

**AI-generated.** These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Acts of the Apostles, Chapter 17

## ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ ΙΖ΄

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 · 17:1–9

#### **The Thessalonian mission: suffering Messiah proclaimed, riot, and Jason's bond**

Traveling via Amphipolis and Apollonia, Paul comes to Thessalonica where there is a synagogue (1); for three Sabbaths he reasons from Scripture that the Messiah had to suffer and rise — 'this Jesus whom I proclaim is the Christ' (2–3); some Jews and a great many God-fearing Greeks and leading women are persuaded (4). Jealous Jews recruit marketplace ruffians, mob the city, storm Jason's house looking for Paul, and on failing to find him drag Jason and others before the politarchs (5–6), charging the missionaries with 'acting against Caesar's decrees, saying there is another king, Jesus' (7). The crowd and officials are disturbed; Jason is released on bail (8–9).

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B · 17:10–15

### **The noble Bereans: daily Scripture-examination**

Under cover of night the brothers send Paul and Silas to Berea (10); the Bereans are described as more noble than Thessalonians — they receive the word with all eagerness and examine the Scriptures daily to see if these things are so (11); many believe, including not a few Greek women of standing and men (12). But when the Thessalonian Jews learn that Paul is proclaiming the word in Berea they come there too, agitating the crowds (13); the brothers immediately send Paul away as far as the sea, while Silas and Timothy remain (14); those escorting Paul bring him as far as Athens and depart with an instruction for Silas and Timothy to come to him quickly (15).

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C · 17:16–21

### **Athens: the idol-filled city and the marketplace debates**

While waiting in Athens, Paul's spirit is provoked within him seeing the city full of idols (16); he reasons in the synagogue with Jews and God-fearing Gentiles, and in the marketplace every day with whoever is there (17). Epicurean and Stoic philosophers encounter him; some dismiss him as a 'seed-picker,' others think he is proclaiming foreign deities — because he was preaching Jesus and the resurrection (18). They bring him to the Areopagus, asking what this new teaching is (19–20); a parenthetical comment notes the Athenians' and resident foreigners' passion for hearing or telling the latest thing (21).

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D · 17:22–31

### **The Areopagus address: the unknown God, the Creator, and the call to repent**

Paul stands in the Areopagus and addresses 'men of Athens,' noting their extreme religiosity as evidenced by an altar inscribed TO AN UNKNOWN GOD (22–23). He proclaims this God as Creator of the world, Lord of heaven and earth, who does not dwell in hand-made temples or need anything from humans but gives life and breath to all (24–25). From one he made all nations, fixing their times and boundaries, so they might seek God and perhaps grope for him — though he is not far from any one of us (26–27). Citing Aratus/Epimenides: 'in him we live and move and have our being' and 'we are also his offspring' (28); therefore we must not think the divine is like gold or silver or stone, a product of human art (29). Having overlooked the times of ignorance, God now commands all people everywhere to repent, for he has fixed a day to judge the world by the man he has appointed, giving assurance by raising him from the dead (30–31).

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E · 17:32–34

### **The divided response: mockery, deferral, and faith**

At the mention of resurrection some mock (32a); others say they will hear him again about this (32b); Paul goes out from them (33). But some join him and believe — among them Dionysius the Areopagite, a woman named Damaris, and others with them (34).

1 Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ τὴν Ἀπολλωνίαν ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν συναγωγὴ τῶν Ἰουδαίων.

Now having traveled through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.

**NARRATIVE CONTINUATION** **δέ** The journey-notice is a Lukan transitional device; the aorist participle Διοδεύσαντες frames the movement as antecedent action. The narrative is asyndetic apart from the δέ connective.

### Διοδεύσαντες

having traveled through

Aor Act Ptc Nom Pl Masc · διοδεύω

*adverbial participle (antecedent action)*

→ constative aorist

διοδεύω: 'travel through, traverse'; compound of διά + ὀδεύω; rare (also Luke 8:1).

### δέ

now

*continuative conjunction*

### τὴν

the

Accusative

*article*

### Ἀμφίπολιν

Amphipolis

Accusative

*direct object of Διοδεύσαντες*

Ἀμφίπολις: city on the Strymon River in Macedonia, some 33 miles SW of Philippi.

### καὶ

and

*coordinating conjunction*

### τὴν

the

Accusative

*article*

### Ἀπολλωνίαν

Apollonia

Accusative

*direct object (coordinated)*

Ἀπολλωνία: a town in Macedonia on the Via Egnatia, between Amphipolis and Thessalonica.

### ἦλθον

they came

Aor Act Indic 3 Pl · ἔρχομαι

*main verb*

→ constative aorist

<p>εἰς to <i>preposition + accusative (goal)</i></p>	<p><b>Θεσσαλονίκη</b> Thessalonica Accusative <i>object of εἰς (destination)</i></p> <p>Θεσσαλονίκη: the leading city of Macedonia, on the Thermaic Gulf; a free city and major Via Egnatia hub.</p>	<p>ὅπου where <i>relative adverb (locative)</i></p>	<p>ἦν there was Imperf Act Indic 3 Sg · εἰμί <i>existential verb in relative clause</i></p> <p>→ progressive imperfect (standing situation)</p>
<p><b>συναγωγή</b> a synagogue Nominative <i>subject of ἦν</i></p> <p>συναγωγή: 'assembly, synagogue'; the Jewish assembly/meeting-place — Paul's habitual first point of contact (cf. 13:5, 14; 14:1).</p>	<p><b>τῶν</b> of the Genitive <i>article</i></p>	<p><b>Ἰουδαίων</b> Jews Genitive <i>genitive of possession/membership</i></p> <p>Ἰουδαῖος: 'Jew'; here the ethnoreligious community gathered for Sabbath worship.</p>	

2 κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσηλθεν πρὸς αὐτοὺς καὶ ἐπὶ σάββατα τρία διελέξατο αὐτοῖς ἀπὸ τῶν γραφῶν,

And according to Paul's custom he went in to them, and for three Sabbaths he reasoned with them from the Scriptures,

NARRATIVE CONTINUATION (PAUL'S STANDARD PRACTICE) **δέ** The perfect participle εἰωθὸς marks an established habit; διελέξατο is Paul's characteristic verb of synagogue apologetics in Acts (cf. 18:4, 19; 19:8–9).

κατὰ  
according to

*preposition + accusative (standard/norm)*

δέ  
and

*continuative conjunction*

τὸ  
the

Accusative

*article (substantivizing the participle)*

εἰωθός

custom

Perf Act Ptc Acc Sg Neut · εἶωθα

*substantival participle (object of κατὰ)*

→ *intensive perfect (habitual state)*

εἶωθα: 'be accustomed'; perfect-only verb;  
'the thing having become customary' =  
custom/habit.

τῷ  
for

Dative

*article*

Παύλῳ

Paul

Dative

*dative of possession ('Paul's custom')*

Παῦλος: the apostle; Lukan narrative  
perspective shifts to third-person 'he'  
throughout this section.

εἰσῆλθεν

he went in

Aor Act Indic 3 Sg · εἰσέρχομαι

*main verb*

→ *constative aorist*

πρὸς

to

*preposition + accusative (movement toward)*

αὐτούς

them

Accusative

*object of πρὸς (the synagogue members)*

καὶ  
and

*coordinating conjunction*

ἐπὶ  
for

*preposition + accusative (extent of time)*

σάββατα

Sabbaths

Accusative

*accusative of extent of time*

σάββατον: 'Sabbath'; pl. can indicate  
individual Sabbath days; three weeks of  
synagogue argument.

**τρία**

three

Accusative

*attributive numeral*

**διελέξατο**

he reasoned

Aor Mid Indic 3 Sg · διαλέγομαι

*main verb (coordinated with εἰσήλθεν)*

→ constative aorist

διαλέγομαι: 'reason, discuss, argue'; the middle voice is deponent; Paul's standard apologetic method in Acts' synagogue scenes.

**αὐτοῖς**

with them

Dative

*dative of association*

**ἀπὸ**

from

*preposition + genitive (source)*

**τῶν**

the

Genitive

*article*

**γραφῶν**

Scriptures

Genitive

*genitive (source of argumentation)*

γραφῆ: 'writing, Scripture'; pl. αἱ γραφαί = the Hebrew Scriptures (LXX), the recognized authoritative text for synagogue debate.

### 3 διανοίγων καὶ παρατιθέμενος ὅτι τὸν Χριστὸν ἔδει παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός ἐστιν ὁ Χριστός, Ἰησοῦς ὃν ἐγὼ καταγγέλλω ὑμῖν.

explaining and proving that it was necessary for the Christ to suffer and to rise from the dead, and saying, 'This is the Christ, Jesus whom I proclaim to you.'

CONTENT (OF THE REASONING) **ASYNDETON** The present participles διανοίγων and παρατιθέμενος describe the manner of the reasoning — opening and setting forth — followed by the double ὅτι content clauses that give the two-part apostolic kerygma: (a) scriptural necessity of suffering/rising, (b) identification.

## διανοίγων

explaining

Pres Act Ptc Nom Sg Masc · διανοίγω

*adverbial participle (manner)*

→ progressive present (ongoing exposition)

διανοίγω: 'open up, explain'; often used of opening Scripture (Luke 24:32, 45); the prefix δια- intensifies 'thorough opening!'

καὶ

and

*coordinating conjunction*

## παρατιθέμενος

proving

Pres Mid Ptc Nom Sg Masc · παρατίθημι

*adverbial participle (manner, coordinated)*

→ progressive present (ongoing demonstration)

παρατίθημι: 'set before, present, demonstrate'; in the middle, 'set forth evidence' — a quasi-legal term.

ὅτι

that

*conjunction introducing indirect discourse*

τὸν

the

Accusative

*article*

Χριστὸν

Christ

Accusative

*accusative subject of infinitive*

Χριστός: 'Anointed/Messiah'; Paul's argument is from the Hebrew Scriptures about what the Messiah had to undergo.

ἔδει

it was necessary

Imperf Act Indic 3 Sg · δεῖ

*main verb (impersonal)*

→ progressive imperfect (divine necessity)

δεῖ: 'it is necessary'; the imperfect ἔδει expresses divine-scriptural necessity; a key Lukan theological term (cf. Luke 24:26, 46).

παθεῖν

to suffer

Aor Act Inf · πάσχω

*complementary infinitive (subject of ἔδει)*

→ constative aorist

πάσχω: 'suffer, experience'; the Messiah's suffering is the first element of the two-part kerygma.

καὶ

and

*coordinating conjunction*

ἀναστῆναι

to rise

Aor Act Inf · ἀνίστημι

*complementary infinitive (coordinated)*

→ constative aorist

ἀνίστημι: 'rise, raise'; intransitive use; the resurrection is the second kerygmatic element — the two together form the two-part gospel (cf. 1 Cor 15:3–4).

ἐκ

from

*preposition + genitive (source/separation)*

νεκρῶν

the dead

Genitive

*genitive (source, standard resurrection formula)*

νεκρός: 'dead person'; the plural is the standard idiom for the realm of the dead.

καὶ  
and

*coordinating conjunction (introducing second ὅτι clause)*

ὅτι  
that

*conjunction introducing second content clause*

οὗτός  
this one

Nominative  
*subject (demonstrative predication)*

ἐστίν  
is

Pres Act Indic 3 Sg · εἰμί  
*copulative verb*  
→ *gnomic present*

ὁ  
the

Nominative  
*article*

Χριστός  
Christ

Nominative  
*predicate nominative*

Ἰησοῦς  
Jesus

Nominative  
*nominative in apposition (identifying the Christ)*

Ἰησοῦς; the personal name; its apposition to ὁ Χριστός is the climax of Paul's argument.

ὃν  
whom

Accusative  
*relative pronoun (object of καταγγέλλω)*

ἐγώ  
I

Nominative  
*emphatic subject pronoun*

καταγγέλλω  
proclaim

Pres Act Indic 1 Sg · καταγγέλλω  
*relative clause verb*  
→ *progressive present (ongoing proclamation)*

καταγγέλλω: 'proclaim, announce'; the κατα- prefix intensifies; a formal missionary term in Acts (cf. 4:2; 13:5, 38; 16:17, 21; 17:23).

ὑμῖν  
to you

Dative  
*dative of indirect object*

4 καὶ τινες ἐξ αὐτῶν ἐπείσθησαν καὶ προσεκληρώθησαν τῷ Παύλῳ καὶ τῷ Σιλᾷ, τῶν τε σεβομένων Ἑλλήνων πλῆθος πολὺ γυναῖκες τε τῶν πρώτων οὐκ ὀλίγαι.

And some of them were persuaded and joined Paul and Silas, as did a great multitude of the devout Greeks and not a few of the leading women.

RESULT (OF THE REASONING) **καί** The double τε ... τε links the two additional groups (God-fearing Greeks and leading women) to the Jewish believers; the passive ἐπείσθησαν implies divine persuasion. The mixed audience reflects Thessalonica's social context.

καί

and

*coordinating conjunction*

ΤΙΝΕΣ

some

Nominative

*subject (indefinite pronoun)*

ἐξ

of

*preposition + genitive (partitive)*

αὐτῶν

them

Genitive

*genitive (partitive, referencing the synagogue Jews)*

ἐπείσθησαν

were persuaded

Aor Pass Indic 3 Pl · πείθω

*main verb*

→ constative aorist

πείθω: 'persuade'; the passive is often theologically loaded in Acts — God does the persuading through the Word (cf. 28:24).

καὶ

and

*coordinating conjunction*

προσεκληρώθησαν

were joined

Aor Pass Indic 3 Pl · προσκληρώ

*main verb (coordinated)*

→ constative aorist

προσκληρώ: 'allot to, attach to'; passive = 'were cast in their lot with'; a NT hapax — implies decisive attachment to the missionary band.

τῷ

with

Dative

*article*

## Παύλω

Paul

Dative

*dative of association*

καὶ

and

*coordinating conjunction*

τῷ

the

Dative

*article*

## Σιλᾶ

Silas

Dative

*dative of association (coordinated with Παύλω)*

Σιλᾶς: Paul's companion on the second journey; identified with Silvanus of the letters (1 Thess 1:1; 2 Cor 1:19).

## τῶν

of the

Genitive

*article*

τε

both

*enclitic connective (correlative τε ... τε)*

## σεβομένων

devout

Pres Mid Ptc Gen Pl Masc · σέβομαι

*attributive participle (substantival, modifying Ἑλλήνων)*

→ progressive present

σέβομαι: 'worship, be devout'; the σεβόμενοι / φοβούμενοι τὸν θεόν are Gentile God-fearers attending the synagogue without full proselyte status.

## Ἑλλήνων

Greeks

Genitive

*partitive genitive*

Ἕλληνας: 'Greek/Gentile'; Luke uses the term for non-Jewish Hellenistic people associated with the synagogue.

## πλήθος

multitude

Nominative

*subject (in implied coordination)*

πλήθος: 'multitude, crowd, large number'; a Lukan favorite for impressive groupings.

## πολύ

great

Nominative

*predicate adjective modifying πλήθος*

## γυναῖκές

women

Nominative

*subject (second group, correlated by τε)*

γυνή: 'woman, wife'; Luke is notable for highlighting women converts (cf. 16:14–15; 17:12, 34).

τε

and

*enclitic connective (second of τε ... τε pair)*

**τῶν**

of the

Genitive

article

**πρώτων**

leading

Genitive

*partitive genitive (the first/leading class)*

πρῶτος: 'first, foremost'; a social designation for women of high civic standing in Macedonian cities, where women held unusual public roles.

**οὐκ**

not

negation

**ὀλίγοι**

a few

Nominative

*predicate adjective (litotes: 'not a few' = many)*

ὀλίγος: 'few, little'; the litotes οὐκ ὀλίγος ('not a few') is a Lukan idiom for emphasis (also vv.12, 27:20).

5 Ζηλώσαντες δὲ οἱ Ἰουδαῖοι καὶ προσλαβόμενοι τῶν ἀγοραίων ἄνδρας τινὰς πονηροὺς καὶ ὄχλοποιήσαντες ἐθορύβουν τὴν πόλιν, καὶ ἐπιστάντες τῇ οἰκίᾳ Ἰάσονος ἐζήτουν αὐτοὺς προαγαγεῖν εἰς τὸν δῆμον.

But the Jews were filled with jealousy, and taking some wicked men from the marketplace rabble and forming a mob, they threw the city into an uproar; and attacking the house of Jason, they were seeking to bring them out to the people.

ADVERSATIVE (HOSTILE REACTION) **δέ** Three coordinate aorist participles (Ζηλώσαντες, προσλαβόμενοι, ὄχλοποιήσαντες) build the mounting riot before the main verb ἐθορύβουν. The imperfect ἐζήτουν suggests repeated or frustrated searching.

**Ζηλώσαντες**

being filled with jealousy

Aor Act Ptc Nom Pl Masc · ζηλώω

*adverbial participle (causal)*

→ constative aorist

ζηλώω: 'be jealous/zealous'; the same pattern — Jewish success prompting Jewish jealousy — appears at 13:45; the motive is loss of social influence and converts.

**δέ**

but

*adversative conjunction*

**οἱ**

the

Nominative

article

**Ἰουδαῖοι**

Jews

Nominative

subject

καὶ  
and

*coordinating conjunction*

προσλαβόμενοι

taking along

Aor Mid Ptc Nom Pl Masc · προσλαμβάνω

*adverbial participle (means)*

→ constative aorist

προσλαμβάνω: 'take to oneself, recruit'; the middle implies they took these men for their own purposes.

τῶν

from the

Genitive

*article*

ἀγοραίων

marketplace loiterers

Genitive

*partitive genitive*

ἀγοραῖος: 'of the agora, marketplace idler'; a term for the rabble who hung around the marketplace — the same venue where Paul later debates philosophers (v.17).

ἄνδρας

men

Accusative

*direct object of προσλαβόμενοι*

τινάς

some

Accusative

*attributive pronoun*

πονηροῦς

wicked

Accusative

*attributive adjective*

πονηρός: 'evil, wicked, worthless'; moral characterization of the recruits by the narrator.

καὶ

and

*coordinating conjunction*

ὄχλοποιήσαντες

forming a mob

Aor Act Ptc Nom Pl Masc · ὄχλοποιέω

*adverbial participle (means, third in series)*

→ constative aorist

ὄχλοποιέω: 'make a mob, gather a crowd'; NT ἄραξ; the compound captures the deliberate manufacture of a riot.

ἐθορύβουν

threw into uproar

Imperf Act Indic 3 Pl · θορυβέω

*main verb*

→ progressive imperfect (ongoing disturbance)

θορυβέω: 'disturb, throw into confusion'; the imperfect pictures the riot in progress.

τήν

the

Accusative

*article*

πόλιν

city

Accusative

*direct object of ἐθορύβουν*

καὶ  
and

*coordinating conjunction*

ἐπιστάντες

attacking

Aor Act Ptc Nom Pl Masc · ἐφίστημι  
*adverbial participle (subsequent action)*

→ *constative aorist*

ἐφίστημι: 'stand upon, come upon suddenly, attack!'; the aorist participle here marks a specific action after the general uproar.

τῆ  
the

Dative  
*article*

οἰκία

house

Dative  
*dative of place*

οἰκία: 'house, household!'; Jason's house was likely the mission's base — a house-church context.

Ἰάσονος

of Jason

Genitive  
*genitive of possession*

Ἰάσων: a Greek name (perhaps Hellenized form of Joshua/Jesus); a Jewish Christian host at Thessalonica; mentioned again v.7, and possibly Rom 16:21.

ἐζήτουν

they were seeking

Imperf Act Indic 3 Pl · ζητέω  
*main verb (coordinated)*

→ *progressive imperfect (frustrated search)*

ζητέω: 'seek, look for!'; the imperfect marks their repeated but unsuccessful effort to find Paul and Silas.

αὐτούς

them

Accusative  
*accusative subject of infinitive*

προαγαγεῖν

to bring out

Aor Act Inf · προάγω  
*complementary infinitive*

→ *constative aorist*

προάγω: 'lead forward, bring before!'; used for bringing accused before a public assembly or magistrates.

εἰς  
to

*preposition + accusative (goal)*

τὸν

the

Accusative  
*article*

δῆμον

people

Accusative  
*object of εἰς (the assembly of citizens)*

δῆμος: 'the people, popular assembly!'; the formal civic assembly; the mob wanted to stage a people's tribunal.

6 μὴ εὐρόντες δὲ αὐτοὺς ἔσυρον Ἰάσονά τινας ἀδελφοὺς ἐπὶ τοὺς πολιτάρχας, βοῶντες ὅτι οἱ τὴν οἰκουμένην ἀναστατώσαντες οὗτοι καὶ ἐνθάδε πάρεισιν,

And when they did not find them, they dragged Jason and some brothers before the city authorities, crying out, 'These men who have turned the world upside down have come here too,

NARRATIVE CONTINUATION (FAILED SEARCH LEADS TO ARREST) **δέ** The aorist participle μὴ εὐρόντες explains the shift of target from Paul and Silas to Jason. The imperfect ἔσυρον pictures the forcible dragging. The charge is dramatic rhetorical hyperbole from the mob's perspective.

μὴ  
not

*negation (in participial clause)*

εὐρόντες

having found

Aor Act Ptc Nom Pl Masc · εὐρίσκω  
*adverbial participle (causal/circumstantial)*

→ constative aorist

εὐρίσκω: 'find'; Paul and Silas had apparently been hidden or had fled.

δέ

and

*continuative conjunction*

αὐτοὺς

them

Accusative

*object of εὐρόντες*

ἔσυρον

they dragged

Imperf Act Indic 3 Pl · σύρω

*main verb*

→ progressive imperfect (vivid dragging)

σύρω: 'drag'; a vivid verb for violent compulsion (also 8:3; John 21:8; Rev 12:4).

Ἰάσονά

Jason

Accusative

*direct object of ἔσυρον*

τινας

some

Accusative

*additional direct object (pronoun)*

ἀδελφοὺς

brothers

Accusative

*apposition or coordinate object with Ἰάσονά*

ἀδελφός: 'brother'; the term for fellow believers — Luke's standard term for the Christian community.

ἐπὶ

before

*preposition + accusative (before, in the presence of)*

τοὺς

the

Accusative  
article

πολιτάρχας

city authorities

Accusative  
*object of ἐπὶ (the magistrates)*

πολιτάρχης; 'city ruler/politarch'; an epigraphically confirmed Macedonian title, found in inscriptions from Thessalonica — one of Luke's many incidental but accurate local details.

βοῶντες

crying out

Pres Act Ptc Nom Pl Masc · βοάω  
*adverbial participle (manner)*

→ progressive present

βοάω: 'cry out, shout'; a vivid present participle of the mob's shouting charge.

ὅτι

that

*conjunction introducing direct speech (recitative ὅτι)*

οἱ

the ones who

Nominative  
*article (substantivizing the following participle)*

τήν

the

Accusative  
article

οἰκουμένην

world

Accusative  
*direct object of ἀναστατώνσαντες*

οἰκουμένη; 'the inhabited world'; the Roman Empire from a Greco-Roman perspective; the charge implies empire-wide subversion.

ἀναστατώνσαντες

turning upside down

Aor Act Ptc Nom Pl Masc · ἀναστατόω  
*attributive participle (in predicate position, subject description)*

→ constative aorist

ἀναστατόω: 'disturb, upset, turn upside down'; a strong term of social subversion (also 21:38; Gal 5:12).

οὗτοι

these men

Nominative  
*subject (resumptive demonstrative)*

καὶ

also

*adverbial καί (also, even)*

ἐνθάδε

here

*adverb of place*

ἐνθάδε: 'here, in this place'; the local reference underscores the missionaries' penetration of Thessalonica.

## πάρεισιν

are present

Pres Act Indic 3 Pl · πάρειμι

*main verb (of the quoted charge)*

→ gnomic present

πάρειμι: 'be present, have arrived';  
underscores the immediacy of the threat.

## 7 οὓς ὑποδέδεκται Ἰάσων· καὶ οὗτοι πάντες ἀπέναντι τῶν δογμάτων Καίσαρος πράσσουσιν, βασιλέα ἕτερον λέγοντες εἶναι Ἰησοῦν.

whom Jason has welcomed, and all these men are acting against the decrees of Caesar, saying that there is another king, Jesus!

CONTINUATION OF THE CHARGE (TWO COUNTS) **ASYNDETON** The charge has two parts: hospitality to the troublemakers (v.7a) and political sedition (v.7b). The second count — 'another king, Jesus' — echoes the charge against Jesus before Pilate (Luke 23:2; John 19:12) and is the political nerve of the accusation. βασιλέα ἕτερον is predicate accusative in the indirect statement.

## οὓς

whom

Accusative

*relative pronoun (object of ὑποδέδεκται)*

## ὑποδέδεκται

has welcomed

Perf Mid Indic 3 Sg · ὑποδέχομαι

*main verb (relative clause)*

→ intensive perfect (completed act of hospitality with present implication)

ὑποδέχομαι: 'receive as a guest, welcome';  
the perfect implies Jason is still hosting them — an ongoing complicity.

## Ἰάσων

Jason

Nominative

*subject of ὑποδέδεκται*

## καὶ

and

*coordinating conjunction*

<p><b>οὗτοι</b> these men</p> <p>Nominative <i>subject (referring to Paul, Silas, and their group)</i></p>	<p><b>πάντες</b> all</p> <p>Nominative <i>attributive adjective (in predicate position)</i></p>	<p><b>ἀπέναντι</b> against</p> <p><i>improper preposition + genitive (opposition)</i></p> <p>ἀπέναντι: 'opposite, against'; with a legal nuance here — 'contrary to, in violation of'</p>	<p><b>τῶν</b> the</p> <p>Genitive <i>article</i></p>
<p><b>δογμάτων</b> decrees</p> <p>Genitive <i>genitive governed by ἀπέναντι</i></p> <p>δόγμα: 'decree, ordinance'; imperial decrees — the Julio-Claudian prohibitions on seditious assemblies and messianic movements.</p>	<p><b>Καίσαρος</b> of Caesar</p> <p>Genitive <i>genitive of source/authority</i></p> <p>Καῖσαρ: 'Caesar'; the reigning emperor (Claudius, c. AD 49–50); imperial decrees against Jewish messianic agitation were real (cf. the Claudius edict, Acts 18:2).</p>	<p><b>πράσσουσιν</b> they are acting</p> <p>Pres Act Indic 3 Pl · πράσσω <i>main verb</i></p> <p>→ progressive present (ongoing seditious activity)</p> <p>πράσσω: 'do, practice, act'; used of ongoing behavior, contrasting with the one-time ποιέω.</p>	<p><b>βασιλέα</b> king</p> <p>Accusative <i>predicate accusative (in indirect statement)</i></p> <p>βασιλεύς: 'king'; the charge of proclaiming another king directly counters the imperial cult; cf. John 19:12.</p>
<p><b>ἕτερον</b> another</p> <p>Accusative <i>attributive adjective (predicate accusative)</i></p> <p>ἕτερος: 'another (of a different kind)'; qualitatively other — a rival to Caesar.</p>	<p><b>λέγοντες</b> saying</p> <p>Pres Act Ptc Nom Pl Masc · λέγω <i>adverbial participle (manner/means of the action)</i></p> <p>→ progressive present</p>	<p><b>εἶναι</b> to be</p> <p>Pres Act Inf · εἶμι <i>infinitive in indirect statement (after λέγοντες)</i></p>	<p><b>Ἰησοῦν</b> Jesus</p> <p>Accusative <i>accusative subject of εἶναι (indirect statement)</i></p> <p>Ἰησοῦς: named last for rhetorical impact — the proclamation of Jesus as king is the political charge.</p>

## 8 ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας ἀκούοντας ταῦτα,

And they troubled the crowd and the city authorities when they heard these things.

RESULT (OF THE CHARGE) **δέ** The imperfect δέ + aorist ἐτάραξαν and the present participle ἀκούοντας create a compressed cause-effect: the very hearing of the charge produced agitation — an official crisis.

**ἐτάραξαν**

they troubled

Aor Act Indic 3 Pl · ταρασσω

main verb

→ constative aorist

ταράσσω: 'trouble, agitate, stir up'; used of emotional and social disturbance (cf. 16:20; John 11:33).

**δέ**

and

continuative conjunction

**τὸν**

the

Accusative

article

**ὄχλον**

crowd

Accusative

direct object of ἐτάραξαν

ὄχλος: 'crowd, mob'; the same mass who were recruited to cause trouble are now themselves alarmed.

**καὶ**

and

coordinating conjunction

**τούς**

the

Accusative

article

**πολιτάρχας**

city authorities

Accusative

direct object (coordinated)

**ἀκούοντας**

when they heard

Pres Act Ptc Acc Pl Masc · ἀκούω

adverbial participle (temporal, agreeing with τούς πολιτάρχας)

→ progressive present

**ταῦτα**

these things

Accusative

direct object of ἀκούοντας

9 καὶ λαβόντες τὸ ἰκανὸν παρὰ τοῦ Ἰάσονος καὶ τῶν λοιπῶν ἀπέλυσαν αὐτούς.

And having taken a security bond from Jason and the rest, they released them.

RESOLUTION **καὶ** λαβόντες τὸ ἰκανόν is a technical legal phrase (τὸ ἰκανόν = 'the sufficient/security') for taking a bail bond — a Roman legal procedure. The politarchs act moderately; Jason's bond likely carried an obligation to keep the missionaries out of Thessalonica.

καὶ  
and

*coordinating conjunction*

λαβόντες

having taken

Aor Act Ptc Nom Pl Masc · λαμβάνω

*adverbial participle (antecedent action)*

→ constative aorist

τὸ

the

Accusative

*article*

ἰκανόν

security bond

Accusative

*direct object (technical: bail/security)*

ἰκανός: 'sufficient, adequate'; τὸ ἰκανόν as a fixed phrase = a legal surety or bond; the politarchs are behaving by Roman legal convention.

παρὰ  
from

*preposition + genitive (source)*

τοῦ

the

Genitive

*article*

Ἰάσονος

Jason

Genitive

*genitive (source of bail)*

καὶ

and

*coordinating conjunction*

τῶν

the

Genitive

*article*

λοιπῶν

rest

Genitive

*genitive (coordinated source)*

λοιπός: 'remaining, the rest'; those who had been dragged with Jason.

ἀπέλυσαν

they released

Aor Act Indic 3 Pl · ἀπολύω

*main verb*

→ constative aorist

ἀπολύω: 'release, dismiss, acquit'; a standard judicial term for dismissal after bond has been given.

αὐτούς

them

Accusative

*direct object*

10 Οἱ δὲ ἀδελφοὶ εὐθέως διὰ νυκτὸς ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν Σιλᾶν εἰς Βέροϊαν, οἵτινες παραγενόμενοι εἰς τὴν συναγωγὴν τῶν Ἰουδαίων ἀπήεσαν.

The brothers immediately sent Paul and Silas away by night to Berea, and when they arrived they went into the synagogue of the Jews.

NARRATIVE CONTINUATION (DEPARTURE UNDER PERSECUTION) **δέ** εὐθέως διὰ νυκτὸς echoes the urgency-pattern of Acts' escapes (cf. 9:25; 16:26–30). The missionaries' first act at Berea is again the synagogue — Paul's consistent strategy. The relative οἵτινες (qualitative, 'who being the sort who') marks the Bereans' characteristic response.

<p><b>οἱ</b> the Nominative article</p>	<p><b>δέ</b> and continuative conjunction</p>	<p><b>ἀδελφοὶ</b> brothers Nominative subject</p>	<p><b>εὐθέως</b> immediately adverb of time εὐθέως: 'immediately'; the Lukan/Acts form of εὐθύς; the urgency reflects the danger.</p>
<p><b>διὰ</b> through preposition + genitive (time during which)</p>	<p><b>νυκτὸς</b> night Genitive genitive of time (during the night) νύξ: 'night'; the cover of darkness for the departure — a recurring motif in Acts' persecution sequences.</p>	<p><b>ἐξέπεμψαν</b> sent away Aor Act Indic 3 Pl · ἐκπέμπω main verb → constative aorist ἐκπέμπω: 'send out, dispatch'; an official or urgent sending — the church community acts to protect its missionaries.</p>	<p><b>τόν</b> the Accusative article</p>
<p><b>τε</b> both enclitic connective (τε ... καί: both ... and)</p>	<p><b>Παῦλον</b> Paul Accusative direct object of ἐξέπεμψαν</p>	<p><b>καὶ</b> and coordinating conjunction (second of τε ... καί)</p>	<p><b>τὸν</b> the Accusative article</p>

## Σιλᾶν

Silas

Accusative

direct object (coordinated)

## εἰς

to

preposition + accusative (destination)

## Βέροϊαν

Berea

Accusative

object of εἰς (destination)

Βέροϊα: Berea, a city in Macedonia southwest of Thessalonica; today's Veria.

## οἷτινες

who

Nominative

relative pronoun (qualitative, referring to Paul and Silas)

οἷτινες; qualitative relative 'who, being the sort who'; introduces the characteristic response.

## παραγενόμενοι

having arrived

Aor Mid Ptc Nom Pl Masc · παραγίνομαι

adverbial participle (temporal)

→ constative aorist

παραγίνομαι: 'arrive, come to'; a Lukan favorite for arrivals (also 1:11; 9:26; 13:14; 14:27; etc.).

## εἰς

into

preposition + accusative (entrance)

## τὴν

the

Accusative

article

## συναγωγὴν

synagogue

Accusative

object of εἰς

## τῶν

of the

Genitive

article

## Ἰουδαίων

Jews

Genitive

genitive of membership

## ἀπήεσαν

went

Imperf Act Indic 3 Pl · ἀπειμι

main verb (in relative clause)

→ progressive imperfect (repeated going)

ἀπειμι: 'go away, go to'; the imperfect suggests a pattern of repeated visits to the synagogue, consistent with the 'daily' examination of v.11.

11 οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίκη, οἵτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας, τὸ καθ' ἡμέραν ἀνακρίνοντες τὰς γραφὰς εἰ ἔχοι ταῦτα οὕτως.

Now these were more noble than those in Thessalonica; they received the word with all eagerness, examining the Scriptures daily to see if these things were so.

CONTRAST (FAVORABLE CHARACTERIZATION OF THE BEREANS) **δέ** The comparative εὐγενέστεροι establishes the contrast explicitly. The two marks of nobility are (a) eager reception of the word and (b) daily critical examination (ἀνακρίνοντες) of the Scriptures. The optative ἔχοι in indirect question (εἰ + optative in secondary sequence) is a Lukan literary touch. This verse has become the NT locus classicus for Scripture-testing of Christian teaching.

**οὗτοι**

these

Nominative

subject (demonstrative)

**δέ**

now

contrastive/continuative conjunction

**ἦσαν**

were

Imperf Act Indic 3 Pl · εἰμί

copulative verb

→ progressive imperfect (characteristic state)

**εὐγενέστεροι**

more noble

Nominative

predicate adjective (comparative)

εὐγενής: 'noble, of good birth'; in classical Greek of aristocratic birth; in Luke-Acts extended to moral/intellectual quality. The comparative judges the Bereans favorably over the Thessalonians.

**τῶν**

than those

Genitive

genitive of comparison

**ἐν**

in

preposition + dative (location)

**Θεσσαλονίκη**

Thessalonica

Dative

dative of place

**οἵτινες**

who

Nominative

qualitative relative (substantiating the comparison)

## ἔδέξαντο

received

Aor Mid Indic 3 Pl · δέχομαι

*main verb (in relative clause)*

→ constative aorist

δέχομαι: 'receive, welcome, accept'; the middle is deponent; a willing, active reception of the message — not passive hearing.

## τὸν

the

Accusative

*article*

## λόγον

word

Accusative

*direct object*

λόγος: 'word'; here = the apostolic message about Jesus; Acts' shorthand for the gospel (cf. 8:4; 10:36; 11:1; 13:46; 14:25).

## μετά

with

*preposition + genitive (manner/attendant circumstance)*

## πάσης

all

Genitive

*attributive adjective*

## προθυμίας

eagerness

Genitive

*genitive (object of μετά, manner)*

προθυμία: 'eagerness, willingness, readiness'; from πρό + θυμός; a positive ethical quality contrasting with the Thessalonians' hostile reception.

## τὸ

the

Accusative

*article (substantivizing the adverbial phrase)*

## καθ'

each

*preposition + accusative (distributive)*

κατά: distributive 'each day'; τὸ καθ' ἡμέραν is a fixed phrase for 'daily!'

## ἡμέραν

day

Accusative

*accusative of time (distributive)*

## ἀνακρίνοντες

examining

Pres Act Ptc Nom Pl Masc · ἀνακρίνω

*adverbial participle (manner — how they received the word)*

→ progressive present (daily ongoing activity)

ἀνακρίνω: 'examine, investigate, judge'; a quasi-judicial term for careful, systematic scrutiny — the Bereans are not gullible but rigorously testing.

## τάς

the

Accusative

*article*

## γραφὰς

Scriptures

Accusative

*direct object of ἀνακρίνοντες*

εἰ

whether

conditional/interrogative particle (indirect question)

ἔχοι

it had

Pres Act Opt 3 Sg · ἔχω

optative in indirect question (secondary sequence)

→ potential optative

ἔχω: 'have, hold'; here idiomatically 'if these things were so' (ἔχω = 'stand' in this idiomatic use). The optative is a rare Lukan literary feature.

ταῦτα

these things

Nominative

subject of ἔχοι

οὕτως

so

adverb of manner (predicate in idiomatic phrase)

12 πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν, καὶ τῶν Ἑλληνίδων γυναικῶν τῶν εὐσημόνων καὶ ἀνδρῶν οὐκ ὀλίγοι.

Many of them therefore believed, and also not a few of the prominent Greek women and men.

RESULT (OF THE EAGER SCRIPTURE-EXAMINATION) **μὲν οὖν** μὲν οὖν is a Lukan conclusory particle marking the summary result of the preceding scene. The litotes οὐκ ὀλίγοι (also v.4) recurs to emphasize a significant number. Luke again highlights Greek women of social prominence (cf. v.4).

πολλοὶ

many

Nominative

subject

μὲν

indeed

affirmative particle (μὲν οὖν)

οὖν

therefore

inferential particle (μὲν οὖν)

μὲν οὖν: a frequent Lukan connective marking inferential summary or transition.

ἐξ

of

preposition + genitive (partitive)

<p><b>αὐτῶν</b> them Genitive <i>partitive genitive (the Jewish synagogue members)</i></p>	<p><b>ἐπίστευσαν</b> believed Aor Act Indic 3 Pl · πιστεύω <i>main verb</i> → constative aorist πιστεύω: 'believe, trust'; in Acts, the characteristic response to the kerygma (cf. 2:44; 4:4; 13:48; 14:1).</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p><b>τῶν</b> of the Genitive <i>article</i></p>
<p><b>Ἑλληνίδων</b> Greek Genitive <i>attributive genitive (nationality)</i> Ἑλληνίς: 'Greek woman'; the feminine form — an ethnically Greek Gentile woman.</p>	<p><b>γυναικῶν</b> women Genitive <i>partitive genitive</i></p>	<p><b>τῶν</b> the Genitive <i>article</i></p>	<p><b>εὐσημόνων</b> prominent Genitive <i>attributive adjective (social class)</i> εὐσημίμων: 'of good standing, respectable, well-placed'; a social term for the upper civic class; also 13:50 (where the same class persecutes Paul).</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p><b>ἀνδρῶν</b> men Genitive <i>partitive genitive (coordinated)</i></p>	<p>οὐκ not <i>negation</i></p>	<p><b>ὀλίγοι</b> a few Nominative <i>predicate adjective (litotes)</i></p>

13 Ὡς δὲ ἔγνωσαν οἱ ἀπὸ Θεσσαλονίκης Ἰουδαῖοι ὅτι καὶ ἐν τῇ Βεροῖα κατηγγέλη ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ θεοῦ, ἦλθον κάκεῖ σαλεύοντες καὶ τaráσσοντες τοὺς ὄχλους.

But when the Jews from Thessalonica learned that the word of God was proclaimed by Paul in Berea also, they came there too, agitating and troubling the crowds.

ADVERSATIVE (EXTERNAL THREAT ARRIVES) **δέ** The ὡς ... ἔγνωσαν clause is temporal-causal. The repeated intrusion of the Thessalonian Jews mirrors the pattern of 13:14–15 and 14:19. The pair σαλεύοντες καὶ τaráσσοντες is rhetorically climactic — a double participle of mob-agitation.

ὡς

when

temporal conjunction

δέ

but

adversative conjunction

ἔγνωσαν

learned

Aor Act Indic 3 Pl · γινώσκω

main verb (in ὡς clause)

→ constative aorist

γινώσκω: 'know, come to know, learn'; the aorist marks the moment of their learning — mission intelligence.

οἱ

the

Nominative

article

ἀπὸ

from

preposition + genitive (provenance)

Θεσσαλονίκης

Thessalonica

Genitive

genitive of origin

Ἰουδαῖοι

Jews

Nominative

subject

ὅτι

that

conjunction introducing indirect discourse (content of what they learned)

καὶ

also

adverbial καί (also/even)

ἐν

in

preposition + dative (location)

τῇ

the

Dative

article

Βεροία

Berea

Dative

dative of place

κατηγγέλη

was proclaimed

Aor Pass Indic 3 Sg · καταγγέλλω

main verb (in ὅτι clause)

→ constative aorist

ὑπὸ

by

preposition + genitive (agent in passive construction)

τοῦ

the

Genitive

article

Παύλου

Paul

Genitive

genitive (agent of passive verb)

ὁ

the

Nominative

article

λόγος

word

Nominative

subject of κατηγγέλη

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of source/authorship

θεός: God; 'the word of God' — the divine origin of the apostolic message is now explicit.

<p><b>ἦλθον</b> they came</p> <p>Aor Act Indic 3 Pl · ἔρχομαι</p> <p><i>main verb (apodosis)</i></p> <p>→ constative aorist</p>	<p><b>κάκεϊ</b> there also</p> <p><i>adverb (crasis: καὶ + ἐκεῖ)</i></p> <p>κάκεϊ: crasis of καὶ ἐκεῖ, 'and there'; they pursue their harassment across city boundaries.</p>	<p><b>σαλεύοντες</b> agitating</p> <p>Pres Act Ptc Nom Pl Masc · σαλεύω</p> <p><i>adverbial participle (manner)</i></p> <p>→ progressive present</p> <p>σαλεύω: 'shake, agitate, stir up'; of physical shaking or social/political agitation; metaphorically the crowd as an unstable mass.</p>	<p><b>καὶ</b> and</p> <p><i>coordinating conjunction</i></p>
<p><b>ταράσσοντες</b> troubling</p> <p>Pres Act Ptc Nom Pl Masc · τaráσσω</p> <p><i>adverbial participle (manner, coordinated)</i></p> <p>→ progressive present</p>	<p><b>τοὺς</b> the</p> <p>Accusative</p> <p><i>article</i></p>	<p><b>ὄχλους</b> crowds</p> <p>Accusative</p> <p><i>direct object</i></p>	

14 εὐθέως δὲ τότε τὸν Παῦλον ἐξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ἕως ἐπὶ τὴν θάλασσαν· ὑπέμεινάν τε ὁ τε Σιλᾶς καὶ ὁ Τιμόθεος ἐκεῖ.

Then the brothers immediately sent Paul off to go as far as the sea, but Silas and Timothy remained there.

NARRATIVE CONTINUATION (STRATEGIC WITHDRAWAL) **δέ** εὐθέως τότε is an urgent double-time marker. The brothers protect Paul (the primary target) while Silas and Timothy remain as local support for the young church. ἕως ἐπὶ τὴν θάλασσαν may mean 'toward the coast' (the Aegean) as a route to Athens.

εὐθέως  
immediately  
*adverb of time*

δέ  
then  
*continuative conjunction*

τότε  
at that time  
*adverb of time*  
τότε: 'then, at that time'; together with εὐθέως expresses immediacy and occasion.

τὸν  
the  
Accusative  
*article*

Παῦλον  
Paul  
Accusative  
*direct object of ἐξαπέστειλαν*

ἐξαπέστειλαν  
sent off  
Aor Act Indic 3 Pl · ἐξαποστέλλω  
*main verb*  
→ constative aorist  
ἐξαποστέλλω: 'send off, dispatch'; the double compound (ἐκ + ἀπό + στέλλω) intensifies the dispatch — a formal sending away from danger.

οἱ  
the  
Nominative  
*article*

ἀδελφοὶ  
brothers  
Nominative  
*subject*

πορεύεσθαι  
to go  
Pres Mid Inf · πορεύομαι  
*complementary infinitive (purpose/result of the sending)*  
→ progressive present (ongoing journey)  
πορεύομαι: 'go, travel, proceed'; a key Lukan travel verb.

ἕως  
as far as  
*preposition + accusative (extent of movement)*  
ἕως: 'until, as far as'; here with ἐπί and accusative expressing territorial extent.

ἐπὶ  
to  
*preposition + accusative (directional)*

τήν  
the  
Accusative  
*article*

θάλασσαν  
sea  
Accusative  
*object of ἐπί (the Aegean coast)*  
θάλασσα: 'sea'; the Aegean coast — Paul's route toward Athens, most likely by ship.

ὑπέμεινάν  
remained  
Aor Act Indic 3 Pl · ὑπομένω  
*main verb (second clause)*  
→ constative aorist  
ὑπομένω: 'remain behind, stay'; in contrast to Paul's departure — the two companions hold the Berean post.

τε  
both  
*enclitic connective (τε ... καί)*

ὃ  
the  
Nominative  
*article*

τε  
both

*enclitic connective (correlative)*

Σιλᾶς  
Silas  
Nominative  
subject

καὶ  
and  
*coordinating conjunction (second of τε ... καί)*

ὁ  
the  
Nominative  
article

Τιμόθεος  
Timothy  
Nominative  
subject (coordinated with Σιλᾶς)

Τιμόθεος; Timothy; Paul's young associate from Lystra (16:1-3), named here for the first time in the Macedonian sequence.

ἐκεῖ  
there  
*adverb of place*

15 οἱ δὲ καθιστάνοντες τὸν Παῦλον ἤγαγον ἕως Ἀθηνῶν, καὶ λαβόντες ἐντολὴν πρὸς τὸν Σιλᾶν καὶ τὸν Τιμόθεον ἵνα ὡς τάχιστα ἔλθωσιν πρὸς αὐτόν, ἐξήεσαν.

Those who were escorting Paul brought him as far as Athens; and having received a command for Silas and Timothy to come to him as quickly as possible, they departed.

NARRATIVE CONTINUATION (JOURNEY TO ATHENS) **δέ** καθιστάνοντες is a technical term for an escort — those who 'establish/accompany' someone safely to a destination. The command (ἐντολή) that Silas and Timothy should come quickly (ὡς τάχιστα, a superlative adverb of urgency) sets up 18:5.

**οἱ**

those who

Nominative

article (substantivizing the participle)

**δέ**

and

continuative conjunction

**καθιστάνοντες**

escorting

Pres Act Ptc Nom Pl Masc · καθίστημι

attributive participle (substantival, subject)

→ progressive present

καθίστημι: 'establish, appoint, conduct'; here in the specific sense of 'escort, conduct to a destination' — a quasi-official accompaniment.

**τὸν**

the

Accusative

article

**Παῦλον**

Paul

Accusative

object of καθιστάνοντες

**ἤγαγον**

brought

Aor Act Indic 3 Pl · ἄγω

main verb

→ constative aorist

ἄγω: 'lead, bring, conduct'; the aorist of a completed journey.

**ἕως**

as far as

preposition + genitive (extent)

**Ἀθηνῶν**

Athens

Genitive

genitive governed by ἕως

Ἀθῆναι: Athens, the intellectual and cultural capital of the Greco-Roman world; Paul now operates in the heart of Greek philosophical culture.

**καὶ**

and

coordinating conjunction

**λαβόντες**

having received

Aor Act Ptc Nom Pl Masc · λαμβάνω

adverbial participle (antecedent action)

→ constative aorist

**ἐντολὴν**

a command

Accusative

direct object of λαβόντες

ἐντολή: 'command, instruction'; here = an oral commission Paul gave the escort to relay to Silas and Timothy.

**πρὸς**

for

preposition + accusative (addressee of the command)

**τὸν**

the

Accusative

article

**Σιλᾶν**

Silas

Accusative

object of πρὸς

**καὶ**

and

coordinating conjunction

**τὸν**

the

Accusative

article

<p><b>Τιμόθεον</b> Timothy Accusative object of <i>πρός</i> (coordinated)</p>	<p><b>ἵνα</b> that conjunction introducing content clause (indirect command)   ἵνα: purpose/content conjunction; here introduces the content of the ἐντολή.</p>	<p><b>ὡς</b> as comparative particle (with superlative: ὡς τάχιστα)</p>	<p><b>τάχιστα</b> quickly as possible superlative adverb   τάχιστα: superlative of ταχύ; ὡς τάχιστα = 'as quickly as possible'; an idiom of urgency.</p>
<p><b>ἔλθωσιν</b> they should come Aor Act Subj 3 Pl · ἔρχομαι verb of ἵνα clause (purpose/indirect command) → constative aorist</p>	<p><b>πρός</b> to preposition + accusative (goal)</p>	<p><b>αὐτόν</b> him Accusative object of <i>πρός</i></p>	<p><b>ἔξηεσαν</b> departed Imperf Act Indic 3 Pl · ἔξιμι main verb → progressive imperfect (departure in progress)   ἔξιμι: 'go out, depart'; an imperfect depicting the escort beginning their return journey.</p>

16 Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοῦ τοῦ Παύλου, παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ θεωροῦντος κατείδωλον οὔσαν τὴν πόλιν.

Now while Paul was waiting for them in Athens, his spirit was being provoked within him as he observed the city full of idols.

SCENE-SETTING (PAUL IN ATHENS ALONE) **δέ** The genitive absolute (ἐκδεχομένου αὐτοῦ τοῦ Παύλου) sets the temporal frame. The imperfect παρωξύνετο pictures Paul's continuous inward agitation — a present-tense reaction to ongoing observation. κατείδωλον is a NT hapax of striking composition.

Ἐν

in

*preposition + dative (location)*

δέ

now

*continuative conjunction*

ταῖς

the

Dative

*article*

Ἀθήναις

Athens

Dative

*dative of place*

ἐκδεχομένου

waiting for

Pres Mid Ptc Gen Sg Masc · ἐκδέχομαι

*genitive absolute (temporal)*

→ progressive present (ongoing waiting)

ἐκδέχομαι: 'wait for, expect'; a compound of ἐκ + δέχομαι; Paul's expectant waiting for Silas and Timothy.

αὐτούς

them

Accusative

*object of ἐκδεχομένου*

τοῦ

the

Genitive

*article (subject of genitive absolute)*

Παύλου

Paul

Genitive

*subject of genitive absolute*

παρωξύνετο

was being provoked

Imperf Pass Indic 3 Sg · παροξύνω

*main verb*

→ progressive imperfect (continuous inward agitation)

παροξύνω: 'sharpen, irritate, provoke'; LXX frequently of being provoked to righteous anger at idolatry (cf. Isa 65:3; Ps 106:29 LXX); Paul's reaction echoes Old Testament prophetic indignation.

τὸ

the

Nominative

*article*

πνεῦμα

spirit

Nominative

*subject of παρωξύνετο*

πνεῦμα: 'spirit'; here the human spirit/inner being (not the Holy Spirit) — Paul's deep personal agitation.

αὐτοῦ

his

Genitive

*genitive of possession*

<p>ἐν within <i>preposition + dative (sphere/location)</i></p>	<p>αὐτῷ him Dative <i>dative of sphere (in him = within him)</i></p>	<p>θεωροῦντος as he observed Pres Act Ptc Gen Sg Masc · θεωρέω <i>genitive absolute (causal/temporal, with αὐτοῦ implied)</i> → progressive present (ongoing observation) θεωρέω: 'observe, contemplate, behold'; a sustained, reflective observation — Paul surveys the city systematically.</p>	<p>κατείδωλον full of idols Accusative <i>predicate adjective (object complement: 'the city being idol-full')</i> κατείδωλος: 'full of idols, given over to idols'; a NT hapax of Paul's (or Luke's) coinage; κατά + εἶδωλον, intensifying to 'utterly idol-saturated'; Athens was famously the most religious and idol-rich city in the ancient world.</p>
<p>οὔσαν being Pres Act Ptc Acc Sg Fem · εἰμί <i>participle in object complement construction (with τὴν πόλιν)</i> → progressive present</p>	<p>τὴν the Accusative <i>article</i></p>	<p>πόλιν city Accusative <i>object of θεωροῦντος</i></p>	

17 διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις καὶ ἐν τῇ ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνοντας.

So he was reasoning in the synagogue with the Jews and the devout persons, and in the marketplace every day with those who happened to be there.

INFERENTIAL CONTINUATION (PAUL ACTS ON HIS PROVOCATION) μὲν οὖν μὲν οὖν marks the inferential result of seeing the idol-filled city: Paul argues. The imperfect διελέγετο pictures continuous, repeated reasoning activity. The double venue — synagogue and agora — shows the expanding scope of mission in Athens.

## διελέγετο

he was reasoning

Imperf Mid Indic 3 Sg · διαλέγομαι

*main verb*

→ progressive imperfect (ongoing dialogical activity)

διαλέγομαι: 'reason, discuss'; the middle deponent; Paul's standard synagogue method (cf. v.2; 18:4, 19; 19:8–9).

## μὲν

indeed

*affirmative particle (μὲν οὖν)*

## οὖν

therefore

*inferential particle*

## ἐν

in

*preposition + dative (location)*

## τῇ

the

Dative  
*article*

## συναγωγῇ

synagogue

Dative  
*dative of place*

## τοῖς

the

Dative  
*article*

## Ἰουδαίοις

Jews

Dative  
*dative of association (with διελέγετο)*

## καὶ

and

*coordinating conjunction*

## τοῖς

the

Dative  
*article*

## σεβομένοις

devout persons

Pres Mid Ptc Dat Pl Masc · σέβομαι

*substantival participle (dative of association)*

→ progressive present

σέβομαι: 'worship, be devout'; the same category of God-fearers as in v.4 — Gentile adherents to the synagogue.

## καὶ

and

*coordinating conjunction (new venue)*

## ἐν

in

*preposition + dative (second location)*

## τῇ

the

Dative  
*article*

## ἀγορᾷ

marketplace

Dative  
*dative of place*

ἀγορά: 'marketplace, public square'; the Athenian Agora was where Socrates himself had debated — a loaded venue for Paul's activity.

## κατὰ

every

*preposition + accusative (distributive)*

**πᾶσαν**

every

Accusative

attributive adjective (distributive with κατά)

**ἡμέραν**

day

Accusative

accusative of time (distributive)

**πρὸς**

with

preposition + accusative (association in dialogue)

**τούς**

those

Accusative

article (substantivizing participle)

**παρατυγχάνοντας**

who happened to be there

Pres Act Ptc Acc Pl Masc · παρατυγχάνω

substantival participle (object of πρὸς)

→ progressive present

παρατυγχάνω: 'happen to be present, chance to be there'; NT hapax; Paul engages whoever is available in the agora — unstructured open-air evangelism.

18 τινὲς δὲ καὶ τῶν Ἐπικουρείων καὶ Στοϊκῶν φιλοσόφων συνέβαλλον αὐτῷ, καὶ τινες ἔλεγον· Τί ἂν θέλοι ὁ σπερμολόγος οὗτος λέγειν; οἱ δὲ· Ἐένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι· ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν εὐηγγελίζετο.

And some also of the Epicurean and Stoic philosophers were encountering him. And some were saying, 'What would this babbler wish to say?' Others said, 'He seems to be a proclaimer of foreign deities' — because he was proclaiming Jesus and the resurrection.

NARRATIVE CONTINUATION (INTELLECTUAL ENCOUNTER) **δέ** The imperfect συνέβαλλον pictures ongoing encounters over time. Two distinct groups within the philosophers respond differently: dismissal (σπερμολόγος) and guarded curiosity about foreign religion. The ὅτι clause at the end is the narrator's interpretive explanation — Luke glosses the charge.

**τινές**

some

Nominative

subject (indefinite pronoun)

**δέ**

and

continuative conjunction

**καὶ**

also

adverbial καί (even, also)

**τῶν**

of the

Genitive

article

**Ἐπικουρείων**

Epicurean

Genitive

partitive genitive

Ἐπικούρειος: 'Epicurean'; followers of Epicurus (341–270 BC), who held that the gods are uninvolved with human affairs and that the highest good is pleasure (ἡδονή) and ataraxia (tranquility); the resurrection would be particularly offensive to them.

**καὶ**

and

coordinating conjunction

**Στοϊκῶν**

Stoic

Genitive

partitive genitive (coordinated)

Στοϊκός: 'Stoic'; followers of Zeno of Citium, who taught divine providence (λόγος), virtue as the highest good, and cosmic rational order; more sympathetic to Paul's natural theology (vv.28–29).

**φιλοσόφων**

philosophers

Genitive

head noun (partitive genitive phrase)

φιλόσοφος: 'philosopher, lover of wisdom'; Luke presents these as Paul's intellectual interlocutors — the Athenian intelligentsia.

**συνέβαλλον**

were encountering

Imperf Act Indic 3 Pl · συμβάλλω

main verb

→ progressive imperfect (repeated encounters)

συμβάλλω: 'throw together, meet, confer, engage'; in this context 'engage in conversation, debate'; the same verb for 'ponder' in Luke 2:19.

**αὐτῷ**

him

Dative

dative of association

**καὶ**

and

coordinating conjunction

**τινες**

some

Nominative

subject (first group's response)

## ἔλεγον

were saying

Imperf Act Indic 3 Pl · λέγω

*main verb (introducing direct speech)*

→ progressive imperfect (repeated commentary)

## τί

what

Accusative

*interrogative pronoun (direct object)*

## ἄν

would

*modal particle (with optative; potential)*

ἄν: modal particle; with optative θέλοι creates a potential optative — a polite/ironic 'what would this fellow want to say?'

## θέλοι

wish

Pres Act Opt 3 Sg · θέλω

*potential optative (with ἄν)*

→ potential optative

θέλω: 'wish, want'; the optative of indirect/ironic question — a rhetorical dismissal.

## ὁ

this

Nominative

*article*

## σπερμολόγος

babbler

Nominative

*subject (contemptuous appellation)*

σπερμολόγος: 'seed-picker, babbler, scavenger of ideas'; originally of birds picking up seeds; then of a petty trader or one who picks up scraps of learning — a term of Athenian intellectual contempt. NT hapax.

## οὗτος

this fellow

Nominative

*demonstrative pronoun (contemptuous)*

## λέγειν

to say

Pres Act Inf · λέγω

*complementary infinitive*

→ progressive present

## οἱ

others

Nominative

*subject (second group)*

## δέ

but

*adversative/contrastive conjunction*

## Ξένων

of foreign

Genitive

*genitive (objective, modifying καταγγελεύς)*

ξένος: 'foreign, strange, alien'; the charge of introducing foreign deities (ξένα δαιμόνια) echoes the charge against Socrates (Plato, Apology 24b) — a pointed literary echo.

## δαιμονίων

deities

Genitive

*genitive (objective, coordinated with Ξένων)*

δαιμόνιον: in Greek (non-LXX) usage = 'divine being, deity, spirit'; not necessarily demonic; the charge is of introducing unauthorized religious novelties.

## δοκεῖ

he seems

Pres Act Indic 3 Sg · δοκέω

*main verb (second opinion clause)*

→ **gnomic present**

δοκέω: 'seem, appear, think'; expresses a tentative verdict — these are more curious than contemptuous.

## καταγγελεύς

a proclaimer

Nominative

*predicate nominative*

καταγγελεύς: 'proclaimer, herald'; NT hapax; the agent noun of καταγγέλλω — echoes the missionary vocabulary Paul uses for himself.

## εἶναι

to be

Pres Act Inf · εἶμι

*infinitive in indirect statement (after δοκεῖ)*

## ὅτι

because

*causal conjunction (narrator's explanation)*

## τὸν

the

Accusative

*article*

## Ἰησοῦν

Jesus

Accusative

*direct object of εὐηγγελίζετο*

## καὶ

and

*coordinating conjunction*

## τὴν

the

Accusative

*article*

## ἀνάστασιν

resurrection

Accusative

*direct object (coordinated)*

ἀνάστασις: 'resurrection, rising'; later (v.32) the mention of ἀνάστασις νεκρῶν is the point that divides the audience. Some Athenians may have heard 'Anastasis' as a female deity paired with 'Jesus.'

## εὐηγγελίζετο

he was proclaiming

Imperf Mid Indic 3 Sg · εὐαγγελίζω

*main verb (narrator's causal clause)*

→ **progressive imperfect (ongoing preaching)**

εὐαγγελίζω: 'proclaim good news!'; the middle deponent; this is what Paul was doing habitually in the agora — preaching Jesus and the resurrection.

19 ἐπιλαβόμενοι τε αὐτοῦ ἐπὶ τὸν Ἄρειον Πάγον ἤγαγον, λέγοντες· Δυνάμεθα γνῶναι τίς ἡ καινὴ αὕτη ἢ ὑπὸ σοῦ λαλουμένη διδαχὴ;

And taking hold of him they brought him to the Areopagus, saying, 'May we know what this new teaching is that you are presenting?'

NARRATIVE CONTINUATION (FORMAL REFERRAL TO THE AREOPAGUS) **ΤΕ** Whether this is a formal trial or a less formal philosophical hearing is debated; the Areopagus was both the traditional court and a philosophical-religious advisory body. λέγοντες introduces a polite but pointed inquiry, not a charge.

### ἐπιλαβόμενοι

taking hold of

Aor Mid Ptc Nom Pl Masc · ἐπιλαμβάνομαι  
*adverbial participle (manner/means)*

→ constative aorist

ἐπιλαμβάνομαι: 'take hold of, seize, arrest';  
the physical taking can be authoritative  
(arrest) or respectful accompaniment;  
context suggests the latter.

### τε

and

*enclitic connective*

### αὐτοῦ

him

Genitive

*genitive (object of ἐπιλαμβάνομαι)*

### ἐπὶ

to

*preposition + accusative (destination/authority)*

### τὸν

the

Accusative  
*article*

### Ἄρειον

Areopagus

Accusative

*object of ἐπὶ (part of proper name)*

Ἄρειος Πάγος: 'Hill of Ares, Areopagus'; the  
rocky hill NW of the Acropolis; the ancient  
Athenian high court and philosophical-  
religious council, historically associated  
with scrutinizing foreign religious  
teachers.

### Πάγον

Hill

Accusative

*object (second part of compound name)*

### ἤγαγον

they brought

Aor Act Indic 3 Pl · ἄγω  
*main verb*

→ constative aorist

## λέγοντες

saying

Pres Act Ptc Nom Pl Masc · λέγω

*adverbial participle (manner)*

→ progressive present

## Δυνάμεθα

may we

Pres Mid Indic 1 Pl · δύναμαι

*main verb (polite request/inquiry)*

→ progressive present (modal: 'are we able to = may we')

δύναμαι: 'be able'; the first-person plural as a polite interrogative.

## γινῶναι

know

Aor Act Inf · γινώσκω

*complementary infinitive*

→ constative aorist

## τίς

what

Nominative

*interrogative pronoun (subject of indirect question)*

## ἡ

the

Nominative

*article*

## καινή

new

Nominative

*attributive adjective*

καινός: 'new (qualitatively new)'; the Athenians' characteristic interest in novelty (v.21); this is a new teaching in their ears.

## αὕτη

this

Nominative

*attributive demonstrative adjective*

## ἡ

the one

Nominative

*article (substantivizing the following participle phrase)*

## ὑπὸ

by

*preposition + genitive (agent in passive construction)*

## σοῦ

you

Genitive

*genitive (agent of λαλουμένη)*

## λαλουμένη

being spoken

Pres Pass Ptc Nom Sg Fem · λαλέω

*attributive participle (modifying ἡ διδαχή)*

→ progressive present (being presented now)

λαλέω: 'speak, utter'; used here for the oral presentation of teaching.

## διδαχή

teaching

Nominative

*subject/predicate of indirect question*

διδαχή: 'teaching, doctrine'; the formal content of what Paul is presenting — they treat it as a coherent doctrine to be assessed.

## 20 ξενίζοντα γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν· βουλόμεθα οὖν γνῶναι τίνα θέλει ταῦτα εἶναι.

For you are bringing some strange things to our ears; we wish therefore to know what these things mean.'

**EXPLANATION (REASON FOR INQUIRY)** γάρ The γάρ introduces the reason for the inquiry: the things Paul has been saying sound strange (ξενίζοντα). The second clause (βουλόμεθα οὖν) is the direct conclusion — we want to understand. τίνα θέλει ταῦτα εἶναι is an indirect question: 'what these things want to be = what these things mean.'

### ξενίζοντα

strange things

Pres Act Ptc Acc Pl Neut · ξενίζω  
substantival participle (direct object)

→ progressive present

ξενίζω: 'surprise, astonish, be strange'; things that cause astonishment; the content of Paul's preaching is surprising to their cultivated ears.

### γάρ

for

explanatory conjunction

### τινα

some

Accusative  
attributive pronoun

### εἰσφέρεις

you are bringing

Pres Act Indic 2 Sg · εἰσφέρω  
main verb

→ progressive present (ongoing introduction of strange ideas)

εἰσφέρω: 'bring in, introduce'; used of introducing new things — here, of bringing foreign teachings into Athenian intellectual space.

### εἰς

to

preposition + accusative (direction/recipient)

### τὰς

the

Accusative  
article

### ἀκοὰς

ears

Accusative  
object of εἰς (faculty of hearing, metonymy)

ἀκοή: 'hearing, ear, report'; pl. 'our ears' — a metonymy for the faculty of hearing and comprehension.

### ἡμῶν

our

Genitive  
genitive of possession

## βουλόμεθα

we wish

Pres Mid Indic 1 Pl · βούλομαι

*main verb (second clause)*

→ progressive present

βούλομαι: 'wish, want, determine'; expresses deliberate desire — they genuinely want to understand.

## οὖν

therefore

*inferential particle*

## γινῶναι

to know

Aor Act Inf · γινώσκω

*complementary infinitive*

→ constative aorist

## τίνα

what

Accusative

*interrogative pronoun (object in indirect question)*

## θέλει

means

Pres Act Indic 3 Sg · θέλω

*main verb of indirect question (idiomatic: 'want to be' = mean)*

→ gnomic present

θέλω: 'wish, want'; idiomatically τίνα θέλει ταῦτα εἶναι = 'what these things mean/intend to be' — a polite Greek idiom for seeking clarification.

## ταῦτα

these things

Nominative

*subject of indirect question*

## εἶναι

to be

Pres Act Inf · εἰμί

*complementary infinitive (in indirect question)*

21 Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἕτερον ἢ λέγειν τι ἢ ἀκούειν τι καινότερον.

Now all the Athenians and the foreigners who lived there would spend their time in nothing else but telling or hearing something new.

PARENTHETICAL NARRATOR'S COMMENT

δέ

A parenthetical ethnographic aside by Luke explaining why the Athenians were so ready to hear Paul. ἠσπασάντων (imperfect of εὐκασπάζω) marks this as habitual Athenian behavior — a cultural observation echoing ancient commentators on Athenian intellectual curiosity (cf. Thucydides, Demosthenes). καινότερον is a comparative adjective used as a superlative: 'something newer' = 'the latest thing!'

## Ἄθηναῖοι

Athenians

Nominative

subject

Ἄθηναῖος: 'Athenian'; the inhabitants of Athens as a cultural collective — their love of novelty was proverbial in antiquity.

## δέ

now

continuative/parenthetical conjunction

## πάντες

all

Nominative

attributive adjective (sweeping generalization)

## καὶ

and

coordinating conjunction

## οἱ

the

Nominative

article (substantivizing the participle)

## ἐπιδημοῦντες

residing

Pres Act Ptc Nom Pl Masc · ἐπιδημέω

substantival participle (subject, coordinated)

→ progressive present (habitual residency)

ἐπιδημέω: 'reside temporarily, be in town'; of foreigners living in Athens — the cosmopolitan mix of the Athenian intellectual scene.

## ξένοι

foreigners

Nominative

predicate/appositive noun

ξένος: 'foreigner, stranger'; cf. v.18 where Paul's content is called 'strange' (ξένα) — an irony: Paul himself is a foreigner among foreigners.

## εἰς

for

preposition + accusative (purpose/goal)

## οὐδέν

nothing

Accusative

object of εἰς (negated: 'for nothing else')

## ἕτερον

else

Accusative

adjective modifying οὐδέν

ἕτερος: 'other, different'; εἰς οὐδέν ἕτερον = 'for nothing other than!'

## ἠὺκαίρου

would spend their time

Imperf Act Indic 3 Pl · εὐκαίρεω

main verb

→ habitual imperfect

εὐκαίρεω: 'have leisure time, spend one's time'; the imperfect captures the habitual character of Athenian intellectual idleness.

## ἢ

but

disjunctive particle (limiting the negation)

ἢ: 'or, than!'; here after οὐδέν ἕτερον the first ἢ = 'than!', the second ἢ = 'or!'

## λέγειν

telling

Pres Act Inf · λέγω

complementary infinitive (object of ἠὺκαίρου)

→ progressive present

## τι

something

Accusative

indefinite pronoun (object of λέγειν)

## ἢ

or

disjunctive conjunction

## ἀκούειν

hearing

Pres Act Inf · ἀκούω

complementary infinitive (coordinated with λέγειν)

→ progressive present

**τι**

something

Accusative

*indefinite pronoun (object of ἀκούειν)*

**καινότερον**

newer

Accusative

*attributive adjective (comparative used as elative/superlative)*

καινός; 'new'; the comparative καινότερον functions as an elative ('the very latest thing') — the superlative of Athenian novelty-hunger.

22 Σταθείς δὲ Παῦλος ἐν μέσῳ τοῦ Ἀρείου Πάγου ἔφη· ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ.

So Paul, standing in the midst of the Areopagus, said: 'Men of Athens, I observe that you are very religious in every respect.'

NARRATIVE PIVOT (THE SPEECH BEGINS) **δέ** Σταθείς is the standard verb for assuming the orator's stance — Paul takes the rhetorical floor. The address ἄνδρες Ἀθηναῖοι is a formal Greek rhetorical opening. The adjective δεισιδαιμονεστέρους is deliberately ambiguous: 'more religious' can be a compliment or 'more superstitious,' a critique; Paul navigates this diplomatically to gain a hearing.

**Σταθείς**

standing

Aor Pass Ptc Nom Sg Masc · ἴστημι

*adverbial participle (manner/circumstantial — taking the speaker's position)*

→ constative aorist

ἴστημι: 'stand'; the passive aorist participle σταθείς is the standard idiom for taking the platform/speaker's stance in a formal address (cf. 2:14; 5:20; 11:13).

**δέ**

so

*continuative conjunction*

**Παῦλος**

Paul

Nominative

*subject*

**ἐν**

in

*preposition + dative (location)*

## μέσῳ

the midst

Dative

*dative of place*

μέσος: 'middle'; ἐν μέσῳ τοῦ Ἀρείου Πάγου  
= at the center of the council — the rhetorical stage.

## τοῦ

of the

Genitive

*article*

## Ἀρείου

Areopagus

Genitive

*genitive (part of proper noun, modifying Πάγου)*

## Πάγου

Hill

Genitive

*genitive (head of compound name governed by ἐν μέσῳ)*

## ἔφη

said

Imperf Act Indic 3 Sg · φημί

*main verb (introducing direct speech)*

→ progressive imperfect (formal speech act)

φημί: 'say, affirm'; a more authoritative speech verb than λέγω; used for formal declarations and citations.

## ἄνδρες

Men

Vocative

*vocative of address*

άνήρ: 'man'; ἄνδρες + ethnic name is the standard Greek oratorical address (cf. 2:14, 22; 3:12; 7:2; 13:16).

## Ἀθηναῖοι

of Athens

Vocative

*vocative (appositive address)*

Ἀθηναῖος: 'Athenian'; the address respects civic identity and honors the audience.

## κατὰ

in

*preposition + accusative (respect/reference)*

## πάντα

every respect

Accusative

*accusative of respect*

## ὥς

as

*comparative particle (introducing predicate adjective)*

## δεισιδαιμονεστέρους

very religious

Accusative

*predicate adjective (object complement with θεωρῶ)*

δεισιδαίμων: 'reverent toward the divine, religious' (positive) or 'superstitious' (negative); the comparative δεισιδαιμονεστέρους is diplomatically ambiguous — Paul flatters before he confronts. The word appears only here in the NT.

## ὕμᾱς

you

Accusative

*accusative object of θεωρῶ*

## θεωρῶ

I observe

Pres Act Indic 1 Sg · θεωρέω

*main verb*

→ progressive present (ongoing observation)

θεωρέω: 'observe, contemplate'; the same verb as in v.16, creating a verbal link — Paul's observation of the city (v.16) now becomes the basis of his address.

## 23 διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν εὔρον καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο· ΑΓΝΩΣΤΩ ΘΕΩ. ὃ οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτο ἐγὼ καταγγέλλω ὑμῖν.

For as I passed through and observed the objects of your worship, I found also an altar on which was inscribed: 'TO AN UNKNOWN GOD!' What therefore you worship in ignorance, this I proclaim to you.

GROUND (FOR THE OBSERVATION: THE EVIDENCE) **γάρ** The γάρ introduces the evidential basis for calling them 'very religious!' The ΑΓΝΩΣΤΩ ΘΕΩ inscription is the rhetorical pivot: Paul takes an expression of Athenian religious uncertainty and identifies it as an unwitting witness to the God he now proclaims. ὃ ἀγνοοῦντες εὐσεβεῖτε is a daring and rhetorically brilliant move — their own religion witnesses against their ignorance.

### διερχόμενος

passing through

Pres Mid Ptc Nom Sg Masc · διέρχομαι

*adverbial participle (temporal/circumstantial)*

→ progressive present (ongoing passage through the city)

διέρχομαι: 'pass through, travel through'; Paul physically surveyed the city's religious landscape before the speech.

### γάρ

for

*explanatory/causal conjunction*

### καὶ

and

*coordinating conjunction*

### ἀναθεωρῶν

observing

Pres Act Ptc Nom Sg Masc · ἀναθεωρέω

*adverbial participle (manner, coordinated with διερχόμενος)*

→ progressive present

ἀναθεωρέω: 'look up at, observe carefully, survey'; the ἀνά prefix adds the idea of looking up (at monuments, inscriptions) or looking carefully; NT hapax here and Heb 13:7.

**τὰ**

the

Accusative

article

**σεβάσματα**

objects of worship

Accusative

direct object of ἀναθεωρῶν

σέβασμα: 'object of worship, sacred object'; encompasses temples, altars, statues — the whole apparatus of Athenian religiosity. Pl. here and 2 Thess 2:4.

**ὑμῶν**

your

Genitive

genitive of possession

**εὑρον**

I found

Aor Act Indic 1 Sg · εὕρισκω

main verb

→ constative aorist

εὕρισκω: 'find, discover'; the aorist marks the decisive moment of discovery — a rhetorical ἐπίδειξις (display of evidence).

**καὶ**

also

adverbial καὶ (even, also — highlighting the key discovery)

**βωμὸν**

an altar

Accusative

direct object of εὑρον

βωμός: 'altar'; the place of sacrifice; ancient testimony (Pausanias, Diogenes Laertius) confirms altars to unknown gods in Athens.

**ἐν**

on

preposition + dative (location of inscription)

**ᾧ**

which

Dative

relative pronoun (locative, referring to βωμὸν)

**ἐπεγέγραπτο**

was inscribed

Plupf Pass Indic 3 Sg · ἐπιγράφω

verb of relative clause

→ intensive pluperfect (inscription still standing)

ἐπιγράφω: 'write upon, inscribe'; the pluperfect ἐπεγέγραπτο indicates the inscription was already in place (a completed past act with present relevance) — it stands written.

**ΑΓΝΩΣΤΩ**

UNKNOWN

Dative

dative (dedicatory inscription, dative of addressee)

ἄγνωστος: 'unknown, unknowable'; from ἄ- + γινώσκω; the dative is the dedicatory case for altar inscriptions ('to X'). This is the rhetorical fulcrum of the entire address.

**ΘΕΩ**

GOD

Dative

dative (head noun of the inscription)

θεός: 'god'; the inscription TO AN UNKNOWN GOD is attested in ancient sources; Paul uses Athenian religious hedging as the textual hook for his proclamation.

**ὃ**

what

Accusative

relative pronoun (accusative, object of καταγγέλλω; antecedent is τοῦτο)

<p>οὖν therefore <i>inferential particle</i></p>	<p><b>ἀγνοοῦντες</b> in ignorance Pres Act Ptc Nom Pl Masc · ἀγνοέω <i>adverbial participle (manner — worshipping without knowing)</i> → progressive present ἀγνοέω: 'not know, be ignorant'; cognate with ἄγνωστος (v.23a) — the wordplay ties their worship to their ignorance, which God has now moved to resolve.</p>	<p><b>εὐσεβεῖτε</b> you worship Pres Act Indic 2 Pl · εὐσεβέω <i>main verb (relative clause)</i> → progressive present (habitual worship) εὐσεβέω: 'worship, be pious toward'; acknowledges genuine, if ignorant, religious devotion — Paul does not call them impious.</p>	<p><b>τούτο</b> this Accusative <i>demonstrative pronoun (resumptive of ὁ — emphatic fronting)</i></p>
<p><b>ἐγὼ</b> I Nominative <i>emphatic subject pronoun</i></p>	<p><b>καταγγέλλω</b> proclaim Pres Act Indic 1 Sg · καταγγέλλω <i>main verb (the apostolic declaration)</i> → progressive present (proclamatory force) καταγγέλλω: 'proclaim, announce publicly'; the missionary/herald's verb — Paul positions himself not as a philosopher but as a herald of revelation.</p>	<p><b>ὑμῖν</b> to you Dative <i>dative of indirect object</i></p>	

24 ὁ θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς κύριος ὑπάρχων οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ,

The God who made the world and everything in it, being Lord of heaven and earth, does not dwell in temples made by hands,

PROCLAMATION — FIRST PREDICATION (CREATOR AND LORD) **ASYNDETON** Asyndeton opens the theological proclamation with majestic weight. The attributive participial phrase ὁ ποιήσας τὸν κόσμον is the primary identification of the God who is ΑΓΝΩΣΤΩ ΘΕΩ — a direct allusion to Genesis 1 and Isaiah 42:5. The negative κατοικεῖ ('does not dwell') counters pagan temple theology — God is not housed by human architecture.

ὁ

the

Nominative

article (subject of the sentence)

θεός

God

Nominative

subject

θεός: 'God'; Paul uses the generic Greek term but fills it with the content of Old Testament revelation — the Creator of Gen 1.

ὁ

the one who

Nominative

article (substantivizing the following participle)

ποιήσας

made

Aor Act Ptc Nom Sg Masc · ποιέω

attributive participle (defining God as Creator)

→ constative aorist

ποιέω: 'make, create'; echoes Gen 1:1 LXX (ποιέω) and Isa 42:5 — the God of Scripture is identified by creation.

τὸν

the

Accusative

article

κόσμον

world

Accusative

direct object of ποιήσας

κόσμος: 'world, universe, ordered whole'; a Stoic and general Greek term for the universe that Paul fills with OT content.

καὶ

and

coordinating conjunction

πάντα

all things

Accusative

direct object (coordinated, comprehensive)

τὰ

the things

Accusative

article (substantivizing the following prepositional phrase)

ἐν

in

preposition + dative

αὐτῷ

it

Dative

dative of place (referring to κόσμος)

οὗτος

he

Nominative

subject (resumptive demonstrative — re-identifies the antecedent ὁ θεός)

οὐρανοῦ

of heaven

Genitive

genitive (governed by κύριος)

οὐρανός: 'heaven, sky'; part of the merism 'heaven and earth' = the entire cosmos; an OT formula (Gen 14:19; Ps 115:15).

καὶ

and

coordinating conjunction

γῆς

earth

Genitive

genitive (coordinated merism with οὐρανοῦ)

γῆ: 'earth, land'; the second element of the merism 'heaven and earth.'

κύριος

Lord

Nominative

predicate nominative (with ὑπάρχων)

κύριος: 'Lord'; the LXX title for YHWH — Paul applies the LXX's supreme title to the God being proclaimed.

## ὑπάρχων

being

Pres Act Ptc Nom Sg Masc · ὑπάρχω

*adverbial participle (concessive/causal with predicate nominative κύριος)*

→ progressive present (inherent, ongoing status)

ὑπάρχω: 'be, exist, belong to'; stronger than εἶμι — it emphasizes inherent, essential existence; 'being by nature Lord of heaven and earth!'

## οὐκ

not

*negation*

## ἐν

in

*preposition + dative (location — negated)*

## χειροποίητοις

hand-made

Dative

*attributive adjective (modifying ναοῖς)*

χειροποίητος: 'made by hands'; the LXX/NT term for human-manufactured cult objects and buildings (cf. Isa 16:12; Mark 14:58; Acts 7:48; Heb 9:11); the antithesis to the Creator of v.24a.

## ναοῖς

temples

Dative

*dative of place (object of ἐν)*

ναός: 'temple, sanctuary'; the inner shrine (distinct from the broader ἱερόν); Athens was full of naoi — Paul's polemic targets the very architecture surrounding them.

## κατοικεῖ

dwell

Pres Act Indic 3 Sg · κατοικέω

*main verb*

→ gnomic present (universal truth)

κατοικέω: 'dwell, inhabit'; with the negation = God does not make a human-built house his permanent residence — echoing Stephen's speech (7:48) and Solomon's prayer (1 Kgs 8:27).

25 οὐδὲ ὑπὸ χειρῶν ἀνθρωπίνων θεραπεύεται προσδεόμενός τινος, αὐτὸς διδούς πᾶσιν ζωὴν καὶ πνοὴν καὶ τὰ πάντα·

nor is he served by human hands as though he needed anything, since he himself gives to all people life and breath and everything.

CONTINUATION (SECOND NEGATIVE PREDICATION — GOD NEEDS NOTHING) οὐδέ The οὐδέ continues the negative theology: not only does God not dwell in hand-made temples, he does not need human service. The participial phrase προσδεόμενός τινος ('needing anything') is the key — this stands against all pagan cult as fundamentally misconceiving the divine nature. The positive counter (αὐτὸς διδούς) reverses the direction: God gives, he does not receive.

οὐδέ

nor

negative coordinating conjunction (continuing the negation from v.24)

οὐδέ: 'nor, not even!'; extends the negation to a second predication.

ὑπὸ

by

preposition + genitive (agent in passive construction)

χειρῶν

hands

Genitive

genitive (agent — 'by hands')

χείρ: 'hand'; picks up the χειροποίητος of v.24 — both the temple and the service are 'of hands!'

ἀνθρωπίνων

human

Genitive

attributive genitive adjective

ἄνθρωπινος: 'human, belonging to mankind!'; the adjective stresses the creaturely limitation of what is offered — human service cannot add to the divine.

θεραπεύεται

is served

Pres Pass Indic 3 Sg · θεραπεύω

main verb

→ gnomic present

θεραπεύω: primarily 'heal, cure' but also 'serve, attend to'; in a cultic context = 'render cultic service, tend!'; Paul denies that God needs attendants as pagan deities were thought to require.

προσδεόμενός

needing

Pres Mid Ptc Nom Sg Masc · προσδέομαι

adverbial participle (causal/concessive — explaining the negation)

→ progressive present (inherent disposition)

προσδέομαι: 'need in addition, have further need of!'; a NT hapax; the πρὸς prefix intensifies — not merely 'need' but 'need something more,' implying God is wholly self-sufficient.

τινος

anything

Genitive

genitive (object of προσδεόμενός)

αὐτὸς

he himself

Nominative

emphatic pronoun (contrast: God is the giver, not the receiver)

<p><b>δίδους</b> giving</p> <p>Pres Act Ptc Nom Sg Masc · δίδωμι</p> <p><i>adverbial participle (causal/circumstantial – the positive ground of the negation)</i></p> <hr/> <p>→ progressive present (continuous, universal giving)</p> <p>δίδωμι: 'give'; God is the universal donor – the direction of dependency is wholly reversed.</p>	<p><b>πᾶσιν</b> to all</p> <p>Dative</p> <p><i>dative of indirect object (universal beneficiary)</i></p>	<p><b>ζωὴν</b> life</p> <p>Accusative</p> <p><i>direct object of δίδους</i></p> <p>ζωή: 'life'; the most basic and comprehensive divine gift – existence itself.</p>	<p><b>καὶ</b> and</p> <p><i>coordinating conjunction</i></p>
<p><b>πνοὴν</b> breath</p> <p>Accusative</p> <p><i>direct object (coordinated)</i></p> <p>πνοή: 'breath, wind'; echoes Gen 2:7 LXX (ἐνεφύσησεν πνοὴν ζωῆς) – the divine breath that animates humanity.</p>	<p><b>καὶ</b> and</p> <p><i>coordinating conjunction</i></p>	<p><b>τὰ</b> the</p> <p>Accusative</p> <p><i>article</i></p>	<p><b>πάντα</b> all things</p> <p>Accusative</p> <p><i>direct object (comprehensive – 'everything')</i></p> <p>πᾶς: 'all, every'; τὰ πάντα = the totality – Paul uses the Stoic/LXX formula for the whole of creation as God's gift.</p>

26 ἐποίησέν τε ἐξ ἑνὸς πᾶν ἔθνος ἀνθρώπων κατοικεῖν ἐπὶ παντὸς προσώπου τῆς γῆς, ὀρίσας προστεταγμένους καιροὺς καὶ τὰς ὄροθεσίας τῆς κατοικίας αὐτῶν,

And he made from one every nation of mankind to dwell on all the face of the earth, having determined their appointed times and the boundaries of their dwelling places,

CONTINUATION (THIRD PREDICATION – CREATOR OF NATIONS AND HISTORY) **τε** The τε links to the previous verse's declaration. ἐξ ἑνὸς ('from one') is a textually significant short reading (NA28, SBLGNT omit αἵματος) – the reference to Adam is implied. The two aorist participles (ὀρίσας, προστεταγμένους) indicate prior divine determination of both epochs and territories – a claim that speaks both to Greek interest in divine providence (Stoic λόγος) and to OT theology (Deut 32:8).



## γῆς

earth

Genitive

*genitive (of surface)*

## ὀρίσας

having determined

Aor Act Ptc Nom Sg Masc · ὀρίζω

*adverbial participle (manner/means of the making)*

→ constative aorist

ὀρίζω: 'determine, define, set boundaries'; from ὄρος ('boundary, definition'); God's creative act includes sovereign setting of temporal and spatial limits — divine providence.

## προστεταγμένους

appointed

Perf Pass Ptc Acc Pl Masc · προστάσσω

*attributive participle (modifying καιρούς)*

→ intensive perfect (divinely pre-ordained)

προστάσσω: 'command, appoint, prescribe'; the perfect passive emphasizes the fixed, pre-ordained character of the epochs — they were set in advance.

## καιρούς

times

Accusative

*direct object of ὀρίσας*

καιρός: 'appointed time, season'; distinct from χρόνος (clock-time) — these are qualitatively significant epochs in history, not mere durations.

## καὶ

and

*coordinating conjunction*

## τάς

the

Accusative

*article*

## ὄροθεσίας

boundaries

Accusative

*direct object (coordinated with καιρούς)*

ὄροθεσία: 'boundary-setting, boundary'; NT hapax; from ὄρος + τίθημι — God places the territorial limits of nations (cf. Deut 32:8 LXX).

## τῆς

of the

Genitive

*article*

## κατοικίας

dwelling

Genitive

*genitive (of the dwelling place — objective genitive)*

κατοικία: 'dwelling, habitation'; echoes κατοικεῖν above — God determines not only that nations dwell but where they dwell.

## αὐτῶν

their

Genitive

*genitive of possession*

27 ζητεῖν τὸν θεόν, εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὔροιεν, καί γε οὐ μακρὰν ἀπὸ ἐνὸς ἐκάστου ἡμῶν ὑπάρχοντα.

that they should seek God, in the hope that they might feel their way toward him and find him — though indeed he is not far from each one of us.

PURPOSE (DIVINE INTENT BEHIND THE PROVIDENTIAL ORDERING) ASYNDETON The infinitive ζητεῖν is the purpose of God's providential ordering of nations (v.26). The two optatives ψηλαφήσειαν and εὔροιεν are potential optatives of cautious possibility — seeking God is possible but uncertain on the human side, which is why Paul argues God has now acted to remove the uncertainty. The γε in καί γε gives a concessive nuance: 'even though (or: and indeed) he is not far!' The irony: the God they 'grope' for is near.

### ζητεῖν

to seek

Pres Act Inf · ζητέω

*infinitive of purpose (governed by ὀρίσας of v.26)*

→ progressive present (ongoing seeking)

ζητέω: 'seek, search for'; the divine ordering of history has the purpose of prompting all people to seek God — a universal missionary theology.

### τὸν

the

Accusative

article

### θεόν

God

Accusative

*direct object of ζητεῖν*

### εἰ

if

*conditional particle (introducing potential optative: 'in the hope that')*

εἰ: 'if'; with optative mood creates a potential condition — the seeking aims at a possibility.

ἄρα

perhaps

*inferential/tentative particle*

ἄρα: inferential particle expressing result or possibility; with εἰ γε = 'if perchance.'

γε

indeed

*enclitic emphatic particle (intensifying ἄρα)*

γε: emphatic/restrictive particle; εἰ ἄρα γε = 'in the hope that perhaps.'

ψηλαφήσειαν

they might feel their way toward

Aor Act Opt 3 Pl · ψηλαφάω

*verb of potential optative (content of the conditional hope)*

→ potential optative

ψηλαφάω: 'touch, feel, grope'; used of blind or fumbling touch (Gen 27:12, 21 LXX; Luke 24:39); the image is of humanity reaching out in the dark for God — a powerful metaphor for natural-theological search.

αὐτὸν

him

Accusative

*direct object of ψηλαφήσειαν*

καὶ

and

*coordinating conjunction*

εὔροιεν

find

Aor Act Opt 3 Pl · εὕρισκω

*verb of potential optative (coordinated with ψηλαφήσειαν)*

→ potential optative

εὕρισκω: 'find'; the goal of the groping — that they might find God. The two optatives form a hendiadys: groping and finding.

καί

and yet

*adverbial καί (concessive/additive)*

γε

indeed

*emphatic particle*

γε: emphasizes the following clause; καί γε = 'and indeed, and yet!'

οὐ

not

*negation*

μακρὰν

far

Accusative

*accusative of distance (adverbial)*

μακρὰν: 'far away'; accusative used adverbially; the irony: the God people grope for is not far — natural theology's limit, and revelation's answer.

ἀπὸ

from

*preposition + genitive (separation/distance from)*

ἐνός

each

Genitive

*genitive (partitive, with ἐκάστου)*

## ἑκάστου

one

Genitive

*genitive (distributive: 'each one')*

ἕκαστος: 'each'; ἐνὸς ἑκάστου = 'each and every one' — the universality of God's nearness.

## ἡμῶν

of us

Genitive

*genitive of possession (inclusive — Paul includes himself with the audience)*

## ὑπάρχοντα

being

Pres Act Ptc Acc Sg Masc · ὑπάρχω

*participle in indirect statement (predicate of implied εἶναι with αὐτόν implied)*

→ progressive present (God's constant nearness)

ὑπάρχω: 'exist, be'; emphasizes essential, inherent existence — God's nearness is not occasional but ontological.

28 ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν, ὡς καὶ τινες τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασιν· Τοῦ γὰρ καὶ γένος ἐσμέν.

for 'In him we live and move and have our being'; as even some of your own poets have said, 'For we are indeed his offspring.'

GROUND (SCRIPTURAL/POETIC TESTIMONY TO GOD'S NEARNESS) **γάρ** The γάρ introduces the supporting testimony for God's nearness (v.27). The first citation ('in him we live...') is likely Epimenides of Crete (6th c. BC; also cited Titus 1:12) or possibly a Stoic poet; the second citation is from Aratus of Soli, Phaenomena 5 (3rd c. BC): Τοῦ γὰρ καὶ γένος ἐσμέν. Paul cites pagan Stoic poets not to endorse their theology wholesale, but because their language of human kinship with the divine provides common ground for his argument about the Creator-Father.

## ἐν

in

*preposition + dative (sphere of existence)*

## αὐτῷ

him

Dative

*dative of sphere/location (in God as ground of being)*

## γὰρ

for

*explanatory/causal conjunction*

## ζῶμεν

we live

Pres Act Indic 1 Pl · ζάω

*main verb (first member of poetic triad)*

→ gnomic present (universal truth)

ζάω: 'live'; the first of the three verbs of existence — all life is grounded in God.

καὶ  
and

*coordinating conjunction*

κινούμεθα

move

Pres Mid Indic 1 Pl · κινέω

*main verb (second member)*

→ *gnomic present*

κινέω: 'move, stir'; all motion and activity occurs within God as its enabling ground — a concept resonant with Stoic immanence but re-grounded in OT creation theology.

καὶ  
and

*coordinating conjunction*

ἔσμέν

have our being

Pres Act Indic 1 Pl · εἰμί

*main verb (third member — existence itself)*

→ *gnomic present*

εἰμί: 'be'; the triad ζῶμεν / κινούμεθα / ἔσμέν encompasses all aspects of creaturely existence — life, activity, being.

ὡς  
as

*comparative conjunction (introducing a supporting citation)*

καί  
also

*adverbial καί (even, also)*

ΤΙΝΕΣ

some

Nominative

*subject of εἰρήκασιν*

Τῶν

of the

Genitive

*article*

καθ'  
among

*preposition + accusative (reference/affiliation)*

κατά: 'according to, among'; τῶν καθ' ὑμᾶς = 'those [poets] who are among you, your own poets.'

ὑμᾶς

you

Accusative

*object of κατά (your/among you)*

ποιητῶν

poets

Genitive

*partitive genitive*

ποιητής: 'poet, maker'; τινες τῶν ποιητῶν = 'some of the poets'; Paul cites Greek poets, not as inspired Scripture but as common-ground witnesses.

εἰρήκασιν

have said

Perf Act Indic 3 Pl · λέγω

*main verb (citation formula)*

→ *intensive perfect (words that stand on record)*

λέγω: 'say'; the perfect emphasizes the ongoing authority of the cited words — they remain on record.

Τοῦ

his

Genitive

*genitive of relationship (God's offspring)*

The genitive Τοῦ refers to Zeus/God in Aratus — Paul adapts the reference to the Creator God he has been describing.

γὰρ

for

*explanatory conjunction (within the citation)*

καὶ

also

*adverbial καί (emphatic: 'indeed')*

γένος

offspring

Nominative

*predicate nominative*

γένος: 'race, offspring, kind'; in Aratus (Phaenomena 5) refers to humanity as offspring of Zeus; Paul applies it to the Creator God of Scripture — a bold apologetic reappropriation.

## ἔσμέν

we are

Pres Act Indic 1 Pl · εἰμί

*copulative verb (within citation)*

→ gnomic present

## 29 γένος οὖν ὑπάρχοντες τοῦ θεοῦ οὐκ ὀφείλομεν νομίζειν χρυσοῦ ἢ ἀργύρου ἢ λίθου, χάραγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι ὅμοιον.

Being then God's offspring, we ought not to think that the divine being is like gold or silver or stone, an image formed by the art and imagination of man.

INFERENCE (FROM THE POETIC CITATION TO THE ANTI-IDOL CONCLUSION) **οὖν** The οὖν draws the logical conclusion from the poetic citation: if we are God's offspring (γένος), then God must be of a different order than material images. This is natural theology's reductio ad absurdum of idolatry: to make God in the image of metal or stone is to make the offspring superior to the parent. Paul's argument moves from poetry to polemics.

## γένος

offspring

Nominative

*predicate nominative (with ὑπάρχοντες — 'being offspring')*

γένος; picks up the citation's word (v.28) — Paul re-applies it immediately to drive the argument.

## οὖν

therefore

*inferential particle*

## ὑπάρχοντες

being

Pres Act Ptc Nom Pl Masc · ὑπάρχω

*adverbial participle (causal — 'since we are offspring')*

→ progressive present

ὑπάρχω: 'be, exist'; used again (cf. vv.24, 27) — a Lukan-Pauline signature for essential existence.

## τοῦ

of

Genitive

*article*

## θεοῦ

God

Genitive

*genitive of relationship (God as parent/source)*

## οὐκ

not

*negation*

## ὀφείλομεν

we ought

Pres Act Indic 1 Pl · ὀφείλω

*main verb (deontic: moral obligation)*

→ progressive present (ongoing moral duty)

ὀφείλω: 'owe, ought'; the deontic force — it is a moral and logical debt not to think of God as material.

## νομίζειν

to think

Pres Act Inf · νομίζω

*complementary infinitive*

→ progressive present

νομίζω: 'consider, think, suppose'; also used of conventional/customary belief — Paul targets both popular and philosophical conceptions of the divine.

## χρυσῷ

gold

Dative

*dative (predicative — with ὅμοιον: 'like gold')*

χρυσός: 'gold'; the most valuable material — Paul lists the materials of Athenian cult statuary in ascending order of absurdity.

## ἢ

or

*disjunctive conjunction*

## ἄργύρω

silver

Dative

*dative (coordinated with χρυσῷ)*

ἄργυρος: 'silver'; second precious metal in the cult-image trio.

## ἢ

or

*disjunctive conjunction*

## λίθῳ

stone

Dative

*dative (coordinated — common material for Athenian sculpture)*

λίθος: 'stone'; the marble of the Acropolis sculptures — Athens's most famous cult images were carved marble.

## χάραγματι

an image

Dative

*dative (in apposition to the material triad, defining what kind of gold/silver/stone)*

χάραγμα: 'mark, imprint, graven image'; from χαράσσω ('engrave'); the product of craft applied to material — the image as artifact.

## τέχνης

art

Genitive

*genitive of source/kind (with ἐνθυμήσεως)*

τέχνη: 'art, skill, craft'; the human artisan's competence — the image is no more than the skill of its maker.

## καὶ

and

*coordinating conjunction*

## ἐνθυμήσεως

imagination

Genitive

*genitive of source (the mental conception behind the craft)*

ἐνθύμησις; 'thought, conception, imagination'; from ἐν + θυμός; the mental design preceding the physical artifact — idols are doubly human: conceived and crafted.

## ἀνθρώπου

of man

Genitive

*genitive of agent/author (the human who devises and makes)*

ἄνθρωπος; 'man, human being'; closes the polemic — the image is entirely a human product, not divine revelation.

## τὸ

the

Accusative

*article (substantivizing the adjective)*

## θεῖον

divine being

Accusative

*object of νομίζειν (in indirect statement with εἶναι ὅμοιον)*

θεῖος; 'divine'; τὸ θεῖον = 'the divine nature, the Godhead'; Paul uses the Greek philosophical term (not θεός) to communicate within their categories.

## εἶναι

to be

Pres Act Inf · εἶμι

*infinitive in indirect statement (object of νομίζειν)*

## ὅμοιον

like

Accusative

*predicate adjective (in indirect statement)*

ὅμοιος; 'like, similar'; the divine cannot be 'like' a human artifact — Paul's anti-idolatry argument stands in the OT prophetic tradition (Isa 40:18–20; 44:9–20).

30 τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ θεός, τὰ νῦν παραγγέλλει τοῖς ἀνθρώποις πάντας πανταχοῦ μετανοεῖν,

The times of ignorance God overlooked, but now he commands all people everywhere to repent,

CONTRAST AND INFERENCE (PAST TOLERANCE TO PRESENT COMMAND) **μὲν οὖν** μὲν οὖν signals the transition from theological exposition to moral demand — the hinge of the speech. The contrast is temporal: past times of ignorance (ἀγνοίας, picking up ἀγνοοῦντες of v.23) God 'overlooked' (ὑπεριδὼν — not approved, but tolerated); τὰ νῦν ('the now') is the eschatological present ushered in by the resurrection. The universal scope is emphatic: πάντας πανταχοῦ — all people everywhere.

**τούς**

the

Accusative

article (object — fronted for emphasis)

**μὲν**

on the one hand

contrastive particle (μὲν ... δέ anticipated in v.31)

**οὖν**

therefore

inferential/transitional particle (μὲν οὖν)

**χρόνους**

times

Accusative

direct object of ὑπεριδῶν (fronted)

χρόνος: 'time, duration, period'; the pl. = the long historical epochs of ignorance — all of human history before the apostolic proclamation.

**τῆς**

of

Genitive

article

**ἀγνοίας**

ignorance

Genitive

genitive (characterizing the times — 'times of ignorance')

ἀγνοια: 'ignorance'; from ἀ- + γινώσκω; verbal echo of ἀγνωστος (v.23) and ἀγνοοῦντες (v.23) — the motif of ignorance frames the whole speech.

**ὑπεριδῶν**

overlooked

Aor Act Ptc Nom Sg Masc · ὑπεράω

adverbial participle (temporal/concessive — 'having overlooked')

→ constative aorist

ὑπεράω / ὑπεροράω: 'overlook, disregard'; God did not punish ignorant worship but let it pass — a theological claim about divine patience; distinct from approval (cf. Rom 3:25 πάρεσιν).

**ὁ**

the

Nominative

article

**θεός**

God

Nominative

subject

**τά**

the

Accusative

article (substantivizing the adverb νῦν)

**νῦν**

now

Accusative

adverb (substantivized by τά = 'the now, the present moment')

νῦν: 'now'; τὰ νῦν is an idiom for 'the present time/situation'; the eschatological now of the apostolic era.

**παραγγέλλει**

commands

Pres Act Indic 3 Sg · παραγγέλλω

main verb (the divine command)

→ progressive present (the standing divine command of this age)

παραγγέλλω: 'command, charge, order'; a military/official command term — God's word is not a suggestion but a universal order.

## τοῖς

the

Dative

article

## ἄνθρωποις

people

Dative

*dative of indirect object (universal recipient)*

ἄνθρωπος: 'human being'; the universal recipient — no ethnic or social qualification.

## πάντας

all

Accusative

*accusative (object of μετανοεῖν — subject of the infinitive; emphatic universality)*

## πανταχοῦ

everywhere

*adverb of place (universal scope)*

πανταχοῦ: 'everywhere, in every place'; with πάντας creates a double universal — all people, everywhere — the scope of the command to repent.

## μετανοεῖν

to repent

Pres Act Inf · μετανοέω

*complementary infinitive (content of παραγγέλλει)*

→ progressive present (ongoing, continuous repentance required)

μετανοέω: 'repent, change one's mind/direction'; from μετά + νοέω; the comprehensive reorientation of mind and life toward God — the single demand of the new era.

31 καθότι ἔστησεν ἡμέραν ἐν ἧ ἔμelli κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ ἐν ἀνδρὶ ᾧ ὥρισεν, πίστιν παρασχὼν πᾶσιν ἀναστήσας αὐτὸν ἐκ νεκρῶν.

because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead.

GROUND (REASON FOR THE COMMAND TO REPENT) **καθότι** καθότι is the causal ground for the command of v.30: repent, because judgment is coming. The speech climaxes in two christological facts: (a) there is a fixed day of judgment, and (b) it will be executed by a specific man — unnamed but identifiable from ἀναστήσας (the Risen One). The resurrection is the πίστις ('proof, assurance') — not the object of faith here but the public demonstration (cf. Paul's use of πίστις in Rom 3:25).

καθότι

because

*causal conjunction*

καθότι: 'because, inasmuch as'; a Lukan causal conjunction (cf. 2:24, 45; 4:35; Luke 1:7; 19:9); gives the ground for the command to repent.

ἔστησεν

has fixed

Aor Act Indic 3 Sg · ἵστημι

*main verb*

→ constative aorist (divine appointment already made)

ἵστημι: 'set, fix, establish'; the aorist marks the day as already established — a fixed point in God's plan, not contingent on human response.

ἡμέραν

a day

Accusative

*direct object of ἔστησεν*

ἡμέρα: 'day'; the eschatological day of judgment (cf. Rom 2:16; 2 Cor 1:14; Phil 1:6, 10) — a fixed appointment in divine history.

ἐν

on

*preposition + dative (temporal: 'on which')*

ἣ

which

Dative

*relative pronoun (temporal dative referring to ἡμέραν)*

μέλλει

he will

Pres Act Indic 3 Sg · μέλλω

*main verb (futuristic with complementary infinitive)*

→ futuristic present (imminent/certain future)

μέλλω: 'be about to, intend'; with the infinitive expresses certain future action — the judgment is not speculative but guaranteed.

κρίνειν

judge

Pres Act Inf · κρίνω

*complementary infinitive*

→ progressive present (ongoing, comprehensive judgment)

κρίνω: 'judge, discern'; the comprehensive eschatological judgment of all human history.

τήν

the

Accusative

*article*

οἰκουμένην

world

Accusative

*direct object of κρίνειν*

οἰκουμένη: 'the inhabited world'; the same word the mob used in v.6 of Paul 'turning the world upside down' — an ironic echo: the world will be judged.

ἐν

in

*preposition + dative (manner/standard)*

δικαιοσύνη

righteousness

Dative

*dative of manner (the standard of judgment)*

δικαιοσύνη: 'righteousness, justice'; the judgment will be just — a claim both philosophically satisfying to Stoics and biblically grounded (Ps 9:8; 96:13 LXX).

ἐν

by

*preposition + dative (agency/instrument)*

## ἀνδρὶ

a man

Dative

*dative of agent (the judge)*

ἀνὴρ: 'man'; the Judge is deliberately not named — the audience must ask who this man is; the answer comes implicitly in ἀναστήσας at the end of the verse.

## ᾧ

whom

Dative

*relative pronoun (dative, referring to ἀνδρὶ)*

## ᾧρισεν

he appointed

Aor Act Indic 3 Sg · ὀρίζω

*verb of relative clause*

→ constative aorist

ὀρίζω: 'determine, appoint'; the same verb as in v.26 (the appointment of times and seasons) — God's purposes in creation are consummated in judgment.

## πίστιν

assurance

Accusative

*direct object of παρασχῶν (the proof provided)*

πίστις: here 'pledge, proof, assurance' (BDAG 3c) — not 'faith' as in Pauline soteriology, but evidential demonstration; the resurrection is the public proof of God's appointment of the Judge.

## παρασχῶν

having given

Aor Act Ptc Nom Sg Masc · παρέχω

*adverbial participle (means — how the appointment is confirmed)*

→ constative aorist

παρέχω: 'provide, offer, give'; God provides the public demonstration — the resurrection functions as the divine credential.

## πᾶσιν

to all

Dative

*dative of indirect object (universal audience of the proof)*

## ἀναστήσας

by raising

Aor Act Ptc Nom Sg Masc · ἀνίστημι

*adverbial participle (means/instrument of giving the proof)*

→ constative aorist

ἀνίστημι: 'raise up, resurrect'; the transitive aorist — God raised him; the resurrection of Jesus is the pivot on which the entire speech turns and on which the audience divides (v.32).

## αὐτὸν

him

Accusative

*direct object of ἀναστήσας (Jesus — unnamed but implied)*

## ἐκ

from

*preposition + genitive (source of resurrection)*

## νεκρῶν

the dead

Genitive

*genitive (standard resurrection formula)*

νεκρός: 'dead'; the standard NT resurrection formula ἐκ νεκρῶν; the resurrection claim is what divides the audience in v.32.

32 Ἀκούσαντες δὲ ἀνάστασιν νεκρῶν, οἱ μὲν ἐχλεύαζον, οἱ δὲ εἶπαν· Ἀκουσόμεθά σου περὶ τούτου καὶ πάλιν.

Now when they heard of the resurrection of the dead, some mocked, but others said, 'We will hear you again about this.'

RESULT (THE DIVIDED RESPONSE TO THE RESURRECTION CLAIM) **δέ** The speech ends and the audience divides — ἀνάστασις νεκρῶν is the fault line. The μὲν ... δέ antithesis structures the three responses: mockers, deferrers, believers (v.34). The imperfect ἐχλεύαζον pictures the mockers' ongoing derision. Epicureans, who denied bodily resurrection and held that death is the end, would be most offended; Stoics believed in the dissolution of the soul.

### Ἀκούσαντες

hearing

Aor Act Ptc Nom Pl Masc · ἀκούω

*adverbial participle (temporal — 'when they heard')*

→ constative aorist

ἀκούω: 'hear'; the decisive hearing — the resurrection claim is the auditory trigger for the divided response.

### δέ

now

*continuative/transitional conjunction*

### ἀνάστασιν

resurrection

Accusative

*direct object of Ἀκούσαντες*

ἀνάστασις: 'resurrection'; the central and offensive claim that triggers the split — a bodily resurrection was philosophically absurd to the Greek mind.

### νεκρῶν

of the dead

Genitive

*genitive (objective — resurrection from the dead)*

### οἱ

some

Nominative

*article (substantivizing — 'the ones who')*

### μὲν

on the one hand

*contrastive particle (μὲν ... δέ antithesis)*

### ἐχλεύαζον

mocked

Imperf Act Indic 3 Pl · χλευάζω

*main verb (first group's response)*

→ progressive imperfect (ongoing ridicule)

χλευάζω: 'mock, scoff, jeer'; a strong term for derisive ridicule — the imperfect pictures continued sneering.

### οἱ

others

Nominative

*article (substantivizing — second group)*

<p><b>δέ</b> but</p> <p><i>adversative conjunction (completing the μέν ... δέ)</i></p>	<p><b>εἶπαν</b> said</p> <p>Aor Act Indic 3 Pl · λέγω <i>main verb (second group's response)</i></p> <hr/> <p>→ constative aorist</p>	<p><b>Ἄκουσόμεθά</b> we will hear</p> <p>Fut Mid Indic 1 Pl · ἀκούω <i>main verb (within direct speech)</i></p> <hr/> <p>→ futuristic future (deferral of decision)</p> <p>ἀκούω: 'hear'; the future tense = polite deferral — not rejection, but not yet commitment; they want more time.</p>	<p><b>σου</b> you</p> <p>Genitive <i>genitive (object of ἀκούω with genitive of person)</i></p>
<p><b>περὶ</b> about</p> <p><i>preposition + genitive (topic)</i></p>	<p><b>τούτου</b> this</p> <p>Genitive <i>genitive (topic — the resurrection)</i></p>	<p><b>καὶ</b> again</p> <p><i>adverbial conjunction (with πάλιν: 'again')</i></p>	<p><b>πάλιν</b> again</p> <p><i>adverb of repetition ('at another time')</i></p> <p>πάλιν: 'again, once more'; they are not hostile but are deferring — a polite Athenian postponement.</p>

### 33 οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν.

So Paul went out from their midst.

NARRATIVE CONCLUSION (PAUL DEPARTS THE AREOPAGUS) οὕτως The summary departure verse is deliberately brief — a stark narrative close after the oratorical climax. οὕτως ('so, in this way') implies the speech ended without being halted by violence or arrest, unlike Thessalonica (vv.5–9). Paul's departure is quiet, not triumphant; the result is partial and mixed, which is Lukan realism.

<p><b>οὕτως</b> so <i>adverb of manner (summarizing the outcome)</i></p> <p>οὕτως: 'thus, in this way'; a narrative summary adverb tying the departure to the preceding scene.</p>	<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>Παῦλος</b> Paul Nominative <i>subject</i></p>	<p><b>ἐξῆλθεν</b> went out Aor Act Indic 3 Sg · ἐξέρχομαι <i>main verb</i></p> <p>→ constative aorist</p> <p>ἐξέρχομαι: 'go out, depart'; the simple, undramatic departure contrasts with the grand speech — Luke allows the mixed response to stand without editorial moralizing.</p>
<p><b>ἐκ</b> from <i>preposition + genitive (separation)</i></p>	<p><b>μέσου</b> the midst Genitive <i>genitive governed by ἐκ</i></p> <p>μέσος: 'middle, midst'; ἐκ μέσου = 'from the midst of' — the formal exit from the council's deliberative space.</p>	<p><b>αὐτῶν</b> them Genitive <i>genitive of association (the Areopagus council/audience)</i></p>	

34 τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ ἐπίστευσαν, ἐν οἷς καὶ Διονύσιος ὁ Ἄρεοπαγίτης καὶ γυνὴ ὀνόματι Δάμαρις καὶ ἕτεροι σὺν αὐτοῖς.

But some men joined him and believed, among whom also were Dionysius the Areopagite and a woman named Damaris and others with them.

ADVERSATIVE-CONCLUSORY (THE BELIEVING REMNANT, THIRD RESPONSE) **δέ** The chapter closes with the third response: genuine faith. τινὲς δέ creates the contrast with the mockers and deferrers. Luke names two individuals: Dionysius the Areopagite (a member of the council — the most socially significant convert) and Damaris (a woman, Luke's characteristic attention to female converts; her name is otherwise unattested, making this a Lukan rarity). The result at Athens was small but real — a seed planted in the intellectual heart of the Greek world.

## τινές

some

Nominative

subject (indefinite pronoun)

## δέ

but

adversative/contrastive conjunction

## ἄνδρες

men

Nominative

noun in apposition to τινές

ἄνῆρ: 'man'; Luke specifies that believers included both men (here) and women (Damaris below).

## κολληθέντες

joining

Aor Pass Ptc Nom Pl Masc · κολλάω

adverbial participle (manner — the mode of believing)

→ constative aorist

κολλάω: 'join, adhere, cling to'; passive = 'being joined/attached'; the same verb for genuine attachment in Acts 5:13; 8:29; 9:26; the image is of bonding or gluing oneself to Paul.

## αὐτῷ

him

Dative

dative of association (the one joined to)

## ἐπίστευσαν

believed

Aor Act Indic 3 Pl · πιστεύω

main verb

→ constative aorist

πιστεύω: 'believe, trust'; the decisive response — joining and believing are the two marks of genuine conversion in Luke's narrative pattern.

## ἐν

among

preposition + dative (inclusion/partitive)

## οἷς

whom

Dative

relative pronoun (partitive — 'among whom')

## καὶ

also

adverbial καὶ (highlighting the notable ones)

## Διονύσιος

Dionysius

Nominative

subject (named individual — appositive to ἐν οἷς)

Διονύσιος: a member of the Areopagus council — his conversion is socially and institutionally significant; later Christian tradition made him the first bishop of Athens.

## ὁ

the

Nominative

article (identifying title)

## Ἄρεοπαγίτης

Areopagite

Nominative

appositive noun (official title)

Ἄρεοπαγίτης: 'member of the Areopagus'; Luke's specificity here — naming a council-member as a convert — functions as both historical testimony and apologetic evidence.

<p>καὶ and <i>coordinating conjunction</i></p>	<p><b>γυνή</b> a woman Nominative <i>subject (coordinated)</i> γυνή: 'woman'; Luke's consistent highlighting of female converts (cf. 16:14; 17:4, 12) — Damaris is the Athenian counterpart to Lydia of Philippi.</p>	<p><b>ὀνόματι</b> named Dative <i>dative of respect ('by name')</i> ὄνομα: 'name'; the dative ὀνόματι = 'by name, named'; the formula introduces the specific name.</p>	<p><b>Δάμαρις</b> Damaris Nominative <i>predicate nominative (the name)</i> Δάμαρις: a female name otherwise unattested in the NT or Greek papyri — possibly a Lukan rarity; her prominence alongside Dionysius suggests she was a woman of social standing.</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p><b>ἄλλοι</b> others Nominative <i>subject (coordinated — unnamed believers)</i> ἄλλος: 'other, another'; the unnamed others form the nucleus of the Athenian church — small, but real.</p>	<p>σὺν with <i>preposition + dative (association)</i></p>	<p><b>αὐτοῖς</b> them Dative <i>dative of association (with Dionysius and Damaris)</i></p>

**On the text.** Verse punctuation, paragraphing, and capitalization are editorial and conventional. Acts 17 falls into three geographic scenes: the Thessalonian mission (1–9), the Berean mission (10–15), and the Athenian Areopagus address (16–34). At Thessalonica Paul reasons three Sabbaths from Scripture that the Messiah must suffer and rise, persuading some Jews, many God-fearing Greeks, and leading women; a mob instigated by jealous Jews drags Jason before the politarchs on a charge of sedition, accusing the missionaries of saying 'there is another king, Jesus.' The Bereans, in deliberate contrast, receive the word with eagerness and examine the Scriptures daily to verify Paul's claims — a Lukan model of noble reception. At Athens the sight of an idol-choked city provokes Paul to reason in the synagogue and marketplace; Epicurean and Stoic philosophers bring him to the Areopagus. The address is the NT's most extended specimen of natural-theology apologetics: starting from the altar 'to an unknown god' (ΑΓΝΩΣΤΩ ΘΕΩ), Paul proclaims the Creator who is Lord of heaven and earth, needs nothing, gives life and breath to all, and has set the boundaries of nations so that people might seek him — for in him we live and move and have our being (the Cretan poet Epimenides, or the Cilician Aratus: *Phaenomena*

5). God has overlooked the times of ignorance but now commands all people everywhere to repent, because he has fixed a day of judgment by a man he has appointed, and given the proof by raising him from the dead. The resurrection divides the audience: some mock, some defer, some believe — among them Dionysius the Areopagite and a woman named Damaris. Textual notes: at v.18 the phrase σπερμολόγος ('seed-picker') is a colloquialism for an intellectual scavenger; at v.26 the editions divide between ἐξ ἑνός (reading 'from one [man]', i.e., Adam) and ἐξ ἑνὸς αἵματος ('from one blood'), the shorter text being printed here with NA28/SBLGNT; at v.28 the quotation 'for we are also his offspring' derives from Aratus (Phaenomena 5) or possibly Cleanthes' Hymn to Zeus — both Stoic poets known to a Cilician audience; at v.34 the name Δαμάρης is untested elsewhere and may be a Lukan rarity. The chapter's vocabulary is notably Hellenistic: κατείδωλον (v.16), σπερμολόγος (v.18), Ἐπικούρειοι (v.18), and Στωϊκοί (v.18) appear nowhere else in the NT.

**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.