

**Notes on the Greek New Testament**  
**Day 179 – June 28<sup>th</sup> – Acts 18:24-19:20**

**Works frequently referenced in these notes on Acts**

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

Polhill, John B, *Acts: The New American Commentary*, Nashville, 1992

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

**Verse 24**

Ἰουδαῖος δὲ τις Ἀπολλῶς ὀνόματι,  
Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος,  
κατήντησεν εἰς Ἔφεσον, δυνατὸς ὢν ἐν ταῖς  
γραφαῖς.

There were many Jews at Alexandria.

γένει Noun, dat s γενος, ους n family, race,  
people

λογιος, α, ον eloquent, learned

κατανταω see v.19

δυνατος, η, ον able, capable; δυνατος ὢν  
ἐν ταῖς γραφαῖς well versed in the  
Scriptures

προσελάβοντο Verb, aor midd dep indic, 3 pl  
προσλαμβάνομαι welcome, accept,  
receive, take aside

ἀκριβέστερος, α, ον more strictly, more  
accurately; strictest (Comparative of  
ἀκριβης)

ἐξέθεντο Verb, aor midd dep indic, 3 pl  
ἐκτιθεμαι explain, expound

"The further instruction may well have included Paul's teaching concerning the Gentile mission. It is noteworthy that Priscilla took an equal role with her husband in further instruction of Apollos." Polhill

**Verse 25**

οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ κυρίου,  
καὶ ζέων τῷ πνεύματι ἐλάλει καὶ ἐδίδασκεν  
ἀκριβῶς τὰ περὶ τοῦ Ἰησοῦ, ἐπιστάμενος  
μόνον τὸ βάπτισμα Ἰωάννου.

κατηχημένος Verb, perf pass ptc, m nom s  
κατηχεω inform, instruct

Usually refers to oral instruction.

ζεω boil with enthusiasm

This phrase is used in Romans 12:11 of being animated by the Holy Spirit. Here it probably refers to Apollos' own spirit, so NIV 'He spoke with great fervour'.

ἀκριβῶς accurately

τὰ περὶ τοῦ Ἰησοῦ 'the story of Jesus'.

ἐπισταμαι know, understand

He had an incomplete understanding of the gospel and yet, unlike the twelve of whom we read in 19:1-7, there is no mention of Apollos being baptised after his instruction: it seems that he was already a baptised believer.

**Verse 27**

βουλομένοι δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαΐαν  
προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς  
μαθηταῖς ἀποδέξασθαι αὐτόν· ὃς  
παραγενόμενος συνεβάλετο πολὺ τοῖς  
πεπιστευκόσιν διὰ τῆς χάριτος·

βουλομαι wish, want

The Western text reads, ἐν δε τη Ἐφεσῶ ἐπιδημουντες τινες Κορινθιοι και ακουσαντες αὐτου παρεκαλουν διελθειν συν αὐτοῖς εἰς την πατριδα αὐτων. συνκατανευσαντος δε αὐτου οἱ Ἐφεσιοι ἔγραψαν τοῖς ἐν Κορινθῶ μαθηταις ὅπως ἀποδεξωνται τον ανδρα· ὃς ἐπιδημησας εἰς την Ἀχαιαν πολυ συνεβαλλετο ἐν ταῖς ἐκκλησιας. Ramsay says that this account "has all the marks of truth, and yet is clearly not original, but a text remodelled according to a good tradition." Polhill says, "Aquila and Priscilla more likely aroused his interest in Corinth, however, for they surely shared with him their ministry with Paul in that city."

διελθειν aor infin διερχομαι go through,  
go over

προτρεψάμενοι Verb, aor midd ptc, m nom pl  
προτρεπομαι encourage

ἔγραψαν τοῖς μαθηταῖς indicates that a church was by now established in Ephesus.

ἀποδέξασθαι Verb, aor midd dep infin  
ἀποδεχομαι wait expectantly for,  
welcome, receive, accept

παραγίνομαι come, arrive

συμβάλλω midd = help, assist

**Verse 26**

οὗτός τε ἤρξατο παρρησιάζεσθαι ἐν τῇ  
συναγωγῇ· ἀκούσαντες δὲ αὐτοῦ Πρίσκιλλα  
καὶ Ἀκύλας προσελάβοντο αὐτόν καὶ  
ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν ὁδὸν τοῦ  
θεοῦ.

παρρησιαζομαι speak boldly, speak freely

πολυς, πολλη, πολυ much  
 πεπιστευκόσιν Verb, perf act ptc, m & n dat  
 pl πιστευω believe/have faith (in)

**Verse 28**

εὐτόνωσ γὰρ τοῖς Ἰουδαίοις διακατηλέγγετο  
 δημοσίᾳ ἐπιδεικνύς διὰ τῶν γραφῶν εἶναι τὸν  
 χριστὸν Ἰησοῦν.

εὐτονως adv vehemently, vigorously

Cf. Lk 23:10.

διακατάλεγομαι refute

Here alone in NT.

δημοσια publicly

Cf. 16:27; 20:20.

ἐπιδεικνύς Verb, pres act ptc, m nom s  
 ἐπιδεικνυμι show, point out

"The extent of Apollos' influence in the church at Corinth may be gauged from references to him in 1 Cor. Some of the Corinthians declared themselves his special followers (1:12ff.), but this partisanship was no doubt as far from his approval as was the existence of the 'I of Paul' party from Paul's. Paul considers that Apollos continued at Corinth the work which he himself had begun (3:6), seems to regard him as an apostle (4:9), and tells how he pressed him to pay a second visit to Corinth." Bruce

**Acts 19:1**

Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλῶ εἶναι ἐν  
 Κορίνθῳ Παῦλον διελθόντα τὰ ἀνωτερικὰ  
 μέρη ἐλθεῖν εἰς Ἔφεσον καὶ εὗρεν τινὰς  
 μαθητάς,

διελθοντα Verb, aor act ptc, m acc s διερχομαι  
 see on 18:27

ἀνωτερικος, η, ον upper, inland  
 μέρος, ος, η, ον part, piece, in part, partly  
 κατελθεῖν Verb, aor act infin κατερχομαι  
 come down, come, go down

μαθητας Bruce argues, "Presumably disciples of Christ, in accordance with the meaning elsewhere of μαθητης thus used absolutely; had they been disciples of John we would have expected this to be explicitly stated. They may have received their knowledge of Jesus in some such way as Apollos received his (see 18:24) or even from Apollos himself (cf. 18:25)" However, vv.4 & 5 suggest that they lacked a real faith in the 'Coming One'.

**Verse 2**

εἶπέν τε πρὸς αὐτούς· Εἰ πνεῦμα ἅγιον ἐλάβετε  
 πιστεύσαντες; οἱ δὲ πρὸς αὐτόν· Ἄλλ' οὐδ' εἰ  
 πνεῦμα ἅγιον ἔστιν ἠκούσαμεν.

πιστευσαντες is a 'coincident aorist' participle as in 11:17 and Eph 1:13. It gives expression to one thing being logically consequent upon another rather than following on (some time) after the other.

οὐδε used here in the sense not even

The meaning is probably that they had not heard that the Holy Spirit had been poured out or given – as in Jn 7:39.

**Verse 3**

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

εἰς is here used instrumentally, 'with what baptism were you baptised ... with the baptism of John'.

"As they knew John's baptism, they might have been expected to know John's teaching, that his baptism of repentance prepared the way for the Coming One who would baptise ἐν πνευματι ἁγίῳ, but this apparently they did not know." Bruce

**Verse 4**

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

μετανοια, ας f repentance  
 λαος, ου m people, nation, Jewish people

"The real deficiency of these twelve or so was not their baptism. It was much more serious. They failed to recognise Jesus as the one whom John had proclaimed, as the promised Messiah." Polhill

**Verse 5**

ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ  
 κυρίου Ἰησοῦ·

"This is the only case of re-baptism in the NT" Bruce

**Verse 6**

καὶ ἐπιθέντος αὐτοῖς τοῦ Παύλου χειρᾶς ἦλθε  
 τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, ἐλάλουν τε  
 γλώσσαις καὶ ἐπροφήτευον.

ἐπιθέντος Verb, aor act ptc, m nom s  
 ἐπιτιθεμι place on, place

Cf. 8:15ff.

ἦλθε Verb, aor act indic, 3 s ἐρχομαι  
 λαλεω speak

γλωσσα, ης f tongue, language

### Verse 7

ἦσαν δὲ οἱ πάντες ἄνδρες ὡσεὶ δώδεκα.

ὡσεὶ like, as, about, approximately  
δωδεκα twelve

### Verse 8

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

Paul had paid an earlier visit to this synagogue, had been urged to stay and had promised to return, cf. 18:19.

παρρησιάζομαι see 18:26

μην, μηνος m month

διαλεγόμενος καὶ πειθων see 18:4

### Verse 9

ὡς δὲ τινες ἐσκληρύνοντο καὶ ἠπειθουν  
κακολογούντες τὴν ὁδὸν ἐνώπιον τοῦ πλήθους,  
ἀποστὰς ἀπ' αὐτῶν ἀφώρισεν τοὺς μαθητάς,  
καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ  
Τυράννου.

σκληρυνω make stubborn, pass = be  
stubborn, be hardened

ἀπειθεω disobey, be an unbeliever

κακολογεω speak evil of, curse

ὁδος, ου f way

ὁδος is used of Christianity in 9:2; 19:23; 22:4;  
24:14,22. It corresponds to a Hebrew term for  
'walk' or 'rule of life'.

For του πληθους as 'the congregation' cf. 4:32;  
15:12.

ἀποστὰς Verb, aor act ptc, m nom s

ἀφισταμαι (verb dep in all forms but  
aorist) leave, go away

ἀφοριζω separate, take away, set apart

διαλεγομαι discuss, debate

σχολη, ης f lecture hall

"Tyranus no doubt gave his lectures before 11 a.m. at which hour public life in the Ionian cities, as elsewhere, regularly ended... so we must picture Paul spending the hours from daybreak to 11 a.m. at his manual labour (cf. 20:34; 1 Cor 4:12), and then devoting the next five hours to the still more exhausting business of Christian dialectic." Bruce. His hearers would also have forgone the customary siesta.

### Verse 10

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

ἔτη Noun, nom & acc pl ἔτος, ους n year

"Luke said that the witness in the hall of Tyrannus continued for a period of two years. When this is added to the initial three months in the synagogue plus the 'little longer' of v.22, one arrives at the three years or so Paul gave as the length of his Ephesian ministry (20:31)." Polhill

"...probably from autumn of 52 to summer of 55. Many of the events of these years which are not mentioned by Luke can be inferred from Paul's epistles, especially those to Corinth. From these it is evident that, apart from the troubles in the Corinthian church, he had critical experiences in Ephesus of which we learn nothing in Acts: cf 1 Cor 15:30-32; 2 Cor 1:8-10...

"Asia here is probably the district round Ephesus, as in 16:6... The foundation of the churches of the Lycus valley, at Colossae, Hierapolis and Laodicea (cf. Col 4:13) must be dated in this period, although some of these places seem to have been evangelised not by Paul personally, but by his fellow-workers (cf. Col 2:1; Colossae was probably evangelised by Epaphras). The province became one of the chief centres of Christianity; possibly all the Seven Churches of Asia addressed in the Apocalypse were founded during these years." Bruce

Bruce cites Prof GS Duncan who argues that Paul may have been imprisoned three times during this period and that the 'Captivity Epistles' were written at this time. Bruce says that "the case for an Ephesian provenance seems stronger for Philippians than for Ephesians, Colossians and Philemon."

### Verse 11

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

δυναμις, εως f power, miracle

τυχούσας Verb, aor act ptc, f acc pl τυχανω

receive, experience; οὐχ ὁ τυχων

unusual, extraordinary

### Verse 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.

ἀσθενεω be sick, be ill

ἀποφέρεσθαι Verb, pres pass infin ἀποφερω

take, carry, carry away

χρωσ, ωτος m skin

σουδариον, ου n handkerchief

σιμικινθιον, ου n apron (as worn by  
workmen)

"Both words are of Latin origin, *sudaria*, 'sweat-rags', kerchiefs worn on the head ... and *semicinctia*, 'aprons'. Both would be used by Paul at his work." Bruce

ἀπαλλάσσεσθαι Verb, pres pass infin  
ἀπαλλάσσω trans set free; intrans  
leave, depart  
νοσος, ου f disease, illness

Cf. the incident with Jesus' robe (Lk 8:44) and the passing of Peter's shadow (Acts 5:15).

### Verse 13

ἐπεχείρησαν δὲ 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.

ἐπιχειρεῶ try, attempt  
περιερχομαι travel about  
ἐξορκιστής, ου m exorcist

" τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν 'of the itinerant Jewish exorcists'." Bruce  
"A number of magical papyri from the ancient world have been discovered. These consist of various spells that often invoke the names of foreign gods and employ various kinds of gibberish. In the Paris collection of magical papyri, various Old Testament terms are found, such as Iao (for Yahweh), Abraham, and Sabaoth, terms which would have sounded exotic to Greeks and Romans. One spell reads, 'I abjure thee by Jesus, the God of the Hebrews.' Another from the same papyrus reads, 'Hail God of Abraham, hail, God of Isaac, hail, God of Jacob, Jesus Chrestus, Holy Spirit, Son of the Father.' Ancient magicians were syncretists and would borrow terms from any religion that sounded sufficiently strange to be deemed effective." Polhill

ὀνομάζω name, pronounce the name  
ὀρκίζω command someone (in the name  
of)

### Verse 14

ἦσαν δὲ τινος Σκευᾶ Ἰουδαίου ἀρχιερέως ἑπτὰ  
υἱοὶ τοῦτο ποιοῦντες.

ἀρχιερεὺς, εως m high priest

"It is conceivable that Sceva was related to one of the Jewish high-priestly families; more probably however, ἀρχιερεὺς is to be regarded as an advertisement. Luke did not have at his disposal the device of quotation-marks or the use of 'sic' to show that he was merely giving Sceva's own account of himself. As a Jewish High Priest had power to enter the Holy of Holies on the Day of Atonement and pronounce the Ineffable Name, a claim to be such a person would be very impressive."

Bruce

ἑπτα seven

### Verse 15

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

ἀποκριθὲν Verb, aor pass dep ptc, n nom/acc  
s ἀποκρίνομαι answer  
ἐπίσταμαι know, understand

### Verse 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.

ἐφαλόμενος Verb, aor midd dep ptc, m nom s  
ἐφαλλομαι jump on  
κατκυριεῦω overpower  
ἀμφοτεροὶ both, all

Originally (and normally in the NT) ἀμφοτεροὶ means *both*, but there is good evidence that in later Koine it came to be used to mean *all*. "If, however, this usage seems insufficiently literary for Luke, we may conclude that we have the vivid description of an eye-witness, implying that while seven sons attempted the exorcism, only two were attacked by the demoniac." Bruce

ἰσχυῶ be strong, defeat  
γυμνος, η, ον naked  
τραυματίζω injure, wound  
ἐκφευγῶ escape, flee

### Verse 17

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

γνωστος, η, ον known  
ἐπέπεσεν Verb, aor act indic, 3 s ἐπιπιπῶ  
fall upon, come upon

Cf. 2:43; 5:11.

μεγαλυνῶ enlarge, magnify

**Verse 18**

πολλοί τε τῶν πεπιστευκότων ἤρχοντο  
ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς  
πράξεις αὐτῶν.

πεπιστευκότων Verb, perf act ptc, gen pl  
πιστευω believe (in), have faith (in)  
ἐξομολογεω confess, acknowledge  
ἀναγγελλω tell, report  
πράξεις, εως f act, magical practice

"... revealing their spells'; πράξεις is used technically in this sense. As the potency of spells resides largely in their secrecy, their disclosure would be regarded as rendering them powerless." Bruce

Ephesus had a reputation as a centre for such magic arts.

**Verse 19**

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

τα περιεργα magic

For use in a non-magic sense, cf. 2 Thess 3:11;  
1 Tim 5:13.

πράξαντων aor ptc πρασσω practice, do  
συνενέγκαντες Verb, aor act ptc, m nom pl  
συμφερω bring together  
βιβλος, ου f scroll, book  
κατκαιω burn, burn up  
συμψηφίζω count up  
τιμη, ης f price, value  
ἀργυριον, ου n silver coin, money, silver  
μυριας, αδος f ten thousand, countless  
thousands

I.e. of drachmae, an average daily wage.

**Verse 20**

οὕτως κατὰ κράτος τοῦ κυρίου ὁ λόγος  
ἠϋξάνεν καὶ ἰσχυρην.

κρατος, ους n might, power; κατα κ.  
powerfully, effectively  
αὐξανω grow, increase  
ισχυω be strong, be effective