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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Acts of the Apostles, Chapter 14

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ ΙΔ΄

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Discourse structure of the chapter

A · 14:1–7

Iconium: fruitful preaching and flight from violence

Paul and Barnabas enter the Iconium synagogue and preach with such effect that a great number of both Jews and Greeks believe (1); the unbelieving Jews stir up and poison the minds of the Gentiles against the brothers (2); yet the apostles remain a long time, speaking boldly in the Lord, who bears witness to the word of grace by granting signs and wonders to be done through their hands (3). The city is divided: part sides with the Jews, part with the apostles (4); an attempt by Gentiles and Jews together with their rulers to mistreat and stone them becomes known (5); they flee to the cities of Lystra and Derbe and the surrounding region, and there they go on preaching the gospel (6–7).

B · 14:8–18

Lystra: the healing of the lame man and the averted sacrifice

A man congenitally lame sits in Lystra, having never walked; Paul sees him, perceives he has faith to be healed, and commands him to stand — he leaps up and walks (8–10). The crowd, seeing what Paul has done, cries in Lycaonian that the gods have come down in human form and names Barnabas 'Zeus' and Paul 'Hermes' because he is the chief speaker (11–12); the priest of Zeus whose temple is before the city brings oxen and garlands to the gates to offer sacrifice with the crowds (13). When the apostles Barnabas and Paul hear this they tear their garments and rush out into the crowd, crying out that they are human beings with the same nature as the crowd, and calling the people away from these vain things to the living God who made heaven and earth and sea and all things in them (14–15). He in the past generations allowed all the nations to walk in their own ways (16), yet he did not leave himself without witness, doing good — giving rain from heaven and fruitful seasons, filling hearts with food and gladness (17). Even saying these things, they barely restrain the crowds from sacrificing to them (18).

C · 14:19–20

Lystra: the stoning of Paul and his recovery

Jews arrive from Antioch and Iconium and win the crowds over; they stone Paul and drag him outside the city, supposing him to be dead (19). But when the disciples encircle him he rises and enters the city; the next day he departs with Barnabas for Derbe (20).

D · 14:21–23

Derbe and the return circuit: strengthening the churches and appointing elders

Having preached the gospel to Derbe and made many disciples, they return through Lystra, Iconium, and Antioch, strengthening the souls of the disciples, urging them to continue in the faith, and declaring that through many tribulations we must enter the kingdom of God (21–22). In each church they appoint elders, praying and fasting, and commit them to the Lord in whom they have believed (23).

E · 14:24–28

Return to Antioch: the mission report to the sending church

Passing through Pisidia and Pamphylia, speaking the word in Perga, they go down to Attalia and sail from there to Antioch, where they had been commended to the grace of God for the work they have now completed (24–26). Gathering the church together they report all that God has done with them and how he opened a door of faith to the Gentiles (27); and they remain there a considerable time with the disciples (28).

1 Ἐγένετο δὲ ἐν Ἰκονίῳ κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων καὶ λαλῆσαι οὕτως ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος.

Now it happened in Iconium that they entered the synagogue of the Jews together and spoke in such a way that a great multitude both of Jews and of Greeks believed.

NARRATIVE CONTINUATION **δέ** A new city, the same pattern: synagogue entry, preaching, and a large harvest. κατὰ τὸ αὐτό ('together' or 'in the same manner') marks continuity of method from Pisidian Antioch.

Ἐγένετο

it happened

Aor Mid Indic 3 Sg· γίνομαι

main verb (Semitic narrative formula, ἐγένετο + inf.)

→ constative aorist (single narrative event)

γίνομαι: 'to happen/become'; the formula ἐγένετο + inf. is a Lukan Septuagintalism (cf. Lk 1:8).

δέ

now

narrative particle (mild contrast/continuation)

ἐν

in

preposition + dative (place)

Ἰκονίῳ

Iconium

Dative

dative of place

Ἰκόνιον: major city in southern Galatia (modern Konya, Turkey); a natural next stop from Pisidian Antioch.

κατὰ

in

preposition + accusative (manner/norm)

τὸ

the

Accusative

article (with αὐτό forming idiomatic phrase)

αὐτό

same (manner)

Accusative

adverbial accusative (κατὰ τὸ αὐτό = 'together / in the same way')

εἰσελθεῖν

to enter

Aor Act Inf· εἰσερχομαι

infinitive in ἐγένετο + inf. construction (subject: αὐτούς)

→ constative aorist (simple entry)

εἰσερχομαι: 'to enter'; the synagogue entry is the standard Pauline missionary pattern.

αὐτούς

them

Accusative

accusative subject of infinitive

εἰς

into

preposition + accusative (direction)

τὴν

the

Accusative

article

συναγωγὴν

synagogue

Accusative

accusative of goal (object of εἰσελθεῖν)

συναγωγή: 'gathering-place'; the Jewish assembly and its building — Luke's primary setting for Paul's mission in each new city.

τῶν

of the

Genitive

article

Ἰουδαίων

Jews

Genitive

genitive of possession

Ἰουδαῖος: 'Jew'; identifies the synagogue's Jewish community.

καὶ

and

coordinating conjunction

λαλῆσαι

to speak

Aor Act Inf · λαλέω

second infinitive in ἐγένετο construction (coordinate with εἰσελθεῖν)

→ constative aorist (their preaching as a whole)

λαλέω: 'to speak'; in Acts often the technical term for gospel proclamation.

οὕτως

in such a way

adverb of manner (resumptive, pointing to the ὥστε clause)

ὥστε

that

consecutive conjunction introducing result clause

πιστεῦσαι

to believe

Aor Act Inf · πιστεύω

infinitive in ὥστε + inf. result clause

→ constative aorist (the act of coming to faith)

πιστεύω: 'to believe/trust'; in Acts the standard word for conversion-faith.

Ἰουδαίων

of Jews

Genitive

partitive genitive (subject of πιστεῦσαι = πολὺ πλῆθος ... Ἰουδαίων τε καὶ Ἑλλήνων)

τε

both

enclitic particle (correlative: τε ... καὶ = 'both ... and')

καὶ

and

coordinating conjunction (second element of τε ... καὶ)

Ἑλλήνων

of Greeks

Genitive

partitive genitive (coordinated with Ἰουδαίων)

Ἕλληνας: 'Greek'; here God-fearing Gentile synagogue-attenders, not diaspora Jews.

πολὺ

great

Nominative

attributive adjective

πλῆθος

multitude

Nominative

subject of πιστεῦσαι (accusative expected but Lukan idiom allows nom. with ὥστε + inf.)

πλῆθος: 'multitude/crowd'; a favorite Lukan word for large groups of converts.

2 οἱ δὲ ἀπειθήσαντες Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν.

But the Jews who disobeyed stirred up and embittered the souls of the Gentiles against the brothers.

ADVERSATIVE COUNTER-MOVEMENT **δέ** The contrast between the believing multitude (v.1) and the disobedient Jews (v.2) is stark; ἀπειθήσαντες marks willful rejection of the gospel as disobedience (cf. Rom 11:30).

οἱ

the

Nominative

article (substantivizing the participle ἀπειθήσαντες)

δέ

but

adversative particle

ἀπειθήσαντες

having disobeyed

Aor Act Ptc Nom Pl Masc · ἀπειθέω

substantival participle (subject of ἐπήγειραν)

→ constative aorist (their rejection as a settled act)

ἀπειθέω: 'to disobey/disbelieve'; frames unbelief as active rebellion against the word.

Ἰουδαῖοι

Jews

Nominative

nominative in apposition to οἱ ἀπειθήσαντες

ἐπήγειραν

stirred up

Aor Act Indic 3 Pl · ἐπεγείρω

main verb

→ constative aorist (their agitation as a single act)

ἐπεγείρω: 'to stir up/rouse against'; a NT hapax with the sense of inciting hostility.

καὶ

and

coordinating conjunction

ἐκάκωσαν

embittered

Aor Act Indic 3 Pl · κακῶ

second main verb (coordinate with ἐπήγειραν)

→ constative aorist (the poisoning of minds)

κακῶ: 'to harm/embitter'; here 'poison the minds of,' making the Gentiles hostile (cf. Acts 7:6, 19).

τὰς

the

Accusative

article

ψυχὰς

souls / minds

Accusative

accusative object (of ἐκάκωσαν)

ψυχή: 'soul/life/person'; here denoting the inner disposition — minds made hostile.

τῶν

of the

Genitive

article

ἐθνῶν

Gentiles

Genitive

genitive of possession (whose souls)

ἔθνος: 'nation/Gentile'; the non-Jewish population of Iconium.

κατὰ

against

preposition + genitive (hostile direction)

τῶν

the

Genitive

article

ἀδελφῶν

brothers

Genitive

genitive object of κατὰ (against whom hostility is directed)

ἀδελφός: 'brother'; Luke's term for the missionary pair as leaders of the community.

3 ἰκανὸν μὲν οὖν χρόνον διέτριψαν παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ τῷ μαρτυροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, δίδόντι σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν.

So they remained for a considerable time speaking boldly in the Lord, who bore witness to the word of his grace, granting signs and wonders to be done through their hands.

RESUMPTIVE INFERENCE **μὲν οὖν** Despite the opposition of v.2, the missionaries' response is not flight but bold persistence (παρρησιαζόμενοι). The Lord's confirming miracles are the ground and vindication of their staying.

ἰκανὸν

considerable

Accusative

attributive adjective (modifying χρόνον)

ἰκανός: 'sufficient/considerable'; a Lukan favorite for an unspecified but substantial span.

μὲν

indeed

particle (μὲν οὖν = resumptive 'so then')

οὖν

therefore

inferential particle (with μὲν forms resumptive/inferential pair)

χρόνον

time

Accusative

accusative of duration

χρόνος: 'time'; accusative of extent of time – they stayed a considerable period.

διέτριψαν

they remained

Aor Act Indic 3 Pl · διατρίβω

main verb

→ constative aorist (the whole Iconium stay viewed as a unit)

διατρίβω: 'to spend time/stay'; a Lukan word for missionary residency in a city.

παρρησιαζόμενοι

speaking boldly

Pres Mid Ptc Nom Pl Masc · παρρησιάζομαι

adverbial participle of manner (how they remained)

→ progressive present (ongoing boldness despite opposition)

παρρησιάζομαι: 'to speak freely/boldly'; from παρρησία ('freedom of speech'); in Acts marks Spirit-enabled fearlessness before hostile audiences.

ἐπὶ

in / upon

preposition + dative (basis/reliance: 'resting on the Lord')

τῷ

the

Dative

article

κυρίῳ

Lord

Dative

dative object of ἐπί (the one on whom they relied)

κύριος: 'Lord'; here the exalted Christ, who acts through the missionaries.

τῷ

the one

Dative

article (substantivizing the participle μαρτυροῦντι)

μαρτυροῦντι

bearing witness

Pres Act Ptc Dat Sg Masc · μαρτυρέω

attributive participle (describing the Lord who confirms the word)

→ progressive present (the Lord's ongoing attestation)

μαρτυρέω: 'to testify/bear witness'; in Acts God/Spirit actively confirms apostolic preaching through miracles.

τῷ

to the

Dative

article

λόγῳ

word

Dative

dative object of μαρτυροῦντι (indirect: 'bearing witness to the word')

λόγος: 'word'; here the gospel message the apostles preach.

τῆς

of the

Genitive

article

χάριτος

grace

Genitive

genitive of source/content ('the word that is grace')

χάρις: 'grace/favor'; the gospel as the message of God's undeserved favor (cf. Acts 20:24).

αὐτοῦ

his

Genitive

genitive of possession (the Lord's grace)

διδόντι

granting

Pres Act Ptc Dat Sg Masc · δίδωμι

second attributive participle (further describing the Lord: the one granting signs)

→ progressive present (ongoing granting of miraculous attestation)

δίδωμι: 'to give/grant'; here the Lord as the divine agent behind the signs.

σημεῖα

signs

Accusative

accusative object of δίδωμι (with γίνεσθαι as complement: 'grant signs to happen')

σημεῖον: 'sign'; a wonder pointing beyond itself to divine activity.

καὶ

and

coordinating conjunction

τέρατα

wonders

Accusative

accusative object (coordinate with σημεῖα)

τέρας: 'wonder/portent'; the paired phrase σημεῖα καὶ τέρατα is a fixed LXX/Acts formula for divine miracles confirming a message.

γίνεσθαι

to be done

Pres Mid Inf · γίνομαι

infinitive (complementary to δίδοντι: 'grant signs to come into being')

→ progressive present (ongoing miraculous events)

διὰ

through

preposition + genitive (intermediate agency)

τῶν

the

Genitive

article

χειρῶν

hands

Genitive

genitive of intermediate agent (through their hands)

χείρ: 'hand'; the apostles' hands are the physical instrument of divine power.

αὐτῶν

their

Genitive

genitive of possession

4 ἐσχίσθη δὲ τὸ πλῆθος τῆς πόλεως, καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις οἱ δὲ σὺν τοῖς ἀποστόλοις.

But the multitude of the city was divided; and some were with the Jews, while others were with the apostles.

RESULTANT DIVISION **δέ** The gospel always divides (cf. Lk 12:51). Luke uses the political vocabulary of faction (ἐσχίσθη — 'was torn/split') and names the two camps: the synagogue party and the apostolic party. Note the first explicit use of 'apostles' (ἀποστόλοι) for Paul and Barnabas in Acts.

ἐσχίσθη

was divided

Aor Pass Indic 3 Sg · σχίζω

main verb (divine/impersonal passive)

→ constative aorist (the split as a single decisive outcome)

σχίζω: 'to split/tear'; used of tearing garments and of the temple veil; here city-wide social fracture.

δέ

but

adversative/narrative particle

τὸ

the

Nominative

article

πλῆθος

multitude

Nominative

nominative subject

πλῆθος: 'multitude'; the same word used in v.1 for the converts — now the whole civic body is in view.

τῆς

of the

Genitive

article

πόλεως

city

Genitive

genitive of source/whole

πόλις: 'city'; Iconium's entire population is affected.

καὶ

and

coordinating conjunction (introducing the elaboration)

οἱ

some

Nominative

article (substantival: οἱ μὲν ... οἱ δέ = 'some ... others')

μὲν

on the one hand

correlative particle (μὲν ... δέ = contrasting pair)

ἦσαν

were

Impf Act Indic 3 Pl · εἶμι

main verb (imperfect of state)

→ progressive imperfect (their sustained alignment with each camp)

σὺν

with

preposition + dative (association/side)

τοῖς

the

Dative

article

Ἰουδαίοις

Jews

Dative

dative object of σὺν

οἱ

others

Nominative

article (second element of μὲν ... δέ contrast)

δέ

on the other hand

contrastive particle (second element of μὲν ... δέ)

σὺν

with

preposition + dative (association)

τοῖς

the

Dative

article

ἀποστόλοις

apostles

Dative

dative object of σὺν

ἀπόστολος: 'apostle/sent one'; here applied to both Paul and Barnabas — a broader use than the Twelve (cf. 1 Cor 15:7; Gal 1:19).

5 ὡς δὲ ἐγένετο ὄρμη τῶν ἔθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἄρχουσιν αὐτῶν ὑβρίσαι καὶ λιθοβολῆσαι αὐτούς,

And when there was an assault by both Gentiles and Jews with their rulers to mistreat and stone them,

TEMPORAL SETTING (CLIMACTIC THREAT) **δέ** The verse is an incomplete temporal clause (ὡς ... ἐγένετο ... ὑβρίσαι), suspended to v.6. The joining of Gentiles, Jews, and civic rulers against the apostles echoes Luke's passion narrative (Lk 23:12) — a unified front of opposition.

<p>ὡς when</p> <p><i>temporal conjunction (introducing the temporal clause resolved in v.6)</i></p>	<p>δέ and</p> <p><i>narrative particle</i></p>	<p>ἐγένετο there was</p> <p>Aor Mid Indic 3 Sg · γίνομαι</p> <p><i>main verb of temporal clause</i></p> <p>→ constative aorist (the assault as an event)</p> <p>γίνομαι: 'to arise/occur'; ὡς ἐγένετο ὄρμη = 'when an assault arose!'</p>	<p>ὄρμη assault / rush</p> <p>Nominative</p> <p><i>nominative subject of ἐγένετο</i></p> <p>ὄρμη: 'rush/impulse/assault'; in Acts 14 the only NT instance for a mob attack; the word implies sudden violent movement.</p>
<p>τῶν of the</p> <p>Genitive <i>article</i></p>	<p>ἔθνῶν Gentiles</p> <p>Genitive <i>genitive of source (subjective: the Gentiles mount the assault)</i></p>	<p>τε both</p> <p><i>enclitic particle (τε ... καί = 'both ... and')</i></p>	<p>καὶ and</p> <p><i>coordinating conjunction (second element of τε ... καί)</i></p>
<p>Ἰουδαίων Jews</p> <p>Genitive <i>genitive of source (coordinated with ἔθνῶν)</i></p>	<p>σὺν with</p> <p><i>preposition + dative (accompaniment)</i></p>	<p>τοῖς the</p> <p>Dative <i>article</i></p>	<p>ἄρχουσιν rulers</p> <p>Dative <i>dative object of σὺν (the civic magistrates join the mob)</i></p> <p>ἄρχων: 'ruler/official'; civic leaders lending institutional weight to the violence.</p>

αὐτῶν

their

Genitive

genitive of possession (their rulers)

ὕβρισαι

to mistreat

Aor Act Inf · ὕβριζω

infinitive of purpose (ὀρμή + inf.: the purpose of the assault)

→ constative aorist (the intended act of violence)

ὕβριζω: 'to insult/mistreat violently'; cf. the cognate ὕβρις, wanton violence with intent to humiliate.

καὶ

and

coordinating conjunction

λιθοβολῆσαι

to stone

Aor Act Inf · λιθοβολέω

second infinitive of purpose (coordinate with ὕβρισαι)

→ constative aorist (the intended lethal act)

λιθοβολέω: 'to stone'; the Jewish penalty for blasphemy; anticipates the actual stoning of v.19.

αὐτούς

them

Accusative

accusative object of both infinitives

6 συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς Λυκαονίας Λύστραν καὶ Δέρβην καὶ τὴν περὶχωρον,

they became aware of it and fled to the cities of Lycaonia, Lystra and Derbe, and the surrounding region,

APODOSIS (RESOLUTION OF VV.5-6 TEMPORAL CLAUSE) **ASYNDETON** The main clause resolving the suspended ὡς clause: flight is the apostles' prudent response (cf. Mt 10:23). The list Λύστραν καὶ Δέρβην specifies the two cities of the next phase.

συνιδόντες

having become aware

Aor Act Ptc Nom Pl Masc · συνοράω

adverbial participle of time/means (precedes and enables the flight)

→ constative aorist (the moment of perception)

συνοράω: 'to perceive together/become aware'; a verb of sudden understanding of a dangerous situation.

κατέφυγον

they fled

Aor Act Indic 3 Pl · καταφεύγω

main verb (apodosis of the ὡς clause)

→ constative aorist (the flight as a single decisive act)

καταφεύγω: 'to flee/take refuge'; the κατα- prefix intensifies the urgency of escape.

εἰς

to

preposition + accusative (goal of flight)

τὰς

the

Accusative

article

πόλεις

cities

Accusative

accusative of goal

τῆς

of

Genitive

article

Λυκαονίας

Lycaonia

Genitive

genitive of region

Λυκαονία: a district of south-central Anatolia; Lystra and Derbe were its main cities.

Λύστραν

Lystra

Accusative

accusative in apposition to πόλεις

Λύστρα: a Roman colony in Lycaonia; Timothy's home city (Acts 16:1-2).

καὶ

and

coordinating conjunction

Δέρβην

Derbe

Accusative

accusative in apposition to πόλεις (coordinate with Λύστραν)

Δέρβη: a city in south-eastern Lycaonia; home of Gaius (Acts 20:4).

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article

περίχωρον

surrounding region

Accusative

accusative in apposition (the wider countryside)

περίχωρος: 'surrounding region/countryside'; extends the missionary reach beyond the two named cities.

7 κάκεῖ εὐαγγελιζόμενοι ἦσαν.

and there they were preaching the gospel.

CONTINUING ACTION **κάκεῖ** The periphrastic imperfect εὐαγγελιζόμενοι ἦσαν ('they were going about preaching') underlines the sustained missionary activity even after flight. The brief sentence closes the Iconium section and pivots to Lystra.

κάκεῖ

and there

adverb of place (κάκεῖ = καὶ ἐκεῖ, crasis)

κάκεῖ: crasis of καὶ ἐκεῖ; natural Lukan continuation.

εὐαγγελιζόμενοι

preaching the gospel

Pres Mid Ptc Nom Pl Masc · εὐαγγελίζω

participle in periphrastic imperfect (with ἦσαν)

→ progressive present (ongoing gospel proclamation)

εὐαγγελίζω: 'to bring/proclaim good news'; the verb that names the entire missionary activity.

ἦσαν

they were

Impf Act Indic 3 Pl · εἶμι

auxiliary in periphrastic imperfect (the durative force is in the construction, not either word alone)

→ progressive imperfect (their continued preaching throughout the region)

8 Καί τις ἀνὴρ ἀδύνατος τοῖς ποσὶν ἐκάθητο ἐν Λύστροις, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων, ὃς οὐδέποτε περιεπάτησεν.

Now a certain man powerless in his feet was sitting in Lystra, being lame from his mother's womb, who had never walked.

SCENE-SETTING (NEW EPISODE) **Καί** Three descriptors — ἀδύνατος τοῖς ποσὶν (powerless in his feet), χωλὸς ἐκ κοιλίας (lame from birth), οὐδέποτε περιεπάτησεν (never walked) — accumulate to make the miracle's completeness unmistakable; compare the parallelism with Acts 3:2.

Καί

now

narrative particle (introducing new scene)

τις

a certain

Nominative

indefinite pronoun (attributive)

ἀνὴρ

man

Nominative

nominative subject

ἀνὴρ: 'man' (adult male); distinguishes him as a grown man who has never walked.

ἀδύνατος

powerless

Nominative

nominative predicate adjective (first descriptor)

ἀδύνατος: 'powerless/incapable'; in medical contexts, 'disabled!' With τοῖς ποσὶν = 'powerless in [his] feet!'

τοῖς

in the

Dative

article

ποσὶν

feet

Dative

dative of respect ('powerless with respect to his feet')

πούς: 'foot'; the dative specifies the location of the disability.

ἐκάθητο

was sitting

Impf Mid Indic 3 Sg · κάθημαι

main verb

→ progressive imperfect (his habitual seated posture — he could not do otherwise)

κάθημαι: 'to sit'; the imperfect pictures his permanent state of sitting.

ἐν

in

preposition + dative (place)

Λύστροις

Lystra

Dative

dative of place

Λύστρα: in Luke's usage, the city appears with a neuter plural form Λύστρα (v.6, acc.) and a dative plural Λύστροις here.

χωλός

lame

Nominative

nominative predicate adjective (second descriptor, in participial phrase)

χωλός: 'lame/crippled'; used also in Acts 3:2 of the man at the Beautiful Gate.

ἐκ

from

preposition + genitive (origin/time)

κοιλίας

womb

Genitive

genitive of time (ἐκ κοιλίας = 'from birth')

κοιλία: 'belly/womb'; ἐκ κοιλίας μητρός is a Lukan formula for 'congenitally' (cf. Acts 3:2; Lk 1:15).

μητρός

mother's

Genitive

genitive of relationship (his mother's womb)

αὐτοῦ

his

Genitive

genitive of possession

ὑπάρχων

being

Pres Act Ptc Nom Sg Masc · ὑπάρχω

adverbial participle of attendant circumstance (explaining the permanent nature of his condition)

→ progressive present (his ongoing state)

ὑπάρχω: 'to exist/be (inherently)'; stronger than εἰμί — the condition is constitutive of who he is.

ὃς

who

Nominative

relative pronoun (nominative subject of περιεπάτησεν)

οὐδέποτε

never

negative adverb (emphatic negation of περιεπάτησεν)

περιεπάτησεν

had walked

Aor Act Indic 3 Sg · περιπατέω

verb in relative clause (third descriptor: absolute negation of ever walking)

→ constative aorist (the whole span of his life as a unit — he never once walked)

περιπατέω: 'to walk about'; the healing will precisely undo this triple impossibility.

9 οὗτος ἤκουσεν τοῦ Παύλου λαλοῦντος· ὃς ἀτενίσας αὐτῷ καὶ ἰδὼν ὅτι ἔχει πίστιν τοῦ σωθῆναι,

This man was listening to Paul as he spoke; and Paul, looking intently at him and seeing that he had faith to be healed,

NARRATIVE DEVELOPMENT (PERCEPTION OF FAITH) **ASYNDETON** The verse is again a suspended clause (resolved in v.10). Paul's ἀτενίσας ('gazing intently') is the same verb used of Stephen's gaze (Acts 7:55) and Peter's in Acts 3:4 — a Spirit-given discernment that precedes healing.

οὗτος

this man

Nominative

demonstrative pronoun (nominative subject, resuming the man of v.8)

ἤκουσεν

was listening

Aor Act Indic 3 Sg · ἀκούω

main verb (genitive object λαλοῦντος by regular ἀκούω + gen.)

→ constative aorist (his act of hearing Paul's preaching)

ἀκούω: 'to hear/listen'; with the gen. participle = listening to someone speaking.

τοῦ

of

Genitive

article (genitive with ἀκούω)

Παύλου

Paul

Genitive

genitive object of ἤκουσεν

Παῦλος; Paul; the apostle moves to the foreground here, replacing Barnabas as the named actor.

λαλοῦντος

speaking

Pres Act Ptc Gen Sg Masc · λαλέω

genitive participle (complementary to ἤκουσεν: 'listened to Paul as he was speaking')

→ progressive present (Paul's ongoing preaching)

ὃς

who

Nominative

relative pronoun (subject-shift: now Paul is subject)

ἀτενίσας

gazing intently

Aor Act Ptc Nom Sg Masc · ἀτενίζω

adverbial participle of means/time (Paul gazes before he speaks in v.10)

→ constative aorist (the fixed gaze as a decisive moment)

ἀτενίζω: 'to gaze fixedly'; from τείνω ('to stretch') + ατ-; a Lukan term for concentrated Spirit-directed perception.

αὐτῷ

at him

Dative

dative of direction/indirect object

<p>καὶ and coordinating conjunction</p>	<p>ιδῶν seeing Aor Act Ptc Nom Sg Masc · ὁράω adverbial participle of means (Spirit-given perception of the man's faith) → constative aorist (the moment of discernment) ὁράω: 'to see/perceive'; here spiritual/intuitive perception, not merely ocular.</p>	<p>ὅτι that conjunction introducing indirect statement (object of <i>ιδῶν</i>)</p>	<p>ἔχει he has Pres Act Indic 3 Sg · ἔχω verb of indirect statement → progressive present (his present state of faith)</p>
<p>πίστιν faith Accusative accusative object of <i>ἔχει</i> πίστις: 'faith/trust'; the only occurrence of 'faith' in this narrative — it is the precondition for healing.</p>	<p>τοῦ to be Genitive article (with genitive infinitive = purpose: 'faith for healing')</p>	<p>σωθῆναι to be healed / saved Aor Pass Inf · σώζω genitive articular infinitive of purpose (the faith is directed toward his healing/salvation) → constative aorist (the healing as a complete event anticipated) σώζω: 'to save/heal'; deliberately ambiguous — physical restoration and eschatological salvation overlap in Acts' healing narratives.</p>	

10 εἶπεν μεγάλη φωνῇ· Ἀνάστηθι ἐπὶ τοὺς πόδας σου ὀρθός. καὶ ἤλατο καὶ περιεπάτει.

said with a loud voice, 'Stand upright on your feet!' And he leaped up and began walking.

APODOSIS — COMMAND AND INSTANT FULFILMENT ASYNDETON The single imperative Ἀνάστηθι ('Stand!') resolves vv.9–10 and instantly produces ἤλατο (he leaped — aorist) and περιεπάτει (he was walking — imperfect of new, continuous action). The contrast with οὐδέποτε περιεπάτησεν (v.8) is deliberate.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (apodosis of the suspended participial clause begun in v.9)

→ constative aorist

μεγάλη

loud

Dative

attributive adjective (modifying φωνῆ)

φωνῆ

voice

Dative

dative of manner (μεγάλη φωνῆ = 'with a loud voice')

φωνή: 'voice/sound'; the public proclamation ensures the healing is witnessed by all.

Ἄνάστηθι

Stand up!

Aor Act Imper 2 Sg · ἀνίστημι

imperative (direct command to the man; the only spoken word in the healing)

→ constative aorist imperative (calling for the single decisive act of rising)

ἀνίστημι: 'to stand up/rise'; also the word for resurrection — the healing carries resurrection resonance.

ἐπὶ

on

preposition + accusative (position upon)

τοὺς

the

Accusative

article

πόδας

feet

Accusative

accusative object of ἐπί (stand on your feet)

πούς: 'foot'; picks up the same word as ἀδύνατος τοῖς ποσίν (v.8) — the very organ of disability is healed.

σου

your

Genitive

genitive of possession

ὀρθός

upright

Nominative

predicate adjective (modifies the subject of Ἄνάστηθι: 'stand up straight')

ὀρθός: 'straight/upright'; a medical term for a correctly functioning limb; NT hapax in this context.

καὶ

and

coordinating conjunction (introducing immediate result)

ἤλατο

he leaped

Aor Mid Indic 3 Sg · ἄλλομαι

main verb (instant response — the spring of joy)

→ constative aorist (the single decisive leap)

ἄλλομαι: 'to leap/spring'; the same verb in Acts 3:8 of the man at the Beautiful Gate; echoes Isa 35:6 LXX ('the lame shall leap as a deer').

καὶ

and

coordinating conjunction

περιεπάτει

was walking

Impf Act Indic 3 Sg · περιπατέω

main verb (imperfect of new continuous action contrasting with οὐδέποτε περιεπάτησεν, v.8)

→ inceptive imperfect (he began and kept walking — the new ability as ongoing state)

περιπατέω: 'to walk about'; the same root as v.8 — the word used of his total incapacity is now used of his total restoration.

11 οἱ τε ὄχλοι ἰδόντες ὃ ἐποίησεν Παῦλος ἐπῆραν τὴν φωνὴν αὐτῶν Λυκαονιστὶ λέγοντες· Οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς.

And when the crowds saw what Paul had done, they raised their voices, saying in the Lycaonian language, 'The gods have come down to us in the likeness of men!'

RESULTANT CROWD RESPONSE **τε** The cry is in Lycaonian — a non-Greek vernacular — which explains why Paul and Barnabas do not understand immediately (v.14). The theological error is precisely the paganism the speech of vv.15–17 will correct.

οἱ

the

Nominative
article (subject)

τε

and

enclitic connective particle

ὄχλοι

crowds

Nominative
nominative subject

ὄχλος; 'crowd'; the public audience of the healing.

ἰδόντες

having seen

Aor Act Ptc Nom Pl Masc · ὀράω
adverbial participle of time/cause (on seeing → they cried out)

→ constative aorist (the moment of seeing)

ὅ

what

Accusative

relative pronoun (accusative object of ἐποίησεν)

ἐποίησεν

had done

Aor Act Indic 3 Sg · ποιέω

verb in relative clause

→ constative aorist (the healing as a single remarkable act)

Παῦλος

Paul

Nominative

nominative subject of ἐποίησεν

ἐπήραν

raised

Aor Act Indic 3 Pl · ἐπαίρω

main verb

→ constative aorist (the spontaneous shout)

ἐπαίρω: 'to lift up'; ἐπαίρω τὴν φωνήν is an idiom for raising a shout.

τὴν

the

Accusative

article

φωνήν

voice

Accusative

accusative object (idiom: ἐπαίρω τὴν φωνήν = 'to shout')

αὐτῶν

their

Genitive

genitive of possession

Λυκαονιστὶ

in the Lycaonian language

adverb of manner (the only NT occurrence of this word; marks the language barrier)

Λυκαονιστὶ: 'in Lycaonian'; the sole NT occurrence; explains why vv.14 the apostles only gradually understand what is happening.

λέγοντες

saying

Pres Act Ptc Nom Pl Masc · λέγω

adverbial participle of manner (introducing the direct speech)

→ progressive present

οἱ

The

Nominative

article (subject of the exclamation)

θεοὶ

gods

Nominative

nominative subject

θεός: 'god'; plural — the crowd interprets two human beings as two Olympian deities.

ὁμοιωθέντες

having been made like

Aor Pass Ptc Nom Pl Masc · ὁμοίω

adverbial participle of manner (how the gods descended — in human form)

→ constative aorist (the transformation into human form as a single act)

ὁμοίω: 'to make like/likens'; the passive = 'having been made like men,' i.e., having assumed human appearance.

ἄνθρωποις

to men

Dative

dative of comparison (made like human beings)

κατέβησαν

have come down

Aor Act Indic 3 Pl · καταβαίνω

main verb of the direct-speech exclamation

→ constative aorist (the descent as a single act)

καταβαίνω: 'to come down'; reflects the Greco-Roman theophany schema of gods descending from Olympus.

πρὸς

to

preposition + accusative (goal)

ἡμᾶς

us

Accusative

accusative object of πρὸς

12 ἐκάλουν τε τὸν Βαρναβᾶν Δία, τὸν δὲ Παῦλον Ἑρμῆν, ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου.

And they were calling Barnabas Zeus, and Paul Hermes, because he was the chief speaker.

ELABORATION OF CROWD IDENTIFICATION **τε** The imperfect ἐκάλουν captures the repeated or ongoing identification. The assignment is culturally apt: Zeus as the senior, majestic deity; Hermes as the divine herald and spokesman. The ἐπειδὴ clause offers the reason: Paul spoke (cf. Ovid, Met. 8 for the local Zeus-Hermes myth).

ἐκάλουν

they were calling

Impf Act Indic 3 Pl · καλέω

main verb (double accusative: person + name)

→ progressive imperfect (repeated or sustained naming)

καλέω: 'to call/name'; the imperfect pictures the crowd repeatedly calling out the names.

τε

and

enclitic connective particle

τὸν

the

Accusative

article

Βαρναβᾶν

Barnabas

Accusative

accusative object (person being named)

Βαρναβᾶς: 'Barnabas'; the taller/older figure perhaps suggested the commanding Zeus.

Δία

Zeus

Accusative

accusative complement (the name assigned: double accusative construction)

Ζεύς (acc. Δία): the chief Olympian deity; the local cult of Zeus before the city (v.13) gives the identification topographical grounding.

τὸν

the

Accusative

article

δέ

and

contrastive/continuative particle

Παῦλον

Paul

Accusative

accusative object (second person being named)

Ἑρμῆν

Hermes

Accusative

accusative complement (name assigned to Paul)

Ἑρμῆς (acc. Ἑρμῆν): the messenger-god, patron of rhetoric and travel; the identification fits Paul as the missionary preacher/herald.

ἐπειδὴ

because

causal conjunction (explaining the Hermes identification)

αὐτός

he

Nominative

intensive pronoun (subject of ἦν, emphatic: 'it was he who was the chief speaker')

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (with predicate nominative ὁ ἡγούμενος)

→ progressive imperfect (his established role as the primary speaker)

ὁ

the one

Nominative

article (substantivizing ἡγούμενος)

ἡγούμενος

leading

Pres Mid Ptc Nom Sg Masc · ἡγέομαι

substantival participle (predicate: 'the leading one')

→ progressive present (his habitual role)

ἡγέομαι: 'to lead/consider'; ὁ ἡγούμενος = 'the leader'; here specifically 'the chief speaker' (τοῦ λόγου being the genitive of sphere).

τοῦ

of the

Genitive

article

λόγου

word / speech

Genitive

genitive of sphere ('the leader in speaking')

λόγος: 'word/speech'; here Paul's public rhetorical role — the reason the crowd identifies him with the eloquent herald-god.

13 ὁ τε ἱερεὺς τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας σὺν τοῖς ὄχλοις ἤθελεν θύειν.

And the priest of Zeus whose temple was before the city, having brought oxen and garlands to the gates, was wanting to offer sacrifice along with the crowds.

CONTINUATION — ORGANIZED CULTIC RESPONSE **τε** The imperfect ἤθελεν ('was wanting') captures frustrated, ongoing intent — the priest and crowds are in the act of mounting the sacrifice when the apostles intervene in v.14. The 'Zeus before the city' was a specific local cult statue or temple.

ὁ

the

Nominative
article (subject)

τε

and

enclitic connective particle

ἱερεὺς

priest

Nominative
nominative subject

ἱερεύς: 'priest'; the cultic official attached to the local Zeus temple; his initiative shows the identification has official-religion weight.

τοῦ

of

Genitive
article

Διὸς

Zeus

Genitive
genitive of relationship (the priest belongs to/serves Zeus)

τοῦ

the one

Genitive
article (with participial phrase identifying which Zeus)

ὄντος

being

Pres Act Ptc Gen Sg Masc · εἰμί
attributive participle (identifying the specific Zeus cult — the one located before the city)

→ progressive present (the temple is there)

πρὸ

before

preposition + genitive (spatial: in front of)

τῆς

the

Genitive

article

πόλεως

city

Genitive

genitive object of πρό

πόλις: 'city'; the temple 'before the city' locates it at the city gate — a standard position for guardian deity shrines.

ταύρους

oxen

Accusative

accusative object of ἐνέγκας (what was brought)

ταῦρος: 'bull/ox'; the appropriate sacrifice for a major deity like Zeus.

καὶ

and

coordinating conjunction

στέμματα

garlands

Accusative

accusative object (coordinate: the ritual flower-garlands for the animals' necks)

στέμμα: 'garland/wreath'; wreaths were placed on sacrificial animals and on those offering sacrifice.

ἐπὶ

to

preposition + accusative (direction/goal)

τούς

the

Accusative

article

πυλῶνας

gates

Accusative

accusative of goal (he brought them to the city gates)

πυλών: 'gate/gateway'; the public space where the crowd had gathered to watch.

ἐνέγκας

having brought

Aor Act Ptc Nom Sg Masc · φέρω

adverbial participle of time/circumstance (the bringing precedes the attempted sacrifice)

→ constative aorist (the bringing as a preparatory act)

φέρω: 'to bring/carry'; supplies the aorist stem ἐνεγκ-.

σὺν

with

preposition + dative (accompaniment)

τοῖς

the

Dative

article

ὄχλοις

crowds

Dative

dative of accompaniment

ἤθελεν

was wanting

Impf Act Indic 3 Sg · θέλω

main verb (conative imperfect — the desire not yet fulfilled when interrupted)

→ conative imperfect (ongoing/frustrated desire, not yet accomplished)

θέλω: 'to wish/want'; the conative imperfect pictures the attempt in progress.

θύειν

to sacrifice

Pres Act Inf · θύω

complementary infinitive (completing θέλω)

→ progressive present (the ongoing act of sacrifice as goal)

θύω: 'to sacrifice/slaughter'; the standard term for pagan animal sacrifice.

14 Ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρναβᾶς καὶ Παῦλος, διαρρήξαντες τὰ ἱμάτια αὐτῶν ἐξεπήδησαν εἰς τὸν ὄχλον κράζοντες

But when the apostles Barnabas and Paul heard of it, they tore their garments and rushed out into the crowd, crying out

ADVERSATIVE RESPONSE **δέ** Barnabas is named first — unusual in Acts — perhaps because he was identified as the senior 'Zeus.' Garment-tearing (διαρρήξαντες τὰ ἱμάτια) is the Jewish gesture of horror at blasphemy (cf. Mt 26:65; Mk 14:63), here wielded by two Jews against their own deification.

Ἀκούσαντες

having heard

Aor Act Ptc Nom Pl Masc · ἀκούω

adverbial participle of time (on hearing → they acted)

→ constative aorist (the moment of comprehension)

ἀκούω: 'to hear/understand'; they finally understood what was happening (the Lycaonian barrier of v.11 explains the delay).

δέ

but

adversative particle

οἱ

the

Nominative
article

ἀπόστολοι

apostles

Nominative
nominative subject

ἀπόστολος: 'apostle'; confirms Paul and Barnabas are called apostles here (see v.4 note).

Βαρναβᾶς

Barnabas

Nominative

nominative in apposition to οἱ ἄπόστολοι (named first, unusual order)

καὶ

and

coordinating conjunction

Παῦλος

Paul

Nominative

nominative in apposition (second named)

διαρρήξαντες

having torn

Aor Act Ptc Nom Pl Masc · διαρρήγνυμι

adverbial participle of manner/attendant circumstance

→ constative aorist (the single dramatic gesture)

διαρρήγνυμι: 'to tear through/rend'; the intensive διά- prefix underscores the violence of the gesture; the Jewish blasphemy-response.

τὰ

the

Accusative

article

ἱμάτια

garments

Accusative

accusative object of διαρρήξαντες

ἱμάτιον: 'garment/cloak'; the outer robe, publicly torn as a sign of grief and repudiation.

αὐτῶν

their

Genitive

genitive of possession

ἐξεπήδησαν

rushed out

Aor Act Indic 3 Pl · ἐκπηδάω

main verb

→ constative aorist (sudden physical rush into the crowd)

ἐκπηδάω: 'to rush/spring out'; a vivid word for sudden, urgent movement — a NT hapax.

εἰς

into

preposition + accusative (goal)

τὸν

the

Accusative

article

ὄχλον

crowd

Accusative

accusative of goal

κράζοντες

crying out

Pres Act Ptc Nom Pl Masc · κράζω

adverbial participle of manner (introducing their speech of vv.15-17)

→ progressive present (their urgent, ongoing cries)

κράζω: 'to cry out'; used for urgent, loud speech — appropriate for stopping a pagan sacrifice.

15 καὶ λέγοντες Ἰᾶνδρες, τί ταῦτα ποιεῖτε; καὶ ἡμεῖς ὁμοιοπαθεῖς ἔσμεν ὑμῖν ἄνθρωποι, εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ θεὸν ζῶντα, ὃς ἐποίησεν τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς;

and saying, 'Men, why are you doing these things? We also are human beings of like nature with you, bringing you good news, that you should turn from these vain things to a living God, who made heaven and earth and the sea and all that is in them.'

DIRECT SPEECH — NATURAL THEOLOGY (OPENING) **καὶ** The speech begins with an urgent rhetorical question (τί ταῦτα ποιεῖτε;), then the core theological assertion: ὁμοιοπαθεῖς ἔσμεν ὑμῖν ἄνθρωποι ('we are human beings with the same nature as you'). The creational formula — heaven, earth, sea, all in them — is standard Jewish monotheism (Ex 20:11; Ps 146:6) applied to Gentile audience.

<p>καὶ and</p> <p><i>coordinating conjunction (continuing the speech of v.14 κράζοντες)</i></p>	<p>λέγοντες saying</p> <p>Pres Act Ptc Nom Pl Masc · λέγω <i>adverbial participle of manner (introducing the full speech)</i></p> <p>→ progressive present</p>	<p>Ἰᾶνδρες Men</p> <p>Vocative <i>vocative of address</i></p> <p>ἄνθρωπος: 'man'; the standard public-address form.</p>	<p>τί why</p> <p><i>interrogative pronoun (introducing rhetorical question)</i></p>
<p>ταῦτα these things</p> <p>Accusative <i>accusative object of ποιεῖτε</i></p>	<p>ποιεῖτε are you doing</p> <p>Pres Act Indic 2 Pl · ποιέω <i>main verb of rhetorical question</i></p> <p>→ progressive present (the action in progress: the sacrifice being prepared)</p>	<p>καὶ also</p> <p><i>adverbial 'also' (we too are only human)</i></p>	<p>ἡμεῖς we</p> <p>Nominative <i>nominative subject (emphatic pronoun)</i></p>

ὁμοιοπαθεῖς

of like nature

Nominative

nominative predicate adjective

ὁμοιοπαθής: 'having the same nature/sufferings'; a compound (ὅμοιος + πάθος); used also in Jas 5:17 of Elijah — 'a human being with the same vulnerabilities as we have!'

ἐσμεν

we are

Pres Act Indic 1 Pl · εἰμί

main verb (creedal assertion of shared humanity)

→ progressive present (a present fact)

ὕμῃν

with you

Dative

dative of association/comparison (of like nature with you)

ἄνθρωποι

human beings

Nominative

nominative predicate noun (in apposition to the subject: we are humans)

ἄνθρωπος: 'human being'; the contrast with θεοί (v.11) is stark.

εὐαγγελιζόμενοι

bringing good news

Pres Mid Ptc Nom Pl Masc · εὐαγγελίζω

adverbial participle of purpose/means (what the apostles are actually doing here)

→ progressive present (their ongoing mission purpose)

ὕμᾶς

you

Accusative

accusative object of εὐαγγελιζόμενοι

ἀπὸ

from

preposition + genitive (separation: turning away from)

τούτων

these

Genitive

demonstrative adjective/genitive (modifying ματαίων)

τῶν

the

Genitive

article

ματαίων

vain things

Genitive

genitive object of ἀπὸ

μάταιος: 'vain/empty/worthless'; the LXX word for idols (cf. Jer 2:5; 1 Kgs 16:13 — idols as vanities).

ἐπιστρέφειν

to turn

Pres Act Inf · ἐπιστρέφω

exegetical infinitive (content of εὐαγγελιζόμενοι: the good news that they should turn)

→ progressive present (the call to ongoing reorientation)

ἐπιστρέφω: 'to turn/return'; the standard NT word for conversion (cf. 1 Thess 1:9 — 'you turned from idols to God!').

ἐπὶ

to

preposition + accusative (direction: turning toward)

θεόν

God

Accusative

accusative object of ἐπί (the goal of conversion)

ζῶντα

living

Pres Act Ptc Acc Sg Masc · ζάω

attributive participle (predicate attribute: the living God vs. dead idols)

→ progressive present (God's perpetual, active life)

ζάω: 'to live'; θεός ζῶν is a standard OT designation (LXX: Deut 5:26; Josh 3:10 etc.), the antithesis of dead, powerless idols.

ὃς

who

Nominative

relative pronoun (introducing the creational description of God)

ἐποίησεν

made

Aor Act Indic 3 Sg · ποιέω

main verb in relative clause (creational aorist)

→ constative aorist (creation as a single, complete, foundational act)

ποιέω: 'to make/do'; the Creator's fiat — echoing Gen 1:1 LXX.

τὸν

the

Accusative

article

οὐρανὸν

heaven

Accusative

accusative object (first element of the triad)

οὐρανός: 'heaven/sky'; the triad 'heaven-earth-sea + all in them' is the standard Jewish totality formula (cf. Ex 20:11; Ps 146:6).

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article

γῆν

earth

Accusative

accusative object (second element of the triad)

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article

θάλασσαν

sea

Accusative

accusative object (third element of the triad)

θάλασσα: 'sea'; completes the triad.

καὶ

and

coordinating conjunction

πάντα

all

Accusative

accusative object (summarizing all creation)

τὰ

the things

Accusative

article (substantivizing ἐν αὐτοῖς)

ἐν

in

preposition + dative (location within the created order)

αὐτοῖς

them

Dative

dative object of ἐν (within heaven, earth, and sea)

16 ὃς ἐν ταῖς παρωχημέναις γενεαῖς εἶασεν πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν·

In past generations he allowed all the nations to walk in their own ways.

ELABORATION — THE ERA OF DIVINE PATIENCE **ASYNDETON** The relative clause continues the description of the living God (v.15). εἶασεν ('allowed') does not mean divine approval of idolatry but rather God's permissive will in the period before the gospel. This restraint is now over — the speech itself is the moment of accountability (cf. Acts 17:30: 'the times of ignorance God overlooked').

ὃς

who

Nominative

relative pronoun (continuing the description of God from v.15)

ἐν

in

preposition + dative (temporal)

ταῖς

the

Dative

article

παρωχημέναις

past

Perf Mid Ptc Dat Pl Fem · παρέρχομαι

attributive participle (modifying γενεαῖς; the generations that have passed by)

→ intensive perfect (those generations are gone and remain past)

παρέρχομαι: 'to pass by'; the perfect participle = 'the bygone generations.'

γενεαῖς

generations

Dative

dative of time (within which God allowed the nations their ways)

γενεά: 'generation/age'; the span of time from creation to the gospel age.

εἶασεν

allowed

Aor Act Indic 3 Sg · ἐάω

main verb

→ constative aorist (the whole era of divine permissive restraint viewed as a unit)

ἐάω: 'to allow/let'; the permissive sense — God let the nations go their own way; not indifference but patience (cf. Rom 3:25).

πάντα

all

Accusative

attributive adjective (modifying ἔθνη)

τὰ

the

Accusative

article

ἔθνη

nations

Accusative

accusative object of εἶασεν (with infinitive πορεύεσθαι: 'allowed the nations to walk')

ἔθνος: 'nation/Gentile'; here all non-Israel peoples.

πορεύεσθαι

to walk / to go

Pres Mid Inf · πορεύομαι

complementary infinitive (completing εἶασεν)

→ progressive present (the ongoing walking in their own ways during that era)

πορεύομαι: 'to go/walk/live'; the metaphorical sense of 'walking in their ways' = moral and religious conduct.

ταῖς

the

Dative

article

ὁδοῖς

ways

Dative

dative of manner ('walking in their ways')

ὁδός: 'road/way'; metaphorically the moral and cultic path they chose — paganism.

αὐτῶν

their

Genitive

genitive of possession (their own chosen ways, not God's)

17 καίτοι οὐκ ἀμάρτυρον αὐτὸν ἀφῆκεν ἀγαθοποιῶν, οὐρανόθεν ὑμῖν ὑετοὺς διδοὺς καὶ καιροὺς καρποφόρους, ἐμπιπλῶν τροφῆς καὶ εὐφροσύνης τὰς καρδίας ὑμῶν.

Yet he did not leave himself without witness, doing good by giving you rains from heaven and fruitful seasons, filling your hearts with food and gladness.

CONCESSIVE — UNIVERSAL WITNESS OF NATURAL BLESSING **καίτοι** καίτοι ('and yet') is rare in the NT (only here and Heb 4:3); it introduces the concession to the permissive will of v.16: God allowed idolatry yet was not absent. The three participles (ἀγαθοποιῶν, διδοὺς, ἐμπιπλῶν) unpack what 'not without witness' means: beneficent weather, harvests, and joy.

καίτοι

yet

concessive conjunction ('and yet/although')

καίτοι: 'and yet/although'; an unusually literary particle in this speech; NT hapax in Acts (cf. Heb 4:3).

οὐκ

not

negative adverb

ἀμάρτυρον

without witness

Accusative

accusative predicate complement (double accusative: αὐτόν = him; ἀμάρτυρον = without witness)

ἀμάρτυρος: 'without witness/testimony'; a NT hapax; the α-privative negates μάρτυς ('witness').

αὐτὸν

himself

Accusative

accusative object (reflexive: 'left himself'; double accusative with ἀμάρτυρον)

ἄφηκεν

left

Aor Act Indic 3 Sg · ἀφήμι

main verb (double accusative: 'left himself without witness')

→ constative aorist (the whole era of providential testimony as a unit)

ἀφήμι: 'to leave/allow/let remain'; here in the sense of 'let himself remain in a state of.'

ἀγαθοποιῶν

doing good

Pres Act Ptc Nom Sg Masc · ἀγαθοποιέω

adverbial participle of means (how the witness comes: through doing good)

→ progressive present (God's continuous beneficence)

ἀγαθοποιέω: 'to do good'; God's creational benevolence is his silent testimony.

οὐρανόθεν

from heaven

adverb of source (a NT hapax: heaven as the source of rain)

οὐρανόθεν: 'from heaven'; the -θεν suffix denotes origin; NT hapax.

ὑμῖν

to you

Dative

dative of advantage (to/for you)

ὑετούς

rains

Accusative

accusative object of διδούς

ὑετός: 'rain'; the agricultural rain upon which Anatolia's harvests depended.

διδούς

giving

Pres Act Ptc Nom Sg Masc · δίδωμι

adverbial participle of means (further unpacking ἀγαθοποιῶν)

→ progressive present (the regular gift of seasonal rain)

καὶ

and

coordinating conjunction

καιρούς

seasons

Accusative

accusative object of διδούς (coordinate with ὑετούς)

καιρός: 'appointed time/season'; here the annual harvest cycle.

καρποφόρους

fruit-bearing

Accusative

attributive adjective (modifying καιρούς; fruitful seasons)

καρποφόρος; 'fruit-bearing/fruitful'; the seasons that produce crops.

ἐμπιπλῶν

filling

Pres Act Ptc Nom Sg Masc · ἐμπίπλημι

adverbial participle of means (third element of the triad; filling hearts)

→ progressive present (God's ongoing provision of sustenance and joy)

ἐμπίπλημι: 'to fill up'; God as the one who satisfies — echoes Ps 145:16 LXX.

τροφῆς

food

Genitive

genitive object of ἐμπιπλῶν (filling with food)

τροφή: 'food/nourishment'; the material dimension of divine blessing.

καὶ

and

coordinating conjunction

εὐφροσύνης

gladness

Genitive

genitive object of ἐμπιπλῶν (coordinate: filling with gladness)

εὐφροσύνη; 'gladness/joy'; the experiential, affective dimension — enjoyment of the gifts points beyond to the Giver.

τὰς

the

Accusative

article

καρδίας

hearts

Accusative

accusative object of ἐμπιπλῶν (the hearts are filled)

καρδία: 'heart'; the seat of inner life — food and gladness together address both body and spirit.

ὑμῶν

your

Genitive

genitive of possession

18 καὶ ταῦτα λέγοντες μόλις κατέπαυσαν τοὺς ὄχλους τοῦ μὴ θύειν αὐτοῖς.

Even saying these things, they scarcely restrained the crowds from sacrificing to them.

NARRATIVE SUMMARY OF THE SPEECH'S OUTCOME **καί** μόλις ('scarcely/with difficulty') conveys the apostles' near-failure to prevent the sacrifice — a realistic detail that heightens the crowd's religious fervour. The speech ends the episode's theological crescendo; the next verse pivots abruptly to stoning.

καὶ
and

narrative conjunction

ταῦτα
these things

Accusative

accusative object of λέγοντες

λέγοντες
saying

Pres Act Ptc Nom Pl Masc · λέγω

adverbial participle of means/concession (even while saying these things')

→ progressive present (the speech ongoing)

μόλις
scarcely

adverb of degree (modifying κατέπαυσαν)

μόλις: 'with difficulty/barely'; underscores the crowd's fervour and the apostles' near-inability to stop them.

κατέπαυσαν
they restrained

Aor Act Indic 3 Pl · καταπαύω

main verb

→ constative aorist (the restraint finally achieved)

καταπαύω: 'to cause to cease/restrain'; the κατα- prefix = thorough stopping.

τούς
the

Accusative

article

ὄχλους
crowds

Accusative

accusative object of κατέπαυσαν

τοῦ
from

Genitive

article (with genitive infinitive of prevention: τοῦ μή + inf.)

μὴ
not

negative particle (with genitive infinitive of prevention)

θύειν
to sacrifice

Pres Act Inf · θύω

genitive articular infinitive of prevention (τοῦ μὴ θύειν = 'from sacrificing')

→ progressive present (the ongoing/intended act they were stopped from doing)

θύω: 'to sacrifice'; the same verb as v.13 — the circle closes.

αὐτοῖς
to them

Dative

dative of indirect object (sacrificing to them — the apostles)

19 Ἐπῆλθαν δὲ ἀπὸ Ἀντιοχείας καὶ Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους καὶ λιθάσαντες τὸν Παῦλον ἔσυρον ἔξω τῆς πόλεως, νομίζοντες αὐτὸν τεθνηκέναι.

But Jews came from Antioch and Iconium, and having persuaded the crowds and stoned Paul, they dragged him outside the city, supposing him to be dead.

ABRUPT REVERSAL — THE STONING **δέ** The rapid reversal — from near-worship to stoning — is theologically pointed. The same crowds so recently prevented from sacrifice now become instruments of murder. The ἔσυρον ἔξω ('dragged outside') echoes Heb 13:12 — Jesus suffered 'outside the gate'; Paul's pattern mirrors his Lord's.

Ἐπῆλθαν

came

Aor Act Indic 3 Pl · ἐπέρχομαι

main verb

→ constative aorist (their arrival as the precipitating event)

ἐπέρχομαι: 'to come upon/arrive'; the prefix ἐπι- may carry a hostile nuance — they came against.

δέ

but

adversative particle (abrupt narrative pivot)

ἀπὸ

from

preposition + genitive (origin)

Ἀντιοχείας

Antioch

Genitive

genitive of origin (Pisidian Antioch of ch.13)

Ἀντιόχεια: Pisidian Antioch; the Jews who drove Paul from Iconium came originally from there.

καὶ

and

coordinating conjunction

Ἰκονίου

Iconium

Genitive

genitive of origin (coordinate: from Iconium as well)

Ἰουδαῖοι

Jews

Nominative

nominative subject

καὶ

and

coordinating conjunction

πεΐσαντες

having persuaded

Aor Act Ptc Nom Pl Masc · πεΐθω

adverbial participle of time/means (first step: winning the crowd)

→ constative aorist (the persuasion as a single act preceding the stoning)

πεΐθω: 'to persuade'; the crowds who were near-worshippers are turned against Paul — a vivid example of mob psychology.

τούς

the

Accusative

article

ὄχλους

crowds

Accusative

accusative object of πεΐσαντες

καὶ

and

coordinating conjunction

λιθάσαντες

having stoned

Aor Act Ptc Nom Pl Masc · λιθάζω

adverbial participle of time (second step: the stoning itself)

→ constative aorist (the act of stoning)

λιθάζω: 'to stone'; a NT hapax (cf. λιθοβολέω in v.5 — the threatened action now fulfilled).

τόν

the

Accusative

article

Παῦλον

Paul

Accusative

accusative object of λιθάσαντες

ἔσυρον

they dragged

Impf Act Indic 3 Pl · σύρω

main verb (imperfect of sustained, brutal action)

→ progressive imperfect (the slow, humiliating dragging)

σύρω: 'to drag'; a violent, degrading act — dragging a body they assume to be a corpse.

ἔξω

outside

adverb of place

τῆς

the

Genitive

article

πόλεως

city

Genitive

genitive object of ἔξω

πόλις: 'city'; executed criminals were taken outside the city for burial.

νομίζοντες

supposing

Pres Act Ptc Nom Pl Masc · νομίζω

adverbial participle of cause/manner

→ progressive present (their ongoing assumption)

νομίζω: 'to suppose/consider'; their assumption of Paul's death is wrong — deliberately creating suspense.

αὐτὸν

him

Accusative

accusative subject of infinitive

τεθνηκέναι

to be dead

Perf Act Inf · θνήσκω

infinitive in indirect statement (object of νομίζοντες)

→ intensive perfect (the state of being dead – the result of dying remains)

θνήσκω: 'to die'; the perfect infinitive = 'to have died and so be dead!'

20 κυκλωσάντων δὲ τῶν μαθητῶν αὐτὸν ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν. Καὶ τῇ ἑπαύριον σὺν τῷ Βαρναβᾶ ἐξῆλθεν εἰς Δέρβην.

But when the disciples gathered around him, he rose and entered the city. And the next day he departed with Barnabas to Derbe.

REVERSAL – MIRACULOUS RECOVERY AND CONTINUATION **δέ** The genitive absolute κυκλωσάντων ... τῶν μαθητῶν ('when the disciples encircled him') likely describes prayer around Paul's body. The abrupt ἀναστὰς ('having risen/stood up') echoes the resurrection vocabulary; Luke deliberately leaves ambiguous whether a miracle occurred. The immediate departure to Derbe shows undimmed resolve.

κυκλωσάντων

having gathered around

Aor Act Ptc Gen Pl Masc · κυκλόω

genitive absolute (temporal: when the disciples encircled him)

→ constative aorist (the gathering as a single act)

κυκλόω: 'to encircle/surround'; the disciples form a ring around Paul – probably in prayer.

δέ

but

adversative particle

τῶν

the

Genitive

article (genitive absolute)

μαθητῶν

disciples

Genitive

genitive subject of genitive absolute (the believers of Lystra)

μαθητής: 'disciple/learner'; the believers at Lystra, presumably converted from vv.1–7 and including Timothy's family.

αὐτόν

him

Accusative

accusative object of *κυκλωσάντων*

ἀναστάς

having risen

Aor Act Ptc Nom Sg Masc · ἀνίστημι

adverbial participle of time/means (Paul's recovery precedes his re-entry)

→ constative aorist (the single act of rising)

ἀνίστημι: 'to rise/stand up'; the same root as the healing command (v.10) and resurrection — the echo is intentional.

εἰσῆλθεν

he entered

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb

→ constative aorist (his deliberate return into the city that stoned him)

εἰσέρχομαι: 'to enter'; his re-entry into the city is an act of courage and witness.

εἰς

into

preposition + accusative (goal)

τήν

the

Accusative

article

πόλιν

city

Accusative

accusative of goal

Καί

And

narrative conjunction (new sentence: departure the next day)

τῇ

the

Dative

article (temporal dative expression)

ἐπαύριον

next day

Dative

adverb used in dative temporal expression (τῇ ἐπαύριον = 'on the next day')

ἐπαύριον: 'on the next day'; Paul does not linger but departs immediately.

σύν

with

preposition + dative (accompaniment)

τῷ

the

Dative

article

Βαρναβᾶ

Barnabas

Dative

dative object of *σύν*

ἐξῆλθεν

departed

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb

→ constative aorist

ἐξέρχομαι: 'to go out/depart!'

εἰς

to

preposition + accusative (goal)

Δέρβην

Derbe

Accusative

accusative of goal

Δέρβη: the last city of the outward journey.

21 Εὐαγγελισάμενοί τε τὴν πόλιν ἐκείνην καὶ μαθητεύσαντες ἱκανοὺς ὑπέστρεψαν εἰς τὴν Λύστραν καὶ εἰς Ἴκόνιον καὶ εἰς Ἀντιόχειαν,

And after they had preached the gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch,

NARRATIVE TRANSITION — RETURN CIRCUIT BEGINS **τε** The brevity of the Derbe notice (two aorist participles) contrasts with the elaborate Lystra episode — Luke's pace accelerates as the return begins. μαθητεύσαντες ('having made disciples') is a key Matthean commission word (Mt 28:19) here in Acts — the mission produces lasting communities.

Εὐαγγελισάμενοί

having preached the gospel to

Aor Mid Ptc Nom Pl Masc · εὐαγγελίζω
adverbial participle of time (first action preceding the return)

→ constative aorist (the Derbe mission as a completed unit)

εὐαγγελίζω: 'to proclaim good news!'; the whole Derbe mission compressed into one word.

τε

and

enclitic connective particle

τὴν

the

Accusative
article

πόλιν

city

Accusative
accusative object of εὐαγγελισάμενοί

ἐκείνην

that

Accusative
demonstrative adjective (referring to Derbe)

καὶ

and

coordinating conjunction

μαθητεύσαντες

having made disciples

Aor Act Ptc Nom Pl Masc · μαθητεύω
adverbial participle of time (second action before the return)

→ constative aorist (the formation of a lasting community)

μαθητεύω: 'to make disciples!'; used transitively only here and Mt 28:19 in NT — a Great Commission word appearing in Acts.

ἱκανοὺς

many

Accusative
accusative object of μαθητεύσαντες

ἱκανός: 'sufficient/considerable!'; here 'many' — a sizeable community at Derbe.

ὑπέστρεψαν

they returned

Aor Act Indic 3 Pl · ὑποστρέφω

main verb

→ constative aorist (the reversal of direction as a single decision)

ὑποστρέφω: 'to return/go back'; a Lukan favorite for the return journey.

εἰς

to

preposition + accusative (goal, repeated for each city)

τὴν

the

Accusative

article

Λύστραν

Lystra

Accusative

accusative of goal (first city on return: where Paul was stoned)

καὶ

and

coordinating conjunction

εἰς

to

preposition + accusative (goal)

Ἰκόνιον

Iconium

Accusative

accusative of goal (second city on return)

καὶ

and

coordinating conjunction

εἰς

to

preposition + accusative (goal)

Ἀντιόχειαν

Antioch

Accusative

accusative of goal (Pisidian Antioch — the starting point of the Galatian mission)

22 ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ πίστει, καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.

strengthening the souls of the disciples, urging them to continue in the faith, and saying that through many tribulations we must enter the kingdom of God.

PASTORAL ACCOMPANIMENT (ADVERBIAL EXPANSION OF V.21) ASYNDETON Three present participles (ἐπιστηρίζοντες, παρακαλοῦντες, and the implied λέγοντες with ὅτι) describe the content of the pastoral visit. The δεῖ ('it is necessary') is a Lukan theological necessity marker — suffering as the divinely ordained road to the kingdom, not a refutation of it.

ἐπιστηρίζοντες

strengthening

Pres Act Ptc Nom Pl Masc · ἐπιστηρίζω

adverbial participle of manner (describing how they returned — strengthening as they went)

→ progressive present (ongoing pastoral work through the return circuit)

ἐπιστηρίζω: 'to strengthen/support'; ἐπι-intensifies — making firm what was already established.

τάς

the

Accusative

article

ψυχάς

souls

Accusative

accusative object of ἐπιστηρίζοντες

ψυχή: 'soul/person'; inner persons — disciples facing persecution need their inner resolve strengthened.

τῶν

of the

Genitive

article

μαθητῶν

disciples

Genitive

genitive of possession

παρακαλοῦντες

urging

Pres Act Ptc Nom Pl Masc · παρακαλέω

adverbial participle of manner (second aspect of the pastoral work)

→ progressive present (their continuous exhortation)

παρακαλέω: 'to urge/exhort/comfort'; a word rich in pastoral resonance — both 'encourage' and 'call alongside!'

ἐμμένειν

to remain / continue

Pres Act Inf · ἐμμένω

complementary infinitive (content of παρακαλοῦντες)

→ progressive present (the call to sustained faithfulness)

ἐμμένω: 'to remain in/continue'; the ἐν-prefix = abiding within — not to defect from the faith under pressure.

τῇ

the

Dative

article

πίστει

faith

Dative

dative object of ἐμμένειν (the sphere of remaining)

πίστις: 'faith'; here the body of belief (fides quae) and/or the act of trust — both senses are present.

καί

and

coordinating conjunction (introducing the doctrinal content of their exhortation)

ὅτι

that

conjunction introducing indirect statement (content of implied λέγοντες)

διὰ

through

preposition + genitive (means/path)

πολλῶν

many

Genitive

attributive adjective (modifying θλίψεων)

θλίψεων

tribulations

Genitive

genitive object of διά (the path that must be walked)

θλίψις: 'tribulation/pressure/affliction';
the word for the compression of suffering
— Acts 14 has just enacted this for Paul.

δεῖ

it is necessary

Pres Act Indic 3 Sg · δεῖ

impersonal verb (Lukan divine necessity)

→ **gnomic present** (a standing theological truth about the kingdom road)

δεῖ: 'it is necessary (by divine compulsion)';
one of Luke's most characteristic
theological words — the suffering of the
kingdom road is a δεῖ, not an accident.

ἡμᾶς

us

Accusative

accusative subject of infinitive (in impersonal construction)

εἰσελθεῖν

to enter

Aor Act Inf · εἰσερχομαι

complementary infinitive (subject of δεῖ)

→ **constative aorist** (the entry into the kingdom as the singular goal)

εἰσερχομαι: 'to enter'; the goal is the
kingdom — all tribulations are on the path
toward this entry.

εἰς

into

preposition + accusative (goal)

τὴν

the

Accusative

article

βασιλείαν

kingdom

Accusative

accusative of goal

βασιλεία: 'kingdom/reign'; the
eschatological kingdom of God as the
ultimate destination of the believing
community.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of possession

θεός: 'God'; the kingdom belongs to God —
its entry is God's gift, not human
achievement.

23 χειροτονήσαντες δὲ αὐτοῖς κατ' ἐκκλησίαν πρεσβυτέρους, προσευξάμενοι μετὰ νηστειῶν παρέθεντο αὐτοὺς τῷ κυρίῳ εἰς ὃν πεπιστεύκεισαν.

And when they had appointed elders for them in every church, with prayer and fasting they committed them to the Lord in whom they had believed.

CLIMAX OF THE PASTORAL RETURN — ECCLESIAL STRUCTURE ESTABLISHED **δέ** χειροτονήσαντες marks the formal appointment of local leadership; the committing to the Lord (παρέθεντο) is simultaneously an act of trust and release — Paul and Barnabas cannot stay, so the new elders and the congregation are entrusted to divine care. The pluperfect πεπιστεύκεισαν ('in whom they had believed') anchors the act in the converts' prior faith.

χειροτονήσαντες

having appointed

Aor Act Ptc Nom Pl Masc · χειροτονέω

adverbial participle of time/means (the appointment precedes the committing)

→ constative aorist (the appointment as a formal, completed act)

χειροτονέω: 'to appoint/ordain' (lit. 'to stretch out the hand'); originally Athenian democratic election by show of hands; by NT times = formal appointment/ordination.

δέ

and

narrative/continuative particle

αὐτοῖς

for them

Dative

dative of advantage (elders appointed for the congregations' benefit)

κατ'

in each

preposition + accusative (distributive: κατ' ἐκκλησίαν = 'church by church')

ἐκκλησίαν

church

Accusative

accusative in distributive κατά phrase

ἐκκλησία: 'assembly/church'; each community (Lystra, Iconium, Pisidian Antioch) receives its own elders.

πρεσβυτέρους

elders

Accusative

accusative object of χειροτονήσαντες

πρεσβύτερος: 'elder'; the Jewish synagogue governance model is transferred to the new messianic communities.

προσευξάμενοι

having prayed

Aor Mid Ptc Nom Pl Masc · προσεύχομαι

adverbial participle of manner/attendant circumstance (the committing is done in prayer)

→ constative aorist (the prayer as the act of committing)

προσεύχομαι: 'to pray'; the whole commissioning act is framed as prayer — the missionaries hand the churches over to God.

μετά

with

preposition + genitive (accompaniment/attendant circumstances)

νηστειῶν

fasting

Genitive

genitive object of μετά (prayer accompanied by fasting)

νηστεία: 'fasting'; prayer and fasting together mark a solemn, urgent act (cf. Acts 13:2–3 where the same pair precedes the mission's launch).

παρέθεντο

they committed

Aor Mid Indic 3 Pl · παρατίθημι

main verb

→ constative aorist (the solemn act of entrustment)

παρατίθημι (mid.): 'to commit/entrust to another's care'; the same root as Lk 23:46 ('into your hands I commit my spirit').

αὐτούς

them

Accusative

accusative object (the converts and new elders)

τῷ

the

Dative

article

κυρίῳ

Lord

Dative

dative of indirect object (the one to whom they are entrusted)

κύριος: 'Lord'; the exalted Christ as the true Shepherd of the new communities.

εἰς

in

preposition + accusative (object of the relative: 'the Lord into whom they believed' = belief-union with the Lord)

ὧν

whom

Accusative

relative pronoun (accusative object of πεπιστεύκεισαν via εἰς)

πεπιστεύκεισαν

they had believed

Plupf Act Indic 3 Pl · πιστεύω

verb in relative clause (pluperfect: their faith preceded and grounds the committing)

→ intensive perfect (the abiding result of their coming to faith — they are now believers)

πιστεύω: 'to believe/trust'; the pluperfect = they had come to faith and stand as believers.

24 καὶ διελθόντες τὴν Πισιδίαν ἦλθον εἰς τὴν Παμφυλίαν.

And having passed through Pisidia, they came to Pamphylia.

NARRATIVE ITINERARY (RETURN JOURNEY) **καί** Luke compresses the coastal journey (Pisidia → Pamphylia → Perga → Attalia) into rapid itinerary notes (vv.24–26). The pace matches his purpose: the focus is on the Antioch report, not the travel itself.

καὶ

and

narrative conjunction

διελθόντες

having passed through

Aor Act Ptc Nom Pl Masc · διέρχομαι

adverbial participle of time (precedes their arrival in Pamphylia)

→ constative aorist (the journey through Pisidia as a completed stage)

διέρχομαι: 'to pass through'; a standard Lukan travel verb.

τὴν

the

Accusative

article

Πισιδίαν

Pisidia

Accusative

accusative of extent of space (through the region)

Πισιδία: the mountainous district of southern Anatolia in which Pisidian Antioch was situated.

ἦλθον

they came

Aor Act Indic 3 Pl · ἔρχομαι

main verb

→ constative aorist

εἰς

to

preposition + accusative (goal)

τὴν

the

Accusative

article

Παμφυλίαν

Pamphylia

Accusative

accusative of goal

Παμφυλία: the coastal province of southern Anatolia, home of Perga; the same region John Mark had abandoned on the outward journey (Acts 13:13).

25 καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον κατέβησαν εἰς Ἀττάλειαν,

and having spoken the word in Perga, they went down to Attalia,

CONTINUING ITINERARY **καί** On the outward journey Luke noted Perga without recording preaching there (Acts 13:13–14). Now on the return, λαλήσαντες ἐν Πέργῃ τὸν λόγον quietly completes the circuit — the overlooked city receives the word after all.

καὶ

and

narrative conjunction

λαλήσαντες

having spoken

Aor Act Ptc Nom Pl Masc · λαλέω

adverbial participle of time (preaching precedes departure for Attalia)

→ constative aorist (the Perga preaching as a completed event)

λαλέω: 'to speak'; the technical term for gospel proclamation in Acts.

ἐν

in

preposition + dative (place)

Πέργῃ

Perga

Dative

dative of place

Πέργῃ: the capital of Pamphylia; no preaching was recorded here on the outward leg (Acts 13:13–14).

τὸν

the

Accusative

article

λόγον

word

Accusative

accusative object of λαλήσαντες

λόγος: 'word'; τὸν λόγον = the gospel message, the definite article marking it as the known message.

κατέβησαν

they went down

Aor Act Indic 3 Pl · καταβαίνω

main verb

→ constative aorist (the descent to the coast)

καταβαίνω: 'to go down!'; geographically accurate — Perga is inland and Attalia (modern Antalya) is the coastal port.

εἰς

to

preposition + accusative (goal)

Ἀττάλειαν

Attalia

Accusative

accusative of goal

Ἀττάλεια: the seaport of Pamphylia (modern Antalya), founded by Attalus II of Pergamum; the embarkation point for the sail back to Syria.

26 κάκειθεν ἀπέπλευσαν εἰς Ἀντιόχειαν, ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν.

and from there they sailed to Antioch, where they had been commended to the grace of God for the work that they had now completed.

RETURN TO SENDING CHURCH — MISSION COMPLETED **κάκειθεν** The relative clause ὅθεν ἦσαν παραδεδομένοι deliberately echoes Acts 13:3 (the commissioning), creating a bracket: the same grace to which they were commended has now carried them through. ἐπλήρωσαν ('they completed/fulfilled') gives the mission a teleological completeness.

κάκειθεν

and from there

adverb of place (κάκειθεν = καὶ ἐκεῖθεν, crasis; natural Lukan continuation)

κάκειθεν: crasis of καὶ ἐκεῖθεν.

ἀπέπλευσαν

they sailed

Aor Act Indic 3 Pl · ἀποπλέω

main verb

→ constative aorist (the sail as a single completed journey)

ἀποπλέω: 'to sail away from'; the ἀπο- marks departure from Attalia.

εἰς

to

preposition + accusative (goal)

Ἀντιόχειαν

Antioch

Accusative

accusative of goal (Syrian Antioch — the sending church)

Ἀντιόχεια: Syrian Antioch on the Orontes, the base church of ch.13:1-3.

ὅθεν

from where

relative adverb of place (introducing the commissioning bracket)

ὅθεν: 'from which place'; the relative back-reference to Acts 13:3.

ἦσαν

they had been

Impf Act Indic 3 Pl · εἰμί

auxiliary in periphrastic pluperfect (with παραδεδομένοι)

→ progressive imperfect (their standing as commissioned/sent ones throughout the journey)

παραδεδομένοι

having been commended

Perf Pass Ptc Nom Pl Masc · παραδίδωμι

participle in periphrastic pluperfect (the commissioning stands complete and effective)

→ intensive perfect (the commending at Antioch as an act whose results remain in force throughout the mission)

παραδίδωμι: 'to hand over/entrust'; here the Antioch church formally handed them over to God's grace for the work.

τῇ

the

Dative

article

χάριτι

grace

Dative

dative of agent/sphere (they were entrusted to God's grace)

χάρις: 'grace'; the mission is framed as God's grace at work — the human missionaries are instruments, grace is the power.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of source/possession (God's grace)

εἰς

for

preposition + accusative (purpose/goal)

τὸ

the

Accusative

article

ἔργον

work

Accusative

accusative of purpose (the work for which they were sent)

ἔργον: 'work/task'; the whole first missionary journey — echoes Acts 13:2 ('the work to which I have called them').

ὃ

which

Accusative

relative pronoun (object of ἐπλήρωσαν)

ἐπλήρωσαν

they had completed

Aor Act Indic 3 Pl · πληρόω

verb in relative clause

→ constative aorist (the work as a finished whole)

πληρόω: 'to fill/complete/fulfil'; the work is πεπλήρωται — the mission was not aborted by opposition but completed.

27 Παραγενόμενοι δὲ καὶ συναγαγόντες τὴν ἐκκλησίαν ἀνήγγελλον ὅσα ἐποίησεν ὁ θεὸς μετ' αὐτῶν καὶ ὅτι ἤνοιξεν τοῖς ἔθνεσιν θύραν πίστεως.

And when they arrived and gathered the church together, they reported all that God had done with them, and how he had opened a door of faith to the Gentiles.

MISSION REPORT — DOXOLOGICAL CLIMAX **δέ** The imperfect ἀνήγγελλον ('they were reporting') gives the report a sustained, ongoing quality — a detailed account, not a brief summary. The theological claim is crucial: ὅσα ἐποίησεν ὁ θεός ('all that God did') — God is the subject of the mission, the missionaries merely instruments. θύραν πίστεως ('a door of faith') is the Pauline open-door metaphor (1 Cor 16:9; 2 Cor 2:12; Col 4:3) applied to the Gentile mission.

Παραγενόμενοι

having arrived

Aor Mid Ptc Nom Pl Masc · παραγίνομαι
adverbial participle of time (their arrival precedes the gathering)

→ constative aorist (the arrival as the event enabling the report)

παραγίνομαι: 'to arrive/come'; a Lukan arrival formula.

δέ

and

narrative/continuative particle

καὶ

and

coordinating conjunction

συναγαγόντες

having gathered together

Aor Act Ptc Nom Pl Masc · συνάγω
adverbial participle of time (the convening precedes the reporting)

→ constative aorist (the assembly as a formal, deliberate act)

συνάγω: 'to gather together'; the missionaries call the whole church assembly to hear the report.

τὴν

the

Accusative
article

ἐκκλησίαν

church

Accusative
accusative object of συναγαγόντες

ἐκκλησία: 'assembly/church'; the Antioch church that sent them now receives the report.

ἀνήγγελλον

they were reporting

Impf Act Indic 3 Pl · ἀναγγέλλω
main verb (imperfect of sustained narration)

→ progressive imperfect (the extended, detailed telling of the mission's story)

ἀναγγέλλω: 'to report/announce'; the ἀνα- prefix = bringing up/back = a full account.

ὅσα

all that

Accusative
relative pronoun (accusative object of ἀνήγγελλον)

ἔποίησεν

had done

Aor Act Indic 3 Sg · ποιέω

verb in relative clause

→ constative aorist (God's acts during the whole journey)

ὁ

the

Nominative

article

θεός

God

Nominative

nominative subject of ἐποίησεν (God — not the missionaries — is the theological actor)

θεός: 'God'; the emphatic placing of the subject — 'all that God did' — ascribes the mission's success entirely to divine initiative.

μετ'

with

preposition + genitive (accompaniment: God working with them)

αὐτῶν

them

Genitive

genitive object of μετὰ

καὶ

and

coordinating conjunction (introducing the second element of the report)

ὅτι

that

conjunction introducing indirect statement (the specific theological point of the report)

ἤνοιξεν

he had opened

Aor Act Indic 3 Sg · ἀνοίγω

main verb of indirect statement

→ constative aorist (the opening as God's decisive act at the beginning of the Gentile mission)

ἀνοίγω: 'to open'; the 'open door' metaphor for missionary opportunity (cf. 1 Cor 16:9; 2 Cor 2:12; Col 4:3; Rev 3:8).

τοῖς

the

Dative

article

ἔθνεσιν

Gentiles

Dative

dative of advantage (the door opened for the Gentiles)

ἔθνος: 'Gentile/nation'; the whole chapter has been the story of this door's opening.

θύραν

a door

Accusative

accusative object of ἤνοιξεν

θύρα: 'door'; the metaphor = access opened by divine initiative.

πίστεως

of faith

Genitive

genitive of content/species (a faith-door = the entry is by faith)

πίστις: 'faith'; the door is not ethnic or legal but one of faith — accessible to all who believe.

28 διέτριβον δὲ ἐκεῖ χρόνον οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.

And they spent no little time there with the disciples.

NARRATIVE CLOSE — THE APOSTLES REST AND CONSOLIDATE **δέ** The chapter closes with a Lukan litotes: χρόνον οὐκ ὀλίγον ('no little time') = a substantial period. The first missionary journey is complete. The rest at Antioch sets the scene for the Jerusalem Council controversy of Acts 15.

διέτριβον

they were spending time

Impf Act Indic 3 Pl · διατρίβω

main verb (imperfect of extended stay)

→ progressive imperfect (their prolonged residence — the same verb as v.3, another Iconium/Antioch echo)

διατρίβω: 'to spend time/remain'; echoes v.3 where the same verb described the Iconium stay.

δέ

and

narrative particle

ἐκεῖ

there

adverb of place (Antioch)

χρόνον

time

Accusative

accusative of duration

χρόνος; 'time'; the accusative marks extent.

οὐκ

not

negative adverb (part of the litotes οὐκ ὀλίγον)

ὀλίγον

little

Accusative

attributive adjective (modified by οὐκ: litotes = a considerable time)

ὀλίγος; 'few/little'; οὐκ ὀλίγον is a Lukan litotes for 'considerable/substantial' (cf. Acts 12:18; 17:4; 19:23).

σὺν

with

preposition + dative (accompaniment)

τοῖς

the

Dative

article

μαθηταῖς

disciples

Dative

dative object of σύν (the Antioch community)

μαθητής: 'disciple'; the Antioch believers who sent them and now receive them back — the community that bookends the entire chapter.

On the text. Acts 14 narrates the second leg of the first missionary journey: from Iconium (vv.1–7) through Lystra (vv.8–20a) to Derbe (vv.20b–21a), and then the return circuit back to Antioch on the Orontes (vv.21b–28). At v.1 the phrase κατὰ τὸ αὐτό ('in the same manner' or 'together') is ambiguous — it may mean they entered the synagogue together or that they preached in their customary manner; the former is preferred here. At v.2 the Western text inserts a much-expanded clause about the persecution organized by the synagogue rulers before v.3; the shorter text, followed here, presents the confirming signs of v.3 as Luke's counter-response to the unbelieving agitation. At v.8 the man is described with three stacked participles — ἀδύνατος, καθήμενος, περιπατήσας οὐδέποτε — underlining the totality of his helplessness to set off the completeness of his healing. At vv.11–12 the crowd's identification of Barnabas as Zeus and Paul as Hermes reflects the local Lycaonian culture (Ovid, *Metamorphoses* 8 preserves the myth of Zeus and Hermes visiting Phrygia in disguise), and the imperfect ἤθελον (v.13) suggests an ongoing, frustrated attempt to offer sacrifice before the apostles intervened. At v.14 the tearing of garments (διαρρήξαντες τὰ ἱμάτια) is a Jewish gesture of horror at blasphemy, here deployed by two Jewish men protesting their own deification. The speech of vv.15–17 is Luke's abbreviated version of a natural-theology address, the counterpart to Paul's Areopagus speech (Acts 17): it appeals to the living God who made all things, who allowed the nations to walk in their own ways, yet left himself without witness in the gifts of rain and harvests. At v.19 the stoning is initiated by Jews who came from Antioch and Iconium — the same opponents of ch.13–14 — confirming the pattern of synagogue hostility driving Paul from city to city. At v.22 the phrase δεῖ ἡμᾶς ... εἰσελθεῖν ('it is necessary for us to enter') is a Lukan theological marker: the tribulations of the kingdom-road are a divine necessity (δεῖ), not an obstacle to faith. At v.23 χειροτονήσαντες ('having appointed,' from χεῖρ + τείνω, 'to stretch out the

hand') originally denoted election by show of hands in Athens; by the NT period the word had broadened to mean appointment or ordination generally, without implying congregational vote. The genitive absolute structure of vv.26–27 frames the return as a reporting mission: the work God 'opened' (ἤνοιξεν) is the same missionary dynamic as the 'open door' metaphor in 1 Cor 16:9 and 2 Cor 2:12.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.