

Notes on the Greek New Testament Day 178 – June 27th – Acts 18:1-23

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

Acts 18:1

Μετὰ ταῦτα χωρισθεὶς ἐκ τῶν Ἀθηναίων ἦλθεν εἰς Κόρινθον.

χωρισθεὶς Verb, aor pass ptc, m nom s
χωρίζω separate; pass. depart

In Paul's day, Corinth was the largest and most cosmopolitan city in Greece. On a narrow isthmus, it commanded the east-west trade route and was a major commercial centre with two ports, Lechaem to the west on the Adriatic and Cenchrea to the east on the Aegean. It was noted for its immorality: among the Greeks the word κορινθιαζομαι, literally 'live like a Corinthian' meant *to live immorally*. The temple of Aphrodite commanded the city from the Acrocorinth, a 1900 foot hill on the edge of the city while inside the city wall was the temple of Apollo, the sun god and patron of the city.

Verse 2

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

εὐρών Verb, aor act ptc, m nom s εὐρίσκω
Ποντικός, η, ον of Pontus (Π. τῷ γενεὶ a native of Pontus)

Priscilla is called Prisca by Paul (Rom 16:3; 1 Cor 16:19; 2 Tim 4:19). "Both Luke and Paul usually put her name before he husband's, from which some have inferred that her rank was superior to his." Bruce

προσφάτως adv. recently
ἐληλυθότα Perfect active participle, m acc s
ἐρχομαι
διατεταχέναι Verb, perf act infin διατασσω
command

"According to Suetonius, Claudius expelled all the Jews because of a tumult instigated by 'Chrestus.' The later church historian Orosius dated this event during the ninth year of Claudius, i.e. between Jan 25, 49 and Jan 24, 50. If Orosius's date can be trusted, this sets a certain date for Paul's arrival in Corinth. Since Aquila and Priscilla preceded him there, it is not likely Paul would have arrived in Corinth before the middle of AD 49.

"The reference in Suetonius is significant for other reasons as well. Likely, his attributing the tumult among the Jews to 'Chrestus' resulted from his confusion over the name 'Christus,' the Latin for Christ. This is evidence that Christianity had already reached Rome by AD 50. How would it have done so? Here is the perfect example before us – by Christians like Aquila and Priscilla travelling the routes of trade and commerce and carrying their faith wherever they went. Priscilla and Aquila likely were Christians already when they left Rome. The Jewish Christians would have been seen as ringleaders in the Jewish unrest over 'Chrestus' and would have received the brunt of Claudius's edict. Luke said nothing about Paul's witnessing to the couple, and one would assume that Paul readily took up with them because they were not only fellow Jews and fellow tentmakers but, most important of all, fellow Christians." Polhill

προσερχομαι come or go to, associate with

Verse 3

καὶ διὰ τὸ ὁμοτέχνον εἶναι ἔμεεν παρ' αὐτοῖς καὶ ἡργάζετο, ἦσαν γὰρ σκηνοποιοὶ τῆ τέχνης.

ὁμοτέχνης, ον of the same trade
σκηνοποιός, ον m tent-maker
τέχνη, ης f craft, trade

"While the etymological sense of σκηνοποιός is 'tent-maker', its actual meaning at the time was leather worker." Bruce
On Paul's support of himself, cf. Acts 20:34; 1 Cor 4:12; 1 Thess 2:9; 2 Cor 11:7.

Verse 4

διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν
σάββατον, ἐπειθὲν τε Ἰουδαίους καὶ Ἑλληνας.

διαλεγομαι discuss, debate
πειθω persuade, convince

Verse 5

Ὡς δὲ κατήλθον ἀπὸ τῆς Μακεδονίας ὃ τε
Σιλᾶς καὶ ὁ Τιμόθεος, συνέιχετο τῷ λόγῳ ὁ
Παῦλος, διαμαρτυρούμενος τοῖς Ἰουδαίοις εἶναι
τὸν χριστὸν Ἰησοῦν.

συνείχετο Verb, imperf pass indic, 3 s
συνεχω pass. be occupied with

Paul "proceeded to devote himself entirely to the preaching"; perhaps supplies brought by Timothy and Silas from Thessalonica and Philippi (cf. 2 Cor 11:8; Phil 4:15) released him from the necessity of manual labour."

Bruce

διαμαρτυρομαι declare solemnly and emphatically

Verse 6

ἀντιτασσομένων δὲ αὐτῶν καὶ
βλασφημούντων ἐκτιναζόμενος τὰ ἱμάτια
εἶπεν πρὸς αὐτούς· Τὸ αἶμα ὑμῶν ἐπὶ τὴν
κεφαλὴν ὑμῶν· καθαρὸς ἐγώ· ἀπὸ τοῦ νῦν εἰς
τὰ ἔθνη πορεύσομαι.

ἀντιτασσομαι oppose, resist
ἐκτιναζόμενος Verb, aor midd ptc, m nom s
ἐκτινασσω shake off, shake out

"In token of abhorrence at the blasphemy (cf. 13:51)" Bruce

αἶμα, ατος n blood
κεφαλη, ης f head

Compare Matthew 23:35

καθαρος, α, ον clean, guiltless
ἔθνη Noun, nom & acc pl ἔθνος, ους n
nation, people; τα ἔ. Gentiles

Cf. 13:46; 28:28

Verse 7

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

μεταβας aor ptc μεταβαινω leave, move,
cross over
ἐκειθεν from there

The name Titius Iustus suggests a Roman citizen.

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).

συνομορεω be next door to

Verse 8

Κρίσπος δὲ ὁ ἀρχισυναγωγὸς ἐπίστευσεν τῷ
κυρίῳ σὺν ὄλῳ τῷ οἴκῳ αὐτοῦ, καὶ πολλοὶ τῶν
Κορινθίων ἀκούοντες ἐπίστευον καὶ
ἐβαπτίζοντο.

Cf. 1 Cor 1:14 for mention of Crispus. Ramsay suggests that the Gaius mentioned there is another name for Titius Iustus (cf. Rom 16:23). Polhill considers this "too conjectural".

ἀρχισυναγωγος, ου m president of the synagogue

Verse 9

εἶπεν δὲ ὁ κύριος ἐν νυκτὶ δι' ὀράματος τῷ
Παύλῳ· Μὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ
σιωπήσης.

νυξ, νυκτος f night
ὄραμα, ατος n dream, vision

Cf. 9:10,12; 10:3ff.; 12:9; 16:9f.

Μὴ φοβοῦ the present imperative carries the sense 'do not continue to be afraid' or 'be fearful no longer'. Compare Paul's words in 1 Cor 2:3 where he speaks of his fear and trembling when he first arrived in Corinth. We are provided with a very 'human' portrait of Paul who seems to have grown tired with the continual Jewish opposition.

σιωπαω be silent

Verse 10

διότι ἐγώ εἰμι μετὰ σοῦ καὶ οὐδεὶς ἐπιθήσεται
σοι τοῦ κακῶσαι σε, διότι λαὸς ἐστὶ μοι πολὺς
ἐν τῇ πόλει ταύτῃ.

διоти because, for
ἐπιθησεται Verb, fut midd indic, 3 s ἐπιτιθημι
place upon, lay hands upon, attack
κακωω treat badly, harm

Not that Paul would suffer no opposition (v.12), but that he would suffer no harm.

λαος, ου m people

λαος "The word regularly used of the Jewish people as distinct from the Gentiles is here used of the new 'chosen people': cf. 15:14 (ἐξ ἐθνων λαον); Tit 2:14; 1 Peter 2:9f." Bruce

Verse 11

ἐκάθισεν δὲ ἐνιαυτὸν καὶ μῆνας ἕξ διδάσκων
ἐν αὐτοῖς τὸν λόγον τοῦ θεοῦ.

καθίζω here used in the sense of stay, cf. Lk 24:49.

ἐνιαυτος, ου m year
μην, μηνος m month
διδασκω teach

"Probably from late summer of 50 to early spring 52. During this period he wrote 1 and 2 Thess." Bruce

Verse 12

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

Gallio was a son of the elder Seneca and brother of Seneca the philosopher and of Mela the father of the poet Lucan.

ἀνθυπατος, ου m pro-consul (official in charge of a Roman senatorial province)
κατεπέστησαν Verb, aor act indic, 3 pl
κατεφιστημι attack
ὁμοθυμαδον adv with one accord, together
ἤγαγον Verb, aor act indic, 1 s & 3 pl ἄγω
βημα, ατος n judicial bench, court

Verse 13

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

"The Jews probably meant that the apostles were preaching a *religio illicita*. Cf. the charges at Philippi (16:21) and Thessalonica (17:6f)." Bruce

ἀναπειθω incite, persuade
σεβομαι see v.7

Verse 14

μέλλοντος δὲ τοῦ Παύλου ἀνοίγειν τὸ στόμα εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους· Εἰ μὲν ἦν ἀδίκημά τι ἢ ῥαδιουργημα πονηρόν, ὃ Ἰουδαῖοι, κατὰ λόγον ἂν ἀνεσχόμεν ὑμῶν·

μελλω be about to
ἀνοίγω open
στομα, τος n mouth
ἀδικημα, τος n crime, wrong
ῥαδιουργημα, τος n wrongdoing, crime

κατα λογον according to reason – 'it would be reasonable'

ἀνεχομαι give patient attention to

Verse 15

εἰ δὲ ζητήματά ἐστιν περὶ λόγου καὶ ὀνομάτων καὶ νόμου τοῦ καθ' ὑμᾶς, ὄψεσθε αὐτοί· κριτὴς ἐγὼ τούτων οὐ βούλομαι εἶναι.

ζητημα, τος n dispute, questioning
ὄνομα, τος n name
ὄψεσθε Verb, fut act indic, 2 pl ὄραω trans
see, see to
βουλομαι wish

Verse 16

καὶ ἀπήλασεν αὐτοὺς ἀπὸ τοῦ βήματος.

ἀπήλασεν Verb, aor act indic, 3 s ἀπελαυνω
drive away

Verse 17

ἐπιλαβόμενοι δὲ πάντες Σωσθένην τὸν ἀρχισυνάγωγον ἔτυπον ἐμπροσθεν τοῦ βήματος· καὶ οὐδὲν τούτων τῷ Γαλλίῳ ἔμελεν.

ἐπιλαμβανομαι take, take hold of, sieze

Σωσθενην τον ἀρχισυναγωγον "Presumably the successor or colleague of Crispus (v.8). If this is the Sosthenes of 1 Cor 1:1, then he too became a Christian." Bruce

τυπω beat, strike

"Who beat Sosthenes? Probably the Greeks, taking advantage of the snub Gallio had administered to the Jews to express their own anti-Jewish sentiments." Bruce

ἔμελεν Verb, imperf act indic, 3 s (impers)
μελει impersonal verb it is of concern, it matters

Verse 18

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

προσμείνας Verb, aor act ptc, m nom s
προσμενω remain, stay with
ἱκανος, α, ον sufficient, a large number, 'some time'
ἀποτασσομαι leave, say 'good bye' to
ἐκπλεω sail, set sail
κειράμενος Verb, aor midd ptc, m nom s
κειρω shear (sheep); midd. cut one's hair, have one's hair cut
εὐχη vow, oath

"It is grammatically possible that it was Aquila whose head was shorn ... but the natural emphasis marks Paul as the subject here... a temporary Nazarite vow. The minimum duration of such a vow was 30 days. The shearing of the hair marked the termination of the vow." Bruce

Verse 19

κατήντησαν δὲ εἰς Ἔφεσον, κάκεινους κατέλιπεν αὐτοῦ, αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν διελέξατο τοῖς Ἰουδαίοις.

κατανταω come, arrive, reach

"Ephesus was situated near the mouth of the Cayster, on the main route from Rome to the east, and was the capital of the province of Asia. At this time it was the greatest commercial centre of Asia Minor... Ephesus was a free city, with its own Senate and Assembly (see on 19:39), an assize town (see on 19:38), and proud of its title of Warden of the Temple of Artemis (see on 19:35). Jews lived at Ephesus in great numbers." Bruce

κακεινους = και εκεινους
κατέλιπεν Verb, aor act indic, 3 s καταλειπω
leave, leave behind

"Aquila and Priscilla remained at Ephesus until the end of 55 (1 Cor 16:19); but in 56 they returned to Rome, where they were in the early part of AD 57 (Rom 16:3). We may fairly suppose that Timothy came with Paul to Ephesus, and went on a mission from thence to his native city and the other churches of Galatia." Ramsay

διαλογομαι see v.4

Verse 20

ἐρωτῶντων δὲ αὐτῶν ἐπὶ πλείονα χρόνον
μεῖναι οὐκ ἐπένευσεν,

ἐρωταω ask, request, beg
πλειων, ονος more
μεῖναι Verb, aor act infin μενω remain, stay
ἐπινευω consent

Verse 21

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

ἀποτασσομαι see v.18

The Western text, followed by the Byzantine, adds δει με παντως την εορτην την ερχομενη ποιησαι εις Ἱεροσολυμα "which may well give the true reason for Paul's hasty departure, the feast probably being Passover." Bruce

παλιν again, once more
ἀνακαμπω return
ἀνήχθη Verb, aor pass indic, 3 s ἀναγω
bring up, lead up; midd or pass set sail

Verse 22

καὶ κατελθὼν εἰς Καισάρειαν, ἀναβάς καὶ
ἀσπασάμενος τὴν ἐκκλησίαν, κατέβη εἰς
Ἀντιόχειαν,

κατερχομαι come down, disembark

ἀναβάς καὶ ἀσπασάμενος τὴν ἐκκλησίαν "The following words κατέβη εἰς Ἀντιόχειαν make it plain that Jerusalem is intended." Bruce

ἀσπάζομαι greet, visit briefly

"The succession of participles in vv. 22f. gives the impression of haste. In these two verses and 19:1 is compressed a journey of 1500 miles. Note how quickly Luke can cover the ground when describing a journey on which he did not accompany Paul." Bruce

Verse 23

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

ποιεω here in the sense of spend (time),

stay

καθεξης adv. in order, in sequence, from
place to place

Travelling overland, probably through Tarsus and then visiting again the churches of his first missionary journey.

χωρα, ας f country, region, territory
ἐπιστηριζω strengthen
μαθητης, ου m disciple, pupil, follower