

Notes on the Greek New Testament
Week 58 – Acts 25:6-26:8

Day 286: Acts 25:6-12**Verse 6**

Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας οὐ πλείους ὀκτώ ἢ δέκα, καταβὰς εἰς Καισάρειαν, τῇ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος ἐκέλευσεν τὸν Παῦλον ἀχθῆναι.

διατρίψας Verb, aor act ptc, m nom s

διατριβῶ remain, stay

πλείων, πλείον or πλεον more, most

ὀκτώ eight

ἢ or

δέκα ten

καταβαίνω come or go down

ἐπαύριον the next day

καθίζω intrans sit down, sit, take one's seat

βῆμα, τος n judicial bench, place of judgement, court

Cf. Mt 27:19; Jn 19:13.

κέλευω order, command

ἀχθῆναι Verb, aor pass infin ἀγω

Verse 7

παραγενομένου δὲ αὐτοῦ περιέστησαν αὐτὸν οἱ ἀπὸ Ἱεροσολύμων καταβεβηκότες Ἰουδαῖοι, πολλὰ καὶ βαρέα αἰτιώματα καταφέροντες ἃ οὐκ ἴσχυον ἀποδείξαι,

παραγενομένου Verb, aor midd dep ptc, m & n gen s παραγινομαι come, arrive, appear

παριστήμι and παριστανῶ present, stand before

καταβεβηκότες Verb, perf act ptc, m nom pl καταβαίνω

βαρέα Adj., n nom/acc pl βαρυς, εια, υ heavy, weighty, serious

αἰτιώμα, τος n charge, accusation

καταφέρω bring, cast against

ἴσχυον Verb, imperf act indic, 1 s & 3 pl

ἴσχυω be strong, be able

ἀποδείξαι Verb, aor act infin ἀποδεικνυμι attest, prove

"Paul's accusers assumed a threatening posture, surrounding him both physically and with their accusations." Polhill

Verse 8

τοῦ Παύλου ἀπολογουμένου ὅτι Οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων οὔτε εἰς τὸ ἱερὸν οὔτε εἰς Καίσαρά τι ἤμαρτον.

ἀπολογεομαι speak in one's own behalf, defend oneself

οὔτε not, nor (οὔτε ... οὔτε neither ... nor)

ἱερὸν, ου n temple, temple precincts

"In οὔτε εἰς Καίσαρά he replies to a new [charge] ... one of activity contrary to the Emperor's interests. Probably his opponents raked up something on the lines of the old charges at Thessalonica (17:6f.)." Bruce. I.e. charges of disturbing the *Pax Romanum* and teaching things contrary to Caesar.

ἁμαρτανῶ sin, commit sin

Verse 9

ὁ Φῆστος δὲ θέλων τοῖς Ἰουδαίοις χάριν καταθέσθαι ἀποκριθεὶς τῷ Παύλῳ εἶπεν, Θέλεις εἰς Ἱεροσόλυμα ἀναβὰς ἐκεῖ περὶ τούτων κριθῆναι ἐπ' ἐμοῦ;

θέλω wish, will

καταθέσθαι Verb, aor midd infin

κατατιθῆμι midd κ. χάριν, κ. χάριτα gain favour with or do a favour for

Cf. 24:27 where the same phrase is used of Felix.

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s ἀποκρινομαι

ἀναβαίνω go up, come up

ἐκεῖ there, in that place, to that place

κριθῆναι Verb, pres pass infin κρινῶ

"The suggestion was plausible enough; as the alleged crime was committed at Jerusalem, that might be the most convenient place for the trial, and Festus himself proposed to act as judge (κριθῆναι ἐπ' ἐμοῦ). But, having begun to conciliate the Jews in this much, he might be tempted to conciliate them in more. No doubt they wished Paul to be handed over to their own jurisdiction, but if so, they overreached themselves by accusing him of offences against Caesar." Bruce
"What Festus had in mind is not certain. It may have been something like the hearing before the Sanhedrin arranged by Lysius (23:1-10). Perhaps he envisaged a formal trial with some of the Jewish leaders on his advisory judicial bench." Polhill

Verse 10

εἶπεν δὲ ὁ Παῦλος, Ἐπὶ τοῦ βήματος
Καίσαρός ἐστὼς εἰμι, οὗ με δεῖ κρίνεσθαι.
Ἰουδαίους οὐδὲν ἠδίκησα, ὥς καὶ σὺ
κάλλιον ἐπιγινώσκεις.

βημα, τος v.6

ἐστὼς Verb, perf act ptc, m nom s ἴστημι
pf stand, stop, stand firm, hold ground.

οὗ adv where

δεῖ impersonal verb it is necessary, should

κρίνεσθαι Verb, pres pass infin κρίνω
οὐδεις, οὐδεμια, οὐδεν no one, nothing;

οὐδεν not at all

ἀδικεω wrong, treat unjustly, harm

κάλλιον adv very well

ἐπιγινώσκω perceive, understand

Verse 11

εἰ μὲν οὖν ἀδικῶ καὶ ἄξιον θανάτου
πέπραχά τι, οὐ παραιτούμαι τὸ
ἀποθανεῖν· εἰ δὲ οὐδὲν ἐστὶν ὧν οὐτοὶ
κατηγοροῦσίν μου, οὐδεὶς με δύναται
αὐτοῖς χαρίσασθαι· Καίσαρα
ἐπικαλοῦμαι.

ἀδικω is here used in the sense of 'I am guilty'.

ἄξιος, α, ον worthy, deserving

θάνατος, ου m death

πέπραχά Verb, perf act indic, 1 s πρᾶσσω
practice, do

παραιτεομαι ask for, beg, refuse

ἀποθνήσκω die, face death, be mortal

οὐ παραιτούμαι τὸ ἀποθανεῖν 'I do not
beg myself off from death'.

κατηγορεω accuse, bring charges
against

χαρίζομαι grant, give; hand over

ἐπικαλεω call; midd call upon, appeal to

The right of a Roman citizen which Paul
exercised when he saw that his trial before
Festus was not likely to be fair or impartial.

Verse 12

τότε ὁ Φῆστος συλλαλήσας μετὰ τοῦ
συμβουλίου ἀπεκρίθη, Καίσαρα
ἐπικέκλησαι, ἐπὶ Καίσαρα πορεύσῃ.

τοτε then, at that time

συλλαλεω speak with, talk with

συμβουλιον, ου n council, advisers

"These were the governor's assessors..., of
whose advice he might avail himself, though
the decision lay in his hands alone. They
included both the higher officials of his court
and the younger men who accompanied him to
gain experience in provincial administration."
Bruce

ἀπεκρίθη Verb, aor midd dep indic, 3 s
ἀποκρίνομαι

ἐπικέκλησαι Verb, perf midd indic, 2 s
ἐπικαλεω

πορεύσῃ Verb, fut midd dep indic, 2 s
πορευομαι go

"If we understand Paul's appeal in the usual
way, as an appeal to the Emperor in person,
we may conclude that it was made not so much
for the sake of his personal safety, as from a
desire to win recognition from the churches in
the Empire as practising a *religio licita* distinct
from Judaism. Gallio's decision (18:15) may
have encouraged him to hope for this." Bruce

Day 287: Acts 25:13-19**Verse 13**

Ἡμερῶν δὲ διαγενομένων τινῶν
Ἀγρίππας ὁ βασιλεὺς καὶ Βερνίκη
κατήντησαν εἰς Καισάρειαν ἀσπασάμενοι
τὸν Φῆστον.

διαγενομένων Verb, aor midd dep ptc, gen
pl διαγινομαι pass (of time)

ἡμερων δε διαγενομενων τινων 'And after
an interval of some time'

βασιλευς, εως m king

Agrippa was the 'secular head of the Jewish
church', having been granted by Rome the
right to appoint the High Priest. In this respect
he could be considered 'the king of the Jews'.
Bernice was his sister. Their relationship was
the subject of scandal.

κατανατω come, arrive

ἀσπάζομαι greet, welcome

I.e. to pay a complimentary visit on his
assumption of the proconsulship.
The aorist participle ἀσπασάμενοι (p⁷⁴ & A B
et al) is replaced in some MSS with the future
participle ἀσπασομενοι (Ψ 0142 81 ... Byz *et
al*). The Textual Commentary on the UBS text
states, "Although at one time scholars
(including Hort and Blass) suspected the
presence of some primitive error, grammarians
are more inclined today to allow that, on
occasion, the aorist participle may denote, if
not indeed future action, at least coincident
action. In any case, the external evidence
supporting ἀσπασαμενοι is overwhelming,
and the reading represents the earliest
attainable text of the passage."

Verse 14

ὡς δὲ πλείους ἡμέρας διέτριβον ἐκεῖ, ὁ Φῆστος τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον λέγων, Ἄνῆρ τίς ἐστὶν καταλειμμένος ὑπὸ Φήλικος δέσμιος,

πλειων, πλειον more, most, many
 διατριβω remain, stay
 ἐκεῖ there, in that place, to that place
 ἀνέθετο Verb, aor midd dep indic, 3 s
 ἀνατιθεμαι lay before, present
 ἀνηρ, ἀνδρος m man
 καταλειμμένος Verb, perf pass ptc, m
 nom s καταλειπω leave, leave behind
 δεσμιος, ου m prisoner

Verse 15

περὶ οὗ γενομένου μου εἰς Ἱεροσόλυμα ἐνεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων, αἰτούμενοι κατὰ αὐτοῦ καταδικήν·

ἐμφανίζω inform, make; ἐ. κατα bring charges against

Cf. v.2.

πρεσβυτερος, α, ον elder
 αἰτεω ask; midd ask for oneself, request
 καταδικη, ης f sentence, condemnation

Verse 16

πρὸς οὓς ἀπεκρίθη ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις χαρίζεσθαι τινα ἄνθρωπον πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς κατηγοροὺς τόπον τε ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος.

ἀπεκρίθη Verb, aor midd dep indic, 1 s
 ἀποκρινομαι answer, say
 ἔθος, ους n custom, practice
 χαρίζομαι grant, give; hand over
 πρὶν and πρὶν ἢ before
 κατηγορεω accuse, bring charges against

προσωπον, ου n face, presence
 ἔχοι Verb, pres act opt, 3 s ἔχω

"Optative in historical sequence after ἀπεκριθην." Bruce

κατηγορος, ου m accuser
 τοπος, ου m place, opportunity
 τε enclitic particle and, and so
 ἀπολογία, ας f verbal defence, defence
 λάβοι Verb, aor act opt, 3 s λαμβανω
 ἐγκλημα, τος n charge, accusation

In Festus' version of the events he casts himself in the role of Paul's protector.

Verse 17

συνελθόντων οὖν [αὐτῶν] ἐνθάδε ἀναβολὴν μηδεμίαν ποιησάμενος τῇ ἐξῆς καθίσας ἐπὶ τοῦ βήματος ἐκέλευσα ἀχθῆναι τὸν ἄνδρα·

συνερχομαι come together, assemble
 ἐνθαδε adv here, to/in this place
 ἀναβολη, ης f delay; (ἀ. μηδεμιαν ποιησαμενος without losing any time)
 ποιησάμενος Verb, aor midd ptc, m nom s
 ποιω
 ἐξης on the next day
 καθίζω intrans sit down, take one's seat
 βημα, τος n judicial bench, place of judgement
 κελευω order, command
 ἀχθῆναι Verb, aor pass infin ἀγω

Verse 18

περὶ οὗ σταθέντες οἱ κατήγοροι οὐδεμίαν αἰτίαν ἔφερον ὧν ἐγὼ ὑπενόουν πονηρῶν,

σταθέντες Verb, aor pass ptc, m nom pl
 ἴστημι midd & pass stand, stand firm
 κατηγορος, ου m accuser
 οὐδεις, οὐδεμια, οὐδεν no one, nothing
 αἰτια, ας f cause, accusation, guilt
 φερω bring
 ὑπενόουν Verb, imperf act indic, 1 s & 3 pl
 ὑπονοεω suppose, think
 πονηρος, α, ον evil, bad, wicked

πονηρων here as a substantive – 'evils', 'crimes'.

A number of MSS read πονηραν agreeing with αἰτιαν (p⁷⁴ A C* *et al*) and a number of other later MSS omit the word altogether. A majority of the UBS committee thought the omission due to copyists who wished to make a smoother text.

Verse 19

ζητήματα δὲ τινα περὶ τῆς ἰδίας δεισιδαιμονίας εἶχον πρὸς αὐτὸν καὶ περὶ τίνος Ἰησοῦ τεθνηκότος, ὃν ἔφρασκεν ὁ Παῦλος ζῆν.

ζητημα, τος n controversial question, point of disagreement
 ἴδιος, α, ον one's own
 δεισιδαιμονια, ας f religion

περὶ τῆς ἰδίας δεισιδαιμονίας 'concerning their own religion'.

τεθνηκότος Verb, perf act ptc, m gen s
 θνησκω die; pf be dead
 φασκω allege, claim, assert
 ζω live, be alive

"The puzzled allusion of the pagan Festus contains the crux of the dispute; Paul's insistence (ἐφασκεν) on the resurrection (of men in general and of Christ in particular) had impressed itself on his mind." Bruce

Day 288: Acts 25:20-23

Verse 20

ἀπορούμενος δὲ ἐγὼ τὴν περὶ τούτων ζήτησιν ἔλεγον εἰ βούλοιο πορευέσθαι εἰς Ἱεροσόλυμα κἀκεῖ κρίνεσθαι περὶ τούτων.

ἀπορεω act & midd be at a loss
ζήτησις, εως f discussion, controversy
βούλοιο Verb, pres midd/pass dep opt, 3 s
βουλομαι want, desire, wish
κἀκει (και ἐκει) and there, there also
κρίνεσθαι Verb, pres pass infin κρινω

Verse 21

τοῦ δὲ Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν, ἐκέλευσα τηρεῖσθαι αὐτὸν ἕως οὗ ἀναπέμψω αὐτὸν πρὸς Καίσαρα.

ἐπικαλεσαμένον Verb, aor midd ptc, m gen s ἐπικαλεω midd call upon, appeal to
τηρηθῆναι Verb, aor pass infin τηρεω keep, maintain
σεβαστος, η, ον belonging to the emperor, imperial; ὁ Σ. the (Roman) emperor

διάγνωσις, εως f decision
κέλευω order, command
τηρεῖσθαι Verb, pres pass infin τηρεω
οὗ adv where; ἕως οὗ until
ἀναπεμπω send, send back, send up

Used of 'remanding' to a higher authority.

Verse 22

Ἀγρίππας δὲ πρὸς τὸν Φῆστον, Ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι. Αὐριον, φησίν, ἀκούσῃ αὐτοῦ.

αὐριον Adverb αὐριον tomorrow, the next day, in a short while
φησίν Verb, pres act indic, 3 s φημι say

Verse 23

Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης μετὰ πολλῆς φαντασίας καὶ εἰσελθόντων εἰς τὸ ἀκροατήριον σὺν τε χιλιάρχοις καὶ ἀνδράσιν τοῖς κατ' ἐξοχὴν τῆς πόλεως, καὶ κελεύσαντος τοῦ Φήστου ἤχθη ὁ Παῦλος.

ἐπαυριον the next day
πολυς, πολλη, πολυ gen πολλου, ης, ου much, many

φαντασια, ας f pomp, outward display
εἰσελθόντων Verb, aor act ptc, gen pl
εἰσερχομαι
ἀκροατήριον, ου n audience hall
τε enclitic particle and, also
χιλιάρχος, ου m commander

"There were in Caesarea five cohorts, each of which would be commanded by a military tribune." Bruce

ἐξοχη, ης f prominence

τοῖς κατ' ἐξοχὴν τῆς πόλεως 'the leading men of the city'.

κέλευω order, command
ἤχθη Verb, aor pass indic, 3 s ἄγω

Day 289: Acts 25:24-27

Verse 24

καὶ φησιν ὁ Φῆστος, Ἀγρίππα βασιλεῦ καὶ πάντες οἱ συμπαρόντες ἡμῖν ἄνδρες, θεωρεῖτε τοῦτον περὶ οὗ ἅπαν τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχόν μοι ἔν τε Ἱεροσόλοις καὶ ἐνθάδε, βοῶντες μὴ δεῖν αὐτὸν ζῆν μηκέτι.

φησιν Verb, pres indic, 3 s φημι say
βασιλεῦ Noun, voc s βασιλευς, εως m king
συμπαραίμι be present with
θεωρεω see, watch, observe, notice
ἅπας, ασα, αν (alternative form of πας) all
πληθος, ους n crowd, multitude

Here 'community', 'people'.

ἐνέτυχόν Verb, aor act indic, 1 s & 3 pl
ἐντυγχανω plead, appeal
τε ... και both ... and, not only ... but also
ἐνθαδε adv here, in this place

The Western text includes the addition, "that I should hand him over to them for punishment without any defence. But I could not hand him over, on account of the commands which we have received from Augustus. But if anyone is going to accuse him, I said he should follow me to Caesarea, where he was in custody; and when they came, they clamoured that he should be put to death." This longer reading also includes additions in the following verse.

βοαω call, cry out, shout
δει it is necessary, must, should
ζαω live, be alive
μηκετι no longer

Verse 25

ἐγὼ δὲ κατελάβομην μηδὲν ἄξιον αὐτὸν θανάτου πεπραχέναι, αὐτοῦ δὲ τούτου ἐπικαλεσαμένου τὸν Σεβαστὸν ἔκρινα πέμπειν.

κατελάβομην Verb, aor midd indic, 1 s
καταλαμβάνω midd. realize,
understand

μηδεις, μηδεμα, μηδεν no one, nothing
ἄξιος, α, ον worthy, deserving

θανατος, ου m death

πεπραχέναι Verb, perf act infin πρασσω
practice, do

ἐπικαλεσαμένου Verb, aor midd ptc, m gen
s ἐπικαλεω see v.21

σεβαστος, η, ον see v.21

"Festus seems to imply that Paul was himself responsible for the whole situation with the unnecessary appeal, as if he had not himself virtually forced Paul to do so because of his own yielding to Jewish pressure. In any event, Festus at least once again acknowledged Paul's innocence (cf. v.18f.)." Polhill

πεμπω send

"Festus had already decided to send Paul to Rome; he wants Agrippa's help in preparing a report on a puzzling case." Bruce

Verse 26

περὶ οὗ ἀσφαλές τι γράψαι τῷ κυρίῳ οὐκ ἔχω· διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν καὶ μάλιστα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα, ὅπως τῆς ἀνακρίσεως γενομένης σχῶ τί γράψω·

ἀσφαλῆς, ες certain, definite; the facts
γραφω write

διὸ therefore, for this reason

προήγαγον Verb, aor act indic, 1 s & 3 pl
προαγω lead or bring out, bring before

μαλιστα especially

βασιλεῦ see v.24

ὅπως (or ὅπως ἄν) that, in order that
ἀνακρισις, εως f preliminary hearing,
investigation

Perhaps used here in the looser sense of 'inquiry'.

σχῶ Verb, fut act indic, 1 s ἔχω

Verse 27

ἄλογον γάρ μοι δοκεῖ πέμποντα δέσιμον μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημᾶναι.

ἄλογος, ον unreasonable

"There is strong irony in Festus's remark. The whole situation was indeed 'senseless.' He had no charges against Paul because there were none to be found. Paul's need to make the appeal, his continued confinement, the entire situation was 'unreasonable'; and it was very much the procurator's own doing." Polhill

δοκεω suppose; seem

πεμπω send

δεσμιος, ου m prisoner

αἰτια, ας f reason, accusation

σημᾶναι Verb, aor act infin σημανω
indicate, make known

Day 290: Acts 26:1-8**Verse 1**

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

"The testimony before Agrippa was the fulfilment of Jesus' commission to Paul that he would witness before kings (Acts 9:15) and of his promise to his disciples that he would give them 'words and wisdom' to make that witness a bold one (Luke 21:12-15)." Polhill

ἔφη Verb, imperf act ind, 3s φημι say

ἐπιτρέπω let, allow, permit

σεαυτου, ης reflexive pronoun yourself

τοτε then, at that time

ἐκτεινω stretch out, extend

χειρ, χειρος f hand, power

Bruce suggests that this may have been a salute of respect.

ἀπολογεομαι speak in one's own behalf,
defend oneself

Bruce comments, "Of all Paul's speeches in Acts, this may best claim to be regarded as his *Apologia pro Vita Sua*. The speech (vv. 2-23) may be divided thus:

- i) Exordium (vv. 2f);
- ii) As a Pharisee, he stands for the hope of Israel, which includes a belief in the resurrection (vv. 4-8);
- iii) He recalls his persecuting zeal (vv. 9-11);
- iv) The heavenly vision (vv. 12-18);
- v) His preaching activity in obedience thereto (vv. 19f.);
- vi) His arrest (ver 21);
- vii) The substance of his preaching (vv. 22f.)."

Verse 2

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

ἐγκαλεω bring charges against, accuse
βασιλεῦ Noun, voc s βασιλευς, εως m
king

"The position of the vocative is unusual (cf. vv. 7,13,27), for stylistic effect. The style and language of this speech are mostly of a high literary quality." Bruce

ἤγεομαι think, regard, consider

ἤγημαι a perfect with present meaning, "one of the literary touches characteristic of the speech before Agrippa." Blass

μακάριος, α, ον blessed, fortunate
μέλλω be going, be about
σήμερον today

Verse 3

μάλιστα γνωσθην ὄντα σε πάντων τῶν
κατὰ Ἰουδαίους ἐθῶν τε καὶ ζητημάτων·
διὸ δέομαι μακροθύμως ἀκοῦσαί μου.

μαλιστα especially
γνωσθης, ου m one familiar with
σε Pronoun, acc s συ
ἐθος, ους n custom, practice
τε και and also
ζητημα, τος n dispute, point of
disagreement
διο therefore, for this reason
δεομαι ask, beg, pray
μακροθυμως patiently

Verse 4

Τὴν μὲν οὖν βίωσίν μου [τὴν] ἐκ νεότητος
τὴν ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου
ἐν τε Ἱεροσολύμοις ἴσασι πάντες [οἱ]
Ἰουδαῖοι,

μεν ουν 'well then'
βιωσις, εως f way of life
νεοτης, ητος f youth, youthfulness
ἀρχη, ης f beginning
ἔθνος, ους n nation, people

"Here the phrase may refer particularly to his fellow-Jews in Cilicia, as it seems to be contrasted with the following ἐν τε Ἱεροσολύμοις." Bruce

ἴσασι Verb, perf act indic, 3 pl (irreg) οἶδα
(verb perf in form but with present
meaning) know, understand

The classical form ἴσασι is used here in place of the Koine οἶδασι. Blass comments on the quality of Paul's schooling at Tarsus where he must have been taught such classical forms of expression – forms which he does not employ in the Koine of his epistles.

Verse 5

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

προγινωσκω know already, know
beforehand
ἄνωθεν from the beginning, for a long
time
ἐὰν if
θέλω wish, will
μαρτυρεω bear witness, testify

Cf. 22:5.

ἀκριβεστατος, η, ον strictest (superl. from
ἀκριβης)
αἵρεσις, εως f religious party, faction
ἡμετερος, α, ον our
θρησκεια, ας f religion, worship

'Cultus' or 'ritual', cf. 2:18; Jas 1:26f.

ζωω live, be alive

Verse 6

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

ἐλπις, ιδος f hope

Cf. 23:6; 24:15; 28:20

πατηρ, πατρος m father
ἐπαγγελια, ας f promise, what is
promised

ἐπ' ἐλπίδι τῆς εἰς τοὺς πατέρας ἡμῶν
ἐπαγγελίας γενομένης ὑπὸ τοῦ θεοῦ 'for
the hope of the promise made by God to our
fathers'. Cf. Lk 1:55, 72; Rom 9:4f.

ἕστηκα Verb, perf act indic, 1 s ἵστημι pf
stand

Verse 7

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

δωδεκαφυλον, ου n the twelve tribes
ἐκτενεια, ας f earnestness

Other occurrences of this word in 12:5 and Lk
22:44 both refer to prayer.

νυξ, νυκτος f night
λατρευω serve, worship

ἐλπίζω hope, hope for, expect

κατανταω arrive, reach, attain

B has the future infinitive κατανησειν

ἐγκαλεω see v.2

βασιλευ see v.2

Verse 8

τί ἄπιστον κρίνεται παρ• ὑμῖν εἰ ὁ θεὸς
νεκροὺς ἐγείρει;

ἄπιστος, ον unbelieving; unbelievable,
incredible

κρινω judge

παρ ὑμῖν emphatic, 'among you Jews'

νεκρος, α, ον dead

ἐγειρω raise

The resurrection of the dead is the 'hope' to which Paul has been referring: it was promised to the patriarchs, anticipated with longing by the twelve tribes and has now been realised in Jesus the Christ.