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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Acts of the Apostles, Chapter 19

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ ΙΘ'

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 · 19:1–7

The disciples of John at Ephesus: rebaptism and the Spirit

Arriving at Ephesus through the inland route, Paul finds twelve disciples who received only John's baptism and have not heard that the Holy Spirit has come (1–3). Paul explains that John's baptism pointed to the coming one — Jesus — and on hearing this they are baptized in the name of the Lord Jesus (4–5). When Paul lays his hands on them the Holy Spirit comes upon them and they speak in tongues and prophesy (6); there are about twelve men in all (7). The scene is a deliberate epilogue to the Apollos episode (18:24–28) and a miniature Pentecost: John's partial initiation is completed by the full Spirit-gift.

B · 19:8–12

The hall of Tyrannus: two years of teaching all Asia

For three months Paul speaks boldly in the synagogue arguing about the kingdom of God (8); when some harden and slander 'the Way' before the congregation, he withdraws with the disciples to the lecture hall of Tyrannus, where he teaches daily for two years, so that all the residents of Asia, Jews and Greeks alike, hear the word of the Lord (9–10). God works extraordinary miracles through Paul: handkerchiefs and aprons carried from his body to the sick drive out both disease and evil spirits (11–12).

C · 19:13–20

The sons of Sceva and the burning of magic books

Itinerant Jewish exorcists attempt to use the name of 'the Jesus whom Paul preaches,' including seven sons of the high-priestly figure Sceva (13–14). The evil spirit replies that it knows Jesus and Paul — but who are they? — and the demonized man overpowers all of them so they flee naked and wounded (15–16). Fear falls on all Ephesus and the name of the Lord Jesus is magnified (17). Many believers confess their magical practices; those who practiced magic burn their books publicly, the value totalling fifty thousand silver pieces (18–19). So the word of the Lord kept growing and prevailing mightily (20).

D · 19:21–22

Paul's resolution: through Macedonia and Achaia to Jerusalem and Rome

In the Spirit Paul resolves to pass through Macedonia and Achaia to Jerusalem and then to see Rome (21). He sends Timothy and Erastus ahead to Macedonia while he himself stays on in Asia for a time (22). This brief notice is Luke's hinge: the journey to Rome, announced here, will consume the remaining nine chapters of Acts.

E · 19:23–41

The riot of the silversmiths: 'Great is Artemis of the Ephesians!'

At that time a disturbance arises over the Way (23). Demetrius the silversmith, who makes silver Artemis shrines and supplies a large trade, assembles his guild and argues that Paul's preaching — that gods made with hands are no gods — threatens not only their livelihood but the prestige of Artemis and Ephesus (24–27). Enraged, they fill the city with the chant 'Great is Artemis of the Ephesians!' and the theater fills with the mob (28–29). Paul wants to appear before the crowd but the disciples and some Asian authorities (Asiarchs) who are his friends restrain him (30–31). The assembly is confused — most do not even know why they have gathered — and the Jews thrust Alexander forward, but when recognized the crowd shouts down any speech for two hours (32–34). Finally the town clerk quiets the crowd: Ephesus is the temple-keeper of Artemis and guardian of the sacred stone fallen from the sky; these men have neither robbed the temple nor blasphemed the goddess (35–37). If Demetrius and his craftsmen have a grievance they should use the courts; if more is needed there are proconsular assizes (38–39). As it is, the city is in danger of being charged with sedition for this day's riot — and with that he dismisses the assembly (40–41).

1 Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλῶ εἶναι ἐν Κορίνθῳ Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη ἔλθεῖν εἰς Ἔφεσον καὶ εὗρεῖν τινὰς μαθητάς·

And it happened that while Apollos was in Corinth, Paul, having passed through the upper regions, came to Ephesus and found some disciples.

SEQUENTIAL NARRATIVE / CIRCUMSTANTIAL **δέ** The Lukan formula ἐγένετο + accusative-infinitive opens the chapter with a synchronism: Apollos is in Corinth (cf. 18:27–28) while Paul arrives overland at Ephesus. The aorist participle διελθόντα marks the overland journey through the interior (τὰ ἀνωτερικὰ μέρη — the high plateau of Phrygia/Galatia) as prior to arrival.

Ἐγένετο

it happened

Aor Mid Indic 3 Sg · γίνομαι

main verb (Lukan narrative formula)

→ constative aorist (event-opening)

γίνομαι: 'become, happen'; ἐγένετο + infinitive is a Septuagintal/Lukan idiom marking narrative transition.

δὲ

and

post-positive connective conjunction

ἐν

while

preposition + articular infinitive (temporal)

τῷ

the

Dative

article with articular infinitive

τὸν

the

Accusative

article (accusative subject of infinitive)

Ἀπολλῶ

Apollos

Accusative

accusative subject of infinitive εἶναι

Ἀπολλῶς: Apollos of Alexandria, the eloquent teacher instructed by Priscilla and Aquila (Acts 18:24–26).

εἶναι

to be

Pres Act Inf · εἰμί

articular infinitive (temporal clause with ἐν τῷ)

→ progressive present (contemporaneous action)

ἐν

in

preposition + dative (location)

Κορίνθῳ

Corinth

Dative

dative of place (locative)

Κόρινθος: Corinth, principal city of the Roman province of Achaia.

Παῦλον

Paul

Accusative

accusative subject of infinitives ἐλθεῖν / εὐρεῖν

Παῦλος: Paul the apostle.

διελθόντα

having passed through

Aor Act Part Acc Sg Masc · διέρχομαι

circumstantial participle (antecedent action to ἐλθεῖν)

→ constative aorist (completed journey)

διέρχομαι: 'to pass through'; the overland route through the Anatolian interior (cf. 18:23).

τὰ

the

Accusative

article

άνωτερα

upper

Accusative

attributive adjective

άνωτερός: 'upper, inland'; NT hapax denoting the high interior roads of Asia Minor rather than the coastal Maeander valley route.

μέρη

regions

Accusative

direct object of διελθόντα

μέρος: 'part, region'; τὰ άνωτερικά μέρη = the upland plateau of Phrygia and Galatia.

έλθειν

to come

Aor Act Inf · έρχομαι

complementary infinitive (with εγένετο)

→ constative aorist (arrival)

εις

to

preposition + accusative (direction)

Έφεσον

Ephesus

Accusative

accusative of destination

Έφεσος: Ephesus, the greatest city of the Roman province of Asia, site of the temple of Artemis.

καί

and

coordinating conjunction

εύρειν

to find

Aor Act Inf · εύρίσκω

coordinate infinitive (with έλθειν)

→ constative aorist (discovery)

εύρίσκω: 'find, encounter'; the unexpectedness of the discovery sets up the dialogue that follows.

τινας

some

Accusative

indefinite pronoun / direct object of εύρειν

μαθητάς

disciples

Accusative

direct object

μαθητής: 'disciple, learner'; Luke's normal term for believers; the ambiguity whether these are Christian disciples or disciples of John is what the passage resolves.

2 εἶπέν τε πρὸς αὐτούς· Εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; οἱ δὲ πρὸς αὐτόν· Ἄλλ' οὐδὲ εἰ πνεῦμα ἅγιόν ἐστιν ἠκούσαμεν.

And he said to them, 'Did you receive the Holy Spirit when you believed?' And they said to him, 'We have not even heard whether there is a Holy Spirit.'

DIAGNOSTIC QUESTION AND REPLY **τε** The τε links arrival to Paul's immediate diagnostic question. εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες implies that Spirit-reception is the expected corollary of believing; the negative answer — 'we have not even heard whether [the Spirit] exists' — signals a pre-Pentecost horizon, explaining the correction that follows.

| | | | |
|---|---|--|---|
| <p>εἶπέν he said Aor Act Indic 3 Sg · λέγω <i>main verb</i> → constative aorist (single speech act)</p> | <p>τε and <i>enclitic connective particle</i></p> | <p>πρὸς to <i>preposition + accusative (addressee)</i></p> | <p>αὐτούς them Accusative <i>accusative of addressee</i></p> |
| <p>Εἰ did <i>interrogative particle (yes/no question)</i> εἰ: in direct questions, εἰ introduces a yes/no interrogative; here asking whether Spirit-reception accompanied believing.</p> | <p>πνεῦμα Spirit Accusative <i>direct object of ἐλάβετε</i> πνεῦμα ἅγιον: 'Holy Spirit'; anarthrous as often in Acts when referring to the Spirit as gift/power.</p> | <p>ἅγιον holy Accusative <i>attributive adjective</i></p> | <p>ἐλάβετε you received Aor Act Indic 2 Pl · λαμβάνω <i>main verb of question</i> → constative aorist (dateable reception event) λαμβάνω: 'receive, take'; the aorist points to a definite Spirit-reception event — its absence is the diagnostic.</p> |

ΠΙΣΤΕΥΣΑΝΤΕΣ

when you believed

Aor Act Part Nom Pl Masc · πιστεύω

temporal participle (coincident or antecedent to ἐλάβετε)

→ constative aorist (decisive act of faith)

πιστεύω: 'believe'; links Spirit-reception to the moment of faith — the normal Lukan pattern (cf. 2:38; 10:44).

οἱ

they

Nominative

article used as pronoun (subject)

δὲ

but

adversative-connective particle

πρὸς

to

preposition + accusative (addressee; verb εἶπαν implied)

αὐτόν

him

Accusative

accusative of addressee

ἄλλ'

rather

strong adversative conjunction

ἀλλά: strong contrast; with οὐδέ the construction stresses the full extent of ignorance.

οὐδέ

not even

negative additive particle

εἰ

whether

conjunction introducing indirect question

πνεῦμα

Spirit

Nominative

subject of ἔστιν

ἅγιόν

holy

Nominative

attributive adjective

ἔστιν

exists

Pres Act Indic 3 Sg · εἰμί

existential verb (indirect question)

→ gnomic present

εἰμί: 'be/exist'; the reply is not a denial of God's Spirit but ignorance of the Pentecost event.

ἤκούσαμεν

we heard

Aor Act Indic 1 Pl · ἀκούω

main verb of reply

→ constative aorist (no such hearing occurred)

ἀκούω: 'hear, learn of'; with εἰ in indirect question.

3 εἶπέν τε· εἰς τί οὖν ἐβαπτίσθητε; οἱ δὲ εἶπαν· εἰς τὸ Ἰωάννου βάπτισμα.

And he said, 'Into what then were you baptized?' And they said, 'Into John's baptism.'

FOLLOW-UP DIAGNOSTIC QUESTION **τε** Paul's second question narrows from Spirit-reception to baptism. The εἰς τί ('into what') echoes the formula εἰς ὄνομα ('into the name of') used for Christian baptism; their answer εἰς τὸ Ἰωάννου βάπτισμα identifies their initiation as pre-Christian — the same horizon as the pre-Priscilla Apollos (18:25).

| | | | |
|---|---|---|---|
| εἶπέν he said Aor Act Indic 3 Sg · λέγω <i>main verb</i> → constative aorist | τε and <i>enclitic connective particle</i> | εἰς into <i>preposition + accusative (baptismal formula)</i> | τί what Accusative <i>interrogative pronoun</i> |
| οὖν then <i>inferential particle</i> | ἐβαπτίσθητε were you baptized Aor Pass Indic 2 Pl · βαπτίζω <i>main verb of question</i> → constative aorist (past event) βαπτίζω : 'to baptize, immerse'; the passive implies another agent performed the rite. | οἱ they Nominative <i>article used as pronoun (subject)</i> | δὲ and <i>connective particle</i> |
| εἶπαν said Aor Act Indic 3 Pl · λέγω <i>main verb</i> → constative aorist | εἰς into <i>preposition + accusative (baptismal reference)</i> | τὸ the Accusative <i>article</i> | Ἰωάννου of John Genitive <i>genitive of source / possessive</i> Ἰωάννης : John the Baptist; his baptism was of repentance and preparation (cf. Luke 3:3; Acts 18:25; 19:4). |

βάπτισμα

baptism

Accusative

object of εἰς (baptismal formula)

βάπτισμα: 'baptism'; John's baptism was distinct from Christian baptism in name, basis, and Spirit-gift.

4 εἶπεν δὲ Παῦλος Ἰωάννης ἐβάπτισεν βάπτισμα μετανοίας, τῷ λαῷ λέγων εἰς τὸν ἐρχόμενον μετ' αὐτὸν ἵνα πιστεύσωσιν, τοῦτ' ἔστιν εἰς τὸν Ἰησοῦν.

And Paul said, 'John baptized with a baptism of repentance, telling the people to believe in the one coming after him, that is, in Jesus!'

EXPLANATORY INSTRUCTION **δέ** Paul bridges the two economies: John's baptism was genuine but prospective (μετανοίας — of repentance, pointing forward), with its telos in the coming one (τὸν ἐρχόμενον) now identified as Jesus. The gloss τοῦτ' ἔστιν εἰς τὸν Ἰησοῦν ('that is, into Jesus') makes Christian re-baptism theologically appropriate.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

δὲ

and

connective particle

Παῦλος

Paul

Nominative

subject

Ἰωάννης

John

Nominative

subject of ἐβάπτισεν

Ἰωάννης: John the Baptist.

ἐβάπτισεν

baptized

Aor Act Indic 3 Sg · βαπτίζω

main verb

→ constative aorist (completed historical ministry)

βάπτισμα

baptism

Accusative

cognate accusative (internal object)

βάπτισμα: the cognate accusative intensifies the verbal idea — 'he baptized a baptism of repentance.'

μετανοίας

of repentance

Genitive

genitive of quality / content

μετάνοια: 'repentance, change of mind'; John's baptism was preparatory, not post-resurrection faith.

τῷ

the

Dative

article

λαῶ

people

Dative

dative of indirect object / addressee

λαός: 'people'; in Luke-Acts often specifically the people of Israel (cf. Luke 1:17; Acts 13:24).

λέγων

saying

Pres Act Part Nom Sg Masc · λέγω

attendant-circumstance participle (manner of baptizing)

→ progressive present (ongoing preaching)

εἰς

in

preposition + accusative (faith-object)

τόν

the one

Accusative

article substantivizing the participle

ἐρχόμενον

coming

Pres Mid Part Acc Sg Masc · ἔρχομαι

substantival participle (object of εἰς)

→ futuristic present (the expected Coming One)

ἔρχομαι: 'come!'; ὁ ἐρχόμενος is the Messianic title (cf. Luke 7:19–20; Matt 11:3).

μετ'

after

preposition + accusative (temporal sequence)

αὐτόν

him

Accusative

object of μετὰ

ἵνα

that

purpose/content conjunction

πιστεύωσιν

they should believe

Aor Act Subj 3 Pl · πιστεύω

subjunctive in ἵνα-clause (indirect command)

→ constative aorist (decisive faith commitment)

πιστεύω: 'believe, trust!'; aorist subjunctive indicates a decisive entrusting of oneself.

τοῦτ'

that

Nominative

demonstrative pronoun (subject of ἔστιν)

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

equative verb (explanatory gloss formula)

→ gnomic present

τοῦτ' ἔστιν: 'that is' — standard interpretive formula applying the coming-one prophecy to Jesus by name.

εἰς

in

preposition + accusative (faith-object identification)

τὸν

the

Accusative

article

Ἰησοῦν

Jesus

Accusative

object of εἰς (faith-object)

Ἰησοῦς; the gloss identifies the Coming One as Jesus; faith toward John's promised successor is now anchored to the person of Christ.

5 ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.

And when they heard this, they were baptized in the name of the Lord Jesus.

CONSEQUENTIAL RESPONSE **δέ** The aorist participle ἀκούσαντες makes belief and baptism virtually simultaneous with hearing Paul's explanation. The formula εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ is the distinctively Christian baptismal formula (cf. 2:38; 8:16; 10:48), contrasting with John's water-rite and completing the twelve's transition into the full Christian economy.

ἀκούσαντες

having heard

Aor Act Part Nom Pl Masc · ἀκούω

temporal participle (occasion for baptism)

→ constative aorist (hearing as trigger)

ἀκούω: 'hear'; the participle is temporally prior — only after Paul's explanation do they receive Christian baptism.

δὲ

and

connective particle

ἐβαπτίσθησαν

they were baptized

Aor Pass Indic 3 Pl · βαπτίζω

main verb

→ constative aorist (single initiatory event)

βαπτίζω: 'baptize'; the passive indicates Paul as the agent of the rite.

εἰς

into

preposition + accusative (baptismal formula)

εἰς τὸ ὄνομα: 'into the name of' — the standard formula for Christian baptism in Acts; 'name' signifies the authority and person under whom one is initiated.

τὸ

the

Accusative

article

ὄνομα

name

Accusative

object of εἰς (baptismal formula)

ὄνομα: 'name'; belonging to, authorized by, and identified with the named person.

τοῦ

of the

Genitive

article

κυρίου

Lord

Genitive

genitive of possession / title

κύριος: 'Lord'; the application of the LXX divine title to Jesus is Paul's central theological assertion.

Ἰησοῦ

Jesus

Genitive

appositive genitive (name identifying the Lord)

6 καὶ ἐπιθέντος αὐτοῖς τοῦ Παύλου χειῖρας ἦλθε τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, ἐλάλουν τε γλώσσαις καὶ ἐπροφήτεον.

And when Paul had laid his hands on them, the Holy Spirit came upon them, and they began speaking in tongues and prophesying.

CLIMACTIC CONSEQUENCE **καί** The genitive absolute ἐπιθέντος αὐτοῖς τοῦ Παύλου χειῖρας frames the laying-on of hands as the occasion for the Spirit's coming. The sequence — baptism (v.5), then laying on of hands, then Spirit-reception — is the Samaritan pattern in reverse order from Acts 8:17, showing flexibility in the order of initiation rites. The twin imperfects ἐλάλουν and ἐπροφήτεον (progressive: 'they kept speaking/prophesying') underline the ongoing character of the Spirit's manifestation.

καὶ
and

coordinating conjunction

ἐπιθέντος

having laid

Aor Act Part Gen Sg Masc · ἐπιτίθημι

genitive absolute (temporal / occasion)

→ constative aorist (completed action as occasion)

ἐπιτίθημι: 'lay upon, place on'; χεῖρας ἐπιτίθημι ('lay on hands') is the ritual of impartation throughout Acts (6:6; 8:17; 13:3; 28:8).

αὐτοῖς

on them

Dative

dative of recipient

τοῦ

the

Genitive

article (genitive absolute subject)

Παύλου

Paul

Genitive

subject of genitive absolute

χεῖρας

hands

Accusative

direct object of ἐπιθέντος

χεῖρ: 'hand'; plural because both hands are laid on each person.

ἦλθε

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb

→ constative aorist (decisive arrival)

ἔρχομαι: 'come!'; the Spirit's coming is narrated as a single decisive event (cf. 2:2; 10:44).

τὸ

the

Nominative

article

πνεῦμα

Spirit

Nominative

subject

πνεῦμα: 'Spirit'; now articular (τὸ πνεῦμα τὸ ἅγιον) as the known, identified person of the Spirit.

τὸ

the

Nominative

article (attributive position)

ἅγιον

holy

Nominative

attributive adjective

ἐπ'

upon

preposition + accusative (direction onto)

αὐτούς

them

Accusative

accusative of direction

ἐλάλουν

they were speaking

Impf Act Indic 3 Pl · λαλέω

main verb (coordinated with ἐπροφήτεον)

→ progressive imperfect (ongoing manifestation)

λαλέω: 'speak'; with γλώσσαις, the charismatic speech-gift of Pentecost (Acts 2:4; 10:46).

τε

and

enclitic connective particle

γλώσσαις

in tongues

Dative

dative of manner / sphere

γλῶσσα: 'tongue, language'; the charismatic gift of speaking in languages or ecstatic speech (cf. 2:4; 10:46; 1 Cor 12–14).

καὶ

and

coordinating conjunction

ἐπροφήτεον

they were prophesying

Impf Act Indic 3 Pl · προφητεύω

coordinate main verb

→ progressive imperfect (ongoing charismatic speech)

προφητεύω: 'prophesy, speak forth by divine inspiration'; the pairing with tongues follows Joel 2:28 (cf. Acts 2:17–18).

7 ἦσαν δὲ οἱ πάντες ἄνδρες ὡσεὶ δώδεκα.

And there were in all about twelve men.

NARRATIVE SUMMARY / NUMBER NOTICE **δέ** The parenthetical notice of twelve men deliberately echoes the Twelve (the apostolic body) and perhaps the twelve patriarchs of Israel — Luke frames the Ephesian Pentecost as a re-constitution of the people of God. The ὡσεὶ ('about') is Luke's characteristic approximation; the indefinite numeral closes the scene.

| | | | |
|---|--|--|--|
| <p>ἦσαν were Impf Act Indic 3 Pl · εἰμί <i>main verb (existential)</i> → progressive imperfect (state)</p> | <p>δὲ and <i>connective particle</i></p> | <p>οἱ the Nominative <i>article (totalizing use with πάντες)</i></p> | <p>πάντες all Nominative <i>quantifier adjective (subject complement)</i></p> |
| <p>ἄνδρες men Nominative <i>predicate nominative</i> ἀνήρ: 'man, male adult'; the number of the group (twelve men, cf. twelve apostles).</p> | <p>ὡσεὶ about <i>approximating adverb</i> ὡσεὶ: 'as if, about'; Lukan approximation marker (cf. 2:41; 4:4).</p> | <p>δώδεκα twelve <i>predicate numeral</i> δώδεκα: 'twelve'; the number is symbolically loaded — twelve patriarchs, twelve apostles.</p> | |

8 Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν ἐπαρρησιάζετο ἐπὶ μῆνας τρεῖς διαλεγόμενος καὶ πείθων περὶ τῆς βασιλείας τοῦ θεοῦ.

And entering the synagogue, he was speaking boldly for three months, arguing and persuading them about the kingdom of God.

SEQUENTIAL NARRATIVE (NEW PHASE) **δὲ** Verse 8 opens the second movement: Paul's transition to Ephesus synagogue ministry. The imperfect ἐπαρρησιάζετο ('he was speaking boldly,' progressive/iterative) with the durative ἐπὶ μῆνας τρεῖς ('for three months!') frames this as sustained, repeated preaching. The twin participles διαλεγόμενος ('arguing/dialoguing') and πείθων ('persuading') describe his method — Socratic reasoning and rhetorical persuasion, both directed περὶ τῆς βασιλείας τοῦ θεοῦ.

Εἰσελθὼν

entering

Aor Act Part Nom Sg Masc · εἰσέρχομαι

attendant-circumstance participle (antecedent to ἐπαρρησιάζετο)

→ constative aorist (entry as occasion)

εἰσέρχομαι: 'enter'; Paul's habitual practice of beginning in the synagogue (cf. 13:14; 14:1; 17:1–2; 18:4).

δὲ

and

connective particle

εἰς

into

preposition + accusative (direction)

τὴν

the

Accusative

article

συναγωγὴν

synagogue

Accusative

accusative of destination

συναγωγή: 'synagogue, assembly'; the Jewish gathering-place that Paul habitually entered first in each new city.

ἐπαρρησιάζετο

he was speaking boldly

Impf Mid Indic 3 Sg · παρρησιάζομαι

main verb (iterative imperfect over three months)

→ progressive/iterative imperfect (repeated bold proclamation)

παρρησιάζομαι: 'speak boldly, with full freedom'; a key term in Acts for Spirit-enabled apostolic speech (cf. 9:27–29; 13:46; 14:3; 18:26).

ἐπὶ

for

preposition + accusative (extent of time)

μῆνας

months

Accusative

accusative of duration

μῆν: 'month'; ἐπὶ μῆνας τρεῖς is the first of the two time-periods structuring vv.8–10 (three months + two years).

τρεῖς

three

Accusative

numeral (modifying μῆνας)

διαλεγόμενος

arguing

Pres Mid Part Nom Sg Masc · διαλέγομαι

circumstantial participle (manner of ἐπαρρησιάζετο)

→ progressive present (ongoing dialogic method)

διαλέγομαι: 'discuss, argue, reason'; the philosophical-dialogic method of reasoning through questions and answers (cf. 17:2, 17; 18:4, 19).

καὶ

and

coordinating conjunction

πείθων

persuading

Pres Act Part Nom Sg Masc · πείθω

coordinate circumstantial participle (manner/purpose)

→ progressive present (ongoing rhetorical persuasion)

πείθω: 'persuade, convince'; the rhetorical goal complementing dialogic reasoning.

περὶ

about

preposition + genitive (topic/content)

τῆς

the

Genitive

article

βασιλείας

kingdom

Genitive

genitive object of περί (topic)

βασιλεία: 'kingdom, reign'; 'the kingdom of God' is the unifying proclamation theme of Acts (1:3; 8:12; 14:22; 20:25; 28:23, 31).

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of possession

θεός: 'God'; the kingdom belongs to and proceeds from God.

9 ὥς δέ τινες ἐσκληρύνοντο καὶ ἠπειθουν κακολογοῦντες τὴν ὁδὸν ἐνώπιον τοῦ πλήθους, ἀποστάς ἀπ' αὐτῶν ἀφώρισεν τοὺς μαθητάς, καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ Τυράννου.

But when some were hardening and disobeying, speaking evil of the Way before the congregation, he withdrew from them and separated the disciples, reasoning daily in the hall of Tyrannus.

ADVERSATIVE / TURNING POINT **δέ** The pair ἐσκληρύνοντο / ἠπειθουν (imperfects: progressive hardening and ongoing disobedience) signals the typical Lukan pattern of synagogue rejection leading to Gentile mission. ἀποστάς + ἀφώρισεν frames the separation as decisive (constative aorists). The σχολή Τυράννου ('hall of Tyrannus') is otherwise unattested; 'Tyrannus' may be a personal name or a nickname ('the tyrant' — probably the former). The Western text adds 'from the fifth to the tenth hour' (11 a.m.–4 p.m.) — a gloss that, if authentic, would locate Paul's teaching in the siesta period.

ὡς

when

temporal conjunction

δὲ

but

adversative particle

ΤΙΝΕΣ

some

Nominative

indefinite pronoun (subject)

ἔσκληρύνοντο

were hardening

Impf Pass Indic 3 Pl · σκληρύνω

main verb (iterative imperfect)

→ progressive imperfect (growing hardness)

σκληρύνω: 'harden'; the passive may be reflexive ('were hardening themselves') or divine passive; echoes the Exodus hardening of Pharaoh (cf. Heb 3:8 citing Ps 95:8).

καὶ

and

coordinating conjunction

ἠπειθουν

were disobeying

Impf Act Indic 3 Pl · ἀπειθέω

coordinate main verb (iterative imperfect)

→ progressive imperfect (ongoing refusal)

ἀπειθέω: 'disbelieve, disobey, refuse to be persuaded'; the word stresses volitional resistance, not mere ignorance.

κακολογῶντες

speaking evil of

Pres Act Part Nom Pl Masc · κακολογέω

attendant-circumstance participle (manner of disobeying)

→ progressive present (ongoing slander)

κακολογέω: 'speak badly of, slander, defame'; only here in Acts for slander of 'the Way!'

τὴν

the

Accusative

article

ὁδὸν

Way

Accusative

direct object of κακολογῶντες

ὁδός: 'way, road'; 'the Way' is Luke's preferred self-designation for the Christian movement in Acts (9:2; 19:23; 22:4; 24:14, 22).

ἐνώπιον

before

improper preposition + genitive (audience)

τοῦ

the

Genitive

article

πλήθους

congregation

Genitive

genitive object of ἐνώπιον

πλήθος: 'multitude, crowd, congregation'; here the assembled synagogue congregation.

ἀποστάς

having withdrawn

Aor Act Part Nom Sg Masc · ἀφίστημι
attendant-circumstance participle (prior to ἀφώρισεν)

→ constative aorist (decisive departure)

ἀφίστημι: 'withdraw, depart from'; the clean break from the synagogue is a decisive turning point.

ἀπ'

from

preposition + genitive (separation)

αὐτῶν

them

Genitive
genitive of separation

ἀφώρισεν

separated

Aor Act Indic 3 Sg · ἀφορίζω
main verb

→ constative aorist (single decisive action)

ἀφορίζω: 'set apart, separate'; used of Paul's own commissioning (13:2) and of separating the disciples from the synagogue community.

τούς

the

Accusative
article

μαθητάς

disciples

Accusative
direct object of ἀφώρισεν

μαθητής: 'disciple'; the believers who have followed Paul, now constituted as a separate community.

καθ'

daily

distributive preposition (with ἡμέραν = 'day by day')

ἡμέραν

day

Accusative
accusative with καθ' (distributive)

ἡμέρα: 'day'; καθ' ἡμέραν = 'daily, day by day' — the intensive regularity of Paul's teaching program.

διαλεγόμενος

reasoning

Pres Mid Part Nom Sg Masc · διαλέγομαι
circumstantial participle (manner of the separated teaching)

→ progressive present (ongoing daily teaching)

διαλέγομαι: 'reason, discuss'; the same verb as v.8 — the method continues, now in a new venue.

ἐν

in

preposition + dative (location)

τῆ

the

Dative
article

σχολῆ

hall

Dative
dative of place (locative)

σχολή: 'school, lecture hall'; originally 'leisure' (time for study), then the venue for teaching — a standard setting for Greek philosophical instruction.

Τυράννου

of Tyrannus

Genitive

genitive of possession / identification

Τύραννος: 'Tyrannus'; a personal name (Greek, common in the period) meaning 'lord, sovereign'; otherwise unknown. The Western text adds that Paul taught there 'from the fifth to the tenth hour' — a secondary gloss.

10 τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο, ὥστε πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκοῦσαι τὸν λόγον τοῦ κυρίου, Ἰουδαίους τε καὶ Ἑλληνας.

And this went on for two years, so that all the inhabitants of Asia, both Jews and Greeks, heard the word of the Lord.

NARRATIVE SUMMARY (SCOPE STATEMENT) **δέ** The summary verse with ὥστε + infinitive (result clause) is one of Luke's grandest missionary scope-statements. The two-year figure, combined with the three months of v.8, gives the total Ephesian ministry its chronological frame. πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ('all the inhabitants of Asia') is rhetorical hyperbole for 'throughout the province' — Ephesus as a hub city from which Paul's students spread the word.

τοῦτο

this

Nominative

demonstrative pronoun (subject, resumptive)

δὲ

and

connective particle

ἐγένετο

happened / went on

Aor Mid Indic 3 Sg · γίνομαι

main verb

→ constative aorist (summarizing the two-year period)

γίνομαι: 'become, occur, go on'; the aorist covers the entire two-year span as a completed whole.

ἐπὶ

for

preposition + accusative (extent of time)

ἔτη

years

Accusative

accusative of duration

ἔτος: 'year'; two years + three months (v.8)
= the Ephesian ministry; cf. 20:31 ('three years').

δύο

two

Accusative

numeral (modifying ἔτη)

ὥστε

so that

result conjunction (introducing infinitive of result)

ὥστε: 'so that, with the result that';
introduces a natural-result clause.

πάντας

all

Accusative

quantifier (accusative subject of infinitive ἀκοῦσαι)

τούς

the ones

Accusative

article substantivizing the participle

κατοικοῦντας

inhabiting

Pres Act Part Acc Pl Masc · κατοικέω

substantival participle (accusative subject of ἀκοῦσαι)

→ progressive present (permanent residents)

κατοικέω: 'inhabit, dwell in'; the
permanent residents of Asia, as opposed to
transients.

τήν

the

Accusative

article

Ἀσίαν

Asia

Accusative

direct object of κατοικοῦντας

Ἀσία: the Roman province of Asia (western
Asia Minor, capital Ephesus) — not the
continent.

ἀκοῦσαι

to hear

Aor Act Inf · ἀκούω

infinitive of result (with ὥστε)

→ constative aorist (effective hearing)

ἀκούω: 'hear'; the aorist infinitive stresses
effective, once-for-all impact — the
province was evangelized.

τόν

the

Accusative

article

λόγον

word

Accusative

direct object of ἀκοῦσαι

λόγος: 'word, message'; 'the word of the
Lord' = the gospel proclamation (cf. 8:25;
13:48–49; 15:35–36).

τοῦ

of the

Genitive

article

κυρίου

Lord

Genitive

genitive of source / possessive

κύριος: 'Lord'; the word belongs to and comes from the Lord Jesus.

Ἰουδαίους

Jews

Accusative

accusative in apposition to πάντας (specifying)

Ἰουδαῖος: 'Jew, Judean'; Luke habitually pairs Jews and Greeks as the twin audiences of the gospel (cf. 14:1; 18:4; 20:21).

τε

both

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

καὶ

and

correlative conjunction (completing τε ... καί)

Ἕλληνας

Greeks

Accusative

accusative coordinated with Ἰουδαίους

Ἕλλην: 'Greek, Gentile'; in Acts the term covers non-Jewish Gentiles broadly.

11 Δυνάμεις τε οὐ τὰς τυχοῦσας ἐποίει ὁ θεὸς διὰ τῶν χειρῶν Παύλου,

And God was performing extraordinary miracles through the hands of Paul,

ELABORATION (MIRACULOUS CONFIRMATION) **τε** Δυνάμεις οὐ τὰς τυχοῦσας is a litotes: literally 'miracles not of the ordinary [kind],' i.e., extraordinary ones. The imperfect ἐποίει ('was doing/performing') frames the miracles as ongoing, habitual occurrences — a sustained pattern, not a single event. The phrase διὰ τῶν χειρῶν Παύλου ('through the hands of Paul') underlines Paul's hands as the instrument, not the source; God (ὁ θεός) is the explicit subject.

Δυνάμεις

miracles

Accusative

direct object (fronted for emphasis)

δύναμις: 'power, miracle, mighty work'; the standard NT term for supernatural acts of power.

τε

and

enclitic connective particle

οὐ

not

negation (part of litotes with τυχοῦσας)

τὰς

the

Accusative

article

| | | | |
|---|--|---|--|
| <p>τυχούσας ordinary</p> <p>Aor Act Part Acc Pl Fem · τυγχάνω</p> <p><i>attributive participle (substantival, modifying Δυνάμεις)</i></p> <p>→ constative aorist (characterizing type)</p> <p>τυγχάνω: 'happen to be, chance upon'; οὐ τὰς τυχούσας = litotes for 'extraordinary, out of the ordinary' (cf. 28:2 for the same phrase).</p> | <p>ἐποίει was performing</p> <p>Impf Act Indic 3 Sg · ποιέω</p> <p><i>main verb</i></p> <p>→ progressive/iterative imperfect (ongoing miraculous activity)</p> <p>ποιέω: 'do, make, perform'; with δυνάμεις = 'perform miracles.'</p> | <p>ὁ the</p> <p>Nominative</p> <p><i>article</i></p> | <p>θεός God</p> <p>Nominative</p> <p><i>subject</i></p> <p>θεός: the explicit naming of God as subject emphasizes that the miracles are not Paul's own power.</p> |
| <p>διὰ through</p> <p><i>preposition + genitive (intermediate agency)</i></p> | <p>τῶν the</p> <p>Genitive</p> <p><i>article</i></p> | <p>χειρῶν hands</p> <p>Genitive</p> <p><i>genitive of intermediate agency</i></p> <p>χείρ: 'hand'; Paul's hands as the physical instrument of divine power (cf. 5:12; 14:3).</p> | <p>Παύλου of Paul</p> <p>Genitive</p> <p><i>genitive of possession (whose hands)</i></p> |

12 ὥστε καὶ ἐπὶ τοὺς ἀσθενοῦντας ἀποφέρεσθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια ἢ σιμικίνθια καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους, τὰ τε πνεύματα τὰ πονηρὰ ἐκπορεύεσθαι.

so that even handkerchiefs or aprons were carried away from his skin to the sick, and the diseases left them, and the evil spirits went out.

RESULT (FROM V.11) ὥστε The ὥστε + infinitive continues the result clause from v.11: the miracles were so extraordinary that contact objects (σουδάρια — 'handkerchiefs,' a Latin loanword, sudarium; σιμικίνθια — 'aprons,' also Latin, semicinctium) carried physical traces of Paul's presence and conveyed healing at a distance. This exceeds the typical Lukan healing account, paralleling Peter's shadow (5:15). The double result — ἀπαλλάσσεσθαι τὰς νόσους ('diseases left') + ἐκπορεύεσθαι τὰ πνεύματα ('spirits went out') — distinguishes physical illness from demonic affliction.

ὥστε

so that

result conjunction

καὶ

even

adverbial καί (emphatic, 'even')

ἐπὶ

to

preposition + accusative (direction onto)

τούς

the ones

Accusative

article (substantivizing participle)

ἀσθενοῦντας

who were sick

Pres Act Part Acc Pl Masc · ἀσθενέω

substantival participle (dative destination)

→ progressive present (ongoing illness)

ἀσθενέω: 'be sick, be weak'; the sick people to whom the contact objects were taken.

ἀποφέρεσθαι

to be carried away

Pres Pass Inf · ἀποφέρω

infinitive of result (with ὥστε)

→ progressive present (repeated practice)

ἀποφέρω: 'carry away, bring'; the passive indicates others (unnamed believers) did the carrying.

ἀπὸ

from

preposition + genitive (source / contact)

τοῦ

the

Genitive

article

χρωτὸς

skin

Genitive

genitive of source / contact

χρός: 'skin, body surface'; a rare word, this being its only NT occurrence; emphasizes direct physical contact.

αὐτοῦ

his

Genitive

genitive of possession (Paul's skin)

σουδάρια

handkerchiefs

Nominative

subject of ἀποφέρεσθαι

σουδάριον: Latin loanword (sudarium, 'sweat-cloth'); a cloth used to wipe perspiration, consistent with Paul's manual labor as a tentmaker.

ἢ

or

disjunctive conjunction

σιμικίνθια

aprons

Nominative

coordinate subject of ἀποφέρεσθαι

σιμικίνθιον: Latin loanword (semicinctium, 'half-girdle' or work apron); a craftsman's apron, consistent with his tentmaking trade.

καὶ

and

coordinating conjunction

ἀπαλλάσσεσθαι

to depart

Pres Pass Inf · ἀπαλλάσσω

coordinate infinitive of result (with ὥστε)

→ progressive present (diseases leaving)

ἀπαλλάσσω: 'release, depart, free'; the diseases are personified as departing from the sick.

ἀπ'

from

preposition + genitive (separation)

αὐτῶν

them

Genitive

genitive of separation (from the sick persons)

τάς

the

Accusative

article

νόσους

diseases

Accusative

subject of ἀπαλλάσσεσθαι (accusative with passive infinitive)

νόσος; 'disease, illness'; the physical ailments distinct from demonic affliction.

τά

the

Nominative

article

τε

and

enclitic connective particle

πνεύματα

spirits

Nominative

subject of ἐκπορεύεσθαι

πνεῦμα: 'spirit'; πνεύματα πονηρά = demonic spirits, distinct from the physical diseases.

τὰ

the

Nominative

article

πονηρά

evil

Nominative

attributive adjective

πονηρός; 'evil, wicked'; characterizes these spirits as morally malignant.

ἐκπορεύεσθαι

to go out

Pres Mid Inf · ἐκπορεύομαι

coordinate infinitive of result

→ progressive present (spirits departing)

ἐκπορεύομαι: 'go out, come out'; the standard Lukan/Markan verb for demons being expelled.

13 Ἐπεχείρησαν δέ τινες καὶ τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ κυρίου Ἰησοῦ λέγοντες· Ὁρκίζω ὑμᾶς τὸν Ἰησοῦν ὃν Παῦλος κηρύσσει.

But some of the itinerant Jewish exorcists also attempted to invoke the name of the Lord Jesus over those who had the evil spirits, saying, 'I adjure you by the Jesus whom Paul proclaims.'

CONTRASTIVE EPISODE (COUNTER-EXAMPLE) **δέ** The δέ introduces the counter-narrative: in contrast to God-authorized miracles through Paul, itinerant Jewish exorcists attempt to co-opt the name of Jesus. The imperfect ἐπεχείρησαν is debatable — some editions treat it as inceptive aorist, but the imperfect better fits Luke's 'attempted' nuance. The formula Ὁρκίζω ὑμᾶς τὸν Ἰησοῦν ('I adjure you by Jesus') reveals the exorcists' ignorance: they invoke Jesus in the third person without personal relationship or authority, treating the name as a magical power-word — the very dynamic the passage refutes.

Ἐπεχείρησαν

attempted

Aor Act Indic 3 Pl · ἐπιχειρέω

main verb

→ constative aorist (attempted act)

ἐπιχειρέω: 'undertake, attempt, try'; always implies effort that may or may not succeed
— here it does not.

δέ

but

adversative-connective particle

ΤΙΝΕΣ

some

Nominative

indefinite pronoun (subject)

καὶ

also

adverbial καί (additive, 'also')

τῶν

of the

Genitive

partitive genitive with τινες

περιερχομένων

going about

Pres Mid Part Gen Pl Masc · περιέρχουμαι

attributive participle (modifying Ἰουδαίων ἐξορκιστῶν)

→ progressive present (itinerant activity)

περιέρχουμαι: 'go around, wander about'; the word implies itinerancy — these are traveling exorcists, not local.

Ἰουδαίων

Jewish

Genitive

partitive genitive (specifying the group)

Ἰουδαῖος: 'Jew'; Jewish exorcism was well-attested in antiquity (cf. Josephus, Ant. 8.46–49; Mark 9:38).

ἐξορκιστῶν

exorcists

Genitive

genitive apposition to Ἰουδαίων (head noun of the partitive)

ἐξορκιστής: 'exorcist, one who administers oaths'; NT hapax; from ἐξορκίζω ('to adjure, exorcize').

ὀνομάζειν

to invoke / name

Pres Act Inf · ὀνομάζω

complementary infinitive (with ἐπεχείρησαν)

→ progressive present (attempted, ongoing naming)

ὀνομάζω: 'name, call upon'; the act of speaking a name as an invocation in an exorcism formula.

ἐπί

over

preposition + accusative (direction of the invocation)

τούς

those

Accusative

article (substantivizing participle)

ἔχοντας

who had

Pres Act Part Acc Pl Masc · ἔχω

substantival participle (object of ἐπί)

→ progressive present (ongoing possession)

ἔχω: 'have'; here 'to have an evil spirit' = to be demon-possessed.

τὰ

the

Accusative

article

πνεύματα

spirits

Accusative

direct object of ἔχοντας

τὰ

the

Accusative

article

πονηρὰ

evil

Accusative

attributive adjective

τὸ

the

Accusative

article

ὄνομα

name

Accusative

direct object of ὀνομάζειν

ὄνομα: 'name'; the invocation of a name in exorcism was understood as appropriating the authority of the named person.

τοῦ

of the

Genitive

article

κυρίου

Lord

Genitive

genitive of possession / title

Ἰησοῦ

Jesus

Genitive

appositive genitive

λέγοντες

saying

Pres Act Part Nom Pl Masc · λέγω

attendant-circumstance participle (manner of invocation)

→ progressive present (repeated formula)

Ὀρκίζω

I adjure

Pres Act Indic 1 Sg · ὀρκίζω

main verb of the exorcism formula

→ gnomic/performative present (speech-act formula)

ὀρκίζω: 'adjure, put under oath'; a standard exorcism formula — to command using an authoritative name.

ὕμᾱς

you

Accusative

accusative object of ὀρκίζω (addressed to the spirits)

τὸν

the

Accusative

article

Ἰησοῦν

Jesus

Accusative

accusative of adjuration (by Jesus)

Ἰησοῦς: the name invoked as an external authority — the third-person 'Jesus whom Paul preaches' reveals the exorcists' lack of personal relationship.

ὃν

whom

Accusative

relative pronoun (accusative, object of κηρύσσει)

Παῦλος

Paul

Nominative

subject of κηρύσσει

κηρύσσει

proclaims

Pres Act Indic 3 Sg · κηρύσσω

verb of relative clause

→ gnomic present (Paul's ongoing proclamation)

κηρύσσω: 'proclaim, herald'; the exorcists define Jesus by reference to Paul, revealing second-hand knowledge.

14 ἦσαν δέ τινος Σκευᾶ Ἰουδαίου ἀρχιερέως ἑπτὰ υἱοὶ τοῦτο ποιοῦντες.

And there were seven sons of a certain Sceva, a Jewish chief priest, who were doing this.

IDENTIFICATION OF THE AGENTS **δέ** A parenthetical identification of the specific exorcists: seven sons of Sceva, called an ἀρχιερεύς ('chief priest'). The title is historically puzzling — there is no known high priest named Sceva, and the seven sons are not described as performing the exorcism together (v.16 refers to 'both' or 'all,' and only one incident is described). Luke's 'chief priest' may be a self-styled title, a reference to a priestly family, or an honorific. The plural υἱοί ('sons') with the single father Σκευᾶ creates the backdrop for the violent scene of v.16.

ἦσαν

were

Impf Act Indic 3 Pl · εἰμί

main verb (existential)

→ progressive imperfect (identification of ongoing activity)

δέ

and

connective particle

τινος

a certain

Genitive

indefinite pronoun (genitive with Σκευᾶ)

Σκευᾶ

Sceva

Genitive

genitive of relationship (father of the sons)

Σκευᾶς; a name of uncertain origin; unknown in priestly lists; likely a diaspora Jewish figure claiming priestly prestige.

Ἰουδαίου

Jewish

Genitive

attributive genitive (nationality)

ἀρχιερέως

chief priest

Genitive

genitive in apposition to Σκευᾶ

ἀρχιερεύς: 'chief priest, high priest'; the title here is unverifiable — either self-styled, honorific, or referring to membership in a priestly family.

ἑπτὰ

seven

Nominative

numeral adjective (modifying υἱοί)

υἱοὶ

sons

Nominative

subject of ἦσαν

υἱός: 'son'; the seven sons are presumably the same τινες as v.13, now identified more precisely.

ΤΟΥΤΟ

this

Accusative

demonstrative pronoun (direct object of ποιούντες, resumptive of v.13)

ΠΟΙΟΥΝΤΕΣ

doing

Pres Act Part Nom Pl Masc · ποιέω

predicate participle with ἦσαν (periphrastic construction)

→ progressive present (ongoing practice)

ποιέω: 'do'; ἦσαν + ποιούντες is a periphrastic imperfect emphasizing the habitual practice.

15 ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπεν αὐτοῖς· Τὸν Ἰησοῦν γινώσκω καὶ τὸν Παῦλον ἐπίσταμαι· ὑμεῖς δὲ τίνας ἐστέ;

But the evil spirit answered and said to them, 'Jesus I know, and Paul I am acquainted with — but who are you?'

ADVERSATIVE RESPONSE (CLIMAX) **δέ** The evil spirit's speech is artfully constructed: two positive recognitions (γινώσκω — 'I know' with direct relationship; ἐπίσταμαι — 'I am acquainted with,' perhaps slightly weaker) frame the contemptuous rhetorical question ὑμεῖς δὲ τίνας ἐστέ ('but who are you?'). The two verbs of knowing are often distinguished: γινώσκω = personal, experiential knowledge; ἐπίσταμαι = knowledge by acquaintance/report. The spirit's question denies the exorcists any standing before it — they have no authority because they lack relationship with Jesus or commissioning from him.

ἀποκριθὲν

answering

Aor Pass Part Nom Sg Neut · ἀποκρίνομαι
attendant-circumstance participle (pleonastic with εἶπεν)

→ constative aorist

ἀποκρίνομαι: 'answer, respond'; the deponent passive participle is a Hebraism/Septuagintalism, common in Luke-Acts for the formula 'answering, said.'

δὲ

but

adversative particle

τὸ

the

Nominative
article

πνεῦμα

spirit

Nominative
subject

τὸ

the

Nominative
article (attributive position)

πονηρὸν

evil

Nominative
attributive adjective

εἶπεν

said

Aor Act Indic 3 Sg · λέγω
main verb
→ constative aorist

αὐτοῖς

to them

Dative
dative of indirect object

Τὸν

the

Accusative
article (object fronted for contrast)

Ἰησοῦν

Jesus

Accusative
direct object of γινώσκω (fronted for emphasis)

Ἰησοῦς: Jesus, whose authority the spirit acknowledges.

γινώσκω

I know

Pres Act Indic 1 Sg · γινώσκω
main verb (personal recognition)

→ gnomic present (enduring relationship of recognition)

γινώσκω: 'know by direct experience'; the spirit's experiential acquaintance with Jesus — it had encountered his authority before.

καὶ

and

coordinating conjunction

| | | | |
|--|--|---|---|
| <p>τὸν the Accusative <i>article (object fronted)</i></p> | <p>Παῦλον Paul Accusative <i>direct object of ἐπίσταμαι (fronted)</i></p> | <p>ἐπίσταμαι I am acquainted with Pres Mid Indic 1 Sg · ἐπίσταμαι <i>coordinate main verb</i> → <i>gnomic present (standing recognition)</i> ἐπίσταμαι: 'know, be acquainted with, understand'; often connotes knowledge gained through experience or report — possibly a shade weaker than γινώσκω in this context.</p> | <p>ὕμεῖς you Nominative <i>subject (emphatic, contrastive)</i></p> |
| <p>δὲ but <i>adversative particle (sharp contrast)</i></p> | <p>τίνες who Nominative <i>interrogative pronoun (predicate nominative)</i> τίς; 'who?'; the contemptuous question denies the exorcists any standing.</p> | <p>ἐστέ are you Pres Act Indic 2 Pl · εἰμι <i>copulative verb (rhetorical question)</i> → <i>gnomic present</i></p> | |

16 καὶ ἐφαλόμενος ὁ ἄνθρωπος ἐπ' αὐτοὺς ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν, κατακυριεύσας ἀμφοτέρων ἴσχυσεν κατ' αὐτῶν, ὥστε γυμνοὺς καὶ τετραυματισμένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου.

And the man in whom was the evil spirit leaped on them and, overpowering both, prevailed against them, so that they fled out of that house naked and wounded.

DRAMATIC CONSEQUENCE **καί** The violent scene follows: the demonized man attacks the would-be exorcists. The participle ἐφαλόμενος ('having leaped upon') is vivid and sudden. The crux is ἀμφοτέρων — 'both' — which grammatically suggests only two men were present, though v.14 mentions seven sons; either a subset attempted the exorcism, or ἀμφοτέρων has weakened to 'all of them' (a usage attested in later Greek). The result clause with ὥστε + infinitive (ἐκφυγεῖν) climaxes the episode: naked (γυμνοὺς) and wounded (τετραυματισμένους) conveys total defeat and humiliation.

καὶ
and

coordinating conjunction

ἐφαλόμενος
having leaped upon

Aor Mid Part Nom Sg Masc · ἐφάλλομαι
attendant-circumstance participle (prior to
κατακυριεύσας)

→ constative aorist (sudden violent action)

ἐφάλλομαι: 'leap upon, spring at'; NT
hapax; vivid vocabulary for a sudden
violent attack.

ὁ
the

Nominative
article

ἄνθρωπος
man

Nominative
subject

ἄνθρωπος: 'man, human being'; the
demonized man is the agent — the spirit
acts through his body.

ἐπ'
upon

preposition + accusative (direction of attack)

αὐτούς
them

Accusative
object of ἐπί (the exorcists attacked)

ἐν
in

preposition + dative (relative clause)

ᾧ
whom

Dative
relative pronoun (dative after ἐν; antecedent =
ἄνθρωπος)

ἦν
was

Impf Act Indic 3 Sg · εἰμί
verb of relative clause

→ progressive imperfect (enduring
possession)

τὸ
the

Nominative
article

πνεῦμα
spirit

Nominative
subject of ἦν

τὸ
the

Nominative
article

πονηρόν
evil

Nominative
attributive adjective

κατακυριεύσας
having overpowered

Aor Act Part Nom Sg Masc · κατακυριεύω
attendant-circumstance participle (prior to
ἴσχυσεν)

→ constative aorist (decisive overpowering)

κατακυριεύω: 'overpower, gain mastery
over'; from κύριος ('lord') — to exercise
lordship over someone by force.

ἀμφοτέρων
both / all

Genitive
genitive object of κατακυριεύσας

ἀμφοτέροι: 'both!'; the textual crux —
normally 'both' (two), but v.14 mentions
seven sons; ἀμφοτέρων may be used
loosely for 'all of them' in Hellenistic Greek,
or only two were present.

ἴσχυσεν
prevailed

Aor Act Indic 3 Sg · ἰσχύω
main verb

→ constative aorist (decisive victory)

ἰσχύω: 'be strong, prevail, have power';
κατ' αὐτῶν — 'against them' — the total
defeat of the would-be exorcists.

κατ'

against

preposition + genitive (adversative)

αὐτῶν

them

Genitive

genitive object of κατά (adversative)

ὥστε

so that

result conjunction

γυμνούς

naked

Accusative

predicate accusative (state in which they fled)

γυμνός: 'naked, stripped'; clothes torn off in the struggle — a vivid mark of total humiliation and defeat.

καὶ

and

coordinating conjunction

τετραυματισμένους

wounded

Perf Pass Part Acc Pl Masc · τραυματίζω

predicate participle (state in which they fled)

→ intensive perfect (resultant wounded state)

τραυματίζω: 'wound, injure'; from τραῦμα ('wound'); the perfect participle stresses the enduring wounded condition.

ἐκφυγεῖν

to flee

Aor Act Inf · ἐκφεύγω

infinitive of result (with ὥστε)

→ constative aorist (single flight event)

ἐκφεύγω: 'flee out, escape'; the prefix ἐκ- ('out of') combined with φεύγω emphasizes escape from the house.

ἐκ

out of

preposition + genitive (source)

τοῦ

the

Genitive

article

οἴκου

house

Genitive

genitive of source

οἶκος: 'house, household'; the exorcism was attempted in a private home.

ἐκείνου

that

Genitive

demonstrative adjective (cataphoric reference)

17 τοῦτο δὲ ἐγένετο γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἑλλησιν τοῖς κατοικοῦσιν τὴν Ἔφεσον, καὶ ἐπέπεσεν φόβος ἐπὶ πάντας αὐτούς, καὶ ἐμεγαλύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.

And this became known to all who lived in Ephesus, both Jews and Greeks, and fear fell upon them all, and the name of the Lord Jesus was being magnified.

NARRATIVE CONSEQUENCE / SUMMARY **δέ** The threefold consequence: (1) γνωστὸν ἐγένετο ('it became known') — the report spreads; (2) ἐπέπεσεν φόβος ('fear fell') — the standard Lukan response to divine judgment (cf. 2:43; 5:5, 11); (3) ἐμεγαλύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ ('the name was being magnified') — the theological goal: not Paul's fame but Jesus's name is exalted.

| | | | |
|--|---|---|---|
| <p>τοῦτο this Nominative demonstrative pronoun (subject)</p> | <p>δέ and connective particle</p> | <p>ἐγένετο became Aor Mid Indic 3 Sg · γίνομαι main verb → constative aorist</p> | <p>γνωστὸν known Nominative predicate adjective γνωστός: 'known, well-known'; the news spread through the entire city.</p> |
| <p>πᾶσιν to all Dative dative of indirect object</p> | <p>Ἰουδαίοις Jews Dative dative in apposition to πᾶσιν</p> | <p>τε both correlative particle (τε ... καί)</p> | <p>καὶ and correlative conjunction</p> |
| <p>Ἑλλησιν Greeks Dative coordinate dative with Ἰουδαίοις</p> | <p>τοῖς the ones Dative article (substantivizing participle)</p> | <p>κατοικοῦσιν inhabiting Pres Act Part Dat Pl Masc · κατοικέω substantival participle (in apposition to the datives) → progressive present (residents) κατοικέω: 'inhabit'; the permanent residents of Ephesus.</p> | <p>τὴν the Accusative article</p> |

Ἔφεσον

Ephesus

Accusative

accusative object of κατοικοῦσιν

καὶ

and

coordinating conjunction

ἔπεπεσεν

fell

Aor Act Indic 3 Sg · ἐπιπίπτω

main verb

→ constative aorist (sudden onset of fear)

ἐπιπίπτω: 'fall upon'; φόβος ἔπεπεσεν = 'fear fell upon' — a set biblical expression for overwhelming dread before divine acts (cf. Gen 15:12 LXX; Acts 2:43; 5:5).

φόβος

fear

Nominative

subject

φόβος: 'fear, awe'; here reverential dread of divine power, not mere fright.

ἐπὶ

upon

preposition + accusative (direction)

πάντας

all

Accusative

quantifier adjective

αὐτούς

them

Accusative

object of ἐπί

καὶ

and

coordinating conjunction

ἔμεγαλύνετο

was being magnified

Impf Pass Indic 3 Sg · μεγαλύνω

main verb (divine passive?)

→ progressive imperfect (ongoing exaltation of the name)

μεγαλύνω: 'magnify, exalt, make great'; the passive may be a divine passive — God exalts the name. Cf. Luke 1:46 (Mary's Magnificat: μεγαλύνει ἡ ψυχὴ μου τὸν κύριον).

τὸ

the

Nominative

article

ὄνομα

name

Nominative

subject

ὄνομα: 'name'; 'the name of the Lord Jesus' as shorthand for his person and authority.

τοῦ

of the

Genitive

article

κυρίου

Lord

Genitive

genitive of possession

Ἰησοῦ

Jesus

Genitive

appositive genitive

18 πολλοί τε τῶν πεπιστευκῶτων ἤρχοντο ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν.

And many of those who had believed kept coming, confessing and reporting their deeds.

RESULTING REPENTANCE **τε** The iterative imperfect ἤρχοντο ('kept coming') with the two attendant participles ἐξομολογούμενοι ('confessing') and ἀναγγέλλοντες ('reporting') frames this as an ongoing, voluntary movement of repentance among those already believing — not unbelievers converted, but existing believers whose secret involvement in magical practices now comes to light. The τῶν πεπιστευκῶτων ('those who had believed,' perfect participle) is key: these are already in the community.

πολλοί

many

Nominative

subject (substantival adjective)

τε

and

enclitic connective particle

τῶν

of those

Genitive

partitive genitive

ΠΕΠΙΣΤΕΥΚῶΤΩΝ

who had believed

Perf Act Part Gen Pl Masc · πιστεύω

substantival participle (partitive genitive with πολλοί)

→ intensive perfect (standing state of belief)

πιστεύω: 'believe'; the perfect stresses that these are already committed believers, not new converts — their hidden magic-use now contradicts their faith.

ἤρχοντο

were coming

Impf Mid Indic 3 Pl · ἔρχομαι

main verb (iterative imperfect)

→ progressive/iterative imperfect (repeated voluntary coming)

ἔρχομαι: 'come'; the imperfect stresses the ongoing, voluntary stream of people coming forward.

ἐξομολογούμενοι

confessing

Pres Mid Part Nom Pl Masc · ἐξομολογέω

attendant-circumstance participle (manner of coming)

→ progressive present (ongoing confession)

ἐξομολογέω: 'confess, acknowledge openly'; the ἐξ- prefix intensifies — full, public, unreserved confession.

καὶ

and

coordinating conjunction

ἀναγγέλλοντες

reporting

Pres Act Part Nom Pl Masc · ἀναγγέλλω

coordinate attendant-circumstance participle

→ progressive present (detailed disclosure)

ἀναγγέλλω: 'report, disclose, announce'; more detailed than mere confession — they are specifying the particular practices they had engaged in.

τὰς

the

Accusative

article

πράξεις

deeds

Accusative

direct object of ἀναγγέλλοντες

πρᾶξις: 'deed, practice, action'; the plural covers a range of magical activities they had been secretly engaged in.

αὐτῶν

their

Genitive

genitive of possession

19 ἱκανοὶ δὲ τῶν τὰ περίεργα πραξάντων συνενέγκαντες τὰς βίβλους κατέκαιον ἐνώπιον πάντων· καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν καὶ εὔρον ἀργυρίου μυριάδας πέντε.

And a considerable number of those who had practiced magic arts brought their books together and burned them before all; and they counted the value of them and found it to be fifty thousand pieces of silver.

SPECIFIC DRAMATIC ACT OF REPENTANCE **δέ** The public burning of magic books is one of the most vivid and historically credible scenes in Acts: Ephesus was renowned as a center of magical practice (the so-called 'Ephesian letters' — magical scrolls — were known throughout the ancient world). The total value — ἀργυρίου μυριάδας πέντε, fifty thousand silver pieces (likely drachmas or denarii) — is a huge sum, probably representing decades of investment, and underlines the costliness of the repentance. The public nature (ἐνώπιον πάντων) signals that this is a deliberate, communal, visible act of renunciation.

ἱκανοὶ

a considerable number

Nominative

subject (substantival adjective)

ἱκανός: 'sufficient, considerable, many'; a Lukan word for an unspecified but significant number (cf. 14:21; 18:18).

δέ

and

connective particle

τῶν

of those

Genitive

partitive genitive with ἱκανοί

τὰ

the

Accusative

article (substantivizing adjective)

περίεργα

magic arts

Accusative

substantival adjective (object of πραξάντων)

περίεργος: 'over-busy, meddlesome'; τὰ περίεργα = 'magic arts, occult practices'; the 'Ephesian letters' (magical scrolls) were renowned in antiquity (cf. Plutarch, Mor. 706E).

πραξάντων

who had practiced

Aor Act Part Gen Pl Masc · πράσσω

substantival participle (genitive with ἱκανοί and τῶν)

→ constative aorist (characterizing past practice)

πράσσω: 'do, practice'; the aorist identifies these as former practitioners now repudiating their practices.

συνενέγκαντες

having gathered

Aor Act Part Nom Pl Masc · συμφέρω

attendant-circumstance participle (prior to κατέκαιον)

→ constative aorist (prior gathering action)

συμφέρω: 'bring together, collect'; the deliberate gathering of all their magical scrolls for public destruction.

τὰς

the

Accusative

article

βίβλους

books

Accusative

direct object of συνενέγκαντες

βίβλος: 'book, scroll'; magical papyri and scrolls containing incantations, recipes, and instructions.

κατέκαιον

were burning

Impf Act Indic 3 Pl · κατακαίω

main verb (iterative imperfect — multiple books burned)

→ progressive/iterative imperfect (prolonged burning event)

κατακαίω: 'burn up, consume by fire'; the κατα- prefix intensifies — complete destruction, not merely singeing.

ἐνώπιον

before

improper preposition + genitive (audience)

πάντων

all

Genitive

genitive object of ἐνώπιον

καὶ

and

coordinating conjunction

συνεψήφισαν

they counted up

Aor Act Indic 3 Pl · συμψηφίζω

main verb

→ constative aorist (single calculation)

συμψηφίζω: 'calculate together, total up'; NT hapax; from ψῆφος ('pebble' — used in counting) + συν- ('together').

τὰς

the

Accusative

article

τιμὰς

value

Accusative

direct object of συνεψήφισαν

τιμή: 'value, price, honor'; here the monetary value of the burned books.

αὐτῶν

of them

Genitive

genitive of possession (value of the books)

καὶ

and

coordinating conjunction

εὑρον

found

Aor Act Indic 3 Pl · εὕρισκω

main verb

→ *constative aorist*

εὕρισκω: 'find, discover'; εὑρον here =
'found the total to be!'

ἀργυρίου

of silver

Genitive

genitive of material / value

ἀργύριον: 'silver, silver coin'; likely
drachmas, the standard Ephesian silver
unit; fifty thousand drachmas = roughly
137 years' wages at one drachma/day.

μυριάδας

ten-thousands

Accusative

direct object of εὑρον (measure of the total)

μυριάς: 'ten thousand'; μυριάδας πέντε =
five ten-thousands = fifty thousand.

πέντε

five

Accusative

numeral (modifying μυριάδας)

20 Οὕτως κατὰ κράτος τοῦ κυρίου ὁ λόγος ἠΐξανεν καὶ ἴσχυεν.

So the word of the Lord kept growing and prevailing mightily.

CONCLUSIVE SUMMARY **Οὕτως** A triumphant Lukan summary (cf. 6:7; 9:31; 12:24; 16:5; 28:31) capping the entire Ephesian miracle-and-repentance sequence. The twin imperfects ἠΐξανεν ('kept growing') and ἴσχυεν ('kept prevailing') are progressive/iterative — the growth is ongoing. κατὰ κράτος ('with might, powerfully') is a hapax in Acts and rare in the NT; it characterizes the growth as not merely numerical but qualitative — the word prevails with divine power.

οὕτως

so / thus

demonstrative adverb (conclusive summary)

οὕτως: 'thus, in this manner'; draws the conclusion from the events of vv.11–19.

κατὰ

with

preposition + accusative (manner/intensity)

κράτος

might

Accusative

accusative object of κατὰ (manner)

κράτος: 'power, might, strength'; κατὰ
κράτος = 'powerfully, mightily'; Acts hapax
in this phrase.

τοῦ

of the

Genitive

article

κυρίου

Lord

Genitive

genitive of source / possessive

κύριος: 'Lord'; the word's growth is
powered by the Lord's might.

ὁ

the

Nominative

article

λόγος

word

Nominative

subject

λόγος: 'word, message'; the gospel message
is personified as a growing, prevailing
force.

ἤϋξανεν

was growing

Impf Act Indic 3 Sg · αὐξάνω

main verb (progressive imperfect)

→ progressive imperfect (ongoing growth)

αὐξάνω: 'grow, increase'; the word's spread
is pictured as organic growth (cf. 6:7; 12:24;
Isa 55:10–11).

καὶ

and

coordinating conjunction

ἴσχυεν

was prevailing

Impf Act Indic 3 Sg · ἰσχύω

coordinate main verb (progressive imperfect)

→ progressive imperfect (ongoing
prevalence)

ἰσχύω: 'be strong, prevail, be powerful'; the
same root as ἴσχυσεν in v.16, now applied
to the word rather than the demonized
man — an ironic reversal.

21 Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν πορεύεσθαι εἰς Ἱεροσόλυμα, εἰπὼν ὅτι Μετὰ τὸ γενέσθαι με ἐκεῖ δεῖ με καὶ Ῥώμην ἰδεῖν.

Now after these things were completed, Paul resolved in the Spirit to pass through Macedonia and Achaia and go to Jerusalem, saying, 'After I have been there, I must also see Rome.'

TRANSITION / RESOLUTION (NARRATIVE HINGE) **δέ** This verse is Luke's great pivot: the Ephesian ministry is complete (ἐπληρώθη — divine passive) and Paul's gaze turns toward Jerusalem and Rome. ἔθετο ἐν τῷ πνεύματι ('resolved in the Spirit') indicates Spirit-guided intentionality. The δεῖ ('must, it is necessary') carries Lukan divine necessity — Paul must see Rome (cf. 23:11; 27:24) — framing the entire closing section of Acts as theologically ordained.

Ὡς

when

temporal conjunction

δέ

now

connective/transitional particle

ἐπληρώθη

were fulfilled / completed

Aor Pass Indic 3 Sg · πληρώω

main verb of temporal clause

→ constative aorist (completion of a divinely ordered phase)

πληρώω: 'fulfill, complete'; the divine passive suggests these events were completed according to God's plan.

ταῦτα

these things

Nominative

subject of ἐπληρώθη

ἔθετο

resolved / purposed

Aor Mid Indic 3 Sg · τίθημι

main verb

→ constative aorist (decisive resolution)

τίθημι: 'place, set'; middle voice τίθεμαι ἐν τῷ πνεύματι = 'set [it] in his spirit / resolved in his spirit' — a Lukan idiom for purposeful divine-guided intention.

ὁ

the

Nominative

article

Παῦλος

Paul

Nominative

subject

ἐν

in

preposition + dative (sphere)

τῷ

the

Dative

article

πνεύματι

Spirit

Dative

dative of sphere (in his spirit / in the Spirit)

πνεῦμα: ambiguous — either Paul's own human spirit (ESV, NIV margin) or the Holy Spirit (NIV text) guiding the resolution. Given Lukan usage, both senses may be intended simultaneously.

διελθῶν

having passed through

Aor Act Part Nom Sg Masc · διέρχομαι

circumstantial participle (manner/content of the resolution)

→ constative aorist (planned journey)

τήν

the

Accusative

article

Μακεδονίαν

Macedonia

Accusative

accusative object of διελθῶν

Μακεδονία: the Roman province in northern Greece, scene of Paul's second-journey churches (Philippi, Thessalonica, Berea).

καί

and

coordinating conjunction

Ἀχαΐαν

Achaia

Accusative

coordinate object of διελθῶν

Ἀχαΐα: the Roman province of southern Greece, capital Corinth.

πορεύεσθαι

to go

Pres Mid Inf · πορεύομαι

complementary infinitive (with ἔθετο)

→ progressive present (planned ongoing journey)

πορεύομαι: 'go, travel, journey'; a Lukan favorite for purposeful travel.

εἰς

to

preposition + accusative (destination)

Ἱεροσόλυμα

Jerusalem

Accusative

accusative of destination

Ἱεροσόλυμα: Jerusalem, the city toward which Paul journeys as a Lukan counterpart to Jesus's journey in Luke 9:51–19:28.

εἰπῶν

saying

Aor Act Part Nom Sg Masc · λέγω

attendant-circumstance participle

→ constative aorist

ὅτι

that

conjunction (introducing direct speech / recitative ὅτι)

Μετά

after

preposition + articular infinitive (temporal)

τὸ

the

Accusative

article with articular infinitive

γενέσθαι

to have been

Aor Mid Inf · γίνομαι

articular infinitive (temporal clause with μετά τὸ)

→ constative aorist (prior completed visit)

με

me

Accusative

accusative subject of articular infinitive

ἐκεῖ

there

adverb of place

δεῖ

it is necessary

Pres Act Indic 3 Sg · δεῖ

main verb (impersonal, divine necessity)

→ *gnomic/futuristic present (divine necessity)*

δεῖ: 'it is necessary'; Lukan marker of divine compulsion — Paul must reach Rome (cf. 23:11; 27:24; Luke 9:22; 24:7).

με

me

Accusative

accusative subject of infinitive ἰδεῖν

καὶ

also

adverbial καί (additive 'also')

Ῥώμην

Rome

Accusative

direct object of ἰδεῖν

Ῥώμη: Rome, the capital of the empire and the goal announced here that the entire second half of Acts (chs.20–28) moves toward.

ἰδεῖν

to see

Aor Act Inf · ὀράω

complementary infinitive (with δεῖ)

→ *constative aorist (goal)*

ὀράω: 'see, visit'; ἰδεῖν Ῥώμην = 'to visit, to set eyes on Rome' — the goal of the entire Lukan narrative.

22 ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Ἑραστον, αὐτὸς ἐπέσχευ χρόνον εἰς τὴν Ἀσίαν.

And sending to Macedonia two of his helpers, Timothy and Erastus, he himself stayed on in Asia for a while.

LOGISTICAL ACTION (ADVANCE PREPARATION) **δέ** Paul sends two of his διακονοῦντες ('those serving/assisting him') ahead to Macedonia. Timothy is his well-known co-worker (cf. 16:1; 1 Cor 4:17; Phil 2:19); Erastus appears here and in 2 Tim 4:20 and Romans 16:23 (possibly the same person as the city treasurer of Corinth). Paul's own remaining ἐπέσχευ χρόνον ('stayed on for a time') — perhaps for the collections of 1 Cor 16:1–3 — before the journey he is planning.

ἀποστείλας

having sent

Aor Act Part Nom Sg Masc · ἀποστέλλω
attendant-circumstance participle (prior to ἐπέσχευ)

→ constative aorist (prior dispatch)

ἀποστέλλω: 'send, dispatch'; the word for commissioned sending (related to ἀπόστολος).

δὲ

and

connective particle

εἰς

to

preposition + accusative (destination)

τὴν

the

Accusative
article

Μακεδονίαν

Macedonia

Accusative
accusative of destination

δύο

two

Accusative
numeral (direct object of ἀποστείλας)

τῶν

of those

Genitive
partitive genitive with δύο

διακονούντων

serving

Pres Act Part Gen Pl Masc · διακονέω
substantival participle (genitive with δύο τῶν)

→ progressive present (ongoing service)

διακονέω: 'serve, minister, assist'; a functional term for those supporting Paul's mission — not yet the technical office of 'deacon.'

αὐτῷ

him

Dative
dative of indirect object (those serving Paul)

Τιμόθεον

Timothy

Accusative
accusative in apposition to δύο (first named)

Τιμόθεος: Timothy of Lystra, Paul's closest co-worker (Acts 16:1-3; 1 Cor 4:17; Phil 2:19-22; 1-2 Tim).

καὶ

and

coordinating conjunction

Ἔραστον

Erastus

Accusative
accusative in apposition to δύο (second named)

Ἔραστος: possibly the city treasurer (οἰκονόμος) of Corinth mentioned in Rom 16:23; also 2 Tim 4:20.

αὐτὸς

himself

Nominative

emphatic pronoun (subject of ἐπέσχεν, contrasting with the sent pair)

ἐπέσχεν

stayed on

Aor Act Indic 3 Sg · ἐπέχω

main verb

→ constative aorist (period of delay)

ἐπέχω: 'hold on, remain, delay'; here = to stay behind / remain in a place.

χρόνον

time

Accusative

accusative of duration

χρόνος: 'time'; the indefinite χρόνον ('for a period of time') leaves the duration open.

εἰς

in

preposition + accusative (location; εἰς = ἐν in Hellenistic Greek)

τὴν

the

Accusative

article

Ἄσίαν

Asia

Accusative

accusative of location (εἰς used for ἐν in this context)

23 Ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκεῖνον τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ.

And at that time there arose no small disturbance concerning the Way.

OPENING OF NEW EPISODE (RIOT) **δέ** The transitional formula Ἐγένετο + κατὰ τὸν καιρὸν ἐκεῖνον ('at that time') opens the final and longest episode of the chapter. Τάραχος οὐκ ὀλίγος is another Lukan litotes ('no small disturbance,' cf. οὐκ ὀλίγοι at 17:4, 12) — a rhetorical understatement for what becomes a major urban riot. The subject is 'the Way' (τῆς ὁδοῦ) — the Christian movement, which Demetrius identifies as the threat to the silversmith trade.

Ἐγένετο

there arose

Aor Mid Indic 3 Sg · γίνομαι

main verb (existential/event)

→ constative aorist (onset of the disturbance)

γίνομαι: 'arise, occur'; ἐγένετο + noun = 'there occurred.'

δὲ

and

connective particle

κατὰ

at

preposition + accusative (temporal reference)

τὸν

the

Accusative

article

| | | | |
|---|---|---|--|
| <p>καιρὸν time Accusative <i>accusative object of κατά (temporal)</i> καιρός: 'appointed time, season'; not merely a time but the significant moment of the Ephesian ministry's climax.</p> | <p>ἐκεῖνον that Accusative <i>demonstrative adjective (referring back to Paul's Ephesian stay)</i></p> | <p>τάραχος disturbance Nominative <i>subject of ἐγένετο</i> τάραχος: 'disturbance, tumult, disorder'; a word for civil unrest (cf. τάραχος at 12:18 of Herod's guard).</p> | <p>οὐκ no <i>negation (litotes with ὀλίγος)</i></p> |
| <p>ὀλίγος small Nominative <i>predicate adjective (litotes for 'great')</i> ὀλίγος: 'little, small, few'; οὐκ ὀλίγος = litotes for 'considerable, very large' — a Lukan rhetorical favorite.</p> | <p>περὶ concerning <i>preposition + genitive (topic)</i></p> | <p>τῆς the Genitive <i>article</i></p> | <p>ὁδοῦ Way Genitive <i>genitive object of περὶ (topic)</i> ὁδός: 'way'; 'the Way' = the Christian community/movement, the self-designation recurring throughout Acts (9:2; 19:9; 22:4; 24:14, 22).</p> |

24 Δημήτριος γάρ τις ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς Ἄρτέμιδος παρείχετο τοῖς τεχνίταις οὐκ ὀλίγην ἐργασίαν·

For a certain man named Demetrius, a silversmith, who made silver shrines of Artemis, brought no little business to the craftsmen.

EXPLANATORY (CAUSE OF DISTURBANCE) **γάρ** The γάρ introduces the explanation of v.23's disturbance. Demetrius's occupation is precisely identified: ἀργυροκόπος ('silversmith') making ναοὺς Ἄρτέμιδος ('silver shrines of Artemis'). Archaeological finds at Ephesus confirm the manufacture of miniature replicas of the Artemis temple and goddess-figures. The litotes οὐκ ὀλίγην ἐργασίαν ('no little business') echoes v.23 — a rhetorically deliberate repetition underscoring the economic stakes.

Δημήτριος

Demetrius

Nominative

subject

Δημήτριος: a common Greek name; this silversmith is otherwise unknown; 3 John 12 mentions a different Demetrius.

γάρ

for

explanatory conjunction

τις

a certain

Nominative

indefinite pronoun (attributive with Δημήτριος)

ὀνόματι

by name

Dative

dative of respect (by name Demetrius)

ὄνομα: 'name'; the dative of respect/specification — 'by name = named.'

ἄργυροκόπος

silversmith

Nominative

predicate nominative in apposition

ἄργυροκόπος: 'silversmith'; compound of ἄργυρος ('silver') + κόπτω ('strike, work'); NT ἄραχ.

ποιῶν

making

Pres Act Part Nom Sg Masc · ποιέω

attributive participle (describing Demetrius's trade)

→ **progressive present (ongoing craft activity)**

ποιέω: 'make, produce'; the present participle characterizes his regular occupation.

ναοῦς

shrines

Accusative

direct object of ποιῶν

ναός: 'temple, shrine'; miniature temple-replicas of the Artemision, sold as religious souvenirs or votive offerings.

ἄργυροῦς

silver

Accusative

attributive adjective

ἄργυροῦς: 'made of silver'; the material emphasizes the costliness and commercial value of the products.

Ἄρτεμιδος

of Artemis

Genitive

genitive of dedication / subject

Ἄρτεμις: the great goddess of Ephesus, an Anatolian mother-goddess conflated with the Greek Artemis; her temple (Artemision) was one of the Seven Wonders of the ancient world.

παρέιχετο

was providing

Impf Mid Indic 3 Sg · παρέχω

main verb (iterative imperfect)

→ **progressive/iterative imperfect (ongoing business provision)**

παρέχω: 'provide, supply, offer'; the middle voice = 'provide for oneself / cause!'

τοῖς

the

Dative

article

τεχνίταις

craftsmen

Dative

dative of indirect object / beneficiary

τεχνίτης: 'craftsman, artisan'; the guild of silver workers dependent on Demetrius for their livelihood.

οὐκ

no

negation (*litotes*)

ὀλίγην

small

Accusative

adjective in *litotes* (modifying *ἐργασίαν*)

ἐργασίαν

business

Accusative

direct object of *παρείχετο*

ἐργασία: 'work, trade, business, profit';
from ἔργον ('work'); the commercial
activity — income generated by the shrine
trade.

25 οὓς συναθροίσας καὶ τοὺς περὶ τὰ τοιαῦτα ἐργάτας εἶπεν· Ἄνδρες, ἐπίστασθε ὅτι ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῖν ἐστίν,

Having gathered these men together, and also the workmen engaged in similar trades, he said, 'Men, you know that from this business comes our prosperity,

DIRECT SPEECH / ECONOMIC APPEAL ASYNDETON Demetrius's assembly of the craftsmen opens with a frank economic appeal: ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῖν ἐστίν ('from this trade comes our prosperity'). He is honest about his primary motive — livelihood — before moving to the religious and civic arguments of vv.26–27. The verb ἐπίστασθε ('you know') is a rhetorical appeal to shared knowledge.

οὓς

whom

Accusative

relative pronoun (accusative, object of *συναθροίσας*; antecedent = *τεχνῖται* v.24)

συναθροίσας

having gathered together

Aor Act Part Nom Sg Masc · συναθροίζω
attendant-circumstance participle (prior to *εἶπεν*)

→ constative aorist (prior assembly)

συναθροίζω: 'gather together, assemble';
the deliberate convening of a guild
meeting.

καὶ

and

coordinating conjunction

τοὺς

the ones

Accusative

article (substantivizing participle/noun phrase)

περὶ
engaged in

preposition + accusative (occupation/concern)

τὰ
the

Accusative
article

τοιαῦτα
such things

Accusative
demonstrative adjective (object of περι)

ἐργάτας
workers

Accusative
direct object of συναθορίας (second group)
ἐργάτης: 'worker, laborer'; the broader
guild of allied craftsmen (not just
silversmiths but all associated trades).

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

ἄνδρες
Men

Vocative
vocative address (opening of speech)

ἄνῆρ: 'man'; the standard address for a
public assembly (cf. 1:11, 16; 2:14, 22, 29).

ἐπίστασθε
you know

Pres Mid Indic 2 Pl · ἐπίσταμαι
main verb (appeal to shared knowledge)

→ gnomic present (established fact)

ἐπίσταμαι: 'know, understand'; direct
appeal to the guild's shared awareness of
their economic situation.

ὅτι
that

conjunction (introducing content of ἐπίστασθε)

ἐκ
from

preposition + genitive (source)

ταύτης
this

Genitive
demonstrative pronoun (genitive with ἐργασίας)

τῆς
the

Genitive
article

ἐργασίας
trade

Genitive
genitive of source

ἐργασία: 'trade, business'; repeating the
same word from v.24 to reinforce the
economic frame.

ἡ
the

Nominative
article

εὐπορία
prosperity

Nominative
subject of ἔστιν

εὐπορία: 'prosperity, abundance, ease'; NT
ἡραχ; from εὖ ('well') + πόρος ('way,
resource') — the good resource-supply that
sustains their livelihood.

ἡμῖν
to us

Dative
dative of possession / advantage

ἔστιν
is

Pres Act Indic 3 Sg · εἰμί
copulative verb

→ gnomic present (standing economic
reality)

26 καὶ θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον λέγων ὅτι οὐκ εἰσὶν θεοὶ οἱ διὰ χειρῶν γινόμενοι.

And you see and hear that not only in Ephesus but in almost all of Asia this Paul has persuaded and turned away a considerable crowd, saying that gods made with hands are not gods.

EVIDENCE SUPPORTING THE ECONOMIC THREAT **καὶ** Demetrius's speech now moves from economics to geography and theology. He characterizes Paul's preaching with the formula οὐκ εἰσὶν θεοὶ οἱ διὰ χειρῶν γινόμενοι ('gods made by hands are not gods') — an accurate summary of Paul's monotheistic critique (cf. 14:15; 17:24–25, 29; Isa 44:9–20; Ps 115:4–8). The aorist πείσας μετέστησεν ('having persuaded, he turned away') frames Paul's success as completed and quantified: ἱκανὸν ὄχλον ('a considerable crowd').

| | | | |
|--|--|---|---|
| <p>καὶ and <i>coordinating conjunction</i></p> | <p>θεωρεῖτε you see Pres Act Indic 2 Pl · θεωρέω <i>main verb (appeal to observable evidence)</i> → gnomic present (ongoing observation) θεωρέω: 'see, observe, behold'; appeal to what the guild members can directly observe.</p> | <p>καὶ and <i>coordinating conjunction</i></p> | <p>ἀκούετε hear Pres Act Indic 2 Pl · ἀκούω <i>coordinate main verb</i> → gnomic present (ongoing report)</p> |
| <p>ὅτι that <i>conjunction (content of θεωρεῖτε / ἀκούετε)</i></p> | <p>οὐ not <i>negation (part of οὐ μόνον ... ἀλλά)</i></p> | <p>μόνον only <i>adverb (part of correlative structure οὐ μόνον ... ἀλλά)</i></p> | <p>Ἐφέσου Ephesus Genitive <i>genitive of place (limitation — 'in Ephesus')</i> Ἔφεσος; the starting point of Paul's impact.</p> |

ἀλλὰ

but

strong adversative (completing οὐ μόνον ... ἀλλά)

σχεδὸν

almost

approximating adverb

σχεδόν: 'almost, nearly'; the scope of Paul's influence is nearly province-wide.

πάσης

all

Genitive

quantifier adjective (modifying Ἀσίας)

τῆς

the

Genitive

article

Ἀσίας

Asia

Genitive

genitive of place

Ἀσία: the Roman province; ironic echo of v.10 (all Asia heard the word — Luke's summary now confirmed by an opponent).

ὁ

the

Nominative

article

Παῦλος

Paul

Nominative

subject

οὗτος

this

Nominative

demonstrative pronoun (contemptuous or emphatic with Παῦλος)

οὗτος: 'this one'; the contemptuous demonstrative distancing the speaker from Paul.

πείσας

having persuaded

Aor Act Part Nom Sg Masc · πείθω

attendant-circumstance participle (means of μετέστησεν)

→ constative aorist (completed persuasion)

πείθω: 'persuade'; the same word as v.8 — Paul's method of persuasion is now the accusation against him.

μετέστησεν

turned away

Aor Act Indic 3 Sg · μεθίστημι

main verb

→ constative aorist (completed turning away)

μεθίστημι: 'move away, turn away, cause to change'; here the conversion/defection of many from idolatry.

ἱκανὸν

considerable

Accusative

attributive adjective (modifying ὄχλον)

ὄχλον

crowd

Accusative

direct object of μετέστησεν

ὄχλος: 'crowd, multitude'; the converted crowd represents the lost customer-base for the shrine trade.

λέγων

saying

Pres Act Part Nom Sg Masc · λέγω

attendant-circumstance participle (Paul's quoted preaching)

→ progressive present (ongoing proclamation)

ὅτι

that

recitative conjunction (introducing Paul's quoted teaching)

οὐκ

not

negation

εἰσὶν

are

Pres Act Indic 3 Pl · εἰμί

copulative verb

→ gnomic present (ontological claim)

θεοὶ

gods

Nominative

predicate nominative

θεός: 'god'; the claim that handmade idols are not gods echoes the OT polemic against idolatry (Isa 44:9–20; Ps 115:4–8; Jer 10:3–5).

οἱ

those

Nominative

article (substantivizing participle)

διὰ

by

preposition + genitive (intermediate agency)

χειρῶν

hands

Genitive

genitive of agency

χείρ: 'hand'; οἱ διὰ χειρῶν γινόμενοι = 'those coming into being through human hands' — the standard OT contrast between the true God who is not made and idols fashioned by craftsmen.

γινόμενοι

made

Pres Mid Part Nom Pl Masc · γίνομαι

substantival participle (subject of εἶσιν θεοί)

→ progressive present (the process of manufacture)

γίνομαι: 'become, come into being'; οἱ ... γινόμενοι = manufactured objects.

27 οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἔλθειν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς Ἄρτεμιδος ἱερὸν εἰς οὐθὲν λογισθῆναι, μέλλειν τε καὶ καθαιρεῖσθαι τῆς μεγαλειότητος αὐτῆς ἣν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται.

And not only is there danger that this trade of ours will come into disrepute, but also that the temple of the great goddess Artemis will be counted as nothing, and that she whom all Asia and the world worship will even be deposed from her magnificence.

ESCALATION (FROM ECONOMIC TO RELIGIOUS/CIVIC THREAT) **δέ** Demetrius escalates his argument from economic (v.25–26) to religious and civic: two further dangers are framed with the formula οὐ μόνον ... ἀλλὰ καί. (1) The temple of Artemis faces being counted as nothing (εἰς οὐθὲν λογισθῆναι — a passive infinitive of divine reckoning); (2) the goddess herself faces being 'deposed from her magnificence' (καθαιρεῖσθαι τῆς μεγαλειότητος). The repeated use of 'great' (μεγάλης, μεγαλειότητος) ironically prepares for the crowd's counter-chant 'Great is Artemis' (v.28).

| | | | |
|---|---|---|--|
| <p>οὐ not <i>negation (part of οὐ μόνον ... ἀλλὰ καί)</i></p> | <p>μόνον only <i>adverb</i></p> | <p>δὲ and <i>connective particle</i></p> | <p>τοῦτο this Nominative <i>demonstrative pronoun (subject of κινδυνεύει — 'this part of our trade')</i></p> |
| <p>κινδυνεύει is in danger Pres Act Indic 3 Sg · κινδυνεύω <i>main verb</i> → gnomic/futuristic present (immediate danger) κινδυνεύω: 'be in danger, risk'; followed by infinitive ἔλθειν.</p> | <p>ἡμῖν to us Dative <i>dative of disadvantage</i></p> | <p>τὸ the Nominative <i>article (in apposition to τοῦτο)</i></p> | <p>μέρος trade / part Nominative <i>appositive to τοῦτο</i> μέρος: 'part, share, trade, business'; τὸ ... μέρος = 'this trade of ours.'</p> |

εἰς

into

preposition + accusative (result)

ἀπελεγμὸν

disrepute

Accusative

accusative object of εἰς (result/direction)

ἀπελεγμός: 'refutation, disrepute, discrediting'; NT ἡραχ; from ἀπελέγχω ('refute, expose').

ἔλθειν

to come

Aor Act Inf · ἔρχομαι

complementary infinitive (with κινδυνεύει)

→ constative aorist

ἀλλὰ

but

strong adversative (completing οὐ μόνον ... ἀλλά)

καὶ

also

adverbial καί (additive)

τὸ

the

Nominative

article (subject of λογισθῆναι)

τῆς

of the

Genitive

article

μεγάλης

great

Genitive

attributive adjective

μέγας: 'great'; the epithet μεγάλη Ἄρτεμις appears verbatim in Ephesian inscriptions.

θεᾶς

goddess

Genitive

genitive of possession (of the goddess)

θεά: 'goddess'; feminine of θεός.

Ἄρτεμιδος

Artemis

Genitive

genitive of identification (apposition to θεᾶς)

Ἄρτεμις: the Ephesian patron goddess.

ἱερὸν

temple

Nominative

subject of λογισθῆναι

ἱερὸν: 'temple, sanctuary'; the Artemision at Ephesus, one of the Seven Wonders.

εἰς

as

preposition + accusative (predicate of result)

οὐθέν

nothing

Accusative

predicate accusative with εἰς

οὐθέν: strengthened form of οὐδέν ('nothing'); 'counted as nothing' — total dismissal.

λογισθῆναι

to be counted

Aor Pass Inf · λογίζομαι

complementary infinitive (second subject of κινδυνεύει)

→ constative aorist (feared outcome)

λογίζομαι: 'reckon, count, regard'; the passive allows God or public opinion to be the implied agent of reckoning.

μέλλειν

and also to be about to

Pres Act Inf · μέλλω

coordinate infinitive (third danger, with τε καί)

→ progressive present (impending loss)

μέλλω: 'be about to, be destined'; μέλλειν + infinitive = the imminent prospect.

τε

and

enclitic connective particle (joining third infinitive)

καὶ

even

adverbial καί (emphatic)

καθαιρεῖσθαι

to be deposed

Pres Pass Inf · καθαιρέω

complementary infinitive (with μέλλειν)

→ progressive present (ongoing process of deposition)

καθαιρέω: 'take down, destroy, depose'; metaphorically — Artemis's prestige being dismantled.

τῆς

from her

Genitive

article

μεγαλειότητος

magnificence

Genitive

genitive of separation (stripped of magnificence)

μεγαλειότης: 'greatness, magnificence, majesty'; used in the NT also of God's majesty (Luke 9:43; 2 Pet 1:16).

αὐτῆς

her

Genitive

genitive of possession

ἣν

whom

Accusative

relative pronoun (accusative, object of σέβεται; antecedent = Ἄρτεμις)

ὅλη

whole

Nominative

attributive adjective (modifying ἡ Ἀσία)

ἡ

the

Nominative

article

Ἀσία

Asia

Nominative

subject of σέβεται

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

οἰκουμένη

world

Nominative

coordinate subject of σέβεται

οἰκουμένη: 'the inhabited world'; the Roman Empire, rhetorical hyperbole for universal veneration of Artemis — attested in inscriptions ('Artemis of all the world').

σέβεται

worships

Pres Mid Indic 3 Sg · σέβομαι

main verb of relative clause

→ gnomic present (universal devotion)

σέβομαι: 'worship, reverence, show piety toward'; the standard verb for religious veneration.

28 ἀκούσαντες δὲ καὶ γενόμενοι πλήρεις θυμοῦ ἔκραζον λέγοντες· Μεγάλη ἡ Ἄρτεμις Ἐφεσίων.

And when they heard this and were filled with rage, they cried out, saying, 'Great is Artemis of the Ephesians!'

EMOTIONAL REACTION / CHANT **δέ** The crowd's response moves from hearing (ἀκούσαντες) to emotion (πλήρεις θυμοῦ — 'full of rage') to acclamation (ἔκραζον — iterative imperfect, 'kept crying out'). The chant Μεγάλη ἡ Ἄρτεμις Ἐφεσίων ('Great is Artemis of the Ephesians') is attested verbatim in Ephesian inscriptions, making this one of the most historically verified acclamations in Acts. The imperfect ἔκραζον captures the sustained, repeated shouting.

ἀκούσαντες

having heard

Aor Act Part Nom Pl Masc · ἀκούω

temporal participle (prior to the emotional response)

→ constative aorist (trigger-event)

δὲ

and

connective particle

καὶ

and

coordinating conjunction

γενόμενοι

having become

Aor Mid Part Nom Pl Masc · γίνομαι

attendant-circumstance participle (emotional state prior to crying out)

→ constative aorist (emotional onset)

γίνομαι: 'become'; γενόμενοι πλήρεις = 'having become full.'

πλήρεις

full

Nominative

predicate adjective (with γενόμενοι)

πλήρης: 'full, filled'; πλήρεις θυμοῦ = 'filled with rage.'

θυμοῦ

rage

Genitive

genitive of content (what they were full of)

θυμός: 'passion, rage, anger'; intense, passionate anger — different from ὀργή (settled wrath).

ἔκραζον

were crying out

Impf Act Indic 3 Pl · κράζω

main verb (iterative imperfect)

→ progressive/iterative imperfect (sustained shouting)

κράζω: 'cry out, shout'; the imperfect captures the sustained two-hour chant (v.34).

λέγοντες

saying

Pres Act Part Nom Pl Masc · λέγω

attendant-circumstance participle

→ progressive present

Μεγάλη

Great

Nominative

predicate adjective (verbless acclamation)

μέγας: 'great'; the acclamatory nominative — the formula is a civic-religious chant attested epigraphically at Ephesus.

ἡ

the

Nominative

article

Ἄρτεμις

Artemis

Nominative

subject of verbless clause

Ἄρτεμις: the patron goddess of Ephesus.

Ἐφεσίων

of the Ephesians

Genitive

genitive of relationship / possession

Ἐφέσιος: 'Ephesian'; the full title Ἄρτεμις Ἐφεσίων ('Artemis of the Ephesians') appears verbatim in Ephesian inscriptions — confirmed by epigraphy.

29 καὶ ἐπλήσθη ἡ πόλις τῆς συγχύσεως, ὥρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον, συναρπάσαντες Γάϊον καὶ Ἄρισταρχον Μακεδόνας, συνεκδήμους Παύλου.

And the city was filled with the confusion, and they rushed together into the theater, dragging along Gaius and Aristarchus, Macedonians and traveling companions of Paul.

ESCALATION OF RIOT **καὶ** The riot moves from guild meeting to citywide chaos (ἐπλήσθη ἡ πόλις τῆς συγχύσεως — 'the city was filled with confusion') to the theater. The Ephesian theater, archaeologically confirmed, held roughly 25,000 people — the natural venue for a civic assembly. Gaius and Aristarchus are Paul's Macedonian traveling companions caught up in the mob (cf. Aristarchus at 20:4; 27:2; Philm 24; Col 4:10).

καὶ

and

coordinating conjunction

ἐπλήσθη

was filled

Aor Pass Indic 3 Sg · πίμπλημι

main verb

→ constative aorist (sudden filling)

πίμπλημι: 'fill'; the city becoming filled with confusion echoes the earlier filling with the Spirit (2:4; 4:31) — an ironic contrast.

ἡ

the

Nominative

article

πόλις

city

Nominative

subject

πόλις: 'city'; Ephesus, a city of c. 200,000–250,000 in the first century.

τῆς

the

Genitive

article

συγχύσεως

confusion

Genitive

genitive of content (what the city was filled with)

σύγχυσις: 'confusion, tumult'; NT hapax; from συγγέω ('pour together, confuse'); the same root as the Tower of Babel (Gen 11:9 LXX: συνέχεεν).

ῥομήσαν

they rushed

Aor Act Indic 3 Pl · ῥομάω

main verb

→ constative aorist (sudden rush)

ῥομάω: 'rush, dash, surge'; used of the Gadarene pigs (Mark 5:13) and here of the mob's surge into the theater.

τε

and

enclitic connective particle

ὁμοθυμαδόν

with one accord

adverb (manner of rushing)

ὁμοθυμαδόν: 'with one mind, unanimously'; a Lukan favorite (cf. 1:14; 2:46; 4:24; 5:12; 8:6) — here the mob's unanimity, usually reserved for the church, is ironically used of the rioters.

εἰς

into

preposition + accusative (destination)

τὸ

the

Accusative

article

θέατρον

theater

Accusative

accusative of destination

θέατρον: 'theater'; the great Ephesian theater on the western slope of Mt. Pion, seating ~25,000, still largely preserved today.

συναρπάσαντες

having seized

Aor Act Part Nom Pl Masc · συναρπάζω

attendant-circumstance participle (manner of rushing in)

→ constative aorist (seizure of the two men)

συναρπάζω: 'seize together, carry off by force'; ἀρπάζω ('snatch') + συν- ('together with') — violent dragging.

Γάϊον

Gaius

Accusative

direct object of συναρπάσαντες

Γάϊος: Gaius; a common Latin name. Several men named Gaius appear in Paul's letters (1 Cor 1:14; Rom 16:23; 3 John 1); this Macedonian Gaius is perhaps distinct from all of them.

καὶ

and

coordinating conjunction

Ἀρίσταρχον

Aristarchus

Accusative

coordinate direct object

Ἀρίσταρχος: Aristarchus of Thessalonica, a regular Pauline companion (20:4; 27:2; Col 4:10; Philm 24).

Μακεδόνας

Macedonians

Accusative

accusative in apposition (nationality)

Μακεδών: 'Macedonian'; from the province of Macedonia.

συνεκδήμους

traveling companions

Accusative

accusative in apposition (relationship to Paul)

συνέκδημος: 'fellow traveler, traveling companion'; NT hapax (also 2 Cor 8:19); from σύν + ἔκδημος ('away from home').

Παύλου

of Paul

Genitive

genitive of relationship (companions of Paul)

30 Παύλου δὲ βουλομένου εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἶων αὐτὸν οἱ μαθηταί·

And when Paul wanted to enter the crowd, the disciples would not allow him.

RESTRAINT OF PAUL **δέ** The genitive absolute Παύλου βουλομένου ('Paul wishing/wanting') frames his desire as a persistent intention that is overridden by the disciples. The imperfect εἶων ('were not allowing') is progressive — the disciples kept preventing him. Paul's impulse to speak publicly before the hostile crowd is characteristic (cf. 14:19–20; 20:22–24) but is overruled by others' concern for his safety.

Παύλου

Paul

Genitive

subject of genitive absolute

δέ

and

connective particle

βουλομένου

wanting

Pres Mid Part Gen Sg Masc · βούλομαι

genitive absolute (concurrent with οὐκ εἶων)

→ progressive present (ongoing desire)

βούλομαι: 'want, wish, desire'; the present participle marks the desire as continuous.

εἰσελθεῖν

to enter

Aor Act Inf · εἰσέρχομαι

complementary infinitive (with βουλομένου)

→ constative aorist

| | | | |
|---|---|---|---|
| <p>εἰς into <i>preposition + accusative (destination)</i></p> | <p>τὸν the Accusative <i>article</i></p> | <p>δῆμον crowd / assembly Accusative <i>accusative of destination</i> δῆμος: 'people, assembly, crowd'; the assembled mob in the theater — also the official word for a lawful popular assembly.</p> | <p>οὐκ not <i>negation</i></p> |
| <p>εἶων were allowing Impf Act Indic 3 Pl · ἐάω <i>main verb (imperfect of ongoing restraint)</i> → progressive imperfect (persistent prevention) ἐάω: 'allow, permit, let'; οὐκ εἶων = 'were not letting' — the iterative imperfect captures the disciples' repeated efforts to hold Paul back.</p> | <p>αὐτὸν him Accusative <i>direct object of εἶων</i></p> | <p>οἱ the Nominative <i>article (subject)</i></p> | <p>μαθηταί disciples Nominative <i>subject of εἶων</i> μαθητής: 'disciple'; the Ephesian believers protecting their apostle.</p> |

31 τινὲς δὲ καὶ τῶν Ἀσιαρχῶν, ὄντες αὐτῷ φίλοι, πέμψαντες πρὸς αὐτὸν παρεκάλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον.

And also some of the Asiarchs, who were his friends, sent to him and were urging him not to venture into the theater.

ADDITIONAL RESTRAINT (FROM CIVIC OFFICIALS) **δέ** The Asiarchs (Ἀσιαρχῶν) were prominent figures in the province of Asia — wealthy men responsible for overseeing the provincial cult and funding civic festivals (including gladiatorial games and festivals of the imperial cult). Their friendship with Paul is remarkable and historically interesting: it suggests Paul had social connections among the Ephesian elite, and it shows that the riot was not officially sanctioned. Their message confirms the dangerous situation Paul faced.

τινές

some

Nominative

indefinite pronoun (subject)

δὲ

and

connective particle

καὶ

also

adverbial καί (additive)

τῶν

of the

Genitive

partitive genitive with τινές

Ἀσιαρχῶν

Asiarchs

Genitive

partitive genitive (specifying the group)

Ἀσιάρχης: 'Asiarch'; a high civic official of the Roman province of Asia, responsible for supervising the provincial imperial cult and civic festivals; their friendship with Paul suggests his social reach.

ὄντες

being

Pres Act Part Nom Pl Masc · εἰμί

circumstantial participle (causal: because they were his friends)

→ progressive present (ongoing friendship)

αὐτῷ

to him

Dative

dative of relationship (friends to Paul)

φίλοι

friends

Nominative

predicate nominative with ὄντες

φίλος: 'friend'; personal friendship between Paul and Asiarchs is historically plausible given the social mixing of the first-century Roman East.

πέμψαντες

having sent

Aor Act Part Nom Pl Masc · πέμπω

attendant-circumstance participle (prior to παρεκάλουν)

→ constative aorist (prior sending of messengers)

πέμπω: 'send'; they sent messengers rather than coming in person — perhaps to avoid being seen taking sides.

πρὸς

to

preposition + accusative (direction)

αὐτὸν

him

Accusative

object of πρὸς (Paul)

παρεκάλουν

were urging

Impf Act Indic 3 Pl · παρακαλέω

main verb (iterative imperfect)

→ progressive imperfect (repeated urgent appeal)

παρακαλέω: 'urge, exhort, appeal, comfort'; the imperfect implies a sustained appeal — they kept urging.

| | | | |
|--|---|--|--|
| <p>μή not <i>negation (with infinitive)</i></p> | <p>δοῦναι to give / venture Aor Act Inf · δίδωμι <i>complementary infinitive (with παρεκάλουν)</i> → constative aorist δίδωμι: 'give'; ἑαυτὸν δοῦναι εἰς = 'to give/throw himself into' — to venture into (the theater). A colloquial idiom for putting oneself in danger.</p> | <p>ἑαυτὸν himself Accusative <i>reflexive pronoun (direct object of δοῦναι)</i></p> | <p>εἰς into <i>preposition + accusative (destination)</i></p> |
| <p>τὸ the Accusative <i>article</i></p> | <p>θέατρον theater Accusative <i>accusative of destination</i></p> | | |

32 ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον· ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη, καὶ οἱ πλείους οὐκ ᾔδεισαν τίνος ἔνεκεν συνεληλύθεισαν.

Now some were shouting one thing and some another, for the assembly was in confusion, and most did not even know why they had come together.

NARRATIVE DESCRIPTION (CONFUSED ASSEMBLY) **μὲν οὖν** The confused assembly is described with characteristic Lukan irony: ἄλλοι ... ἄλλο τι ἔκραζον ('some were shouting one thing, others another') captures the chaotic mob. The perfect participle συγκεχυμένη ('confused' — intensive perfect, 'thoroughly confused') shares the root σύγχυσις with v.29 — the riot narrative's key word. The pluperfect συνεληλύθεισαν ('had come together') frames the gathering as a past-completed event whose purpose was unknown to most participants.

ἄλλοι

some

Nominative

indefinite adjective (correlative with ἄλλο)

ἄλλος: 'another, other'; ἄλλοι ... ἄλλο = 'some ... something else' — the standard Greek idiom for chaotic diversity.

μὲν

now

particle (with οὖν, resumptive/narrative)

οὖν

then

inferential/resumptive particle

ἄλλο

something else

Accusative

indefinite pronoun (direct object of ἔκραζον)

τι

something

Accusative

indefinite pronoun (partitive with ἄλλο)

ἔκραζον

were shouting

Impf Act Indic 3 Pl · κράζω

main verb (iterative imperfect)

→ progressive imperfect (multiple simultaneous shouts)

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (explanatory clause with γάρ)

→ progressive imperfect (ongoing state of confusion)

γάρ

for

explanatory conjunction

ἡ

the

Nominative

article

ἐκκλησία

assembly

Nominative

subject of ἦν

ἐκκλησία: 'assembly, congregation'; Luke uses the civic term for the mob here (not the church!) — the theater crowd as an irregular assembly, contrasting with the ἐκκλησία of the church.

συγκεχυμένη

in confusion

Perf Pass Part Nom Sg Fem · συγχέω

predicate participle with ἦν (periphrastic perfect: state of confusion)

→ intensive perfect (thoroughly and persistently confused)

συγχέω: 'pour together, confuse, throw into disorder'; the same root as σύγχυσις (v.29) — a wordplay threading through the riot narrative.

καὶ

and

coordinating conjunction

| | | | |
|--|--|---|--|
| <p>οἱ the</p> <p>Nominative article</p> | <p>πλείους majority / most</p> <p>Nominative subject (comparative used as superlative: 'most')</p> <p>πλείων: 'more, greater'; οἱ πλείους = 'the majority, most of them.'</p> | <p>οὐκ not</p> <p>negation</p> | <p>ἤδεισαν knew</p> <p>Plpf Act Indic 3 Pl · οἶδα main verb (pluperfect as simple past in this context)</p> <p>→ state of ignorance (prior to the current moment)</p> <p>οἶδα: 'know'; the pluperfect of οἶδα functions as a simple past = 'did not know'</p> |
| <p>τίνος for what reason</p> <p>Genitive genitive interrogative pronoun (indirect question with ἔνεκεν)</p> | <p>ἔνεκεν for the sake of</p> <p>post-positive preposition + genitive (reason/purpose)</p> <p>ἔνεκεν: 'for the sake of, because of'; τίνος ἔνεκεν = 'for what reason, why' — indirect question.</p> | <p>συνεληλύθεισαν they had gathered</p> <p>Plpf Act Indic 3 Pl · συνέρχομαι verb of indirect question</p> <p>→ perfect (prior completed gathering whose purpose is now unknown to participants)</p> <p>συνέρχομαι: 'come together, assemble'; the pluperfect stresses that the gathering was already complete — most participants had been swept along without knowing the reason.</p> | |

33 ἐκ δὲ τοῦ ὄχλου συνεβίβασαν Ἀλέξανδρον, προβαλόντων αὐτὸν τῶν Ἰουδαίων· ὁ δὲ Ἀλέξανδρος κατασείσας τὴν χεῖρα ἤθελεν ἀπολογεῖσθαι τῷ δήμῳ.

And some from the crowd prompted Alexander, the Jews having pushed him forward. And Alexander, motioning with his hand, wanted to make a defense to the crowd.

ATTEMPTED JEWISH DISSOCIATION **δέ** The Jews thrust forward Alexander — apparently to distance the Jewish community from Paul and Christianity and to declare that Jews also rejected Paul's monotheism. Alexander κατασείσας τὴν χεῖρα ('motioning with his hand') is the standard gesture for calling for silence before a public speech (cf. 13:16; 21:40); but when the crowd recognizes him as a Jew, they refuse to hear him. His name is unknown; possibly the Alexander the coppersmith of 2 Tim 4:14.

ἐκ

from

preposition + genitive (source)

δὲ

and

connective particle

τοῦ

the

Genitive

article

ὄχλου

crowd

Genitive

genitive of source

συνεβίβασαν

prompted / instructed

Aor Act Indic 3 Pl · συμβιβάζω

main verb

→ constative aorist

συμβιβάζω: 'bring together, instruct, prompt'; here the sense may be 'brought Alexander forward / coached him' — or 'concluded' (other sense). The former fits better with the genitive absolute that follows.

Ἀλέξανδρον

Alexander

Accusative

direct object of συνεβίβασαν

Ἀλέξανδρος: 'Alexander'; a common Greek name; possibly the coppersmith of 2 Tim 4:14, but uncertain.

προβαλόντων

having pushed forward

Aor Act Part Gen Pl Masc · προβάλλω

genitive absolute (cause/opportunity)

→ constative aorist (prior pushing forward)

προβάλλω: 'push forward, put forward'; the Jews strategically thrust Alexander forward as their spokesman.

αὐτὸν

him

Accusative

object of προβαλόντων

τῶν

the

Genitive

article (genitive absolute subject)

Ἰουδαίων

Jews

Genitive

subject of genitive absolute

Ἰουδαῖος: the Jewish community in Ephesus distancing itself from Paul's 'no-gods-made-by-hands' preaching.

ὁ

the

Nominative

article

δὲ

and

connective particle

| | | | |
|--|---|--|--|
| <p>Ἀλέξανδρος Alexander Nominative subject</p> | <p>κατασεΐσας having motioned Aor Act Part Nom Sg Masc · κατασεΐω <i>attendant-circumstance participle (gesture for silence)</i> → constative aorist κατασεΐω: 'wave down, motion with a gesture'; κατασεΐσας τὴν χεῖρα = the standard oratorical gesture requesting silence before speech (cf. 13:16; 21:40).</p> | <p>τὴν the Accusative article</p> | <p>χεῖρα hand Accusative <i>direct object of κατασεΐσας</i></p> |
| <p>ἤθελεν wanted Impf Act Indic 3 Sg · θέλω <i>main verb (conative imperfect — desire that was frustrated)</i> → conative imperfect (unfulfilled desire) θέλω: 'wish, want'; the conative imperfect captures his persistent but frustrated desire to speak.</p> | <p>ἀπολογεῖσθαι to make a defense Pres Mid Inf · ἀπολογέομαι <i>complementary infinitive (with ἤθελεν)</i> → progressive present (ongoing defensive speech intended) ἀπολογέομαι: 'speak in defense, make a defense'; the Jewish attempt at dissociation from Paul.</p> | <p>τῷ the Dative article</p> | <p>δήμῳ crowd Dative <i>dative of indirect object / addressee</i></p> |

34 ἐπιγνόντες δὲ ὅτι Ἰουδαῖός ἐστιν φωνὴ ἐγένετο μία ἐκ πάντων ὡς ἐπὶ ὥρας δύο κραζόντων· Μεγάλη ἢ Ἄρτεμις Ἐφεσίων.

But when they recognized that he was a Jew, a single cry went up from all of them, shouting for about two hours, 'Great is Artemis of the Ephesians!'

REACTION: SUSTAINED ACCLAMATION **δέ** The recognition of Alexander as a Jew triggers the crowd's refusal to hear him: φωνὴ μία ('a single voice') — a unanimity of rejection — followed by the two-hour acclamation. ὡς ἐπὶ ὥρας δύο ('for about two hours') is Luke's most precise time-notice for the riot's duration. The verbatim repetition of Μεγάλη ἢ Ἄρτεμις Ἐφεσίων frames the two-hour chant as the crowd's only consistent utterance amid the general chaos (v.32).

ἐπιγνόντες

having recognized

Aor Act Part Nom Pl Masc · ἐπιγινώσκω

temporal participle (occasion of the outcry)

→ constative aorist (recognition as trigger)

ἐπιγινώσκω: 'recognize, know fully'; the crowd's recognition of Alexander as a Jew triggered their refusal.

δὲ

but

adversative-connective particle

ὅτι

that

conjunction (content of ἐπιγνόντες)

Ἰουδαῖός

a Jew

Nominative

predicate nominative

Ἰουδαῖος: being recognized as Jewish meant being associated with the anti-idol stance of Paul's preaching in the crowd's mind.

ἐστίν

he is

Pres Act Indic 3 Sg · εἰμί

copulative verb (indirect statement)

→ gnomic present

φωνή

a voice / cry

Nominative

subject of ἐγένετο

φωνή: 'voice, sound, cry'; φωνή μία = 'a single voice' — the unified chant of the crowd.

ἐγένετο

went up

Aor Mid Indic 3 Sg · γίνομαι

main verb

→ constative aorist (sudden united cry)

μία

one

Nominative

numeral / attributive adjective (modifying φωνή)

ἐκ

from

preposition + genitive (source)

πάντων

all

Genitive

genitive object of ἐκ

ὥς

about

approximating particle (temporal)

ὥς: 'about, approximately' when modifying a number; the temporal approximation.

ἐπὶ

for

preposition + accusative (duration)

ῥας

hours

Accusative

accusative of duration

ῥα: 'hour'; ὥς ἐπὶ ῥας δύο = 'for about two hours' — Luke's precise time notice for the duration of the chant.

δύο

two

Accusative

numeral (modifying ῥας)

κραζόντων

shouting

Pres Act Part Gen Pl Masc · κράζω

genitive absolute (manner/content of φωνή ἐγένετο)

→ progressive present (sustained shouting)

κράζω: 'cry out, shout!'; third use of this verb in the riot narrative (vv.28, 32, 34).

Μεγάλη

Great

Nominative

predicate adjective (verbless acclamation, repeated from v.28)

ἡ

the

Nominative

article

Ἄρτεμις

Artemis

Nominative

subject of verbless acclamation

Ἐφεσίων

of the Ephesians

Genitive

genitive of relationship

35 καταστείλας δὲ ὁ γραμματεὺς τὸν ὄχλον φησὶν· Ἄνδρες Ἐφεσίοι, τίς γάρ ἐστιν ἄνθρωπος ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν τῆς μεγάλης Ἀρτέμιδος καὶ τοῦ διοπετοῦς;

And when the town clerk had quieted the crowd, he said, 'Men of Ephesus, who is there among men who does not know that the city of the Ephesians is the temple-keeper of the great Artemis and of the sacred image that fell from the sky?'

RESOLUTION — TOWN CLERK'S SPEECH **δέ** The γραμματεὺς ('town clerk') is the most important civic official of Ephesus — the executive secretary of the civic council who drafted official documents and communicated with the Roman governor. His speech is masterfully crafted: it opens with a rhetorical question establishing Ephesus's unassailable status (νεωκόρος — 'temple-keeper,' an official civic title documented epigraphically), and the διοπετής ('fallen from the sky/Zeus'), a sacred object — perhaps a meteorite — venerated in the temple.

καταστείλας

having quieted

Aor Act Part Nom Sg Masc · καταστέλλω
attendant-circumstance participle (prior to φησὶν)

→ constative aorist (silencing achieved)

καταστέλλω: 'restrain, quiet, calm'; the town clerk's authoritative gesture silencing the crowd.

δὲ

and

connective particle

ὁ

the

Nominative

article

γραμματεὺς

town clerk

Nominative

subject of φησὶν

γραμματεὺς: 'clerk, secretary'; in Ephesus the chief civic official who managed civic affairs and liaised with Rome — the most important local official.

τὸν

the

Accusative

article

ὄχλον

crowd

Accusative

direct object of καταστείλας

φησίν

says

Pres Act Indic 3 Sg · φημί

main verb (historic present)

→ historic present (vividness)

φημί: 'say'; the historic present lends vividness to the speech introduction.

Ἄνδρες

Men

Vocative

vocative address

Ἐφέσιοι

Ephesians

Vocative

vocative apposition to Ἄνδρες

Ἐφέσιος: 'Ephesian'; the civic address flatters the assembled citizens by their civic identity.

τίς

who

Nominative

interrogative pronoun (subject of rhetorical question)

γάρ

indeed

confirmatory/explanatory particle

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb

→ gnomic present

ἄνθρωπος

man

Nominative

predicate nominative

ὃς

who

Nominative

relative pronoun (subject of οὐ γινώσκει)

οὐ

not

negation

γινώσκει

knows

Pres Act Indic 3 Sg · γινώσκω

verb of relative clause (rhetorical question implies no such person exists)

→ gnomic present (universal knowledge)

τὴν

the

Accusative

article

Ἐφεσίων

of the Ephesians

Genitive

genitive of possession

πόλιν

city

Accusative

direct object of γινώσκει (accusative subject of οὐσαν)

νεωκόρον

temple-keeper

Accusative

predicate accusative with οὐσαν

νεωκόρος: 'temple-keeper, warden'; from ναός + κορέω ('sweep'); official civic title for the city's role as custodian of a major cult — documented in Ephesian inscriptions.

| | | | |
|---|---|--|--|
| <p>οὔσαν being Pres Act Part Acc Sg Fem · εἰμί <i>indirect statement participle (with γινώσκει)</i> → progressive present (ongoing status)</p> | <p>τῆς of the Genitive article</p> | <p>μεγάλης great Genitive attributive adjective</p> | <p>Ἄρτεμιδος Artemis Genitive <i>genitive of the deity served</i></p> |
| <p>καὶ and coordinating conjunction</p> | <p>τοῦ of the Genitive article</p> | <p>διοπετοῦς sacred image fallen from Zeus Genitive <i>genitive coordinate with Ἄρτεμιδος</i> διοπετής: 'fallen from Zeus/sky'; from Διός (genitive of Ζεὺς, 'Zeus/sky') + πίπτω ('fall'); an object — perhaps a meteorite — venerated in the Artemision as having fallen from the sky.</p> | |

36 ἀναντιρρήτων οὖν ὄντων τούτων δέον ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν καὶ μηδὲν προπετὲς πράσσειν.

Seeing then that these things cannot be denied, you ought to keep calm and to do nothing rash.

INFERENCE FROM THE ESTABLISHED FACTS **οὖν** The genitive absolute ἀναντιρρήτων ὄντων τούτων ('these things being undeniable') is the clerk's rhetorical concession — Ephesus's status as Artemis's city is so well-established that it needs no defense and no riot to affirm it. The logical inference (οὖν — 'therefore') is that the mob should be κατεσταλμένους ('having calmed down,' intensive perfect participle) and refrain from προπετὲς ('rash') action. δέον ἐστὶν ('it is necessary') is an impersonal construction parallel to δεῖ.

ἀναντιρρήτων

undeniable

Genitive

genitive absolute (predicate of ὄντων)

ἀναντίρρητος: 'undeniable, incontrovertible'; from ἀν- (negative) + ἀντί ('against') + ῥητός ('spoken'); NT hapax (also 10:29 in different form).

οὕν

therefore

inferential particle

ὄντων

being

Pres Act Part Gen Pl Neut · εἰμί

genitive absolute (impersonal: 'these things being so')

→ progressive present (ongoing undeniable state)

τούτων

these things

Genitive

demonstrative pronoun (subject of genitive absolute)

δέον

it being necessary

Pres Act Part Acc Sg Neut · δεῖ

impersonal participle (accusative absolute)

→ progressive present

δεῖ: 'it is necessary'; δέον ἐστίν = the participial construction of impersonal necessity.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb (with δέον: 'it is necessary')

→ gnomic present

ὑμᾶς

you

Accusative

accusative subject of infinitives

κατεσταλμένους

calmed down

Perf Pass Part Acc Pl Masc · καταστέλλω

predicate participle with ὑπάρχειν

→ intensive perfect (resultant state of having calmed)

καταστέλλω: 'restrain, calm'; cf. v.35 — the same root. The perfect participle stresses the resultant state.

ὑπάρχειν

to be

Pres Act Inf · ὑπάρχω

complementary infinitive (with δέον ἐστίν)

→ progressive present (ongoing required state)

ὑπάρχω: 'be, exist'; often nearly synonymous with εἶναι in Hellenistic Greek.

καί

and

coordinating conjunction

μηδέν

nothing

Accusative

indefinite pronoun (direct object of πράσσειν — negated)

προπετές

rash

Accusative

attributive adjective (modifying μηδέν)

προπετής: 'rash, reckless, hasty'; from πρό ('forward') + πίπτω ('fall') — falling forward headlong.

πράσσειν

to do

Pres Act Inf · πράσσω

coordinate complementary infinitive

→ progressive present

πράσσω: 'do, practice'; the injunction against rash action implies the riot itself is rash.

37 ἤγάγετε γὰρ τοὺς ἄνδρας τούτους οὔτε ἱεροσύλους οὔτε βλασφημοῦντας τὴν θεὸν ἡμῶν.

For you have brought these men here who are neither temple-robbers nor blasphemers of our goddess.

LEGAL ARGUMENT (THE ACCUSED HAVE COMMITTED NO CRIME) **γὰρ** The town clerk's second argument: the men dragged into the theater (Gaius and Aristarchus) have committed no chargeable offense. The two specific charges are: ἱεροσύλους ('temple-robbers' — the gravest religious crime under Roman law) and βλασφημοῦντας τὴν θεὸν ἡμῶν ('blaspheming our goddess' — verbal desecration). Paul's missionary method of non-direct verbal attack on the cult (cf. v.26: he said 'gods made by hands are not gods,' not 'Artemis is demonic') is precisely what the clerk cites as grounds for dismissal.

ἤγάγετε

you have brought

Aor Act Indic 2 Pl · ἄγω

main verb

→ constative aorist (the dragging in of v.29)

ἄγω: 'bring, lead'; the clerk turns their own action against them — they brought men who are legally innocent.

γὰρ

for

explanatory conjunction

τοὺς

the

Accusative

article

ἄνδρας

men

Accusative

direct object of ἤγάγετε

| | | | |
|--|---|--|--|
| <p>τούτους these Accusative <i>demonstrative pronoun (appositional)</i></p> | <p>οὔτε neither <i>correlative conjunction (οὔτε ... οὔτε = 'neither ... nor')</i></p> | <p>ἱεροσύλους temple-robbers Accusative <i>predicate accusative (characterizing the accused)</i> ἱερόσυλος: 'temple-robber, sacrilege'; from ἱερόν + συλλάω ('strip, plunder'); a capital offense under Roman provincial law.</p> | <p>οὔτε nor <i>correlative conjunction (second element)</i></p> |
| <p>βλασφημοῦντας blaspheming Pres Act Part Acc Pl Masc · βλασφημέω <i>predicate accusative (second characterization)</i> → progressive present (no such ongoing blasphemy) βλασφημέω: 'blaspheme, speak impiously against'; the clerk acknowledges Paul has not directly verbally attacked Artemis — an accurate legal reading.</p> | <p>τήν the Accusative <i>article</i></p> | <p>θεὸν goddess Accusative <i>direct object of βλασφημοῦντας</i> θεός: 'god'; here feminine use (with feminine article τήν) = 'goddess.'</p> | <p>ἡμῶν our Genitive <i>genitive of possession</i></p> |

38 εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται πρὸς τινα λόγον ἔχουσιν, ἀγοραῖοι ἄγονται καὶ ἀνθύπατοί εἰσιν· ἐγκαλείτῳσαν ἀλλήλοις.

If therefore Demetrius and the craftsmen with him have a complaint against anyone, the courts are open and there are proconsuls; let them bring charges against one another.

LEGAL REMEDY (FIRST ALTERNATIVE) **μὲν οὖν** The clerk redirects Demetrius to the proper legal channels: ἀγοραῖοι ἄγονται ('court days are held; literally 'market days are being conducted') refers to the regular ἀγορά court sessions at which civil complaints could be heard; ἀνθύπατοί εἰσιν ('there are proconsuls') refers to the Roman governor's assize courts (conventus) held in the provincial capital and major cities. The plural ἀνθύπατοί is often explained as generalizing — 'there are proconsuls [as the case may be]' — rather than implying multiple simultaneous governors.

εἰ
if

conditional conjunction (first-class condition)

μὲν
now

particle (with οὖν — transitional 'now then')

οὖν
then

inferential particle

Δημήτριος

Demetrius

Nominative

subject of ἔχουσιν (with οἱ τεχνῖται)

καὶ
and

coordinating conjunction

οἱ
the

Nominative

article

σὺν
with

preposition + dative (accompaniment)

αὐτῷ

him

Dative

dative object of σύν

τεχνῖται

craftsmen

Nominative

coordinate subject of ἔχουσιν

πρός
against

preposition + accusative (legal complaint against)

τινα
anyone

Accusative

indefinite pronoun (object of πρὸς)

λόγον

complaint

Accusative

direct object of ἔχουσιν

λόγος: 'word, account, matter'; πρὸς τινα
λόγον ἔχειν = legal idiom for 'have a
complaint/case against someone!'

ἔχουσιν

they have

Pres Act Indic 3 Pl · ἔχω

verb of protasis

→ gnomic present

ἀγοραῖοι

court sessions

Nominative

subject of ἄγονται

ἀγοραῖος: 'market/court day'; the regular
court days held in the ἀγορά (public
square); the context for civil litigation.

ἄγονται

are being held

Pres Pass Indic 3 Pl · ἄγω

main verb (apodosis)

→ gnomic present (standing institutional
fact)

ἄγω: 'lead, conduct, hold'; ἀγοραῖοι
ἄγονται = 'court days are conducted.'

καὶ

and

coordinating conjunction

ἀνθύπατοί

proconsuls

Nominative

subject of εἰσιν

ἀνθύπατος: 'proconsul'; the Roman provincial governor of Asia, whose assize courts (conventus) traveled through the province.

εἰσιν

there are

Pres Act Indic 3 Pl · εἰμί

existential verb

→ gnomic present

ἐγκαλείωσαν

let them bring charges

Pres Act Imptv 3 Pl · ἐγκαλέω

main verb (third-person imperative: command to Demetrius et al.)

→ progressive present (ongoing legal recourse available)

ἐγκαλέω: 'accuse, bring charges against'; from ἐν + καλέω ('call against'); the same word root as v.40's ἐγκαλεῖσθαι.

ἀλλήλοις

one another

Dative

dative of indirect object (the reciprocal — let them accuse each other in court)

ἀλλήλων: 'one another, each other'; the reciprocal pronoun — 'let them file charges against each other through proper channels.'

39 εἰ δέ τι περαιτέρω ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται.

But if you seek anything further, it shall be resolved in the lawful assembly.

SECOND ALTERNATIVE (LAWFUL ASSEMBLY) **δέ** The second alternative: if the complaint exceeds simple civil litigation, it can be resolved in the ἐννόμῳ ἐκκλησίᾳ ('lawful assembly') — the regular civic assembly (ἐκκλησία) convened according to established law (ἔννομος), as opposed to the present irregular riot. The contrast between the lawful ἐκκλησία and the current chaotic gathering is implicit — Luke's choice of ἐκκλησία (also the NT word for 'church') may be theologically ironic.

εἰ

if

conditional conjunction

δέ

but

adversative-connective particle

τι

anything

Accusative

indefinite pronoun (direct object of ἐπιζητεῖτε)

περαιτέρω

further

adverb (comparative: 'beyond this point')

περαιτέρω: 'beyond, further'; comparative adverb from πέρα ('beyond'); NT hapax.

ἐπιζητεῖτε

you seek

Pres Act Indic 2 Pl · ἐπιζητέω

verb of protasis

→ *gnomic present*

ἐπιζητέω: 'seek additionally, inquire further'; from ἐπί ('upon, in addition') + ζητέω ('seek').

ἐν

in

preposition + dative (location/sphere)

τῆ

the

Dative

article

ἐννόμῳ

lawful

Dative

attributive adjective

ἐννομός: 'lawful, legal, within the law'; from ἐν + νόμος ('law'); contrasting with the current unlawful gathering.

ἐκκλησία

assembly

Dative

dative of place/sphere

ἐκκλησία: 'assembly'; the regular civic assembly constituted by law — Luke's wordplay on the NT term for 'church' is probably deliberate.

ἐπιλυθήσεται

it shall be resolved

Fut Pass Indic 3 Sg · ἐπιλύω

main verb (apodosis)

→ *predictive future (institutional resolution)*

ἐπιλύω: 'resolve, settle, untie'; NT hapax in this sense; the future passive implies the matter will be settled by due process.

40 καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον, μηδενὸς αἰτίου ὑπάρχοντος περὶ οὗ οὐ
δυσνησόμεθα ἀποδοῦναι λόγον περὶ τῆς συστροφῆς ταύτης.

For we are in danger of being accused of sedition concerning today's disturbance, there being no cause for it, and we will not be able to give an account of this commotion.

FINAL ARGUMENT (RISK OF ROMAN REPRISAL) **γάρ** The town clerk's ultimate argument is the threat of Roman reprisal: κινδυνεύομεν ἐγκαλεῖσθαι στάσεως ('we are in danger of being charged with sedition') — στάσις ('sedition, insurrection') was a capital charge under Roman law. Provincial cities could lose their privileges or face direct punishment for civil disorder. The genitive of charge στάσεως is the technical legal form. The admission μηδενὸς αἰτίου ὑπάρχοντος ('there being no cause') is the clerk's honest acknowledgment that the riot lacks legitimate justification.

καὶ

indeed

adverbial καί (emphatic, 'indeed, moreover')

γάρ

for

explanatory conjunction

κινδυνεύομεν

we are in danger

Pres Act Indic 1 Pl · κινδυνεύω

main verb

→ gnomic/futuristic present (immediate real danger)

κινδυνεύω: 'be in danger'; cf. v.27 — the same verb Demetrius used of the shrine trade's danger; now the clerk turns the word on the rioters themselves.

ἐγκαλεῖσθαι

to be charged

Pres Pass Inf · ἐγκαλέω

complementary infinitive (with κινδυνεύομεν)

→ progressive present (risk of ongoing charges)

ἐγκαλέω: 'bring charges against, accuse'; cf. v.38 — the clerk now uses the same word he directed at Demetrius.

στάσεως

of sedition

Genitive

genitive of charge (legal genitive of accusation)

στάσις: 'sedition, insurrection, standing/faction'; a Roman legal term for organized civic violence; charges of στάσις could result in the loss of a city's civic privileges.

περὶ

concerning

preposition + genitive (topic)

τῆς

the

Genitive

article

σήμερον

today's

Genitive

adverb used as attributive adjective (genitive by attraction)

σήμερον: 'today'; the adverb functions attributively — 'today's [disturbance].'

μηδενός

no

Genitive

indefinite adjective (genitive absolute subject)

αἰτίου

cause

Genitive

genitive absolute (predicate: 'no cause existing')

αἴτιος: 'cause, reason, responsible party'; the clerk's honest admission that the riot has no legitimate justification.

υἰάρχοντος

existing

Pres Act Part Gen Sg Neut · ὑπάρχω

genitive absolute (circumstantial: there being no cause)

→ progressive present (ongoing absence of legitimate cause)

περὶ

for which

preposition + genitive (reference / the charge referred to)

οὗ

which

Genitive

relative pronoun (genitive after περί; antecedent = αἰτίου or the situation)

οὐ

not

negation

δυνησόμεθα

we will be able

Fut Mid Indic 1 Pl · δύναμαι

main verb

→ predictive future (inability to account to Rome)

δύναμαι: 'be able'; the future stresses the practical impossibility of defending the riot to Roman authorities.

ἀποδοῦναι

to give

Aor Act Inf · ἀποδίδωμι

complementary infinitive (with δυνησόμεθα)

→ constative aorist

ἀποδίδωμι: 'give back, render, give account'; λόγον ἀποδοῦναι = 'to give an account' — the same accountability formula used in Roman legal contexts (cf. Luke 16:2).

λόγον

account

Accusative

direct object of ἀποδοῦναι

λόγος: 'word, account, reason'; λόγον ἀποδοῦναι = legal/administrative idiom 'to render an account.'

περὶ

concerning

preposition + genitive (topic of the account)

τῆς

the

Genitive

article

συστροφῆς

commotion

Genitive

genitive object of περί

συστροφή: 'commotion, mob gathering, conspiracy'; from συστρέφω ('twist together, gather in a mass'); a word for illegal mob assembly in Roman legal parlance.

ταύτης

this

Genitive

demonstrative adjective (genitive with συστροφῆς)

41 καὶ ταῦτα εἰπὼν ἀπέλυσεν τὴν ἐκκλησίαν.

And when he had said these things, he dismissed the assembly.

NARRATIVE CLOSURE **καί** The chapter closes with the town clerk's formal dismissal: ἀπέλυσεν τὴν ἐκκλησίαν ('he dismissed the assembly'). The final use of ἐκκλησία — the same word used for the church throughout Acts — with the sense of a civic mob dispersed by a pagan official is Luke's closing irony: the crowd that chanted for two hours is simply sent home. The speech of the town clerk is among the finest examples in Acts of a Gentile official unwittingly serving the protection of the gospel.

καὶ

and

coordinating conjunction

ταῦτα

these things

Accusative

direct object of εἰπὼν

εἰπὼν

having said

Aor Act Part Nom Sg Masc · λέγω

temporal participle (prior to ἀπέλυσεν)

→ constative aorist (completion of speech)

ἀπέλυσεν

dismissed

Aor Act Indic 3 Sg · ἀπολύω

main verb

→ constative aorist (single act of dismissal)

ἀπολύω: 'release, dismiss, dissolve'; the official term for formally dissolving an assembly.

τὴν

the

Accusative

article

ἐκκλησίαν

assembly

Accusative

direct object of ἀπέλυσεν

ἐκκλησία: 'assembly'; the final occurrence of ἐκκλησία in the chapter — used three times (vv.32, 39, 41) for the civic mob, in ironic contrast to the church (ἐκκλησία) throughout Acts.

On the text. Acts 19 is the climax of Paul's Aegean ministry: the longest single chapter devoted to one city, Ephesus, it narrates three years of apostolic presence (cf. 20:31) compressed into four episodes of escalating power and conflict. The chapter

opens with a quietly pivotal scene (vv.1–7): Paul finds twelve 'disciples' at Ephesus who know only John's baptism — presumably converts of Apollos's pre-Priscilla ministry (cf. 18:25) — and, after instruction and a laying-on of hands, they receive the Holy Spirit, speak in tongues, and prophesy, completing the progression from John's water-baptism to the full Pentecostal gift. At v.8 Paul begins a three-month synagogue ministry, and when opposition stiffens he withdraws to the lecture hall (σχολή) of Tyrannus (v.9), where he teaches daily for two years, so that 'all the inhabitants of Asia, both Jews and Greeks, heard the word of the Lord' (v.10) — Luke's most sweeping statement of missionary impact. The second episode (vv.11–20) turns on extraordinary miracles (handkerchiefs and aprons from Paul's body healing disease and expelling demons) and the counter-example of the sons of Sceva, itinerant Jewish exorcists who invoke 'the Jesus whom Paul preaches' only to have the evil spirit refuse them and overwhelm them (vv.14–16). The episode climaxes in mass repentance: many believers confess their magical practices and publicly burn scrolls worth fifty thousand silver pieces (v.19). The third episode is the riot of the silversmiths (vv.23–41): Demetrius the silversmith, whose trade in miniature Artemis shrines is threatened by Paul's preaching, rouses his guild and the city into a two-hour chant — 'Great is Artemis of the Ephesians!' The riot is eventually quelled by the town clerk (γραμματεὺς), who reminds the crowd that Ephesus is the temple-keeper of Artemis, that the accused men have committed no temple-robbery or blasphemy, and that if Demetrius and his guild have a legal complaint they should use the courts and the proconsular assizes — for the city is in danger of being called to account for the day's disorder. Textual notes: at v.9 the Western text specifies that Paul taught 'from the fifth to the tenth hour' (i.e., 11 a.m. to 4 p.m., the siesta hours — a historically plausible detail but almost certainly a later gloss). At v.16 the use of ἀμφοτέρων ('both') is textually odd if Sceva had seven sons (v.14); some witnesses read 'all' (πάντων), which is the easier reading; ἀμφοτέρων — normally 'both,' possibly 'all' in later Greek — is retained with the best witnesses. At v.28 the acclamation Μεγάλη ἡ Ἄρτεμις Ἐφεσίων is among the most historically attested phrases in Acts, occurring verbatim in Ephesian inscriptions. At v.35 κοσμοκόρος ('temple-keeper') is an official civic title documented in Ephesian epigraphy for the city's role as custodian of the Artemis cult. At v.40 the town clerk's fear of being 'called to account' (κινδυνεύομεν ἐγκαλεῖσθαι) for the στάσις reflects real Roman provincial anxiety about disorder reaching the proconsul's ears.

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.