

Notes on the Greek New Testament
Week 49 – Acts 16:29-17:21

Day 241: Acts 16:29-34**Verse 29**

αἰτήσας δὲ φῶτα εἰσεπήδησεν, καὶ ἔντρομος γενόμενος προσέπεσεν τῷ Παύλῳ καὶ [τῷ] Σιλᾷ,

αἰτέω ask, request, demand
φως, ὠτος n light
εἰσπηδαω rush in

The verb suggests violent action

ἐντρομος terrified, trembling
προσεπεσεν Verb, aor act indic, 3 s
προσπιπτω fall at someone's feet, fall down before

Verse 30

καὶ προαγαγὼν αὐτοὺς ἔξω ἔφη, Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ;

προαγαγὼν Verb, aor act ptc, m nom s
προαγω lead, bring out
ἔφη Verb, imperf act ind, 3s φημι say

Κυριοί here in the sense, 'sirs'.

δεῖ impersonal verb it is necessary
σωθῶ Verb, aor pass subj, 1 s σωζω save

The jailer had probably heard, or had heard of, the fortune teller's witness concerning Paul and Silas as preachers of the 'way of salvation' (v.17). "Doubtless he regarded the earthquake as a supernatural vindication of their right to be so described." Bruce.

Verse 31

οἱ δὲ εἶπαν, Πίστευσον ἐπὶ τὸν κύριον Ἰησοῦν, καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σου.

σωθήσῃ Verb, aor pass subj, 2 s σωζω

The same exhortation and condition applies to all of his household: it is not that if he believes then he and his household will be saved, but rather that each one of them must believe and so be saved.

Verse 32

καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ κυρίου σὺν πᾶσιν τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ.

Verse 33

καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ πάντες παραχρῆμα,

παραλαμβάνω take, take along

νύξ, νυκτος f night
λουω wash, bathe

For this use of ἀπο, cf. Heb 10:22.

πληγῶν see v.23
παραχρημα see v.26

"The washing and the baptism took place after he brought them out of the prison (v.30) and before he took them into his house (v.34), probably at a well in the courtyard." Bruce

"Throughout Luke's story he focused attention on the various signs evidencing conversion (i.e. speaking in tongues, expressions of joy, and hospitality). Here the evidence of conversion is the jailer's washing of the apostles' wounds. There then took place an even more significant 'washing,' when the jailer's family was baptised. Then the jailer treated Paul and Silas in a most unusual fashion for prisoners. He took them into his house and fed them at his own table. They were no longer prisoners in his eyes; they were brothers in Christ." Polhill

Verse 34

ἀναγαγὼν τε αὐτοὺς εἰς τὸν οἶκον παρέθηκεν τράπεζαν, καὶ ἠγαλλιάσατο πανοικεῖ πεπιστευκῶς τῷ θεῷ.

ἀναγαγὼν Verb, aor act ptc, m nom s
ἀναγω lead or bring up

"He did not act illegally in doing this; his responsibility was to produce his prisoners when called upon to do so." Bruce

παρέθηκεν Verb, aor act indic, 3 s
παρατιθημι place, put before
τραπέζα, ἡς f table, meal
ἠγαλλιάσατο Verb, aor midd dep indic, 3 s
ἀγαλλιαω rejoice greatly, exult
πανοικει adv with one's whole household

Here alone in the NT.

πεπιστευκῶς Verb, perf act ptc, m nom s
πιστευω believe (in)

Day 242: Acts 16:35-40**Verse 35**

Ἡμέρας δὲ γενομένης ἀπέστειλαν οἱ στρατηγοὶ τοὺς ῥαβδούχους λέγοντες, Ἀπόλυσσον τοὺς ἀνθρώπους ἐκείνους.

στρατηγοὶ see v.20

ράβδουχος, ου m holder of rods,
policeman

Roman official, attendant of senior magistrate

ἀπολυω release, set free

Verse 36

ἀπήγγειλεν δὲ ὁ δεσμοφύλαξ τοὺς λόγους [τούτους] πρὸς τὸν Παῦλον, ὅτι Ἀπέσταλκαν οἱ στρατηγοὶ ἵνα ἀπολυθῆτε· νῦν οὖν ἐξελθόντες πορεύεσθε ἐν εἰρήνῃ.

ἀπαγγελλω tell, inform

δεσμοφυλαξ see v.23

ἀπέσταλκαν Verb, perf act indic, 3 s

ἀποστελλω send, send out

ἀπολυθῆτε Verb, aor pass subj, 2 pl

ἀπολυω

ἐξελθόντες Verb, aor act ptc, m pl nom

ἐξερχομαι

εἰρήνη, ης f peace

Verse 37

ὁ δὲ Παῦλος ἔφη πρὸς αὐτούς, Δείραντες ἡμᾶς δημοσίᾳ ἀκατακρίτους, ἀνθρώπους Ἰρωμαίους ὑπάρχοντας, ἔβαλαν εἰς φυλακὴν· καὶ νῦν λάθρα ἡμᾶς ἐκβάλλουσιν; οὐ γάρ, ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν.

ἔφη Verb, imperf act ind, 3s φημι say

δείραντες Verb, aor act ptc, m nom pl δερω beat, strike, hit

δημοσιος, α, ον public (δημοσια publicly, in public)

ἀκατακριτος, ον without trial by law, uncondemned

Only here and 22:25.

λάθρα adv secretly, quietly

ἐκβάλλουσιν "The verb suggests the discourtesy of the act: contrast

ἐξαγαγετωσαν, 'let them conduct us out'" Bruce

ἐξαγαγέτωσαν Verb, aor act imperat, 3 pl

ἐξαγω lead or bring out

Verse 38

ἀπήγγειλαν δὲ τοῖς στρατηγοῖς οἱ ῥαβδούχοι τὰ ῥήματα ταῦτα. ἐφοβήθησαν δὲ ἀκούσαντες ὅτι Ἰρωμαῖοί εἰσιν,

ῥημα, ατος n word, thing, matter

φοβεομαι fear, be afraid

Verse 39

καὶ ἐλθόντες παρεκάλεσαν αὐτούς, καὶ ἐξαγαγόντες ἠρωτων ἀπελθεῖν ἀπὸ τῆς πόλεως.

παρακαλεω exhort, encourage, urge

ἠρωταω ask, urge

Paul was concerned that the magistrates should acknowledge that they, as Christians, had broken none of the laws of Rome. Bruce suggests that "Paul's insistence on an official apology may have helped to protect the converts from persecution." Throughout Acts, Luke is concerned to show that Christianity is no threat to civil order.

Verse 40

ἐξελθόντες δὲ ἀπὸ τῆς φυλακῆς εἰσῆλθον πρὸς τὴν Λυδίαν, καὶ ἰδόντες παρεκάλεσαν τοὺς ἀδελφούς καὶ ἐξῆλθαν.

ἰδόντες Verb, aor act ptc, m nom pl ὁραω see, observe

ἐξῆλθαν Verb, aor act indic, 3 pl ἐξερχομαι

"Paul refers to his Philippi experiences in 1 Th 2:2; 2 Cor 11:25. The subsequent history of the Phillipian church makes pleasant reading; the same kindness as provided the missionaries with hospitality in the house of Lydia was shown in their twice contributing to Paul's needs when he went on to Thessalonica, and later during his imprisonment (Phil 4:10ff). Luke was apparently left behind to continue the work in Philippi, where he reappears in 20:5. His stay in Philippi may sufficiently account for his interest in the place." Bruce

Day 243: Acts 17:1-7

Verse 1

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

διοδεύσαντες Verb, aor act ptc, m nom pl διοδευω go about, travel through

"The road was the Via Egnatia, which ran from Neapolis to Dyrrhachium through Philippi and the three towns mentioned in this verse... The highways of Empire became for Paul the highways of the Kingdom of Heaven." Bruce

Each of the cities mentioned is about a day's ride apart by horseback.

ἦλθον Verb, aor act ind, 1s & 3 pl ἐρχομαι

Thessalonica was the capital of the province of Macedonia

ὅπου adv. where

Verse 2

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

εἰωθὸς Verb, perf act ptc, n nom/acc s
εἴωθα pf. with pres. meaning) be
accustomed to; το εἰωθος custom

Cf. 13:5,14; 14:1.

τρεις, τρια gen τριων dat τρισιν three
διαλεγομαι discuss, debate, address,
speak
γραφη, ης f writing, Scripture

Verse 3

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

διανοιγω open, explain
παρατιθέμενος Verb, pres midd ptc, m nom
s παρατιθημι put before; midd. point
out, prove

Bring forth evidence.

ἔδει Verb, imperf indic, 3 s (impers) δεῖ
impersonal verb it is necessary, must
παθεῖν Verb, aor act infin πασχω suffer
ἀναστῆναι 2 aor infin ἀνιστημι 2 aor rise
νεκρός, α, ον dead

Cf. 1 Cor 15:3ff.

καταγγέλλω announce, proclaim

Polhill suggests that Paul's stay in Thessalonica was longer than might first appear from Luke's brief account. "It was long enough for a church to be established and leadership appointed (1 Thess 5:12). It was of sufficient duration that Paul received financial support from Philippi "time and again" while in Thessalonica (Phil 4:16). Evidently he took up his trade and supported himself as well during this period (1 Thess 2:9). Most of Paul's converts in Thessalonica seem to have come out of paganism, judging from 1 Thess 1:9, which would indicate a more extensive Gentile witness than one might gather from Luke's highly compressed account."

Verse 4

καὶ τινες ἐξ αὐτῶν ἐπέισθησαν καὶ
προσεκλήρωθησαν τῷ Παύλῳ καὶ τῷ
Σιλῶ, τῶν τε σεβομένων Ἑλλήνων πλῆθος
πολὺ γυναικῶν τε τῶν πρωτων οὐκ
ὀλίγαι.

ἐπέισθησαν Verb, aor pass indic, 3 pl
πειθω persuade

"I.e. of the Jews, presumably including Jason (ver. 5) and Aristarchus and Secundus (20:4)." Bruce

προσεκλήρωθησαν Verb, aor pass dep
indic, 3 pl προσκληροομαι join, join
company with
σεβομαι reverence, worship
πληθος, ους n crowd, quantity, number
πολυ n nom/acc πολυς much

γυναικων τε των πρωτων οὐκ ὀλίγαι
"Either 'many of the chief women' (cf v.12) or 'many of the wives of the chief men' (cf 13:50)" Bruce

Verse 5

Ζηλωσαντες δὲ οἱ Ἰουδαῖοι καὶ
προσλαβόμενοι τῶν ἀγοραίων ἄνδρας
τινάς πονηροὺς καὶ ὄχλοποιήσαντες
ἐθορύβουν τὴν πόλιν, καὶ ἐπιστάντες τῇ
οἰκίᾳ Ἰάσονος ἐζήτησαν αὐτοὺς
προαγαγεῖν εἰς τὸν δῆμον.

ζηλω be jealous of

Cf. 1 Thess 2:14.

προσλαμβάνομαι gather, take along
ἀγοραῖος, ου m idler, one who hangs
about the market place
πονηρός, α, ον evil, bad, wicked
ὄχλοποιεω gather a crowd
θορυβεω set in uproar
ἐφιστημι come up to, approach, appear
προαγω lead or bring out, bring before
δημος, ου m people, crowd

"As Thessalonica was a free city, its citizen-body (δημος) discharged legislative and juridical functions. As at Pisidian Antioch, Iconium and Lystra, it is Jews who try to stir up Gentile authorities against the missionaries. Roman law depended on voluntary prosecutors (*delatores*) to set it in motion." Bruce

Verse 6

μη εὐρόντες δὲ αὐτοὺς ἔσυρον Ἰάσονα καὶ
τινας ἀδελφοὺς ἐπὶ τοὺς πολιτάρχας,
βοῶντες ὅτι οἱ τὴν οἰκουμένην
ἀναστατῶσαντες οὗτοι καὶ ἐνθάδε
πάρεσιν,

συρω drag
πολιταρχης, ου m city official

A title for a magistrate in Macedonian cities such as Thessalonica. There were five or six such officials in Thessalonica. The use of this term here shows Luke's accurate and careful reporting.

βοαω call, cry out, shout
οἰκουμένη, ης f world, inhabited earth

ἀναστατωσαντες Verb, aor act ptc, m nom
pl ἀναστατω agitate, stir up, incite to
revolt

Compare 16:20

ἐνθαδε here, to this place
παρειμι be present, come, arrive

Verse 7

οὗς ὑποδέδεκται Ἰάσων· καὶ οὗτοι πάντες
ἀπέναντι τῶν δογμάτων Καίσαρος
πράσσοι, βασιλέα ἕτερον λέγοντες εἶναι
Ἰησοῦν.

ὑποδέδεκται Verb, perf midd/pass dep
indic, 3 s ὑποδεχομαι receive,
welcome

ἀπέναντι over against, contrary to
δογμα, τος n rule, law, decree
πρασσω do, practice
βασιλέα Noun, acc s βασιλευς, εως m
king

Compare the charge levelled against Jesus
before Pilate Lk 23:2; Jn 19:12.

"For a summary of Paul's teaching at
Thessalonica cf. 1 Th. 1:9f. It is clear from 1
and 2 Th. that it contained a prominent
eschatological emphasis, which may have lent
colour to the accusation." Bruce

Day 244: Acts 17:8-15

Verse 8

ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς
πολιτάρχας ἀκούοντας ταῦτα,
ταρασσω trouble, disturb, frighten, stir up
πολιταρχης, ου m see v.6

Verse 9

καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ
Ἰάσονος καὶ τῶν λοιπῶν ἀπέλυσαν
αὐτούς.

το ἱκανον security, bond

"Ramsay suggests that Jason and the others
were bound over to send Paul, the alleged
cause of the disturbance, away from the city
and prevent his return, and that this policy,
while it lasted (it probably lapsed when these
politarchs demitted office), is the hindrance
referred to in 1 Thess 2:18..."

"We gather from 1 Th 2:13f., 3:3, that the
Jews continued to organise persecution against
the Thessalonian believers; perhaps those who
'fell asleep' so soon (1 Thess 4:13) were
victims of this persecution. The church in
Thessalonica became a centre of
evangelisation (1 Thess 1:8). It included not
only Jewish believers and 'God-fearers', but
former idolaters (1 Thess 1:9)." Bruce

Verse 10

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

νυξ, νυκτος f night
ἐκπεμπω send out, send away

Timothy probably accompanied them (cf.
v.14).

"When the three missionaries left
Thessalonica, they also left the Egnatian Way,
the route they had been following since they
first landed in Macedonia at Neapolis (16:11).
This main east-west highway went north-west
of Thessalonica to Dyrrachium on the Adriatic.
It was the main land route to Rome. At
Dyrrachium travellers would take a boat across
the Adriatic Sea to Brundisium in southern
Italy and from there north to Rome. It has
been suggested that Paul might have
entertained the idea of taking this route to
Rome even as early as this point in his
missionary career. In his letter to the Romans
(15:22) he spoke of his 'often' been hindered in
coming to them. The hindrance at this time
may well have been the news that the emperor
Claudius had expelled all Jews from Rome
(18:2). Whatever the case, Paul headed in
another direction at this time, going southwest
to Berea and well off any man thoroughfare."
Polhill.

Berea was about 60 miles from Thessalonica.

ἀπήεσαν Verb, imperf indic, 3 pl ἀπειμι
go, come

The prefix ἀπ has lost its significance here.

Verse 11

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

εὐγενεστεροι comparative from adj
εὐγενης, ες of high or noble birth,
noble

Here the meaning is 'more free from prejudice'.

προθυμια, ας f willingness, eagerness

καθ ἡμέραν daily
ἀνακρινῶ examine, judge, evaluate
ἔχοι Verb, pres act opt, 3 s ἔχω

"The classical use of the optative replacing the indic. in an indirect question in historical sequence: see on 21:33." Bruce
εἰ ἔχοι ταυτα οὕτως a classical construction meaning, 'if these things might be so'

Verse 12

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

Ἑλληνις, ἰδος f Greek or Gentile woman
εὐσχημων, ον gen ονος respected, of high standing

Verse 13

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

κατηγγέλη Verb, aor pass indic, 3 s
καταγγελλῶ proclaim
κάκει (καὶ ἐκεῖ) and there, there also
σαλευῶ shake, disturb
ταρασσῶ see v.8

Verse 14

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

τοτε then, at that time
ἐξαποστελλῶ send out, send away
ἕως ἐπὶ τὴν θάλασσαν as far as the sea, i.e. to the coast

The Western text states that Paul went to Athens *by sea*.

ὑπέμεινάν Verb, aor act indic, 3 pl
ὑπομεινω remain behind
ἐκεῖ there

"For the movements of Paul and his companions from this point on we must compare the information in 1 Thess 3:1ff. The following reconstruction of the sequence of events is taken chiefly from Lake:

1. Paul leaves Silas and Timothy in Berea and goes to Athens, whence he sends them a message to rejoin him at once (17:14f);
2. They rejoin him in Athens (cf. 1 Thess 3:1);
3. He sends Timothy to Thessalonica (1 Thess 3:1f) and Silas elsewhere in Macedonia (cf. 18:5), probably to Philippi Ramsay suggests;

4. He goes on to Corinth (18:1);
5. Silas and Timothy return from Macedonia to Corinth (18:5; cf 1 Thess 3:6);
6. From Corinth he writes the two epistles to the Thessalonians." Bruce

Verse 15

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

καθιστημι and καθιστανω accompany
ἦγαγον Verb, aor act indic, 1 s & 3 pl ἄγω
Ἀθηναί, ων f Athens - note that this proper name is always plural
ἐντολη, ης f command, order, instruction
ταχιστα adv (superl of ταχεως) ὡς τ. as soon as possible
ἐξήεσαν Verb, imperf indic, 3 pl ἐξιμι
go away, depart, leave

Day 245: Acts 17:16-21

Verse 16

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

Athens had been the classical centre of Greek culture and remained the cultural and intellectual centre of the Roman empire. The Attic dialect of Greek spoken at Athens had become the basis of Koine, the lingua franca of the first century. It was one of the three leading university cities (the others being Alexandria and Tarsus) and had the status of a free city within the Roman empire.

ἐνδεχομαι wait for
παροξυνομαι be greatly upset, infuriated

A very strong word. The word from which we get *paroxysm*.

θεωρεω see, observe
κατειδωλος, ον full of idols

Here alone in the NT.

Verse 17

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

διαλεγομαι discuss, debate

σεβομαι worship; ὁ σ. (τον θεον)
 worshiper of God (Gentile who accepted
 the one God of Judaism and attended
 synagogue but did not follow all the Jewish
 law).

ἀγορα, ας f market place
 παρατυγχανω happen to be present

Verse 18

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

Επικουριων Epicurians followed the
 philosophy of Epicurius. They believed that
 pleasure was the chief end in life – a pleasure
 consisting in tranquility and the absence of
 pain, passion and fears.

Στωικων The Stoics were followers of Zeno.
 They laid great stress on the rational over the
 emotional and stressed individual self-
 sufficiency. They regarded it as proper to
 commit suicide when life could no longer be
 supported with dignity.

φιλοσοφος, ου m philosopher, lit lover
 of wisdom

συμβαλλω discuss, confer, debate
 θέλοι Verb, pres act optative, 3 s θελω
 wish, will

σπερμολογος, ου m one who picks up
 scraps of information

Athenian slang. One who puts together ideas
 from a number of sources but who lacks any
 coherent philosophy or understanding.

ξενος, η, ον strange, foreign, unusual; ὁ
 ξ. stranger, foreigner

ξενων δαιμονιων strange gods, in the
 Greek sense of the term 'gods'

δοκεω think, seem

καταγγελευς, εως m a proclaimer, herald
 ἀναστασις, εως f resurrection

The Epicurians believed in no existence after
 death, while the Stoics believed that only the
 soul, the divine spark, survived death. Hence
 they may have thought that he was speaking of
 new gods – resurrection (Anastasia) being one
 and Jesus another.

Verse 19

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

ἐπιλαβόμενοι Verb, aor midd dep ptc, m
 nom pl ἐπιλαμβανομαι take, take hold
 of, sieze

Ἄρειον Παγον "Short for ... the Council of
 the Areopagus, so called because it met in
 early times on the Areopagus or Hill of Ares
 [Mars], west of the Acropolis... the most
 venerable Athenian court... it had supreme
 authority in religious matters and seems also to
 have had the power at this time to appoint
 public lecturers and exercise some control over
 them in the interest of public order." Bruce
 Paul does not seem to have been 'tried' in any
 formal sense. It seems more of an informal
 hearing.

ἤγαγον Verb, aor act indic, 1 s & 3 pl ἄγω

γνῶναι Verb, aor act infin γινωσκω

καινος, η, ον new

διδαχη, ης f teaching

Verse 20

Ξενίζοντα γὰρ τινα εἰσφέρεις εἰς τὰς
 ἀκοάς ἡμῶν· βουλόμεθα οὖν γνῶναι τίνα
 θέλει ταῦτα εἶναι.

Ξενιζω appear strange

εἰσφερω bring in, carry in

ἀκοη, ης f hearing

βουλομαι want, desire, wish, intend, plan

Cf. 2:12 τι θελει τουτο ειναι;

Verse 21

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

Ἀθηναιος, α, ον Athenian

ἐπιδημew sojourn, dwell

εὐκαιρω spend time, occupy selves

καινοτερος comparitive from καινος new;

τι καινοτερον the latest thing

"Luke's remark is quite ironical. The
 Athenians had accused Paul of being the
 dilettante (v.18), an accusation much more
 pertinent to themselves. Their curiosity had a
 beneficial side, however. It set the stage for
 Paul's witness." Polhill