### RHETORICAL ANALYSIS OF THE [Paul's Speech on Mars Hill in Acts 17:22-31](https://www.youtube.com/watch?v=eLnZM9mkRjI&pp=ygUNbWFyc2hpbGwgcGF1bA%3D%3D" \o "A Bible Study of Paul's Speech on Mars Hill in Acts 17:22-31)

(Acts 17:16 - 18:1 Introducing the Unknown God – Paul on “Mars” - Paul's Cross-Cultural Example at Mars Hill[[1]](#footnote-1) - “Strange Things” to Our Ears, Paul and Mars Hill, (not sermon but speech)– in pursuit of Paul – trial - [If Paul gave a TED talk](https://www.youtube.com/watch?v=11OY-RKewrg)

[Paul on the Areopagus: A Masterclass in Evangelization](https://www.wordonfire.org/articles/barron/paul-on-the-areopagus-a-master-class-in-evangelization/)

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14 Then the believers immediately sent Paul away to the coast, but Silas and Timothy remained behind.

15 Those who conducted Paul brought **him as far as Athens;**

and after receiving instructions to have Silas and Timothy join him as soon as possible, they left him.

16 While Paul was waiting for them in Athens, **he was deeply distressed** to see that the city was full of idols.

17 So he argued in the synagogue with the Jews and the devout persons,

and also in the marketplace every day with those who happened to be there.

18 Also some Epicurean and Stoic philosophers debated with him.

Some said, **"What does this babbler want to say?"**

Others said, **"He seems to be a proclaimer of foreign divinities.**"

 (This was because he was telling the good news about *Jesus* and the *Resurrection*.)

 19 So they took him and brought him to the Areopagus and asked him,

**"May we know what this new teaching is that you are presenting?**

**20 It sounds rather strange to us, so we would like to know what it means."**

21 Now all the Athenians and the foreigners living there would spend their time in nothing,

but telling or hearing something new.

22 Then Paul stood in front of the Areopagus and said:

**Exordium/proemium** V. 22-23

* **Adress** 22b: Athenians*(Ἄνδρες Ἀθηναῖοι =* **Men of Athens**)

Gaining the goodwill of the audience (**captatio benevolentiae)**: **I see how extremely religious you are in every way** *(κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ)*·

**Narratio** 23ab: 23**For as I went through the city and looked carefully at the objects of your worship, I found among them an altar with the inscription, 'To an Unknown God.'**

*(διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν εὗρον καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο͵* ***Ἀγνώστῳ θεῷ).***

**Propositio** 23c**: What therefore you worship as unknown, this I proclaim to you**. *(Ὅ οὖν ἀγνοοῦντες εὐσεβεῖτε͵* ***τοῦτο*** *ἐγὼ καταγγέλλω ὑμῖν).*

**argumentatio/*πίστη*** 24-29

**I. God the Creator and Sustainer of the World**: 24The God who made the world and everything in it, he who is Lord of heaven and earth, does not live in shrines made by human hands,

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

*(Ὁ θεὸς, ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ͵ οὗτος οὐρανοῦ καὶ γῆς ὑπάρχων κύριος,* ***οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ****, οὐδὲ* ***ὑπὸ χειρῶν ἀνθρωπίνων θεραπεύεται****, προσδεόμενός τινος͵ αὐτὸς διδοὺς πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ πάντ)·*

**II. God the Creator of the Human Race**:

26 From one ancestor he made all nations to inhabit the whole earth, and he allotted the times of their existence and the boundaries of the places where they would live,

27 so that they would search for God and perhaps grope for him and find him-- though indeed he is not far from each one of us.

*(Ἐποίησέν τε ἐξ ἑνὸς* ***πᾶν*** *ἔθνος ἀνθρώπων κατοικεῖν* ***ἐπὶ παντὸς*** *προσώπου τῆς γῆς͵ ὁρίσας προτεταγμένους καιροὺς καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν͵ ζητεῖν τὸν θεὸν, εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὕροιεν͵ καίτοι γε οὐ μακρὰν ἀπὸ ἑνὸς ἑκάστου ἡμῶν ὑπάρχοντα).*

* **III. Man's kinship with God** 28-29

- **Enthymeme** 28: 28 For 'In him we live and move and have our being'; as even some of your own poets have said, 'For we too are his offspring.'

(«*Ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν»͵ ὡς καί τινες τῶν καθ΄ ὑμᾶς ποιητῶν εἰρήκασιν͵ «Τοῦ γὰρ καὶ γένος ἐσμέν»).*

- **Propositio** 29: 29 Since we are God's offspring, we ought not to think that the deity is like gold, or silver, or stone, an image formed by the art and imagination of mortals.

*(γένος οὖν ὑπάρχοντες τοῦ θεοῦ, οὐκ ὀφείλομεν νομίζειν χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ͵ χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου͵ τὸ θεῖον εἶναι ὅμοιον).*

**peroratio/** **Epilogue** 30-31

* στ. 30α: 30 While God has overlooked the times of human ignorance
* (*τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ θεὸς),*

στ. 30β: now he commands all people everywhere to repent,

*(τὰ νῦν παραγγέλλει τοῖς ἀνθρώποις πάντας πανταχοῦ μετανοεῖν),*

στ. 31α: 31 because he has fixed a day on which he will have the world judged in righteousness by a man whom he has appointed

*(καθότι ἔστησεν Ἥμέραν [ἐν ᾗ μέλλει] κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ ἐν Ἀνδρὶ ᾧ ὥρισεν)*͵

31β: ,and of this he has given assurance to all by raising him from the dead."

(*πίστιν παρασχὼν πᾶσιν, ἀναστήσας αὐτὸν ἐκ νεκρῶν).*

32 When they heard of the resurrection of the dead, some scoffed; but others said,

"We will hear you again about this."

33 At that point Paul left them.

 34 But some of them joined him and became believers, including Dionysius the Areopagite and a woman named Damaris, and others with them.

NRS **Acts 18:1** After this Paul left Athens and went to Corinth.

(NRS New Revised Standard Version 1989)

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| J. Rendel Harris' *hypothetical* Greek text:Τύμβον ἐτεκτήναντο σέθεν, κύδιστε μέγιστε,Κρῆτες, ἀεὶ ψευδεῖς, κακὰ θηρία, γαστέρες ἀργαί.Ἀλλὰ σὺ γ᾽ οὐ θνῇσκεις, ἕστηκας γὰρ ζοὸς αίεί,Ἐν γὰρ σοὶ ζῶμεν καὶ κινύμεθ᾽ ἠδὲ καὶ ἐσμέν. | Translation:They fashioned a tomb for you, holy and high one,Cretans, always liars, evil beasts, idle bellies.But you are not dead: you live and abide forever,For in you we live and move and have our being |

1. Paul is our ensample, not 'example,' Paul didn't just get off a boat in Athens, hike out to Mars Hill and start preaching. He did his homework. [↑](#footnote-ref-1)