

The Acts of the Apostles

[Wed. June 24, 2015] Acts Series, Acts 25.1-27 – Craig A. Thurman

Paul has a hearing before Festus. (vss. 1-12) The remaining portion of the chapter (vss.13-27 set up the, more or less, private audience with Paul, who has opportunity to preach Christ Jesus to them.

In this chapter we have ideas and words that bring a picture of our Lord Jesus Christ's stand and sufferings for us. We see him stand falsely accused (vs. 10, I have done no wrong); *left* (*forsaken*, vs.14); *led forth* (vs. 23); and there is the word *have dealt* (vs. 24, *intercession*; Is. 53.12). Paul is ultimately condemned and killed. (2Ti.4.6) As also our Lord Jesus.

1 ¶ *Now when Festus was come into the province, after three days he ascended from Caesarea to Jerusalem.*

when ... was come into, ἐπιβάς; nom, sing, masc, part, aor 2 of ἐπιβαίνω; ἐπί upon + βαίνω to step; lit. *stepped upon* the province; cf. ἀναβάς in verse 9, with another Greek prefixed preposition (cf. also vs. 6, καταβαίνω); ἐπιβαίνω is only used six time (*Mt. 21.5 sitting upon; Acts 20.18 came; 21.2 went aboard; 21.6 took; 25.1 when was come into; 27.2 entering into.*

ascended, ἀνέβη, 3rd ps, aor 2 of ἀναβαίνω; ἀνά new, above, re-, again + βαίνω to step; **vs. 9**; ἀνέβη is translated 22 times in the N.T. (went up (12), climbed up (1), ascended (4), came (2), was come up (1), have entered (1) **NOTE, 1Co.2.9**, arose (1))

Φῆστος οὖν ἐπιβάς τῇ ἐπαρχίᾳ, μετὰ τρεῖς ἡμέρας ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρείας

2 *Then the high priest and the chief of the Jews*

chief, πρῶτοι, nom, pl, masc of πρῶτος; πρῶτοι is found eleven times in the N.T. and mostly used comparatively with the *last*. Means the chief, first. Perhaps this is in reference to the elders of the Jews, but this probably refers to even a broader resistance against Paul, as they attempt to prejudice the authorities against Paul. But it did at the least refer to the

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elders. **Could these also be who are called *principal men of the city?*** (vs. 23)

*Ac 24:1 And after five days Ananias the high priest descended **with the elders**, and with a certain orator named Tertullus, who informed the governor against Paul.*

*Ac 25:15 About whom, when I was at Jerusalem, the chief priests **and the elders** of the Jews informed me, desiring to have judgment against him.*

κατὰ

informed him against Paul,

informed, ἐνεφάνισαν; 3rd p pl, aor 1, ind, act of ἐμφανίζω; ἐν in, with, by + φαίνω KJV, to appear, see, seem, shine; ἐμφανίζω is found 10 times (5 of which are in the Acts account; Acts 23.15 signify to the chief captain; 22 thou hast shewed these things to me; 24.1 who informed the governor; 25.2 the Jews informed him against Paul, 15 elders of the Jews informed me) in the N.T. and is translated appeared, will manifest, signify, hast shewed, informed, declare plainly. 'enlightened'

*ἐνεφάνισαν is used in these three places and always translated informed: Acts 24.1; 25.2, **15**.*

Evidently of the charges being laid against Paul ... vs. 5.

and besought him,

these informed and besought Festus concerning Paul

*besought, παρεκάλουν, 3rd p pl, imperf, act of παρακαλέω; ; παρα before, by, near + καλέω to bid, call; the verb, παρεκάλουν, is used eight times in the N.T., Mt.8.31; 14.36; Mk.6.56; Lk.7.4; 8.32; Acts **13.42; 25.2 besought; 19.31 desired**.*

ἐνεφάνισάν δὲ αὐτῷ ὁ ἀρχιερεὺς καὶ οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου καὶ παρεκάλουν αὐτὸν

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αἰτούμενοι χάριν κατ' αὐτοῦ
3 And desired favour against him,
(cf. vs. 9 pleasure) (that is, against Paul)

desired, αἰτούμενοι, nom, pl, part, pres, mid of αἰτέω; αἰτούμενοι four times in the N.T. (Lk.23.23 requiring; Acts 25.3 desired; 25.15 desiring; Col.1.9 desire)

*Ac 25:15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, **desiring αἰτούμενοι** to have judgment against him.*

These religious leaders of Israel in this day had no interest for the truth when it came to opposition against their error. They could not hear it. The Lord speaks against all who would act in such an evil manner.

Is.5.20 Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 Woe unto them that are wise in their own eyes, and prudent in their own sight!

22 Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:

23 Which justify the wicked for reward, and take away the righteousness of the righteous from him!

De 5:32 Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left.

Ec 5:8 If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they.

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Isa 59:14 And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

We need to remember that what is so plain to us was because of the grace of God. Those to whom the grace of God has not been bestowed cannot receive the things of God.

Jn.8.43 Why do ye not understand my speech? even because ye cannot hear my word.

44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell you the truth, ye believe me not.

that he would send for him to Jerusalem,

*send for, μεταπέμνηται; 3rd p s, aor 1, subj, mid of μεταπέμνω; μετά after, hence + πέμνω to send; **this verb is only used in the book of Acts** (10.5, 22, 29; 11.13; 24.24, 26; 25.3 and is translated *to call for*, or *to send for*.*

Send for Paul to be brought back to Jerusalem.

laying wait in the way to kill him.

*laying wait, ἐνεδραν; carefully following the Received Text reading of the KJV Bible; acc sing of ἐνέδρα; ἐν in, by + ἔδρα Moulton, 'sitting in or on a spot' (plot); KJV Acts 25.3 *laying wait*; ἐνεδρεύω, Lk.11.54 *laying wait for*; Acts 23.21 *lie in wait for*. **Couple this with ποιουντες would translate ... IGNT making a plot.***

*ποιουντες; nom, pl, masc, part, pres, act of ποιέω to do; KJV Lk.8.21 *do*; Acts 19.11 *which did*; Acts 25.3 (margin, *making a laying in wait*); Gal.6.9 *doing*; Eph.2.3 *fulfilling*; Eph.6.6 *doing*; 2Pe.1.10 *do*; Re.22.14 *that do*.*

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αἰτούμενοι χάριν κατ' αὐτοῦ ὅπως μεταπέμψῃται αὐτὸν εἰς Ἱερουσαλήμ
ἐνέδραν ποιῶντες ἀνελεῖν αὐτὸν κατὰ τὴν ὁδόν

4 *But Festus answered,*

answered, ἀπεκρίθη, 3rd ps, aor 1, ind, **pass** of ἀποκρίνομαι; ἀπό forth, since + κρίνω to judge; ἀποκρίνομαι is always translated with the English word *answer*; **cf. vs. 9. What is an answer but giving a forth of a determination.**

that Paul should be kept at Caesarea,

should be kept, τηρεῖσθαι, pres, infin, pass of τηρέω to keep, observe, watch, preserve; τηρεῖσθαι is only in Acts, and three times: 24.23 *to keep*; 25.4 *be kept*; **25.21 to be reserved.**

and that he himself would depart shortly thither.
meaning 'abruptly'

would, μέλλειν, pres infin of μέλλω, μέλλειν is found in the Greek (not necessarily translated or translatable, and only in the book of Acts (23.30; *untranslated*; 24.15 *shall*; 25.4 *would*; 27.10 *will*; 28.6 *should have*); meaning here *to be about to depart*

depart ... thither, ἐκπορεύεσθαι, pres infin of ἐκπορεύομαι; ἐκ out, from + πορεύομαι to go, proceed:

ἐκπορεύεσθαι only used in N.T. text:

*Re 16:14 For they are the spirits of devils, working miracles, which **go forth** ἐκπορεύεσθαι unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.*

shortly, τάχει; dative sing of τάχος; τάχος is used seven times in the N.T. (Lk. 18.8 *speedily*; Acts 12.7; 22.18 *quickly*; 25.4; Ro.16.20; Re. 1.1; 22.6 *shortly*);

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My opinion is that **this hasn't so much to do with quickness, as in shortness of time, or soon, but suddenness or abruptness.** If *soon* were the idea it is not likely that he would have waited or *tarried more than 10* days before he went down to Caesarea. (cf. vs. 6) So, in this case the sense being communicated is that Festus shall *in* or *with* abruptness, suddenness depart to Caesarea. Even the volatility of political affairs then would be that the movements of leaders were sudden, perhaps unannounced for safety reasons. (see also 2Thes.2.2 *soon*)

ὁ μὲν οὖν Φῆστος ἀπεκρίθη τηρεῖσθαι τὸν Παῦλον ἐν Καισαρείᾳ ἑαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι

5 *Let them*

Implicitly, who bring the against Paul. (vs.2)

therefore, said he,

said he, φησίν, 3rd ps, pres, ind of φημί; used 14 times in the N.T. (said, saith, say; he saith, he said, said he, saith he.

ἐν ὑμῖν
which among you are able,

which ... are able, δυνατοὶ, nom, pl, masc of δυνατός; δυνατοὶ is found in the N.T. five times (Acts 25.5 able; Ro.15.1; 1Co.13.9 strong; 1Co. 1.26 mighty; Re. 6.15 mighty men).

go down with me,

go down with [me], συγκαταβάντες, nom, pl, masc, part, aor 2 of συγκαταβαίνω; σύν together, with + κατά against, down, according to + βαίνω to step (βαίνω with other prefixes; cf. vs. 1, 6 where ἀνά, ἐπί and κατά are attached); συγκαταβάντες is only used here.

and **accuse** *this man,*
let them accuse

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let them ... accuse, κατηγορείωσαν; 3rd p pl, pres, **imper**, act of κατηγορέω; **the only way to translate a third person imperative is to say *let them* ...**; this imperative is only used in the N.T. here; κατηγορέω (Acts 24.2, 8, 13, 19; 25.5, 11, 16; 28.19.)

if there be any [wickedness] in him.

Or, since something is amiss in him.

Or, if there is anything [really] in him. (without the addition ἄτοπον)

wickedness, NOT IN THE RECEIVED TEXT, yet the KJV does supply this word as if the proposed Greek word ἄτοπον were present; perhaps this is a *reset* of a Greek word that should not have been dropped; the Greek proposed is ἄτοπον, nom, sing, neut of ἄτοπος; ἄ negative particle + τόπος place, meaning out of place; the sense that Paul is out of order to their perception of God and His Word; *Lk. 23.41 amiss; Acts 28.6 harm*; For either the omission of this Greek word, ἄτοπον, or the addition of this English word, *wickedness*, we note that no doctrine is affected, and the sense of the text remains the same. Whoever is responsible for this shall answer to the Lord. (Ps. 12.5, 6; Pv. 30.5, 6; Re.22.18, 19)

Οἱ οὖν δυνατοὶ ἐν ὑμῖν φησὶν συγκαταβάντες εἴ τί ἐστιν [ἄτοπον] ἐν τῷ ἀνδρὶ τούτῳ κατηγορεῖωσαν αὐτοῦ

6 And when he had tarried among them more than ten days,

Remember, as we stated in verse 4, this helps us define what *shortly* means.

when ... had tarried, διατρίψας, nom, sing, masc, part, aor 1 of διατρίβω; διά through, by + τρίβω Moulton, *to rub*; KJV *tarry, abide, continue, has been*. *B-D-A-G Lexicon*, 'lit, "rub through, wear away", fig. *spend*' Whereas the Greek μένω would be to *stay put* or *remain* where you are.

he went down unto Caesarea;

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went down, καταβὰς, nom, sing, masc, part, aor 2 of καταβαίνω; 23.10; 25.1, 5, 9; lit. *to step down*, with the Greek preposition εἰς, upon κατα down + βαίνω step; *stepped down* which is always what one does when leaving Jerusalem, the capitol city of the world! (cf vs. 1, 5, 9 for various prepositions prefixed to βαίνω.)

καταβὰς εἰς
and the next day sitting on

sitting, καθίσας, nom, sing, masc, part, aor 1 of καθίζω; Mk.9.35; Lk.5.3; Jn.8.2 *sat down*; 12.41; Acts 12.21; 25.17 *sat*; Lk. 14.28, 31 *sitteth down*; 16.6 *sit down*; Acts **25.6 sitting**.

the judgment seat
'bema'

judgment seat, βήματος, gen sing of βῆμα, **bēma**; βῆμα, is found 12 times in the N.T. (*judgment seat (10 times), to set ... on (1, Acts 7.5), throne (1, Acts 12.21), twelve, the number for government*); The βῆμα, **bēma** refers to a specific place where rulers govern by judgment: of Pilate (2), Herod (1), Gallio (3), Festus (2), Caesar (1), Jesus (2 [Ro.14.10; 2Co.5.10]); then of Abraham not having a place to set his foot on (1), perhaps the true sense is, **that he might govern**. (Ge. 12.2, 3).

commanded Paul

commanded, ἐκέλευσεν; 1st p s, aor 1, ind of κελεύω; **cf. vs. 24; This verb is only used by those who have the authority to command the matter.**

Another use in the Greek for command is the word that means to *say* this or that. (εἶπον) But there are other authoritative words in the Greek that carry special significations. (ἐπιτάσσω upon the authority, ἐντέλλομαι, inform, διατάσσω by the authority, παραγγέλλω, upon, of the authority and προστάσσω, to the authority); this word is found in these places in Acts: Ac 5:34; Ac 8:38; Ac 12:19; Ac 21:33; Ac 21:34; Ac 22:24; Ac 22:30; Ac 23:10; Ac 23:35; Ac 25:6; Ac 27:43; but also, κελεύω, is found in these places, Acts 4.15; 16.22; 23.3; 24.8; 25.17, 21, 23.

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to be brought.

[into the room called 'the place of hearing.' [vs. 23]]

to be brought, ἀχθῆναι, aor 1, infin, pass of ἄγω to lead; cf. vs. 17 to be brought forth; ἀχθῆναι is found four times in the N.T. (Lk.18.40 to be brought; Acts 5.21 to have ... brought; 25.6 to be brought) and only used by Luke.

Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας πλείους ἢ δέκα καταβὰς εἰς Καισάρειαν τῆ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος ἐκέλευσεν τὸν Παῦλον ἀχθῆναι

7 And when he was come,

when ... was come, παραγενομένου, gen sing, masc, part, aor 2 of παραγίνομαι; παρά near + γίνομαι to be; the idea is ... And when he was ... (that is, brought) ...

the Jews which came down from Jerusalem

which came down, καταβεβηκότες, nom pl, masc part, perf of καταβαίνω, to step down.

stood round about,

stood round about, περιέστησαν, 3rd p pl, aor 2, ind of περίστημι; περί about, concerning + ἵστημι establish, set, stand; found four times in the N.T. (Jn.11.42 which stand by; Acts 25.7 stood round about; 2Ti.2.16 shun [περίστασο, pres, imper, mid]; Tit. 3.9 avoid [ibid.]) this could be said in the imperative, middle voice, you take a stand about profane and vain babblings, of foolish questions, genealogies, contentions and strivings about the law.

πολλὰ καὶ βαρέα	κατὰ
<i>and laid many and grievous</i>	<i>complaints against Paul,</i>
<i>weighty</i>	<i>accusations</i>

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laid, φέροντες, nom, pl, masc, part, pres, act of φέρω, to bear to bring, bring forth, to lay, endure; φέροντες, is found five times in the N.T. (*Mk.2.3 bringing; Lk.5.18 brought; Act 5.16 bringing; 25.7 laid.*

grievous, βαρέα, acc, pl, neut of βαρύς; used six times in the N.T. (*Mt.23.4 heavy; Mt. 23.23 weightier; Acts 20.29; Acts 25.7; 1Jn.5.3 grievous; 2Co.10.10 weighty*).

complaints, αἰτιάματα, acc pl of αἰτία; αἰτία is a *cause* (*Mt.19.3*), *fault* (*Jn.18.38*), *case* (*Mt.19.10*), *accusation* (*Mt.27.37*); *crime* (*Acts 25.27*), and is found nine times in the book of Acts (*Acts 10.21; 13.28; 22.24; 23.28; 25.7, 18, 27; 28.18, 20*).

which they could not prove.

could, ἴσχυον, 3rd p pl, imperf of ἰσχύω; *Acts 6.10 were ... able;*

prove, ἀποδείξαι, aor 1, infin, of ἀποδείκνυμι; ἀπό forth, since + δείκνυμι KJV always *shew* (31); only found four times in the N.T. (*Acts 2.22 approved; 25.7 prove; 1Co.4.9 set forth; 2Th.2.4 shewing*).

Those witnesses against Paul could not bring forth any evidence to substantiate that he had committed any crimes against anyone.

παραγενομένου δὲ αὐτοῦ περιέστησαν οἱ ἀπὸ Ἱεροσολύμων καταβεβηκότες Ἰουδαῖοι πολλὰ καὶ βαρέα αἰτιάματα φέροντες κατὰ τοῦ Παύλου, ᾧ οὐκ ἴσχυον ἀποδείξαι

8 *While he answered for himself,*

Or, IGNT, *'Defending himself, he said'*

while ... answered for, ἀπολογουμένου, gen, s, masc, part, pres of ἀπολογέομαι; ἀπό forth, since + λόγος word, reason, cause; (cf. 19.33 *have made ... defense*; 24.10 *answer*; 25.8 *while ... answered for ... self*; 26.1 *answered for ... self, 2 answer for ... self, 24 as ... spake for ... self*);

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Ac 26:24 ¶ And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

Οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων οὔτε εἰς τὸ ἱερόν
Neither against the law of the Jews, neither against the temple,
unto unto

οὔτε εἰς Καίσαρά τι ἥμαρτον
nor yet against Caesar, have I offended any thing at all.
unto sinned

I have offended, ἥμαρτον, is either a 1st ps or 3rd p pl, aor 2, ind of ἀμαρτάνω; I have or they have sinned.

ἀπολογουμένου αὐτοῦ, ὅτι Οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων οὔτε εἰς τὸ ἱερόν οὔτε εἰς Καίσαρά τι ἥμαρτον

9 But Festus, willing to do the Jews a pleasure,

willing, θέλων, nom, sing, masc, part, pres of θέλω willing.

pleasure, χάριν, acc sing of χάρις; KJV favor, thank, grace, thank; cf. vs.3 favour; this is the last occurrence of this word in the book of Acts.

answered Paul, and said, Wilt thou go up to Jerusalem,

answered, ἀποκριθείς, nom, sing, masc, part, aor 1, pass of ἀποκρίνομαι; cf. vs. 4; gave forth a statement.

go up, ἀναβὰς; nom sing part aor 2, ἀναβαίνω; ἀνά re-, anew, again + βαίνω up; ἀναβὰς is used six times in the N.T. (Mt.15.29 went up, Acts 18.22 gone up, 20.11 was come up, 25.9 go up, Eph.4.8, 9 ascended up; cf. ἐπιβαίνω in verse 1. (cf. vs. 6, καταβαίνω).

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knowest, ἐπιγινώσκεις, 2nd ps, pres, ind, act of ἐπιγινώσκω; ἐπί upon, at, before + γινώσκω to know; it is to know extensively, intimately, intensively. It's a fuller knowledge, familiarization.

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

11 *For if I be an offender,*

offender, ἀδικῶ, dat, sing, masc of ἄδικος or ἀδικέω; cf. vs. 10; IGNT, 'For if indeed I do wrong'

or have committed any thing worthy of death,

have committed, πέπραχα, 1st ps, perf, ind, act of πράσσω; to do an act; **cf. vs. 25**, πεπραχέναι, **had committed**.

worthy, ἄξιον, KJV *meet*, *worthy*.

θανάτου, gen sing of θάνατος, but twice it is always translated *death* (116); *deadly* (2 meaning, wound of death); *deaths* (1). These Greek words, θάνατος (108)/θανατώω (11), is used a total of 119 times in the N.T. This number is divisible by 7 and equals 17, the number for victory.

I refuse not to die:

I refuse, παραιτοῦμαι, 1st ps, pres, ind of παραιτέομαι; παρά near, above, before + αἰτέω to ask, call for, require; KJV, *Lk.14.18, 19 excuse; 1Ti.4.7 refuse; 2Ti.2.23 avoid; Tit.3.9 reject; He.12.19 intreated*.

to die, ἀποθανεῖν, aor 2, infin of ἀποθνήσκω; ἀπό forth, since + θνήσκω to die; 15 times in the N.T. (die [3], dead [1]died [2], **to die** (9)).

but if there be none of these things whereof these accuse me, no man may deliver me unto them.

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may, δύναται, 3 ps, pres, ind of δύναμαι, ; this verb tense is found 73 times in the N.T. (Mt. 3.9 *able*; 6.24 **can** [the predominate translation]; 26.42; acts 25.11 *may*; Re. 6.17 *shall be able*).

deliver, χαρίσασθαι, aor 1, infin of χαρίζομαι; KJV *to give, forgive, grant, deliver, freely, give*; this is derived from the root χαίρω, from which we have the English translations *joy, grace, favor, gift*.

χαρίσασθαι is found in this one other place:

2Co 2:7 *So that contrariwise ye ought rather to forgive χαρίσασθαι him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.*

It would be against Roman law to deliver one of its own citizens, being innocent, to be put to death under the rule of another government.

I appeal unto Caesar.

I appeal to, ἐπικαλοῦμαι, 1st ps, pres, ind, mid of ἐπικαλέω; ἐπί upon, at, before + καλέω to call; middle voice, *I make my call upon Caesar*. The King James translators couldn't have picked a better work, *appeal*; cf. vss. 12, 21, 25; 26.32; 28.19.

ἐπικαλοῦμαι is found in this one other place:

2Co 1:23 *Moreover I call ἐπικαλοῦμαι God for a record upon my soul, that to spare you I came not as yet unto Corinth.*

εἰ μὲν γὰρ ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι οὐ παραιτοῦμαι τὸ ἀποθανεῖν εἰ δὲ οὐδέν ἐστιν ὧν οὗτοι κατηγοροῦσίν μου οὐδεὶς με δύναται ἀντοῖς χαρίσασθαι Καίσαρα ἐπικαλοῦμαι

μετὰ

12 *Then Festus, when he had conferred with the council,*

when ... had conferred, συλλαλήσας, nom, sing, masc, part, aor 1 of συλλαλέω; σὺν together, with + λαλέω to speak; KJV Mt. 17.3; Mk. 9.4; Lk.9.30 (of Moses and Elias) *talking*; Lk. 4.36 *spake* (among themselves); Lk.

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came, κατήντησαν, 3rd ppl, aor 1, ind of καταντάω; κατά down, according to, against + άντάω; mostly found in Acts (9 of 13 times) and translated with the English words *came* (11), *attain* (2); the idea is *reached* in successive order. κατηντήσαμεν, Acts 21.7; 28.13.

salute, άσπασόμενοι; nom, pl, masc, part, fut of άσπάζομαι; KJV *salute*, *greet*, *embrace*, *leave*. (cf. Acts 18.22; 20.1; 21.6, 7, 19; 25.13)

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

14 *And when they had been there **many days**,*

they had been there, διέτριβον, 3rd p pl, **imperf**, ind, act of διατρίβω; διά through, by + τρίβω to rub, wear, like a path; *settled in*; the root is translated *tarried*, *continued*, *abode*, *abiding*, *had been*. Aside from two times used in the gospel of John, it is only found in the book of Acts. (12.19; 14.3, 28; 15.35; 16.12; 20.6; 25.6, **14**)

κατά

*Festus declared Paul's cause unto the king,
communicated*

declared, άνέθετο, 3rd ps aor 2, mid of άνατίθημι; άνά re-, again, from above + τίθημι to appoint, set, put, commit, appoint, ordain; only found in Gal.2.2 **communicated**.

ὕπὸ

*saying, There is a certain man left in bonds by Felix:
a prisoner*

καταλειμμένος, nom sing, masc, part, perf, pass of καταλείπω; κατά according to, down + λείπω KJV *lack*, *want*, *destitute*; often *leave* (Mt.4.13), then *forsake* (Heb.11.27), and *reserve* (Ro.11.4). Used six times: Acts 2.31 *was ... left*; 6.2 *leave*; 18.19; 21.3; **24.27**; 25.14 *left*. Also, translated with the English words *forsaken*, *forsook*.

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in bonds, δέσμιος, or, a prisoner: Cf. Acts 16.25, 27, 23.18; 25.14, 27; 28.16, 17.

ὡς δὲ πλείους ἡμέρας διέτριβον ἐκεῖ ὁ Φῆστος τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον λέγων, Ἄνθρωπος τίς ἐστιν καταλελειμμένος ὑπὸ Φήλικος δέσμιος

περὶ εἰς
15 *About whom, when I was at Jerusalem,*
Concerning

when ... was, γενομένου, gen, sing, masc, part, aor 2 of γίνομαι, to be; KJV, eight times γενομένου is used, when ... was, which ... was;

the chief priests and the elders of the Jews informed me,

cf. vs. 2 for fuller definition; ἐνεφάνισαν is used in these three places and always translated *informed*: Acts 24.1; **25.2**, 15. *'Enlightened'*

δίκην κατ'
desiring to have judgment against him.
justice
punishment

desiring, αἰτούμενοι, nom pl, part, pres, mid of αἰτέω; cf. vs. 3; αἰτούμενοι is used four times in the N.T. (Col.1.9 desire; Lk.23.23 requiring).

judgment, δίκην, acc sing of δίκη; KJV Acts 25.15, judgment (1), Acts 28.4; Jude 7, vengeance (2), 2Th.1.9, be punished (1).

περὶ οὗ γενομένου μου εἰς Ἱεροσόλυμα ἐνεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων αἰτούμενοι κατ' αὐτοῦ δίκην

ἔθος
16 *To whom I answered, It is not the manner of the Romans to deliver any man*
custom

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manner, ἔθος, KJV *custom*, (7); *wont* (1); *manner* 4; a custom [a **habit or arrangement of practice**] Lk.1.9, *manner* (Acts 15.1); 7 times in Acts (6.14; 15.1; 16.21; 21.21; 25.16; 26.3; 28.17)

to deliver, χαρίζεσθαι, pres infin of χαρίζομαι; **cf. vs. 11 deliver** & 27.24; χαρίζεσθαι is only used here.

to die,

die, ἀπόλειαν, acc sing of ἀπώλεια; KJV *destruction* (5), *waste* (2), *perdition* (8), *perish* (1), *die* (1), *damnable* (1), *damnation* (1); with the root, ἀπόλλυμι, it could be to *lose your life*, or to *perish*.

κατὰ πρόσωπον

before that he which is accused have the accusers face to face,

before, πρὶν, adverb of time (Moulton); *before* the next in sequence.

which is accused, κατηγορούμενος, nom, sing, masc, part, pres, pass of κατηγορέω.

accusers, κατηγοροῖς; always translated *accusers*; from this word we have the English *category*. In Acts see 23.30, 35; 24.8; 25.16, 18; also cf. to the verb, κατηγορέω (Acts 24.2, 8, 13, 19; 25.5, 11, 16; 28.19.)

περὶ

ἐγκλήματος

and have license to answer for himself concerning the crime laid against him.

have, λάβοι, 3rd ps, aor 2, optat, act of λαμβάνω to receive, take;

One other place λάβοι is used:

Ac 1:20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take λάβοι.

license, τόπον, acc sing of τόπος; *room, place*; ἄτοπος has this root negated.

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to answer for ... self, ἀπολογία, gen sing of ἀπολογία; ;

crime laid against, ἐγκλήματος, gen sing of ἔγκλημα; Acts 23.29 charge; from the root ἐγκαλέω, to call out (Acts 19.38 let ... implead; 19.40 to be called in question; 23.28, 29 accused; 26.2, 7 am accused; Ro.8.23 shall lay to the charge.

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

17 Therefore, when they were come hither,

when ... were come [together], συνελθόντων, gen, pl, masc, masc, part, aor 2 of συνέρχομαι; συν together, with + ἔρχομαι to come; KJV Mt. 1.18 came together; Mk.14.53 with ... were assembled; Lk.23.55 which came with; Jn.18.20 resort; Acts 1.21 have companied with; Acts 9.39 went with; Acts 10.27 that were come together; Acts 11.12 go with; Acts 15.38 went with; cf. 28.17 when ... were come together.

hither, ἐνθάδε; adverb; found eight times in the N.T. Lk. 24.41; Acts 16.28; Acts 25.24 here; Jn.4.15, 16; Acts 17.6; 25.17 hither; Acts 10.18 there.

without any delay on the morrow

delay, ἀναβολήν, acc sing of ἀναβολή; ἀνά re-, again, above + βάλλω cast, put; ἀναβάλλω only found in Acts 24.22 deferred; ἀναβολή only found in this text. Perhaps the idea, without casting or putting again this matter further, as had been done so far ...

*on the morrow, ἐξῆς, on the next sitting; καθεξῆς; adverb; κατὰ according to + ἐξῆς; ἐξῆς is used in Lk.7.11 came to pass **the day after**; 9.37 on the **next** day; Acts 21.1 the day **following**; 25.17 **on the morrow**; 27.18 **the next** day they lightened. So καθεξῆς stresses in succession.*

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More ... KJV Lk.1.3 *in order*; 8.1 *afterward*; Acts 3.24 *after*; 11.4 *by order*.

καθίσας ἐπὶ τοῦ βήματος
I sat on the judgment seat (cf. vs. 6 to govern, judge),

sat, καθίσας, nom, sing, masc, part, aor 1 of καθίζω; Mk.9.35; Lk.5.3; Jn.8.2 *sat down*; 12.41; Acts 12.21; 25.17 *sat*; Lk. 14.28, 31 *sitteth down*; 16.6 *sit down*; Acts **25.6 sitting**.

and commanded the man to be brought forth.

commanded, ἐκέλευσα, 1st ps aor 1, ind of κελεύω; **cf. vss. 6, 21, 23**; This verb is only used by those who have the authority to *command* the matter. *to be brought forth*, ἀχθῆναι, aor 1, **infin, pass** of ἄγω to lead; **cf. vs. 6**; ἀχθῆναι is found four times in the N.T. (Lk.18.40 *to be brought*; Acts 5.21 *to have ... brought*; 25.6 *to be brought*) and only used by Luke.

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

περὶ οὗ
18 *Against whom when the accusers stood up,*

Evidently the Jews have decided it better to have those who accuse Paul to finally stand before the governing authority and make their charges known.

stood up, σταθέντες, nom pl, masc, part, aor 1, pass of ἵστημι to stand, set, establish; σταθέντες is found twice in the N.T.:

*Ac 5:20 Go, **stand σταθέντες** and speak in the temple to the people all the words of this life.*

they brought none accusation of such things as I supposed:
thought

accusation, αἰτίαν, acc sing of αἰτία; Moulton, an author or causer;
complaints, αἰτιάματα, acc pl of αἰτίαμα; αἰτία is a *cause* (Mt.19.3), *fault*

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(Jn.18.38), *case* (Mt.19.10), *accusation* (Mt.27.37); *crime* (Acts 25.27), and is found nine times in the book of Acts (Acts 10.21; 13.28; 22.24; 23.28; 25.7, 18, 27; 28.18, 20).

brought, ἐπέφερον, 2nd p pl, imperf, act of ἐπιφέρω; ἐπί to, for, against, upon + φέρω to bear; ἐπιφέρω is only found five times in the N.T.: Acts 19.12 *from his body were brought unto the sick*; Acts 25.18 *they brought none accusation*; Ro.3.5 *unrighteous who taketh vengeance?*; Phl. 1.16 *to add affliction to my bonds*; Jude 9 *durst not bring against him*.

supposed, ὑπενόουν, 1st ps, pl, imperf of ὑπονοέω; ὑπό among, under + νοέω KJV *consider, perceive, think, understand*; ὑπονοέω is only used by Luke in the book of Acts (Acts 13.25 *think*; 25.18 *supposed*; 27.27 *deemed*); the noun, *the mind, the understanding*, νοῦς.

περὶ οὓ σταθέντες οἱ κατήγοροι οὐδεμίαν αἰτίαν ἐπέφερον ὧν ὑπενόουν ἐγὼ

19 But had certain questions against him πρὸς περὶ δεισδαμονίας
of their own superstition,
concerning

questions, ζητήματα, acc, pl of ζήτημα; translated with the English word *question* all five times, and only found in the book of Acts: 15.2; 18.15; 23.29; 25.19; 26.3.

superstition, δεισδαμονίας, gen sing of δεισδαμονία; δείδω, is said to be the fear of the gods (NIDNTT)+ δαίμων KJV only found five times, always translated *devils*; can be **both in an evil sense of good sense** (*fear of the gods, or fear of God*; cf. 17.22 *superstitious*; **this presents the world's view of Christianity. Christianity is only another opinion of who God is.**

περὶ τίνος
and of one Jesus, which was dead,
a certain

which was dead, τεθνηκότος, gen sing, masc, part, perf of θνήσκω (always translated with the English word *dead*); Or, which/that *died*.

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ἔλεγον εἰ βούλοιο πορεύεσθαι εἰς Ἱερουσαλήμ
I asked him whether he would go to Jerusalem, and there
said

would, βούλοιο, 3rd ps, pres, optat of βούλομαι; to will.

περὶ τούτων (gen pl)
be judged of these matters.
to be judged

*be judged, κρίνεσθαι, pres infin pass of κρίνω; KJV vss 9, 10, 20; Ro.3.4
judged; 1Co.6.1 go to law; Ja.2.12 be judged;*

The worst case scenario for Festus is that, if he is aware of the conspiracy to kill Paul, if that conspiracy is successful, it could help to win him favor with the Jews.

ἀπορούμενος δὲ ἐγὼ εἰς τὴν περὶ τούτου ζήτησιν ἔλεγον εἰ βούλοιο πορεύεσθαι εἰς Ἱερουσαλήμ κακεῖ κρίνεσθαι περὶ τούτων

21 But when Paul had appealed to be reserved

when ... had appealed, ἐπικαλεσαμένου, gen, sing, masc, part, aor 1, mid of ἐπικαλέω; ἐπί upon + καλέω to call (four times in this chapter, 11, 12, 21, 25; then 26.32; 28.19); cf. vs. 25, for the only other place where ἐπικαλεσαμένου is used.

to be reserved, τηρηθῆναι, aor 1, infin, pass of τηρέω to keep, observe, watch, preserve; this tense of the Greek verb is only used here; see also, τηρεῖσθαι is only in Acts, and three times: 24.23 to keep; 25.4 be kept.

εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν ἐκέλευσα
unto the hearing of Augustus, I commanded him to be kept
diagnosis

commanded, ἐκέλευσα, cf. vss. 6, 17, 23.

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hearing, διάγνωσιν, gen sing of διάγνωσις **transliterated is our English *diagnosis***; διά through, by, thorough + γνῶσις inform, aware; διαγινώσκω, which is a derivative of διάγνωσις, is used three times in the N.T. (*Acts 23.15 enquire; 24.22 will know the uttermost*)

τηρεῖσθαι is only in Acts, and three times: *24.23 to keep; 25.4 be kept; cf. also vs. 20.*

till I might send him to Caesar.

might send, πέμψω, 1st ps fut ind act, Or, 1st ps, aor 1, subj act of πέμπω to send; the use of *might* would indicate that the translators perceived the subjunctive mood, rather than future.

Σεβαστοῦ is the Greek translation of the Latin *Augustus*. (*Acts 17.25 meaning to worship*) (cf. A.T. Robertson) Not a proper name, 'but a title of the Roman Emperors.' (cf. Wuest)

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

πρὸς

22 Then Agrippa said unto Festus,

said, ἔφη, 3rd ps, imperf ind of φημί; KJV *said (38), saith (1)*.

I would also hear the man myself.

I am minded to hear

I intend

would, ἐβουλόμην, 1st ps, imperf of βούλομαι to will; is used three times in the N.T. (*2Co. 1.15 was minded; Phi. 13 would*); is translated with the English words *minded, will, intend, disposed* and *list*.

hear, ἀκοῦσαι, aor 1, infin, act of ἀκούω to hear; ἀκοῦσαι is found 16 times in the N.T. by Luke, and once by James (Ja.1.19); KJV, ἀκοῦσαι is translated

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to hear(12), *should hear* (1), *heard* (1), *shouldest hear* (1), *wouldest hear* (1), *hear* (1).

To morrow, said he, thou shalt hear him.

tomorrow, αὔριον, adverb; KJV *to morrow* (9), *morrow* (5), *next day* (1); **cf. vs. 23, ἐπαύριον.**

said he, φησίν, 3rd ps pres ind of φημί to say; *says he*, keeping in mind the *past* tense influence of the narration of Luke's account (cf. 22.2; 1Co.16.16; He.8.5 *saith*; 2Co.10.10 *say*); φησίν is used ten times by Luke, once by Matthew, and three times by Paul.

shalt hear, ἀκούση, 2nd ps, fut, mid of ἀκούω to hear.

Ἀγρίππας δὲ πρὸς τὸν Φῆστον ἔφη, Ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι ὁ δὲ Αὐριον φησίν ἀκούση αὐτοῦ

23 *And on the morrow, when Agrippa was come,*

morrow, ἐπαύριον, adverb; ἐπι upon, against + αὔριον *morrow*.

μετὰ πολλῆς φαντασίας εἰς
and Bernice, with great pomp, and was entered into the place of hearing,

pomp, φαντασίας, gen sing of φαντασία; derived from the root φαίνω, to *appear, manifest, shine, see*; they made a *display*; they presented a *viewing* for those of the court; perhaps for the masses as well.

place of hearing, ἀκροατήριον; root ἀκροάομαι, Cf. to 16.25 where the root, ἀκροάομαι is combined with the Greek preposition ἐπί.

Wycliffe, (A.D.1380) & *IGNT*, J. P. Green, Sr., 'auditorium; *Tyndale*, (A.D.1534), *Cranmer* (A.D.1539), 'council house', *Geneva* (A.D. 1557), 'common hall', *Rheims*, (A. D.1582), 'hall of audience'.

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σύν

with the chief captains,

Who are certainly there for security reasons, protecting Felix, Festus and Bernice. But of these is not the chief captain of Jerusalem, else his testimony would have doubtless been supplied in the narrative.

καὶ ἀνδράσιν τοῖς κατ' ἐξοχὴν

and principal men

and those men of [great] possessions

Wigram, 'the men which were of eminence'

οἷσιν τῆς πόλεως

of the city,

principal, ἐξοχὴν, gen sing of ἐξοχή; ἐκ of, from, out + ἔχω to possess, have; only used here in the N.T.

LXX:

Job 39.27 And does the eagle rise at thy command, and the vulture remain sitting over his nest,

*28 on a **crag** ἐξοχή of a rock, and in a secret place?*

men, ἀνδράσιν, dat pl of ἀνὴρ meaning *males* of mankind.

at Festus' commandment Paul was brought forth.

commandment, cf. vss.6, 17, 21; κελεύω.

was brought forth, ἤχθη, 3rd ps, aor 1, pass of ἄγω to lead;

ἤχθη is used only in this other place:

*Ac 8:32 The place of the scripture which he read was this, He **was led***

ἤχθη as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth ...

Paul, like our Lord, had been falsely accused. (vs. 10)

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Ac 25:10 Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

Forsaken. (vs.14)

Ac 25:14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left (forsaken) in bonds by Felix ...

And led forth as a sheep before his sheerers, silent. (vs. 23)

... at Festus' commandment Paul was brought forth.

And shall be condemned and killed. (2Ti.4.6)

2Ti 4:6 For I am now ready to be offered, and the time of my departure is at hand.

The difference between Paul and our Lord is simple: Paul was a guilty sinner. Our Lord Jesus was not. While Paul was innocent of crimes in this instance before these human judges, he was guilty for sin against God. Jesus was not guilty of sin before both man and God. He could do no sin. (1Pe.2.22) In Him was no sin. (1Jn.3.5) It is because of our Lord's death, the just for the unjust, the Righteous' dying for the unrighteous, that His people are declared *innocent, justified, not not guilty* (because we are truly guilty), before God. Jesus came, not to call the righteous, but sinners to repentance. (Lk.5.32) Those who truly come to Christ in faith know that they are guilty sinners deserving punishment for their crimes before God, but see in Jesus' death forgiveness for sin before God. Paul's life points this distinction out.

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

ἄνδρες

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24 And Festus said, King Agrippa, and all men which are here present with us,

which are here present with us, συμπαρόντες, nom, pl, masc, part, pres of συμπάρειμι; συν with, together + παρά about, near + εἰμί to be, I am; it refers to the 'substance [the being] - near – with' [us].

τοῦτον
ye see this man,
Or, this [one]

see, θεωρεῖτε, 2nd p pl, pres, ind of θεωρέω; KJV to see, consider, behold, look behold.

περὶ
about whom all the multitude of the Jews have dealt with me,
have interceded

have death, ἐνέτυχόν, 3rd p pl, aor 2, ind of ἐντυγχάνω; ἐν by, in, with + τυγχάνω the state or sense of enjoying quietness, having, obtaining a better resurrection, **were involved**; found five times in the N.T., and this is the first occurrence, (Acts 25.24 have dealt; Ro.8.27, 34; 11.2 maketh intercession; He. 7.25 to make intercession; We are given a practical sense of what intercession is. It is an involvement in behalf of another, (O.E.D. rarely against).

Wycliffe, 'prayed'; Tyndale, 'have been'; Cranmer, 'intreated'; Rheims, 'have called upon'

multitude, πλῆθος, KJV multitude (30), company (1, Lk.23.27), bundle (1, Acts 28.3)

ἔν
both at Jerusalem, and also here,

here, ἐνθάδε; adverb; found eight times in the N.T. Lk. 24.41; Acts 16.28; Acts 25.24 here; Jn.4.15, 16; Acts 17.6; 25.17 hither; Acts 10.18 there.

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crying that he ought not to live any longer.

crying, ἐπιβοῶντες, nom pl masc, part, pres of ἐπιβοάω; ἐπί upon, against + βοάω KJV always tss. w/the English *cry*; only found this one time in the N.T.

ought, δεῖν, infin of δεῖ; Lk. 18.1; Acts 25.24; 26.9 *ought*.

to live, ζῆν, pres infin of ζάω, to live.

καί φησιν ὁ Φῆστος Ἀγρίππα βασιλεῦ καὶ πάντες οἱ συμπρόντες ἡμῖν ἄνδρες θεωρεῖτε τοῦτον περὶ οὗ πᾶν τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχόν μοι ἔν τε Ἱεροσολύμοις καὶ ἐνθάδε ἐπιβοῶντες μὴ δεῖν ζῆν αὐτὸν μηκέτι

ἄξιον θανάτου

25 *But when I found that he had committed nothing worthy of death,*

when ... found, καταλαβόμενος, nom sing, masc, part, aor 2, mid of καταλαμβάνω; κατά down, according to, after, as + λαμβάνω to receive, take; Jn.1.5 comprehended; Acts 4.13 perceived; 1Co.9.24 obtain; Phl.3.12 **apprehended**.

had committed, πεπραχέναι, perf, infin, act of πράσσω to require, to do, to commit; cf. vs. 11, πεπράχα, *have committed*.

Σεβαστὸν

and that he himself hath appealed to Augustus,

hath appealed to, ἐπικαλεσαμένου, gen, sing, masc, part, aor 1, mid of ἐπικαλέω; ἐπί upon + καλέω to call (four times in this chapter, 11, 12, 21, 25; then 26.32; 28.19); **cf. vs. 21** for the only other place where ἐπικαλεσαμένου is used.

ἔκρινα πέμπειν αὐτὸν

I have determined to send him.

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I have determined, ἔκρινα, 1st ps, aor 1, ind, act of κρίνω to judge, determine; this verb, , is found three times in the N.T., first in this text (*Acts 25.25 have determined; 1Co. 2.2; 2Co.2.1 determined*); the aorist indicative, active is usually translated as the simple present tense (*I determine*).

Festus tells Agrippa his decision as if to ask, 'What say you?'

to send, πέμπειν, pres infin act of πέμπω to send; this is the only time this verb is used in the present infinitive.

ἐγὼ δὲ καταλαβόμενος μηδὲν ἄξιον θανάτου αὐτὸν πεπραχέναι καὶ αὐτοῦ δὲ τούτου ἐπικαλεσαμένου τὸν Σεβαστὸν ἔκρινα πέμπειν αὐτὸν

περὶ οὗ
26 *Of whom I have no certain thing to write unto my lord.*
Or, no-thing certain to the lord.

certain, ἀσφαλές, nom and acc sing neut of ἀσφαλής; ἀσφαλής is found five times in the N.T. (*Acts 21.34; 22.30 certainty; 25.26 certain; Phl. 3.1 safe; He. 6.19 sure*)

to write, γράψαι, aor 1, infin, act of γράφω I write; is used five time in the N.T. and always translated *to write* (Mk.10.4; Lk.1.3; Acts 25.26 **twice**; 3Jn. 13; Jude 3).

διὸ (contracted διὰ ὅ) ἐφ' ὑμῶν
Wherefore I have brought him forth before you,
On account of which you [all]

you, ὑμῶν, gen pl.: context, the principle men of the city; the chief captains; it might not necessarily include the high priest, and chief of the Jews as this particular hearing was said to be *after certain days* (vs. 13, when Agrippa and Bernice came down), and *when they had been there many days* (vs. 14).

I have brought ... forth, προήγαγον, 1st ps, aor 2 of προάγω; πρὸς at, unto, + ἄγω to lead;

καὶ μάλιστα ἐπὶ σοῦ βασιλεῦ Ἀγρίππα

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and specially before thee, O king Agrippa,
voc sing

specially, μάλιστα, adverb '(superlative of μάλα, very, much) most, most of all, chiefly, especially' ... Moulton; first in Acts 20.38 most; Acts 25.26; 1Ti.4.10; 5.8; Tit.1.10; Phile 16, specially; Acts 26.3; Gal.6.10; 1Ti.5.17; 2Ti.4.13, especially; Phl. 4.22; 2Pe.2.10, chiefly.

that, after examination had, I might have somewhat to write.

*after ... had, γενομένης; gen, sing, fem, part, aor 2 of γίνομαι to be; KJV when ariseth, when was (vs. 12), **when was come**, when is, at, in, when arose (23.10), that arose, when had, when had been, when was made, after had (25.26), which came.*

examination, ἀνακρίσεως, gen sing of ἀνάκρισις; only time this noun is used (ἀνά re-, again, above + κρίσις KJV judgment, damnation, condemnation); the verb, ἀνακρίνω, is translated with the English words examine, search, discern, judge, asking question.

might have, σχῶ, 1st ps, aor 1, subj of ἔχω I have; Acts 25.26; Ro. 1.13 might have; Phl. 1.27 should have.

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 γράψαι

27 For it seemeth to me unreasonable to send a prisoner,
sending

seemeth, δοκεῖ, 3rd ps, pres ind of δοκέω; cf. 17.18; found 20 times in the N.T. and translated in the KJV with the English words seem and think.

*unreasonable, ἄλογον, nom, sing, neut of ἄλογος; ἀ negative particle + λόγος reason, logic; ἄλογος is used three times in the N.T. (Acts 25.27 unreasonable; 2Pe.2.12; Jude 10 brute); **unreasonable, not logical, illogical, irrational, brutish.***

The Acts of the Apostles

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