

Notes on the Greek New Testament Day 189 – July 8th – Acts 26:1-32

Works frequently referenced in these notes on Acts

Bruce, FF, *The Acts of the Apostles*, London, 2nd ed. 1952

Polhill, John B, *Acts: The New American Commentary*, Nashville, 1992

Stott, John R W, *The Message of Acts*, IVP (The Bible Speaks Today), Leicester, 1990

Verse 1

Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη·
Ἐπιτρέπεται σοι ὑπὲρ σεαυτοῦ λέγειν. τότε ὁ
Παῦλος ἐκτεινας 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, ἡγήμαι 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

ἡγεομαι think, regard, consider

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

μακαριος, α, ον blessed, fortunate
μελλω be going, be about
σημερον today

Verse 3

μάλιστα γνώστην ὄντα σε πάντων τῶν κατὰ
Ἰουδαίους ἔθων τε καὶ ζητημάτων· διὸ δεομαι
μακροθύμως ἀκοῦσαί μου.

μαλιστα especially
γνωστης, ου m one familiar with
σε Pronoun, acc s συ
ἔθος, 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 Ἰουδαῖοι,

μεν ουν 'well then'
βιωσις, εως f way of life
νεοτης, ητος f youth, youthfulness
αρχη, 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

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

προγινώσκω know already, know beforehand

ἄνωθεν from the beginning, for a long time

ἐὰν if

θέλω wish, will

μαρτυρεῶ 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.

ζῶ live, be alive

Verse 6

καὶ νῦν ἐπ' ἐλπίδι τῆς εἰς τοὺς πατέρας ἡμῶν ἐπαγγελίας γενομένης ὑπὸ τοῦ θεοῦ ἔστηκα 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.

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

Verse 7

εἰς ἣν τὸ δωδεκάφυλον ἡμῶν ἐν ἐκτενεΐᾳ 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

λατρεω serve, worship

ἐλπίζω hope, hope for, expect

κατανταω arrive, reach, attain

B has the future infinitive καταντησειν

ἐγκαλεω see v.2

βασιλεῦ see v.2

Verse 8

τί ἄπιστον κρίνεται παρ' ὑμῖν εἰ ὁ θεὸς

νεκροὺς ἐγείρει;

ἄπιστος, ον unbelieving; unbelievable, incredible

κρινω judge

παρ ὑμιν emphatic, 'among you Jews'

νεκρος, α, ον dead

ἐγείρω 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.

Verse 9

Ἐγὼ μὲν οὖν ἔδοξα ἐμαυτῷ πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία πρᾶξαι·

Ἐγὼ μὲν οὖν emphatic. Bruce expands the thought in this phrase as follows, "Pharisee though I was, and thus in theory a believer in the resurrection of the dead, I yet judged it incredible in this particular case, and thought it my duty to oppose such a heresy."

δοκεω think, suppose

ὄνομα, τος n name, person

Ναζωραιος, ου m inhabitant of Nazareth

δει impersonal verb it is necessary, should

ἐναντιος, α, ον against, contrary to,

opposed to

πρασσω practice, do

Verse 10

ὁ καὶ ἐποίησα ἐν Ἱεροσολύμοις, καὶ πολλοὺς τε τῶν ἁγίων ἐγὼ ἐν φυλακαῖς κατέκλεισα τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν λαβών, ἀναιρουμένων τε αὐτῶν κατήνεγκα ψῆφον,

ἅγιος, α, ον holy; οἱ ἅγιοι God's people

φυλακη, ης f prison, imprisonment

κατακλειω shut up, put in prison

ἀρχιερευς, εως m high priest, member of high priestly family

ἐξουσια, ας f authority, power

Cf. 9:2,14

ἀναιρεω do away with, kill, destroy

Cf. 8:4 where the cognate noun ἀναιρεσει is used of Stephen's death.

κατήνεγκα Verb, aor act indic, 1 s καταφερω bring, cast against

ψηφος, ου f pebble, stone; vote

Verse 11

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

συναγωγη, ης f synagogue

πολλακις often, repeatedly, frequently

τιμωρεω punish, have (someone) punished

ἀναγκαζω force, compel, urge

The imperfect has the force of 'I tried to compel them'

βλασφημεω speak against, blaspheme

"To say ἀνάθεμα Ἰησοῦς (cf. 1 Cor 12:3), or something similar." Bruce

περισσως all the more, even more

ἐμμανομαι be enraged or infuriated;

περισσως ἐμμανομαι be insanely furious

διωκω persecute, seek after, pursue

ἐξω outside, away; foreign

τας ἐξω πολεις "Cities outside Palestine; probably he was thinking of Damascus in particular." Bruce

Verse 12

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

ἐν οἷς 'under which circumstances'.

πορευομαι go, proceed, travel

ἐξουσια, ας see v.10

ἐπιτροπη, ης f commission

Verse 13

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

μεσος, η, ον middle

ὁδος, ου f way, road, journey

εἶδον Verb, aor act ind, 1s & 3pl ὁραω trans

see, observe, perceive

οὐρανοθεν adv from heaven

λαμπροτης, ητος f brightness

ἡλιος, ου m the sun

περιλαμπω shine around

φως, φωτος n light

ἐμοὶ Pronoun, dat s ἐγω

Verse 14

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

καταπεσόντων Verb, aor act ptc, gen pl

καταπιπτω fall, fall down

γη, γης f earth

"In the other versions of the story Paul only is said to have fallen; this is one of several additions in this account; it does not necessarily contradict 9:7 (ἵστηκεισαν); if his companions fell with him, they probably rose before he did." Bruce

Ἑβραϊς, ἴδος f Hebrew language (i.e.

Aramaic)

διαλεκτος, ου f language

διωκω see v.11

σκληρος, α, ον hard, difficult (σκληρον σοι it is hard for you)

κεντρον, ου n sting, goad

λακτιζω kick

Bruce says, "Paul evidently had been uneasy in mind about his persecution of the Christians, especially since the death of Stephen, whose arguments had been convincing him against his will." Polhill dissents from this interpretation saying, "This however, was not how Paul's Gentile audience would have understood the words. In the many instances where the proverb occurs in Greek literature, it always has the meaning of resisting one's destiny or fighting the will of the gods. That meaning fits Paul's situation. In persecuting Christ, Paul was fighting the will of the One who had set him apart from birth (cf. Gal 1:15). Like a beast of burden kicking against his master's goads, he would only find the blows more severe with each successive kick. He was fighting the will of God (cf. Acts 5:39). It was a futile, senseless task."

Verse 15

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

εἶπα Verb, aor act indic, 1 s (less usual form)

λεγω

Verse 16

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

ἀνάστηθι Verb, aor act imperat, 2 s ἀνίστημι rise, stand up

στήθι Verb, 2 aor act imperat, 2 s ἵστημι 2 aor stand, stand firm

πόδας Noun, acc pl πους, ποδος m foot

Bruce points out the parallel with Ezek 2:1, "where the words are spoken to Ezekiel, who had fallen to the ground when first he saw 'visions of God'; their repetition to Paul under similar circumstances suggests that he, too, was now called to prophetic service."

ὤφθην Verb, aor pass indic, 1 s ὁραω see; pass. appear

Cf. 1 Cor 15:8.

προχειρίσασθαί Verb, aor midd dep infin

προχειρίζομαι midd choose or appoint for oneself

Cf. 22:14.

ὑπηρετης, ου m assistant, servant

μάρτυρα Noun, acc s μαρτυς, μαρτυρος m witness

τε ... τε both ... and, not only ... but also

εἶδές Verb, aor act indic, 2 s ὁραω

με is omitted by most MSS, including p⁷⁴ & A C² E P Ψ Byz, but is included in B C^{*vid} al.

ὀφθήσομαι Verb, fut pass indic, 1 s ὄραω
pass. appear, be shown

These words outline Paul's claim to be an apostle:

- i) He had been chosen personally by Christ to serve as a witness to him;
- ii) He was to act as a witness to what he had seen (cf. Acts 22:15, also 1:21,22; 4:20).

Verse 17

ἐξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ ἐκ τῶν ἔθνων, εἰς οὓς ἐγὼ ἀποστέλλω σε

ἐξαιρεῶ pull out, midd rescue, save

Cf. Jer 1:8.

σε Pronoun, acc s συ

λαος, ου m people, a people

ἔθνος, ους n nation, people; τα ἔ. Gentiles

ἀποστέλλω send, send out

Verse 18

ἀνοῖξαι ὀφθαλμοὺς αὐτῶν, τοῦ ἐπιστρέψαι ἀπὸ σκοτόους εἰς φῶς καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν θεόν, τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ κληρὸν ἐν τοῖς ἡγιασμένοις πιστεῖ τῇ εἰς ἐμέ.

ἀνοίγω open

Cf. Is 42:7.

ἐπιστρέφω turn back, turn round, turn

σκοτος, ους n darkness, evil

φως, φωτος n light

ἐξουσια, ας f authority, power

Cf. Is 42:16; Col 1:13.

λαβεῖν Verb, aor act infin λαμβανω

ἄφεσις, εως f forgiveness, cancellation

ἁμαρτια, ας f sin

Cf. Col 1:14.

κληρος, ου m lot, share, part

ἡγιασμένοις Verb, perf pass ptc, m & n dat pl

ἁγιαζω sanctify, make holy

Cf. Col 1:12.

πιστεῖ Noun, dat s πιστις, εως f faith, trust, belief

Dative of instrument.

Verse 19

Ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπειθῆς τῇ οὐρανίῳ ὀπτασίᾳ,

ὄθεν therefore, for which reason

ἀπειθῆς, ες disobedient, rebellious

οὐρανιος, ον heavenly, from heaven

ὀπτασια, ας f vision

For other visions received by Paul cf. 28:9; 22:17; 23:11; 27:23; 2 Cor 12:1ff.; 2 Tim 4:17.

Verse 20

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

πρωτον first, in the first place, first of all
χωρα, ας f country, region, territory

πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας ('in all the region of Judea') is ungrammatical in context, though the addition of εἰς before πᾶσαν has all the appearance of a scribal 'correction' to this difficult construction.

Blass suggests that there is a primitive error in the text which should read εἰς πᾶσαν τε χωραν Ἰουδαιοις και τοις ἔθνεσιν ('in every land to both Jews and Gentiles'). "Paul's reference would then be to his missionary pattern of beginning in the synagogue before turning to the Gentiles." Polhill

ἔθνεσιν Noun, dat pl ἔθνος

ἀπαγγελλω announce, proclaim

μετανοεω repent

ἐπιστρέφω see v.18

ἅξιος, α, ον worthy, deserving, fitting

μετανοια, ας f repentance

πρασσω practice, do

Cf. Lk 3:8. "None more firmly than Paul rejected works, before or after conversion as a ground of salvation; none more firmly demanded good works as a consequence of salvation." G.H.Lang

Verse 21

ἐνεκα τούτων με Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱερῷ ἐπειρώοντο διαχειρίσασθαι.

ἐνεκα because of, for the sake of

συλλαβόμενοι Verb, aor midd ptc, m nom pl

συλλαμβανω act & midd sieze, arrest

ἱερον, ου n temple, temple precincts

πειραομαι try, attempt

διαχειρίσασθαι Verb, aor midd infin

διαχειρίζομαι kill, murder

Verse 22

ἐπικουρίας οὖν τυχῶν τῆς ἀπὸ τοῦ θεοῦ ἄχρι τῆς ἡμέρας ταύτης ἕστηκα μαρτυρούμενος μικρῷ τε καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων ὧν τε οἱ προφήται ἐλάλησαν μελλόντων γίνεσθαι καὶ Μωϋσῆς,

ἐπικουρια, ας f help

"The one NT occurrence of the good classical word ἐπικουρια." Bruce

τυχων Verb, aor act ptc, m nom s τυγχανω

obtain, receive

ἄχρι until, as far as

ἕστηκα Verb, perf act indic, 1 s ἵστημι pf
stand, stand firm
μαρτυρεω bear witness, testify
τε και and also
μεγας, μεγαλη, μεγα large, great

Cf. v.29.

οὐδεις, οὐδεμα, οὐδεν no one, nothing
ἐκτος outside, outside of, except
προφητης, ου m prophet
λαλεω speak, talk
μελλω be going, be about

"Paul insists throughout that his Gospel was but the logical and necessary fulfilment of the OT revelation: cf. Rom 1:2; 16:26; 1 Cor 15:3f." Bruce

Verse 23

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

παθητος, η, ον subject to suffering, must suffer

εἰ παθητος ὁ Χριστος 'whether the Messiah is to suffer'. Bruce sees this and the following phrases as a series of headings from a collection of Messianic proof texts or Testimonies by which Luke sums up the arguments from the OT used by Paul before Agrippa – showing that 'Christ must suffer' etc.

πρωτος, η, ον first, leading, foremost
ἀναστασις, εως f resurrection, raising up
νεκρος, α, ον dead

cf. 1 Cor 15:20

φως, φωτος n light
καταγγελλω proclaim, make known
λαος, ου m people, a people

Cf. 13:45; Lk 2:32. λαος here as elsewhere used of the people of *Israel*.

Verse 24

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

ἀπολογεομαι speak in one's own behalf,
defend oneself

μεγας, μεγαλη, μεγα large, great
φησιν Verb, pres indic, 3 s φημι say
μαιομαι be out of one's mind, be insane
γραμμα, τος n letter, learning
μανια, ας f madness, insanity
περιτρεπω drive (εἰς μανιαν) insane

"The remark was not offensive; both μαιομαι and μανια are cognate with μαντις, 'seer', 'inspired person'; Plato, for example, declares that without μανια no one can be a true poet." Bruce

Verse 25

ὁ δὲ Παῦλος· Οὐ μαινομαι, φησίν, κράτιστε
Φῆστε, ἀλλὰ ἀληθείας καὶ σωφροσύνης
ρήματα ἀποφθέγγομαι.

κρατιστος, η, ον most excellent

Cf. 23:26; 24:3.

ἀληθεια, ας f truth, reality; ἐν ἄ. truly
σωφροσυνη, ης f good sense, sound
judgement

In Mk 5:15 and the parallel Lk 8:35
σωφροσυνη is the antithesis of demon
possession (cf. 2 Cor 5:13).

ῥημα, ατος n word, thing, matter
ἀποφθεγγομαι speak, declare

Used of a solemn or inspired utterance, cf.
2:4,14.

Verse 26

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

ἐπισταμαι know, understand
παρρησιαζομαι speak boldly, have courage
λαλεω speak, talk
λανθανω be hidden, escape notice, lose
sight of

πειθω persuade, convince
οὔθεις, οὔθεμα, οὔθεν equivalent to οὐδεις,
οὐδεμα, οὐδεν no one, nothing
γωνια, ας f corner
πεπραγμένον Verb, perf pass ptc, m acc & n
nom/acc s πρασσω practice, do

A Classical expression. "The expression 'not in a corner' is often found in Greek philosophical writings, particularly in contexts where philosophers are accused of withdrawing into their 'ivory towers' and not confronting the larger society in the markets and streets. This meaning well fits Paul's situation. His witness has been fully public. He had met the Athenians in the marketplace and addressed them on the Areopagus. He had stood before magistrates at Philippi and before the proconsul Gallio in Corinth. He had preached to the crowd in the temple square and spoken before the Jewish Sanhedrin. His case had been heard by the Roman governors Felix and Festus and now by the Jewish king himself. Paul's activity was certainly no affair done in a secluded corner but open to full public view." Polhill

"This proverb contains the element of litotes so dear to Luke and Paul; the evangelistic events had taken place and the Gospel had been preached openly." Bruce

Verse 27

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

πιστεω believe (in), have faith (in)

βασιλεῦ see v.2

οἶδα (verb perf in form but with present meaning) know

"Paul now turns to the King himself with a direct appeal to his corroborating testimony. If Agrippa believed the prophets as Paul was persuaded he did, then he must agree with Paul, whose message contained 'nothing beyond what the prophets and Moses said should happen'." Bruce

Verse 28

ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον· Ἐν ὀλίγῳ με
πειθεις Χριστιανὸν ποιησαι.

ὀλιγος, η, ον little, small

Χριστιανος, ου m Christian

ποιησαι Verb, aor act infin ποιω

There are several translations/interpretations of this verse depending partly on the sense given to ἐν ὀλίγῳ – 'with so few words', 'in such a short time' ...

Bruce argues that this is an idiomatic expression meaning, 'in short, you are trying to persuade me to act as a Christian.' He considers that it was failure to understand this idiom led to variant readings: A has πειθη for πειθεις while for ποιησαι Byz has γενεσθαι (from v.29).

Verse 29

ὁ δὲ Παῦλος· Εὐξαίμην ἂν τῷ θεῷ και ἐν
ὀλίγῳ και ἐν μεγάλῳ οὐ μόνον σε ἀλλὰ και
πάντας τοὺς ἀκούοντάς μου σήμερον γενεσθαι
τοιούτους ὁποῖος και ἐγὼ εἰμι παρεκτός τῶν
δεσμῶν τούτων.

εὐξαίμην Verb, aor midd dep opt, 1 s

εὐχομαι pray, wish, long

Εὐξαίμην ἂν I could pray, "the classical use of the optative with ἂν to express a softened assertion... The whole sentence is very elegantly expressed." Bruce

καὶ ἐν ὀλίγῳ και ἐν μεγάλῳ "'with a few words or with many', 'with ease or with difficulty' – playing on Agrippa's ἐν ὀλίγῳ" Bruce

μονον adv only, alone

σημερον today

τοιουτος, αυτη, ουτον similar, like

ὁποῖος, α, ον of what sort, such as

παρεκτος except, apart from

δεσμος, ου m (& n) bond, chain

Verse 30

Ἀνέστη τε ὁ βασιλεὺς και ὁ ἡγεμὼν ἢ τε
Βερνίκη και οἱ συγκαθημένοι αὐτοῖς,

ἀνέστη Verb, 2 aor act indic, 3 s ἀνιστημι

rise, stand up

ἡγεμων, ονος m governor, ruler

Bruce says that the alternation τε ... και ... τε ... και is purely stylistic.

συγκαθημαι sit with

Verse 31

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

ἀναχωρήσαντες Verb, aor act ptc, m nom pl

ἀναχωρεω withdraw, go away

λαλεω speak, talk

ἀλληλων, ος, ους one another

οὐδεις, οὐδεμα, οὐδεν no one, nothing

θανατος, ου m death

ἢ οἱ

ἄξιος, α, ον worthy, deserving, fitting

πρασσω see v.26

The present tense refers to Paul's whole and continuing manner of life. "Here and in the next verse Luke emphasises the official agreement on Paul's innocence: cf. Herod and Pilate's agreement on Christ's innocence in Lk 23:14f." Bruce

Verse 32

Ἀγρίππας δὲ τῷ Φῆστῳ ἔφη· Ἀπολελύσθαι
ἐδύνατο ὁ ἄνθρωπος οὗτος εἰ μὴ ἐπεκέκλητο
Καίσαρα.

ἔφη Verb, imperf act ind, 3s φημι say

ἀπολελύσθαι Verb, perf pass infin ἀπολυω

release, set free

ἐπεκέκλητο Verb, pluperfect midd indic, 3 s

ἐπικαλεω midd call upon, appeal to

"The pluperfect expresses more than the aorist would have done; Paul's appeal to Caesar was not a mere act in the past, but had put him into a definite position in the eyes of the law." Bruce