

Notes on the Greek New Testament
Day 172 – June 21st – Acts 13:42-14:7

Works frequently referenced in these notes on Acts

Bruce, FF, *The Acts of the Apostles*, London, 2nd ed. 1952

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Stott, John R W, *The Message of Acts*, IVP (The Bible Speaks Today), Leicester, 1990

Verse 42

Ἐξιόντων δὲ αὐτῶν παρεκάλουν εἰς τὸ μεταξὺ
σαββατον λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα.

ἐξιόντων Verb, aor ptc, gen pl ἐξιμι go
away, depart, leave
παρακαλεω exhort, encourage, urge
μεταξὺ between, next

εἰς τὸ μεταξὺ σαββατον 'on the next sabbath'
λαληθῆναι Verb, aor pass infin λαλεω
ῥημα, ατος n word, thing, matter

Verse 43

λυθείσης δὲ τῆς συναγωγῆς ἠκολούθησαν
πολλοὶ τῶν Ἰουδαίων καὶ τῶν σεβομένων
προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρναβᾶ,
οἵτινες προσλαλοῦντες αὐτοῖς ἐπειθον αὐτοὺς
προσμένειν τῇ χάριτι τοῦ θεοῦ.

λυθείσης Verb, aor pass ptc, f gen s λυω
loose, release; pass be dismissed
ἀκολουθεω follow, accompany
σεβομαι worship; ὁ σ. (τον θεον)
worshiper of God

"While σεβομενοι commonly refers to the
class of people otherwise designated
φοβουμενοι τον θεον (see on 10:2) it is not a
technical term restricted to them, and seems to
be used here to characterise full proselytes (see
on 2:10). This is better than to suppose that
Luke here describes as proselytes those who
were not so in the proper and regular sense of
the word." Bruce

προσηλυτος, ου m proselyte (a convert to
Judaism)

οἵτινες Pronoun, m nom pl ὅστις, ἥτις, ὅ τι
who

προσλαλεω speak to or with
πειθω persuade, convince

The imperfect has the sense of 'urged' (a
continuous action) rather than 'persuaded' (a
finished action).

προσμενω remain, remain faithful to,
continue in

Verse 44

Τῷ δὲ ἐρχομένῳ σαββάτῳ σχεδὸν πᾶσα ἡ
πόλις συνήχθη ἀκοῦσαι τὸν λόγον τοῦ κυρίου.

σχεδὸν adv almost, nearly
πολις, εως f city, town
συνήχθη Verb, aor pass indic, 3 pl συναγω
gather together, assemble

The Gentiles who attended the synagogue had
spread the news to the town.

Verse 45

ιδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὄχλους
ἐπλήσθησαν ζήλου καὶ ἀντέλεγον τοῖς ὑπὸ
Παύλου λαλουμένοις βλασφημοῦντες.

ιδόντες Verb, aor act ptc, m nom pl ὄραω
see, observe, perceive
ὄχλος, ου m crowd, multitude
ἐπλήσθησαν Verb, aor pas indic, 3 pl
πιμπλημι fill
ζηλος, ου m, and ους n zeal, jealousy

"Knowing (as we unfortunately do) how pious
Christian pewholders can manifest quite un-
Christian indignation when they arrive at
church on a Sunday morning to find their
places occupied by rank outsiders who have
come to hear a popular visiting preacher, we
can readily appreciate the annoyance of the
Jewish community at finding their synagogue
practically taken over by a Gentile
congregation on this occasion." Bruce

ἀντιλεγω object to, oppose

βλασφημεω speak against, slander, speak
against God

Perhaps here, speaking against the name of
Jesus.

Verse 46

παρρησιασάμενοί τε ὁ Παῦλος καὶ ὁ Βαρναβᾶς
εἶπαν· Ὑμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι
τὸν λόγον τοῦ θεοῦ· ἐπειδὴ ἀποθεῖσθε αὐτὸν
καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰωνίου
ζωῆς, ἰδοὺ στρεφόμεθα εἰς τὰ ἔθνη·

παρρησιασάμενοί Verb, aor midd dep ptc, m
nom pl παρρησιαζομαι speak boldly
ἀναγκαιος, α, ον necessary

λαληθῆναι Verb, aor pass infin λαλεω

Compare Romans 1:16. "Luke shows consistently how in nearly every place the Jews were told the good news first; only when they had refused to believe did the apostles turn to the Gentiles. Had the Jews believed, they would have had the privilege of evangelising the Gentiles. This order is maintained in Paul's epistles as much as in Ac., e.g. in Rom 11:11ff." Bruce

ἐπειδὴ since, because, for
ἀποθεομαι push aside, reject, fail to listen to

Cf. 7:27,39; Rom 11:1f.; 1 Tim 1:19.

ἄξιος, α, ον worthy, deserving, fitting

Cf. Matt 22:8; Lk 20:35.

"'Eternal life' (in Ac. only here and ver 48) is to be understood as in the Synoptic Gospels of 'the life of the age to come' (so it would be understood by Jewish hearers); since the coming of Christ, however, with the good news of the Kingdom of God, this life may be enjoyed in anticipation here and now by those who receive it by faith. Those who believe in Christ experience already in Him the life of the resurrection age (συνεζωοποίησεν τῷ Χριστῷ ... και συνηγειρεν, Eph 2:5f.)." Bruce

στρεφω turn

ἔθνη Noun, nom & acc pl ἔθνος, ος η
nation, people; τα ἔ. Gentiles

Not meaning that elsewhere they will not again seek to speak to the Jews, cf. 14:1.

Verse 47

οὕτως γὰρ ἐντέταλται ἡμῖν ὁ κύριος· Τέθεικά σε εἰς φῶς ἐθνῶν τοῦ εἶναι σε εἰς σωτηρίαν ἕως ἔσχατου τῆς γῆς.

ἐντεταλται perf ἐντελλομαι command, order, give orders command

τέθεικά Verb, perf act indic, 1 s τιθημι

φως, φως η light

σωτηρια, ας f salvation

ἔσχατος, η, ον adj last, final

These words from Is 49:6 were addressed by God to his Servant and are alluded to in the words of Simeon (Lk 2:32) who applied them to Jesus. Here Paul uses them of the mission of Christians (see also Acts 1:8; 26:23; Lk 24:47).

In the context of the second Servant song it is Israel that is addressed (Is 49:3). Paul longs that the Jews would be a light to the Gentiles, and hence, even though he is the apostle to the Gentiles he preaches first to the Jews. "Again and again he experienced the rejection of the Jews and turned to the Gentiles of that town. But he never gave up on his fellow Jews. It was very much the problem he wrestled with in Rom 9-11. In spite of the overwhelming rejection of the gospel by his own people, Paul could not bring himself to believe that the rejection was final and that God had deserted them... The ambiguity of the witness to the Jews persists to the very end of Acts and is never definitively settled (cf. 28:17-28). The contemporary church can learn from Paul's persistence. His actions caution against a mission policy that only targets those who are most receptive to the gospel message." Polhill

Verse 48

ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον καὶ ἐδόξαζον τὸν λόγον τοῦ κυρίου, καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον·

χαίρω rejoice, be glad

δοξάζω praise, honour, glorify, exalt

ὅσος, η, ον as much as; pl. as many as

τεταγμένοι Verb, perf pass ptc, m nom pl

τάσσω appoint, designate, set aside

Cf. Lk 10:20; Phil 4:3; Rev 13:8; 20:12; 21:27; Ex 32:32f.; Ps 69:28; Isa 4:3; Dan 12:1.

The unbelief of the Jews and conversion of the Gentiles were part of the fulfilment of God's purposes.

Verse 49

διεφέρετο δὲ ὁ λόγος τοῦ κυρίου δι' ὅλης τῆς χώρας.

διαφέρω carry through, drive about

χώρα, ας f country, region, territory

The region of Phrygia Galatica.

Verse 50

οἱ δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας γυναῖκας τὰς εὐσχήμονας καὶ τοὺς πρώτους τῆς πόλεως καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ Βαρναβᾶν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὀρίων αὐτῶν.

παρωτρυναν Verb, aor act indic, 3 pl

παροτρυνω incite, stir up

σεβομαι see v.43

"The influence attributed to the women ... is in perfect accord with the manners of the country. In Athens or in an Ionian city, it would have been impossible." Ramsay

εὐσημιων, ον gen ονος respected, of high standing

πρωτος, η, ον first, leading

πολις, εως f city, town

τους πρωτους της πολεως Bruce says these are the town magistrates and adds, "Luke carefully shows how throughout Paul's travels in the Roman world it was Jews who were foremost in stirring up opposition against him, not the authorities acting on their own initiative."

ἐπήγειραν Verb, aor act indic, 3 pl ἐπεγειρω stir up

διωγμος, ου m persecution

ἐκβαλλω throw out, expel, cast out

ὄριον, ου n territory, region, neighbourhood

Verse 51

οἱ δὲ ἐκτιναζάμενοι τὸν κονιορτὸν τῶν ποδῶν ἐπ' αὐτοὺς ἦλθον εἰς Ἴκόνιον,

ἐκτιναζαμενοι aor midd ptc ἐκτινασσω shake off, shake out

κονιορτος, ου m dust

πους, ποδος m foot

On this action, cf. Mt 10:14; Mk 6:11; Lk 9:5; 10:11, also Acts 18:6; 22:22f.

Ἴκονιον modern Konia

In NT times the easternmost city of Phrygia Galatica.

Verse 52

οἱ τε μαθηται ἐπληροῦντο χαρᾶς καὶ πνεύματος ἁγίου.

μαθητης, ου m disciple, follower

πληρω fill, make full

Despite the premature departure of Paul and Barnabas, they left behind a community of disciples.

Acts 14:1

Ἐγένετο δὲ ἐν Ἰκονίῳ κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων καὶ λαλῆσαι οὕτως ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος.

κατα το αὐτο 'after the same manner'

Cf. Lk 6:23,26, also Acts 17:2.

λαλῆσαι aor infin λαλεω speak

This infinitive, like εἰσελθεῖν, is governed by the ἐγενετο at the beginning of the verse.

οὕτως adv. thus, in this way

ὥστε so that, with the result that

Ἑλλην, ηνος m a Greek, non-Jew

πληθος, ους n crowd, multitude

Verse 2

οἱ δὲ ἀπειθήσαντες Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν.

ἀπειθεω disobey, be an unbeliever

ἐπήγειραν Verb, aor act indic, 3 pl ἐπεγειρω stir up

κακωω treat badly, force (someone to do something)

κακω την ψυχην τιος κατα poison someone's mind against (another).

ἔθνος, ους n nation, people; τα ἔ. Gentiles

The verse sequence presents difficulties for some. Moffatt transposes vv. 2 and 3. Bruce comments, "It requires no excess of imagination to suppose that the Jews of Pisidian Antioch communicated with those in Iconium, who proceeded at once to prejudice the authorities against Paul and Barnabas: ver 2 will then indicate the immediate Jewish opposition, ver 5 the success of the attempt to stir up the magistrate and the populace. But until the Gentile opposition broke out, the apostles ignored the Jewish hostility and carried on the work of evangelisation for a considerable time."

Verse 3

ικανὸν μὲν οὖν χρόνον διέτριψαν

παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ τῷ

μαρτυροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ,

διδόντι σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν.

ικανος, η, ον worthy, sufficient, large, great much; ικανον ... χρονον for some time, for a considerable time

διατριβω remain, stay

παρρησιαζομαι see 13:46

μαρτυρεω bear witness, affirm

διδόντι Verb, pres act ptc, m dat s διδομι

σημειον, ου n miraculous sign, sign, miracle

τερας, ατος n wonder, object of wonder

Cf. 2:22,43.

χειρ, χειρος f hand, power

Christ himself confirmed the word through the signs performed in his name and by his power.

Verse 4

ἐσχίσθη δὲ τὸ πλῆθος τῆς πόλεως, καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις οἱ δὲ σὺν τοῖς ἀποστόλοις.

ἐσχίσθη Verb, aor pass indic, 3 s σχιζω split, separate, disunite

"Barnabas is called an apostle; though not one of the twelve, he was probably one of the 120 (1:15) and a witness of the Resurrection."
Bruce

Verse 5

ὡς δὲ ἐγένετο ὁρμὴ τῶν ἐθνῶν τε καὶ
Ἰουδαίων σὺν τοῖς ἄρχουσιν αὐτῶν ὑβρίσαι
καὶ λιθοβολῆσαι αὐτούς,

ὁρμη, ης f impulse, attempt, mind, will
ἀρχων, οντος m ruler, official, authority
ὑβρίζω treat shamefully, insult, mistreat
λιθοβολεω stone, throw stones at

Not here legal Jewish stoning but mob violence.

Verse 6

συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς
Λυκαονίας Λύστραν καὶ Δέρβην καὶ τὴν
περίχωρον,

συνιδόντες Verb, aor act ptc, m nom pl
συνοραω realise, learn of, become
aware of
κατέφυγον Verb, aor act indic, 1 s & 3 pl
καταφευγω flee, flee for safety

Lystra, along with Pisidian Antioch, was made a Roman colony by Augustus in AD 6. The two colonies were connected by a military road, which did not pass through Iconium. Derbe was a frontier city of the province of Galatia.

περιχωρος, ου f surrounding region

"There were no other significant towns in the region, but the reference to the "surrounding country" in v.6 might indicate that they evangelised the smaller towns and countryside of Lyconia as well." Polhill

Verse 7

κακεῖ εὐαγγελιζόμενοι ἦσαν.