

**Acts 25:13-26:32, Paul's Hearing before Agrippa**  
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**Overview**

1. The setting of the defense--enables us to appreciate God's providence even in detaining us. Encourages us in *Hope*.
2. The content of Paul's message--gives rich theological insights into our ministry. Strengthens our *Faith*.
3. The structure of his interaction with Agrippa and Festus--shows Paul's evangelistic heart. Exemplifies *Love* for the unsaved.

**A. Setting of the Defense**

1. Lysias could have let him go, but feared the Jews.
2. Felix should have let him go, but waited for a bribe.
3. Festus, new to the province, is thoroughly confused, and after considerable dallying, turns to
4. Agrippa, a Jew, for help in figuring out what is going on.
  
5. This chapter is the hearing before Agrippa and his divorced sister and consort Bernice. Heavily romanized Jew; his sister later the mistress of Titus (the conqueror of Jerusalem). --> God's way of bringing the gospel before a particular "king" (9:15) who desperately needs to hear it.
  
6. *Application*: Once again, what seems an inconvenience from Paul's point of view is God's sovereign marshalling of his resources to accomplish his work. Take *hope* in his providence.

**B. 1-23, Content of Paul's Message**

After the complementary opening, the message is chiasmic, developing four themes:

1. What he believed, before and after;
2. Why the Jews opposed him;
3. What he did in and out of Jerusalem, before and after;
4. What Christ did to him on the road to Damascus (focal point)

This section feeds our *faith* with instruction concerning the Lord's dealings with us in salvation.

1. 1-3, Complementary Opening

Paul emphasizes Agrippa's reputed knowledge of Jewish customs and questions. Festus has appealed to him as an authority on Jewish matters; now Paul will play to the same issues.

*Thus Paul begins and ends his presentation with ...*

2. What Paul believed, before and after.

To Paul, it is the temple hierarchy, not he, who has departed from the OT faith! Cf. Jer. 26.

a) 4-5, in his past life before salvation.

The verb "know" is different in the two verses.

- 1) v.5 indicates what the Jews knew by observation: that he was a zealous Pharisee.

- 2) From this they could conclude logically (v.4) that his upbringing had been strict and orthodox.
- b) 22-23, in his conduct since salvation.
    - 1) His authority: the prophets and Moses.
    - 2) His help: God, who therefore must be understood to support, rather than oppose, his efforts.
    - 3) His audience: "small and great." Explicitly includes his present audience: "I'm not here just to defend myself, but also so that you all may hear a message that you need to consider."
    - 4) His message:
      - a> The Messiah should suffer;
      - b> His resurrection brings light both to the Jewish people and also to the Gentiles. (Note focus on resurrection--the heart of the gospel)
3. Why the Jews oppose him.
 

It has two components: his doctrine (described in more detail in the next outer members) and his practice (described in more detail in the next inner members).

    - a) 6-8, his doctrine.
 

Introduced vaguely in 6-7 as "the hope of the promise of God to the fathers," but more specifically as the resurrection of the dead. Many different themes linked together here.

      - 1) The dead will rise.
      - 2) Specifically, the Messiah will rise first.
      - 3) Through him, the kingdom promises will be fulfilled.
      - 4) Thus the broad spectrum of Jewish hope all boils down to the resurrection of the dead.

"You" in v.8 is plural, "you sophisticated Romans," not reference to Agrippa.
    - b) 21, his practice, the preaching of salvation to gentiles as well as Jews. Cf. the riot in Jerusalem. Offended the Jewish pride of exclusivity.
4. What Paul did in and out of Jerusalem, before and after.
 

The first of these sections traces his missionary zeal against Christianity before his salvation; the second shows the same zeal for the faith after. In each case, his action toward others has three components.

    - a) 9-11, before salvation, he persecuted Christians in Jerusalem and other cities. Note in 10-11 the three tactics he used against them, tactics that have been used against the church in every age.
      - 1) *prison*: deprive them of freedom.
      - 2) *death*: deprive them of physical life. NB: this involvement in executions may have raised some questions among the Romans; they were supposed to have the right of capital punishment.

- 3) *blasphemy*: tried to deprive them of spiritual life, by leading them to deny Christ and thus blaspheme. The imperfect tense shows that this was his effort, not always successful.
  - b) 19-20, after salvation, he preached the gospel in Jerusalem and other cities; both to Jews and gentiles. Three components to his message:
    - 1) *repent*: change one's mind about one's own righteousness. Recognize one's sin and helplessness before a holy God.
    - 2) *turn*: make a deliberate decision to follow Jesus Christ. Marked by public confession and water baptism.
    - 3) *works*: salvation is not just eternal fire insurance! If we have truly repented, our works will show the effect.
5. What Christ did to him on the road to Damascus (focal point, 12-18)
- a) Emphasizes his unquestionable Judaism through the entire experience.
    - 1) He carries a commission from the temple.
    - 2) But the Lord appears and speaks to him in Hebrew.
    - 3) Which Judaism is more authentic--a voice from the Sanhedrin, or a voice from God?
  - b) 15-18, the Lord's commission to him. "You persecuted me in the past. Now stand up and get to work for me." Three successively refined statements of what the Lord is doing with him.
    - 1) 16, chooses (better than "made") him as a minister and a witness. These two terms critical in understanding what it means to serve the Lord.
      - a> "minister" emphasizes his humble role. John Mark's title in 13:5. God calls us to serve, not rule; 1 Pet. 5. Paul's favorite title for himself is "bondslave."
      - b> "witness" emphasizes the need for personal experience. Paul's job is not primarily to teach the scriptures, but to bear witness. The scriptures are vitally important for back-up and authentication, and Paul's letters show how essential a good understanding of the Bible is to such a ministry, but his experience is primary. Cf. the qualifications for elders; centrality of personal experience and wisdom.
      - c> Contrast with modern pastoral models. God seeks "servants and witnesses," not "leaders and scholars."
    - 2) 17a, separating him from both Jew and Gentile. Not just in delivering him out of their hand, but in Paul's role as a chosen vessel (9:15). So too with us: if we would serve the Lord, we will be marked, distinct, separated.

- 3) 17b-18, sending him with a specific message; compare 20b.
  - a> "open their eyes," thus leading to repentance as they recognize their true state before a holy God.
  - b> "that they may turn" (not "turn them"), the deliberate decision to receive Christ and follow him.
  - c> "receive ... among those who are sanctified," reflecting the new life that they will lead as believers.

**C. 24-32, Interaction with Agrippa and Festus**

Paul does not limit himself to an abstract message. He has already emphasized his ministry to both "small and great." When he sees an opening, he seeks to exploit it for the gospel, then and there. Faith in the risen Lord and hope in God's sovereign control empowers our *love* for the unsaved.

1. 24. The closure of the chiasm shows that Paul's defense is essentially complete as it stands. Festus does not interrupt him, but when Paul is done, expresses his astonishment that such comprehensive learning as Paul manifests could coexist with such ridiculously spiritual ideas!
2. 25-27. Paul responds to Festus' question by invoking Agrippa's Jewish expertise that the resurrection of Christ and the growth of the church, and their coherence with the Jewish scriptures, are not secrets, but openly recognized. Then, perhaps noting some non-verbal assent on Agrippa's part, he immediately invites Agrippa to give his assent. Not calling for conversion, but simply for him to declare his commitment to Jewish ideas.
3. 28, Agrippa declines. To agree with Paul would have been to side with the new sect, and for this he was not ready.
4. 29, extends the invitation to everyone there. Lets them know that this is not just a judicial hearing or an abstract discussion, but something open to every one of them.
5. 30-32, the verdict: for the third time (Lysias in 23:29; Festus in 25:25), declared to be innocent.

**Summary**

1. God's providence in our inconveniences; he will have his message presented, and sometimes the only way to get it to the desired audience is to inconvenience us. Consider it part of the territory, and have *hope* in God.
2. The basis of Paul's *faith*, and ours:
  - a) Centrality of the resurrection. Cf. 23:6 (Sanhedrin); 24:15,21 (Felix). Here, it is the cause of Jewish opposition (6-8), the means of his conversion (15), and the object of his message (23).
  - b) The three steps of salvation (20)

- 1) repentance;
- 2) turning to God in faith;
- 3) doing works appropriate for repentance.

3. Paul's love for the unsaved can turn a hearing into a sermon. Lets his hearers know that it is not just an abstract discussion of his personal experience, but a challenge that confronts each of them.

**Hymn:** 94, "Am I a Soldier of the Cross?"

### Analysis

- A. 13 (Hmerw^n de\ diagenome/nwn tinw^n )Agri/ppas o( basileu\s kai\ Berni/kh kath/nthsan ei)s Kaisa/reian a)spasa/menoi to\n Fh^ston.
- B. 14-22, interchange p (Festus briefs Agrippa)
  1. time: 14 w(s de\ plei/ous h(me/ras die/tribon e)kei^, *In no hurry to reach a decision; cf. v.6*
  2. quote p: Festus
    - a) quote f: o( Fh^stos tw^| basilei^ a)ne/qeto ta\ kata\ to\n Pau^lon le/gwn,
    - b) quote:
      - 1) )Anh/r ti/s e)stin kataleleimme/nos u(po\ Fh/likos de/smios,
      - 2) 15 The Jews asked me to judge him.
 

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peri\ ou(^
a> time: genome/nou mou ei)s (Ieroso/luma
b> text: e)nefa/nisan oi( a)rxierei^s kai\ oi( presbu/teroi
tw^n )Ioudai/wn,
c> motive: ai)tou/menoi kat' au)tou^ katadi/khn:
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      - 3) quote p: I explained the Roman law to them.
 

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a> quote f: 16 pro\s ou(\s a)pekri/qhn o(/ti
b> quote: concession p
1> text: ou)k e)/stin e)/qos (Rwmai/ois xari/zesqai/
tina a)/nqrwpon
2> concession: pri\n h)\
a: o( kathgorou/menos kata\ pro/swpon e)/xoi tou\s
kathgo/rous
b: to/pon te a)pologi/as la/boi peri\ tou^
e)gklh/matos.
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      - 4) time p: I convened a hearing.
 

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a> time-1: 17 sunelqo/ntwn ou)^n [au)tw^n] e)nqa/de
b> time-2: a)nabolh\n mhdemi/an poihsa/menos
c> time-3: th^| e(ch^s
d> circumstance: kaqi/sas e)pi\ tou^ bh/matos
e> text: e)ke/leusa a)xqh^nai to\n a)/ndra:
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      - 5) contrast p: The issues were Jewish, not Roman.

18 peri\ ou(^  
a> circumstance: stage/ntes oi( kath/goroi  
b> thesis: ou)demi/an ai)ti/an e)/feron w(^n e)gw\  
u(peno/oun ponhrw^<sup>n</sup>,  
c> antithesis: 19 zhth/mata de/ tina ... ei)^xon pro\s  
au)to\<sup>n</sup>  
1> peri\ th^s i)di/as deisidaimoni/as  
2> kai\ peri/ tinos )Ihsou^  
a: teqnhko/tos,  
b: o(\<sup>n</sup> e)/fasken o( Pau^los zh^<sup>n</sup>.

6) quote p: So I wanted to shift the venue back to  
Jerusalem, ...  
a> reason: 20 a)porou/menos de\ e)gw\<sup>n</sup> th\<sup>n</sup> peri\<sup>n</sup> tou/twn  
zh/thsin  
b> quote f: e)/legon  
c> quote: AQ p  
1> AQ f: ei) bou/loito  
2> AQ:  
a: poreu/esqai ei)s (Ieroso/luma  
b: ka)kei^ kri/nesqai peri\<sup>n</sup> tou/twn.

7) ...but he insists on going to Casear.  
a> reason: 21 tou^ de\<sup>n</sup> Pau/lou e)pikalesame/nou thrhgh^<sup>n</sup>nai  
au)to\<sup>n</sup> ei)s th\<sup>n</sup> tou^ Sebastou^ dia/gnwsin,  
b> quote p  
1> quote f: e)ke/leusa  
2> quote: time p  
a: text: threi^sqai au)to\<sup>n</sup>  
b: time: e(/ws ou(^ a)nape/myw au)to\<sup>n</sup> pro\s  
Kai/sara.

*Implied question: can you please help me figure out what the  
story is with this fellow?*

3. quote p (Agrippa)  
a) quote f: 22 )Agri/ppas de\<sup>n</sup> pro\s to\<sup>n</sup> Fh^ston,  
b) quote: )Eboulo/mhn kai\<sup>n</sup> au)to\<sup>s</sup> tou^ a)nqrw/pou a)kou^sai.

4. quote p (Festus)  
Au)/rion, fhsi/n, a)kou/sh| au)to^.

C. 25:23-26:32, interchange p (Paul's defense before Agrippa)

1. setting: 23 Th^| ou)^<sup>n</sup> e)pau/rion e)lqo/ntos tou^ )Agri/ppa kai\<sup>n</sup>  
th^s Berni/khs meta\<sup>n</sup> pollh^s fantasi/as kai\<sup>n</sup> ei)selqo/ntwn ei)s  
to\<sup>n</sup> a)kroath/rion su/n te xilia/rxois kai\<sup>n</sup> a)ndra/sin toi^s kat'  
e)coxh\<sup>n</sup> th^s po/lews, kai\<sup>n</sup> keleu/santos tou^ Fh/stou h)/xqh o(  
Pau^los.

2. quote p (Festus, explaining the case)  
a) quote f: 24 kai/ fhsin o( Fh^stos,  
b) quote

- 1) )Agri/ppa basileu^ kai\ pa/ntes oi( sumparo/ntes h(mi^na)/ndres,
  - 2) gewrei^te tou^ton
    - a> peri\ ou(^ a(/pan to\ plh^qos tw^n )Ioudai/wn e)ne/tuxo/n moi e)/n te (Ierosolu/mois kai\ e)nqa/de, bow^ntes mh\ dei^na u)to\n zh^na mhke/ti.
  - 3) e)/krina pe/mpein.
    - a> 25 e)gw\ de\ katelabo/mhn mhde\n a)/cion au)to\n qana/tou pepraxe/nai,
    - b> au)tou^ de\ tou/tou e)pikalesame/nou to\n Sebasto\n
  - 4) 26 peri\ ou(^ a)sfale/s ti gra/yai tw^| kuri/w| ou)k e)/xw:
  - 5) dio\ proh/gagon au)to\n e)f' u(mw^na kai\ ma/lista e)pi\ sou^, basileu^ )Agri/ppa,
    - a> o(/pws th^s a)nakri/sews genome/nhs sxw^ ti/ gra/yw:
  - 6) 27 a)/logon ga/r moi dokei^ pe/mponta de/smion mh\ kai\ ta\s kat' au)tou^ ai)ti/as shma^nai.
3. quote p (Agrippa, inviting Paul to speak)
    - a) quote f: 26:1 )Agri/ppas de\ pro\s to\n Pau^lon e)/fh,
    - b) quote: )Epitre/petai/ soi peri\ seautou^ le/gein.
  4. 1b-23, quote p (Paul)
    - a) quote f: to/te o( Pau^los e)ktei/nas th\n xei^ra a)pelogei^to,
    - b) quote: (*promote for easier outlining--see below*)
  5. quote p (Festus):
    - a) setting: 24 Tau^ta de\ au)tou^ a)pologoume/nou
    - b) quote f: o( Fh^stos mega/lh| th^| fwnh^| fhsin,
    - c) quote:
      - 1) Mai/nh|, Pau^le: *cf. v.11*
      - 2) ta\ polla/ se gra/mmata ei)s mani/an peritre/pei.
  6. quote p (Paul, shifting from Festus to Agrippa):
    - a) quote f: 25 o( de\ Pau^los, ... fhsi/n,
    - b) quote:
      - 1) (to Festus:) reason p
        - a> contrast p
          - 1> thesis: Ou) mai/nomai, ... kra/tiste Fh^ste,
          - 2> antithesis: a)lla\ a)lhqei/as kai\ swfrosu/nhs r(h/mata a)pofqe/ggomai.
        - b> reason
          - 1> 26 e)pi/statai ga\r peri\ tou/twn o( basileu/s, pro\s o(\n kai\ parrhsiazomenos lalw^:
          - 2> lanqa/nein ga\r au)to\n [ti] tou/twn ou) pei/qomai ou)qe/n,
          - 3> ou) ga/r e)stin e)n gwni/a| pepragme/non tou^to.
      - 2) (to Agrippa:)
        - a> 27 pisteu/eis, basileu^ )Agri/ppa, toi^s profh/tais;
        - b> oi)^da o(/ti pisteu/eis.
  7. quote p (Agrippa)
    - a) quote f: 28 o( de\ )Agri/ppas pro\s to\n Pau^lon,
    - b) quote: )En o)li/gw| me pei/qeis Xristiano\n genesqai.

8. quote p (Paul)
  - a) quote f: 29 o( de\ Pau^los,
  - b) quote: Eu)cai/mhn a)\n tw^| qew^| kai\ e)n o)li/gw| kai\ e)n mega/lw| ou) mo/non se\ a)lla\ kai\ pa/ntas tou\s a)kou/onta/s mou sh/meron gene/sqai toiou/tous o(poi^os kai\ e)gw/ ei)mi, parekto\s tw^n desmw^ n tou/twn.
9. Closure
  - a) 30 )Ane/sth te o( basileu\s kai\ o( h(gemw\n h(/ te Berni/kh kai\ oi( sugkaqh/menoi au)toi^s,
  - b) quote p
    - 1) setting: 31 kai\ a)naxwrh/santes
    - 2) quote f: e)la/loun pro\s a)llh/lous le/gontes o(/ti
    - 3) quote: Ou)de\n qana/tou h)\ desmw^ n a)/cion [ti] pra/ssei o( a)/nqrwpos ou(^tos.
  - c) quote p (Agrippa):
    - 1) quote f: 32 )Agri/ppas de\ tw^| Fh/stw| e)/fh,
    - 2) quote: contrafactual conditional
      - a> text: )Apolelu/sqai e)du/nato o( a)/nqrwpos ou(^tos
      - b> contrafactual: ei) mh\ e)peke/klhto Kai/sara.

D. 1b-23, Paul's Defense

*After the opening, chiasitic organization.*

1. 1-3, Captatio benevolentia:

- a) AQ p
  - 1) addressee: ... basileu^ )Agri/ppa ...
  - 2) AQ f: ... h(/ghmai e)mauto\n maka/rion ...
  - 3) AQ: reason p
    - a> text: comment p
      - 1> text: 2 Peri\ pa/ntwn ... .. e)pi\ sou^ me/llwn sh/meron a)pologei^sqai,
      - 2> comment <pantwn>: w(^n e)gkalou^mai u(po\ )Ioudai/wn,
    - b> reason: AQ p
      - 1> AQ f: 3 ma/lista gnw/sthn o)/nta se
      - 2> AQ: pa/ntwn tw^n kata\ )Ioudai/ous e)qw^ n te kai\ zhthma/twn:
- b) dio\ de/omai makroqu/mws a)kou^sai/ mou.

2. A: 4-5, Orthodoxy by Jewish standards: reason p

- a) text: AQ p: the Jews should conclude that my early life was impeccable ...
  - 1) AQ f: ... i)/sasi pa/ntes [oi( )Ioudai^oi < oida; knowledge by reflection, acc. to Abbott-Smith
  - 2) AQ: 4 Th\n me\n ou)^n bi/wsi/n mou [th\n] e)k neo/thtos th\n a)p' a)rxh^s genome/nhn e)n tw^| e)/qnei mou e)/n (Ierosolu/mois ...
- b) reason: AQ p: ... because they saw me live as a Pharisee.
  - 1) AQ f: 5 proginw/skonte/s me a)/nwqen, e)a\n qe/lwsi marturei^ n, o(/ti *knowledge by experience and observation*
  - 2) AQ: kata\ th\n a)kribesta/thn ai(/resin th^s h(mete/ras grhskei/as e)/zhsa Farisai^os.



3. B: 6-8, summary p: Cause for Jewish opposition: belief in resurrection, which many other Jews and perhaps even Agrippa hold.
- a) 6 kai\ nu^n e)p' e)lpi/di th^s ei)s tou\s pate/ras h(mw^n e)paggeli/as genome/nhs u(po\ tou^ qeou^ e(/sthka krino/menos,
  - b) 7 ei)s h(\n to\ dwdeka/fulon h(mw^n e)n e)ktenei/a| nu/kta kai\ h(me/ran latreu^on e)lpi/zei katanth^sai:
  - c) peri\ h(^s e)lpi/dos e)gkalou^mai u(po\ )Ioudai/wn, basileu^.
  - d) 8 ti/ a)/piston kri/netai par' u(mi^n ei) o( qeo\s nekrou\s e)gei/rei;
4. C: 9-11, Paul's persecution of Christians in Jerusalem and other cities
- a) motive: AQ p
    - 1) AQ f: 9 e)gw\ me\n ou)^n e)/doca e)mautw^|
    - 2) AQ: pro\s to\ o)/noma )Ihsou^ tou^ Nazwrai/ou dei^nn polla\ e)nantia pra^cai:
  - b) amplification p: In Jerusalem.
    - 1) text: 10 o(\ kai\ e)poi/hsa e)n (Ierosolu/mois,
    - 2) amplification:
      - a> *prison*: kai\ pollou/s te tw^nn a(gi/wn e)gw\ e)n fulakai^s kate/kleisa th\n para\ tw^nn a)rxiere/wn e)cousi/an labw/n,
      - b> *death*: a)nairoume/nwn te au)tw^nn kath/negka yh^fon,
      - c> *blasphemy*: 11 kai\ kata\ pa/sas ta\s sunagwga\s polla/kis timwrw^nn au)tou\s h)na/gkazon blasfhmei^nn,
  - c) interrupted amplification: In other cities
    - 1) text: perissw^s te e)mmaino/menos au)toi^s e)di/wkon e(/ws kai\ ei)s ta\s e)/cw po/leis.
    - 2) amplification: *interrupted description of trip to Damascus*
5. D: 12-18, The Damascus Encounter: interchange p
- a) setting: temporal p
    - 1) time:
      - a> 12 )En oi(^s poreuo/menos ei)s th\n Damasko\n met' e)cousi/as kai\ e)pitroph^s th^s tw^nn a)rxiere/wn
      - b> 13 h(me/ras me/shs
    - 2) text: kata\ th\n o(do\n ei)^don, basileu^, ou)rano/gen u(pe\r th\n lampro/thta tou^ h(li/ou perila/myan me fw^s kai\ tou\s su\n e)moi\ poreuome/nous:
  - b) IU: quote p (Lord)
    - 1) setting: 14 pa/ntwn te katapeso/ntwn h(mw^n ei)s th\n gh^nn
    - 2) quote f: h)/kousa fwnh\n le/gousan pro/s me th^| (Ebrai/+di diale/ktw|,
    - 3) quote:
      - a> Saou\l Saou/l,
      - b> ti/ me diw/keis;
      - c> sklhro/n soi pro\s ke/ntra lakti/zein.
  - c) CU: quote p (Paul)
    - 1) quote f: 15 e)gw\ de\ ei)^pa,

- 2) quote: Ti/s ei)^, ku/rie;
- d) RU: quote p (Lord)
- 1) quote f: o( de\ ku/rios ei)^pen,
  - 2) quote: contrast p
    - a> Thesis: past persecution  
 )Egw/ ei)mi )Ihsou^s o(\n su\ diw/keis.
    - b> Antithesis: reason p: future ministry
      - 1> text:
        - a: 16 a)lla\ a)na/sthqi
        - b: kai\ sth^qi e)pi\ tou\s po/das sou:
      - 2> reason:
 

ei)s tou^to ga\r w)/fqhn soi,  
*Three successively refined statements of what is going on:*

        - a: proxeiri/sasqai/ se u(phre/thn kai\ ma/rtura  
*Christ is giving him something to report; the risen Christ*
        - 1: w(^n te ei)^de/s
        - 2: w(^n te o)fqh/somai/ soi,
        - b: 17 e)cairou/meno/s se e)k tou^ laou^ kai\ tw^ne)qmw^ne)  
*Christ is marking him as distinct from everyone else: "taking you out," "distinguishing you"*
      - c: purpose p
        - 1: text: ei)s ou(\s e)gw\ a)poste/llw se  
*Christ is sending him*
        - 2: purpose:
 

*Compare three steps in 20b!*

          - A. 18 a)noi^cai o)fqalmou\s au)tw^ne),
          - B. tou^ upostre/yai a)po\ sko/tous ei)s fw^s kai\ th^s e)cousi/as tou^ Satana^ e)pi\ to\n qeo/n,
          - C. tou^ labeli^ne) au)to\s a)/fesin a(martiwn kai\ klh^ron e)n toi^s h(giasme/nois pi/stei th^| ei)s e)me/.
6. C: 19-20, contrast p: Paul's obedience in Jerusalem and other cities
- a) thesis: 19 (/Oqen, basileu^ )Agri/ppa, ou)k e)geno/mhn a)peiqh\s th^| ou)rani/w| o)ptasi/a|,
  - b) antithesis: quote p
    - 1) addressees:
      - a> 20 a)lla\ toi^s e)n Damaskw^| prw^to/n
      - b> te kai\ (Ierosolu/mois,
      - c> pa^sa/n te th\n xw/ran th^s )Ioudai/as
      - d> kai\ toi^s e)/qnesin
    - 2) quote f: a)ph/ggellon
    - 3) quote: Cf. the Lord's command in 18;
      - a> metanoei^ne)
      - b> kai\ e)pistre/fein e)pi\ to\n qeo/n,
      - c> a)/cia th^s metanoi/as e)/rga pra/ssontas.
7. B: 21, Cause for Jewish opposition: these actions in response to

the vision.

21 e(/neka tou/twn me oi )Ioudai^oi sullabo/menoi e)n tw^/  
i(erw^/ e)peirw^nto diaxeiri/sasqai.

8. A: 22-23, Orthodoxy by Jewish standards

22 ... a)/xri th^s h(me/ras tau/th's e(/sthka

a) e)pikouri/as ou)^n tuxw\n th^s a)po\ tou^ qeou^ ...

b) quote p

1) quote f: marturo/menos mikrw^/ te kai\ mega/lw/,

2) quote: specification

a> text: ou)de\n e)kto\s le/gwn w(^n te oi( profh^tai  
e)la/lhsan mello/ntwn gi/nesqai kai\ Mwus^s,

b> specification:

1> 23 ei) paqhto\s o( Xristo/s,

2> ei) prw^tos e)c a)nasta/sews nekrw^n fw^s me/llei  
katagge/llein tw^/ law^/ kai\ toi^s e)/qnesin.