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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Acts of the Apostles, Chapter 18

## ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ ΙΗ΄

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 · 18:1–4

#### **Arrival in Corinth: Aquila and Priscilla, tentmaking, and synagogue preaching**

After Athens Paul arrives in Corinth and meets Aquila and Priscilla, recently expelled from Rome under Claudius's edict (1–2). Because they share the trade of tentmaking (σκηνοποιός) he stays and works with them (3). Every Sabbath he reasons in the synagogue, persuading both Jews and Greeks (4).

B · 18:5–8

#### **Silas and Timothy arrive; the turn to the Gentiles; Crispus believes**

When Silas and Timothy come down from Macedonia, Paul is pressed by the word and testifies to the Jews that Jesus is the Christ (5). When they oppose and blaspheme he shakes out his garments and announces that their blood is on their own heads — he will go to the Gentiles (6). He leaves the synagogue and goes to the house of Titius Justus, a worshipper of God, next door to the synagogue (7). Crispus the synagogue ruler believes with his whole household; many Corinthians hear, believe, and are baptized (8).

C · 18:9–11

### **The Lord's night vision: 'I have many people in this city'**

In a night vision the Lord tells Paul not to be afraid but to speak and not be silent, for he is with him and no one shall attack him to harm him — for he has many people in this city (9–10). Paul settles and teaches the word of God among them for a year and six months (11).

D · 18:12–17

### **The Gallio hearing: the proconsul refuses jurisdiction**

When Gallio is proconsul of Achaia the Jews bring Paul before the tribunal charging him with persuading people to worship God contrary to the law (12–13). As Paul is about to speak Gallio dismisses the case: if it were a matter of wrongdoing or crime he would have reason to hear the Jews, but since it is a dispute about words and names and their own law, he will not be a judge of such matters (14–15). He drives them from the tribunal. The crowd seizes and beats the synagogue ruler Sosthenes before the tribunal; Gallio takes no notice of it (16–17).

E · 18:18–23

### **Departure from Corinth: the Nazirite vow, Ephesus, Antioch, and the beginning of the third journey**

Paul stays on for many days, then takes leave of the brothers and sails for Syria with Priscilla and Aquila, having cut his hair at Cenchreae on account of a vow (18). Landing at Ephesus he leaves them there; he himself enters the synagogue and reasons with the Jews, who ask him to stay longer — he declines but promises to return if God wills, and sets sail (19–21). Landing at Caesarea and going up to greet the church he goes down to Antioch (22). After spending some time he departs, passing through the Galatian and Phrygian region in order, strengthening all the disciples (23).

F · 18:24–28

### **Apollos: eloquent, fervent, but knowing only John's baptism — instructed by Priscilla and Aquila**

A Jew named Apollos, an Alexandrian by birth, an eloquent man powerful in the Scriptures, comes to Ephesus (24). He has been instructed in the way of the Lord and speaks and teaches accurately about Jesus, though he knows only the baptism of John; he speaks in the Spirit with fervor (25). He begins to speak boldly in the synagogue; Priscilla and Aquila hear him and take him aside to explain the way of God more accurately (26). When he wishes to cross to Achaia the brothers encourage him and write to the disciples to welcome him; arriving, he greatly helps those who have believed through grace (27). For he powerfully refutes the Jews in public, demonstrating from the Scriptures that the Christ is Jesus (28).

## 1 Μετὰ ταῦτα χωρισθεὶς ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κόρινθον.

After these things he departed from Athens and came to Corinth.

TEMPORAL SEQUENCE **Μετὰ ταῦτα** The standard Lukan transitional formula (cf. 7:7; 15:16) opens a new major section. The aorist participle *χωρισθεὶς* marks departure as antecedent to arrival; no connective between Athens (ch.17) and Corinth beyond this time-marker.

Μετὰ

after

*preposition + accusative (temporal)*

ταῦτα

these things

Accusative

*object of Μετά (temporal reference to Athens episode)*

χωρισθεῖς

having departed

Aor Pass Ptc Nom Sg Masc · χωρίζω

*temporal participle (antecedent action)*

→ constative aorist (single departure)

χωρίζω: 'to separate, depart'; pass. used intransitively of departure. Occurs at 18:2 of Aquila's expulsion from Rome.

ἐκ

from

*preposition + genitive (source)*

τῶν

the

Genitive

*article*

Ἀθηνῶν

Athens

Genitive

*genitive of separation (source of departure)*

Ἀθῆναι: Athens, capital of Achaia, seat of the Areopagus (ch.17).

ἦλθεν

he came

Aor Act Indic 3 Sg · ἔρχομαι

*main verb (narrative)*

→ constative aorist (arrival as single event)

ἔρχομαι: 'to come/go'; the simple arrival verb frames the new city.

εἰς

to

*preposition + accusative (goal)*

Κόρινθον

Corinth

Accusative

*accusative of goal*

Κόρινθος: Corinth, the Roman colony and capital of the province of Achaia, a major commercial hub on the isthmus between mainland Greece and the Peloponnese.

2 καὶ εὐρών τινα Ἰουδαῖον ὀνόματι Ἀκύλαν, Ποντικὸν τῷ γένει, προσφάτως ἔληλυθότα ἀπὸ τῆς Ἰταλίας καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ διατεταχέναι Κλαύδιον χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἀπὸ τῆς Ῥώμης, προσῆλθεν αὐτοῖς,

and having found a certain Jew named Aquila, a native of Pontus, recently come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome, he came to them,

**NARRATIVE CONTINUATION** **καί** The participial chain εὐρών ... προσῆλθεν introduces the most significant human relationship of the chapter. The parenthetical διὰ + articular infinitive clause explains the Roman expulsion as the occasion for the meeting. The Claudius edict is Luke's only explicit synchronism with Roman imperial history in this chapter.

καὶ  
and

*coordinating conjunction (narrative continuation)*

**εὐρών**

having found

Aor Act Ptc Nom Sg Masc · εὐρίσκω  
*temporal/circumstantial participle (attendant circumstance to προσῆλθεν)*

→ constative aorist

εὐρίσκω: 'to find'; often in Acts of providential encounter (cf. 9:2).

**τινα**

a certain

Accusative  
*indefinite pronoun (object of εὐρών)*

**Ἰουδαῖον**

Jew

Accusative  
*apposition to τινα (identifying description)*

Ἰουδαῖος: ethnic/religious designation; signals synagogue community and likely shared scriptural formation.

**ὀνόματι**

by name

Dative  
*dative of respect (name formula)*

**Ἀκύλαν**

Aquila

Accusative  
*accusative (apposition to τινα via name formula)*

Ἀκύλας: Aquila, 'eagle' in Latin; a Jewish tentmaker from Pontus. With Priscilla one of Paul's closest coworkers (cf. Rom 16:3; 1 Cor 16:19).

**Ποντικὸν**

a Pontic

Accusative  
*predicate accusative (ethnic origin)*

Ποντικός: 'from Pontus,' the region on the south shore of the Black Sea.

**τῷ**

by

Dative  
*article*

## γένει

birth/race

Dative

*dative of respect (ethnic specification)*

γένος; 'race, origin'; the dative of respect τῷ γένει is the standard Lukan formula (cf. 4:36; 18:24).

## προσφάτως

recently

*adverb (temporal, modifying ἔληλυθότα)*

προσφάτως; 'recently, lately'; NT hapax. Implies the Claudius expulsion was recent, consistent with a date of c. A.D. 49.

## ἔληλυθότα

having come

Perf Act Ptc Acc Sg Masc · ἔρχομαι

*attributive participle (modifying Ἀκύλαν)*

→ *intensive perfect (arrived and still present)*

ἔρχομαι: the perfect participle stresses the ongoing state of displacement — Aquila is someone who has arrived and remains a recent arrival.

## ἀπὸ

from

*preposition + genitive (source)*

## τῆς

the

Genitive

*article*

## Ἰταλίας

Italy

Genitive

*genitive of source*

Ἰταλία: Italy; Aquila's immediate point of departure, not his birthplace (Pontus).

## καὶ

and

*coordinating conjunction*

## Πρίσκιλλαν

Priscilla

Accusative

*accusative (coordinated object with Ἀκύλαν)*

Πρίσκιλλα (also Πρίσκα): diminutive of Prisca; named before Aquila in Rom 16:3 and 2 Tim 4:19, suggesting higher social status or prominence in ministry.

## γυναῖκα

wife

Accusative

*appositive accusative*

γυνή: 'woman, wife'; marks the marital and ministerial partnership.

## αὐτοῦ

his

Genitive

*genitive of relationship (possessive)*

## διὰ

because of

*preposition + accusative (causal)*

## τὸ

the

Accusative

*article (with articular infinitive)*

## διατεταχέναι

to have commanded

Perf Act Inf · διατάσσω

*articular infinitive (causal clause, subject: Κλαύδιον)*

→ **intensive perfect (standing imperial command)**

διατάσσω: 'to command, order'; the perfect stresses the command's ongoing authority. Luke uses the articular infinitive + accusative subject as a Septuagintal construction.

## Κλαύδιον

Claudius

Accusative

*accusative subject of articular infinitive*

Κλαύδιος: the emperor Claudius (A.D. 41–54); his expulsion of Jews from Rome (c. A.D. 49) is attested by Suetonius (Claud. 25.4).

## χωρίζεσθαι

to depart

Pres Pass Inf · χωρίζω

*infinitive (complementary, object of διατεταχέναι)*

→ **progressive present (the ongoing state of banishment)**

χωρίζω: same root as χωρισθείς in v.1; the verbal echo links Paul's free departure from Athens with the forced departure of Aquila from Rome.

## πάντας

all

Accusative

*accusative subject of χωρίζεσθαι (substantival)*

## τοὺς

the

Accusative

article

## Ἰουδαίους

Jews

Accusative

*accusative (object class of the command)*

Ἰουδαῖος: the decree is directed at the whole Jewish community in Rome.

## ἀπὸ

from

*preposition + genitive (separation)*

## τῆς

the

Genitive

article

## Ῥώμης

Rome

Genitive

*genitive of separation*

Ῥώμη: Rome, capital of the empire; the expulsion contextualizes the diaspora dynamics of early Christianity.

## προσῆλθεν

he came to

Aor Act Indic 3 Sg · προσέρχομαι

*main verb (narrative climax of the participial chain)*

→ **constative aorist (single event of approach)**

προσέρχομαι: 'to approach, come to'; the simple narrative verb that crowns the participial introduction of the couple.

## αὐτοῖς

them

Dative

*dative of indirect object (goal of approach)*

### 3 καὶ διὰ τὸ ὁμότεχνον εἶναι ἔμενον παρ' αὐτοῖς καὶ ἠργάζετο· ἦσαν γὰρ σκηνοποιοὶ τῆ τέχνη.

and because they were of the same trade he remained with them and worked; for they were tentmakers by trade.

**GROUND / EXPLANATION** **καί** The causal articular infinitive (διὰ τὸ ὁμότεχνον εἶναι) explains Paul's lodging with them; the γάρ clause then supplies the lexical explanation of the trade. The imperfects ἔμενον and ἠργάζετο signal habitual, ongoing arrangement.

|   |   |  |   |
|---|---|--|---|
| <p><b>καὶ</b><br/>and<br/><i>coordinating conjunction</i></p>   | <p><b>διὰ</b><br/>because of<br/><i>preposition + accusative (causal)</i></p>   | <p><b>τὸ</b><br/>the<br/>Accusative<br/><i>article (articular infinitive marker)</i></p> | <p><b>ὁμότεχνον</b><br/>of the same trade<br/>Accusative<br/><i>predicate accusative (subject of εἶναι = Paul)</i><br/>ὁμότεχνος; NT hapax; 'sharing the same craft/trade' (ὁμός + τέχνη). Underscores the vocational basis of the association.</p> |
| <p><b>εἶναι</b><br/>to be<br/>Pres Act Inf · εἶμί<br/><i>articular infinitive (causal clause)</i></p> | <p><b>ἔμενον</b><br/>he remained<br/>Impf Act Indic 3 Sg · μένω<br/><i>main verb (first of paired imperfects)</i><br/>→ progressive imperfect (ongoing residence)<br/>μένω: 'to remain, stay'; the choice of lodging with coworkers rather than seeking a patron's house reflects Paul's missionary strategy.</p> | <p><b>παρ'</b><br/>with<br/><i>preposition + dative (association)</i></p>                | <p><b>αὐτοῖς</b><br/>them<br/>Dative<br/><i>dative of association</i></p>   |

|   |  |  |  |
|---|--|--|--|
| <p>καὶ<br/>and<br/>coordinating conjunction</p>   | <p><b>ἤργαζετο</b><br/>he worked<br/>Impf Mid Indic 3 Sg · ἐργάζομαι<br/>main verb (second of paired imperfects)<br/>→ progressive imperfect (habitual manual labor)<br/>ἐργάζομαι: 'to work'; Paul's manual labor is a theme in his letters (1 Thess 2:9; 1 Cor 4:12; 2 Thess 3:8), and here provides the social grounding for ministry in Corinth.</p> | <p><b>ἦσαν</b><br/>they were<br/>Impf Act Indic 3 Pl · εἰμί<br/>main verb (explanatory γάρ clause)<br/>→ progressive imperfect (standing vocation)</p>   | <p>γάρ<br/>for<br/>causal/explanatory postpositive conjunction</p> |
| <p><b>σκηνοποιοὶ</b><br/>tentmakers<br/>Nominative<br/>predicate nominative<br/>σκηνοποιός: NT hapax; 'tentmaker' (σκηνή + ποιέω). Scholars debate whether this means leather-working or weaving; Cilicia (Paul's home province) was famous for cilicium, goat-hair cloth used for tents.</p> | <p><b>τῇ</b><br/>by<br/>Dative<br/>article</p>   | <p><b>τέχνη</b><br/>trade<br/>Dative<br/>dative of respect (specifying the trade)<br/>τέχνη: 'craft, trade, art'; the dative of respect echoes τῷ γένει in v.2, a Lukan identifying formula.</p> |  |

4 διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σάββατον, ἔπειθὲν τε Ἰουδαίους καὶ Ἕλληνας.

And he was reasoning in the synagogue every Sabbath, persuading both Jews and Greeks.

NARRATIVE CONTINUATION (PARALLEL MINISTRY) **δέ** The shift from imperfects (domestic labor) to more imperfects (διελέγετο, ἔπειθεν) creates a rhythm of sustained, regular ministry — the weekly synagogue ministry is the pattern before the crisis of v.6. The τε ... καὶ construction marks the bipartite audience.

## διελέγετο

he was reasoning

Impf Mid Indic 3 Sg · διαλέγομαι

*main verb*

→ progressive imperfect (habitual Sabbath activity)

διαλέγομαι: 'to reason, discourse, argue'; in Acts characteristically of Paul's synagogue method (17:2, 17; 18:19; 19:8, 9; 20:7, 9). Implies reasoned dialogue rather than monologue.

## δὲ

and

*mild adversative / narrative continuation postpositive*

## ἐν

in

*preposition + dative (locative)*

## τῇ

the

Dative  
*article*

## συναγωγή

synagogue

Dative

*locative dative*

συναγωγή: the assembly-house of Jewish worship and Torah study; Paul's entry point in every city (cf. 13:5, 14; 14:1; 17:2, 10).

## κατὰ

every

*preposition + accusative (distributive)*

## πᾶν

every

Accusative

*distributive accusative with κατὰ*

## σάββατον

Sabbath

Accusative

*accusative (object of κατὰ)*

σάββατον: 'Sabbath'; the Jewish weekly rest-and-assembly day; κατὰ πᾶν σάββατον = 'each and every Sabbath,' stressing regularity.

## ἔπειθέν

he was persuading

Impf Act Indic 3 Sg · πείθω

*second main verb (result of reasoning)*

→ conative imperfect (attempting to persuade, partially successful)

πείθω: 'to persuade, convince'; the imperfect here may be conative — he was in the process of persuading, with mixed results (cf. the split in v.8).

## τε

both

*enclitic particle (τε ... καί = 'both ... and')*

## Ἰουδαίους

Jews

Accusative

*accusative direct object (first of paired audience)*

Ἰουδαῖος: the Jewish members of the synagogue congregation.

## καὶ

and

*coordinating conjunction (τε ... καί correlative)*

## Ἕλληνας

Greeks

Accusative

*accusative direct object (second of paired audience)*

Ἕλληνας: 'Greek'; here likely 'God-fearers' (Gentile synagogue adherents) rather than pagan Greeks, since the setting is the synagogue.

### 5 Ὡς δὲ κατήλθον ἀπὸ τῆς Μακεδονίας ὃ τε Σίλας καὶ ὁ Τιμόθεος, συνείχετο τῷ λόγῳ ὁ Παῦλος, διαμαρτυρόμενος τοῖς Ἰουδαίοις εἶναι τὸν Χριστὸν Ἰησοῦν.

Now when Silas and Timothy came down from Macedonia, Paul was pressed in the Spirit by the word, testifying to the Jews that Jesus is the Christ.

TEMPORAL TRANSITION (NEW PHASE OF MINISTRY) Ὡς δὲ The arrival of Silas and Timothy (presumably with a financial gift, cf. Phil 4:15; 2 Cor 11:9) enables Paul to devote himself fully to proclamation. The force of συνείχετο is debated: 'constrained by the Spirit' (most) or 'pressed by the word' (taking λόγῳ as instrumental). The participial διαμαρτυρόμενος specifies the content of the constraint.

Ὡς

when

*temporal conjunction*

δὲ

now

*narrative continuation postpositive*

κατήλθον

came down

Aor Act Indic 3 Pl · κατέρχομαι

*main verb of temporal clause*

→ constative aorist (single arrival event)

κατέρχομαι: 'to come down'; geographic idiom for descending from the interior of Macedonia to the coastal and southern regions.

ἀπὸ

from

*preposition + genitive (source)*

τῆς

the

Genitive

article

Μακεδονίας

Macedonia

Genitive

genitive of source

Μακεδονία: the Roman province comprising Thessalonica, Beroea, Philippi — the mission field of Acts 16–17.

ὁ

both

Nominative

article (part of τε ... καί correlative)

τε

enclitic particle (τε ... καί = 'both ... and')

Σίλας

Silas

Nominative

nominative subject (first of pair)

Σίλας: Silas (= Silvanus of the letters), Paul's companion since the Jerusalem council decision (Acts 15:22, 40). Last seen left behind at Beroea (17:14).

καί

and

coordinating conjunction (τε ... καί correlative)

ὁ

the

Nominative

article

Τιμόθεος

Timothy

Nominative

nominative subject (second of pair)

Τιμόθεος: Timothy, Paul's close associate recruited at Lystra (16:1); left at Athens with instructions (1 Thess 3:1–2).

συνείχεται

was pressed

Impf Pass Indic 3 Sg · συνέχω

main verb (apodosis of temporal clause)

→ progressive imperfect (ongoing constraint/compulsion)

συνέχω: 'to hold together, constrain, press'; in the passive: to be gripped, compelled. The word is used of distress (Lk 8:45; 12:50; Phil 1:23) and of illness (Lk 4:38; Acts 28:8). Here it describes Paul's inner urgency for proclamation.

τῷ

by the

Dative

article

λόγῳ

word

Dative

dative of instrument / cause (that which constrains him)

λόγος: here 'the word' as the gospel message that presses upon Paul; some MSS read τῷ πνεύματι ('in the Spirit'), a textual variant that affects the referent but not the basic sense of urgent constraint.

ὁ

the

Nominative

article

## Παῦλος

Paul

Nominative

*nominative subject (resumed after temporal clause)*

Παῦλος; Paul; named explicitly here to mark his return as the focused subject after the mention of Silas and Timothy.

## διαμαρτυρόμενος

testifying

Pres Mid Ptc Nom Sg Masc · διαμαρτύρομαι

*circumstantial participle (manner/content of the constraint)*

→ progressive present (ongoing solemn testimony)

διαμαρτύρομαι: 'to testify earnestly, solemnly declare'; a Lukan key-word for Paul's witness-bearing (20:21, 23, 24; 23:11; 28:23).

## τοῖς

to the

Dative

article

## Ἰουδαίοις

Jews

Dative

*dative of indirect object (recipient of testimony)*

Ἰουδαῖος; the synagogue audience; Paul continues his 'to the Jew first' strategy (Rom 1:16).

## εἶναι

to be

Pres Act Inf · εἶμί

*infinitive (indirect statement after διαμαρτυρόμενος, content of the testimony)*

## τὸν

the

Accusative

article

## Χριστὸν

Christ

Accusative

*predicate accusative (in indirect statement: τὸν Χριστὸν = subject/predicate)*

Χριστός; 'the Anointed,' the Messiah; the article marks this as the definite title, not a name — 'the Christ!'

## Ἰησοῦν

Jesus

Accusative

*accusative subject of infinitive (indirect statement)*

Ἰησοῦς; the personal name, here the subject of the identification: 'that Jesus is the Christ' is the kernel of the kerygma (cf. 9:22; 17:3).

## 6 ἀντιτασσομένων δὲ αὐτῶν καὶ βλασφημούντων, ἐκτιναξάμενος τὰ ἱμάτια εἶπεν πρὸς αὐτούς· Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν· καθαρὸς ἐγὼ ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι.

But when they opposed and blasphemed, he shook out his garments and said to them, 'Your blood be on your own heads; I am clean. From now on I will go to the Gentiles!'

ADVERSATIVE CONTRAST (REJECTION LEADS TO TURN) **δέ** The genitive absolute (ἀντιτασσομένων ... βλασφημούντων) frames the Jewish rejection as the occasion for the programmatic turn to the Gentiles. The gesture echoes Neh 5:13 and the prophetic 'blood on your heads' idiom (Ezek 33:4; cf. Acts 20:26). This is the third such turn-to-Gentiles declaration (cf. 13:46; 28:28).

## ἀντιτασσομένων

opposing

Pres Mid Ptc Gen Pl Masc · ἀντιτάσσω

*genitive absolute (temporal/causal, subject αὐτῶν)*

→ progressive present (ongoing resistance)

ἀντιτάσσω: 'to set oneself against, oppose'; in the middle reflexively, 'to resist.' The word carries military overtones of taking a hostile formation.

## δὲ

but

*mild adversative postpositive*

## αὐτῶν

they

Genitive

*genitive absolute subject*

## καὶ

and

*coordinating conjunction (within genitive absolute)*

## βλασφημούντων

blaspheming

Pres Act Ptc Gen Pl Masc · βλασφημέω

*genitive absolute (second participle, coordinated with ἀντιτασσομένων)*

→ progressive present (habitual reviling)

βλασφημέω: 'to blaspheme, revile, slander'; here the reviling of Jesus as Messiah constitutes the blasphemy that triggers the formal withdrawal.

## ἐκτιναζάμενος

having shaken out

Aor Mid Ptc Nom Sg Masc · ἐκτινάσσω

*attendant circumstance participle (accompanying εἶπεν)*

→ constative aorist (single symbolic gesture)

ἐκτινάσσω: 'to shake out'; the gesture of shaking dust from feet (13:51; Lk 9:5) or garments here enacts the symbolic removal of responsibility for bloodguilt.

## τὰ

the

Accusative

*article*

## ἱμάτια

garments

Accusative

*accusative direct object*

ἱμάτιον: 'outer garment, cloak'; shaking garments echoes Nehemiah 5:13 as a symbolic discharge of liability.

## εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

*main verb (introduces the declaration)*

→ constative aorist

## πρὸς

to

*preposition + accusative (addressee)*

## αὐτούς

them

Accusative

*accusative of addressee*

## Τὸ

the

Nominative

*article*

**αἷμα**

blood

Nominative

*nominative subject (verbless imprecatory clause)*

αἷμα: 'blood'; here metaphorical for guilt/liability of death (cf. Ezek 33:4; Matt 27:25). The verbless clause is an oath-formula.

**ὑμῶν**

your

Genitive

*genitive of possession / relationship*

**ἐπὶ**

upon

*preposition + accusative (location of guilt)*

**τὴν**

the

Accusative

*article*

**κεφαλῆν**

head

Accusative

*accusative (predicate of verbless clause, location of bloodguilt)*

κεφαλή: 'head'; the idiom 'blood on your (own) head' assigns moral and legal responsibility to the guilty party (cf. 2 Sam 1:16; 1 Kgs 2:37).

**ὑμῶν**

your

Genitive

*genitive of possession*

**καθαρός**

clean

Nominative

*predicate nominative (verbless clause)*

καθαρός: 'clean, pure, free from guilt'; the term carries cultic and legal overtones — Paul is absolved of any blood-responsibility for their rejection (cf. 20:26).

**ἐγώ**

I

Nominative

*nominative subject (emphatic)*

**ἀπὸ**

from

*preposition + genitive (temporal: 'from')*

**τοῦ**

the

Genitive

*article (with vñ as substantive)*

**νῦν**

now

Genitive

*temporal adverb used as substantive with article (ἀπὸ τοῦ νῦν = 'from now on')*

**εἰς**

to

*preposition + accusative (goal)*

**τὰ**

the

Accusative

*article*

**ἔθνη**

Gentiles

Accusative

*accusative of goal (destination of mission)*

ἔθνος (pl. ἔθνη): 'nations, Gentiles'; the programmatic turn echoes 13:46 and anticipates 28:28. Paul's mission does not abandon Jews but shifts primary venue.

**πορεύσομαι**

I will go

Fut Mid Indic 1 Sg · πορεύομαι

*main verb (programmatic declaration)*

→ predictive future (firm resolve)

πορεύομαι: 'to go, travel'; the future indicative marks this as a solemn intention, not merely a prediction.

7 καὶ μεταβὰς ἐκεῖθεν εἰσῆλθεν εἰς οἰκίαν τινὸς ὀνόματι Τιτίου Ἰούστου σεβομένου τὸν θεόν, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ.

And departing from there he went to the house of a certain man named Titius Justus, a worshipper of God, whose house was next door to the synagogue.

**NARRATIVE CONTINUATION** **καί** The physical detail — Titius Justus' house is adjacent to the synagogue — is theologically loaded: Paul has formally left the synagogue but sets up his base of operations literally on its doorstep, ensuring maximum visibility and continued access to the Jewish community. The ὀνόματι formula recurs from v.2.

καὶ  
and

*coordinating conjunction*

μεταβὰς  
departing

Aor Act Ptc Nom Sg Masc · μεταβαίνω  
*temporal/attendant participle (antecedent action)*

→ constative aorist

μεταβαίνω: 'to pass over, move on from'; signals a decisive change of venue, not merely a casual departure.

ἐκεῖθεν  
from there

*adverb (source: the synagogue)*

εἰσῆλθεν  
he entered

Aor Act Indic 3 Sg · εἰσερχομαι  
*main verb*

→ constative aorist

εἰσερχομαι: 'to enter, go into'; marks the new venue as Paul's missionary base.

εἰς  
to

*preposition + accusative (goal)*

οἰκίαν  
house

Accusative  
*accusative of goal*

οἰκία: 'house, household'; in Acts house churches are the primary venue for Christian assembly (cf. 2:46; 12:12; 16:15, 40).

τινὸς  
of a certain man

Genitive  
*genitive of possession (modifying οἰκίαν)*

ὀνόματι  
by name

Dative  
*dative of respect (name formula)*

## Τιτίου

Titius

Genitive

*genitive (in apposition to τινός via name formula)*

Τίτιος Ἰουδοῦς: a Latin double name, suggesting a Roman citizen. The Western text reads 'Titus Justus,' possibly identified with Gaius of 1 Cor 1:14 or the Titus of the letters; the identification is uncertain.

## Ἰουδοῦ

Justus

Genitive

*genitive (cognomen, part of the double name)*

Ἰουδοῦς: Latin *iustus*, 'righteous, just'; a common Roman cognomen adopted by Jews and proselytes.

## σεβομένου

worshipping

Pres Mid Ptc Gen Sg Masc · σεβομαι

*attributive participle (modifying τινός: description of Titius Justus)*

→ progressive present (ongoing devotion)

σεβομαι: 'to worship, revere'; the participle *σεβόμενος* (τὸν θεόν) is Luke's standard designation for a Gentile 'God-fearer' — one attracted to Jewish monotheism but not yet a full proselyte (cf. 13:43, 50; 17:4, 17).

## τὸν

the

Accusative

*article*

## θεόν

God

Accusative

*accusative direct object (of σεβομένου)*

θεός: 'God'; with the article, the God of Israel specifically.

## οὗ

whose

Genitive

*genitive relative pronoun (possession)*

## ἡ

the

Nominative

*article*

## οἰκία

house

Nominative

*nominative subject of relative clause*

## ἦν

was

Impf Act Indic 3 Sg · εἶμι

*main verb of relative clause*

→ progressive imperfect (permanent geographical fact)

## συνομοροῦσα

adjacent

Pres Act Ptc Nom Sg Fem · συνομορέω

*predicate participle (with ἦν: periphrastic imperfect)*

→ progressive present (ongoing adjacency)

συνομορέω: NT hapax; 'to border on, be next door to' (σύν + ὁμορέω). The physical proximity of the new meeting place to the synagogue underscores both continuity and the provocative nature of Paul's move.

## τῇ

the

Dative

*article*

## συναγωγῇ

synagogue

Dative

*dative (with συνομορέω: adjacent to)*

συναγωγή: the same synagogue Paul has just left — the proximity is intentional narrative irony.

8 Κρίσπος δὲ ὁ ἀρχισυνάγωγος ἐπίστευσεν τῷ κυρίῳ σὺν ὅλῳ τῷ οἴκῳ αὐτοῦ, καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες ἐπίστευον καὶ ἐβαπτίζοντο.

And Crispus, the synagogue ruler, believed in the Lord together with his entire household; and many of the Corinthians, hearing, were believing and being baptized.

POSITIVE RESPONSE (DESPITE THE OPPOSITION OF V.6) **δέ** The irony is sharp: Crispus, the ἀρχισυνάγωγος, the very leader of the synagogue Paul has just left, believes. His conversion is validated by 1 Cor 1:14. The aorist ἐπίστευσεν (Crispus) contrasts with the imperfects ἐπίστευον and ἐβαπτίζοντο (the Corinthians), suggesting ongoing, growing response.

### Κρίσπος

Crispus

Nominative

*nominative subject*

Κρίσπος: Latin crispus, 'curly-haired'; Paul baptized him personally (1 Cor 1:14), one of the few Corinthians Paul baptized directly. The conversion of the synagogue ruler is a high-profile defection.

### δὲ

and

*narrative continuation postpositive*

### ὁ

the

Nominative

*article*

### ἀρχισυνάγωγος

synagogue ruler

Nominative

*apposition to Κρίσπος*

ἀρχισυνάγωγος: 'ruler of the synagogue'; the official responsible for conducting services and maintaining order. The title appears also at v.17 (Sosthenes, his successor or co-ruler).

### ἐπίστευσεν

believed

Aor Act Indic 3 Sg · πιστεύω

*main verb*

→ constative aorist (decisive act of faith)

πιστεύω: 'to believe, trust in'; with dative τῷ κυρίῳ, 'entrusted himself to the Lord' — the full commitment formula of Lukan conversion.

### τῷ

in the

Dative

*article*

### κυρίῳ

Lord

Dative

*dative of object (believing in/to the Lord)*

κύριος: 'Lord'; the object of faith here is the risen Jesus (cf. v.5: 'Jesus is the Christ'). The dative of faith-commitment is characteristically Lukan.

### σὺν

with

*preposition + dative (association)*

ὅλῳ

whole

Dative

*attributive adjective*

τῷ

the

Dative

*article*

οἴκῳ

household

Dative

*dative of association (with σύν)*

οἶκος: 'house, household'; the οἶκος conversion formula (cf. 10:2; 11:14; 16:15, 31) signals the social unit of early Christian conversion — head-of-household faith extends to all dependents.

αὐτοῦ

his

Genitive

*genitive of possession*

καὶ

and

*coordinating conjunction*

πολλοὶ

many

Nominative

*nominative subject*

τῶν

of the

Genitive

*article*

Κορινθίων

Corinthians

Genitive

*partitive genitive*

Κορίνθιος: 'Corinthian'; the broader city population, beyond the synagogue community — the beginning of the Corinthian church.

ἀκούοντες

hearing

Pres Act Ptc Nom Pl Masc · ἀκούω

*circumstantial participle (temporal/causal: 'as they heard')*

→ progressive present (ongoing hearing)

ἀκούω: 'to hear'; in Acts hearing is the standard first step toward faith (cf. 2:37; 4:4; 10:44).

ἐπίστευον

were believing

Impf Act Indic 3 Pl · πιστεύω

*main verb (first of paired imperfects)*

→ progressive imperfect (ongoing, accumulating response)

πιστεύω: the imperfect signals a wave of ongoing conversions, not a single event — the church is forming continuously.

καὶ

and

*coordinating conjunction*

ἐβαπτίζοντο

were being baptized

Impf Pass Indic 3 Pl · βαπτίζω

*main verb (second of paired imperfects)*

→ progressive imperfect (ongoing baptismal practice)

βαπτίζω: 'to baptize'; the passive voice indicates they are being baptized by others (Paul and coworkers). The faith-baptism sequence is the standard Lukan ordo (cf. 2:38; 8:12; 16:14–15, 33).

## 9 Εἶπεν δὲ ὁ κύριος ἐν νυκτὶ δι' ὄραματος τῷ Παύλῳ· Μὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ σιωπῆσης·

And the Lord said to Paul through a vision in the night, 'Do not be afraid, but keep speaking and do not be silent;'

**DIVINE AUTHORIZATION (GROUND FOR PAUL'S LONG STAY)** **δέ** The night vision (ὄραμα) is the climax of section C (vv.9–11). The three imperatives — μὴ φοβοῦ ('stop being afraid'), λάλει ('keep speaking'), μὴ σιωπῆσης ('do not fall silent') — together amount to a commission oracle. The present prohibition μὴ φοβοῦ implies that fear is already present; the aorist prohibition μὴ σιωπῆσης forbids a potential act of silence.

**Εἶπεν**

said

Aor Act Indic 3 Sg · λέγω

*main verb (introducing vision speech)*

→ constative aorist

**δὲ**

and

*narrative continuation postpositive*

**ὁ**

the

Nominative

*article*

**κύριος**

Lord

Nominative

*nominative subject*

κύριος; the risen Lord Jesus, consistent with the Christophany at 9:10; 22:18; 23:11; 26:16–18.

**ἐν**

in

*preposition + dative (temporal: at night)*

**νυκτὶ**

the night

Dative

*temporal dative*

νύξ: 'night'; the nocturnal timing sets the vision apart from normal activity and marks it as direct divine communication.

**δι'**

through

*preposition + genitive (means/instrument)*

**ὄραματος**

a vision

Genitive

*genitive of means*

ὄραμα: 'vision'; in Acts the medium of divine guidance at critical moments (9:10, 12; 10:3, 17; 16:9–10).

τῷ

to

Dative

article

Παύλω

Paul

Dative

*dative indirect object (recipient of the vision-word)*

Παῦλος: Paul is the sole recipient; the vision grounds his personal decision to stay.

Μὴ

do not

*negative particle (with present imperative = stop doing)*

φοβοῦ

be afraid

Pres Mid Impv 2 Sg · φοβέομαι

*imperative (prohibition: stop fearing)*

→ present prohibition (cease ongoing fear)

φοβέομαι: 'to fear'; the present tense prohibition (μὴ + present imperative) indicates Paul is already afraid — the command to stop suggests a real threat-context.

ἀλλὰ

but

*adversative conjunction (strong contrast)*

λάλει

speak

Pres Act Impv 2 Sg · λαλέω

*imperative (command: keep speaking)*

→ progressive present imperative (continue the speaking)

λαλέω: 'to speak'; the present imperative commands the continuation of ongoing proclamation.

καὶ

and

*coordinating conjunction*

μὴ

do not

*negative particle (with aorist subjunctive = don't start)*

σιωπῆσης

be silent

Aor Act Subj 2 Sg · σιωπάω

*aorist subjunctive prohibition (μὴ + aorist subj. = don't begin to be silent)*

→ constative aorist (prohibition of a whole act of silence)

σιωπάω: 'to be silent, keep quiet!'; the aorist prohibition forbids embarking on silence — complementing the present imperative to keep speaking.

10 διότι ἐγὼ εἰμι μετὰ σοῦ καὶ οὐδεὶς ἐπιθήσεται σοὶ τοῦ κακῶσαί σε, διότι λαὸς ἐστὶν μοι πολὺς ἐν τῇ πόλει ταύτῃ.

for I am with you, and no one will attack you to harm you, for I have many people in this city.

GROUND (DOUBLE REASON FOR THE COMMISSION) **διότι** Two διότι clauses provide the theological grounds for the imperatives of v.9: (1) divine presence/protection ('I am with you; no one will harm you') and (2) divine election ('I have many people in this city'). The second ground is theologically the deeper one: the Corinthian harvest is not contingent on Paul's courage but on God's sovereign prior election.

|  |   |  |   |
|--|---|--|---|
| <p><b>διότι</b><br/>because<br/><i>causal conjunction (first ground)</i></p> | <p><b>ἐγὼ</b><br/>I<br/>Nominative<br/><i>nominative subject (emphatic)</i></p> | <p><b>εἰμι</b><br/>am<br/>Pres Act Indic 1 Sg · εἰμί<br/><i>main verb (divine presence formula)</i><br/>→ progressive present (ongoing presence)<br/>εἰμί: the divine presence formula 'I am with you' echoes the commissioning language of the OT (Gen 26:3; 28:15; Exod 3:12; Josh 1:5, 9; Isa 41:10; 43:5).</p> | <p><b>μετὰ</b><br/>with<br/><i>preposition + genitive (accompaniment)</i></p>   |
| <p><b>σοῦ</b><br/>you<br/>Genitive<br/><i>genitive of accompaniment</i></p>  | <p><b>καὶ</b><br/>and<br/><i>coordinating conjunction</i></p>                   | <p><b>οὐδεὶς</b><br/>no one<br/>Nominative<br/><i>nominative subject</i></p>   | <p><b>ἐπιθήσεται</b><br/>will set upon<br/>Fut Mid Indic 3 Sg · ἐπιτίθημι<br/><i>main verb (divine guarantee of protection)</i><br/>→ predictive future (absolute promise)<br/>ἐπιτίθημι: 'to lay upon, attack'; the middle ἐπιτίθεμαι + dative = 'to set upon, attack' (cf. 18:10; BDAG). The future indicative issues a binding divine guarantee.</p> |

**σοι**

you

Dative

*dative (object of ἐπιτίθειμαί)*

**τοῦ**

to

Genitive

*article (introducing articular infinitive of purpose)*

**κακῶσαί**

harm

Aor Act Inf · κακῶ

*articular infinitive (purpose: in order to harm)*

→ constative aorist

κακῶ: 'to mistreat, harm'; the genitive articular infinitive τοῦ + inf. expresses purpose in Hellenistic Greek (a Semitic influence on Lukan style).

**σε**

you

Accusative

*accusative object of κακῶσαί*

**διότι**

because

*causal conjunction (second, deeper ground)*

**λαός**

people

Nominative

*nominative subject (predicate-initial for emphasis)*

λαός: 'people'; in the OT the covenant term for Israel (λαός μου = 'my people' in Exod 3:7; 5:1; Hos 2:25 LXX); here applied to the future Corinthian believers — a striking transfer of the covenant-people category to a predominantly Gentile church.

**ἐστίν**

there is

Pres Act Indic 3 Sg · εἰμί

*main verb (existential, 'I have' = 'there is to me')*

→ progressive present

**μοι**

to me

Dative

*dative of possession (ethical/possessive: 'I have')*

**πολὺς**

many

Nominative

*predicate adjective (modifying λαός)*

**ἐν**

in

*preposition + dative (locative)*

**τῇ**

this

Dative

*article*

**πόλει**

city

Dative

*locative dative*

πόλις: 'city'; τῇ πόλει ταύτῃ = 'this city' (Corinth). The divine statement grounds Paul's long stay in a pre-existing sovereign plan.

ταύτη

this

Dative

demonstrative adjective (attributive to πόλει)

## 11 Ἐκάθισέν τε ἔνιαυτὸν καὶ μῆνας ἕξ διδάσκων ἐν αὐτοῖς τὸν λόγον τοῦ θεοῦ.

And he settled there for a year and six months, teaching the word of God among them.

RESULT / FULFILLMENT (OF THE DIVINE COMMISSION) **τε** The enclitic τε signals close connection with the preceding vision (vv.9–10). The aorist ἐκάθισεν ('he settled') followed by the present participle διδάσκων creates the picture of a settled, sustained ministry – the longest stay in any city recorded in Acts. Eighteen months ground the Corinthian church.

**Ἐκάθισέν**

he settled

Aor Act Indic 3 Sg · καθίζω

main verb

→ constative aorist (settled residence as a single episode)

καθίζω: 'to sit down, settle'; in Acts of fixed residence (cf. 2:3 of the Spirit settling on each). The verb implies deliberate, stable establishment rather than transient visit.

**τε**

and

connective enclitic particle (linking to prior vision)

**ἔνιαυτὸν**

a year

Accusative

accusative of extent of time

ἔνιαυτός: 'year'; the accusative of duration marks the length of the stay.

**καὶ**

and

coordinating conjunction

## μήνας

months

Accusative

*accusative of extent of time (coordinated with ἐνιαυτόν)*

μήν: 'month'; the specificity of 'a year and six months' (= 18 months) is a Lukan marker of historicity (cf. 19:10; 20:31).

## ἕξ

six

*numeral modifier (indeclinable)*

## διδάσκων

teaching

Pres Act Ptc Nom Sg Masc · διδάσκω

*circumstantial participle (manner of the settled stay)*

→ progressive present (habitual ongoing teaching)

διδάσκω: 'to teach'; the present participle describes the continuous activity that fills the 18-month stay — contrast διαμαρτύρομαι (v.5), which accents proclamation.

## ἐν

among

*preposition + dative (sphere/association)*

## αὐτοῖς

them

Dative

*dative of association (the Corinthian community)*

## τόν

the

Accusative

*article*

## λόγον

word

Accusative

*accusative direct object*

λόγος: 'word'; here 'the word of God' as the whole Christian message — Paul teaches, not merely announces. The Corinthian letters confirm the depth of catechetical and ethical instruction.

## τοῦ

of

Genitive

*article*

## θεοῦ

God

Genitive

*genitive of source/authorship*

θεός: the divine origin of the λόγος grounds its authority.

## 12 Γαλλίωνος δὲ ἀνθυπάτου ὄντος τῆς Ἀχαΐας, κατεπέστησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα,

Now when Gallio was proconsul of Achaia, the Jews made a concerted attack on Paul and brought him before the tribunal,

TEMPORAL SETTING (NEW EPISODE) **δέ** The genitive absolute Γαλλίωνος ... ὄντος is the chronological anchor of Pauline chronology: the Delphi inscription (SIG<sup>3</sup> 801D) dates Gallio's proconsulship to c. A.D. 51–52. The adverb ὁμοθυμαδόν ('with one accord') is a Lukan term (10 of its 11 NT uses are in Acts) emphasizing coordinated corporate action.

### Γαλλίωνος

Gallio

Genitive

*genitive absolute subject*

Γαλλίων: Lucius Junius Gallio Annaeanus, brother of the philosopher Seneca; proconsul of Achaia c. A.D. 51–52. The Delphi inscription is the key synchronism for Pauline chronology.

### δέ

now

*narrative continuation postpositive*

### ἀνθυπάτου

proconsul

Genitive

*genitive absolute (predicate of ὄντος, in apposition to Γαλλίωνος)*

ἀνθύπατος; 'proconsul'; the governor of a senatorial province. Achaia became a senatorial province (hence proconsular) under Augustus; Luke's use of the correct title is one of his many accurate provincial designations.

### ὄντος

being

Pres Act Ptc Gen Sg Masc · εἰμί

*genitive absolute (temporal: 'while Gallio was proconsul')*

→ progressive present (the duration of his tenure)

### τῆς

of

Genitive

*article*

### Ἀχαΐας

Achaia

Genitive

*genitive (province governed)*

Ἀχαΐα: the Roman senatorial province of Achaia, comprising most of Greece south of Macedonia; Corinth was its capital.

### κατεπέστησαν

rose up against

Aor Act Indic 3 Pl · καθίστημι

*main verb (first of paired aorists)*

→ constative aorist (single coordinated attack)

καθίστημι / κατεφίστημι: 'to set upon, rise against'; here the compound κατεπέστησαν (κατά + ἐφίστημι) = 'they rose up against/attacked.' The compound intensifies the hostility.

### ὁμοθυμαδόν

with one accord

*adverb (manner: unanimous, coordinated)*

ὁμοθυμαδόν: 'unanimously, with one mind'; a Lukan favorite (Acts 1:14; 2:46; 4:24; 5:12; 7:57; 8:6; 12:20; 15:25; 18:12; 19:29), derived from ὁμός + θυμός.

**οἱ**

the

Nominative

article

**Ἰουδαῖοι**

Jews

Nominative

nominative subject

Ἰουδαῖος: the Corinthian Jewish community, presumably aggrieved by the conversions of Crispus and many others.

**τῷ**

on

Dative

article

**Παύλῳ**

Paul

Dative

dative (object of *κατεπέστησαν*: 'rose against Paul')

**καὶ**

and

coordinating conjunction

**ἤγαγον**

they brought

Aor Act Indic 3 Pl · ἄγω

main verb (second aorist: legal action following attack)

→ constative aorist

ἄγω: 'to lead, bring'; the legal sense of bringing before a tribunal (cf. Lk 21:12; Acts 9:21).

**αὐτόν**

him

Accusative

accusative direct object

**ἐπὶ**

before

preposition + accusative (judicial: before the tribunal)

**τὸ**

the

Accusative

article

**βῆμα**

tribunal

Accusative

accusative (goal: the judgment seat)

βῆμα: 'step, platform, judgment seat'; the raised platform from which a Roman magistrate heard legal cases. The Corinthian βῆμα (the bema) has been located archaeologically in the Corinthian agora.

## 13 λέγοντες ὅτι Παρὰ τὸν νόμον ἀναπείθει οὗτος τοὺς ἀνθρώπους σέβεσθαι τὸν θεόν.

saying, 'This man is persuading people to worship God in a way that is contrary to the law!'

CONTENT (THE ACCUSATION) ASYNDETON The charge is deliberately vague: παρὰ τὸν νόμον ('contrary to the law') could mean Roman law or Jewish law — the ambiguity is likely intentional. If Jewish law, the charge is internal religious dispute; if Roman law, it implies an unauthorized religio illicita. Gallio (vv.14–15) treats it as the former and thus dismisses it.

### λέγοντες

saying

Pres Act Ptc Nom Pl Masc · λέγω  
circumstantial participle (manner: introducing the charge)

→ progressive present

### ὅτι

that

declarative conjunction (recitative: introducing direct speech)

### Παρὰ

contrary to

preposition + accusative (opposition: 'against, contrary to')

### τὸν

the

Accusative  
article

### νόμον

law

Accusative  
accusative (object of παρὰ: the standard violated)

νόμος: 'law'; ambiguous here: Jewish Torah or Roman civil law? Gallio's response implies he reads it as Jewish Torah.

### ἀναπείθει

is persuading

Pres Act Indic 3 Sg · ἀναπείθω  
main verb (the accusation's predicate)

→ progressive present (ongoing activity charged)

ἀναπείθω: NT παρα; 'to persuade, incite' (ἀνά + πείθω, perhaps with connotation of 'stir up, suborn'); the compound suggests seditious instigation more than mere persuasion.

### οὗτος

this man

Nominative  
nominative subject (demonstrative, somewhat contemptuous)

οὗτος: 'this one'; in accusation contexts the pronoun can carry contempt — 'this fellow!'

### τοὺς

the

Accusative  
article

## ἄνθρωπος

people

Accusative

*accusative direct object of ἀναπέθει*

ἄνθρωπος: the generic 'people' — the charge implies Paul is destabilizing the general public, not merely the Jewish community.

## σέβεσθαι

to worship

Pres Mid Inf · σέβομαι

*infinitive (complementary to ἀναπέθει: content of the persuasion)*

→ progressive present (ongoing worship practice)

σέβομαι: 'to worship, revere'; the Jews are charging that Paul is recruiting people to a form of Jewish worship that deviates from recognized practice.

## τὸν

the

Accusative

article

## θεόν

God

Accusative

*accusative direct object of σέβεσθαι*

θεός: 'God'; the irony is that they are accusing Paul of teaching people to worship (the right) God — the charge backfires on its own terms.

14 μέλλοντος δὲ τοῦ Παύλου ἀνοίγειν τὸ στόμα εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους· εἰ μὲν ἦν ἀδίκημά τι ἢ ῥαδιούργημα πονηρόν, ὧ Ἰουδαῖοι, κατὰ λόγον ἂν ἀνεσχόμεν ὑμῶν·

But as Paul was about to open his mouth, Gallio said to the Jews, 'If it were a matter of some wrongdoing or wicked crime, O Jews, I would have reason to bear with you;'

**PIVOTAL INTERVENTION (GALLIO'S RULING)** **δέ** The genitive absolute μέλλοντος ... ἀνοίγειν dramatizes Gallio's intervention before Paul can speak — the proconsul takes the initiative. The conditional εἰ ... ἦν / ἂν ἀνεσχόμεν is a mixed second-class condition (contrary to fact in present or past): Gallio implies the accusation is not a wrongdoing at all.

## μέλλοντος

about to

Pres Act Ptc Gen Sg Masc · μέλλω

*genitive absolute (temporal: 'while Paul was about to')*

→ progressive present

μέλλω: 'to be about to'; the genitive absolute with Παύλου dramatizes the interruption.

## δὲ

but

*adversative postpositive*

## τοῦ

the

Genitive

*article (genitive absolute subject)*

## Παύλου

Paul

Genitive

*genitive absolute subject*

## ἀνοίγειν

to open

Pres Act Inf · ἀνοίγω

*complementary infinitive (with μέλλοντος)*

ἀνοίγω τὸ στόμα: 'to open the mouth' = idiomatic for beginning to speak (cf. Matt 5:2; Acts 8:35; 10:34).

## τὸ

the

Accusative

*article*

## στόμα

mouth

Accusative

*accusative direct object (of ἀνοίγειν)*

στόμα: 'mouth'; part of the idiom 'open the mouth' for formal speech.

## εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ *constative aorist*

## ὁ

the

Nominative

*article*

## Γαλλίων

Gallio

Nominative

*nominative subject*

Γαλλίων: the proconsul, now the speaking subject.

## πρὸς

to

*preposition + accusative (addressee)*

## τούς

the

Accusative

*article*

## Ἰουδαίους

Jews

Accusative

*accusative of addressee*

## εἰ

if

*conditional conjunction (second-class condition: contrary to fact)*

## μὲν

indeed

*particle (correlative with δέ in next verse)*

## ἦν

it were

Impf Act Indic 3 Sg · εἶμι

*imperfect in second-class condition (protasis)*

→ *contrary-to-fact imperfect*

## ἀδίκημά

wrongdoing

Nominative

*predicate nominative (with ἦν)*

ἀδίκημα: 'act of injustice, wrongdoing'; a legal term for a civil or criminal wrong (cf. 24:20; 25:11). Gallio is using technical legal vocabulary.

## τι

some

Nominative

*indefinite pronoun (predicative with ἀδίκημα)*

## ἢ

or

*disjunctive conjunction*

## ῥαδιούργημα

crime

Nominative

*predicate nominative (second alternative)*

ῥαδιούργημα: NT hapax; 'villainy, wicked act, crime' (from ῥάδιος + ἔργον, lit. 'easy work' → reckless act); a term for serious criminal misconduct.

|   |  |  |  |
|---|--|--|--|
| <p><b>πονηρόν</b><br/>wicked</p> <p>Nominative</p> <p><i>attributive adjective (modifying ῥαδιούργημα)</i></p> <p>πονηρός: 'evil, wicked'; intensifies ῥαδιούργημα — a flagrant criminal act.</p>   | <p>ὦ<br/>ο</p> <p><i>vocative particle (formal address)</i></p>              | <p><b>Ἰουδαῖοι</b><br/>Jews</p> <p>Vocative</p> <p><i>vocative (direct address)</i></p> <p>Ἰουδαῖος: the formal address ὦ + vocative is a mark of official speech or oratory (cf. 27:21; Paul similarly addresses his audiences).</p>  | <p>κατὰ<br/>according to</p> <p><i>preposition + accusative (standard: 'in accordance with reason')</i></p>          |
| <p><b>λόγον</b><br/>reason</p> <p>Accusative</p> <p><i>accusative (object of κατὰ: 'reasonably, with justification')</i></p> <p>λόγος: 'reason, account'; κατὰ λόγον = 'with reason, reasonably' — a Greek idiom for 'it would make sense.'</p> | <p>ἄν<br/><i>modal particle (second-class condition apodosis marker)</i></p> | <p><b>ἀνεσχόμεν</b><br/>I would have put up with</p> <p>Aor Mid Indic 1 Sg · ἀνέχω</p> <p><i>aorist indicative with ἄν (apodosis of second-class condition)</i></p> <p>→ <i>contrary-to-fact (I would have, but I won't because this isn't a crime)</i></p> <p>ἀνέχω: 'to hold up; endure, bear with'; mid. 'to put up with, tolerate.' With ἄν + aorist ind. it signals a polite but firm refusal: 'it would make sense for me to hear you — but this isn't that case.'</p> | <p><b>ὑμῶν</b><br/>you</p> <p>Genitive</p> <p><i>genitive of person (object of ἀνεσχόμεν: 'put up with you')</i></p> |

15 εἰ δὲ ζητήματα ἔστιν περὶ λόγου καὶ ὀνομάτων καὶ νόμου τοῦ καθ' ὑμᾶς, ὄψεσθε αὐτοί· κριτῆς ἐγὼ τούτων οὐ βούλομαι εἶναι.

but if it is a question about words and names and your own law, see to it yourselves; I refuse to be a judge of these things!

CONTRAST (THE ACTUAL SITUATION, WHICH DISQUALIFIES HIS JURISDICTION) **εἰ δέ** The εἰ δέ opens the second half of the μέν ... δέ contrast. Gallio's ruling is pivotal for Lukan apologetics: the highest Roman official in the region explicitly declares the Christian question a matter of internal Jewish theology, not Roman criminal law. This creates a legal precedent protecting the early church.

εἰ

if

*conditional conjunction (first-class condition: assumed as true)*

δὲ

but

*adversative postpositive (μέν ... δέ contrast)*

**ζητήματα**

questions

Nominative

*predicate nominative (with ἔστιν)*

ζήτημα: 'question, matter of dispute'; in Acts characteristically of internal Jewish theological debates (15:2; 23:29; 25:19; 26:3) — a term that marks the dispute as non-judicial.

**ἔστιν**

it is

Pres Act Indic 3 Sg · εἰμί

*main verb (existential copula)*

→ progressive present

περὶ

about

*preposition + genitive (topic/subject matter)*

**λόγου**

words

Genitive

*genitive of topic (first of three)*

λόγος: 'word, teaching'; here the oral proclamation and its theological claims.

καὶ

and

*coordinating conjunction*

**ὀνομάτων**

names

Genitive

*genitive of topic (second of three)*

ὄνομα: 'name'; likely referring to the disputed names 'Jesus' and 'Christ' — exactly the content of Paul's preaching (v.5). Gallio dismisses theological titulature as none of his business.

καὶ

and

*coordinating conjunction*

**νόμου**

law

Genitive

*genitive of topic (third, climactic: their own law)*

νόμος: 'law'; Gallio clarifies the νόμον of the charge (v.13) as the Jewish Torah, not Roman law — and dismisses jurisdiction accordingly.

**τοῦ**

the

Genitive

*article (attributive with κατ' ὑμᾶς)*

καθ'

according to

*preposition + accusative (attributive: 'your own!')*

**ὕμᾱς**

you

Accusative

accusative (possessive reference: 'your law')

**ὄψεσθε**

see to it

Fut Mid Indic 2 Pl · ὀράω

main verb (dismissal formula)

→ predictive future (imperative force: 'you will see to it yourselves')

ὀράω: 'to see'; ὄψεσθε αὐτοί is an idiomatic dismissal ('look to it yourselves,' cf. Matt 27:24). The future indicative functions as an imperative.

**αὐτοί**

yourselves

Nominative

nominative subject (emphatic pronoun: you and no one else)

**κριτῆς**

judge

Nominative

predicate nominative (fronted for emphasis)

κριτῆς: 'judge'; Gallio explicitly refuses the role of adjudicator in theological matters — his jurisdiction is confined to Roman law.

**ἐγὼ**

I

Nominative

nominative subject (emphatic)

**τούτων**

of these things

Genitive

genitive of reference (of these matters)

**οὐ**

not

negation (with βούλομαι)

**βούλομαι**

I wish

Pres Mid Indic 1 Sg · βούλομαι

main verb (deliberate refusal of jurisdiction)

→ progressive present (settled resolve)

βούλομαι: 'to wish, will, intend'; stronger than θέλω — a deliberate act of will. Gallio is not merely uninformed but actively declining jurisdiction.

**εἶναι**

to be

Pres Act Inf · εἶμι

complementary infinitive (object of βούλομαι)

## 16 καὶ ἀπήλασεν αὐτοὺς ἀπὸ τοῦ βήματος.

And he drove them from the tribunal.

NARRATIVE CONSEQUENCE (THE RULING EXECUTED) **καί** The terse single-clause verse contrasts with the elaborate speeches of vv.13–15. Gallio's physical dismissal enacts his legal ruling. The verb ἀπήλασεν ('drove away') implies a forceful ejection.

καὶ  
and

*coordinating conjunction*

ἀπήλασεν

he drove away

Aor Act Indic 3 Sg · ἀπελαύνω

*main verb*

→ constative aorist (single decisive act of dismissal)

ἀπελαύνω: NT hapax; 'to drive away, expel' (ἀπό + ἐλαύνω); a strong word implying forceful ejection rather than polite dismissal.

αὐτούς

them

Accusative

*accusative direct object (the Jewish accusers)*

ἀπὸ

from

*preposition + genitive (separation)*

τοῦ

the

Genitive

*article*

βήματος

tribunal

Genitive

*genitive of separation*

βῆμα: the same judgment seat as v.12; the full circle from accusation to dismissal is completed.

17 ἐπιλαβόμενοι δὲ πάντες Σωσθένην τὸν ἀρχισυνάγωγον ἔτυπον ἔμπροσθεν τοῦ βήματος· καὶ οὐδὲν τούτων τῷ Γαλλίῳι ἔμελεν.

And they all seized Sosthenes, the synagogue ruler, and beat him before the tribunal; and none of these things were of concern to Gallio.

**SURPRISING SEQUEL (THE AFTERMATH OF THE ACQUITTAL)** **δέ** The identity of 'all' who beat Sosthenes is disputed: (a) the Jewish crowd, frustrated by the failed prosecution, turns on the synagogue ruler who led it; (b) the Greek crowd vents anti-Jewish sentiment now that Gallio has given them license. Gallio's complete indifference (οὐδὲν ἔμελεν) is the final Lukan irony: Roman justice protects Paul not out of sympathy but out of disinterest. A Sosthenes appears in 1 Cor 1:1 as Paul's co-sender — possibly the same person, later converted.

## ἐπιλαβόμενοι

seizing

Aor Mid Ptc Nom Pl Masc · ἐπιλαμβάνω  
*attendant circumstance / temporal participle*

→ constative aorist

ἐπιλαμβάνω: 'to seize, take hold of'; in Acts of arrest or physical apprehension (cf. 16:19; 17:19; 21:30, 33). The middle voice indicates self-initiated action.

δὲ

and

*narrative continuation postpositive*

## πάντες

all

Nominative

*nominative subject (the crowd, collective)*

πάντες: 'all'; the subject is ambiguous — see discourse note. If the Greeks (cf. Western text reads 'all the Greeks'), it implies an anti-Jewish crowd action.

## Σωσθένην

Sosthenes

Accusative

*accusative direct object (of ἐπιλαβόμενοι and ἔτυπον)*

Σωσθένης: synagogue ruler, presumably the replacement for Crispus (v.8) or a co-ruler. May be the same Sosthenes who is Paul's coworker in 1 Cor 1:1, if he was subsequently converted.

τὸν

the

Accusative

*article*

## ἀρχισυνάγωγον

synagogue ruler

Accusative

*apposition to Σωσθένην*

ἀρχισυνάγωγος: the same office as Crispus in v.8; the repetition of the title underlines the irony of both synagogue rulers of Corinth being associated with Paul.

ἔτυπον

were beating

Impf Act Indic 3 Pl · τύπτω

*main verb*

→ progressive imperfect (sustained beating)

τύπτω: 'to beat, strike'; the imperfect implies a repeated, sustained act of violence, not a single blow.

ἔμπροσθεν

before

*improper preposition + genitive (spatial: in front of)*

τοῦ

the

Genitive

*article*

## βήματος

tribunal

Genitive

*genitive (of βήματος: location of the beating)*

βῆμα: the third occurrence of the word in this pericope — the place of Roman justice is also the scene of mob violence that Gallio ignores.

καὶ

and

*coordinating conjunction*

οὐδὲν

nothing

Nominative

*nominative subject (with impersonal ἔμελεν)*

## τούτων

of these things

Genitive

*partitive genitive (with οὐδέν: 'none of these things')*

## τῷ

to

Dative

article

## Γαλλίῳ

Gallio

Dative

*dative of reference/interest (with impersonal ἔμελεν: 'was of concern to')*

Γαλλίῳ: the final mention of Gallio; his studied indifference is his last word in the narrative.

## ἔμελεν

was of concern

Impf Act Indic 3 Sg · μέλει

*main verb (impersonal: 'it mattered to')*

→ progressive imperfect (ongoing indifference)

μέλει: impersonal verb 'it is a concern to'; οὐδέν ἔμελεν = 'none of these things mattered to him!' The imperfect underlines the sustained and deliberate nature of Gallio's non-intervention.

18 Ὁ δὲ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανὰς τοῖς ἀδελφοῖς ἀποταξάμενος ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα καὶ Ἀκύλας, κειράμενος ἐν Κεγχρεαῖς τὴν κεφαλὴν, εἶχεν γὰρ εὐχήν.

And Paul, having stayed on a considerable number of days, took leave of the brothers and sailed away to Syria; and Priscilla and Aquila were with him. He had his head shaved at Cenchreae, for he had a vow.

**NARRATIVE TRANSITION (DEPARTURE FROM CORINTH)** **δέ** The verse is syntactically complex: two participial phrases (προσμείνας, ἀποταξάμενος) precede the main imperfect ἐξέπλει, with a parenthetical insertion about Priscilla and Aquila, and then a second main clause (κειράμενος ... εἶχεν γὰρ εὐχήν). The vow (εὐχή) is usually identified as a Nazirite vow (Num 6); the grammar makes Paul (not Aquila) the subject of κειράμενος — a notable textual-critical point.

## Ὁ

the

Nominative

article

## δὲ

and

*narrative continuation postpositive*

## Παῦλος

Paul

Nominative

*nominative subject*

## ἔτι

still

*adverb (temporal: 'yet further')*

## προσμεΐνας

having stayed on

Aor Act Ptc Nom Sg Masc · προσμένω

*temporal participle (antecedent to ἀποταξάμενος and ἐξέπλει)*

→ constative aorist

προσμένω: 'to remain with/on further'; the compound (πρός + μένω) suggests additional time beyond the baseline stay.

## ἡμέρας

days

Accusative

*accusative of extent of time*

ἡμέρα: 'day'; ἡμέρας ἱκανάς = 'a considerable number of days,' a Lukan idiom for an unspecified but notable period.

## ἱκανάς

considerable

Accusative

*attributive adjective (modifying ἡμέρας)*

ἱκανός: 'sufficient, considerable'; a favorite Lukan vagueness-marker (cf. 9:23, 43; 18:18; 27:7).

## τοῖς

the

Dative

*article*

## ἀδελφοῖς

brothers

Dative

*dative indirect object (of ἀποταξάμενος; 'bid farewell to')*

ἀδελφός: 'brother'; in Acts the community-address term for fellow believers (cf. 1:15; 6:3; 9:30; 15:1, 3).

## ἀποταξάμενος

having taken leave

Aor Mid Ptc Nom Sg Masc · ἀποτάσσω

*attendant circumstance participle (closely linked to ἐξέπλει)*

→ constative aorist

ἀποτάσσω: 'to take leave of, say farewell to'; the middle is the standard farewell idiom (cf. 18:21; Mk 6:46; Lk 9:61).

## ἐξέπλει

he sailed away

Impf Act Indic 3 Sg · ἐκπλέω

*main verb*

→ inceptive imperfect (began to sail away, set out)

ἐκπλέω: 'to sail out'; the imperfect here is inceptive — 'he set sail.' Marks the beginning of the sea journey.

## εἰς

to

*preposition + accusative (goal)*

## τὴν

the

Accusative

*article*

## Συρίαν

Syria

Accusative

*accusative of goal*

Συρία: the province of Syria, with Antioch on the Orontes as the sending church (cf. v.22). The route home is east.

## καὶ

and

*coordinating conjunction (adding the travel companions)*

## σὺν

with

*preposition + dative (association)*

αὐτῷ

him

Dative

*dative of association*

Πρίσκιλλα

Priscilla

Nominative

*nominative subject (parenthetical clause: 'Priscilla and Aquila were with him')*

Πρίσκιλλα: named first again, consistent with her prominence in Paul's circle.

καὶ

and

*coordinating conjunction*

Ἄκυλας

Aquila

Nominative

*nominative subject (coordinated with Πρίσκιλλα)*

κειράμενος

having cut his hair

Aor Mid Ptc Nom Sg Masc · κείρω

*circumstantial participle (temporal: refers to Paul as grammatical subject)*

→ constative aorist (single act of hair-cutting)

κείρω: 'to shear, cut hair'; the middle voice is reflexive — Paul had his own hair cut. The act at Cenchræe (the eastern port of Corinth) may mark the beginning or end of a Nazirite-like vow.

ἐν

at

*preposition + dative (locative)*

Κεγχρεαῖς

Cenchræe

Dative

*locative dative*

Κεγχρεαί: Cenchræe, the eastern harbor of Corinth on the Saronic Gulf; the church there is mentioned in Rom 16:1 (Phoebe, deacon of the church at Cenchræe).

τήν

the

Accusative

*article*

κεφαλήν

head

Accusative

*accusative direct object (of κειράμενος)*

κεφαλή: 'head'; the head-shaving associated with completion of a Nazirite vow (Num 6:18) or its release; if a vow taken at Corinth's beginning, the hair grown through the stay is now shorn at departure.

εἶχεν

he had

Impf Act Indic 3 Sg · ἔχω

*main verb (explanatory γάρ clause)*

→ progressive imperfect (ongoing vow-obligation)

ἔχω: 'to have'; here 'he had a vow' — the vow was in force, explaining the hair-cutting.

γὰρ

for

*explanatory postpositive conjunction*

εὐχήν

a vow

Accusative

*accusative direct object*

εὐχή: 'vow, prayer'; in the NT only here and Jas 5:15. The word denotes a solemn religious commitment to God; in OT background, Nazirite vows (Num 6) involved abstaining from wine and not cutting hair for the vow's duration, then shaving at completion.

# 19 κατήντησαν δὲ εἰς Ἔφεσον, κάκεῖ τοὺς μὲν κατέλιπεν αὐτοὺς, αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν διελέξατο τοῖς Ἰουδαίοις.

And they arrived at Ephesus, and he left them there; but he himself entered the synagogue and reasoned with the Jews.

NARRATIVE CONTINUATION (ARRIVAL AND BRIEF EPHEBUS STOP) **δέ** The μέν ... δέ contrast (τοὺς μέν ... αὐτὸς δέ) separates Paul's action from Priscilla and Aquila's staying. Ephesus, barely visited here, will become the center of ch.19. The brief synagogue engagement plants a seed for the fuller ministry of 19:8.

**κατήντησαν**

they arrived

Aor Act Indic 3 Pl · καταντάω

main verb

→ constative aorist

καταντάω: 'to come to, arrive at'; a nautical/travel term (cf. 16:1; 18:19, 24; 20:15; 21:7; 25:13; 26:7; 27:12; 28:13).

**δὲ**

and

narrative continuation postpositive

**εἰς**

at

preposition + accusative (goal/arrival)

**Ἔφεσον**

Ephesus

Accusative

accusative of goal

Ἔφεσος: Ephesus, capital of the province of Asia, home of the Artemis temple; it will be the center of Paul's third missionary journey (ch.19–20).

**κάκεῖ**

and there

adverb (crasis of καί + ἐκεῖ: locative)

**τοὺς**

them

Accusative

article (substantivized: 'those ones')

**μὲν**

particle (μέν ... δέ contrast)

**κατέλιπεν**

he left behind

Aor Act Indic 3 Sg · καταλείπω

main verb (first of μέν ... δέ pair)

→ constative aorist

καταλείπω: 'to leave behind'; Priscilla and Aquila are established at Ephesus as a bridgehead for the Ephesian mission (19:1ff.; cf. 1 Cor 16:19).

**αὐτούς**

them

Accusative

accusative direct object

**αὐτὸς**

himself

Nominative

nominative subject (*emphatic: Paul in contrast to Priscilla and Aquila*)

**δὲ**

but

adversative postpositive (*μὲν ... δέ contrast*)

**εἰσελθὼν**

having entered

Aor Act Ptc Nom Sg Masc · εἰσέρχομαι

temporal participle (*antecedent to διελέξατο*)

→ constative aorist

εἰσέρχομαι: the synagogue-entry formula, as throughout Acts.

**εἰς**

into

preposition + accusative (*goal*)

**τὴν**

the

Accusative

article

**συναγωγὴν**

synagogue

Accusative

accusative of goal

συναγωγή: the Ephesian synagogue; Paul's brief visit plants a relationship he will return to exploit in ch.19.

**διελέξατο**

he reasoned

Aor Mid Indic 3 Sg · διαλέγομαι

main verb (*second of μὲν ... δέ pair*)

→ constative aorist

διαλέγομαι: the standard Pauline synagogue-method verb (cf. v.4); here as a one-time event (aorist) contrasting with the habitual imperfect of v.4.

**τοῖς**

the

Dative

article

**Ἰουδαίους**

Jews

Dative

dative indirect object (*of διελέξατο*)

Ἰουδαῖος: the Ephesian Jewish community receives a first hearing; their receptiveness (v.20) prepares for ch.19.

## 20 ἐρωτώντων δὲ αὐτῶν ἐπὶ πλείονα χρόνον μεῖναι οὐκ ἐπένευσεν,

And when they asked him to stay for a longer time, he did not consent,

CONTRAST (POSITIVE RECEPTION BUT PAUL DECLINES) **δέ** The genitive absolute (ἐρωτώντων αὐτῶν) frames the Ephesian Jews' positive request against Paul's refusal. The refusal sets up the promise of v.21 ('I will return if God wills'), which Apollos and then Paul himself will fulfill in ch.19.

### ἐρωτώντων

asking

Pres Act Ptc Gen Pl Masc · ἐρωτάω

*genitive absolute (temporal/concessive)*

→ progressive present (ongoing request)

ἐρωτάω: 'to ask, request'; in NT the word often denotes a polite request to a superior (contrast αἰτέω). The Ephesian synagogue's invitation shows a more receptive initial attitude than in many other cities.

### δὲ

and

*narrative continuation postpositive*

### αὐτῶν

they

Genitive

*genitive absolute subject*

### ἐπὶ

for

*preposition + accusative (temporal extent)*

### πλείονα

longer

Accusative

*accusative (attributive adjective with χρόνον)*

πλείων / πλέον: comparative of πολύς; 'more, longer'; ἐπὶ πλείονα χρόνον = 'for a longer/extended period.'

### χρόνον

time

Accusative

*accusative of extent of time*

χρόνος: 'time'; ἐπὶ πλείονα χρόνον is a temporal phrase requesting an extended stay.

### μεῖναι

to remain

Aor Act Inf · μένω

*infinitive (object of ἐρωτώντων: content of the request)*

→ constative aorist

μένω: 'to remain, stay!'; the same verb as ἔμενεν in v.3.

### οὐκ

not

*negation*

## ἔπένευσεν

he consented

Aor Act Indic 3 Sg · ἐπινεύω

*main verb (negated: he did not consent)*

→ constative aorist

ἐπινεύω: NT hapax; 'to nod to, consent, agree' (ἐπί + νεύω, 'to nod'). The refusal contrasts with the Corinthian stay of 18 months — Paul is on a set itinerary.

## 21 ἀλλὰ ἀποταξάμενος καὶ εἰπὼν· Πάλιν ἀνακάμψω πρὸς ὑμᾶς τοῦ θεοῦ θέλοντος, ἀνήχθη ἀπὸ τῆς Ἐφέσου,

but taking leave of them and saying, 'I will return to you again if God wills,' he set sail from Ephesus,

CONTRAST (REFUSAL BUT WITH PROMISE) **ἀλλά** The adversative ἀλλά balances the refusal of v.20 with a conditional promise: πάλιν ἀνακάμψω ('I will return again') — fulfilled in 19:1ff. The Lukan 'if God wills' (τοῦ θεοῦ θέλοντος) is a genitive absolute expressing the standard early Christian reservation (cf. Jas 4:15).

### ἀλλὰ

but

*adversative conjunction*

### ἀποταξάμενος

having taken leave

Aor Mid Ptc Nom Sg Masc · ἀποτάσσομαι  
*circumstantial participle (attendant circumstance)*

→ constative aorist (single farewell act)

ἀποτάσσομαι: 'take leave of, say farewell to'; middle voice; elsewhere only in Lukan writings in NT (Lk 9:61; Acts 18:18; 2 Cor 2:13).

### καὶ

and

*coordinating conjunction*

### εἰπὼν

having said

Aor Act Ptc Nom Sg Masc · λέγω  
*circumstantial participle (introducing direct speech)*

→ constative aorist

λέγω: 'say'; the participial formula εἰπὼν + direct speech is standard Lukan style.

## Πάλιν

again

*adverb (temporal: 'once more')*

παλιν: 'again, once more'; underscores the promise of a return visit.

## ἀνακάμψω

I will return

Fut Act Indic 1 Sg · ἀνακάμπτω

*main verb (of direct speech, promissory future)*

→ predictive future (promised return)

ἀνακάμπτω: 'turn back, return'; compounds ἀνά + κάμπτω ('bend/turn'). Fulfilled in 19:1.

## πρὸς

to

*preposition + accusative (direction/goal)*

## ὑμᾶς

you

Accusative

*object of πρὸς (addressees in Ephesus)*

## τοῦ

of

Genitive

*article (genitive absolute)*

## θεοῦ

God

Genitive

*genitive absolute subject*

θεός: God; the genitive absolute signals sovereign divine permission — a standard Christian qualification (cf. Jas 4:15; Rom 1:10).

## θέλοντος

willing

Pres Act Ptc Gen Sg Masc · θέλω

*genitive absolute (conditional: 'if God wills')*

→ progressive present (ongoing divine will)

θέλω: 'will, wish, desire'; the genitive absolute is a conditional — Paul submits his plans to divine sovereignty.

## ἀνήχθη

he set sail

Aor Pass Indic 3 Sg · ἀνάγω

*main verb (resuming the main narrative)*

→ constative aorist (single departure event)

ἀνάγω: 'put to sea, set sail'; nautical technical term used frequently in Acts for sea voyages (cf. 13:13; 16:11; 20:3, 13; 21:1, 2; 27:2, 4, 12, 21; 28:10, 11).

## ἀπὸ

from

*preposition + genitive (origin/departure point)*

## τῆς

the

Genitive

*article*

## Ἐφέσου

Ephesus

Genitive

*genitive of separation (departure point)*

Ἔφεσος: Ephesus, the major city of the province of Asia; Paul will return here for a three-year ministry (19:1–20:1).

## 22 καὶ κατελθὼν εἰς Καισάρειαν, ἀναβὰς καὶ ἀσπασάμενος τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν.

And having come down to Caesarea, and having gone up and greeted the church, he went down to Antioch.

**CONTINUATION (ITINERARY)** **καί** The compressed itinerary — Caesarea → 'going up' (presumably Jerusalem, since Caesarea is the port and Jerusalem is 'up') → Antioch — marks the close of the second missionary journey. The 'going up to greet the church' is taken by most commentators as a Jerusalem visit, though the city is not named.

καὶ  
and

*coordinating conjunction*

**κατελθὼν**

having come down

Aor Act Ptc Nom Sg Masc · κατέρχομαι

*circumstantial participle (temporal: sequence of travel)*

→ constative aorist

κατέρχομαι: 'come down'; the compound κατα- marks arrival by sea or descent to a coastal city.

εἰς

to

*preposition + accusative (destination)*

**Καισάρειαν**

Caesarea

Accusative

*accusative of destination*

Καισάρεια: Caesarea Maritima, the main port of Judea and the administrative capital of the province.

**ἀναβὰς**

having gone up

Aor Act Ptc Nom Sg Masc · ἀναβαίνω

*circumstantial participle (sequential travel)*

→ constative aorist

ἀναβαίνω: 'go up'; technically and geographically 'going up' from Caesarea would mean going to Jerusalem (elevation ~750m) — strongly implied though unnamed.

καὶ

and

*coordinating conjunction*

**ἀσπασάμενος**

having greeted

Aor Mid Ptc Nom Sg Masc · ἀσπάζομαι

*circumstantial participle (attendant circumstance)*

→ constative aorist (single act of greeting)

ἀσπάζομαι: 'greet, salute'; in Acts the greeting of a church signals formal apostolic accountability and fellowship (cf. 15:3–4; 21:7, 17–19).

**τὴν**

the

Accusative

*article*

## ἐκκλησίαν

church

Accusative

*direct object*

ἐκκλησία: 'church, assembly'; here with the definite article — 'the church,' likely the Jerusalem church (the definitive ἐκκλησία of Acts 8:1; 11:22; 12:1, 5; 15:4, 22).

## κατέβη

he went down

Aor Act Indic 3 Sg · καταβαίνω

*main verb*

→ constative aorist (single movement)

καταβαίνω: 'go down'; going 'down' to Antioch from Jerusalem is geographically accurate and theologically signals the return to his sending church (cf. 13:1–3; 14:26–28; 15:30–35).

## εἰς

to

*preposition + accusative (destination)*

## Ἀντιόχειαν

Antioch

Accusative

*accusative of destination*

Ἀντιόχεια: Antioch-on-the-Orontes, the sending church of the Pauline mission (Acts 11:19–30; 13:1–3; 14:26; 15:35); Paul's 'home base.'

## 23 καὶ ποιήσας χρόνον τινὰ ἐξῆλθεν, διερχόμενος καθεξῆς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, ἐπιστηρίζων πάντας τοὺς μαθητάς.

And after spending some time there, he departed, passing through the Galatian region and Phrygia in order, strengthening all the disciples.

CONTINUATION (BEGINNING OF THIRD JOURNEY) **καί** This brief notice (v.23) is the only mention of the third missionary journey's outset. The two present participles (διερχόμενος, ἐπιστηρίζων) describe the manner of travel — methodical, strengthening. καθεξῆς ('in order') is a Lukan favorite (Lk 1:3; 8:1; Acts 3:24; 11:4; 18:23).

## καὶ

and

*coordinating conjunction*

## ποιήσας

having spent

Aor Act Ptc Nom Sg Masc · ποιέω

*circumstantial participle (temporal)*

→ constative aorist

ποιέω: 'do, make'; ποιεῖν χρόνον is a Lukan idiom for 'spending time' (cf. 15:33; 20:3; Jas 4:13).

## χρόνον

time

Accusative

*accusative (cognate/internal object)*

χρόνος: 'time'; the unspecified χρόνον τινὰ ('some time') deliberately leaves the Antioch stay open-ended.

## τινὰ

some

Accusative

*attributive indefinite pronoun*

## ἔξηλθεν

he departed

Aor Act Indic 3 Sg · ἐξέρχομαι

*main verb*

→ constative aorist (single departure event: beginning of third journey)

ἐξέρχομαι: 'come/go out'; the definitive departure from Antioch that begins the third journey, parallel to 13:4 (first) and 15:40 (second).

## διερχόμενος

passing through

Pres Act Ptc Nom Sg Masc · διέρχομαι

*circumstantial participle (manner of journey)*

→ progressive present (continuous movement through regions)

διέρχομαι: 'pass through'; the compound διά emphasizes thorough traversal — systematic pastoral revisiting.

## καθεξῆς

in order

*adverb (orderly sequence)*

καθεξῆς: 'in order, successively'; a Lukan stylistic marker (Lk 1:3; 8:1; Acts 3:24; 11:4) stressing methodical, ordered progress.

## τὴν

the

Accusative

*article*

## Γαλατικὴν

Galatian

Accusative

*attributive adjective*

Γαλατικός: 'Galatian'; the Galatian region (χώρα) revisited — same phrase as 16:6.

## χώραν

region

Accusative

*direct object of διερχόμενος (first region)*

χώρα: 'region, country, territory'; the Galatian χώρα includes the South Galatian cities of Pisidian Antioch, Iconium, Lystra, Derbe.

## καὶ

and

*coordinating conjunction (joining two regions)*

## Φρυγίαν

Phrygia

Accusative

*direct object of διερχόμενος (second region)*

Φρυγία: Phrygia, an interior region of Asia Minor; here grouped with Galatia as previously in 16:6.

## ἐπιστηρίζων

strengthening

Pres Act Ptc Nom Sg Masc · ἐπιστηρίζω

*circumstantial participle (purpose/result of the journey)*

→ progressive present (ongoing pastoral strengthening)

ἐπιστηρίζω: 'strengthen, establish firmly'; the ἐπί prefix intensifies — 'to set firmly upon.' The verb describes Paul's pastoral revisiting of established churches (cf. 14:22; 15:32, 41).

## πάντας

all

Accusative

*object modifier (distributive: 'all the disciples')*

## τούς

the

Accusative

*article*

## μαθητάς

disciples

Accusative

*direct object of ἐπιστηρίζων*

μαθητής: 'disciple, learner'; in Acts the standard term for believers (cf. 6:1, 2, 7; 9:1, 10, 19, 25, 26, 38; 11:26, 29; 14:20, 21, 22, 28; 15:10; 16:1; 18:23, 27; 19:1, 9, 30; 20:1, 30; 21:4, 16).

24 Ἰουδαῖος δέ τις Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος, κατήντησεν εἰς Ἔφεσον, δυνατὸς ὢν ἐν ταῖς γραφαῖς.

Now a certain Jew named Apollos, an Alexandrian by birth, an eloquent man, arrived at Ephesus, being powerful in the Scriptures.

**NEW SUBJECT INTRODUCTION (APOLLOS)** **δέ** The δέ signals the chapter's final and quite different movement — the introduction of Apollos. Luke's portrait is carefully composed: five epithets pile up before the main verb (Ἰουδαῖος, Ἀλεξανδρεὺς, λόγιος, δυνατὸς ἐν ταῖς γραφαῖς, κατηχημένος τὴν ὁδὸν in v.25) before the limitation appears: 'knowing only the baptism of John.'

### Ἰουδαῖος

a Jew

Nominative

*predicate nominative (subject identification)*

Ἰουδαῖος; 'Jew'; ethnic-religious designation establishing Apollos's background — an observant, scripturally formed Jew.

### δέ

now

*transitional particle (new character introduction)*

### τις

a certain

Nominative

*indefinite pronoun (individualizing)*

### Ἀπολλῶς

Apollos

Nominative

*subject (name in apposition to Ἰουδαῖος)*

Ἀπολλῶς; Apollos; probably a shortened form of Apollonius; later a significant figure in Corinth (1 Cor 1:12; 3:4–6, 22; 4:6; 16:12) and possibly Crete (Titus 3:13).

### ὀνόματι

by name

Dative

*dative of respect (appellation formula)*

ὄνομα: standard Lukan formula for introducing a name (cf. vv.2, 7).

### Ἀλεξανδρεὺς

an Alexandrian

Nominative

*attributive nominative (ethnic origin)*

Ἀλεξανδρεὺς: 'a man from Alexandria'; Alexandria, Egypt, had the largest Jewish diaspora community outside Palestine and a famous tradition of biblical scholarship (Philo, LXX).

### τῷ

by

Dative

*article*

### γένει

birth/race

Dative

*dative of respect*

γένος: 'race, birth, descent'; the same formula as v.2 for Aquila — ethnic specification by birth.

## άνηρ

a man

Nominative

*nominative (resuming subject, introducing epithets)*

άνηρ: 'man!'; the resumptive άνηρ + adjective pattern introduces a list of qualifications.

## λόγιος

eloquent

Nominative

*predicate adjective (attribute of άνηρ)*

λόγιος: 'eloquent, learned, skilled in speech!'; from λόγος; in classical usage 'learned, eloquent!'; NT hapax. Apollos's oratory will later impress the Corinthians (1 Cor 1–4).

## κατήντησεν

arrived

Aor Act Indic 3 Sg · καταντάω

*main verb*

→ constative aorist (single arrival event)

καταντάω: 'arrive at, reach!'; a travel verb used in Acts for reaching a destination (cf. 16:1; 18:19, 24; 20:15; 21:7; 25:13; 26:7; 27:12; 28:13).

## εἰς

at

*preposition + accusative (destination)*

## Ἔφεσον

Ephesus

Accusative

*accusative of destination*

Ἔφεσος: Ephesus, where Paul has just left Priscilla and Aquila — setting up the encounter of v.26.

## δυνατός

powerful

Nominative

*predicate adjective (second epithet of Apollos)*

δυνατός: 'powerful, able, mighty!'; cognate to δύναμις ('power!'). δυνατός ἐν ταῖς γραφαῖς = 'mighty in the Scriptures' — technical competence in biblical interpretation.

## ὄν

being

Pres Act Ptc Nom Sg Masc · εἰμί

*attributive/predicative participle (manner/qualification)*

→ descriptive present (characteristic quality)

εἰμί: 'be!'; the present participle is predicative, describing an ongoing characteristic.

## ἐν

in

*preposition + dative (sphere/domain)*

## ταῖς

the

Dative

*article*

## γραφαῖς

Scriptures

Dative

*dative (sphere: 'in the Scriptures')*

γραφή: 'writing, Scripture!'; in the plural with the definite article, 'the Scriptures' = the OT as a whole (cf. v.28: ἐπιδεικνύς διὰ τῶν γραφῶν).

25 οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ κυρίου, καὶ ζέων τῷ πνεύματι ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Ἰησοῦ, ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου.

This man had been instructed in the way of the Lord, and being fervent in spirit he was speaking and teaching accurately the things concerning Jesus, though knowing only the baptism of John.

CHARACTER DESCRIPTION (ASYNDETON — CONTINUED PORTRAIT) **ASYNDETON** The asyndetic continuation piles up qualifications. The pluperfect-force of the periphrastic ἦν κατηχημένος ('he had been instructed') indicates prior catechetical formation. The limitation — 'knowing only the baptism of John' — sets up the corrective instruction of v.26 without denigrating Apollos's sincerity or ability.

|  |   |   |   |
|--|---|---|---|
| <p><b>οὗτος</b><br/>this man</p> <p>Nominative</p> <p><i>demonstrative pronoun (subject, resuming Apollos)</i></p>   | <p><b>ἦν</b><br/>was</p> <p>Impf Act Indic 3 Sg · εἰμί</p> <p><i>auxiliary verb (periphrastic construction with κατηχημένος)</i></p> <p>→ descriptive imperfect (resultant state from prior instruction)</p> <p>εἰμί: 'be'; the imperfect of εἰμί + perfect participle = pluperfect-like periphrasis.</p> | <p><b>κατηχημένος</b><br/>having been instructed</p> <p>Perf Pass Ptc Nom Sg Masc · κατηχέω</p> <p><i>periphrastic participle (with ἦν: pluperfect force)</i></p> <p>→ intensive perfect (standing result of prior instruction)</p> <p>κατηχέω: 'instruct, teach orally'; from κατά + ἤχέω ('resound'); the 'catechism' terminology derives from this verb. Apollos has received real, substantial Christian instruction — just incomplete.</p> | <p><b>τὴν</b><br/>the</p> <p>Accusative</p> <p><i>article</i></p> |
| <p><b>ὁδὸν</b><br/>way</p> <p>Accusative</p> <p><i>accusative (content of instruction: 'the way')</i></p> <p>ὁδός: 'way, road'; 'the Way' is a significant early designation for Christianity in Acts (9:2; 19:9, 23; 22:4; 24:14, 22) — here 'the way of the Lord' with a christological focus.</p> | <p><b>τοῦ</b><br/>of the</p> <p>Genitive</p> <p><i>article</i></p>  | <p><b>κυρίου</b><br/>Lord</p> <p>Genitive</p> <p><i>genitive (possessive/defining: 'the Lord's way')</i></p> <p>κύριος: 'Lord'; the genitive τοῦ κυρίου is christological — 'the way that belongs to/comes from the Lord Jesus!'</p>  | <p><b>καὶ</b><br/>and</p> <p><i>coordinating conjunction</i></p>  |

## ζέων

being fervent

Pres Act Ptc Nom Sg Masc · ζέω

*circumstantial participle (manner: fervent spirit)*

→ progressive present (habitual fervor)

ζέω: 'boil, be fervent, glow'; NT only in Rom 12:11 and here; the metaphor is of water boiling — intense, bubbling enthusiasm. Cf. Rom 12:11: 'fervent in spirit' (τῷ πνεύματι ζέοντες).

## τῷ

in the

Dative

article

## πνεύματι

spirit

Dative

*dative of sphere (sphere of fervor: 'in/with spirit')*

πνεῦμα: 'spirit'; whether 'spirit' here is the Holy Spirit or the human spirit is debated; the parallel with Rom 12:11 suggests the human spirit energized by the divine.

## ἐλάλει

he was speaking

Impf Act Indic 3 Sg · λαλέω

*main verb (first of paired imperfects)*

→ progressive imperfect (habitual speaking)

λαλέω: 'speak'; in Acts λαλέω is the proclamation verb (cf. 4:1, 29, 31; 8:25; 13:42, 45, 46).

## καὶ

and

*coordinating conjunction*

## ἐδίδασκεν

he was teaching

Impf Act Indic 3 Sg · διδάσκω

*main verb (second of paired imperfects)*

→ progressive imperfect (habitual teaching activity)

διδάσκω: 'teach'; the distinction from λαλέω (speak/proclaim) suggests both public proclamation and structured instruction.

## ἀκριβῶς

accurately

*adverb (qualifying both verbs: manner of teaching)*

ἀκριβῶς: 'accurately, exactly, carefully'; cognate to ἀκριβέστερον in v.26 — Priscilla and Aquila will expound 'more accurately' what Apollos already teaches 'accurately' as far as it goes.

## τὰ

the things

Accusative

*article (substantival: 'the things concerning')*

## περὶ

concerning

*preposition + genitive (reference/topic)*

## τοῦ

the

Genitive

article

## Ἰησοῦ

Jesus

Genitive

*genitive (object of περὶ: content of teaching)*

Ἰησοῦς: Jesus; τὰ περὶ τοῦ Ἰησοῦ ('the things concerning Jesus') is a comprehensive phrase for the gospel narrative and its significance.

## ἐπιστάμενος

knowing

Pres Mid Ptc Nom Sg Masc · ἐπίσταμαι

*circumstantial participle (concessive: 'though knowing only')*

→ progressive present (ongoing state of limited knowledge)

ἐπίσταμαι: 'know, understand'; a cognitive verb for acquired, practical knowledge.

μόνον

only

adverb (restrictive limiter: the crucial qualification)

μόνον: 'only, alone'; the single word μόνον carries the entire limitation — Apollos's knowledge stops at John's baptism, not yet encompassing Pentecost and Spirit-baptism.

τὸ

the

Accusative

article

βάπτισμα

baptism

Accusative

direct object of ἐπιστάμενος

βάπτισμα: 'baptism'; the 'baptism of John' was a repentance-baptism looking forward to the Coming One (Lk 3:16; Acts 1:5; 19:4) — genuine, prophetic, but not yet Christian baptism in the name of Jesus with the gift of the Spirit.

Ἰωάννου

of John

Genitive

genitive (subjective/origin: the baptism John administered)

Ἰωάννης: John the Baptist; the 'baptism of John' is distinguished from Christian baptism throughout Acts (1:5; 11:16; 19:3–4).

26 οὗτός τε ἤρξατο παρρησιάζεσθαι ἐν τῇ συναγωγῇ. ἀκούσαντες δὲ αὐτοῦ Πρίσκιλλα καὶ Ἀκύλας προσελάβοντο αὐτὸν καὶ ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν τοῦ θεοῦ ὁδόν.

And this man began to speak boldly in the synagogue; but when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately.

SEQUENCE AND CONTRAST **τε...δέ** The τε...δέ structure sets Apollos's bold synagogue preaching against the private instruction of Priscilla and Aquila. The key verb προσελάβοντο ('took him to themselves') is warm and collegial — no public correction, no humiliation. Note that Priscilla is named before Aquila here, as frequently in the Pauline correspondence, suggesting her prominence.

οὗτός

this man

Nominative

demonstrative pronoun (subject)

τε

and

connective particle (with δέ: loosely correlated)

ἤρξατο

began

Aor Mid Indic 3 Sg · ἄρχω

main verb (inceptive aorist: beginning of bold public preaching)

→ ingressive aorist (beginning of new phase of ministry)

ἄρχω: 'begin!'; the middle ἄρχομαι is standard for 'begin to' + infinitive in NT.

παρρησιάζεσθαι

to speak boldly

Pres Mid Inf · παρρησιάζομαι

complementary infinitive (object of ἤρξατο)

→ progressive present (ongoing bold proclamation)

παρρησιάζομαι: 'speak boldly, freely, with confidence!'; from παρρησία ('openness, boldness!'); a key term in Acts for the Spirit-empowered proclamation (cf. 4:13, 29, 31; 9:27, 28; 13:46; 14:3; 18:26; 19:8; 26:26).

ἐν

in

*preposition + dative (locative)*

τῇ

the

Dative

*article*

συναγωγῇ

synagogue

Dative

*dative of place*

συναγωγή: the Ephesian synagogue where Priscilla and Aquila attend and hear him.

ἀκούσαντες

having heard

Aor Act Ptc Nom Pl Masc · ἀκούω

*circumstantial participle (temporal: 'when they heard')*

→ constative aorist (single hearing event)

ἀκούω: 'hear'; hearing precedes understanding and correction — Priscilla and Aquila hear him out before responding.

δὲ

and

*narrative transition postpositive*

αὐτοῦ

him

Genitive

*genitive object of ἀκούσαντες (person heard)*

Πρίσκιλλα

Priscilla

Nominative

*subject (first named, as at 18:18)*

Πρίσκιλλα: named before Aquila here (and in most references: Acts 18:18, 26; Rom 16:3; 2 Tim 4:19), possibly signaling higher social status or greater prominence in the catechetical work.

καὶ

and

*coordinating conjunction*

Ἄκυλας

Aquila

Nominative

*subject (second named)*

Ἄκυλας: Aquila; the couple act jointly in taking Apollos aside.

προσελάβοντο

took aside

Aor Mid Indic 3 Pl · προσλαμβάνω

*main verb*

→ constative aorist (single act of hospitality/mentorship)

προσλαμβάνω: 'take to oneself, receive, take aside'; the middle voice is personal and warm — 'they received him to themselves.' The same verb is used in Rom 14:1–3; 15:7 for mutual acceptance.

αὐτὸν

him

Accusative

*direct object*

καὶ

and

*coordinating conjunction*

ἀκριβέστερον

more accurately

comparative adverb (modifying ἐξέθεντο)

ἀκριβέστερον: comparative of ἀκριβῶς; 'more accurately, more precisely'; the comparison is with v.25 (ἀκριβῶς) — Apollos already taught accurately; they expound more accurately still.

αὐτῷ

to him

Dative

dative of indirect object

ἐξέθεντο

explained

Aor Mid Indic 3 Pl · ἐκτίθημι

main verb (second of the two main verbs)

→ constative aorist (single act of instruction)

ἐκτίθημι: 'set out, explain, expound'; a teaching verb implying systematic, ordered presentation. Used also of Paul's synagogue expositions (28:23).

τὴν

the

Accusative

article

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive (possessive: 'God's way')

θεός: 'God'; the phrase τὴν τοῦ θεοῦ ὁδὸν — 'the way of God' — is the fuller expression of τὴν ὁδὸν τοῦ κυρίου in v.25, now with God rather than Lord as the genitive.

ὁδόν

way

Accusative

direct object

ὁδός: 'way'; the early Christian self-designation (9:2; 19:9, 23; 22:4; 24:14, 22) — the complete Way, including Spirit-baptism and resurrection faith.

27 βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαΐαν, προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν· ὃς παραγενόμενος συνεβάλετο πολὺ τοῖς πεπιστευκόσιν διὰ τῆς χάριτος.

And when he wished to cross to Achaia, the brothers encouraged him and wrote to the disciples to welcome him; and when he arrived he greatly helped those who had believed through grace.

CONTINUATION (COMMISSIONING AND MINISTRY IN ACHAIA) **δέ** The genitive absolute (βουλομένου αὐτοῦ) frames Apollos's own wish against the community's active encouragement and letter of commendation — a standard practice in the early church (cf. Rom 16:1-2; 2 Cor 3:1). The crux of the verse is διὰ τῆς χάριτος: does 'grace' modify 'those who had believed' (i.e., they believed by grace) or 'helped' (i.e., he helped greatly by/through grace)? The grammar favors the latter but the former has strong theological support.

## βουλομένου

wishing

Pres Mid Ptc Gen Sg Masc · βούλομαι

*genitive absolute (temporal)*

→ progressive present (ongoing desire/intention)

βούλομαι: 'wish, intend, plan'; a volitional verb indicating considered intention.

## δὲ

and

*narrative transition postpositive*

## αὐτοῦ

his/he

Genitive

*genitive absolute subject*

## διελθεῖν

to cross over

Aor Act Inf · διέρχομαι

*complementary infinitive (content of βουλομένου)*

→ constative aorist (single intended journey)

διέρχομαι: 'pass through, cross over'; here specifically the sea crossing from Ephesus to Achaia (Corinth).

## εἰς

to

*preposition + accusative (destination)*

## τὴν

the

Accusative

*article*

## Ἀχαΐαν

Achaia

Accusative

*accusative of destination*

Ἀχαΐα: the Roman province of Achaia, capital Corinth; 1 Cor 1–4 attests to Apollo's significant impact there.

## προτρέψαμενοι

having encouraged

Aor Mid Ptc Nom Pl Masc · προτρέπομαι

*circumstantial participle (attendant circumstance)*

→ constative aorist (single act of encouragement)

προτρέπομαι: 'urge forward, encourage, exhort'; NT hapax; the middle is reflexive-intensive — the brothers 'stirred themselves to urge him on.' The community actively commissions him.

## οἱ

the

Nominative

*article*

## ἀδελφοί

brothers

Nominative

*subject of ἔγραψαν*

ἀδελφός: 'brother'; in Acts used for fellow believers (cf. 1:15; 6:3; 9:17, 30; 10:23; 11:1, 12; 15:1, 3, 22, 23, 32, 33, 36, 40; 16:2, 40; 17:6, 10, 14; 18:18, 27; 21:7, 17, 20).

## ἔγραψαν

wrote

Aor Act Indic 3 Pl · γράφω

*main verb*

→ constative aorist (single act of writing a letter)

γράφω: 'write'; the letter of commendation (συστατική ἐπιστολή) was standard practice for travelers in the early church (cf. 2 Cor 3:1–3; Rom 16:1–2).

## τοῖς

to the

Dative

*article*

## μαθηταῖς

disciples

Dative

*dative of indirect object (recipients of letter)*

μαθητής: the believers in Achaia to whom the letter is addressed.

## ἀποδέξασθαι

to welcome

Aor Mid Inf · ἀποδέχομαι

*infinitive (content of the letter: purpose/request)*

→ constative aorist (single act of welcome anticipated)

ἀποδέχομαι: 'receive, welcome, accept'; a word of warm reception implying approval and hospitality (cf. 2:41; 15:4; 24:3; 28:30).

## αὐτόν

him

Accusative

*direct object of ἀποδέξασθαι*

## ὃς

who

Nominative

*relative pronoun (subject of παραγενόμενος clause)*

## παραγενόμενος

having arrived

Aor Mid Ptc Nom Sg Masc · παραγίνομαι

*circumstantial participle (temporal: 'on arriving')*

→ constative aorist (single arrival event)

παραγίνομαι: 'arrive, come, appear'; a standard Lukan arrival verb (cf. 9:26, 39; 11:23; 13:14; 14:27; 15:4; 17:10; 18:27; 20:18; 21:8, 18; 23:16, 35; 24:17, 24; 25:7).

## συνεβάλετο

he helped

Aor Mid Indic 3 Sg · συμβάλλω

*main verb*

→ constative aorist (summary of ministry contribution)

συμβάλλω: 'throw together with, contribute, help'; in the middle 'confer benefit, be of service'; NT uses include Acts 4:15; 17:18; 20:14. Here: 'he contributed greatly' to the believers.

## πολὺ

greatly

*adverb (degree: modifying συνεβάλετο)*

πολύς: 'much, greatly'; adverbial accusative  
— 'he helped greatly/much.'

## τοῖς

to those

Dative

*article*

## ΠΕΠΙΣΤΕΥΚΟΣΙΝ

who had believed

Perf Act Ptc Dat Pl Masc · πιστεύω

*substantival participle (dative object of συνεβάλετο)*

→ intensive perfect (those who had come to faith and remain in it)

πιστεύω: 'believe'; the perfect participle τοῖς πεπιστευκόσιν ('those who have believed') is standard in Acts for the community of established believers (cf. 4:32; 11:17; 19:18).

## διὰ

through

*preposition + genitive (means: the crux of the verse)*

## τῆς

the

Genitive

*article*

## χάριτος

grace

Genitive

*genitive (means of συνεβάλετο — or modifying πεπιστευκόσιν: crux)*

χάρις: 'grace, favor'; the grammatical referent of διὰ τῆς χάριτος is disputed: (a) Apollos helped 'through [God's] grace' — most natural syntactically since it follows the main verb; (b) those who 'had believed through grace' — a Pauline-sounding theological gloss. Both readings are theologically acceptable; (a) has the stronger grammatical argument.

28 εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγχετο δημοσίᾳ ἐπιδεικνὺς διὰ τῶν γραφῶν εἶναι τὸν Χριστὸν Ἰησοῦν.

for he powerfully refuted the Jews in public, demonstrating through the Scriptures that Jesus is the Christ.

GROUND (EXPLAINS HOW APOLLOS 'HELPED GREATLY') **γάρ** The γάρ grounds v.27b: he helped greatly because he powerfully (εὐτόνως) refuted the Jews. The final phrase — διὰ τῶν γραφῶν εἶναι τὸν Χριστὸν Ἰησοῦν — mirrors Paul's testimony in v.5 (εἶναι τὸν Χριστὸν Ἰησοῦν) and provides the perfect closing bracket to the chapter: both Paul and the newly equipped Apollos argue the same thesis from the same Scriptures.

εὐτόνως

powerfully

*adverb (manner: force of refutation)*

εὐτόνως: 'vigorously, powerfully, strenuously'; from εὐτονος ('well-strung, taut'); NT only here and Lk 23:10. The adverb underscores Apollos's rhetorical and intellectual force.

γάρ

for

*explanatory conjunction*

τοῖς

the

*Dative*

*article*

Ἰουδαίοις

Jews

*Dative*

*dative of opposition (against whom the refutation is directed)*

Ἰουδαῖος: the Jewish opponents in Achaia; this is now sustained apologetic engagement, not just proclamation.

## διακατηλέγχετο

he was refuting

Impf Mid Indic 3 Sg · διακατελέγχομαι

*main verb*

→ progressive imperfect (sustained, ongoing refutation)

διακατελέγχομαι: 'thoroughly refute, confute completely'; NT hapax; triple compound (διά + κατά + ἐλέγχω) — each prefix intensifying: 'through-down-convict,' i.e., thoroughly and completely expose as wrong. Apollos's Alexandrian rhetorical training meets Jewish scripture.

## δημοσίᾳ

publicly

Dative

*dative of manner (public setting)*

δημοσίᾳ: 'publicly, in public'; adverbial dative; the refutation is open, not private — contrasting with the private instruction of v.26.

## ἐπιδεικνύς

demonstrating

Pres Act Ptc Nom Sg Masc · ἐπιδείκνυμι

*circumstantial participle (means/manner of refutation)*

→ progressive present (ongoing demonstration)

ἐπιδείκνυμι: 'show, demonstrate, prove'; the ἐπί prefix adds a sense of 'showing to' an audience — public display of proof.

## διὰ

through

*preposition + genitive (means/instrument)*

## τῶν

the

Genitive

*article*

## γραφῶν

Scriptures

Genitive

*genitive (means: 'through/by means of the Scriptures')*

γραφή: 'writing, Scripture'; the OT as the shared authority; Apollos's Alexandrian biblical training makes him formidable in this arena. The same phrase (διὰ τῶν γραφῶν) as the means of Paul's own reasoning throughout Acts.

## εἶναι

to be

Pres Act Inf · εἶμι

*infinitive (indirect statement: content demonstrated)*

→ gnomic present (timeless identity)

εἶμι: 'be'; introduces the content of the scriptural demonstration as indirect discourse.

## τὸν

the

Accusative

*article*

## Χριστὸν

Christ/Messiah

Accusative

*predicate accusative (in indirect statement)*

Χριστός: 'the Messiah'; with the article — 'the Christ' — as the definite messianic title to which Jesus is shown to correspond. The thesis exactly mirrors Paul's in v.5 (εἶναι τὸν Χριστὸν Ἰησοῦν), forming a perfect structural bracket around the chapter's Corinthian narrative.

## Ἰησοῦν

Jesus

Accusative

*subject accusative of indirect statement*

Ἰησοῦς: Jesus; the identification — 'that Jesus is the Messiah' — is the climactic thesis of both Paul's Corinthian ministry (v.5) and Apollos's Achaian ministry (v.28), forming the chapter's theological thesis statement and its closing bracket.

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**On the text.** Acts 18 is one of the most historically dense chapters in the NT: it narrates Paul's eighteen-month ministry in Corinth (vv.1–18), the sea-crossing to Ephesus and the return visit to Antioch (vv.18–22), and the brief third journey's outset through Galatia and Phrygia (v.23), followed by the independent arrival of Apollos and his instruction by Priscilla and Aquila in Ephesus (vv.24–28). The chapter's first crux is chronological: the reference at v.12 to Gallio as ἀνθύπατος ('proconsul') of Achaia provides the firmest absolute date in Pauline chronology. An inscription from Delphi (the 'Gallio inscription,' SIG<sup>3</sup> 801D) dates Gallio's proconsulship to c. A.D. 51–52, anchoring Paul's Corinthian stay and thus most of the Pauline mission. At v.2 Aquila and Priscilla appear for the first time; the 'recent' expulsion of all Jews from Rome under Claudius (ἐκτεταγέναι, v.2) is generally identified with Suetonius's Claudius 25.4 ('Iudaeos impulsore Chresto assidue tumultuantis Roma expulit'), dated c. A.D. 49. At v.6 Paul's gesture of shaking out his garments (ἐκτιναζάμενος τὰ ἱμάτια) echoes Nehemiah 5:13 and signals the withdrawal of liability — 'your blood be on your own heads; I am clean.' The vision of vv.9–10 ('I have many people in this city') is a divine guarantor of Paul's long stay and frames the Corinthian mission as already elected from eternity. At v.18 the vow (εὐξάμενος) Paul performs at Cenchreae — shaving his head — has been identified as a Nazirite vow (Num 6) taken at the beginning of the period and completed at Jerusalem (cf. 21:23–26), though some interpreters assign the vow to Aquila rather than Paul; the grammar favors Paul as subject. At v.21 the phrase 'I must by all means keep the coming feast in Jerusalem' (δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσόλυμα) is absent from the best witnesses (P74, Sinaiticus, Vaticanus, Alexandrinus) and is a Western expansion; it is not translated here. At v.25 Apollos is described as knowing 'only the baptism of John' (βάπτισμα Ἰωάννου μόνον) — a phrase that recurs in 19:3–4 and signals a pre-Pentecost form of discipleship that Priscilla and Aquila supply by expounding 'the way of God more accurately' (ἀκριβέστερον). Verse 27 contains the phrase ὃς παραγενόμενος συνεβάλετο πολὺ τοῖς πεπιστευκόσιν διὰ τῆς χάριτος — Apollos 'greatly helped those who had believed through grace,' whether grace modifies 'believed' or 'helped' being the final crux of the chapter.

**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.