicate complement, 'evil things')</i> κακός: 'evil, bad'; the word of moral judgment — not merely inconvenient acts but morally evil deeds.</p>	<p><b>τοῖς</b> to the Dative article</p>	<p><b>ἁγίοις</b> saints Dative <i>dative of disadvantage (evil done against)</i> ἅγιος: 'holy one, saint'; the standard NT term for believers as God's consecrated people; here 'your saints' — they belong to the Lord.</p>	<p><b>σου</b> your Genitive <i>genitive of possession (belonging to the Lord)</i></p>
<p><b>ἐποίησεν</b> he did Aor Act Indic 3 Sg · ποιέω <i>main verb of relative clause</i> → constative aorist (the sum of past deeds) ποιέω: 'do, make'; the aorist summarises the whole campaign — Stephen, the scattered church, the imprisonments of 8:3.</p>	<p><b>ἐν</b> in <i>preposition + dat (location)</i></p>	<p><b>Ἱερουσαλήμ</b> Jerusalem Dative <i>dative of place</i> Ἱερουσαλήμ: cf. v.2 note — the Semitic form, appropriate in the context of Jewish religious violence.</p>	

14 καὶ ὧδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου.

and here he has authority from the chief priests to bind all who call on your name!

CONTINUATION (ANANIAS'S OBJECTION) καὶ Ananias adds the present danger: Saul has authority to arrest in Damascus too. 'Those who call on your name' is a significant christological phrase — invoking the name of Jesus Christ as Lord (cf. Joel 2:32; Rom 10:13).

καὶ  
and

*coordinating conjunction*

ἔδε  
here

*adverb of place (in Damascus, as opposed to Jerusalem)*

ἔδε: 'here, in this place'; the danger is present and local, not merely past.

ἔχει  
he has

Pres Act Indic 3 Sg · ἔχω

*main verb*

→ progressive present (current possession of authority)

ἔχω: 'have, hold'; the present tense underlines ongoing danger — the authority is still active.

ἐξουσίαν  
authority

Accusative

*direct object*

ἐξουσία: 'authority, power, right'; official delegated authority — the letters of v.2 are still in his possession.

παρὰ  
from

*preposition + gen (source of authority)*

τῶν  
the

Genitive  
*article*

ἀρχιερέων  
chief priests

Genitive

*genitive of source (those delegating the authority)*

ἀρχιερεύς: 'chief priest'; plural here — the Jerusalem Sanhedrin's priestly leadership collectively.

δῆσαι  
to bind

Aor Act Inf · δέω

*epexegetic infinitive (explaining the authority: authority to bind)*

→ constative aorist

δέω: 'bind'; cf. v.2 δεδεμένους — the binding motif runs through the passage.

πάντας  
all

Accusative

*accusative (direct object of δῆσαι, universal scope)*

πᾶς: 'all, every'; the scope of the persecution is total — no follower of Jesus is exempt.

τοὺς  
the ones

Accusative

*article (substantivizing the participle)*

ἐπικαλουμένους  
calling on

Pres Mid Ptc Acc Pl Masc · ἐπικαλέω

*substantival participle (object of δῆσαι)*

→ progressive present (ongoing practice of calling on the name)

ἐπικαλέω: 'call upon, invoke'; the middle voice with the name of Jesus is the technical phrase for Christian prayer/worship (cf. 2:21; Rom 10:12–13; 1 Cor 1:2).

τὸ  
the

Accusative

*article*

## ὄνομά

name

Accusative

direct object of ἐπικαλουμένου

ὄνομα: 'name'; invoking 'your name' (Jesus' name as Lord) is the defining mark of Christian belonging.

## σου

your

Genitive

genitive of possession

15 εἶπεν δὲ πρὸς αὐτὸν ὁ κύριος· Πορεύου, ὅτι σκεῦος ἐκλογῆς ἐστίν μοι οὗτος τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν τε καὶ βασιλέων υἱῶν τε Ἰσραήλ·

But the Lord said to him, 'Go, for this man is a chosen instrument for me to carry my name before Gentiles and kings and the sons of Israel!'

**DIVINE OVERRULE / COUNTER-RESPONSE** **δέ** The Lord's answer overrules the objection with a single word (Πορεύου) followed by a clause of divine purpose. 'Chosen instrument' (σκεῦος ἐκλογῆς) is a stunning reversal — the destroyer is now God's vessel. The three-fold mission audience (Gentiles, kings, Israel) previews the whole of Acts 13–28.

## εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

## δέ

but

contrastive particle

## πρὸς

to

preposition + acc (address toward)

## αὐτὸν

him

Accusative

accusative (person addressed = Ananias)

ὁ

the

Nominative

article

κύριος

Lord

Nominative

subject nominative

κύριος: 'Lord'; the risen Jesus, whose plans override human hesitation.

Πορεύου

Go

Pres Mid Impv 2 Sg · πορεύομαι

main imperative (divine command overruling objection)

→ progressive present (go, get going)

πορεύομαι: 'go'; the single commanding word — the objection is dismissed without argument.

ὅτι

because

causal conjunction

σκεῦος

a vessel

Nominative

predicate nominative (subject complement)

σκεῦος: 'vessel, instrument, tool'; the metaphor of a person as God's instrument — LXX background and Pauline usage (2 Cor 4:7; Rom 9:21–23) confirm the rich resonance.

ἐκλογῆς

of election

Genitive

genitive of quality ('chosen instrument')

ἐκλογή: 'election, choice, selection'; Paul becomes THE chosen one — echoing the language of Israel's election and the Servant of Isaiah.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ gnomic present (permanent designation)

μοι

for me

Dative

dative of advantage / possession (my instrument)

οὗτος

this man

Nominative

demonstrative pronoun (subject nominative)

τοῦ

to

Genitive

article (with purpose infinitive: τοῦ βαστάσαι)

βαστάσαι

carry

Aor Act Inf · βαστάζω

genitive articular infinitive (purpose: 'in order to carry')

→ constative aorist

βαστάζω: 'carry, bear'; used of bearing a load — Paul's mission is to carry the Name as a burden and a treasure.

τὸ

the

Accusative

article

<p><b>ὄνομά</b> name Accusative <i>direct object of βασιτάσαι</i></p> <p>ὄνομα: 'name'; the Name of Jesus as the content and power of the apostolic mission.</p>	<p><b>μου</b> my Genitive <i>genitive of possession</i></p>	<p><b>ἐνώπιον</b> before <i>improper preposition + gen (in the presence of)</i></p> <p>ἐνώπιον: 'in front of, before'; a Lukan and LXX word for presence/audience.</p>	<p><b>ἐθνῶν</b> Gentiles Genitive <i>genitive (object of ἐνώπιον, first audience)</i></p> <p>ἔθνος: 'nation, Gentile'; the primary audience of Paul's mission — the great programmatic preview of Acts 13–28.</p>
<p><b>ΤΕ</b> and <i>correlative particle (τε ... καί ... τε: and ... and ... and)</i></p>	<p><b>καὶ</b> and <i>coordinating conjunction (second member)</i></p>	<p><b>βασιλέων</b> kings Genitive <i>genitive (second audience)</i></p> <p>βασιλεύς: 'king'; Paul before Agrippa (26:1) and Caesar (27:24) fulfils this.</p>	<p><b>υἱῶν</b> sons Genitive <i>genitive (third audience)</i></p> <p>υἱός: 'son'; 'sons of Israel' — the Jewish mission is listed last but not least; Paul's synagogue-first strategy (13:5, 14; 14:1 etc.) fulfils this.</p>
<p><b>ΤΕ</b> and <i>correlative particle (completing the τε ... καί ... τε chain)</i></p>	<p><b>Ἰσραήλ</b> of Israel Genitive <i>genitive (proper name modifying υἱῶν)</i></p> <p>Ἰσραήλ: the covenant name of the people of God — Paul's mission encompasses both Jews and Gentiles.</p>		

16 ἐγὼ γὰρ ὑποδείξω αὐτῷ ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν.

For I will show him how much he must suffer for the sake of my name.

EXPLANATION (GROUND FOR THE MISSION-COMMISSIONING) **γάρ** The explanatory γάρ grounds the audacity of the commission: Saul the persecutor will become the persecuted. The divine 'I will show' (ὑποδείξω) places the suffering curriculum in God's own teaching. The vocabulary of δεῖ παθεῖν ('must suffer') echoes the passion predictions — Saul now enters the way of the cross.

ἐγὼ

I

Nominative

*emphatic personal pronoun (subject)*

γὰρ

for

*causal/explanatory conjunction*

ὑποδείξω

I will show

Fut Act Indic 1 Sg · ὑποδείκνυμι

*main verb*

→ predictive future

ὑποδείκνυμι: 'show, demonstrate, reveal'; the Lord promises to personally reveal the suffering ahead — it will not catch Saul unawares.

αὐτῷ

him

Dative

*dative of indirect object*

ὅσα

how many things

Accusative

*relative/correlative pronoun (direct object of ὑποδείξω)*

δεῖ

it is necessary

Pres Act Indic 3 Sg · δεῖ

*impersonal verb of necessity*

→ gnomic present (divine necessity)

δεῖ: 'must, it is necessary'; cf. v.6 — divine compulsion now extended to suffering.

αὐτόν

him

Accusative

*accusative subject of infinitive παθεῖν*

ὑπέρ

for

*preposition + gen (on behalf of / for the sake of)*

τοῦ

the

Genitive

*article*

ὀνόματός

name

Genitive

*genitive (object of ὑπέρ; for the sake of the name)*

ὄνομα: 'name'; the Name that Paul will bear (v.15) is also the Name for which he will suffer — the two go inseparably together.

μου

my

Genitive

*genitive of possession*

παθεῖν

to suffer

Aor Act Inf · πάσχω

*complementary infinitive (object of δεῖ)*

→ constative aorist

πάσχω: 'suffer, experience'; the passion-vocabulary entering Saul's narrative — cf. 2 Cor 11:23–27 for the catalog's fulfilment.

17 Ἀπῆλθεν δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθεὶς ἐπ’ αὐτὸν τὰς χεῖρας εἶπεν· Σαοὺλ ἀδελφέ, ὁ κύριος ἀπέσταλκέν με, Ἰησοῦς ὁ ὄφθεις σοι ἐν τῇ ὁδῷ ἣ ἦρχου, ὅπως ἀναβλέψῃς καὶ πλησθῆς πνεύματος ἁγίου.

So Ananias departed and entered the house, and laying his hands on him said, 'Brother Saul, the Lord has sent me — Jesus, who appeared to you on the road by which you came — so that you may regain your sight and be filled with the Holy Spirit.'

**NARRATIVE FULFILMENT (OBEDIENCE TO COMMAND)** **δέ** Ananias obeys without further protest. The address 'Brother Saul' (Σαοὺλ ἀδελφέ) is striking — the persecutor is already a brother before baptism. The double purpose clause (ἀναβλέψῃς ... πλησθῆς) links sight-restoration and Spirit-reception as a single gift.

**Ἀπῆλθεν**

departed

Aor Act Indic 3 Sg · ἀπέρχομαι

main verb

→ constative aorist (immediate obedient departure)

ἀπέρχομαι: 'go away, depart'; the prompt obedience contrasts with his initial hesitation.

**δὲ**

so

transitional particle (resultant action)

**Ἀνανίας**

Ananias

Nominative

subject nominative

**καὶ**

and

coordinating conjunction

**εἰσῆλθεν**

entered

Aor Act Indic 3 Sg · εἰσέρχομαι

second main verb (sequential action)

→ constative aorist

εἰσέρχομαι: 'enter'; the vision of v.12 is now fulfilled — Ananias enters the house.

**εἰς**

into

preposition + acc (destination)

**τὴν**

the

Accusative

article

**οἰκίαν**

house

Accusative

accusative of destination

οἰκία: cf. v.11 — the house of Judas on Straight Street.

καὶ  
and

*coordinating conjunction*

ἐπιθεῖς

laying

Aor Act Ptc Nom Sg Masc · ἐπιτίθημι  
*attendant-circumstance participle*

→ constative aorist

ἐπιτίθημι: 'lay upon'; cf. v.12 — the predicted action of the vision now performed.

ἐπ’  
on

*preposition + acc (contact)*

αὐτὸν

him

Accusative

*accusative (person on whom hands are laid)*

τὰς

the

Accusative

*article*

χεῖρας

hands

Accusative

*direct object of ἐπιθεῖς*

χείρ: cf. v.12.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ constative aorist

Σαούλ

Saul

Vocative

*vocative (address — Aramaic form)*

Σαούλ: cf. v.4 — the same form the risen Lord used, now on Ananias's lips.

ἀδελφέ

brother

Vocative

*vocative (address — kinship term)*

ἀδελφός: 'brother'; the most startling word in the sentence — Ananias addresses the persecutor as a brother in Christ before baptism.

ὁ

the

Nominative

*article*

κύριος

Lord

Nominative

*subject nominative*

κύριος: 'Lord'; the risen Jesus, immediately identified in apposition as Jesus who appeared on the road.

ἀπέσταλκέν

has sent

Perf Act Indic 3 Sg · ἀποστέλλω

*main verb*

→ intensive perfect (the sending stands — Ananias is a current envoy)

ἀποστέλλω: 'send, commission'; the perfect underlines that the commission is still in force — Ananias comes as a current messenger of the risen Lord.

**με**

me

Accusative

direct object

**Ἰησοῦς**

Jesus

Nominative

nominative in apposition (identifying ὁ κύριος)

Ἰησοῦς: the earthly name — the Lord who appeared is the same Jesus of Nazareth.

**ὁ**

the one

Nominative

article (substantivizing the participle)

**ὄφθεις**

who appeared

Aor Pass Ptc Nom Sg Masc · ὄραω

attributive participle (identifying clause for Ἰησοῦς)

→ constative aorist (single appearance event)

ὄραω: 'see, appear'; the passive 'appeared' is the standard resurrection-appearance verb (1 Cor 15:5–8).

**σοι**

to you

Dative

dative of indirect object (person to whom Jesus appeared)

**ἐν**

on

preposition + dat (location)

**τῇ**

the

Dative

article

**ὁδῷ**

road

Dative

dative of place

ὁδός: 'road, way'; cf. v.2 'the Way' — the Damascus road is the place of encounter.

**ἣ**

on which

Dative

relative pronoun (dative of place, modifying ὁδῷ)

**ἔρχου**

you were coming

Impf Mid Indic 2 Sg · ἔρχομαι

verb of relative clause

→ progressive imperfect (ongoing journey)

ἔρχομαι: 'come'; Saul was in the act of coming — the imperfect captures the journey-in-progress.

**ὅπως**

so that

purpose conjunction

**ἀναβλέψης**

you might see again

Aor Act Subj 2 Sg · ἀναβλέπω

verb of purpose clause (first: sight restoration)

→ constative aorist

ἀναβλέπω: 'look up, regain sight'; cf. v.12 — the purpose envisioned by the Lord is now spoken aloud.

καὶ  
and

coordinating conjunction

πλησθῆς

you might be filled

Aor Pass Subj 2 Sg · πίμπλημι

verb of purpose clause (second: Spirit-filling)

→ constative aorist

πίμπλημι: 'fill'; always used in Acts for the Spirit's fullness (2:4; 4:8, 31; 13:9) — Saul will receive what all believers receive.

πνεύματος

with Spirit

Genitive

genitive of content (filled with)

πνεῦμα: 'Spirit'; the Holy Spirit — the gift that marks initiation into the community of the risen Christ.

ἁγίου

Holy

Genitive

genitive adjective (modifying πνεύματος)

ἅγιος: 'holy'; the Spirit of God, the promised gift of the risen Lord.

## 18 καὶ εὐθέως ἀπέπεσαν αὐτοῦ ἀπὸ τῶν ὀφθαλμῶν ὡσεὶ λεπίδες, ἀνέβλεψέν τε καὶ ἀναστὰς ἐβαπτίσθη,

And immediately something like scales fell from his eyes, and he regained his sight, and rising up he was baptized;

NARRATIVE FULFILMENT (PHYSICAL AND SACRAMENTAL) καὶ The 'scales' (λεπίδες) is a medical hapax; Luke the physician uses precise terminology. The εὐθέως ('immediately') echoes the urgency of divine action throughout Acts. The double τε ... καί marks the inseparability of sight-restoration and baptism.

καὶ  
and

coordinating conjunction

εὐθέως

immediately

adverb of time (immediate onset)

εὐθέως: 'immediately, at once'; the Lukan form of the Markan εὐθύς — divine action is instantaneous.

ἀπέπεσαν

fell off

Aor Act Indic 3 Pl · ἀποπίπτω

main verb

→ constative aorist (instantaneous event)

ἀποπίπτω: 'fall off, fall away'; compound of ἀπό + πίπτω; used here and nowhere else in the NT — a precise term for the scales detaching.

αὐτοῦ

from him

Genitive

genitive of separation (from him — his eyes)

ἀπὸ

from

*preposition + gen (separation)*

τῶν

the

Genitive

*article*

ὀφθαλμῶν

eyes

Genitive

*genitive of separation (from the eyes)*

ὀφθαλμός: cf. v.8 — the eyes that were opened yet sightless now receive the scales' departure.

ὡσεὶ

as it were

*comparative particle (approximation: 'something like')*

ὡσεὶ: 'as if, like'; Luke uses approximating comparisons for spiritual/physical phenomena (cf. 2:3 'tongues as of fire').

λεπίδες

scales

Nominative

*subject nominative*

λεπίς: 'scale, flake'; medical term (from λέπω, 'to peel'); NT hapax — Luke the physician notes the precise symptom of the blindness's resolution.

ἀνέβλεψέν

he regained his sight

Aor Act Indic 3 Sg · ἀναβλέπω

*main verb (second clause)*

→ constative aorist (restoration accomplished)

ἀναβλέπω: cf. vv.12, 17 — the thrice-announced purpose is now fulfilled.

τε

and

*correlative particle (τε ... καί: linking sight and baptism)*

καὶ

and

*coordinating conjunction (completing τε ... καί)*

ἀναστάς

having risen

Aor Act Ptc Nom Sg Masc · ἀνίστημι

*attendant-circumstance participle (prior to baptism)*

→ constative aorist

ἀνίστημι: cf. vv. 6, 11 — 'rise' threads through the chapter.

ἐβαπτίσθη

he was baptized

Aor Pass Indic 3 Sg · βαπτίζω

*main verb*

→ constative aorist

βαπτίζω: 'baptize'; passive — administered by Ananias; the public, sacramental entry into the community of Christ.

## 19 καὶ λαβὼν τροφήν ἐνίσχυσεν. Ἐγένετο δὲ μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας τινάς,

and taking food he was strengthened. He was with the disciples in Damascus for some days,

CONTINUATION (POST-BAPTISM RECOVERY AND COMMUNITY) **καὶ** The verse breaks naturally into two halves: the physical recovery (food and strength) and the communal integration (with the disciples). The three days of fasting (v.9) are now reversed. 'He was with the disciples' marks Saul's full incorporation into the body he had persecuted.

καὶ  
and

*coordinating conjunction*

λαβὼν

having taken

Aor Act Ptc Nom Sg Masc · λαμβάνω

*attendant-circumstance participle*

→ constative aorist

λαμβάνω: 'take, receive'; the first food after three days of fasting — the fast is broken.

τροφήν

food

Accusative

*direct object of λαβὼν*

τροφή: 'food, nourishment'; cf. 27:33–36 where Paul again urges taking food after a fast.

ἐνίσχυσεν

he was strengthened

Aor Act Indic 3 Sg · ἐνισχύω

*main verb*

→ constative aorist (recovery accomplished)

ἐνισχύω: 'strengthen, become strong'; used by Luke of the angelic strengthening of Jesus in Gethsemane (Luke 22:43) — a resonance with Saul's liminal struggle.

Ἐγένετο

he was

Aor Mid Indic 3 Sg · γίνομαι

*main verb (second sentence: Lukan idiom = 'it came about that / he was')*

→ constative aorist (establishing new situation)

γίνομαι: 'be, become, happen'; the Lukan narrative resumption marking a new situation.

δὲ

and

*transitional particle*

μετὰ

with

*preposition + gen (accompaniment)*

τῶν

the

Genitive

*article*

ἐν

in

*preposition + dat (location; attributive to μαθητῶν)*

Δαμασκῶ

Damascus

Dative

*dative of place*

Δαμασκός; cf. v.2 — the city Saul came to purge is now the community that receives him.

μαθητῶν

disciples

Genitive

*genitive (object of μετά: with the disciples)*

μαθητής: 'disciple'; those whom Saul came to arrest are now his brothers — the conversion is complete.

ἡμέρας

days

Accusative

*accusative of time (duration)*

ἡμέρα: 'day'; contrast the precise three days of v.9 — now an indefinite, open-ended time of fellowship.

τινάς

some

Accusative

*indefinite adjective (modifying ἡμέρας)*

τις: 'certain, some'; the vagueness is intentional — this period of nurturing has no fixed boundary.

20 καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσσεν τὸν Ἰησοῦν ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.

and immediately he began proclaiming Jesus in the synagogues, that he is the Son of God.

CONTINUATION (FIRST APOSTOLIC ACTIVITY) καὶ The εὐθέως marks the immediacy — Saul's first act in Damascus is to preach in the very synagogues he came to exploit for arrests. The content is the highest Christology: 'Jesus is the Son of God' (ὁ υἱὸς τοῦ θεοῦ) — a title rare in Acts (only here) but central to Paul's letters.

καὶ

and

*coordinating conjunction*

εὐθέως

immediately

*adverb of time*

εὐθέως; cf. v.18 — the urgency of the new convert's witness.

ἐν

in

*preposition + dat (location)*

ταῖς

the

Dative  
article

## συναγωγαῖς

synagogues

Dative

*dative of place*

συναγωγή: cf. v.2 — the same institutions whose arrest-authority Saul carried; now the venue for his preaching.

## ἐκήρυσσεν

he was proclaiming

Impf Act Indic 3 Sg · κηρύσσω

*main verb*

→ inceptive imperfect (began proclaiming and continued)

κηρύσσω: 'proclaim, herald'; the missionary proclamation verb; the imperfect captures the repeated, ongoing preaching activity.

## τὸν

the

Accusative

*article*

## Ἰησοῦν

Jesus

Accusative

*direct object (the content of proclamation)*

Ἰησοῦς: the earthly name — Saul preaches the personal Jesus he has just encountered.

## ὅτι

that

*conjunction (content clause: the substance of the proclamation)*

## οὗτός

this one

Nominative

*demonstrative pronoun (subject of ἐστίν)*

## ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

*copula*

→ gnomic present (permanent truth)

## ὁ

the

Nominative

*article*

## υἱός

Son

Nominative

*predicate nominative*

υἱός: 'son'; 'the Son of God' — the highest Christological title; occurs in Acts only here and at 13:33 (Ps 2 citation). The former persecutor now proclaims the very identity the Damascus road revealed.

## τοῦ

of the

Genitive

*article*

## θεοῦ

God

Genitive

*genitive of relationship*

θεός: 'God'; the Son of God — the same title that brackets the Gospel of Mark and here stands at the center of Paul's inaugural Damascene preaching.

21 ἐξίσταντο δὲ πάντες οἱ ἀκούοντες καὶ ἔλεγον· οὐχ οὗτός ἐστιν ὁ πορθήσας ἐν Ἱερουσαλήμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, καὶ ὧδε εἰς τοῦτο ἐληλύθει ἵνα δεδεμένους αὐτοὺς ἀγάγη ἐπὶ τοὺς ἀρχιερεῖς;

And all who heard were astonished and said, 'Is not this the man who devastated in Jerusalem those who called on this name? And has he not come here for this purpose, to bring them bound to the chief priests?'

REACTION (CROWD RESPONSE) **δέ** The crowd's response verbalizes the stunning reversal. The imperfects (ἐξίσταντο, ἔλεγον) describe repeated, ongoing astonishment. The rare verb πορθέω ('devastate, destroy') — used elsewhere only at Gal 1:13, 23 in Paul's own testimony — establishes the gravity of his former role.

### ἐξίσταντο

they were astonished

Impf Mid Indic 3 Pl · ἐξίστημι

main verb

→ progressive imperfect (ongoing, repeated astonishment)

ἐξίστημι: 'be amazed, be out of one's mind'; a strong term for overwhelming astonishment — the reaction is sustained and widespread.

### δὲ

and

transitional particle

### πάντες

all

Nominative

subject nominative (universal scope)

πᾶς: 'all'; the totality of the hearers — no exception.

### οἱ

the ones

Nominative

article (substantivizing participle)

## ἀκούοντες

hearing

Pres Act Ptc Nom Pl Masc · ἀκούω

*substantival participle (subject in apposition with πάντες)*

→ progressive present

ἀκούω: 'hear'; those listening to the preaching — both Jewish synagogue-goers and the Christian disciples.

## καὶ

and

*coordinating conjunction*

## ἔλεγον

were saying

Impf Act Indic 3 Pl · λέγω

*second main verb (iterative imperfect)*

→ iterative imperfect (said again and again)

λέγω: 'say'; the imperfect captures the repeated exclamations.

## οὐχ

is not

*negative particle (expecting affirmative answer: οὐχ ... ;)*

## οὗτός

this

Nominative

*demonstrative pronoun (subject)*

## ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

*copula (rhetorical question)*

→ gnomic present

## ὁ

the one

Nominative

*article (substantivizing participial phrase)*

## πορθήσας

who devastated

Aor Act Ptc Nom Sg Masc · πορθέω

*substantival participle (predicate with ἐστίν)*

→ constative aorist (the totality of past destruction)

πορθέω: 'devastate, lay waste, destroy'; a military term — Saul's persecution was like an army's sack of a city. Used by Paul himself at Gal 1:13, 23.

## ἐν

in

*preposition + dat (location)*

## Ἱερουσαλήμ

Jerusalem

Dative

*dative of place*

Ἱερουσαλήμ: cf. v.2, 13.

## τούς

the ones

Accusative

*article (substantivizing participle)*

## ἐπικαλουμένους

calling on

Pres Mid Ptc Acc Pl Masc · ἐπικαλέω

*substantival participle (direct object of πορθήσας)*

→ progressive present

ἐπικαλέω: cf. v.14 — the same phrase 'those calling on the name' — now clearly those Saul had attacked.

τὸ

the

Accusative

article

ὄνομα

name

Accusative

direct object of ἐπικαλουμένους

ὄνομα: 'name'; cf. v.15 — 'this name' avoids saying 'Jesus' explicitly (a realistic detail; synagogue speakers might avoid it).

τοῦτο

this

Accusative

demonstrative adjective (attributive, 'this name')

καὶ

and

coordinating conjunction (second rhetorical question)

ὧδε

here

adverb of place (in Damascus)

ὧδε: cf. v.14.

εἰς

for

preposition + acc (purpose)

τοῦτο

this purpose

Accusative

demonstrative pronoun (object of εἰς, anticipating ἵνα clause)

ἔληλύθει

he had come

Plupf Act Indic 3 Sg · ἔρχομαι

main verb of second question

→ pluperfect (prior purpose: he had come here in order to...)

ἔρχομαι: 'come'; the pluperfect marks the prior intent — he came with this purpose already in mind.

ἵνα

in order to

purpose conjunction

δεδεμένους

bound

Perf Pass Ptc Acc Pl Masc · δέω

predicative participle (object complement with ἀγάγη αὐτούς)

→ intensive perfect

δέω: cf. v.2 δεδεμένους — the binding motif comes full circle in the crowd's recollection.

αὐτούς

them

Accusative

direct object of ἀγάγη

ἀγάγη

he might bring

Aor Act Subj 3 Sg · ἄγω

verb of purpose clause (subjunctive)

→ constative aorist

ἄγω: cf. v.2 — the same purpose is recalled verbatim by the crowd.

ἐπὶ

before

*preposition + acc (before, in the presence of)*

τοὺς

the

*Accusative*

*article*

ἀρχιερεῖς

chief priests

*Accusative*

*accusative (persons before whom they would be brought)*

ἀρχιερεύς: cf. v.14.

22 Σαῦλος δὲ μᾶλλον ἐνεδυναμοῦτο καὶ συνέχυνεν Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῶ, συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός.

But Saul grew more and more powerful and confounded the Jews who lived in Damascus, demonstrating that this is the Christ.

**CONTRAST / INTENSIFICATION** **δέ** Rather than being deterred by the crowd's astonishment, Saul's power grows. The verb συμβιβάζω ('demonstrating, proving by bringing together') is the technical term for reasoned argument from Scripture — Saul the trained rabbi turns his apologetic skill to the very thesis he once opposed.

Σαῦλος

Saul

*Nominative*

*subject nominative*

δὲ

but

*contrastive particle*

μᾶλλον

more and more

*adverb of degree (comparative: 'all the more')*

μᾶλλον: 'more, rather'; the astonishment of opposition becomes the fuel for greater boldness.

ἐνεδυναμοῦτο

was being empowered

*Impf Pass Indic 3 Sg · ἐνδυναμῶ*

*main verb*

→ progressive imperfect (growing, ongoing empowerment)

ἐνδυναμῶ: 'strengthen, empower'; a Pauline word (Phil 4:13; 1 Tim 1:12; 2 Tim 4:17); the passive suggests divine agency — God was strengthening him.

καὶ  
and

*coordinating conjunction*

συνέχυνεν

was confounding

Impf Act Indic 3 Sg · συγχύνω

*second main verb (iterative imperfect)*

→ iterative imperfect (repeatedly confounding)

συγχύνω: 'confuse, confound, throw into disorder'; a vivid term — Saul's arguments left the opposition in intellectual disarray.

Ἰουδαίους

Jews

Accusative

*direct object of συνέχυνεν*

Ἰουδαῖος: 'Jew'; the Jewish community of Damascus — the specific audience Saul came to exploit.

τοὺς

the ones

Accusative

*article (substantivizing participle)*

κατοικοῦντας

living

Pres Act Ptc Acc Pl Masc · κατοικέω

*attributive participle (modifying Ἰουδαίους)*

→ progressive present (permanent residents)

κατοικέω: 'dwell, reside'; distinguishing permanent residents from visitors.

ἐν

in

*preposition + dat (location)*

Δαμασκῷ

Damascus

Dative

*dative of place*

Δαμασκός: cf. v.2.

συμβιβάζων

demonstrating

Pres Act Ptc Nom Sg Masc · συμβιβάζω

*circumstantial participle (manner/means of confounding)*

→ progressive present (ongoing argumentation)

συμβιβάζω: 'bring together, prove, demonstrate'; from συμ + βιβάζω ('lead together'); the technical term for reasoned proof by assembling evidence — rabbinic argumentation applied to the messiahship of Jesus.

ὅτι

that

*conjunction (content of demonstration)*

οὗτός

this one

Nominative

*demonstrative pronoun (subject)*

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

*copula*

→ gnomic present (enduring truth)

ὁ

the

Nominative

*article*

## Χριστός

Christ

Nominative

*predicate nominative*

Χριστός: 'the Anointed/Messiah'; the claim that Jesus of Nazareth is the Christ of Israel's expectation — the heart of the synagogue proclamation.

## 23 Ὡς δὲ ἐπληροῦντο ἡμέραι ἰκαναί, συνεβουλεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν·

When many days had passed, the Jews plotted to kill him;

TEMPORAL TRANSITION (NEW CRISIS) **δέ** The 'many days' of v.23 create a temporal gap; Paul in Gal 1:17 mentions a stay in Arabia and a return to Damascus — Luke compresses this into 'many days.' The plot to kill him begins the suffering promised in v.16.

Ὡς

when

*temporal conjunction*

δέ

now

*transitional particle*

ἐπληροῦντο

were being fulfilled

Impf Pass Indic 3 Pl · πληρώω

*main verb of temporal clause*

→ progressive imperfect (ongoing passage of time)

πληρώω: 'fill, complete, fulfil'; used idiomatically of time being filled/completed — a Lukan expression (cf. Luke 1:57; 2:6).

ἡμέραι

days

Nominative

*subject nominative (days as subject)*

ἡμέρα: 'day'; the days themselves are the subject — 'many days were being completed.'

## ἰκαναί

sufficient/many

Nominative

*predicate adjective / attributive (modifying ἡμέραι)*

ἰκανός: 'sufficient, considerable, many'; a Lukan idiom for an extended but unspecified period.

## συνεβουλεύσαντο

plotted

Aor Mid Indic 3 Pl · συμβουλεύω

*main verb*

→ constative aorist (conspiracy formed)

συμβουλεύω: 'advise, conspire'; middle voice — to take counsel together, to conspire; the first open death-threat against Saul.

## οἱ

the

Nominative

*article*

## Ἰουδαῖοι

Jews

Nominative

*subject nominative*

Ἰουδαῖος: cf. v.22 — the Jewish opposition in Damascus, now moved to fatal action.

## ἀνελεῖν

to kill

Aor Act Inf · ἀναιρέω

*complementary infinitive (object of συνεβουλεύσαντο)*

→ constative aorist

ἀναιρέω: 'take away, kill, remove'; the usual Lukan word for violent killing (cf. 2:23; 5:33; 7:28).

## αὐτόν

him

Accusative

*direct object of ἀνελεῖν*

24 ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν. παρατηροῦντο δὲ καὶ τὰς πύλας ἡμέρας τε καὶ νυκτὸς ὅπως αὐτὸν ἀνέλωσιν·

but their plot became known to Saul. They were also watching the gates day and night in order to kill him;

NARRATIVE CONTINUATION (DISCOVERY OF THE PLOT) **δέ** The plot is discovered — by what means Luke does not say (divine providence implied). The imperfect παρατηροῦντο captures the ongoing surveillance. 2 Cor 11:32–33 adds that the governor under Aretas had the city guarded, fitting the same event.

## ἐγνώσθη

became known

Aor Pass Indic 3 Sg · γινώσκω

*main verb (divine passive implied)*

→ constative aorist

γινώσκω: 'know'; passive — 'it was made known'; the divine passive suggests God alerting Saul.

## δὲ

but

*contrastive particle*

## τῷ

to the

Dative

*article*

## Σαύλω

Saul

Dative

*dative of advantage (it became known to)*

Σαῦλος: cf. v.1.

## ἡ

the

Nominative

*article*

## ἐπιβουλή

plot

Nominative

*subject nominative*

ἐπιβουλή: 'plot, scheme, laying in wait'; from ἐπί + βουλή; a term for calculated ambush — used of plots against Paul four times in Acts (9:24; 20:3, 19; 23:30).

## αὐτῶν

their

Genitive

*genitive of possession (their plot)*

## παρετηροῦντο

they were watching

Impf Mid Indic 3 Pl · παρατηρέω

*main verb (second clause)*

→ progressive imperfect (continuous surveillance)

παρατηρέω: 'watch carefully, observe'; middle — they watched for themselves/their own purposes; the ongoing nature underlines the sustained threat.

## δὲ

and

*transitional particle*

## καὶ

also

*adverbial particle (adding detail)*

## τὰς

the

Accusative

*article*

## πύλας

gates

Accusative

*direct object of παρετηροῦντο*

πύλη: 'gate'; the city gates — the only exits from a walled city; 2 Cor 11:32 adds that a military guard was posted.

## ἡμέρας

day

Genitive

*genitive of time (during the day)*

ἡμέρα: 'day'; genitive of time marking the daytime half of the surveillance.

τε

and

*correlative particle (τε ... καί: both ... and)*

καὶ

and

*coordinating conjunction*

## νυκτὸς

of night

Genitive

*genitive of time (during the night)*

νύξ: 'night'; continuous, round-the-clock surveillance — no escape through the gates.

ὅπως

in order that

*purpose conjunction*

αὐτὸν

him

Accusative

*direct object of ἀνέλωσιν*

ἀνέλωσιν

they might kill

Aor Act Subj 3 Pl · ἀναιρέω

*verb of purpose clause (subjunctive)*

→ *constative aorist*

ἀναιρέω: cf. v.23 — the same murder-intent stated twice for emphasis.

## 25 λαβόντες δὲ οἱ μαθηταὶ αὐτοῦ νυκτὸς διὰ τοῦ τείχους καθῆκαν αὐτὸν χαλάσαντες ἐν σπυρίδι.

but his disciples took him by night and let him down through the wall, lowering him in a basket.

COUNTER-ACTION (ESCAPE) **δέ** The escape in the basket reverses Saul's self-sufficient entrance on the Damascus road. Paul mentions this in 2 Cor 11:33, using σαργάνη ('rope basket') — a slight variation; Luke uses σπυρίς (a larger wicker basket, cf. the feeding of the 4,000). 'His disciples' marks his first community of followers.

## λαβόντες

taking

Aor Act Ptc Nom Pl Masc · λαμβάνω

*attendant-circumstance participle*

→ constative aorist

λαμβάνω: 'take, receive'; here 'taking hold of him' — a tender act of the community protecting its new member.

## δὲ

but

*contrastive particle*

## οἱ

the

Nominative

*article*

## μαθηταὶ

disciples

Nominative

*subject nominative*

μαθητής: 'disciple'; 'his disciples' — Saul already has his own followers from his Damascus preaching.

## αὐτοῦ

his

Genitive

*genitive of possession (his disciples)*

## νυκτός

by night

Genitive

*genitive of time (at night)*

νύξ: 'night'; cover of darkness — cf. the exodus-imagery of fleeing by night.

## διὰ

through

*preposition + gen (through, by way of)*

## τοῦ

the

Genitive

*article*

## τείχους

wall

Genitive

*genitive (path through: via an opening in the wall)*

τείχος: 'wall'; the city wall — houses were often built into or against the city wall; a window allowed the lowering.

## καθῆκαν

let down

Aor Act Indic 3 Pl · καθίημι

*main verb*

→ constative aorist (single act of lowering)

καθίημι: 'let down, lower'; used for lowering a person or object; cf. the paralytic through the roof (Luke 5:19) — humiliating but life-saving.

## αὐτόν

him

Accusative

*direct object*

## χαλάσαντες

lowering

Aor Act Ptc Nom Pl Masc · χαλάω

*attendant-circumstance participle (means of letting down)*

→ constative aorist

χαλάω: 'lower, let down'; a nautical term (lowering a sail, net, anchor); here the method of escape.

ἐν

in

*preposition + dat (the container used)*

σπυρίδι

a basket

Dative

*dative (means/instrument: in a basket)*

σπυρίς; a large wicker basket; the same word used for the seven baskets in the feeding of the 4,000 (Matt 15:37); in 2 Cor 11:33 Paul uses σαργάνη — perhaps a different local term for the same container.

## 26 Παραγενόμενος δὲ εἰς Ἱερουσαλήμ ἐπέιραζεν κολλᾶσθαι τοῖς μαθηταῖς καὶ πάντες ἐφοβοῦντο αὐτόν, μὴ πιστεύοντες ὅτι ἐστὶν μαθητής.

And when he arrived in Jerusalem he attempted to join the disciples, but they were all afraid of him, not believing that he was a disciple.

**NARRATIVE TRANSITION (ARRIVAL IN JERUSALEM)** **δέ** The disciples' fear is understandable — they know Saul only as persecutor (8:1–3). The imperfect ἐπέιραζεν ('kept attempting') suggests repeated, frustrated effort. The negative participle μὴ πιστεύοντες encapsulates their skepticism.

Παραγενόμενος

having arrived

Aor Mid Ptc Nom Sg Masc · παραγίνομαι

*temporal/attendant participle (prior to main verb)*

→ constative aorist

παραγίνομαι: 'arrive, come to'; a Lukan favorite for a person's arrival at a new location.

δὲ

and

*transitional particle*

εἰς

in

*preposition + acc (destination / location of arrival)*

Ἱερουσαλήμ

Jerusalem

Accusative

*accusative of destination*

Ἱερουσαλήμ: cf. v.2 — the city Saul operated from now becomes the scene of his rejected return.

## ἐπείραζεν

he was attempting

Impf Act Indic 3 Sg · πειράζω

*main verb*

→ conative imperfect (tried but was frustrated)

πειράζω: 'attempt, try, test'; the conative imperfect — he kept trying to join them but could not.

## κολλᾶσθαι

to join

Pres Mid Inf · κολλάω

*complementary infinitive (object of ἐπείραζεν)*

→ progressive present

κολλάω: 'join, attach, cling to'; a vivid word — to be glued to, to attach oneself to; the very persistence of the image underlines his earnest desire for acceptance.

## τοῖς

the

Dative

*article*

## μαθηταῖς

disciples

Dative

*dative (person joined: κολλάω + dat.)*

μαθητής: 'disciple'; the Jerusalem community.

## καὶ

but

*adversative/coordinating conjunction*

## πάντες

all

Nominative

*subject nominative*

πᾶς: 'all'; universal fear — not a single Jerusalem believer trusted him.

## ἐφοβοῦντο

were afraid

Impf Mid Indic 3 Pl · φοβέομαι

*main verb*

→ progressive imperfect (ongoing fear)

φοβέομαι: 'fear, be afraid'; deponent; the ongoing, sustained fear of the community toward the former persecutor.

## αὐτόν

him

Accusative

*direct object of ἐφοβοῦντο*

## μὴ

not

*negative particle (with participle)*

## πιστεύοντες

believing

Pres Act Ptc Nom Pl Masc · πιστεύω

*causal participle (because they did not believe)*

→ progressive present

πιστεύω: 'believe, trust'; the community could not yet believe the report of his conversion.

## ὅτι

that

*conjunction (content of disbelief)*

## ἐστὶν

is

Pres Act Indic 3 Sg · εἰμί

*copula*

→ gnomic present

## μαθητής

a disciple

Nominative

*predicate nominative*

μαθητής: 'disciple'; they could not accept that the persecutor had become a follower — it seemed too dangerous to believe.

27 Βαρναβᾶς δὲ ἐπιλαβόμενος αὐτὸν ἤγαγεν πρὸς τοὺς ἀποστόλους καὶ διηγήσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδεν τὸν κύριον καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαρρησιάσατο ἐν τῷ ὀνόματι τοῦ Ἰησοῦ.

But Barnabas took him and brought him to the apostles and told them how on the road he had seen the Lord, and that he had spoken to him, and how in Damascus he had spoken boldly in the name of Jesus.

COUNTER-ACTION (BARNABAS AS MEDIATOR) **δέ** Barnabas ('Son of Encouragement,' 4:36) lives up to his name by vouching for Saul. The three elements of his account (the road vision, the dialogue, the bold preaching) constitute the evidence of authentic conversion. Barnabas is the bridge between the old persecutor and the new community.

## Βαρναβᾶς

Barnabas

Nominative

*subject nominative*

Βαρναβᾶς: introduced at 4:36 as 'Son of Encouragement'; a Levite from Cyprus; Paul's first sponsor and later missionary partner.

## δὲ

but

*contrastive particle*

## ἐπιλαβόμενος

taking hold of

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

→ *constative aorist*

ἐπιλαμβάνω: 'take hold of, grasp'; middle — a concrete act of taking Saul by the hand/arm and bringing him in person.

## αὐτὸν

him

Accusative

*direct object of ἐπιλαβόμενος*

**ἤγαγεν**

brought

Aor Act Indic 3 Sg · ἄγω

*main verb*

→ constative aorist

ἄγω: 'lead, bring'; the verb threads through the chapter — Saul was going to bring others bound (v.2), was himself led (v.8), now Barnabas brings him to the apostles.

**πρὸς**

to

*preposition + acc (direction toward persons)*

**τοὺς**

the

Accusative

*article*

**ἀποστόλους**

apostles

Accusative

*accusative (persons brought to)*

ἀπόστολος: 'apostle, sent one'; the Twelve (or their representatives in Jerusalem) — the authoritative community Saul needed to be accepted by.

**καὶ**

and

*coordinating conjunction*

**διηγήσατο**

he told

Aor Mid Indic 3 Sg · διηγέομαι

*second main verb*

→ constative aorist (full account given)

διηγέομαι: 'narrate fully, recount'; a thorough narrative — Barnabas gives a complete account, not a summary.

**αὐτοῖς**

to them

Dative

*dative of indirect object*

**πῶς**

how

*indirect question particle (content of narrative, first item)*

**ἐν**

on

*preposition + dat (location)*

**τῇ**

the

Dative

*article*

**ὁδῷ**

road

Dative

*dative of place*

ὁδός: cf. v.17 — the Damascus road.

**εἶδεν**

he saw

Aor Act Indic 3 Sg · ὁράω

*verb of indirect question*

→ constative aorist

ὁράω: 'see'; the appearance of the risen Lord — the first element of Barnabas's testimony.

**τὸν**

the

Accusative

article

**κύριον**

Lord

Accusative

direct object

κύριος; the risen Christ — seeing the Lord constitutes Paul's apostleship (1 Cor 9:1; 15:8).

**καὶ**

and

coordinating conjunction (second element of account)

**ὅτι**

that

conjunction (second content clause of διηγήσατο)

**ἐλάλησεν**

he spoke

Aor Act Indic 3 Sg · λαλέω

main verb of ὅτι clause

→ constative aorist

λαλέω: 'speak'; the Lord spoke to him — the content of the commission is implied.

**αὐτῷ**

to him

Dative

dative of indirect object

**καὶ**

and

coordinating conjunction (third element of account)

**πῶς**

how

indirect question particle (third content element)

**ἐν**

in

preposition + dat (location)

**Δαμασκῷ**

Damascus

Dative

dative of place

Δαμασκός; cf. v.2.

**ἐπαρρησιάσατο**

he spoke boldly

Aor Mid Indic 3 Sg · παρρησιάζομαι

main verb of πῶς clause

→ constative aorist

παρρησιάζομαι: 'speak freely, boldly, with parrhesia'; the verb of apostolic frank speech — 'bold speech' marks the authentic missionary (cf. 9:29; 13:46; 14:3).

**ἐν**

in

preposition + dat (sphere / in the power of)

**τῷ**

the

Dative

article

**ὀνόματι**

name

Dative

dative of sphere/authority ('in the name of')

ὄνομα: cf. vv.14, 15, 21 — the Name that runs as a thread through the chapter.

**τοῦ**

of the

Genitive

article

**Ἰησοῦ**

Jesus

Genitive

genitive of possession

Ἰησοῦς; the personal name — Barnabas specifies exactly whose name was invoked.

28 καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος ἐν Ἱερουσαλήμ, παρρησιαζόμενος ἐν τῷ ὀνόματι τοῦ κυρίου,

and he was going in and out with them in Jerusalem, speaking boldly in the name of the Lord,

CONTINUATION (SETTLED ACTIVITY) **καὶ** The double participial expression εἰσπορευόμενος καὶ ἐκπορευόμενος ('going in and out') is a Hebraic idiom for normal daily movement — a settled, integrated life in the Jerusalem community (cf. Num 27:17; Deut 31:2; Acts 1:21).

καὶ  
and

*coordinating conjunction*

ἦν

he was

Impf Act Indic 3 Sg · εἰμί

*main verb (periphrastic with participles)*

→ progressive imperfect (ongoing fellowship)

μετ'  
with

*preposition + gen (accompaniment)*

αὐτῶν

them

Genitive

*genitive of accompaniment*

εἰσπορευόμενος

going in

Pres Mid Ptc Nom Sg Masc · εἰσπορεύομαι

*periphrastic participle (with ἦν: first half of idiom)*

→ progressive present (normal coming-and-going)

εἰσπορεύομαι: 'enter, go in'; paired with ἐκπορεύομαι — the Hebraic idiom for normal movement in community.

καὶ

and

*coordinating conjunction (completing the idiom)*

ἐκπορευόμενος

going out

Pres Mid Ptc Nom Sg Masc · ἐκπορεύομαι

*periphrastic participle (second half of idiom)*

→ progressive present

ἐκπορεύομαι: 'go out, exit'; with εἰσπορεύομαι — living the ordinary integrated communal life.

ἐν

in

*preposition + dat (location)*

## Ἱερουσαλήμ

Jerusalem

Dative

*dative of place*

Ἱερουσαλήμ: cf. v.2 — the full circle: from Jerusalem persecutor to Jerusalem preacher.

## παρρησιαζόμενος

speaking boldly

Pres Mid Ptc Nom Sg Masc · παρρησιάζομαι

*circumstantial participle (manner of living among them)*

→ progressive present (ongoing bold speech)

παρρησιάζομαι: cf. v.27 — Barnabas testified to Damascus boldness; now the same boldness is exercised in Jerusalem.

## ἐν

in

*preposition + dat (authority sphere)*

## τῷ

the

Dative

*article*

## ὀνόματι

name

Dative

*dative of sphere/authority*

ὄνομα: cf. v.27.

## τοῦ

of the

Genitive

*article*

## κυρίου

Lord

Genitive

*genitive of possession*

κύριος: 'Lord!'; cf. v.27 'the name of Jesus' — the two are equivalent titles for the risen Christ.

29 ἐλάλει τε καὶ συνεζήτει πρὸς τοὺς Ἑλληνιστάς· οἱ δὲ ἐπεχείρουν ἀνελεῖν αὐτόν.

and he was speaking and disputing with the Hellenists; but they were attempting to kill him.

CONTINUATION (JERUSALEM MINISTRY AND NEW THREAT) **ΤΕ** Saul targets the Hellenistic Jews (Greek-speaking diaspora Jews) — the same group Stephen debated (6:9), and whose synagogues had plotted Stephen's death. History repeats: the same opponents now seek Saul's life.

## ἐλάλει

he was speaking

Impf Act Indic 3 Sg · λαλέω

*main verb*

→ progressive imperfect (ongoing activity)

λαλέω: 'speak'; the missionary speech — the same activity as in Damascus.

τε

and

*correlative particle (τε ... καί)*

καὶ

and

*coordinating conjunction*

## συνεζήτει

was disputing

Impf Act Indic 3 Sg · συζητέω

*second main verb (iterative imperfect)*

→ iterative imperfect (ongoing debates)

συζητέω: 'dispute, debate together'; the rabbinic dialogue method — point and counter-point argumentation.

πρὸς

with

*preposition + acc (debate with)*

τοὺς

the

Accusative

*article*

Ἑλληνοιστάς

Hellenists

Accusative

*accusative (debate partners)*

Ἑλληνοιστής: 'Hellenist'; Greek-speaking Jew (cf. 6:1; 11:20); Paul's natural debate audience — he is himself Hellenized (Tarsus) yet Torah-trained.

οἱ

they

Nominative

*article as pronoun (subject: 'but they')*

δὲ

but

*contrastive particle (with article as pronoun)*

ἐπεχείρουν

were attempting

Impf Act Indic 3 Pl · ἐπιχειρέω

*main verb (conative imperfect)*

→ conative imperfect (tried but did not succeed)

ἐπιχειρέω: 'undertake, attempt, try to'; from ἐπί + χεῖρ ('lay hands on'); the conative imperfect marks the attempt without success.

ἀνελεῖν

to kill

Aor Act Inf · ἀναιρέω

*complementary infinitive (object of ἐπεχείρουν)*

→ constative aorist

ἀναιρέω: cf. vv.23, 24 — the murder-attempt is now repeated in Jerusalem, mirroring Damascus.

αὐτόν

him

Accusative

*direct object of ἀνελεῖν*

## 30 ἐπιγνόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν εἰς Καισάρειαν καὶ ἐξάπεστειλαν αὐτὸν εἰς Ταρσόν.

And when the brothers learned of this, they brought him down to Caesarea and sent him off to Tarsus.

RESCUE / TRANSITION **δέ** The Jerusalem church protects Saul by sending him away — just as the Damascus disciples had lowered him over the wall (v.25). Tarsus is his home city (22:3). Paul's Jerusalem visit is the one Gal 1:18–19 describes — 'fifteen days' with Peter and James.

### ἐπιγνόντες

having learned

Aor Act Ptc Nom Pl Masc · ἐπιγινώσκω

*temporal/causal participle (prior to main verb)*

→ constative aorist

ἐπιγινώσκω: 'know fully, recognize, learn'; the compound emphasizes full awareness of the danger.

### δὲ

and

*transitional particle*

### οἱ

the

Nominative

*article*

### ἀδελφοὶ

brothers

Nominative

*subject nominative*

ἀδελφός: 'brother'; the Jerusalem believers — the same family-language Ananias used in v.17.

### κατήγαγον

brought down

Aor Act Indic 3 Pl · κατάγω

*main verb*

→ constative aorist

κατάγω: 'lead down, bring down'; from Jerusalem (in the hills) down to Caesarea (the coastal city) — geographically accurate.

### αὐτὸν

him

Accusative

*direct object*

### εἰς

to

*preposition + acc (destination)*

### Καισάρειαν

Caesarea

Accusative

*accusative of destination (proper name)*

Καισάρεια: Caesarea Maritima, the major port city on the Mediterranean coast — the port for sailing to Tarsus in Cilicia.

καὶ  
and

*coordinating conjunction*

ἐξαπέστειλαν

sent off

Aor Act Indic 3 Pl · ἐξαποπέλλω

*second main verb*

→ constative aorist

ἐξαποπέλλω: 'send out, dispatch'; the compound intensifies the dispatch — they sent him fully away, ensuring his departure.

αὐτόν

him

Accusative

*direct object*

εἰς  
to

*preposition + acc (destination)*

Ταρσόν

Tarsus

Accusative

*accusative of destination (proper name)*

Ταρσός; Paul's home city in Cilicia (22:3); he will remain there until Barnabas retrieves him for Antioch (11:25–26) — a hidden decade of ministry.

31 Ἡ μὲν οὖν ἐκκλησία καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας εἶχεν εἰρήνην, οἰκοδομουμένη καὶ πορευομένη τῷ φόβῳ τοῦ κυρίου, καὶ τῇ παρακλήσει τοῦ ἁγίου πνεύματος ἐπληθύνετο.

So the church throughout all Judea and Galilee and Samaria had peace, being built up and walking in the fear of the Lord, and in the comfort of the Holy Spirit it was multiplied.

SUMMARY / TRANSITION (NARRATIVE PAUSE) μὲν οὖν This is a classic Lukan 'summary verse,' marking the end of one narrative phase and the transition to the next. The μὲν οὖν signals a concluding summary. The singular ἐκκλησία covers Judea, Galilee, and Samaria — the three regions of Acts 1:8's mandate. The Western text has a plural (ἐκκλησίαι, 'churches') but the Alexandrian singular is more likely original.

Ἡ

The

Nominative

article

μὲν

now

particle (μὲν οὖν: inferential/summarizing)

οὖν

therefore

inferential/transitional particle (μὲν οὖν combined)

οὖν: 'therefore, so'; paired with μὲν as a Lukan transitional formula marking a summary or pivot.

ἐκκλησία

church

Nominative

subject nominative

ἐκκλησία: 'assembly, church'; singular — the one church across three regions, echoing Acts 1:8's geographical mandate (Judea, Samaria, the ends of the earth).

καθ'

throughout

preposition + gen (distributive: throughout all of)

ὅλης

all

Genitive

genitive adjective (modifying Ἰουδαίας)

ὅλος: 'whole, all'; the geographical totality — no corner of the region excluded.

τῆς

the

Genitive

article

Ἰουδαίας

Judea

Genitive

genitive of place (within the distributive phrase)

Ἰουδαία: 'Judea'; the southern region, including Jerusalem — the heart of Jewish Christianity.

καὶ

and

coordinating conjunction

Γαλιλαίας

Galilee

Genitive

genitive of place (second region)

Γαλιλαία: 'Galilee'; the northern region — surprisingly its church receives little narrative attention in Acts but was certainly established (cf. Luke 8:1–3; 24:6).

καὶ

and

coordinating conjunction

Σαμαρείας

Samaria

Genitive

genitive of place (third region)

Σαμάρεια: 'Samaria'; cf. 8:1–25 — Philip's mission there has already been narrated.

## εἶχεν

had

Impf Act Indic 3 Sg · ἔχω

*main verb*

→ progressive imperfect (ongoing state of peace)

ἔχω: 'have, hold'; the church possessed peace — a divinely given state, not merely an absence of conflict.

## εἰρήνην

peace

Accusative

*direct object*

εἰρήνη: 'peace'; the cessation of Saul's persecution (v.1) has brought external peace; but also the shalom of the messianic community.

## οἰκοδομουμένη

being built up

Pres Pass Ptc Nom Sg Fem · οἰκοδομέω

*circumstantial participle (manner/result)*

→ progressive present (ongoing building)

οἰκοδομέω: 'build, edify'; the architectural metaphor for community growth — the church as a house being built (cf. 1 Cor 14; Eph 2:20–22).

## καὶ

and

*coordinating conjunction*

## πορευομένη

walking

Pres Mid Ptc Nom Sg Fem · πορεύομαι

*circumstantial participle (manner: moral/spiritual conduct)*

→ progressive present

πορεύομαι: 'go, walk'; used ethically for conduct of life — 'walking in the fear of the Lord' is OT wisdom-language (Prov 1:7; Ps 19:9).

## τῷ

in the

Dative

*article*

## φόβῳ

fear

Dative

*dative of sphere/manner (walking in the fear)*

φόβος: 'fear, reverence'; 'fear of the Lord' is the OT foundation of covenant life — here applied to the new covenant community.

## τοῦ

of the

Genitive

*article*

## κυρίου

Lord

Genitive

*genitive of relationship (fear directed toward the Lord)*

κύριος: 'Lord'; in the OT this was fear of YHWH; in Acts, the Lord is Jesus — the title has been christologically transferred.

## καὶ

and

*coordinating conjunction*

## τῇ

the

Dative

*article*

## παρακλήσει

comfort

Dative

*dative of means (by the comfort of the Holy Spirit)*

παρακλήσις: 'comfort, encouragement, exhortation'; the Spirit's role as Paraclete — the same root (παρακαλέω) that names Barnabas ('son of παρακλήσεως').

τοῦ

of the

Genitive

article

ἁγίου

Holy

Genitive

*genitive adjective (modifying πνεύματος)*

ἅγιος: 'holy'; the Holy Spirit as the agent of the church's encouragement.

πνεύματος

Spirit

Genitive

*genitive (source of the comfort)*

πνεῦμα: 'Spirit'; cf. v.17 — the Spirit fills Saul; here the same Spirit comforts and multiplies the church.

ἐπληθύνετο

was multiplied

Impf Pass Indic 3 Sg · πληθύνω

*second main verb (divine passive)*

→ progressive imperfect (ongoing numerical growth)

πληθύνω: 'multiply, increase'; passive — God multiplies the church; cf. Gen 1:28 LXX and Acts 6:1, 7 — the growth of the new creation-community.

## 32 Ἐγένετο δὲ Πέτρον διερχόμενον διὰ πάντων κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας Λύδδα.

Now it came about that as Peter was traveling through all regions, he came down also to the saints who lived in Lydda.

NEW SCENE (SHIFT TO PETER'S MINISTRY) **δέ** The narrative shifts to Peter, who was last seen in 8:25 returning to Jerusalem. The Lukan idiom ἐγένετο + accusative + infinitive introduces the new episode. Lydda (Lod) is ca. 40 km NW of Jerusalem on the coastal plain.

Ἐγένετο

it came about

Aor Mid Indic 3 Sg · γίνομαι

*main verb (Lukan ἐγένετο + acc. + inf.)*

→ constative aorist

γίνομαι: cf. v.3 — the same narrative-opening device.

δέ

now

*transitional particle (scene-shift)*

Πέτρον

Peter

Accusative

*accusative subject of infinitive (Lukan construction)*

Πέτρος: Simon Peter — named again after the Saul narrative; he re-enters as the focal apostle for the next two episodes.

διερχόμενον

traveling through

Pres Mid Ptc Acc Sg Masc · διέρχομαι

*participial phrase (attendant circumstance with κατελθεῖν)*

→ progressive present

διέρχομαι: 'travel through, pass through'; cf. Philip at 8:4, 40 — apostolic itineration characterizes the growth of the church.

διὰ

through

*preposition + gen (through all regions)*

πάντων

all

Genitive

*genitive (regions/all places: neuter)*

παῖς: 'all'; 'through all [regions]' —  
comprehensive apostolic visitation.

κατελθεῖν

to come down

Aor Act Inf · κατέρχομαι

*infinitive (subject of ἐγένετο)*

→ constative aorist

κατέρχομαι: 'come down, descend'; from  
the Judean hills down to the coastal plain  
of Lydda.

καὶ

also

*adverbial particle (even, also — including Lydda  
in the circuit)*

πρὸς

to

*preposition + acc (direction toward persons)*

τούς

the

Accusative

*article (substantivizing the participle)*

ἁγίους

saints

Accusative

*accusative (persons visited)*

ἅγιος; cf. v.13 — 'your saints' there, 'the  
saints' here; the established community of  
believers at Lydda.

τούς

the ones

Accusative

*article (with attributive participle)*

κατοικοῦντας

living

Pres Act Ptc Acc Pl Masc · κατοικέω

*attributive participle (modifying ἁγίους)*

→ progressive present

κατοικέω: cf. v.22 — resident inhabitants.

Λύδδα

Lydda

Accusative

*accusative of place (where they lived)*

Λύδδα: Hebrew Lod; ca. 40 km NW of  
Jerusalem on the Shephelah/coastal plain;  
site of the healing miracle about to be  
narrated.

33 εὔρεν δὲ ἐκεῖ ἄνθρωπόν τινα ὀνόματι Αἰνέαν ἐξ ἑτῶν ὀκτὼ κατακείμενον ἐπὶ κραβάτῳ, ὃς ἦν παραλελυμένος.

And he found there a man named Aeneas who had been lying on a mat for eight years, for he was paralyzed.

SCENE-SETTING (THE PATIENT) **δέ** The description is precise and medical: the name, the duration (eight years), the posture (lying on a mat), the diagnosis (paralyzed). The perfect participle παραλελυμένος ('having been paralyzed') marks a condition of long standing. The name Aeneas is Greek, suggesting a Hellenistic setting.

**εὔρεν**

he found

Aor Act Indic 3 Sg · εὐρίσκω

main verb

→ constative aorist (single discovery)

εὐρίσκω: 'find'; cf. v.2 — God directs Peter to find the one who needs healing.

**δέ**

and

transitional particle

**ἐκεῖ**

there

adverb of place (in Lydda)

ἐκεῖ: 'there, in that place'; at Lydda.

**ἄνθρωπόν**

a man

Accusative

direct object of εὔρεν

ἄνθρωπος: 'man, person'; the general term before the name is given — building anticipation.

**τινα**

a certain

Accusative

indefinite pronoun (attributive with ἄνθρωπόν)

**ὀνόματι**

by name

Dative

dative of reference

ὄνομα: cf. vv.10–11.

**Αἰνέαν**

Aeneas

Accusative

accusative in apposition (the name)

Αἰνέας: a Greek name (the Trojan hero); a Hellenized Jew or Gentile God-fearer.

**ἐξ**

for

preposition + gen (duration: from a point eight years back)

<p><b>ἔτων</b> years Genitive <i>genitive of time (duration of illness)</i> ἔτος: 'year'; eight years — a long, hopeless paralysis.</p>	<p><b>ὀκτώ</b> eight Genitive <i>numeral (modifying ἔτων)</i> ὀκτώ: 'eight'; the precise medical history.</p>	<p><b>κατακείμενον</b> lying Pres Mid Ptc Acc Sg Masc · κατάκειμαι <i>supplementary participle (object complement with εὔρεν)</i> → progressive present (ongoing state of lying) κατάκειμαι: 'lie down, recline'; the posture of the bedridden invalid.</p>	<p><b>ἐπὶ</b> on <i>preposition + dat (on)</i></p>
<p><b>κράβαττω</b> a mat Dative <i>dative of place (surface on which he lies)</i> κράβαττος; a poor man's pallet or sleeping mat (a Latin loanword); cf. the paralytic of Mark 2:4 who also lay on a κράβαττος — the parallel with Jesus' healing is intentional.</p>	<p><b>ὅς</b> who Nominative <i>relative pronoun (subject of explanatory clause)</i></p>	<p><b>ἦν</b> was Impf Act Indic 3 Sg · εἰμί <i>copula (periphrastic with participle)</i> → progressive imperfect (ongoing condition)</p>	<p><b>παραλελυμένος</b> paralyzed Perf Pass Ptc Nom Sg Masc · παραλύω <i>periphrastic participle (with ἦν; predicate — 'was [in a state of having been] paralyzed')</i> → intensive perfect (resultant state of lasting paralysis) παραλύω: 'paralyze, loosen'; perfect passive = the limbs have been loosed and remain so; a medical term (Luke 5:18, 24; 13:11; Acts 8:7).</p>

34 καὶ εἶπεν αὐτῷ ὁ Πέτρος· Αἰνέα, ἰᾶταί σε Ἰησοῦς Χριστός· ἀνάστηθι καὶ στρώσον σεαυτῷ. καὶ εὐθέως ἀνέστη.

And Peter said to him, 'Aeneas, Jesus Christ heals you; rise and make your bed.' And immediately he rose.

NARRATIVE ACTION (THE HEALING) καὶ Peter's formula is carefully structured: first the agent (Jesus Christ), then the present-tense healing (ἰᾶταί — 'is healing you,' not 'will heal'), then the command to act on the healing. The εὐθέως marks instantaneous divine action. The imperative 'make your bed' (στρώσον σεαυτῷ) proves the completeness of the cure.

καὶ  
and

*coordinating conjunction*

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ constative aorist

αὐτῷ

to him

Dative

*dative of indirect object*

ὁ

the

Nominative

*article*

Πέτρος

Peter

Nominative

*subject nominative*

Πέτρος; cf. v.32.

Αἰνέα

Aeneas

Vocative

*vocative (direct address)*

Αἰνέας; cf. v.33; addressed by name — personal, direct healing.

ἰᾶται

heals

Pres Mid Indic 3 Sg · ἰάομαι

*main verb (healing declaration)*

→ instantaneous present (the healing happens as the words are spoken)

ἰάομαι: 'heal, cure'; the present tense is performative — the speaking is the healing; Jesus Christ is the active healer, Peter merely the herald.

σε

you

Accusative

*direct object of ἰᾶται*

Ἰησοῦς

Jesus

Nominative

*subject nominative*

Ἰησοῦς; the healer is named first — not Peter, but Jesus Christ.

Χριστός

Christ

Nominative

*apposition (title with Ἰησοῦς)*

Χριστός; cf. v.22 — the full double name grounds the healing in his messianic authority.

ἀνάστηθι

rise

Aor Act Imprn 2 Sg · ἀνίστημι

*first command (to the healed man)*

→ constative aorist

ἀνίστημι; cf. vv.6, 11, 17 — the 'rise' motif threads the entire chapter.

καὶ

and

*coordinating conjunction*

## στρώσον

make

Aor Act Impv 2 Sg · στρώννυμι

*second command (proof of healing)*

→ constative aorist

στρώννυμι: 'spread, make (a bed)'; the command to prepare his own mat or couch — the paralytic who could not move now makes his bed, proving the completeness of the cure.

## σεαυτῷ

for yourself

Dative

*dative of advantage (reflexive: for himself)*

σεαυτοῦ: reflexive pronoun; 'make your own bed' — the reflexive emphasizes self-sufficient action; cf. Mark 2:11's similar post-healing command.

## καὶ

and

*coordinating conjunction*

## εὐθέως

immediately

*adverb of time (instantaneous result)*

εὐθέως: cf. vv.18, 20 — the hallmark of divine action.

## ἀνέστη

he rose

Aor Act Indic 3 Sg · ἀνίστημι

*main verb (result)*

→ constative aorist (instantaneous rise)

ἀνίστημι: cf. vv.6, 11, 17, 34 — the 'rise' verb closes the healing with irresistible completeness.

### 35 καὶ εἶδαν αὐτὸν πάντες οἱ κατοικοῦντες Λύδδα καὶ τὸν Σαρῶνα, οἵτινες ἐπέστρεψαν ἐπὶ τὸν κύριον.

And all those who lived in Lydda and the Sharon saw him, and they turned to the Lord.

RESULT (MASS CONVERSION) **καὶ** The evangelistic result is regional: Lydda and the whole Sharon plain (the coastal plain from Joppa to Caesarea). 'Turned to the Lord' (ἐπέστρεψαν ἐπὶ τὸν κύριον) is the Lukan conversion formula — a single physical healing precipitating communal conversion.

καὶ  
and

*coordinating conjunction*

εἶδαν

saw

Aor Act Indic 3 Pl · ὁράω

*main verb*

→ constative aorist

ὁράω: 'see'; the healed man is evidence — people saw and responded.

αὐτὸν

him

Accusative

*direct object (the healed Aeneas)*

πάντες

all

Nominative

*subject nominative*

πᾶς: cf. v.21 — the totality of the population witnesses.

οἱ

the ones

Nominative

*article (substantivizing participle)*

κατοικοῦντες

living

Pres Act Ptc Nom Pl Masc · κατοικέω

*substantival participle (subject in apposition with πάντες)*

→ progressive present

κατοικέω: cf. vv.22, 32 — the resident population of the region.

Λύδδα

Lydda

Accusative

*accusative of place (where they lived)*

Λύδδα: cf. v.32.

καὶ

and

*coordinating conjunction*

τὸν

the

Accusative

*article*

Σαρῶνα

Sharon

Accusative

*accusative of place (second region)*

Σαρών: the Sharon plain, the fertile coastal plain of Palestine stretching from Joppa/Jaffa northward — a large populated area.

οἵτινες

who

Nominative

*relative pronoun (subject of ἐπέστρεψαν)*

ἐπέστρεψαν

turned

Aor Act Indic 3 Pl · ἐπιστρέφω

*main verb of relative clause*

→ constative aorist (decisive turning)

ἐπιστρέφω: 'turn, return, convert'; the conversion verb in Acts (3:19; 14:15; 15:19; 26:20); 'turned to the Lord' is the summary of genuine conversion.

ἐπὶ

to

*preposition + acc (direction of turning — toward the Lord)*

τὸν

the

Accusative

*article*

κύριον

Lord

Accusative

*accusative (person turned to = object of ἐπὶ)*

κύριος: 'Lord'; the risen Jesus — turning to the Lord is turning to Jesus Christ.

### 36 Ἐν Ἰόππῃ δέ τις ἦν μαθήτρια ὀνόματι Ταβιθά, ἣ διερμηνευομένη λέγεται Δορκάς· αὕτη ἦν πλήρης ἔργων ἀγαθῶν καὶ ἐλεημοσυνῶν ὧν ἐποίει.

Now in Joppa there was a certain disciple named Tabitha, which translated means Dorcas. She was full of good works and acts of charity that she did.

**NEW SCENE (INTRODUCTION OF TABITHA)** **δέ** Luke introduces Tabitha with unusual care: the Aramaic name, its Greek translation, and a character description. She is called μαθήτρια — the feminine form of 'disciple,' one of only two such uses in NT (the other being the verb at John 4:1). The bilingual name-gloss signals Luke's Gentile audience. Her character is defined by ποιεῖν — active practice of mercy.

Ἐν

In

*preposition + dat (location)*

Ἰόππη

Joppa

Dative

*dative of place*

Ἰόππη: Joppa (modern Jaffa), the Mediterranean port ca. 55 km from Jerusalem; Jonah's port of departure (Jonah 1:3); Peter's base for the following vision.

δέ

now

*transitional particle*

τις

a certain

Nominative

*indefinite pronoun (predicative with ἦν)*

ἦν

there was

Impf Act Indic 3 Sg · εἰμί

existential verb (ἦν τις = 'there was a certain')

→ progressive imperfect (ongoing existence)

μαθήτρια

disciple

Nominative

predicate nominative

μαθήτρια: the feminine of μαθητής; NT hapax — Luke deliberately uses the feminine form, affirming that women hold full disciple status.

ὀνόματι

by name

Dative

dative of reference

ὄνομα: cf. vv.10–11.

Ταβιθά

Tabitha

Nominative

nominative in apposition (Aramaic name)

Ταβιθά: the Aramaic for 'gazelle'; a Hebrew/Aramaic woman's name — suggests she was a Jewish believer.

ἣ

which

Nominative

relative pronoun (subject of explanatory clause)

διερμηνευομένη

being translated

Pres Pass Ptc Nom Sg Fem · διερμηνεύω

circumstantial participle (concessive/explanatory: 'which, when translated')

→ progressive present

διερμηνεύω: 'translate, interpret'; Luke explains the name for his Gentile readers — one of the rare glosses within the Lukan narrative.

λέγεται

is called

Pres Pass Indic 3 Sg · λέγω

main verb of relative clause

→ gnomic present

λέγω: 'say, call, mean'; the passive 'is called/means' — a standard translation formula.

Δορκάς

Dorcas

Nominative

predicate nominative (Greek translation of Ταβιθά)

Δορκάς: Greek for 'gazelle'; the only person in Acts given both their Aramaic and Greek name by Luke.

αὕτη

she

Nominative

demonstrative pronoun (subject, resumptive)

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copula

→ progressive imperfect (ongoing character)

πλήρης

full

Nominative

predicate adjective

πλήρης: 'full'; the same word used of Spirit-filled people (6:3, 5, 8) — she is full of good works as others are full of the Spirit.

ἔργων

of works

Genitive

genitive of content (full of)

ἔργων: 'work, deed'; the practical expression of faith — James's language (James 2:14–17).

## ἀγαθῶν

good

Genitive

*genitive adjective (modifying ἔργων)*

ἀγαθός: 'good'; morally excellent deeds.

## καὶ

and

*coordinating conjunction*

## ἐλεημοσυνῶν

of almsgiving

Genitive

*genitive of content (second category of what she was full of)*

ἐλεημοσύνη: 'almsgiving, charitable gift'; the concrete expression of mercy toward the poor — garments for widows are the specific example (v.39).

## ᾧν

which

Genitive

*relative pronoun (genitive by attraction to ἔργων/ἐλεημοσυνῶν)*

## ἐποίει

she was doing

Impf Act Indic 3 Sg · ποιέω

*verb of relative clause*

→ *iterative imperfect (habitual practice)*

ποιέω: 'do'; the imperfect captures her consistent, habitual character — not occasional but constant.

37 ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἀσθενήσασαν αὐτὴν ἀποθανεῖν· λούσαντες δὲ ἔθηκαν αὐτὴν ἐν ὑπερώῳ.

In those days it happened that she became ill and died; and when they had washed her, they laid her in an upper room.

CRISIS (DEATH OF TABITHA) **δέ** The Lukan ἐγένετο construction again marks a new development. Death follows illness — the human situation is irreversible apart from divine intervention. Washing the body was standard Jewish burial preparation; the upper room (ὑπερῶον) was used both for prayer (1:13) and here for laying out the dead — a liminal space.

## ἐγένετο

it happened

Aor Mid Indic 3 Sg · γίνομαι

main verb (Lukan ἐγένετο + acc. + inf.)

→ constative aorist

γίνομαι: cf. vv.3, 32 — the same narrative device.

## δὲ

and

transitional particle

## ἐν

in

preposition + dat (temporal)

## ταῖς

the

Dative

article

## ἡμέραις

days

Dative

dative of time

ἡμέρα: 'day'; 'in those days' = during the period of Peter's regional ministry just described.

## ἐκείναις

those

Dative

demonstrative adjective (attributive, modifying ἡμέραις)

## ἀσθενήσασαν

having become ill

Aor Act Ptc Acc Sg Fem · ἀσθενέω

participial phrase (temporal before ἀποθανεῖν)

→ constative aorist (onset of illness)

ἀσθενέω: 'be weak, be ill'; the illness preceded the death — no sudden accident but a recognized decline.

## αὐτήν

her

Accusative

accusative subject of infinitive (Lukan construction)

## ἀποθανεῖν

to die

Aor Act Inf · ἀποθνήσκω

infinitive (subject clause of ἐγένετο)

→ constative aorist

ἀποθνήσκω: 'die'; the finality is stated bluntly — she died; Peter will reverse it.

## λούσαντες

having washed

Aor Act Ptc Nom Pl Masc · λούω

attendant-circumstance participle (burial preparation)

→ constative aorist

λούω: 'wash, bathe'; the ritual washing of the body before burial — standard Jewish mortuary practice.

## δὲ

and

transitional particle

## ἔθηκαν

they laid

Aor Act Indic 3 Pl · τίθημι

main verb

→ constative aorist

τίθημι: 'place, lay'; a respectful laying out of the body.

**αὐτήν**

her

Accusative

direct object

**ἐν**

in

preposition + dat (location)

**ὑπερώω**

an upper room

Dative

dative of place

ὑπερώων: 'upper room'; cf. 1:13 (the prayer room) and 20:8 (Troas) — a liminal, sacred space in Acts.

38 ἔγγυς δὲ οὔσης Λύδδας τῇ Ἰόππῃ οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ ἀπέστειλαν δύο ἄνδρας πρὸς αὐτὸν παρακαλοῦντες· Μὴ ὀκνήσης διελθεῖν ἕως ἡμῶν.

Since Lydda was near Joppa, the disciples, when they heard that Peter was there, sent two men to him, urging him, 'Do not delay to come to us!'

RESPONSE / CALL TO ACTION **δέ** The geographical proximity of Lydda to Joppa (ca. 18 km) makes the summons of Peter plausible. The disciples' appeal 'do not delay' (Μὴ ὀκνήσης) implies urgency — burial was normally swift in the Near East, and the two men were sent without waiting. The community acts in faith, expecting Peter to do something.

**ἔγγυς**

near

adverb of place (predicative with genitive absolute)

ἔγγυς: 'near, close'; cf. v.3 — Saul 'drawing near' to Damascus; now the nearness of cities enables Peter's summons.

**δὲ**

and

transitional particle

**οὔσης**

being

Pres Act Ptc Gen Sg Fem · εἰμί

genitive absolute (causal: 'since Lydda was near')

→ progressive present (geographical fact)

**Λύδδας**

Lydda

Genitive

genitive absolute (subject)

Λύδδα: cf. v.32.

τῇ

the

Dative

article

Ἰόππη

Joppa

Dative

*dative of reference (near to Joppa)*

Ἰόππη; cf. v.36.

οἱ

the

Nominative

article

μαθηταὶ

disciples

Nominative

*subject nominative*

μαθητῆς; the Joppa community of believers.

ἀκούσαντες

having heard

Aor Act Ptc Nom Pl Masc · ἀκούω

*temporal participle (prior to sending)*

→ constative aorist

ἀκούω: 'hear'; they heard that Peter was at Lydda — rapid news transmission in a small community.

ὅτι

that

*conjunction (content of what was heard)*

Πέτρος

Peter

Nominative

*subject nominative (of ὅτι clause)*

Πέτρος; cf. v.32 — his presence at Lydda is recent news.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

*copula*

→ gnomic present (current location)

ἐν

in

*preposition + dat (location)*

αὐτῇ

it

Dative

*dative of place (Lydda, referred to by pronoun)*

ἀπέστειλαν

they sent

Aor Act Indic 3 Pl · ἀποστέλλω

*main verb*

→ constative aorist

ἀποστέλλω: 'send'; the disciples dispatch two messengers — a formal, authoritative summons.

δύο

two

Accusative

*numeral adjective (modifying ἄνδρας)*

δύο: 'two'; in keeping with the Jewish principle of two witnesses (Deut 17:6; 19:15).

## ἄνδρας

men

Accusative

direct object of ἀπέστειλαν

ἄνῆρ: 'man'; the two delegates.

## πρὸς

to

preposition + acc (direction toward)

## αὐτὸν

him

Accusative

accusative (person sent to = Peter)

## παρακαλοῦντες

urging

Pres Act Ptc Nom Pl Masc · παρακαλέω

circumstantial participle (manner of sending: they sent them urging him)

→ progressive present

παρακαλέω: 'urge, encourage, beseech'; the same root as παράκλησις (v.31) — an urgent appeal.

## Μὴ

Do not

negative particle (with subjunctive: prohibition)

## ὀκνήσης

delay

Aor Act Subj 2 Sg · ὀκνέω

verb of prohibition (μὴ + aorist subjunctive)

→ constative aorist (don't let delay happen at all)

ὀκνέω: 'hesitate, shrink back, delay'; NT hapax — an urgent negative appeal: 'waste no time.'

## διελθεῖν

to come

Aor Act Inf · διέρχομαι

complementary infinitive (object of ὀκνήσης)

→ constative aorist

διέρχομαι: 'pass through, travel through, come to'; they ask Peter to come through/over to them.

## ἕως

as far as

preposition + gen (up to, as far as)

ἕως: 'until, as far as'; 'come as far as us' — the directional nuance of traversing the distance.

## ἡμῶν

us

Genitive

genitive (object of ἕως)

39 ἀναστὰς δὲ Πέτρος συνῆλθεν αὐτοῖς· ὄν παραγενόμενον ἀνήγαγον εἰς τὸ ὑπερῶον, καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι καὶ ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια ὅσα ἐποίει μετ' αὐτῶν οὓσα ἡ Δορκάς.

And Peter rose and went with them, and when he arrived they brought him to the upper room. All the widows stood beside him weeping and showing tunics and garments that Dorcas used to make while she was with them.

NARRATIVE ACTION (PETER'S ARRIVAL AND THE WIDOWS' WITNESS) **δέ** The widows' display of garments is not mere mourning but testimony — they show the practical fruit of Dorcas's mercy. The participle ἐπιδεικνύμεναι ('showing') makes them living witnesses to her character. Peter will reverse the death of the one who served these most vulnerable.

### ἀναστὰς

rising

Aor Act Ptc Nom Sg Masc · ἀνίστημι  
*attendant-circumstance participle (prior to main verb)*

→ constative aorist

ἀνίστημι: cf. vv.6, 11, 18, 34 — the 'rise' verb continues its thematic role.

### δὲ

and

*transitional particle*

### Πέτρος

Peter

Nominative  
*subject nominative*

### συνῆλθεν

went with

Aor Act Indic 3 Sg · συνέρχομαι  
*main verb*

→ constative aorist (immediate compliance)

συνέρχομαι: 'come together, go with'; Peter accompanies the two men — immediate obedience to the appeal.

### αὐτοῖς

with them

Dative  
*dative of association*

### ὄν

whom

Accusative  
*relative pronoun (direct object of ἀνήγαγον)*

### παραγενόμενον

having arrived

Aor Mid Ptc Acc Sg Masc · παραγίνομαι  
*temporal participle (when he arrived)*

→ constative aorist

παραγίνομαι: cf. v.26 — the arrival verb.

### ἀνήγαγον

they brought

Aor Act Indic 3 Pl · ἀνάγω  
*main verb (of relative clause)*

→ constative aorist

ἀνάγω: 'lead up, bring up'; from the ground floor to the upper room — literally 'they led him up!'

εἰς

to

*preposition + acc (destination)*

τὸ

the

Accusative

*article*

ὑπερῶον

upper room

Accusative

*accusative of destination*

ὑπερῶον: cf. v.37 — the room where the body lies.

καὶ

and

*coordinating conjunction*

παρέστησαν

stood beside

Aor Act Indic 3 Pl · παρίστημι

*main verb (new clause)*

→ *constative aorist*

παρίστημι: 'stand beside, present'; the widows position themselves beside Peter — a formal presentation of their witness.

αὐτῷ

beside him

Dative

*dative of place/accompaniment (beside Peter)*

πᾶσαι

all

Nominative

*subject nominative*

πᾶς: 'all'; all the widows — the whole community of those Dorcas had served.

αἱ

the

Nominative

*article*

χῆραι

widows

Nominative

*subject nominative (appositive to πᾶσαι αἱ)*

χῆρα: 'widow'; an especially vulnerable category in antiquity — the early church's characteristic care for widows (6:1; 1 Tim 5) embodied here by Dorcas.

κλαίουσαι

weeping

Pres Act Ptc Nom Pl Fem · κλαίω

*circumstantial participle (manner)*

→ *progressive present (ongoing weeping)*

κλαίω: 'weep, wail'; their grief is genuine and their loss personal — not professional mourners.

καὶ

and

*coordinating conjunction*

ἐπιδεικνύμεναι

showing

Pres Mid Ptc Nom Pl Fem · ἐπιδείκνυμι

*circumstantial participle (manner — the nature of their witness)*

→ *progressive present*

ἐπιδείκνυμι: 'show, display, demonstrate'; the middle indicates they were showing things for their own interest — these garments meant life to them.

## χιτώνας

tunics

Accusative

direct object of ἐπιδεικνύμεναι (first garment type)

χιτών: 'tunic, undergarment'; the inner garment — Dorcas made practical clothing for the needy.

καὶ

and

coordinating conjunction

## ἱμάτια

garments

Accusative

direct object of ἐπιδεικνύμεναι (second garment type)

ἱμάτιον: 'garment, outer cloak'; together χιτώνας καὶ ἱμάτια = the complete wardrobe.

ὅσα

which

Accusative

relative pronoun (direct object of ἐποίει)

## ἐποίει

she used to make

Impf Act Indic 3 Sg · ποιέω

verb of relative clause

→ customary imperfect (habitual practice)

ποιέω: cf. v.36 ἐποίει — the same verb circles back; her habitual making is now displayed.

μετ'

with

preposition + gen (accompaniment / while living with)

## αὐτῶν

them

Genitive

genitive of accompaniment

οὓσα

being

Pres Act Ptc Nom Sg Fem · εἰμί

circumstantial participle (temporal: while she was with them)

→ progressive present (duration of her life among them)

ἡ

the

Nominative

article

## Δορκάς

Dorcas

Nominative

subject of οὓσα (with article: 'she, even Dorcas')

Δορκάς: cf. v.36 — the Greek name recalled with the article as her identifier to Peter.

40 ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος καὶ θεὶς τὰ γόνατα προσηύξατο καὶ ἐπιστρέψας πρὸς τὸ σῶμα εἶπεν· Ταβιθά, ἀνάστηθι. ἡ δὲ ἤνοιξεν τοὺς ὀφθαλμοὺς αὐτῆς, καὶ ἰδοῦσα τὸν Πέτρον ἀνεκάθισεν.

But Peter put them all outside, and knelt down and prayed; and turning to the body he said, 'Tabitha, arise.' And she opened her eyes, and seeing Peter she sat up.

CLIMAX (THE RESURRECTION) **δέ** Peter's actions mirror Elijah (1 Kgs 17:17–24) and Elisha (2 Kgs 4:32–37): clearing the room, prayer, direct address. Most importantly, the command 'Tabitha, ἀνάστηθι' (Tabitha, arise) deliberately echoes Jesus' 'Talitha κούμ' (Mk 5:41 — 'Little girl, arise!'); the Aramaic names are near-homophones, and the Greek command is identical (ἀνάστηθι / ἔγειρε). Peter acts in the power and pattern of his Lord.

### ἐκβαλὼν

having put out

Aor Act Ptc Nom Sg Masc · ἐκβάλλω

*attendant-circumstance participle (prior action)*

→ constative aorist

ἐκβάλλω: 'cast out, send out'; clearing the room mirrors both Elisha (2 Kgs 4:33) and Jesus (Mark 5:40) — the same pattern of isolation before a raising.

### δέ

but

*transitional/contrastive particle*

### ἔξω

outside

*adverb of place (where they were sent)*

ἔξω: 'outside'; the room must be cleared — only Peter and the dead woman remain.

### πάντας

all

Accusative

*direct object of ἐκβαλὼν*

πᾶς: cf. v.39 πᾶσαι — all the widows (and others) are put out.

### ὁ

the

Nominative

*article*

### Πέτρος

Peter

Nominative

*subject nominative*

Πέτρος: cf. v.32.

### καὶ

and

*coordinating conjunction*

### θεὶς

placing

Aor Act Ptc Nom Sg Masc · τίθημι

*attendant-circumstance participle*

→ constative aorist

τίθημι: 'place, put'; with γόνατα — 'placing the knees' = kneeling in prayer.

**τὰ**

the

Accusative

article

**γόνατα**

knees

Accusative

direct object of *θείς*

γόνα: 'knee'; 'kneeling' (*θείς τὰ γόνατα*) is the posture of urgent, humble prayer (cf. 20:36; 21:5; Luke 22:41).

**προσηύξατο**

he prayed

Aor Mid Indic 3 Sg · *προσεύχομαι*

main verb

→ constative aorist (prayer offered)

*προσεύχομαι*: 'pray'; Peter does not presume to act by his own authority — he prays first, acknowledging that the power belongs to God. Cf. Elisha (2 Kgs 4:33).

**καὶ**

and

coordinating conjunction

**ἐπιστρέψας**

turning

Aor Act Ptc Nom Sg Masc · *ἐπιστρέφω*

attendant-circumstance participle

→ constative aorist

*ἐπιστρέφω*: cf. v.35 (conversion: 'turned to the Lord'); here the physical turning of Peter toward the body — an action charged with expectancy.

**πρός**

toward

preposition + acc (direction toward)

**τὸ**

the

Accusative

article

**σῶμα**

body

Accusative

accusative (object of *πρός* — the body turned toward)

*σῶμα*: 'body'; the word emphasizes that it is a corpse — the situation is unambiguously death.

**εἶπεν**

said

Aor Act Indic 3 Sg · *λέγω*

main verb

→ constative aorist

**Ταβιθά**

Tabitha

Vocative

vocative (direct address to the dead woman)

*Ταβιθά*: the Aramaic form — cf. Jesus' *Ταλιθα κούμ* (Mk 5:41); Peter addresses her in the same language, evoking the same divine authority.

**ἀνάστηθι**

arise

Aor Act Imprn 2 Sg · *ἀνίστημι*

command (resurrection imperative)

→ constative aorist (punctiliar, decisive command)

*ἀνίστημι*: cf. vv.6, 11, 18, 34, 39 — the climactic 'rise' of the chapter; the resurrection verb used as a command; cf. also Mk 5:41 (*ἔγειρε*).

**ἠ**

she

Nominative

article as pronoun (subject: 'and she')

δὲ

and

*transitional particle (with article as pronoun)*

ἤνοιξεν

opened

Aor Act Indic 3 Sg · ἀνοίγω

*main verb*

→ constative aorist (first sign of life)

ἀνοίγω: 'open'; contrast v.8: Saul's eyes were opened but he could not see; now Tabitha opens her eyes and does see — the reversal of death.

τοὺς

the

Accusative

*article*

ὀφθαλμούς

eyes

Accusative

*direct object of ἤνοιξεν*

ὀφθαλμός; cf. vv.8, 18 — the 'eyes' motif runs through the chapter: Saul's eyes blinded and restored; Tabitha's eyes closed in death, now opened.

αὐτῆς

her

Genitive

*genitive of possession*

καὶ

and

*coordinating conjunction*

ἰδοῦσα

seeing

Aor Act Ptc Nom Sg Fem · ὁράω

*temporal/circumstantial participle*

→ constative aorist

ὁράω: 'see'; seeing Peter — recognition of the living — confirms her return to full conscious life.

τὸν

the

Accusative

*article*

Πέτρον

Peter

Accusative

*direct object of ἰδοῦσα*

Πέτρος; the first thing she sees is Peter — the instrument of her rising.

ἀνεκάθισεν

she sat up

Aor Act Indic 3 Sg · ἀνακαθίζω

*main verb (result of resurrection)*

→ constative aorist

ἀνακαθίζω: 'sit up'; used in the NT only here and at Luke 7:15 (the widow of Nain's son); a deliberately chosen word for this specific act — sitting upright from a lying dead position.

## 41 δούς δὲ αὐτῇ χεῖρα ἀνέστησεν αὐτήν· φωνήσας δὲ τοὺς ἁγίους καὶ τὰς χήρας παρέστησεν αὐτήν ζῶσαν.

And he gave her his hand and raised her up; and calling the saints and widows he presented her alive.

CONTINUATION (COMPLETION OF THE RAISING AND PRESENTATION) **δέ** Peter's hand-giving (δούς χεῖρα) mirrors Jesus raising the little girl (Mark 5:41 κρατήσας τῆς χειρός). 'Presented her alive' (παρέστησεν αὐτήν ζῶσαν) echoes the language of Acts 1:3 where the risen Jesus 'presented himself alive' (παρέστησεν ἑαυτὸν ζῶντα) — Peter's act is a transparency of the resurrection.

**δούς**

giving

Aor Act Ptc Nom Sg Masc · δίδωμι

*attendant-circumstance participle*

→ constative aorist

δίδωμι: 'give'; 'extending the hand' — a physical act of help and affirmation; cf. Acts 3:7 Peter's helping the lame man.

**δὲ**

and

*transitional particle*

**αὐτῇ**

her

Dative

*dative of indirect object (gave to her)*

**χεῖρα**

hand

Accusative

*direct object of δούς*

χεῖρ: 'hand'; cf. vv.12, 17 (hands of Ananias); the hand is the instrument of healing and restoration throughout the chapter.

**ἀνέστησεν**

raised

Aor Act Indic 3 Sg · ἀνίστημι

*main verb*

→ constative aorist

ἀνίστημι: cf. vv.6, 11, 18, 34, 39, 40 — the 'raise/rise' verb achieves its fullest meaning here: Peter raises the dead woman; the transitive causative form (ἀνέστησεν) distinguishes from the intransitive uses elsewhere.

**αὐτήν**

her

Accusative

*direct object of ἀνέστησεν*

**φωνήσας**

calling

Aor Act Ptc Nom Sg Masc · φωνέω

*attendant-circumstance participle (prior to presentation)*

→ constative aorist

φωνέω: 'call, summon'; Peter calls the community back in — the witnesses must see the living Tabitha.

**δὲ**

and

*transitional particle*

τούς

the

Accusative

article

ἀγίους

saints

Accusative

direct object of φωνήσας (first group recalled)

ἄγιος: cf. vv.13, 32 — the community of believers.

καὶ

and

coordinating conjunction

τάς

the

Accusative

article

χήρας

widows

Accusative

direct object of φωνήσας (second group — the widows she had served)

χήρα: cf. v.39 — the very ones who wept and showed her garments now see her alive.

παρέστησεν

presented

Aor Act Indic 3 Sg · παρίστημι

main verb (formal presentation)

→ constative aorist

παρίστημι: 'present, stand alongside'; cf. v.39 παρέστησαν (widows stood beside Peter); now Peter stands Tabitha beside the community. The same verb appears at Acts 1:3 for the risen Jesus 'presenting himself alive' — a deeply resonant echo.

αὐτήν

her

Accusative

direct object

ζῶσαν

alive

Pres Act Ptc Acc Sg Fem · ζάω

predicative participle (object complement: presented her as living)

→ progressive present (the ongoing state of being alive)

ζάω: 'live'; the same word used of the risen Jesus 'presenting himself alive' (Acts 1:3 ζῶντα) — Peter's ministry of resurrection is a participation in and pointer to the resurrection of Christ.

42 γνωστὸν δὲ ἐγένετο καθ' ὅλης τῆς Ἰόππης, καὶ ἐπίστευσαν πολλοὶ ἐπὶ τὸν κύριον.

And this became known throughout all Joppa, and many believed in the Lord.

RESULT (EVANGELISTIC IMPACT) **δέ** The evangelistic result parallels v.35 (Lydda and Sharon) — a healing miracle precipitates regional faith. The two miracles of vv.32–43 together set the stage geographically for the Cornelius episode (ch.10), which also begins at Joppa and Caesarea.

## γνωστὸν

known

Nominative

*predicate adjective*

γνωστός: 'known, notable'; the miraculous raising becomes publicly known — miracles are not private events in Acts.

## δὲ

and

*transitional particle*

## ἐγένετο

it became

Aor Mid Indic 3 Sg · γίνομαι

*main verb* (γνωστὸν ἐγένετο = 'became known')

→ *constative aorist*

γίνομαι: 'become, happen'; the impersonal 'it became known' — news spread organically.

## καθ'

throughout

*preposition + gen (distributive: throughout all of)*

## ὅλης

all

Genitive

*genitive adjective (modifying Ἰόππης)*

ὅλος: cf. v.31 — 'throughout all' mirrors the summary of v.31.

## τῆς

the

Genitive

*article*

## Ἰόππης

Joppa

Genitive

*genitive of place (within the distributive phrase)*

Ἰόππη: cf. v.36.

## καὶ

and

*coordinating conjunction*

## ἐπίστευσαν

believed

Aor Act Indic 3 Pl · πιστεύω

*main verb*

→ *constative aorist (decisive act of faith)*

πιστεύω: 'believe, trust'; the conversion summary — cf. v.35 ἐπέστρεψαν ('turned to the Lord'); here faith is the response.

## πολλοὶ

many

Nominative

*subject nominative*

πολύς: 'many'; not all — but many; the miracle is not coercive but invitational.

## ἐπὶ

in

*preposition + acc (object of faith: believe in/on)*

## τὸν

the

Accusative

*article*

## κύριον

Lord

Accusative

*accusative (object of faith: ἐπί + acc. = trust/belief directed toward)*

κύριος: 'Lord'; cf. v.35 — believing in the Lord and turning to the Lord are parallel conversion descriptions.

## 43 Ἐγένετο δὲ ἡμέρας ἱκανὰς μεῖναι αὐτὸν ἐν Ἰόππῃ παρά τινι Σίμωνι βυρσεῖ.

And it happened that he stayed many days in Joppa with a certain Simon, a tanner.

**TRANSITIONAL CLOSING NOTE** **δέ** The verse is a transitional bridge to chapter 10: Peter's extended stay in Joppa (where Cornelius's messengers will find him, 10:5–6) and his lodging with Simon the tanner — whose house is 'by the sea' (10:6) — sets the scene for the Cornelius vision. A tanner worked with animal carcasses, a ritually borderline occupation; Peter's lodging with him anticipates his embrace of Gentiles in ch.10.

### Ἐγένετο

it happened

Aor Mid Indic 3 Sg · γίνομαι

*main verb (Lukan ἐγένετο + acc. + inf.)*

→ *constative aorist*

γίνομαι: cf. vv.3, 32, 37 — the fourth instance in the chapter of this narrative device.

### δὲ

and

*transitional particle*

### ἡμέρας

days

Accusative

*accusative of time (duration)*

ἡμέρα: 'day'; cf. v.23 — another period of 'many days,' the open-ended time of fruitful ministry.

### ἱκανὰς

many

Accusative

*adjective (modifying ἡμέρας)*

ἱκανός; cf. v.23 — the same idiom: 'sufficient/many days'; an extended stay.

## μείναι

to remain

Aor Act Inf · μένω

*infinitive (subject clause of ἐγένετο)*

→ constative aorist

μένω: 'remain, stay, abide'; Peter does not rush on — he lodges for an extended period, preparing (unknowingly) for the Cornelius vision of ch.10.

## αὐτόν

him

Accusative

*accusative subject of infinitive (Lukan construction)*

## ἐν

in

*preposition + dat (location)*

## Ἰόππη

Joppa

Dative

*dative of place*

Ἰόππη: cf. vv.36, 38, 42 — the chapter ends in Joppa, the city from which Jonah fled (Jonah 1:3); now Peter will receive there a commission to go to the Gentiles.

## παρά

with

*preposition + dat (with a person: in the household of)*

## τινι

a certain

Dative

*indefinite pronoun (attributive with Σίμωνι)*

## Σίμωνι

Simon

Dative

*dative (with παρά: in the house of Simon)*

Σίμων: 'Simon'; a common Jewish name; this Simon is carefully distinguished from Simon Peter.

## βυρσεῖ

a tanner

Dative

*dative in apposition (trade/occupation of Simon)*

βυρσεύς: 'tanner, leather-worker'; tanners worked with animal hides and were considered ritually unclean by many Jews (regular contact with dead animals); Peter's willingness to lodge with a tanner quietly anticipates his willingness in ch.10 to enter Cornelius's Gentile household — the purity boundaries are already being softened.

**On the text.** Verse punctuation, paragraphing, and capitalization are editorial and conventional. Acts 9 opens the great turning-point of the book: the persecutor Saul of Tarsus is arrested by the risen Christ on the road to Damascus and transformed into the apostle to the Gentiles. Several points are flagged rather than silently resolved. At 9:4 the heavenly voice names Saul in the doubled vocative Σαούλ Σαούλ — the Semitic reduplication of urgent address (cf. 22:7; 26:14), echoing the calls to Moses (Exod 3:4) and Samuel (1 Sam 3:10). At 9:5–6 a textual issue of some moment: the Western tradition and the Byzantine text add (after 'It is hard for you to kick against the goads') a substantial expansion — 'trembling and astonished he said, Lord what wilt thou have me to do?' (cf. 26:14) — that does not appear in the Alexandrian text (Sinaiticus, Vaticanus) and is almost certainly a harmonising import from Acts 26; the shorter Alexandrian text is followed here, and the goad-saying is left in chapter 26

where the best witnesses place it. At 9:7 a classical difficulty: the companions 'heard the voice' (ἤκουον τῆς φωνῆς, genitive) in contrast to Paul's later claim that they 'did not hear the voice of the one speaking to me' (22:9, accusative, οὐκ ἤκουσαν τὴν φωνήν); Luke exploits the classical Greek distinction between hearing a sound (genitive: an inarticulate noise reached them) and hearing an intelligible utterance (accusative: they did not grasp the speech as address) — a difference noted in Attic prose and almost certainly deliberate. The name Σαῦλος / Σαούλ alternates between the Greek and the Aramaic/Hebrew forms; 'Saul' is used throughout the Jerusalem and Damascus narrative, 'Paul' emerging in 13:9. At 9:31 the Western text reads the plural ἐκκλησίαι and the verb εἶχον; the Alexandrian text's singular ἡ ἐκκλησία ... εἶχεν is printed. At 9:36 the woman Tabitha is immediately glossed by Luke as Δορκάς (Dorcas), one of the few cases where an Aramaic name is translated for a Gentile readership within the narrative itself. At 9:40 Peter's command Ταβιθά, ἀνάστηθι deliberately echoes Jesus' Ταλιθα κούμ (Mark 5:41, 'Little girl, arise'); the parallel is clearly intentional — Peter acts in the power and pattern of his Lord.

**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.